

The Composite Categorical Bible: N.T. Literature

World English Bible

American Standard Bible (1901)

Young's Literal Translation

Romans

Chapter 1

WEB ASV YLT

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- 1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,
Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God --
- 2 which he promised before through his prophets in the holy scriptures,
which he promised afore through his prophets in the holy scriptures,
which He announced before through His prophets in holy writings --
- 3 concerning his Son, who was born of the seed of David according to the flesh,
concerning his Son, who was born of the seed of David according to the flesh,
concerning His Son, (who is come of the seed of David according to the flesh,
- 4 who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead,
Jesus Christ our Lord,
who was declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;
[even] Jesus Christ our Lord,
who is marked out Son of God in power, according to the Spirit of sanctification, by the rising again from the dead,) Jesus
Christ our Lord;
- 5 through whom we received grace and apostleship, to obedience of faith among all the nations, for his name`s sake.
through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name`s sake;
through whom we did receive grace and apostleship, for obedience of faith among all the nations, in behalf of his name;
- 6 Among whom you are also called to be Jesus Christ`s.
among whom are ye also called [to be] Jesus Christ`s:
among whom are also ye, the called of Jesus Christ;
- 7 To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus
Christ.
To all that are in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father and the Lord Jesus
Christ.
to all who are in Rome, beloved of God, called saints; Grace to you, and peace, from God our Father, and [from] the Lord
Jesus Christ!
- 8 First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world.
First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.
first, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world;
- 9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you always in my
prayers,
For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my
prayers
for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you,
- 10 requesting, if by any means now at length I may be prospered by the will of God to come to you.
making request, if by any means now at length I may be prospered by the will of God to come unto you.
always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come
unto you,

- 11 For I long to see you, that I may impart to you some spiritual gift, to the end you may be established;
For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
for I long to see you, that I may impart to you some spiritual gift, that ye may be established;
- 12 that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.
that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.
and that is, that I may be comforted together among you, through the faith in one another, both yours and mine.
- 13 Now I don't desire to have you unaware, brothers, that often I planned to come to you, and was hindered so far, that I might have some fruit in you also, even as in the rest of the Gentiles.
And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.
And I do not wish you to be ignorant, brethren, that many times I did purpose to come unto you -- and was hindered till the present time -- that some fruit I might have also among you, even as also among the other nations.
- 14 I am debtor both to Greeks and to foreigners, both to the wise and to the foolish.
I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.
Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,
- 15 So, as much as in me is, I am ready to preach the gospel to you also who are in Rome.
So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.
so, as much as in me is, I am ready also to you who [are] in Rome to proclaim good news,
- 16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation to everyone who believes; to the Jew first, and also to the Greek.
For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.
- 17 For therein is revealed a righteousness of God from faith to faith. As it is written, "But the righteous shall live by faith."
For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.
For the righteousness of God in it is revealed from faith to faith, according as it hath been written, 'And the righteous one by faith shall live,'
- 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness,
For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness;
for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.
- 19 because that which is known by God is revealed in them, for God revealed it to them.
because that which is known of God is manifest in them; for God manifested it unto them.
Because that which is known of God is manifest among them, for God did manifest [it] to them,
- 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse.
For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, [even] his everlasting power and divinity; that they may be without excuse:
for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead -- to their being inexcusable;
- 21 Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.
because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.
because, having known God they did not glorify [Him] as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened,

- 22 Professing themselves to be wise, they became fools,
Professing themselves to be wise, they became fools,
professing to be wise, they were made fools,
- 23 and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.
and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.
and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles.
- 24 Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves,
Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves:
Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among themselves;
- 25 who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.
for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.
who did change the truth of God into a falsehood, and did honour and serve the creature rather than the Creator, who is blessed to the ages. Amen.
- 26 For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature.
For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature.
Because of this did God give them up to dishonourable affections, for even their females did change the natural use into that against nature;
- 27 Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.
and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.
and in like manner also the males having left the natural use of the female, did burn in their longing toward one another; males with males working shame, and the recompense of their error that was fit, in themselves receiving.
- 28 Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting;
And even as they refused to have God in [their] knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting;
And, according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly;
- 29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil habits, secret slanderers,
being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers,
having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,
- 30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,
backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,
evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents,
- 31 without understanding, covenant-breakers, without natural affection, unforgiving, unmerciful;
without understanding, covenant-breakers, without natural affection, unmerciful:
unintelligent, faithless, without natural affection, implacable, unmerciful;

- 32 who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also consent with those who practice them.
 who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.
 who the righteous judgment of God having known -- that those practising such things are worthy of death -- not only do them, but also have delight with those practising them.
- 1 Therefore you are without excuse, man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things.
 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judges another, thou condemnest thyself; for thou that judgest dost practise the same things.
 Therefore, thou art inexcusable, O man -- every one who is judging -- for in that in which thou dost judge the other, thyself thou dost condemn, for the same things thou dost practise who art judging,
- 2 We know that the judgment of God is according to truth against those who practice such things.
 And we know that the judgment of God is according to truth against them that practise such things.
 and we have known that the judgment of God is according to truth, upon those practising such things.
- 3 Do you know this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God?
 And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?
 And dost thou think this, O man, who art judging those who such things are practising, and art doing them, that thou shalt escape the judgment of God?
- 4 Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance?
 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?
 or the riches of His goodness, and forbearance, and long-suffering, dost thou despise? -- not knowing that the goodness of God doth lead thee to reformation!
- 5 But according to your hardness and impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God;
 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God;
 but, according to thy hardness and impenitent heart, thou dost treasure up to thyself wrath, in a day of wrath and of the revelation of the righteous judgment of God,
- 6 who "will render to every man according to his works:"
 who will render to every man according to his works:
 who shall render to each according to his works;
- 7 to those who by patience in well-doing seek for glory and honor and incorruptibility, eternal life;
 to them that by patience in well-doing seek for glory and honor and incorruption, eternal life:
 to those, indeed, who in continuance of a good work, do seek glory, and honour, and incorruptibility -- life age-during;
- 8 but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath and indignation,
 but unto them that are factious, and obey not the truth, but obey unrighteousness, [shall be] wrath and indignation,
 and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness -- indignation and wrath,
- 9 oppression and anguish, on every soul of man who works evil, on the Jew first, and also on the Greek.
 tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek;
 tribulation and distress, upon every soul of man that is working the evil, both of Jew first, and of Greek;
- 10 But glory and honor and peace to every man who works good, to the Jew first, and also to the Greek.
 but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek:
 and glory, and honour, and peace, to every one who is working the good, both to Jew first, and to Greek.

- 11 For there is no partiality with God.
for there is no respect of persons with God.
For there is no acceptance of faces with God,
- 12 For as many as have sinned without law will also perish without the law. As many as have sinned under the law will be judged by the law.
For as many as have sinned without law shall also perish without the law: and as many as have sinned under the law shall be judged by the law;
for as many as without law did sin, without law also shall perish, and as many as did sin in law, through law shall be judged,
- 13 For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified
for not the hearers of the law are just before God, but the doers of the law shall be justified:
for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: --
- 14 (for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves,
(for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves;
For, when nations that have not a law, by nature may do the things of the law, these not having a law -- to themselves are a law;
- 15 in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them)
in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing [them]);
who do shew the work of the law written in their hearts, their conscience also witnessing with them, and between one another the thoughts accusing or else defending,
- 16 in the day when God will judge the secrets of men, according to my gospel, by Jesus Christ.
in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.
in the day when God shall judge the secrets of men, according to my good news, through Jesus Christ.
- 17 Indeed you bear the name of a Jew, and rest on the law, and glory in God,
But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God,
Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God,
- 18 and know his will, and approve the things that are excellent, being instructed out of the law,
and knowest his will, and approvest the things that are excellent, being instructed out of the law,
and dost know the will, and dost approve the distinctions, being instructed out of the law,
- 19 and are confident that you yourself are a guide of the blind, a light to those who are in darkness,
and art confident that thou thyself art a guide of the blind, a light of them that are in darkness,
and hast confidence that thou thyself art a leader of blind ones, a light of those in darkness,
- 20 a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth.
a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth;
an instructor of foolish ones, a teacher of babes, having the form of the knowledge and of the truth in the law.
- 21 You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?
thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
Thou, then, who art teaching another, thyself dost thou not teach?
- 22 You who say a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?
thou who art preaching not to steal, dost thou steal? thou who art saying not to commit adultery, dost thou commit adultery?
thou who art abhorring the idols, dost thou rob temples?
- 23 You who glory in the law, through your disobedience of the law do you dishonor God?
thou who gloriest in the law, through thy transgression of the law dishonorest thou God?
thou who in the law dost boast, through the transgression of the law God dost thou dishonour?

- 24 For "the name of God is blasphemed among the Gentiles because of you," just as it is written.
For the name of God is blasphemed among the Gentiles because of you, even as it is written.
for the name of God because of you is evil spoken of among the nations, according as it hath been written.
- 25 For circumcision indeed profits, if you be a doer of the law, but if you be a transgressor of the law, your circumcision has become uncircumcision.
For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision.
For circumcision, indeed, doth profit, if law thou mayest practise, but if a transgressor of law thou mayest be, thy circumcision hath become uncircumcision.
- 26 If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision?
If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?
If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned?
- 27 Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law?
and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law?
and the uncircumcision, by nature, fulfilling the law, shall judge thee who, through letter and circumcision, [art] a transgressor of law.
- 28 For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;
For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh:
For he is not a Jew who is [so] outwardly, neither [is] circumcision that which is outward in flesh;
- 29 but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.
but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.
but a Jew [is] he who is [so] inwardly, and circumcision [is] of the heart, in spirit, not in letter, of which the praise is not of men, but of God.
- 1 Then what advantage does the Jew have? Or what is the profit of circumcision?
What advantage then hath the Jew? or what is the profit of circumcision?
What, then, [is] the superiority of the Jew? or what the profit of the circumcision?
- 2 Much in every way! Because first of all, that they were entrusted with the oracles of God.
Much every way: first of all, that they were intrusted with the oracles of God.
much in every way; for first, indeed, that they were intrusted with the oracles of God;
- 3 For what if some were without faith? Will their lack of faith make of no effect the faithfulness of God?
For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?
for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless?
- 4 Certainly not! Yes, let God be found true, but every man a liar. As it is written, "That you might be justified in your words, And might prevail when you come into judgment."
God forbid: yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment.
let it not be! and let God become true, and every man false, according as it hath been written, `That Thou mayest be declared righteous in Thy words, and mayest overcome in Thy being judged.`
- 5 But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do.
But if our righteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)
And, if our unrighteousness God's righteousness doth establish, what shall we say? is God unrighteous who is inflicting the wrath? (after the manner of a man I speak)

- 6 Certainly not! For then how will God judge the world?
God forbid: for then how shall God judge the world?
let it not be! since how shall God judge the world?
- 7 For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner?
But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner?
for if the truth of God in my falsehood did more abound to His glory, why yet am I also as a sinner judged?
- 8 Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned.
and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.
and not, as we are evil spoken of, and as certain affirm us to say -- 'We may do the evil things, that the good ones may come?' whose judgment is righteous.
- 9 What then? Are we better than they? No, in no way. For we previously charged both Jews and Greeks, that they are all under sin.
What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin;
What, then? are we better? not at all! for we did before charge both Jews and Greeks with being all under sin,
- 10 As it is written, "There is no one righteous. No, not one.
as it is written, There is none righteous, no, not one;
according as it hath been written -- 'There is none righteous, not even one;
- 11 There is no one who understands. There is no one who seeks after God.
There is none that understandeth, There is none that seeketh after God;
There is none who is understanding, there is none who is seeking after God.
- 12 They have all turned aside. They have together become unprofitable. There is no one who does good, no, not, so much as
They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not, so much as one:
All did go out of the way, together they became unprofitable, there is none doing good, there is not even one.
- 13 "Their throat is an open tomb. With their tongues they have used deceit." "The poison of vipers is under their lips;"
Their throat is an open sepulchre; With their tongues they have used deceit: The poison of asps is under their lips:
A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps [is] under their lips.
- 14 "Whose mouth is full of cursing and bitterness."
Whose mouth is full of cursing and bitterness:
Whose mouth is full of cursing and bitterness.
- 15 "Their feet are swift to shed blood.
Their feet are swift to shed blood;
Swift [are] their feet to shed blood.
- 16 Destruction and misery are in their ways.
Destruction and misery are in their ways;
Ruin and misery [are] in their ways.
- 17 The way of peace, they haven't known."
And the way of peace have they not known:
And a way of peace they did not know.
- 18 "There is no fear of God before their eyes."
There is no fear of God before their eyes.
There is no fear of God before their eyes.`

- 19 Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God.
Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God:
And we have known that as many things as the law saith, to those in the law it doth speak, that every mouth may be stopped, and all the world may come under judgment to God;
- 20 Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin. because by the works of the law shall no flesh be justified in his sight; for through the law [cometh] the knowledge of sin. wherefore by works of law shall no flesh be declared righteous before Him, for through law is a knowledge of sin.
- 21 But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets; But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets, being witnessed by the law and the prophets;
And now apart from law hath the righteousness of God been manifested, testified to by the law and the prophets,
- 22 even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction, even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; and the righteousness of God [is] through the faith of Jesus Christ to all, and upon all those believing, -- for there is no difference,
- 23 for all have sinned, and fall short of the glory of God;
for all have sinned, and fall short of the glory of God;
for all did sin, and are come short of the glory of God --
- 24 being justified freely by his grace through the redemption that is in Christ Jesus;
being justified freely by his grace through the redemption that is in Christ Jesus:
being declared righteous freely by His grace through the redemption that [is] in Christ Jesus,
- 25 whom God set forth to be an atoning sacrifice, through faith, in his blood, to show his righteousness because of the passing over of the sins done before, in the forbearance of God;
whom God set forth [to be] a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;
whom God did set forth a mercy seat, through the faith in his blood, for the shewing forth of His righteousness, because of the passing over of the bygone sins in the forbearance of God --
- 26 for the showing of his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.
for the showing, [I say], of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.
for the shewing forth of His righteousness in the present time, for His being righteous, and declaring him righteous who [is] of the faith of Jesus.
- 27 Where then is the boasting? It is excluded. By what manner of law? Of works? No, but by a law of faith.
Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith.
Where then [is] the boasting? it was excluded; by what law? of works? no, but by a law of faith:
- 28 We maintain therefore that a man is justified by faith apart from the works of the law.
We reckon therefore that a man is justified by faith apart from the works of the law.
therefore do we reckon a man to be declared righteous by faith, apart from works of law.
- 29 Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also,
Or is God [the God] of Jews only? is he not [the God] of Gentiles also? Yea, of Gentiles also:
The God of Jews only [is He], and not also of nations?
- 30 if it is so that God is one. He will justify the circumcised by faith, and the uncircumcised through faith.
if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.
yes, also of nations; since one [is] God who shall declare righteous the circumcision by faith, and the uncircumcision through the faith.

- 31 Do we then make the law of no effect through faith? Certainly not! No, we establish the law.
Do we then make the law of none effect through faith? God forbid: nay, we establish the law.
Law then do we make useless through the faith? let it not be! yea, we do establish law.
- 1 What then will we say that Abraham, our forefather, has found according to the flesh?
What then shall we say that Abraham, our forefather, hath found according to the flesh?
What, then, shall we say Abraham our father, to have found, according to flesh?
- 2 For if Abraham was justified by works, he has something to boast about, but not toward God.
For if Abraham was justified by works, he hath whereof to glory; but not toward God.
for if Abraham by works was declared righteous, he hath to boast -- but not before god;
- 3 For what does the scripture say? "Abraham believed God, and it was accounted to him for righteousness."
For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness.
for what doth the writing say? `And Abraham did believe God, and it was reckoned to him -- to righteousness;`
- 4 Now to him who works, the reward is not accounted as of grace, but as of debt.
Now to him that worketh, the reward is not reckoned as of grace, but as of debt.
and to him who is working, the reward is not reckoned of grace, but of debt;
- 5 But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.
But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.
and to him who is not working, and is believing upon Him who is declaring righteous the impious, his faith is reckoned -- to righteousness:
- 6 Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,
Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works,
even as David also doth speak of the happiness of the man to whom God doth reckon righteousness apart from works:
- 7 "Blessed are they whose iniquities are forgiven, Whose sins are covered.
[saying], Blessed are they whose iniquities are forgiven, And whose sins are covered.
`Happy they whose lawless acts were forgiven, and whose sins were covered;
- 8 Blessed is the man to whom the Lord will not charge with sin."
Blessed is the man to whom, the Lord will not reckon sin.
happy the man to whom the Lord may not reckon sin.`
- 9 Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.
Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness.
[Is] this happiness, then, upon the circumcision, or also upon the uncircumcision -- for we say that the faith was reckoned to Abraham -- to righteousness?
- 10 How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision:
how then was it reckoned? he being in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision;
- 11 He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they be in uncircumcision, that righteousness might also be accounted to them.
and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision;
that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them;
and a sign he did receive of circumcision, a seal of the righteousness of the faith in the uncircumcision, for his being father of all those believing through uncircumcision, for the righteousness also being reckoned to them,

- 12 The father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father, Abraham, which he had in uncircumcision.
and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.
and father of circumcision to those not of circumcision only, but who also walk in the steps of the faith, that [is] in the uncircumcision of our father Abraham.
- 13 For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith.
For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith.
For not through law [is] the promise to Abraham, or to his seed, of his being heir of the world, but through the righteousness of faith;
- 14 For if those who are of the law are heirs, faith is made void, and the promise is made of no effect.
For if they that are of the law are heirs, faith is made void, and the promise is made of none effect:
for if they who are of law [are] heirs, the faith hath been made void, and the promise hath been made useless;
- 15 For the law works wrath, for where there is no law, neither is there disobedience.
for the law worketh wrath; but where there is no law, neither is there transgression.
for the law doth work wrath; for where law is not, neither [is] transgression.
- 16 For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.
For this cause [it is] of faith, that [it may be] according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all
Because of this [it is] of faith, that [it may be] according to grace, for the promise being sure to all the seed, not to that which [is] of the law only, but also to that which [is] of the faith of Abraham,
- 17 As it is written, "I have made you a father of many nations." This is before him whom he believed, God, who gives life to the dead, and calls the things that are not, as though they were.
(as it is written, A father of many nations have I made thee) before him whom he believed, [even] God, who giveth life to the dead, and calleth the things that are not, as though they were.
who is father of us all (according as it hath been written -- `A father of many nations I have set thee,`) before Him whom he did believe -- God, who is quickening the dead, and is calling the things that be not as being.
- 18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be."
Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be.
Who, against hope in hope did believe, for his becoming father of many nations according to that spoken: `So shall thy seed be;`
- 19 Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb.
And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb;
and not having been weak in the faith, he did not consider his own body, already become dead, (being about a hundred years old,) and the deadness of Sarah's womb,
- 20 Yet, looking to the promise of God, he wavered not through unbelief, but grew strong through faith, giving glory to God, yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God,
- 21 and being fully assured that what he had promised, he was able also to perform.
and being fully assured that what he had promised, he was able also to perform.
and having been fully persuaded that what He hath promised He is able also to do:

- 22 Therefore also it was "reckoned to him for righteousness."
Wherefore also it was reckoned unto him for righteousness.
wherefore also it was reckoned to him to righteousness.
- 23 Now it was not written that it was accounted to him for his sake alone,
Now it was not written for his sake alone, that it was reckoned unto him;
And it was not written on his account alone, that it was reckoned to him,
- 24 but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead,
but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead,
but also on ours, to whom it is about to be reckoned -- to us believing on Him who did raise up Jesus our Lord out of the dead,
- 25 who was delivered up for our trespasses, and was raised for our justification.
who was delivered up for our trespasses, and was raised for our justification.
who was delivered up because of our offences, and was raised up because of our being declared righteous.
- 1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;
Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;
Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ,
- 2 through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God.
through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.
through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of God.
- 3 Not only so, but we also rejoice in our sufferings, knowing that suffering works perseverance;
And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness;
And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance;
- 4 and perseverance, proven character; and proven character, hope:
and stedfastness, approvedness; and approvedness, hope:
and the endurance, experience; and the experience, hope;
- 5 and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit which was given to us.
and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.
and the hope doth not make ashamed, because the love of God hath been poured forth in our hearts through the Holy Spirit that hath been given to us.
- 6 For while we were yet weak, at the right time Christ died for the ungodly.
For while we were yet weak, in due season Christ died for the ungodly.
For in our being still ailing, Christ in due time did die for the impious;
- 7 For one will hardly die for a righteous man. For perhaps for a righteous person someone would even dare to die.
For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.
for scarcely for a righteous man will any one die, for for the good man perhaps some one also doth dare to die;
- 8 But God commends his own love toward us, in that while we were yet sinners, Christ died for us.
But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.
and God doth commend His own love to us, that, in our being still sinners, Christ did die for us;
- 9 Much more then, being now justified by his blood, we will be saved from God's wrath through him.
Much more then, being now justified by his blood, shall we be saved from the wrath [of God] through him.
much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath;

- 10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.
For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life;
for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved in his life.
- 11 Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom now we did receive the reconciliation;
- 12 Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned.
Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:--
because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;
- 13 For until the law, sin was in the world; but sin is not charged when there is no law.
for until the law sin was in the world; but sin is not imputed when there is no law.
for till law sin was in the world: and sin is not reckoned when there is not law;
- 14 Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come.
Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.
but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.
- 15 But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.
But not as the trespass, so also [is] the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.
But, not as the offence so also [is] the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many;
- 16 The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification.
And not as through one that sinned, [so] is the gift: for the judgment [came] of one unto condemnation, but the free gift [came] of many trespasses unto justification.
and not as through one who did sin [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offences to a declaration of 'Righteous.'
- 17 For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.
For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, [even] Jesus Christ.
for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one -- Jesus Christ.
- 18 So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.
So then as through one trespass [the judgment came] unto all men to condemnation; even so through one act of righteousness [the free gift came] unto all men to justification of life.
So, then, as through one offence to all men [it is] to condemnation, so also through one declaration of 'Righteous' [it is] to all men to justification of life;

- 19 For as through the one man`s disobedience many were made sinners, even so through the obedience of the one will many be made righteous.
For as through the one man`s disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.
for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.
- 20 The law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly;
And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly:
And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,
- 21 that as sin reigned in death, even so might grace reign through righteousness to eternal life through Jesus Christ our Lord.
that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our
that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.
- 1 What will we say then? Will we continue in sin, that grace may abound?
What shall we say then? Shall we continue in sin, that grace may abound?
What, then, shall we say? shall we continue in the sin that the grace may abound?
- 2 Certainly not! We who died to sin, how could we live in it any longer?
God forbid. We who died to sin, how shall we any longer live therein?
let it not be! we who died to the sin -- how shall we still live in it?
- 3 Or don`t you know that all we who were baptized into Christ Jesus were baptized into his death?
Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?
are ye ignorant that we, as many as were baptized to Christ Jesus, to his death were baptized?
- 4 We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.
We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.
we were buried together, then, with him through the baptism to the death, that even as Christ was raised up out of the dead through the glory of the Father, so also we in newness of life might walk.
- 5 For if we have become united with him in the likeness of his death, we will also be part of his resurrection;
For if we have become united with [him] in the likeness of his death, we shall be also [in the likeness] of his resurrection;
For, if we have become planted together to the likeness of his death, [so] also we shall be of the rising again;
- 6 knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin.
knowing this, that our old man was crucified with [him], that the body of sin might be done away, that so we should no longer be in bondage to sin;
this knowing, that our old man was crucified with [him], that the body of the sin may be made useless, for our no longer serving the sin;
- 7 For he who has died has been freed from sin.
for he that hath died is justified from sin.
for he who hath died hath been set free from the sin.
- 8 But if we died with Christ, we believe that we will also live with him;
But if we died with Christ, we believe that we shall also live with him;
And if we died with Christ, we believe that we also shall live with him,
- 9 knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!
knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.
knowing that Christ, having been raised up out of the dead, doth no more die, death over him hath no more lordship;

- 10 For the death that he died, he died to sin once; but the life that he lives, he lives to God.
For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.
for in that he died, to the sin he died once, and in that he liveth, he liveth to God;
- 11 Thus also consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.
Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.
so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus Christ our Lord.
- 12 Therefore don't let sin reign in your mortal body, that you should obey it in its lusts.
Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:
Let not then the sin reign in your mortal body, to obey it in its desires;
- 13 Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God.
neither present your members unto sin [as] instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members [as] instruments of righteousness unto God.
neither present ye your members instruments of unrighteousness to the sin, but present yourselves to God as living out of the dead, and your members instruments of righteousness to God;
- 14 For sin will not have dominion over you. For you are not under law, but under grace.
For sin shall not have dominion over you: for ye are not under law, but under grace.
for sin over you shall not have lordship, for ye are not under law, but under grace.
- 15 What then? Will we sin, because we are not under law, but under grace? Certainly not!
What then? shall we sin, because we are not under law, but under grace? God forbid.
What then? shall we sin because we are not under law but under grace? let it not be!
- 16 Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey;
whether of sin to death, or of obedience to righteousness?
Know ye not, that to whom ye present yourselves [as] servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?
have ye not known that to whom ye present yourselves servants for obedience, servants ye are to him to whom ye obey, whether of sin to death, or of obedience to righteousness?
- 17 But thanks be to God, that, whereas you were servants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered.
But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered;
and thanks to God, that ye were servants of the sin, and -- were obedient from the heart to the form of teaching to which ye were delivered up;
- 18 Being made free from sin, you became servants of righteousness.
and being made free from sin, ye became servants of righteousness.
and having been freed from the sin, ye became servants to the righteousness.
- 19 I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members [as] servants to uncleanness and to iniquity unto iniquity, even so now present your members [as] servants to righteousness unto sanctification.
In the manner of men I speak, because of the weakness of your flesh, for even as ye did present your members servants to the uncleanness and to the lawlessness -- to the lawlessness, so now present your members servants to the righteousness -
- to sanctification,
- 20 For when you were servants of sin, you were free in regard to righteousness.
For when ye were servants of sin, ye were free in regard of righteousness.
for when ye were servants of the sin, ye were free from the righteousness,

- 21 What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. what fruit, therefore, were ye having then, in the things of which ye are now ashamed? for the end of those [is] death.
- 22 But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. And now, having been freed from the sin, and having become servants to God, ye have your fruit -- to sanctification, and the end life age-during;
- 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. for the wages of the sin [is] death, and the gift of God [is] life age-during in Christ Jesus our Lord.
- 1 Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth? Are ye ignorant, brethren -- for to those knowing law I speak -- that the law hath lordship over the man as long as he liveth?
- 2 For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. for the married woman to the living husband hath been bound by law, and if the husband may die, she hath been free from the law of the husband;
- 3 So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. so, then, the husband being alive, an adulteress she shall be called if she may become another man's; and if the husband may die, she is free from the law, so as not to be an adulteress, having become another man's.
- 4 Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to God. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, [even] to him who was raised from the dead, that we might bring forth fruit unto God. So that, my brethren, ye also were made dead to the law through the body of the Christ, for your becoming another's, who out of the dead was raised up, that we might bear fruit to God;
- 5 For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring forth fruit to death. For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. for when we were in the flesh, the passions of the sins, that [are] through the law, were working in our members, to bear fruit to the death;
- 6 But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter. But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter. and now we have ceased from the law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of letter.

- 7 What will we say then? Is the law sin? Certainly not! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet."
What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet:
What, then, shall we say? the law [is] sin? let it not be! but the sin I did not know except through law, for also the covetousness I had not known if the law had not said:
- 8 But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead. but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin [is] dead. `Thou shalt not covet;` and the sin having received an opportunity, through the command, did work in me all covetousness -- for apart from law sin is dead.
- 9 I was alive apart from the law once, but when the commandment came, sin revived, and I died.
And I was alive apart from the law once: but when the commandment came, sin revived, and I died;
And I was alive apart from law once, and the command having come, the sin revived, and I died;
- 10 The commandment, which was to life, this I found to be to death;
and the commandment, which [was] unto life, this I found [to be] unto death:
and the command that [is] for life, this was found by me for death;
- 11 for sin, finding occasion through the commandment, deceived me, and through it killed me.
for sin, finding occasion, through the commandment beguiled me, and through it slew me.
for the sin, having received an opportunity, through the command, did deceive me, and through it did slay [me];
- 12 So that the law is holy, and the commandment holy, and righteous, and good.
So that the law is holy, and the commandment holy, and righteous, and good.
so that the law, indeed, [is] holy, and the command holy, and righteous, and good.
- 13 Did then that which is good become death to me? Certainly not! But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful.
Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good; --that through the commandment sin might become exceeding sinful.
That which is good then, to me hath it become death? let it not be! but the sin, that it might appear sin, through the good, working death to me, that the sin might become exceeding sinful through the command,
- 14 For we know that the law is spiritual, but I am fleshly, sold under sin.
For we know that the law is spiritual: but I am carnal, sold under sin.
for we have known that the law is spiritual, and I am fleshly, sold by the sin;
- 15 For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do.
For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do.
for that which I work, I do not acknowledge; for not what I will, this I practise, but what I hate, this I do.
- 16 But if what I don't desire, that I do, I consent to the law that it is good.
But if what I would not, that I do, I consent unto the law that it is good.
And if what I do not will, this I do, I consent to the law that [it is] good,
- 17 So now it is no more I that do it, but sin which dwells in me.
So now it is no more I that do it, but sin which dwelleth in me.
and now it is no longer I that work it, but the sin dwelling in me,
- 18 For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good.
For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good [is] not.
for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not find,

- 19 For the good which I desire, I don't do; but the evil which I don't desire, that I practice.
For the good which I would I do not: but the evil which I would not, that I practise.
for the good that I will, I do not; but the evil that I do not will, this I practise.
- 20 But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me.
But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.
And if what I do not will, this I do, it is no longer I that work it, but the sin that is dwelling in me.
- 21 I find then the law, that, to me, while I desire to do good, evil is present.
I find then the law, that, to me who would do good, evil is present.
I find, then, the law, that when I desire to do what is right, with me the evil is present,
- 22 For I delight in God's law after the inward man,
For I delight in the law of God after the inward man:
for I delight in the law of God according to the inward man,
- 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.
but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.
and I behold another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin that [is] in my members.
- 24 What a wretched man I am! Who will deliver me out of the body of this death?
Wretched man that I am! who shall deliver me out of the body of this death?
A wretched man I [am]! who shall deliver me out of the body of this death?
- 25 I thank God through Jesus Christ, our Lord. So then I of myself with the mind, indeed serve the law of God, but with the flesh the law of sin.
I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.
I thank God -- through Jesus Christ our Lord; so then, I myself indeed with the mind do serve the law of God, and with the flesh, the law of sin.
- 1 There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.
There is therefore now no condemnation to them that are in Christ Jesus.
There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit;
- 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.
For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.
for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death;
- 3 For what the law couldn't do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh;
For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh:
for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,
- 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.
- 5 For those who are after the flesh set their minds on the things of the flesh, but those who are after the Spirit the things of the Spirit.
For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;

- 6 For the mind of the flesh is death, but the mind of the Spirit is life and peace;
For the mind of the flesh is death; but the mind of the Spirit is life and peace:
for the mind of the flesh [is] death, and the mind of the Spirit -- life and peace;
- 7 because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be.
because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:
because the mind of the flesh [is] enmity to God, for to the law of God it doth not subject itself,
- 8 Those who are in the flesh can't please God.
and they that are in the flesh cannot please God.
for neither is it able; and those who are in the flesh are not able to please God.
- 9 But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his.
But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.
And ye are not in the flesh, but in the Spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ -- this one is not His;
- 10 If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness.
And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.
and if Christ [is] in you, the body, indeed, [is] dead because of sin, and the Spirit [is] life because of righteousness,
- 11 But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.
But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.
and if the Spirit of Him who did raise up Jesus out of the dead doth dwell in you, He who did raise up the Christ out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you.
- 12 So then, brothers, we are debtors, not to the flesh, to live after the flesh.
So then, brethren, we are debtors, not to the flesh, to live after the flesh:
So, then, brethren, we are debtors, not to the flesh, to live according to the flesh;
- 13 For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live.
for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.
for if according to the flesh ye do live, ye are about to die; and if, by the Spirit, the deeds of the body ye put to death, ye shall live;
- 14 For as many as are led by the Spirit of God, these are children of God.
For as many as are led by the Spirit of God, these are sons of God.
for as many as are led by the Spirit of God, these are the sons of God;
- 15 For you didn't receive the spirit of bondage again to fear, but you received the spirit of adoption, whereby we cry, "Abba! Father!"
For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba,
for ye did not receive a spirit of bondage again for fear, but ye did receive a spirit of adoption in which we cry, `Abba --
- 16 The Spirit himself testifies with our spirit that we are children of God;
The Spirit himself beareth witness with our spirit, that we are children of God:
The Spirit himself doth testify with our spirit, that we are children of God;
- 17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.
and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified with [him].
and if children, also heirs, heirs, indeed, of God, and heirs together of Christ -- if, indeed, we suffer together, that we may also be glorified together.

- 18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us.
For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.
For I reckon that the sufferings of the present time [are] not worthy [to be compared] with the glory about to be revealed in
- 19 For the creation waits with eager expectation for the sons of God to be revealed.
For the earnest expectation of the creation waiteth for the revealing of the sons of God.
for the earnest looking out of the creation doth expect the revelation of the sons of God;
- 20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope
For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope
for to vanity was the creation made subject -- not of its will, but because of Him who did subject [it] -- in hope,
- 21 that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God.
that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of
that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God;
- 22 For we know that the whole creation groans and travails in pain together until now.
For we know that the whole creation groaneth and travaileth in pain together until now.
for we have known that all the creation doth groan together, and doth travail in pain together till now.
- 23 Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body.
And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for [our] adoption, [to wit], the redemption of our body.
And not only [so], but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting -- the redemption of our body;
- 24 For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees?
For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth?
for in hope we were saved, and hope beheld is not hope; for what any one doth behold, why also doth he hope for [it]?
- 25 But if we hope for that which we don't see, we wait for it with patience.
But if we hope for that which we see not, [then] do we with patience wait for it.
and if what we do not behold we hope for, through continuance we expect [it].
- 26 In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered.
And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for [us] with groanings which cannot be uttered;
And, in like manner also, the Spirit doth help our weaknesses; for, what we may pray for, as it behoveth [us], we have not known, but the Spirit himself doth make intercession for us with groanings unutterable,
- 27 He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God.
and He who is searching the hearts hath known what [is] the mind of the Spirit, because according to God he doth intercede for saints.
- 28 We know that all things work together for good for those who love God, to those who are called according to his purpose.
And we know that to them that love God all things work together for good, [even] to them that are called according to [his] purpose.
And we have known that to those loving God all things do work together for good, to those who are called according to purpose;

- 29 For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.
For whom he foreknew, he also foreordained [to be] conformed to the image of his Son, that he might be the firstborn among many brethren:
because whom He did foreknow, He also did fore-appoint, conformed to the image of His Son, that he might be first-born among many brethren;
- 30 Whom he foreordained, them he also called. Whom he called, them he also justified. Whom he justified, them he also glorified. and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
and whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous, these also He did glorify.
- 31 What then will we say about these things? If God is for us, who can be against us?
What then shall we say to these things? If God [is] for us, who [is] against us?
What, then, shall we say unto these things? if God [is] for us, who [is] against us?
- 32 He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things?
He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?
He who indeed His own Son did not spare, but for us all did deliver him up, how shall He not also with him the all things grant to us?
- 33 Who could bring a charge against God's elect? It is God who justifies.
Who shall lay anything to the charge of God's elect? It is God that justifieth;
Who shall lay a charge against the choice ones of God? God [is] He that is declaring righteous,
- 34 Who is he who condemns? It is Christ who died, yea rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.
who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.
who [is] he that is condemning? Christ [is] He that died, yea, rather also, was raised up; who is also on the right hand of God -- who also doth intercede for us.
- 35 Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword?
Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?
Who shall separate us from the love of the Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."
Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter.
(according as it hath been written -- `For Thy sake we are put to death all the day long, we were reckoned as sheep of slaughter,`)
- 37 No, in all these things, we are more than conquerors through him who loved us.
Nay, in all these things we are more than conquerors through him that loved us.
but in all these we more than conquer, through him who loved us;
- 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present,
- 39 nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.
nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
nor things about to be, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of god, that [is] in Christ Jesus our Lord.

- 1 I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit,
I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit,
Truth I say in Christ, I lie not, my conscience bearing testimony with me in the Holy Spirit,
- 2 that I have great sorrow and unceasing pain in my heart.
that I have great sorrow and unceasing pain in my heart.
that I have great grief and unceasing pain in my heart --
- 3 For I could wish that I myself were accursed from Christ for my brothers' sake, my relatives according to the flesh,
For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh:
for I was wishing, I myself, to be anathema from the Christ -- for my brethren, my kindred, according to the flesh,
- 4 who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises;
who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God],
and the promises;
who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the
promises,
- 5 whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God, blessed forever. Amen.
whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.
whose [are] the fathers, and of whom [is] the Christ, according to the flesh, who is over all, God blessed to the ages. Amen.
- 6 But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel.
But [it is] not as though the word of God hath come to nought. For they are not all Israel, that are of Israel:
And it is not possible that the word of God hath failed; for not all who [are] of Israel are these Israel;
- 7 Neither, because they are Abraham's seed, are they all children. But, "In Isaac will your seed be called."
neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called.
nor because they are seed of Abraham [are] all children, but -- `in Isaac shall a seed be called to thee;`
- 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as a seed.
That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.
that is, the children of the flesh -- these [are] not children of God; but the children of the promise are reckoned for seed;
- 9 For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."
For this is a word of promise, According to this season will I come, and Sarah shall have a son.
for the word of promise [is] this; `According to this time I will come, and there shall be to Sarah a son.`
- 10 Not only so, but Rebecca also conceived by one, by our father Isaac.
And not only so; but Rebecca also having conceived by one, [even] by our father Isaac--
And not only [so], but also Rebecca, having conceived by one -- Isaac our father --
- 11 For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand,
not of works, but of him who calls,
for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election
might stand, not of works, but of him that calleth,
(for they being not yet born, neither having done anything good or evil, that the purpose of God, according to choice, might
remain; not of works, but of Him who is calling,) it was said to her --
- 12 it was said to her, "The elder will serve the younger."
it was said unto her, The elder shall serve the younger.
`The greater shall serve the less;`
- 13 Even as it is written, "Jacob I loved, but Esau I hated."
Even as it is written, Jacob I loved, but Esau I hated.
according as it hath been written, `Jacob I did love, and Esau I did hate.`
- 14 What will we say then? Is there unrighteousness with God? Certainly not!
What shall we say then? Is there unrighteousness with God? God forbid.
What, then, shall we say? unrighteousness [is] with God? let it not be!

- 15 For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."
For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.
for to Moses He saith, `I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion;`
- 16 So then it is not of him who wills, nor of him who runs, but of God who has mercy.
So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.
so, then -- not of him who is willing, nor of him who is running, but of God who is doing kindness:
- 17 For the scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be published abroad in all the earth."
For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth.
for the Writing saith to Pharaoh -- `For this very thing I did raise thee up, that I might shew in thee My power, and that My name might be declared in all the land;`
- 18 So then, he has mercy on whom he desires, and he hardens whom he desires.
So then he hath mercy on whom he will, and whom he will be hardeneth.
so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden.
- 19 You will say then to me, "Why does he still find fault? For who withstands his will?"
Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will?
Thou wilt say, then, to me, `Why yet doth He find fault? for His counsel who hath resisted?`
- 20 But no, man, who are you who replies against God? Will the thing formed ask him who formed it, "Why did you make me like this?"
Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus?
nay, but, O man, who art thou that art answering again to God? shall the thing formed say to Him who did form [it], Why me didst thou make thus?
- 21 Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor?
Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?
hath not the potter authority over the clay, out of the same lump to make the one vessel to honour, and the one to dishonour?
- 22 What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction,
What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction:
And if God, willing to shew the wrath and to make known His power, did endure, in much long suffering, vessels of wrath fitted for destruction,
- 23 and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory,
and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory,
and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He did call -- us --
- 24 us, whom he also called, not from the Jews only, but also from the Gentiles?
[even] us, whom he also called, not from the Jews only, but also from the Gentiles?
not only out of Jews, but also out of nations,
- 25 As he says also in Hosea, "I will call them `my people,` which were not my people; And her `beloved,` who was not beloved."
As he saith also in Hosea, I will call that my people, which was not my people; And her beloved, that was not beloved.
as also in Hosea He saith, `I will call what [is] not My people -- My people; and her not beloved -- Beloved,

- 26 "It will be that in the place where it was said to them, `You are not my people,` There will they be called `sons of the living God.`"
 And it shall be, [that] in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God.
 and it shall be -- in the place where it was said to them, Ye [are] not My people; there they shall be called sons of the living God.`
- 27 Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, It is the remnant who will be saved;
 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved:
 And Isaiah doth cry concerning Israel, `If the number of the sons of Israel may be as the sand of the sea, the remnant shall be saved;
- 28 For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth."
 for the Lord will execute [his] word upon the earth, finishing it and cutting it short.
 for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the Lord do upon the land.
- 29 As Isaiah has said before, "Unless the Lord of Hosts had left us a seed, We would have become like Sodom, And would have been made like Gomorrah."
 And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah.
 and according as Isaiah saith before, `Except the Lord of Sabaoth did leave to us a seed, as Sodom we had become, and as Gomorrah we had been made like.`
- 30 What will we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith;
 What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith:
 What, then, shall we say? that nations who are not pursuing righteousness did attain to righteousness, and righteousness that [is] of faith,
- 31 but Israel, following after a law of righteousness, didn't arrive at the law of righteousness.
 but Israel, following after a law of righteousness, did not arrive at [that] law.
 and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive;
- 32 Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone;
 Wherefore? Because [they sought it] not by faith, but as it were by works. They stumbled at the stone of stumbling;
 wherefore? because -- not by faith, but as by works of law; for they did stumble at the stone of stumbling,
- 33 even as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense. And no one who believes in him will be put to shame."
 even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.
 according as it hath been written, `Lo, I place in Sion a stone of stumbling and a rock of offence; and every one who is believing thereon shall not be ashamed.`
- 1 Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved.
 Brethren, my heart's desire and my supplication to God is for them, that they may be saved.
 Brethren, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is -- for salvation;
- 2 For I testify about them that they have a zeal for God, but not according to knowledge.
 For I bear them witness that they have a zeal for God, but not according to knowledge.
 for I bear them testimony that they have a zeal of God, but not according to knowledge,

- 3 For being ignorant of God's righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of God.
For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.
for not knowing the righteousness of God, and their own righteousness seeking to establish, to the righteousness of God they did not submit.
- 4 For Christ is the end of the law for righteousness to everyone who believes.
For Christ is the end of the law unto righteousness to every one that believeth.
For Christ is an end of law for righteousness to every one who is believing,
- 5 For Moses writes about the righteousness of the law, "The one who does them will live by them."
For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.
for Moses doth describe the righteousness that [is] of the law, that, 'The man who did them shall live in them,'
- 6 But the righteousness which is of faith says this, "Don't say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down);
But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:)
and the righteousness of faith doth thus speak: 'Thou mayest not say in thine heart, Who shall go up to the heaven,' that is, Christ to bring down?
- 7 or, 'Who will descend into the abyss?' (that is, to bring Christ up from the dead.)"
or, Who shall descend into the abyss? (That is, to bring Christ up from the dead.)
or, 'Who shall go down to the abyss,' that is, Christ out of the dead to bring up.
- 8 But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith, which we preach:
But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:
But what doth it say? 'Nigh thee is the saying -- in thy mouth, and in thy heart:' that is, the saying of the faith, that we preach;
- 9 that if you will confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you will be saved.
because if thou shalt confess with thy mouth Jesus [as] Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:
that if thou mayest confess with thy mouth the Lord Jesus, and mayest believe in thy heart that God did raise him out of the dead, thou shalt be saved,
- 10 For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation.
for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
for with the heart doth [one] believe to righteousness, and with the mouth is confession made to salvation;
- 11 For the scripture says, "Whoever believes in him will not be put to shame."
For the scripture saith, Whosoever believeth on him shall not be put to shame.
for the Writing saith, 'Every one who is believing on him shall not be ashamed,'
- 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on him.
For there is no distinction between Jew and Greek: for the same [Lord] is Lord of all, and is rich unto all that call upon him:
for there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling upon Him,
- 13 For, "Whoever will call on the name of the Lord will be saved."
for, Whosoever shall call upon the name of the Lord shall be saved.
for every one -- whoever shall call upon the name of the Lord, he shall be saved.'
- 14 How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher?
How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?
How then shall they call upon [him] in whom they did not believe? and how shall they believe [on him] of whom they did not hear? and how shall they hear apart from one preaching?

- 15 And how will they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"
and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!
and how shall they preach, if they may not be sent? according as it hath been written, `How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!`
- 16 But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?"
But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?
But they were not all obedient to the good tidings, for Isaiah saith, `Lord, who did give credence to our report?`
- 17 So faith comes by hearing, and hearing by the word of God.
So belief [cometh] of hearing, and hearing by the word of Christ.
so then the faith [is] by a report, and the report through a saying of God,
- 18 But I say, didn't they hear? Yes, most assuredly, "Their sound went out into all the earth, Their words to the ends of the world."
But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, And their words unto the ends of the world.
but I say, Did they not hear? yes, indeed -- `to all the earth their voice went forth, and to the ends of the habitable world their sayings.`
- 19 But I ask, didn't Israel know? First Moses says, "I will provoke you to jealousy with that which is no nation, With a nation void of understanding I will make you angry."
But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you.
But I say, Did not Israel know? first Moses saith, `I will provoke you to jealousy by [that which is] not a nation; by an unintelligent nation I will anger you,`
- 20 Isaiah is very bold, and says, "I was found by those who didn't seek me. I was revealed to those who didn't ask for me."
And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me.
and Isaiah is very bold, and saith, `I was found by those not seeking Me; I became manifest to those not inquiring after Me;`
- 21 But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people.
But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.
and unto Israel He saith, `All the day I did stretch out My hands unto a people unbelieving and gainsaying.`
- 1 I ask then, Did God reject his people? Certainly not! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.
I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
I say, then, Did God cast away His people? let it not be! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin:
- 2 God didn't reject his people, which he foreknew. Or don't you know what the scripture says about Elijah? How he pleads with God against Israel:
God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel:
God did not cast away His people whom He knew before; have ye not known -- in Elijah -- what the Writing saith? how he doth plead with God concerning Israel, saying,
- 3 "Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life."
Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life.
`Lord, Thy prophets they did kill, and Thy altars they dug down, and I was left alone, and they seek my life;`
- 4 But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal."
But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.
but what saith the divine answer to him? `I left to Myself seven thousand men, who did not bow a knee to Baal.`
- 5 Even so then at this present time also there is a remnant according to the election of grace.
Even so then at this present time also there is a remnant according to the election of grace.
So then also in the present time a remnant according to the choice of grace there hath been;

- 6 And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.
But if it is by grace, it is no more of works: otherwise grace is no more grace.
and if by grace, no more of works, otherwise the grace becometh no more grace; and if of works, it is no more grace, otherwise the work is no more work.
- 7 What then? That which Israel seeks for, that he didn't obtain, but the election obtained it, and the rest were hardened.
What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened:
What then? What Israel doth seek after, this it did not obtain, and the chosen did obtain, and the rest were hardened,
- 8 According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day."
according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day.
according as it hath been written, `God gave to them a spirit of deep sleep, eyes not to see, and ears not to hear,` -- unto this very day,
- 9 David says, "Let their table be made a snare, and a trap, A stumbling block, and a retribution to them.
And David saith, Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them:
and David saith, `Let their table become for a snare, and for a trap, and for a stumbling-block, and for a recompense to them;
- 10 Let their eyes be darkened, that they may not see. Bow down their back always."
Let their eyes be darkened, that they may not see, And bow thou down their back always.
let their eyes be darkened -- not to behold, and their back do Thou always bow down.`
- 11 I ask then, did they stumble that they might fall? Certainly not! But by their fall salvation has come to the Gentiles, to provoke them to jealousy.
I say then, Did they stumble that they might fall? God forbid: but by their fall salvation [is come] unto the Gentiles, to provoke them to jealousy.
I say, then, Did they stumble that they might fall? let it not be! but by their fall the salvation [is] to the nations, to arouse them to jealousy;
- 12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?
Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?
and if the fall of them [is] the riches of a world, and the diminution of them the riches of nations, how much more the fulness of them?
- 13 For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry;
But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry;
For to you I speak -- to the nations -- inasmuch as I am indeed an apostle of nations, my ministration I do glorify;
- 14 if by any means I may provoke to jealousy those who are my flesh, and may save some of them.
if by any means I may provoke to jealousy [them that are] my flesh, and may save some of them.
if by any means I shall arouse to jealousy mine own flesh, and shall save some of them,
- 15 For if the rejection of them [is] the reconciling of the world, what would the receiving of them be, but life from the dead?
For if the casting away of them [is] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?
for if the casting away of them [is] a reconciliation of the world, what the reception -- if not life out of the dead?
- 16 If the first fruit is holy, so is the lump. If the root is holy, so are the branches.
And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches.
and if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also.
- 17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root of the richness of the olive tree;
But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree;
And if certain of the branches were broken off, and thou, being a wild olive tree, wast grafted in among them, and a fellow-partaker of the root and of the fatness of the olive tree didst become --

- 18 don't boast over the branches. But if you boast, it is not you who bear the root, but the root you.
glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.
do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee!
- 19 You will say then, "Branches were broken off, that I might be grafted in."
Thou wilt say then, Branches were broken off, that I might be grafted in.
Thou wilt say, then, `The branches were broken off, that I might be grafted in;` right!
- 20 True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear;
Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:
by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing;
- 21 for if God didn't spare the natural branches, neither will he spare you.
for if God spared not the natural branches, neither will he spare thee.
for if God the natural branches did not spare -- lest perhaps He also shall not spare thee.
- 22 See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his
goodness; otherwise you also will be cut off.
Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou
continue in his goodness: otherwise thou also shalt be cut off.
Lo, then, goodness and severity of God -- upon those indeed who fell, severity; and upon thee, goodness, if thou mayest
remain in the goodness, otherwise, thou also shalt be cut off.
- 23 They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again.
And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.
And those also, if they may not remain in unbelief, shall be grafted in, for God is able again to graft them in;
- 24 For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree,
how much more will these, which are the natural branches, be grafted into their own olive tree?
For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree;
how much more shall these, which are the natural [branches], be grafted into their own olive tree?
for if thou, out of the olive tree, wild by nature, wast cut out, and, contrary to nature, wast grafted into a good olive tree, how
much rather shall they, who [are] according to nature, be grafted into their own olive tree?
- 25 For I don't desire, brothers, to have you ignorant of this mystery, so that you won't be wise in your own conceits, that a
hardening in part has happened to Israel, until the fullness of the Gentiles have come in,
For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath
befallen Israel, until the fulness of the Gentiles be come in;
For I do not wish you to be ignorant, brethren, of this secret -- that ye may not be wise in your own conceits -- that hardness
in part to Israel hath happened till the fulness of the nations may come in;
- 26 and so all Israel will be saved. Even as it is written, "There will come out of Zion the Deliverer, And he will turn away
ungodliness from Jacob.
and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away
ungodliness from Jacob:
and so all Israel shall be saved, according as it hath been written, `There shall come forth out of Sion he who is delivering, and
he shall turn away impiety from Jacob,
- 27 This is my covenant to them, When I will take away their sins."
And this is my covenant unto them, When I shall take away their sins.
and this to them [is] the covenant from Me, when I may take away their sins.`
- 28 Concerning the gospel, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake.
As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake.
As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the choice -- beloved on account
of the fathers;
- 29 For the gifts and the calling of God are irrevocable.
For the gifts and the calling of God are not repented of.
for unrepented of [are] the gifts and the calling of God;

- 30 For as you in time past were disobedient to God, but now have obtained mercy by their disobedience,
For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience,
for as ye also once did not believe in God, and now did find kindness by the unbelief of these:
- 31 even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy.
even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.
so also these now did not believe, that in your kindness they also may find kindness;
- 32 For God has shut up all to disobedience, that he might have mercy on all.
For God hath shut up all unto disobedience, that he might have mercy upon all.
for God did shut up together the whole to unbelief, that to the whole He might do kindness.
- 33 Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways
past tracing out!
O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways
past tracing out!
O depth of riches, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!
- 34 "For who has known the mind of the Lord? Or who has been his counselor?"
For who hath known the mind of the Lord? or who hath been his counsellor?
for who did know the mind of the Lord? or who did become His counsellor?
- 35 "Or who has first given to him, And it will be repaid to him again?"
or who hath first given to him, and it shall be recompensed unto him again?
or who did first give to Him, and it shall be given back to him again?
- 36 For of him, and through him, and to him, are all things. To him be the glory for ever! Amen.
For of him, and through him, and unto him, are all things. To him [be] the glory for ever. Amen.
because of Him, and through Him, and to Him [are] the all things; to Him [is] the glory -- to the ages. Amen.
- 1 Therefore I beg you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which
is your spiritual service.
I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God,
[which is] your spiritual service.
I call upon you, therefore, brethren, through the compassions of God, to present your bodies a sacrifice -- living, sanctified,
acceptable to God -- your intelligent service;
- 2 Don't be fashioned according to this world, but be transformed by the renewing of your mind, so that you may prove what is
the good and acceptable and perfect will of God.
And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is
the good and acceptable and perfect will of God.
and be not conformed to this age, but be transformed by the renewing of your mind, for your proving what [is] the will of God -
- the good, and acceptable, and perfect.
- 3 For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he
ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.
For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he
ought to think; but to think as to think soberly, according as God hath dealt to each man a measure of faith.
For I say, through the grace that was given to me, to every one who is among you, not to think above what it behoveth to
think; but to think so as to think wisely, as to each God did deal a measure of faith,
- 4 For even as we have many members in one body, and all the members don't have the same function,
For even as we have many members in one body, and all the members have not the same office:
for as in one body we have many members, and all the members have not the same office,
- 5 so we, who are many, are one body in Christ, and individually members one of another.
so we, who are many, are one body in Christ, and severally members one of another.
so we, the many, one body are in Christ, and members each one of one another.

- 6 Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith;
 And having gifts differing according to the grace that was given to us, whether prophecy, [let us prophesy] according to the proportion of our faith;
 And having gifts, different according to the grace that was given to us; whether prophecy -- `According to the proportion of faith!`
- 7 or service, let us give ourselves to service; or he who teaches, to his teaching;
 or ministry, [let us give ourselves] to our ministry; or he that teacheth, to his teaching;
 or ministration -- `In the ministration!` or he who is teaching -- `In the teaching!`
- 8 or he who exhorts, to his exhorting: he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.
 or he that exhorteth, to his exhorting: he that giveth, [let him do it] with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.
 or he who is exhorting -- `In the exhortation!` he who is sharing -- `In simplicity!` he who is leading -- `In diligence?` he who is doing kindness -- `In cheerfulness.`
- 9 Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.
 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.
 The love unfeigned: abhorring the evil; cleaving to the good;
- 10 In love of the brothers be tenderly affectionate one to another; in honor preferring one another;
 In love of the brethren be tenderly affectioned one to another; in honor preferring one another;
 in the love of brethren, to one another kindly affectioned: in the honour going before one another;
- 11 not lagging in diligence; fervent in spirit; serving the Lord;
 in diligence not slothful; fervent in spirit; serving the Lord;
 in the diligence not slothful; in the spirit fervent; the Lord serving;
- 12 rejoicing in hope; enduring in oppression; continuing steadfastly in prayer;
 rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;
 in the hope rejoicing; in the tribulation enduring; in the prayer persevering;
- 13 contributing to the needs of the saints; given to hospitality.
 communicating to the necessities of the saints; given to hospitality.
 to the necessities of the saints communicating; the hospitality pursuing.
- 14 Bless those who persecute you; bless, and don't curse.
 Bless them that persecute you; bless, and curse not.
 Bless those persecuting you; bless, and curse not;
- 15 Rejoice with those who rejoice. Weep with those who weep.
 Rejoice with them that rejoice; weep with them that weep.
 to rejoice with the rejoicing, and to weep with the weeping,
- 16 Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits.
 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.
 of the same mind one toward another, not minding the high things, but with the lowly going along; become not wise in your own conceit;
- 17 Repay no one evil for evil. Respect what is honorable in the sight of all men.
 Render to no man evil for evil. Take thought for things honorable in the sight of all men.
 giving back to no one evil for evil; providing right things before all men.
- 18 If it is possible, as much as it is up to you, be at peace with all men.
 If it be possible, as much as in you lieth, be at peace with all men.
 If possible -- so far as in you -- with all men being in peace;

- 19 Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."
Avenge not yourselves, beloved, but give place unto the wrath [of God]: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.
not avenging yourselves, beloved, but give place to the wrath, for it hath been written, `Vengeance [is] Mine,
- 20 Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink. For in doing so, you will heap coals of fire on his head."
But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. I will recompense again, saith the Lord;` if, then, thine enemy doth hunger, feed him; if he doth thirst, give him drink; for this doing, coals of fire thou shalt heap upon his head;
- 21 Don't be overcome by evil, but overcome evil with good.
Be not overcome of evil, but overcome evil with good.
Be not overcome by the evil, but overcome, in the good, the evil.
- 1 Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who be are ordained by God.
Let every soul be in subjection to the higher powers: for there is no power but of God; and the [powers] that be are ordained of God.
Let every soul to the higher authorities be subject, for there is no authority except from God, and the authorities existing are appointed by God,
- 2 Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.
Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.
so that he who is setting himself against the authority, against God's ordinance hath resisted; and those resisting, to themselves shall receive judgment.
- 3 For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same,
For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:
For those ruling are not a terror to the good works, but to the evil; and dost thou wish not to be afraid of the authority? that which is good be doing, and thou shalt have praise from it,
- 4 for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a minister of God, an avenger for wrath to him who does evil.
for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.
for of God it is a ministrant to thee for good; and if that which is evil thou mayest do, be fearing, for not in vain doth it bear the sword; for of God it is a ministrant, an avenger for wrath to him who is doing that which is evil.
- 5 Therefore you need to be in subjection, not only because of the wrath, but also for conscience` sake.
Wherefore [ye] must needs be in subjection, not only because of the wrath, but also for conscience` sake.
Wherefore it is necessary to be subject, not only because of the wrath, but also because of the conscience,
- 6 For this reason you also pay taxes, for they are ministers of God's service, attending continually on this very thing.
For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.
for because of this also pay ye tribute; for servants of God they are, on this very thing attending continually;
- 7 Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor.
Render to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honor to whom honor.
render, therefore, to all [their] dues; to whom tribute, the tribute; to whom custom, the custom; to whom fear, the fear; to whom honour, the honour.

- 8 Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.
Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.
To no one owe anything, except to love one another; for he who is loving the other -- law he hath fulfilled,
- 9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false testimony," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."
For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.
for, `Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet;` and if there is any other command, in this word it is summed up, in this: `Thou shalt love thy neighbor as thyself;`
- 10 Love doesn't harm his neighbor. Love therefore is the fulfillment of the law.
Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.
the love to the neighbor doth work no ill; the love, therefore, [is] the fulness of law.
- 11 This, knowing the time, that it is already time for you to awake out of sleep, for salvation is now nearer to us than when we first believed.
And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we [first] believed.
And this, knowing the time, that for us, the hour already [is] to be aroused out of sleep, for now nearer [is] our salvation than when we did believe;
- 12 The night is far gone, and the day is near. Let's therefore throw off the works of darkness, and let's put on the armor of light.
The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of the night did advance, and the day came nigh; let us lay aside, therefore, the works of the darkness, and let us put on the armour of the light;
- 13 Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy.
Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.
as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation;
- 14 But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.
But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].
but put ye on the Lord Jesus Christ, and for the flesh take no forethought -- for desires.
- 1 But receive him who is weak in faith, not for judging thoughts.
But him that is weak in faith receive ye, [yet] not for decision of scruples.
And him who is weak in the faith receive ye -- not to determinations of reasonings;
- 2 One man has faith to eat all things, but he who is weak eats herbs.
One man hath faith to eat all things: but he that is weak eateth herbs.
one doth believe that he may eat all things -- and he who is weak doth eat herbs;
- 3 Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has received him.
Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him.
let not him who is eating despise him who is not eating: and let not him who is not eating judge him who is eating, for God did receive him.

- 4 Who are you who judge the servant of another? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.
Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand.
Thou -- who art thou that art judging another's domestic? to his own master he doth stand or fall; and he shall be made to stand, for God is able to make him stand.
- 5 One man esteems one day above another. Another esteems every day alike. Let each man be fully assured in his own mind. One man esteemeth one day above another: another esteemeth every day [alike]. Let each man be fully assured in his own mind.
One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured.
- 6 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.
He who is regarding the day, to the Lord he doth regard [it], and he who is not regarding the day, to the Lord he doth not regard [it]. He who is eating, to the Lord he doth eat, for he doth give thanks to God; and he who is not eating, to the Lord he doth not eat, and doth give thanks to God.
- 7 For none of us lives to himself, and none dies to himself.
For none of us liveth to himself, and none dieth to himself.
For none of us to himself doth live, and none to himself doth die;
- 8 For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's.
For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
for both, if we may live, to the Lord we live; if also we may die, to the Lord we die; both then if we may live, also if we may die, we are the Lord's;
- 9 For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.
For to this end Christ died and lived [again], that he might be Lord of both the dead and the living.
for because of this Christ both died and rose again, and lived again, that both of dead and of living he may be Lord.
- 10 But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.
But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.
And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy brother? for we shall all stand at the tribunal of the Christ;
- 11 For it is written, "As I live," says the Lord, "to me every knee will bow. Every tongue will confess to God."
For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God.
for it hath been written, 'I live! saith the Lord -- to Me bow shall every knee, and every tongue shall confess to God;'
- 12 So then each one of us will give account of himself to God.
So then each one of us shall give account of himself to God.
so, then, each of us concerning himself shall give reckoning to God;
- 13 Therefore Let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion of falling.
Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.
no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumbling-stone before the brother, or an offence.

- 14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean.
I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.
I have known, and am persuaded, in the Lord Jesus, that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean -- to that one [it is] unclean;
- 15 Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died.
For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.
and if through victuals thy brother is grieved, no more dost thou walk according to love; do not with thy victuals destroy that one for whom Christ died.
- 16 Then don't let your good be slandered,
Let not then your good be evil spoken of:
Let not, then, your good be evil spoken of,
- 17 for the kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit.
for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
for the reign of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit;
- 18 For he who serves Christ in these things is acceptable to God and approved by men.
For he that herein serveth Christ is well-pleasing to God, and approved of men.
for he who in these things is serving the Christ, [is] acceptable to God and approved of men.
- 19 So then, let us follow after things which make for peace, and things whereby we may build one another up.
So then let us follow after things which make for peace, and things whereby we may edify one another.
So, then, the things of peace may we pursue, and the things of building up one another;
- 20 Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.
Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.
for the sake of victuals cast not down the work of God; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling.
- 21 It is good not to eat meat, drink wine nor do anything by which your brother stumbles, is offended, or is made weak.
It is good not to eat flesh, nor to drink wine, nor [to do anything] whereby thy brother stumbleth.
Right [it is] not to eat flesh, nor to drink wine, nor to [do anything] in which thy brother doth stumble, or is made to fall, or is weak.
- 22 Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves.
The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.
Thou hast faith! to thyself have [it] before God; happy is he who is not judging himself in what he doth approve,
- 23 But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.
But he that doubteth is condemned if he eat, because [he eateth] not of faith; and whatsoever is not of faith is sin.
and he who is making a difference, if he may eat, hath been condemned, because [it is] not of faith; and all that [is] not of faith is sin.
- 1 Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves.
Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.
And we ought -- we who are strong -- to bear the infirmities of the weak, and not to please ourselves;
- 2 Let each one of us please his neighbor for that which is good, to be building him up.
Let each one of us please his neighbor for that which is good, unto edifying.
for let each one of us please the neighbor for good, unto edification,

- 3 For Christ also didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me."
For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.
for even the Christ did not please himself, but, according as it hath been written, 'The reproaches of those reproaching Thee fell upon me;'
- 4 For whatever things were written before were written for our learning, that through patience and through comfort of the scriptures we might have hope.
For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.
for, as many things as were written before, for our instruction were written before, that through the endurance, and the exhortation of the Writings, we might have the hope.
- 5 Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus,
Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus:
And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus;
- 6 that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.
that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.
that with one accord -- with one mouth -- ye may glorify the God and Father of our Lord Jesus Christ;
- 7 Therefore receive one another, even as Christ also received you, to the glory of God.
Wherefore receive ye one another, even as Christ also received you, to the glory of God.
wherefore receive ye one another, according as also the Christ did receive us, to the glory of God.
- 8 Now I say that Christ has been made a minister of the circumcision for the truth of God, that he might confirm the promises given to the fathers,
For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises [given] unto the fathers,
And I say Jesus Christ to have become a ministrant of circumcision for the truth of God, to confirm the promises to the
- 9 and that the Gentiles might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles, And sing to your name."
and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, And sing unto thy name.
and the nations for kindness to glorify God, according as it hath been written, 'Because of this I will confess to Thee among nations, and to Thy name I will sing praise;'
- 10 Again he says, "Rejoice, you Gentiles, with his people."
And again he saith, Rejoice, ye Gentiles, with his people.
and again it saith, 'Rejoice ye nations, with His people;'
- 11 Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him."
And again, Praise the Lord, all ye Gentiles; And let all the peoples praise him.
and again, 'Praise the Lord, all ye nations; and laud Him, all ye peoples;'
- 12 Again, Isaiah says, "There will be the root of Jesse, He who arises to rule over the Gentiles; On him will the Gentiles hope."
And again, Isaiah saith, There shall be the root of Jesse, And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope.
and again, Isaiah saith, 'There shall be the root of Jesse, and he who is rising to rule nations -- upon him shall nations hope;'
- 13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.
Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.
and the God of the hope shall fill you with all joy and peace in the believing, for your abounding in the hope in power of the Holy Spirit.

- 14 I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others.
And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another.
And I am persuaded, my brethren -- I myself also -- concerning you, that ye yourselves also are full of goodness, having been filled with all knowledge, able also one another to admonish;
- 15 But I write the more boldly to you in some measure, as putting you again in memory, because of the grace that was given to me by God,
But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God,
and the more boldly I did write to you, brethren, in part, as putting you in mind, because of the grace that is given to me by God,
- 16 that I should be a servant of Christ Jesus to the Gentiles, serving the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.
that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.
for my being a servant of Jesus Christ to the nations, acting as priest in the good news of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit.
- 17 I have therefore my boasting in Christ Jesus in things pertaining to God.
I have therefore my glorifying in Christ Jesus in things pertaining to God.
I have, then, a boasting in Christ Jesus, in the things pertaining to God,
- 18 For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed,
For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,
for I will not dare to speak anything of the things that Christ did not work through me, to obedience of nations, by word and deed,
- 19 in the power of signs and wonders, in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the gospel of Christ;
in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;
in power of signs and wonders, in power of the Spirit of God; so that I, from Jerusalem, and in a circle as far as Illyricum, have fully preached the good news of the Christ;
- 20 yes, making it my aim so to preach the gospel, not where Christ was already named, that I might not build on another man's foundation.
yea, making it my aim so to preach the gospel, not where Christ was [already] named, that I might not build upon another man's foundation;
and so counting it honour to proclaim good news, not where Christ was named -- that upon another's foundation I might not build --
- 21 But, as it is written, "They will see, to whom no news of him came. They who haven't heard will understand."
but, as it is written, They shall see, to whom no tidings of him came, And they who have not heard shall understand.
but according as it hath been written, 'To whom it was not told concerning him, they shall see; and they who have not heard, shall understand.'
- 22 Therefore also I was hindered these many times from coming to you,
Wherefore also I was hindered these many times from coming to you:
Wherefore, also, I was hindered many times from coming unto you,
- 23 but now, no longer having any place in these regions, and having these many years a longing to come to you,
but now, having no more any place in these regions, and having these many years a longing to come unto you,
and now, no longer having place in these parts, and having a longing to come unto you for many years,

- 24 whenever I journey to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.
whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)--
when I may go on to Spain I will come unto you, for I hope in going through, to see you, and by you to be set forward thither, if of you first, in part, I shall be filled.
- 25 But now, I say, I am going to Jerusalem, serving the saints.
but now, I [say], I go unto Jerusalem, ministering unto the saints.
And, now, I go on to Jerusalem, ministering to the saints;
- 26 For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem.
For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.
for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the saints who [are] in Jerusalem;
- 27 Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things.
Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it [to them] also to minister unto them in carnal things.
for it pleased well, and their debtors they are, for if in their spiritual things the nations did participate, they ought also, in the fleshly things, to minister to them.
- 28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you to Spain.
When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.
This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain;
- 29 I know that, when I come to you, I will come in the fullness of the blessing of the gospel of Christ.
And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.
and I have known that coming unto you -- in the fulness of the blessing of the good news of Christ I shall come.
- 30 Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me,
Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;
And I call upon you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in the prayers for me unto God,
- 31 that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints;
that I may be delivered from them that are disobedient in Judaea, and [that] my ministration which [I have] for Jerusalem may be acceptable to the saints;
that I may be delivered from those not believing in Judea, and that my ministration, that [is] for Jerusalem, may become acceptable to the saints;
- 32 that I may come to you in joy through the will of God, and together with you, find rest.
that I may come unto you in joy through the will of God, and together with you find rest.
that in joy I may come unto you, through the will of God, and may be refreshed with you,
- 33 Now the God of peace be with you all. Amen.
Now the God of peace be with you all. Amen.
and the God of the peace [be] with you all. Amen.
- 1 I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae,
I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae:
And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in Cenchrea --

- 2 that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.
that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.
that ye may receive her in the Lord, as doth become saints, and may assist her in whatever matter she may have need of you -- for she also became a leader of many, and of myself.
- 3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
Salute Prisca and Aquila my fellow-workers in Christ Jesus,
Salute Priscilla and Aquilas, my fellow-workmen in Christ Jesus --
- 4 who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles.
who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles:
who for my life their own neck did lay down, to whom not only I give thanks, but also all the assemblies of the nations --
- 5 Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first-fruits of Achaia to Christ.
and [salute] the church that is in their house. Salute Epaenetus my beloved, who is the first-fruits of Asia unto Christ.
and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.
- 6 Greet Mary, who labored much for us.
Salute Mary, who bestowed much labor on you.
Salute Mary, who did labour much for us;
- 7 Greet Andronicus and Junias, my relatives and my fellow prisoners, who are notable among the apostles, who also have been in Christ before me.
Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.
salute Andronicus and Junias, my kindred, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me.
- 8 Greet Amplias, my beloved in the Lord.
Salute Ampliatius my beloved in the Lord.
Salute Amplias, my beloved in the Lord;
- 9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
Salute Urbanus our fellow-worker in Christ, and Stachys my beloved.
salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;
- 10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.
Salute Apelles the approved in Christ. Salute them that are of the [household] of Aristobulus.
salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus;
- 11 Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord.
Salute Herodion my kinsman. Salute them of the [household] of Narcissus, that are in the Lord.
salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the Lord;
- 12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord.
Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord.
salute Tryphaena, and Tryphosa, who are labouring in the Lord; salute Persis, the beloved, who did labour much in the Lord.
- 13 Greet Rufus, the chosen in the Lord, and his mother and mine.
Salute Rufus the chosen in the Lord, and his mother and mine.
Salute Rufus, the choice one in the Lord, and his mother and mine,
- 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.
Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them.
salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them;

- 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them;
- 16 Greet one another with a holy kiss. The assemblies of Christ greet you. Salute one another with a holy kiss. All the churches of Christ salute you. salute one another in a holy kiss; the assemblies of Christ do salute you.
- 17 Now I beg you, brothers, mark those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them.
Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them.
And I call upon you, brethren, to mark those who the divisions and the stumbling-blocks, contrary to the teaching that ye did learn, are causing, and turn ye away from them;
- 18 For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent.
For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.
for such our Lord Jesus Christ do not serve, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless,
- 19 For your obedience has reached all. I rejoice therefore over you. But I desire to have you wise to that which is good, but innocent to that which is evil.
For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil.
for your obedience did reach to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and harmless as to the evil;
- 20 Now the God of peace will crush Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. and the God of the peace shall bruise the Adversary under your feet quickly; the grace of our Lord Jesus Christ [be] with you. Amen!
- 21 Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives.
Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen.
Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;
- 22 I, Tertius, who write the letter, greet you in the Lord.
I Tertius, who write the epistle, salute you in the Lord.
I Tertius salute you (who wrote the letter) in the Lord;
- 23 Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.
Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother. salute you doth Gaius, my host, and of the whole assembly; salute you doth Erastus, the steward of the city, and Quartus the brother,
- 24 The grace of our Lord Jesus Christ be with you all! Amen.
[The grace of our Lord Jesus Christ be with you all. Amen.]
the grace of our Lord Jesus Christ [be] with you all. Amen.
- 1 Paul, called to be an apostle of Jesus Christ through the will of God, and our brother Sosthenes,
Paul, called [to be] an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
Paul, a called apostle of Jesus Christ, through the will of God, and Sosthenes the brother,

- 2 to the assembly of God which is at Corinth; those who are sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours:
unto the church of God which is at Corinth, [even] them that are sanctified in Christ Jesus, called [to be] saints, with all that call upon the name of our Lord Jesus Christ in every place, their [Lord] and ours:
to the assembly of God that is in Corinth, to those sanctified in Christ Jesus, called saints, with all those calling upon the name of our Lord Jesus Christ in every place -- both theirs and ours:
- 3 Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ!
- 4 I always thank my God concerning you, for the grace of God which was given you in Christ Jesus;
I thank my God always concerning you, for the grace of God which was given you in Christ Jesus;
I give thanks to my God always concerning you for the grace of God that was given to you in Christ Jesus,
- 5 that in everything you were enriched in him, in all speech and all knowledge;
that in everything ye were enriched in him, in all utterance and all knowledge;
that in every thing ye were enriched in him, in all discourse and all knowledge,
- 6 even as the testimony of Christ was confirmed in you:
even as the testimony of Christ was confirmed in you:
according as the testimony of the Christ was confirmed in you,
- 7 so that you come behind in no gift; waiting for the revelation of our Lord Jesus Christ;
so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ;
so that ye are not behind in any gift, waiting for the revelation of our Lord Jesus Christ,
- 8 who will also confirm you until the end, blameless in the day of our Lord Jesus Christ.
who shall also confirm you unto the end, [that ye be] unproveable in the day of our Lord Jesus Christ.
who also shall confirm you unto the end -- unblamable in the day of our Lord Jesus Christ;
- 9 God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord.
God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
faithful [is] God, through whom ye were called to the fellowship of His Son Jesus Christ our Lord.
- 10 Now I beg you, brothers, through the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment.
Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing and [that] there be no divisions among you; but [that] ye be perfected together in the same mind and in the same judgment.
And I call upon you, brethren, through the name of our Lord Jesus Christ, that the same thing ye may all say, and there may not be divisions among you, and ye may be perfected in the same mind, and in the same judgment,
- 11 For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you.
For it hath been signified unto me concerning you, my brethren, by them [that are of the household] of Chloe, that there are contentions among you.
for it was signified to me concerning you, my brethren, by those of Chloe, that contentions are among you;
- 12 Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ."
Now this I mean, that each one of you saith, I am of Paul; and I of Apollos: and I of Cephas; and I of Christ.
and I say this, that each one of you saith, 'I, indeed, am of Paul' -- 'and I of Apollos,' -- 'and I of Cephas,' -- 'and I of Christ.'
- 13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?
Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?
Hath the Christ been divided? was Paul crucified for you? or to the name of Paul were ye baptized;
- 14 I thank God that I baptized none of you, except Crispus and Gaius,
I thank God that I baptized none of you, save Crispus and Gaius;
I give thanks to God that no one of you did I baptize, except Crispus and Gaius --

- 15 so that no one should say that I had baptized you into my own name.
lest any man should say that ye were baptized into my name.
that no one may say that to my own name I did baptize;
- 16 (I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.)
And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
and I did baptize also Stephanas' household -- further, I have not known if I did baptize any other.
- 17 For Christ sent me not to baptize, but to preach the gospel -- not in wisdom of words, so that the cross of Christ wouldn't be made void.
For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.
For Christ did not send me to baptize, but -- to proclaim good news; not in wisdom of discourse, that the cross of the Christ may not be made of none effect;
- 18 For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God.
For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God.
for the word of the cross to those indeed perishing is foolishness, and to us -- those being saved -- it is the power of God,
- 19 For it is written, "I will destroy the wisdom of the wise, I will bring the discernment of the discerning to nothing."
For it is written, I will destroy the wisdom of the wise, And the discernment of the discerning will I bring to nought.
for it hath been written, 'I will destroy the wisdom of the wise, and the intelligence of the intelligent I will bring to nought;'
- 20 Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world?
Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world?
where [is] the wise? where the scribe? where a disputer of this age? did not God make foolish the wisdom of this world?
- 21 For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe.
For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe.
for, seeing in the wisdom of God the world through the wisdom knew not God, it did please God through the foolishness of the preaching to save those believing.
- 22 For Jews ask for signs, Greeks seek after wisdom,
Seeing that Jews ask for signs, and Greeks seek after wisdom:
Since also Jews ask a sign, and Greeks seek wisdom,
- 23 but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks,
but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness;
also we -- we preach Christ crucified, to Jews, indeed, a stumbling-block, and to Greeks foolishness,
- 24 but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.
but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
and to those called -- both Jews and Greeks -- Christ the power of God, and the wisdom of God,
- 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
because the foolishness of God is wiser than men, and the weakness of God is stronger than men;
- 26 For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble;
For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, [are called]:
for see your calling, brethren, that not many [are] wise according to the flesh, not many mighty, not many noble;

- 27 but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong;
but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong;
but the foolish things of the world did God choose, that the wise He may put to shame; and the weak things of the world did God choose that He may put to shame the strong;
- 28 and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are:
and the base things of the world, and the things that are despised, did God choose, [yea] and the things that are not, that he might bring to nought the things that are:
and the base things of the world, and the things despised did God choose, and the things that are not, that the things that are He may make useless --
- 29 that no flesh should boast before God.
that no flesh should glory before God.
that no flesh may glory before Him;
- 30 But of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption:
But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption:
and of Him ye -- ye are in Christ Jesus, who became to us from God wisdom, righteousness also, and sanctification, and redemption,
- 31 that, according as it is written, "He who boasts, let him boast in the Lord."
that, according as it is written, He that glorieth, let him glory in the Lord.
that, according as it hath been written, 'He who is glorying -- in the Lord let him glory.'
- 1 When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God.
And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God.
And I, having come unto you, brethren, came -- not in superiority of discourse or wisdom -- declaring to you the testimony of God,
- 2 For I determined not to know anything among you, except Jesus Christ, and him crucified.
For I determined not to know anything among you, save Jesus Christ, and him crucified.
for I decided not to know any thing among you, except Jesus Christ, and him crucified;
- 3 I was with you in weakness, in fear, and in much trembling.
And I was with you in weakness, and in fear, and in much trembling.
and I, in weakness, and in fear, and in much trembling, was with you;
- 4 My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power,
And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:
and my word and my preaching was not in persuasive words of human wisdom, but in demonstration of the Spirit and of power
--
- 5 that your faith wouldn't stand in the wisdom of men, but in the power of God.
that your faith should not stand in the wisdom of men, but in the power of God.
that your faith may not be in the wisdom of men, but in the power of God.
- 6 We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing.
We speak wisdom, however, among them that are fullgrown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought:
And wisdom we speak among the perfect, and wisdom not of this age, nor of the rulers of this age -- of those becoming useless,

- 7 But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds to our glory,
but we speak God's wisdom in a mystery, [even] the [wisdom] that hath been hidden, which God foreordained before the worlds unto our glory:
but we speak the hidden wisdom of God in a secret, that God foreordained before the ages to our glory,
- 8 which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory.
which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory:
which no one of the rulers of this age did know, for if they had known, the Lord of the glory they would not have crucified;
- 9 But as it is written, "Things which eye didn't see, and ear didn't hear, Which didn't enter into the heart of man, Whatever things God prepared for those who love him."
but as it is written, Things which eye saw not, and ear heard not, And [which] entered not into the heart of man, Whatsoever things God prepared for them that love him.
but, according as it hath been written, `What eye did not see, and ear did not hear, and upon the heart of man came not up, what God did prepare for those loving Him --`
- 10 But to us, God revealed them through the Spirit. For the Spirit searches all things, yea, the deep things of God.
But unto us God revealed [them] through the Spirit: for the Spirit searcheth all things, yea, the deep things of God.
but to us did God reveal [them] through His Spirit, for the Spirit all things doth search, even the depths of God,
- 11 For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit.
For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.
for who of men hath known the things of the man, except the spirit of the man that [is] in him? so also the things of God no one hath known, except the Spirit of God.
- 12 But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God.
But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God.
And we the spirit of the world did not receive, but the Spirit that [is] of God, that we may know the things conferred by God on us,
- 13 Which things also we speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things.
Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual [words].
which things also we speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, with spiritual things spiritual things comparing,
- 14 Now the natural man doesn't receive the things of the God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned.
Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.
and the natural man doth not receive the things of the Spirit of God, for to him they are foolishness, and he is not able to know [them], because spiritually they are discerned;
- 15 But he who is spiritual discerns all things, and he himself is judged by no one.
But he that is spiritual judgeth all things, and he himself is judged of no man.
and he who is spiritual, doth discern indeed all things, and he himself is by no one discerned;
- 16 "For who has known the mind of the Lord, that he should instruct him?" But we have Christ's mind.
For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.
for who did know the mind of the Lord that he shall instruct Him? and we -- we have the mind of Christ.
- 1 Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babes in Christ.
And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.
And I, brethren, was not able to speak to you as to spiritual, but as to fleshly -- as to babes in Christ;

- 2 I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready, I fed you with milk, not with meat; for ye were not yet able [to bear it]: nay, not even now are ye able; with milk I fed you, and not with meat, for ye were not yet able, but not even yet are ye now able,
- 3 for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men?
for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?
for yet ye are fleshly, for where [there is] among you envying, and strife, and divisions, are ye not fleshly, and in the manner of men do walk?
- 4 For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly?
For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?
for when one may say, 'I, indeed, am of Paul;' and another, 'I -- of Apollos;' are ye not fleshly?
- 5 Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. Who, then, is Paul, and who Apollos, but ministrants through whom ye did believe, and to each as the Lord gave?
- 6 I planted. Apollos watered. But God gave the increase.
I planted, Apollos watered; but God gave the increase.
I planted, Apollos watered, but God was giving growth;
- 7 So then neither he who plants is anything, nor he who waters, but God who gives the increase.
So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.
so that neither is he who is planting anything, nor he who is watering, but He who is giving growth -- God;
- 8 Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. and he who is planting and he who is watering are one, and each his own reward shall receive, according to his own labour,
- 9 For we are God's fellow workers. You are God's farming, God's building.
For we are God's fellow-workers: ye are God's husbandry, God's building.
for of God we are fellow-workmen; God's tillage, God's building ye are.
- 10 According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it.
According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon.
According to the grace of God that was given to me, as a wise master-builder, a foundation I have laid, and another doth build on [it],
- 11 For no one can lay any other foundation than that which has been laid, which is Jesus Christ.
For other foundation can no man lay than that which is laid, which is Jesus Christ.
for other foundation no one is able to lay except that which is laid, which is Jesus the Christ;
- 12 But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble;
But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble;
and if any one doth build upon this foundation gold, silver, precious stones, wood, hay, straw --
- 13 each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is.
each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is.
of each the work shall become manifest, for the day shall declare [it], because in fire it is revealed, and the work of each, what kind it is, the fire shall prove;
- 14 If any man's work remains which he built on it, he will receive a reward.
If any man's work shall abide which he built thereon, he shall receive a reward.
if of any one the work doth remain that he built on [it], a wage he shall receive;

- 15 If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.
If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.
if of any the work is burned up, he shall suffer loss; and himself shall be saved, but so as through fire.
- 16 Don't you know that you are a temple of God, and that God's Spirit lives in you?
Know ye not that ye are a temple of God, and [that] the Spirit of God dwelleth in you?
have ye not known that ye are a sanctuary of God, and the Spirit of God doth dwell in you?
- 17 If anyone destroys the temple of God, God will destroy him; for God's temple is holy, which you are.
If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.
if any one the sanctuary of God doth waste, him shall God waste; for the sanctuary of God is holy, the which ye are.
- 18 Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise.
Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise.
Let no one deceive himself; if any one doth seem to be wise among you in this age -- let him become a fool, that he may become wise,
- 19 For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness."
For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness:
for the wisdom of this world is foolishness with God, for it hath been written, 'Who is taking the wise in their craftiness;'
- 20 And again, "The Lord knows the reasoning of the wise, that it is worthless."
and again, The Lord knoweth the reasonings of the wise that they are vain.
and again, 'The Lord doth know the reasonings of the wise, that they are vain.'
- 21 Therefore let no one boast in men. For all things are yours,
Wherefore let no one glory in men. For all things are yours;
So then, let no one glory in men, for all things are yours,
- 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours,
whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things about to be -- all are yours,
- 23 and you are Christ's, and Christ is God's.
and ye are Christ's; and Christ is God's.
and ye [are] Christ's, and Christ [is] God's.
- 1 So let a man think of us as Christ's servants, and stewards of God's mysteries.
Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.
Let a man so reckon us as officers of Christ, and stewards of the secrets of God,
- 2 Here, moreover, it is required of stewards, that they be found faithful.
Here, moreover, it is required in stewards, that a man be found faithful.
and as to the rest, it is required in the stewards that one may be found faithful,
- 3 But with me it is a very small thing that I should be judged by you, or by man's judgment. Yes, I don't judge my own self.
But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
and to me it is for a very little thing that by you I may be judged, or by man's day, but not even myself do I judge,
- 4 For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord.
For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord.
for of nothing to myself have I been conscious, but not in this have I been declared right -- and he who is discerning me is the Lord:

- 5 Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.
Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.
so, then, nothing before the time judge ye, till the Lord may come, who will both bring to light the hidden things of the darkness, and will manifest the counsels of the hearts, and then the praise shall come to each from God.
- 6 Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another.
Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not [to go] beyond the things which are written; that no one of you be puffed up for the one against the other.
And these things, brethren, I did transfer to myself and to Apollos because of you, that in us ye may learn not to think above that which hath been written, that ye may not be puffed up one for one against the other,
- 7 For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it?
For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?
for who doth make thee to differ? and what hast thou, that thou didst not receive? and if thou didst also receive, why dost thou glory as not having received?
- 8 You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you.
Already are ye filled, already ye are become rich, ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you.
Already ye are having been filled, already ye were rich, apart from us ye did reign, and I would also ye did reign, that we also with you may reign together,
- 9 For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men.
For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men.
for I think that God did set forth us the apostles last -- as appointed to death, because a spectacle we became to the world, and messengers, and men;
- 10 We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor.
We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. we [are] fools because of Christ, and ye wise in Christ; we [are] ailing, and ye strong; ye glorious, and we dishonoured;
- 11 Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place.
Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and wander about,
- 12 We toil, working with our own hands. Being reviled, we bless. Being persecuted, we endure.
and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure;
and labour, working with [our] own hands; being reviled, we bless; being persecuted, we suffer;
- 13 Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.
being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now.
being spoken evil of, we entreat; as filth of the world we did become -- of all things an offscouring -- till now.
- 14 I don't write these things to shame you, but to admonish you as my beloved children.
I write not these things to shame you, but to admonish you as my beloved children.
Not [as] putting you to shame do I write these things, but as my beloved children I do admonish,

- 15 For though you have ten thousand tutors in Christ, yet not many fathers. For in Christ Jesus, I became your father through the gospel.
For though ye have ten thousand tutors in Christ, yet [have ye] not many fathers; for in Christ Jesus I begat you through the gospel.
for if a myriad of child-conductors ye may have in Christ, yet not many fathers; for in Christ Jesus, through the good news, I -
- I did beget you;
- 16 I beg you therefore, be imitators of me.
I beseech you therefore, be ye imitators of me.
I call upon you, therefore, become ye followers of me;
- 17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly.
For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church.
because of this I sent to you Timotheus, who is my child, beloved and faithful in the Lord, who shall remind you of my ways in Christ, according as everywhere in every assembly I teach.
- 18 Now some are puffed up, as though I were not coming to you.
Now some are puffed up, as though I were not coming to you.
And as if I were not coming unto you certain were puffed up;
- 19 But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power.
But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but the power.
but I will come quickly unto you, if the Lord may will, and I will know not the word of those puffed up, but the power;
- 20 For the kingdom of God is not in word, but in power.
For the kingdom of God is not in word, but in power.
for not in word is the reign of God, but in power?
- 21 What do you want? Will I come to you with a rod, or in love and a spirit of gentleness?
What will ye? shall I come unto you with a rod, or in love and a spirit of gentleness?
what do ye wish? with a rod shall I come unto you, or in love, with a spirit also of meekness?
- 1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father's wife.
It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one [of you] hath his father's wife.
Whoredom is actually heard of among you, and such whoredom as is not even named among the nations -- as that one hath the wife of the father! --
- 2 You are puffed up, and didn't rather mourn, that he who had done this deed might be removed from among you.
And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you.
and ye are having been puffed up, and did not rather mourn, that he may be removed out of the midst of you who did this work,
- 3 For I most assuredly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing.
For I verily, being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing,
for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so wrought this thing:
- 4 In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ,
in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus,
in the name of our Lord Jesus Christ -- ye being gathered together, also my spirit -- with the power of our Lord Jesus Christ,

- 5 are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
to deliver up such a one to the Adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- 6 Your boasting is not good. Don't you know that a little yeast leavens the whole lump?
Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
Not good [is] your glorying; have ye not known that a little leaven the whole lump doth leaven?
- 7 Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.
Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, [even] Christ:
cleanse out, therefore, the old leaven, that ye may be a new lump, according as ye are unleavened, for also our passover for us was sacrificed -- Christ,
- 8 Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.
wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
so that we may keep the feast, not with old leaven, nor with the leaven of evil and wickedness, but with unleavened food of sincerity and truth.
- 9 I wrote to you in my letter to have no company with sexual sinners;
I wrote unto you in my epistle to have no company with fornicators;
I did write to you in the epistle, not to keep company with whoremongers --
- 10 yet not at all meaning with the sexual sinners of this world, or with the covetous and extortioners, or with idolaters; for then you would have to leave the world.
not at all [meaning] with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world:
and not certainly with the whoremongers of this world, or with the covetous, or extortioners, or idolaters, seeing ye ought then to go forth out of the world --
- 11 But as it is, I wrote to you not to keep company, if any man who is named a brother is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Don't even eat with such a person.
but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat.
and now, I did write to you not to keep company with [him], if any one, being named a brother, may be a whoremonger, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner -- with such a one not even to eat together;
- 12 For what have I to do with also judging those who are outside? Don't you judge those who are within?
For what have I to do with judging them that are without? Do not ye judge them that are within?
for what have I also those without to judge? those within do ye not judge?
- 13 But those who are outside, God judges. "Put away the wicked man from among yourselves."
But them that are without God judgeth. Put away the wicked man from among yourselves.
and those without God doth judge; and put ye away the evil from among yourselves.
- 1 Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?
Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?
Dare any one of you, having a matter with the other, go to be judged before the unrighteous, and not before the saints?
- 2 Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?
Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters?
have ye not known that the saints shall judge the world? and if by you the world is judged, are ye unworthy of the smaller judgments?

- 3 Don't you know that we will judge angels? How much more, things that pertain to this life?
Know ye not that we shall judge angels? how much more, things that pertain to this life?
have ye not known that we shall judge messengers? why not then the things of life?
- 4 If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly?
If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church?
of the things of life, indeed, then, if ye may have judgment, those despised in the assembly -- these cause ye to sit;
- 5 I say this to move you to shame. What, can't there be one wise man among you who will be able to decide between his brothers;

I say [this] to move you to shame. What, cannot there be [found] among you one wise man who shall be able to decide between his brethren,
unto your shame I speak: so there is not among you one wise man, not even one, who shall be able to discern in the midst of his brethren!
- 6 but brother goes to law with brother, and that before unbelievers?
but brother goeth to law with brother, and that before unbelievers?
but brother with brother doth go to be judged, and this before unbelievers!
- 7 Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded?
Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded?
Already, indeed, then, there is altogether a fault among you, that ye have judgments with one another; wherefore do ye not rather suffer injustice? wherefore be ye not rather defrauded?
- 8 No, but you yourselves do wrong, and defraud, and that against your brothers.
Nay, but ye yourselves do wrong, and defraud, and that [your] brethren.
but ye -- ye do injustice, and ye defraud, and these -- brethren!
- 9 Or don't you know that the unrighteous will not inherit the kingdom of God? Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals,
Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men,
have ye not known that the unrighteous the reign of God shall not inherit? be not led astray; neither whoremongers, nor idolaters, nor adulterers, nor effeminate, nor sodomites,
- 10 nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the kingdom of God.
nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, the reign of God shall inherit.
- 11 Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God.
And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.
And certain of you were these! but ye were washed, but ye were sanctified, but ye were declared righteous, in the name of the Lord Jesus, and in the Spirit of our God.
- 12 "All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything.
All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any.
All things are lawful to me, but all things are not profitable; all things are lawful to me, but I -- I will not be under authority by any;

- 13 "Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body.
Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body:
the meats [are] for the belly, and the belly for the meats. And God both this and these shall make useless; and the body [is] not for whoredom, but for the Lord, and the Lord for the body;
- 14 Now God raised up the Lord, and will also raise us up by his power.
and God both raised the Lord, and will raise up as through his power.
and God both the Lord did raise, and us will raise up through His power.
- 15 Don't you know that your bodies are members of Christ? Will I then take away the members of Christ, and make them members of a prostitute? Certainly not!
Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid.
Have ye not known that your bodies are members of Christ? having taken, then, the members of the Christ, shall I make [them] members of an harlot? let it be not!
- 16 Or don't you know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh."
Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh.
have ye not known that he who is joined to the harlot is one body? for they shall be -- saith He -- the two for one flesh.'
- 17 But he who is joined to the Lord is one spirit.
But he that is joined unto the Lord is one spirit.
And he who is joined to the Lord is one spirit;
- 18 Flee sexual immorality. "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body.
Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
flee the whoredom; every sin -- whatever a man may commit -- is without the body, and he who is committing whoredom, against his own body doth sin.
- 19 Or don't you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own,
Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;
Have ye not known that your body is a sanctuary of the Holy Spirit in you, which ye have from God? and ye are not your own,
- 20 for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's.
for ye were bought with a price: glorify God therefore in your body.
for ye were bought with a price; glorify, then, God in your body and in your spirit, which are God's.
- 1 Now concerning the things about which you wrote to me. It is good for a man not to touch a woman.
Now concerning the things whereof ye wrote: It is good for a man not to touch a woman.
And concerning the things of which ye wrote to me: good [it is] for a man not to touch a woman,
- 2 But, because of sexual sins, let each man have his own wife, and let each woman have her own husband.
But, because of fornications, let each man have his own wife, and let each woman have her own husband.
and because of the whoredom let each man have his own wife, and let each woman have her proper husband;
- 3 Let the husband render to the wife her due, and likewise also the wife to the husband.
Let the husband render unto the wife her due: and likewise also the wife unto the husband.
to the wife let the husband the due benevolence render, and in like manner also the wife to the husband;
- 4 The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have power over his own body, but the wife.
The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife.
the wife over her own body hath not authority, but the husband; and, in like manner also, the husband over his own body hath not authority, but the wife.

- 5 Don't defraud one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.
Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.
Defraud not one another, except by consent for a time, that ye may be free for fasting and prayer, and again may come together, that the Adversary may not tempt you because of your incontinence;
- 6 But this I say by way of concession, not of commandment.
But this I say by way of concession, not of commandment.
and this I say by way of concurrence -- not of command,
- 7 Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind. Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.
for I wish all men to be even as I myself [am]; but each his own gift hath of God, one indeed thus, and one thus.
- 8 But I say to the unmarried and to widows, it is good for them if they remain even as I am.
But I say to the unmarried and to widows, It is good for them if they abide even as I.
And I say to the unmarried and to the widows: it is good for them if they may remain even as I [am];
- 9 But if they don't have self-control, let them marry. For it's better to marry than to burn.
But if they have not continency, let them marry: for it is better to marry than to burn.
and if they have not continence -- let them marry, for it is better to marry than to burn;
- 10 But to the married I command -- not I, but the Lord -- that the wife not leave her husband
But unto the married I give charge, [yea] not I, but the Lord, That the wife depart not from her husband
and to the married I announce -- not I, but the Lord -- let not a wife separate from a husband:
- 11 (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife. (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his but and if she may separate, let her remain unmarried, or to the husband let her be reconciled, and let not a husband send away a wife.
- 12 But to the rest I -- not the Lord -- say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her.
But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her.
And to the rest I speak -- not the Lord -- if any brother hath a wife unbelieving, and she is pleased to dwell with him, let him not send her away;
- 13 The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband.
And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband.
and a woman who hath a husband unbelieving, and he is pleased to dwell with her, let her not send him away;
- 14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now are they holy.
For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.
for the unbelieving husband hath been sanctified in the wife, and the unbelieving wife hath been sanctified in the husband; otherwise your children are unclean, but now they are holy.
- 15 Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace.
Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such [cases]: but God hath called us in peace.
And, if the unbelieving doth separate himself -- let him separate himself: the brother or the sister is not under servitude in such [cases], and in peace hath God called us;

- 16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?
For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife?
for what, hast thou known, O wife, whether the husband thou shalt save? or what, hast thou known, O husband, whether the wife thou shalt save?
- 17 Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies. Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. if not, as God did distribute to each, as the Lord hath called each -- so let him walk; and thus in all the assemblies do I direct:
- 18 Was anyone called being circumcised? Let him not become uncircumcised. Has any been called in uncircumcision? Let him not be circumcised.
Was any man called being circumcised? Let him not become uncircumcised. Hath any been called in uncircumcision? Let him not be circumcised.
being circumcised -- was any one called? let him not become uncircumcised; in uncircumcision was any one called? let him not be circumcised;
- 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.
the circumcision is nothing, and the uncircumcision is nothing -- but a keeping of the commands of God.
- 20 Let each man stay in that calling in which he was called.
Let each man abide in that calling wherein he was called.
Each in the calling in which he was called -- in this let him remain;
- 21 Were you called being a bondservant? Don't let that bother you, but if you get an opportunity to become free, use it.
Wast thou called being a bondservant? Care not for it: nay, even if thou canst become free, use [it] rather.
a servant -- wast thou called? be not anxious; but if also thou art able to become free -- use [it] rather;
- 22 For he who was called in the Lord being a bondservant is the Lord's free man. Likewise he who was called being free is Christ's bondservant.
For he that was called in the Lord being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant.
for he who [is] in the Lord -- having been called a servant -- is the Lord's freedman: in like manner also he the freeman, having been called, is servant of Christ:
- 23 You were bought with a price. Don't become bondservants of men.
Ye were bought with a price; become not bondservants of men.
with a price ye were bought, become not servants of men;
- 24 Brothers, let each man, in whatever condition he was called, stay in that condition with God.
Brethren, let each man, wherein he was called, therein abide with God.
each, in that in which he was called, brethren, in this let him remain with God.
- 25 Now concerning virgins, I have no commandment from the Lord, but I give my judgment as one who has obtained mercy from the Lord to be trustworthy.
Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy.
And concerning the virgins, a command of the Lord I have not; and I give judgment as having obtained kindness from the Lord to be faithful:
- 26 I think that it is good therefore, because of the distress that is on us, that it is good for a man to be as he is.
I think therefore that this is good by reason of the distress that is upon us, [namely,] that it is good for a man to be as he is.
I suppose, therefore, this to be good because of the present necessity, that [it is] good for a man that the matter be thus: --
- 27 Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife.
Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.
Hast thou been bound to a wife? seek not to be loosed; hast thou been loosed from a wife? seek not a wife.

- 28 But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you.
But shouldest thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.
But and if thou mayest marry, thou didst not sin; and if the virgin may marry, she did not sin; and such shall have tribulation in the flesh: and I spare you.
- 29 But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none; But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; And this I say, brethren, the time henceforth is having been shortened -- that both those having wives may be as not having;
- 30 and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess;
and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not;
and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing;
- 31 and those who use the world, as not using it to the fullest. For the mode of this world passes away.
and those that use the world, as not using it to the full: for the fashion of this world passeth away.
and those using this world, as not using [it] up; for passing away is the fashion of this world.
- 32 But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord;
But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord:
And I wish you to be without anxiety; the unmarried is anxious for the things of the Lord, how he shall please the Lord;
- 33 but he who is married is concerned about the things of the world, how he may please his wife.
but he that is married is careful for the things of the world, how he may please his wife,
and the married is anxious for the things of the world, how he shall please the wife.
- 34 There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world -- how she may please her husband.
and is divided. [So] also the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband.
The wife and the virgin have been distinguished: the unmarried is anxious for the things of the Lord, that she may be holy both in body and in spirit, and the married is anxious for the things of the world, how she shall please the husband.
- 35 This I say for your own profit; not that I may throw a snare on you, but for that which is appropriate, and that you may attend to the Lord without distraction.
And this I say for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction.
And this for your own profit I say: not that I may cast a noose upon you, but for the seemliness and devotedness to the Lord, undistractedly,
- 36 But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry.
But if any man thinketh that he behaveth himself unseemly toward his virgin [daughter], if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry.
and if any one doth think [it] to be unseemly to his virgin, if she may be beyond the bloom of age, and it ought so to be, what he willeth let him do; he doth not sin -- let him marry.
- 37 But he who stands steadfast in his heart, having no necessity, but has power over his own heart, to keep his own virgin, will do well.
But he that standeth stedfast in his heart, having no necessity, but hath power as touching in his own heart, to keep his own virgin [daughter], shall do well.
And he who hath stood stedfast in the heart -- not having necessity -- and hath authority over his own will, and this he hath determined in his heart -- to keep his own virgin -- doth well;

- 38 So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage will do better.
So then both he that giveth his own virgin [daughter] in marriage doeth well; and he that giveth her not in marriage shall do better.
so that both he who is giving in marriage doth well, and he who is not giving in marriage doth better.
- 39 A wife is bound by law for so long time as her husband lives; but if the husband is dead, she is free to be married to whoever she desires, only in the Lord.
A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord.
A wife hath been bound by law as long time as her husband may live, and if her husband may sleep, she is free to be married to whom she will -- only in the Lord;
- 40 But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.
But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God.
and she is happier if she may so remain -- according to my judgment; and I think I also have the Spirit of God.
- 1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.
Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth.
And concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffeth up, but love buildeth up;
- 2 But if anyone thinks that he knows anything, he doesn't yet know as he ought to know.
If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know;
and if any one doth think to know anything, he hath not yet known anything according as it behoveth [him] to know;
- 3 But if anyone loves God, the same is known by him.
but if any man loveth God, the same is known by him.
and if any one doth love God, this one hath been known by Him.
- 4 Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other God but one.
Concerning therefore the eating of things sacrificed to idols, we know that no idol is [anything] in the world, and that there is no God but one.
Concerning the eating then of the things sacrificed to idols, we have known that an idol [is] nothing in the world, and that there is no other God except one;
- 5 For though there are things that are called "gods," whether in the heavens or on earth; as there are many "gods" and many "lords;"
For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;
for even if there are those called gods, whether in heaven, whether upon earth -- as there are gods many and lords many --
- 6 yet to us there is one God, the Father, of whom are all things, and we to him; and one Lord, Jesus Christ, through whom are all things, and we through him.
yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.
yet to us [is] one God, the Father, of whom [are] the all things, and we to Him; and one Lord, Jesus Christ, through whom [are] the all things, and we through Him;
- 7 However, that knowledge isn't in all men. But some, being used until now to the idol, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled.
Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as [of] a thing sacrificed to an idol; and their conscience being weak is defiled.
but not in all men [is] the knowledge, and certain with conscience of the idol, till now, as a thing sacrificed to an idol do eat [it], and their conscience, being weak, is defiled.
- 8 But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better.
But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better.
But victuals do not commend us to God, for neither if we may eat are we in advance; nor if we may not eat, are we behind;

- 9 But be careful that by any means this liberty of yours doesn't become a stumbling block to the weak.
But take heed lest by any means this liberty of yours become a stumblingblock to the weak.
but see, lest this privilege of yours may become a stumbling-block to the infirm,
- 10 For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols?
For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?
for if any one may see thee that hast knowledge in an idol's temple reclining at meat -- shall not his conscience -- he being infirm -- be emboldened to eat the things sacrificed to idols,
- 11 And through your knowledge, he who is weak perishes, the brother for whose sake Christ died.
For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.
and the brother who is infirm shall perish by thy knowledge, because of whom Christ died?
- 12 Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ.
And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.
and thus sinning in regard to the brethren, and smiting their weak conscience -- in regard to Christ ye sin;
- 13 Therefore, if food causes my brother to stumble, I will eat no meat forevermore, that I don't cause my brother to stumble.
Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.
wherefore, if victuals cause my brother to stumble, I may eat no flesh -- to the age -- that my brother I may not cause to stumble.
- 1 Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord?
Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord?
Am not I an apostle? am not I free? Jesus Christ our Lord have I not seen? my work are not ye in the Lord?
- 2 If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord.
If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord.
if to others I am not an apostle -- yet doubtless to you I am; for the seal of my apostleship are ye in the Lord.
- 3 My defense to those who examine me is this.
My defence to them that examine me is this.
My defence to those who examine me in this;
- 4 Have we no right to eat and to drink?
Have we no right to eat and to drink?
have we not authority to eat and to drink?
- 5 Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas?
Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?
have we not authority a sister -- a wife -- to lead about, as also the other apostles, and the brethren of the Lord, and Cephas?
- 6 Or have only Barnabas and I no right to not work?
Or I only and Barnabas, have we not a right to forbear working?
or only I and Barnabas, have we not authority -- not to work?
- 7 What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk?
What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?
who doth serve as a soldier at his own charges at any time? who doth plant a vineyard, and of its fruit doth not eat? or who doth feed a flock, and of the milk of the flock doth not eat?
- 8 Do I speak these things according to the ways of men? Or doesn't the law also say the same thing?
Do I speak these things after the manner of men? or saith not the law also the same?
According to man do I speak these things? or doth not also the law say these things?

- 9 For it is written in the law of Moses, "You shall not muzzle the ox when he treads out the corn." Is it for the oxen that God cares, For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth,
for in the law of Moses it hath been written, `thou shalt not muzzle an ox treading out corn;` for the oxen doth God care?
- 10 or does he say it assuredly for our sake? Yes, for our sake it was written, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope.
or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, [to thresh] in hope of partaking.
or because of us by all means doth He say [it]? yes, because of us it was written, because in hope ought the plower to plow, and he who is treading [ought] of his hope to partake in hope.
- 11 If we sowed to you spiritual things, is it a great thing if we reap your fleshly things?
If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?
If we to you the spiritual things did sow -- great [is it] if we your fleshly things do reap?
- 12 If others partake of this right over you, don't we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the gospel of Christ.
If others partake of [this] right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ.
if others do partake of the authority over you -- not we more? but we did not use this authority, but all things we bear, that we may give no hindrance to the good news of the Christ.
- 13 Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar?
Know ye not that they that minister about sacred things eat [of] the things of the temple, [and] they that wait upon the altar have their portion with the altar?
Have ye not known that those working about the things of the temple -- of the temple do eat, and those waiting at the altar -- with the altar are partakers?
- 14 Even so did the Lord ordain that those who proclaim the gospel should live from the gospel.
Even so did the Lord ordain that they that proclaim the gospel should live of the gospel.
so also did the Lord direct to those proclaiming the good news: of the good news to live.
- 15 But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void.
But I have used none of these things: and I write not these things that it may be so done in my case; for [it were] good for me rather to die, than that any man should make my glorifying void.
And I have used none of these things; neither did I write these things that it may be so done in my case, for [it is] good for me rather to die, than that any one may make my glorying void;
- 16 For if I preach the gospel, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't preach the gospel.
For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel.
for if I may proclaim good news, it is no glorying for me, for necessity is laid upon me, and wo is to me if I may not proclaim good news;
- 17 For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me.
For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me.
for if willing I do this, I have a reward; and if unwillingly -- with a stewardship I have been entrusted!
- 18 What then is my reward? That, when I preach the gospel, I may present the gospel of Christ without charge, so as not to abuse my authority in the gospel.
What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel.
What, then, is my reward? -- that proclaiming good news, without charge I shall make the good news of the Christ, not to abuse my authority in the good news;

- 19 For though I was free from all, I brought myself under bondage to all, that I might gain the more.
For though I was free from all [men,] I brought myself under bondage to all, that I might gain the more.
for being free from all men, to all men I made myself servant, that the more I might gain;
- 20 To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law;
And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law;
and I became to the Jews as a Jew, that Jews I might gain; to those under law as under law, that those under law I might gain;
- 21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law.
to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law.
to those without law, as without law -- (not being without law to God, but within law to Christ) -- that I might gain those without law;
- 22 To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some.
To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.
I became to the infirm as infirm, that the infirm I might gain; to all men I have become all things, that by all means I may save some.
- 23 Now I do this for the gospel's sake, that I may be a joint partaker of it.
And I do all things for the gospel's sake, that I may be a joint partaker thereof.
And this I do because of the good news, that a fellow-partaker of it I may become;
- 24 Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win.
Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.
have ye not known that those running in a race -- all indeed run, but one doth receive the prize? so run ye, that ye may obtain;
- 25 Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible.
And every man that striveth in the games exerciseth self-control in all things. Now they [do it] to receive a corruptible crown; but we an incorruptible.
and every one who is striving, is in all things temperate; these, indeed, then, that a corruptible crown they may receive, but we an incorruptible;
- 26 I therefore run like that, as not uncertainly. I fight like that, as not beating the air,
I therefore so run, as not uncertainly; so fight I, as not beating the air:
I, therefore, thus run, not as uncertainly, thus I fight, as not beating air;
- 27 but I beat my body and bring it into submission, for fear that by any means, that after I have preached to others, I myself should be rejected.
but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.
but I chastise my body, and bring [it] into servitude, lest by any means, having preached to others -- I myself may become disapproved.
- 1 Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea;
For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea;
And I do not wish you to be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,
- 2 and were all baptized to Moses in the cloud and in the sea;
and were all baptized unto Moses in the cloud and in the sea;
and all to Moses were baptized in the cloud, and in the sea;
- 3 and all ate the same spiritual food;
and did all eat the same spiritual food;
and all the same spiritual food did eat,

- 4 and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ.
and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.
and all the same spiritual drink did drink, for they were drinking of a spiritual rock following them, and the rock was the Christ;
- 5 However with most of them, God was not well pleased, for they were overthrown in the wilderness.
Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness.
but in the most of them God was not well pleased, for they were strewn in the wilderness,
- 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
and those things became types of us, for our not passionately desiring evil things, as also these did desire.
- 7 Neither be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play."
Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.
Neither become ye idolaters, as certain of them, as it hath been written, `The people sat down to eat and to drink, and stood up to play;`
- 8 Neither let us commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell.
Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
neither may we commit whoredom, as certain of them did commit whoredom, and there fell in one day twenty-three thousand;
- 9 Neither let us test the Lord, as some of them tested, and perished by the serpents.
Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents.
neither may we tempt the Christ, as also certain of them did tempt, and by the serpents did perish;
- 10 Neither grumble, as some of them also grumbled, and perished by the destroyer.
Neither murmur ye, as some of them murmured, and perished by the destroyer.
neither murmur ye, as also some of them did murmur, and did perish by the destroyer.
- 11 Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come.
Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.
And all these things as types did happen to those persons, and they were written for our admonition, to whom the end of the ages did come,
- 12 Therefore let him who thinks he stands be careful that he doesn't fall.
Wherefore let him that thinketh he standeth take heed lest he fall.
so that he who is thinking to stand -- let him observe, lest he fall.
- 13 No temptation has taken you but such as man can bear. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation make also the way of escape, that you may be able to endure it.
There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.
No temptation hath taken you -- except human; and God is faithful, who will not suffer you to be tempted above what ye are able, but He will make, with the temptation, also the outlet, for your being able to bear [it].
- 14 Therefore, my beloved, flee from idolatry.
Wherefore, my beloved, flee from idolatry.
Wherefore, my beloved, flee from the idolatry;
- 15 I speak as to wise men. Judge what I say.
I speak as to wise men; judge ye what I say.
as to wise men I speak -- judge ye what I say:

- 16 The cup of blessing which we bless, isn't it a communion of the blood of Christ? The bread which we break, isn't it a communion of the body of Christ?
The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?
The cup of the blessing that we bless -- is it not the fellowship of the blood of the Christ? the bread that we break -- is it not the fellowship of the body of the Christ?
- 17 Seeing that we, who are many, are one bread, one body; for we all partake of the one bread.
seeing that we, who are many, are one bread, one body: for we are all partake of the one bread.
because one bread, one body, are we the many -- for we all of the one bread do partake.
- 18 Consider Israel after the flesh. Don't those who eat the sacrifices have communion with the altar?
Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar?
See Israel according to the flesh! are not those eating the sacrifices in the fellowship of the altar?
- 19 What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything?
What say I then? that a thing sacrificed to idols is anything, or that an idol is anything?
what then do I say? that an idol is anything? or that a sacrifice offered to an idol is anything? --
- 20 But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have communion with demons.
But [I say], that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons.
[no,] but that the things that the nations sacrifice -- they sacrifice to demons and not to God; and I do not wish you to come into the fellowship of the demons.
- 21 You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons.
Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons.
Ye are not able the cup of the Lord to drink, and the cup of demons; ye are not able of the table of the Lord to partake, and of the table of demons;
- 22 Or do we provoke the Lord to jealousy? Are we stronger than he?
Or do we provoke the Lord to jealousy? are we stronger than he?
do we arouse the Lord to jealousy? are we stronger than He?
- 23 "All things are lawful for me," but not all things are expedient. "All things are lawful for me," but not all things build up.
All things are lawful; but not all things are expedient. All things are lawful; but not all things edify.
All things to me are lawful, but all things are not profitable; all things to me are lawful, but all things do not build up;
- 24 Let no one seek his own, but each one his neighbor's good.
Let no man seek his own, but [each] his neighbor's [good].
let no one seek his own -- but each another's.
- 25 Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience,
Whatsoever is sold in the shambles, eat, asking no question for conscience's sake,
Whatever in the meat-market is sold eat ye, not inquiring, because of the conscience,
- 26 for "the earth is the Lord's, and its fullness."
for the earth is the Lord's, and the fulness thereof.
for the Lord's [is] the earth, and its fulness;
- 27 But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience.
If one of them that believe not biddeth you [to a feast], and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience's sake.
and if any one of the unbelieving do call you, and ye wish to go, all that is set before you eat, nothing inquiring, because of the conscience;

- 28 But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord's, and all its fullness."
But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience sake: and if any one may say to you, 'This is a thing sacrificed to an idol,' -- do not eat, because of that one who shewed [it], and of the conscience, for the Lord's [is] the earth and its fulness:
- 29 Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience? conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? and conscience, I say, not of thyself, but of the other, for why [is it] that my liberty is judged by another's conscience?
- 30 If I partake with thankfulness, why am I denounced for that for which I give thanks?
If I partake with thankfulness, why am I evil spoken of for that for which I give thanks?
and if I thankfully do partake, why am I evil spoken of, for that for which I give thanks?
- 31 Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.
Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
Whether, then, ye eat, or drink, or do anything, do all to the glory of God;
- 32 Give no occasions for stumbling, either to Jews, or to Greeks, or to the assembly of God;
Give no occasions of stumbling, either to Jews, or to Greeks, or to the church of God:
become offenceless, both to Jews and Greeks, and to the assembly of God;
- 33 even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.
even as I also please all men in all things, not seeking mine own profit, but the [profit] of the many, that they may be saved.
as I also in all things do please all, not seeking my own profit, but that of many -- that they may be saved.
- 1 Be imitators of me, even as I also am of Christ.
Be ye imitators of me, even as I also am of Christ.
Followers of me become ye, as I also [am] of Christ.
- 2 Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you.
Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.
And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep,
- 3 But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.
But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
and I wish you to know that of every man the head is the Christ, and the head of a woman is the husband, and the head of Christ is God.
- 4 Every man praying or prophesying, having his head covered, dishonors his head.
Every man praying or prophesying, having his head covered, dishonoreth his head.
Every man praying or prophesying, having the head covered, doth dishonour his head,
- 5 But every woman praying or prophesying with her head unveiled dishonors her head. For it is one and the same thing as if she were shaved.
But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven.
and every woman praying or prophesying with the head uncovered, doth dishonour her own head, for it is one and the same thing with her being shaven,
- 6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be veiled.
For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled.
for if a woman is not covered -- then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven -- let her be covered;

- 7 For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man.
For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
for a man, indeed, ought not to cover the head, being the image and glory of God, and a woman is the glory of a man,
- 8 For man is not from woman, but woman from man;
For the man is not of the woman; but the woman of the man:
for a man is not of a woman, but a woman [is] of a man,
- 9 for neither was man created for the woman, but woman for the man.
for neither was the man created for the woman; but the woman for the man:
for a man also was not created because of the woman, but a woman because of the man;
- 10 For this cause the woman ought to have authority on her head, because of the angels.
for this cause ought the woman to have [a sign of] authority on her head, because of the angels.
because of this the woman ought to have [a token of] authority upon the head, because of the messengers;
- 11 Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord.
Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord.
but neither [is] a man apart from a woman, nor a woman apart from a man, in the Lord,
- 12 For as the woman is from the man, so is the man also by the woman; but all things are from God.
For as the woman is of the man, so is the man also by the woman; but all things are of God.
for as the woman [is] of the man, so also the man [is] through the woman, and the all things [are] of God.
- 13 Judge for yourselves. Is it appropriate that a woman pray to God unveiled?
Judge ye in yourselves: is it seemly that a woman pray unto God unveiled?
In your own selves judge ye; is it seemly for a woman uncovered to pray to God?
- 14 Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him?
Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him?
doth not even nature itself teach you, that if a man indeed have long hair, a dishonour it is to him?
- 15 But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering.
But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
and a woman, if she have long hair, a glory it is to her, because the hair instead of a covering hath been given to her;
- 16 But if any man seems to be contentious, we have no such custom, neither do God's assemblies.
But if any man seemeth to be contentious, we have no such custom, neither the churches of God.
and if any one doth think to be contentious, we have no such custom, neither the assemblies of God.
- 17 But in giving you this command, I don't praise you, that you come together not for the better but for the worse.
But in giving you this charge, I praise you not, that ye come together not for the better but for the worse.
And this declaring, I give no praise, because not for the better, but for the worse ye come together;
- 18 For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it.
For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it.
for first, indeed, ye coming together in an assembly, I hear of divisions being among you, and partly I believe [it],
- 19 For there must be also factions among you, that those who are approved may be revealed among you.
For there must be also factions among you, that they that are approved may be made manifest among you.
for it behoveth sects also to be among you, that those approved may become manifest among you;
- 20 When therefore you assemble yourselves together, it is not possible to eat the Lord's supper.
When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper:
ye, then, coming together at the same place -- it is not to eat the Lord's supper;

- 21 For in your eating each one takes his own supper before others. One is hungry, and another is drunken.
for in your eating each one taketh before [other] his own supper; and one is hungry, and another is drunken.
for each his own supper doth take before in the eating, and one is hungry, and another is drunk;
- 22 What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame who don't have? What will I tell you? Will I praise you? In this I don't praise you.
What, have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you? In this I praise you not.
why, have ye not houses to eat and to drink in? or the assembly of God do ye despise, and shame those not having? what may I say to you? shall I praise you in this? I do not praise!
- 23 For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread.
For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;
For I -- I received from the Lord that which also I did deliver to you, that the Lord Jesus in the night in which he was delivered up, took bread,
- 24 When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me."
and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.
and having given thanks, he brake, and said, `Take ye, eat ye, this is my body, that for you is being broken; this do ye -- to the remembrance of me.`
- 25 In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me."
In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink [it], in remembrance of me.
In like manner also the cup after the supping, saying, `This cup is the new covenant in my blood; this do ye, as often as ye may drink [it] -- to the remembrance of me;`
- 26 For as often as you eat this bread, and drink this cup, you proclaim the Lord's death until he comes.
For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.
for as often as ye may eat this bread, and this cup may drink, the death of the Lord ye do shew forth -- till he may come;
- 27 Therefore whoever eats this bread or drinks the Lord's cup in an unworthy manner, will be guilty of the body and the blood of the Lord.
Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.
so that whoever may eat this bread or may drink the cup of the Lord unworthily, guilty he shall be of the body and blood of the Lord:
- 28 But let a man examine himself, and so let him eat of the bread, and drink of the cup.
But let a man prove himself, and so let him eat of the bread, and drink of the cup.
and let a man be proving himself, and so of the bread let him eat, and of the cup let him drink;
- 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, if he doesn't discern the Lord's body.
For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.
for he who is eating and drinking unworthily, judgment to himself he doth eat and drink -- not discerning the body of the Lord.
- 30 For this cause many among you are weak and sickly, and not a few sleep.
For this cause many among you are weak and sickly, and not a few sleep.
Because of this, among you many [are] weak and sickly, and sleep do many;
- 31 For if we discerned ourselves, we wouldn't be judged.
But if we discerned ourselves, we should not be judged.
for if ourselves we were discerning, we would not be being judged,

- 32 But when we are judged, we are punished by the Lord, that we may not be condemned with the world.
But when we are judged, we are chastened of the Lord, that we may not be condemned with the world.
and being judged by the Lord, we are chastened, that with the world we may not be condemned;
- 33 Therefore, my brothers, when you come together to eat, wait one for another.
Wherefore, my brethren, when ye come together to eat, wait one for another.
so then, my brethren, coming together to eat, for one another wait ye;
- 34 But if anyone is hungry, let him eat at home, that your coming together may not be to judgment. The rest I will set in order whenever I come.
If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.
and if any one is hungry, at home let him eat, that to judgment ye may not come together; and the rest, whenever I may come, I shall arrange.
- 1 Now concerning spiritual gifts, brothers, I don't want you to be ignorant.
Now concerning spiritual [gifts], brethren, I would not have you ignorant.
And concerning the spiritual things, brethren, I do not wish you to be ignorant;
- 2 You know that when you were Gentiles, you were led away to those mute idols, however you might be led.
Ye know that when ye were Gentiles [ye were] led away unto those dumb idols, howsoever ye might led.
ye have known that ye were nations, unto the dumb idols -- as ye were led -- being carried away;
- 3 Therefore I make known to you that no man speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit.
Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
wherefore, I give you to understand that no one, in the Spirit of God speaking, saith Jesus [is] anathema, and no one is able to say Jesus [is] Lord, except in the Holy Spirit.
- 4 Now there are various kinds of gifts, but the same Spirit.
Now there are diversities of gifts, but the same Spirit.
And there are diversities of gifts, and the same Spirit;
- 5 There are various kinds of service, and the same Lord.
And there are diversities of ministrations, and the same Lord.
and there are diversities of ministrations, and the same Lord;
- 6 There are various kinds of workings, but the same God, who works all things in all.
And there are diversities of workings, but the same God, who worketh all things in all.
and there are diversities of workings, and it is the same God -- who is working the all in all.
- 7 But to each one is given the manifestation of the Spirit for the profit of all.
But to each one is given the manifestation of the Spirit to profit withal.
And to each hath been given the manifestation of the Spirit for profit;
- 8 For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit;
For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit:
for to one through the Spirit hath been given a word of wisdom, and to another a word of knowledge, according to the same Spirit;
- 9 to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit;
to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit;
and to another faith in the same Spirit, and to another gifts of healings in the same Spirit;

- 10 and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages.
and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another [divers] kinds of tongues; and to another the interpretation of tongues:
and to another in-workings of mighty deeds; and to another prophecy; and to another discernings of spirits; and to another [divers] kinds of tongues; and to another interpretation of tongues:
- 11 But the one and the same Spirit works all of these, distributing to each one separately as he desires.
but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
and all these doth work the one and the same Spirit, dividing to each severally as he intendeth.
- 12 For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ. For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For, even as the body is one, and hath many members, and all the members of the one body, being many, are one body, so also [is] the Christ,
- 13 For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink into one Spirit.
For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.
for also in one Spirit we all to one body were baptized, whether Jews or Greeks, whether servants or freemen, and all into one Spirit were made to drink,
- 14 For the body is not one member, but many.
For the body is not one member, but many.
for also the body is not one member, but many;
- 15 If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body.
If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body.
if the foot may say, `Because I am not a hand, I am not of the body;` it is not, because of this, not of the body;
- 16 If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body.
And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.
and if the ear may say, `Because I am not an eye, I am not of the body;` it is not, because of this, not of the body?
- 17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be?
If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
If the whole body [were] an eye, where the hearing? if the whole hearing, where the smelling?
- 18 But now God has set the members, each one of them, in the body, just as he desired.
But now hath God set the members each one of them in the body, even as it pleased him.
and now, God did set the members each one of them in the body, according as He willed,
- 19 If they were all one member, where would the body be?
And if they were all one member, where were the body?
and if all were one member, where the body?
- 20 But now they are many members, but one body.
But now they are many members, but one body.
and now, indeed, [are] many members, and one body;
- 21 The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you."
And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.
and an eye is not able to say to the hand, `I have no need of thee;` nor again the head to the feet, `I have no need of you.`
- 22 No, much rather, those members of the body which seem to be weaker are necessary.
Nay, much rather, those members of the body which seem to be more feeble are necessary:
But much more the members of the body which seem to be more infirm are necessary,

- 23 Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety; and those [parts] of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely [parts] have more abundant comeliness; and those that we think to be less honourable of the body, around these we put more abundant honour, and our unseemly things have seemliness more abundant,
- 24 whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part, whereas our comely [parts] have no need: but God tempered the body together, giving more abundant honor to that [part] which lacked; and our seemly things have no need; but God did temper the body together, to the lacking part having given more abundant honour,
- 25 that there should be no division in the body, but that the members should have the same care for one another. that there should be no schism in the body; but [that] the members should have the same care one for another. that there may be no division in the body, but that the members may have the same anxiety for one another,
- 26 When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it. And whether one member suffereth, all the members suffer with it; or [one] member is honored, all the members rejoice with it. and whether one member doth suffer, suffer with [it] do all the members, or one member is glorified, rejoice with [it] do all the members;
- 27 Now you are the body of Christ, and members individually. Now ye are the body of Christ, and severally members thereof. and ye are the body of Christ, and members in particular.
- 28 God has set some in the assembly, first apostles, secondly prophets, thirdly teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, [divers] kinds of tongues. And some, indeed, did God set in the assembly, first apostles, secondly prophets, thirdly teachers, afterwards powers, afterwards gifts of healings, helpings, governings, divers kinds of tongues;
- 29 Are all apostles? Are all prophets? Are all teachers? Are all miracle workers? Are all apostles? are all prophets? are all teachers? are all [workers of] miracles? [are] all apostles? [are] all prophets? [are] all teachers? [are] all powers?
- 30 Do all have gifts of healings? Do all speak with various languages? Do all interpret? have all gifts of healings? do all speak with tongues? do all interpret? have all gifts of healings? do all speak with tongues? do all interpret?
- 31 But desire earnestly the best gifts. Moreover, I show a most excellent way to you. But desire earnestly the greater gifts. And moreover a most excellent way show I unto you. and desire earnestly the better gifts; and yet a far excelling way do I shew to you:
- 1 If I speak with the languages of men and of angels, but don't have love, I have become sounding brass, or a clanging cymbal. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. If with the tongues of men and of messengers I speak, and have not love, I have become brass sounding, or a cymbal tinkling;
- 2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but don't have love, I am nothing. And if I have [the gift of] prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all the faith, so as to remove mountains, and have not love, I am nothing;

- 3 If I bestow all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing. And if I bestow all my goods to feed [the poor], and if I give my body to be burned, but have not love, it profiteth me nothing. and if I give away to feed others all my goods, and if I give up my body that I may be burned, and have not love, I am profited nothing.
- 4 Love is patient and is kind; love doesn't envy. Love doesn't brag, is not proud, Love suffereth long, [and] is kind; love envieth not; love vaunteth not itself, is not puffed up, The love is long-suffering, it is kind, the love doth not envy, the love doth not vaunt itself, is not puffed up,
- 5 doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil; doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; doth not act unseemly, doth not seek its own things, is not provoked, doth not impute evil,
- 6 doesn't rejoice in unrighteousness, but rejoices with the truth; rejoiceth not in unrighteousness, but rejoiceth with the truth; rejoiceth not over the unrighteousness, and rejoiceth with the truth;
- 7 bears all things, believes all things, hopes all things, endures all things. beareth all things, believeth all things, hopeth all things, endureth all things. all things it beareth, all it believeth, all it hopeth, all it endureth.
- 8 Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with. Love never faileth: but whether [there be] prophecies, they shall be done away; whether [there be] tongues, they shall cease; whether [there be] knowledge, it shall be done away. The love doth never fail; and whether [there be] prophecies, they shall become useless; whether tongues, they shall cease; whether knowledge, it shall become useless;
- 9 For we know in part, and we prophesy in part; For we know in part, and we prophesy in part; for in part we know, and in part we prophecy;
- 10 but when that which is complete has come, then that which is partial will be done away with. but when that which is perfect is come, that which is in part shall be done away. and when that which is perfect may come, then that which [is] in part shall become useless.
- 11 When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. When I was a babe, as a babe I was speaking, as a babe I was thinking, as a babe I was reasoning, and when I have become a man, I have made useless the things of the babe;
- 12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully, even as I was also fully known. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. for we see now through a mirror obscurely, and then face to face; now I know in part, and then I shall fully know, as also I was known;
- 13 But now remain faith, hope, and love: these three. The greatest of these is love. But now abideth faith, hope, love, these three; and the greatest of these is love. and now there doth remain faith, hope, love -- these three; and the greatest of these [is] love.
- 1 Follow after love, and earnestly desire spiritual gifts, but especially that you may prophesy. Follow after love; yet desire earnestly spiritual [gifts], but rather that ye may prophesy. Pursue the love, and seek earnestly the spiritual things, and rather that ye may prophecy,

- 2 For he who speaks in another language speaks not to men, but to God; for no one understands; but in the spirit he speaks mysteries.
For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries.
for he who is speaking in an [unknown] tongue -- to men he doth not speak, but to God, for no one doth hearken, and in spirit he doth speak secrets;
- 3 But he who prophesies speaks to men for their edification, exhortation, and consolation.
But he that prophesieth speaketh unto men edification, and exhortation, and consolation.
and he who is prophesying to men doth speak edification, and exhortation, and comfort;
- 4 He who speaks in another language edifies himself, but he who prophesies edifies the assembly.
He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church.
he who is speaking in an [unknown] tongue, himself doth edify, and he who is prophesying, an assembly doth edify;
- 5 Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.
Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
and I wish you all to speak with tongues, and more that ye may prophecy, for greater is he who is prophesying than he who is speaking with tongues, except one may interpret, that the assembly may receive edification.
- 6 But now, brothers, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?
But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?
And now, brethren, if I may come unto you speaking tongues, what shall I profit you, except I shall speak to you either in revelation, or in knowledge, or in prophesying, or in teaching?
- 7 Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped?
Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped?
yet the things without life giving sound -- whether pipe or harp -- if a difference in the sounds they may not give, how shall be known that which is piped or that which is harped?
- 8 For if the trumpet gave an uncertain voice, who would prepare himself for war?
For if the trumpet give an uncertain voice, who shall prepare himself for war?
for if also an uncertain sound a trumpet may give, who shall prepare himself for battle?
- 9 So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air.
So also ye, unless ye utter by the tongue speech easy to understood, how shall it be known what is spoken? for ye will be speaking into the air.
so also ye, if through the tongue, speech easily understood ye may not give -- how shall that which is spoken be known? for ye shall be speaking to air.
- 10 There are, it may be, so many kinds of voices in the world, and none of them is without meaning.
There are, it may be, so many kinds of voices in the world, and no [kind] is without signification.
There are, it may be, so many kinds of voices in the world, and none of them is unmeaning,
- 11 If then I don't know the meaning of the voice, I would be to him who speaks a foreigner, and he who speaks will be a foreigner to me.
If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me.
if, then, I do not know the power of the voice, I shall be to him who is speaking a foreigner, and he who is speaking, is to me a foreigner;

- 12 So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly.
So also ye, since ye are zealous of spiritual [gifts], seek that ye may abound unto the edifying of the church.
so also ye, since ye are earnestly desirous of spiritual gifts, for the building up of the assembly seek that ye may abound;
- 13 Therefore let him who speaks in another language pray that he may interpret.
Wherefore let him that speaketh in a tongue pray that he may interpret.
wherefore he who is speaking in an [unknown] tongue -- let him pray that he may interpret;
- 14 For if I pray in another language, my spirit prays, but my understanding is unfruitful.
For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.
for if I pray in an [unknown] tongue, my spirit doth pray, and my understanding is unfruitful.
- 15 What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also.
What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
What then is it? I will pray with the spirit, and I will pray also with the understanding; I will sing psalms with the spirit, and I will sing psalms also with the understanding;
- 16 Else if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say?
Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?
since, if thou mayest bless with the spirit, he who is filling the place of the unlearned, how shall he say the Amen at thy giving of thanks, since what thou dost say he hath not known?
- 17 For you most assuredly give thanks well, but the other person is not built up.
For thou verily givest thanks well, but the other is not edified.
for thou, indeed, dost give thanks well, but the other is not built up!
- 18 I thank my God, I speak with other languages more than you all.
I thank God, I speak with tongues more than you all:
I give thanks to my God -- more than you all with tongues speaking --
- 19 However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.
howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.
but in an assembly I wish to speak five words through my understanding, that others also I may instruct, rather than myriads of words in an [unknown] tongue.
- 20 Brothers, don't be children in mind, yet in malice be babies, but in mind be men.
Brethren, be not children in mind: yet in malice be ye babes, but in mind be men.
Brethren, become not children in the understanding, but in the evil be ye babes, and in the understanding become ye perfect;
- 21 In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord."
In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord.
in the law it hath been written, that, `With other tongues and with other lips I will speak to this people, and not even so will they hear Me, saith the Lord;`
- 22 Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe.
Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying [is for a sign], not to the unbelieving, but to them that believe.
so that the tongues are for a sign, not to the believing, but to the unbelieving; and the prophesy [is] not for the unbelieving, but for the believing,

- 23 If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy?
If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?
If, therefore, the whole assembly may come together, to the same place, and all may speak with tongues, and there may come in unlearned or unbelievers, will they not say that ye are mad?
- 24 But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all.
But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; and if all may prophecy, and any one may come in, an unbeliever or unlearned, he is convicted by all, he is discerned by all,
- 25 And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.
the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.
and so the secrets of his heart become manifest, and so having fallen upon [his] face, he will bow before God, declaring that God really is among you.
- 26 What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up.
What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying.
What then is it, brethren? whenever ye may come together, each of you hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath an interpretation? let all things be for building up;
- 27 If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret.
If any man speaketh in a tongue, [let it be] by two, or at the most three, and [that] in turn; and let one interpret: if an [unknown] tongue any one do speak, by two, or at the most, by three, and in turn, and let one interpret;
- 28 But if there is no interpreter, let him keep silence in the assembly, and let him speak to himself, and to God.
but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
and if there may be no interpreter, let him be silent in an assembly, and to himself let him speak, and to God.
- 29 Let the prophets speak, two or three, and let the others discern.
And let the prophets speak [by] two or three, and let the others discern.
And prophets -- let two or three speak, and let the others discern,
- 30 But if a revelation is made to another sitting by, let the first keep silence.
But if a revelation be made to another sitting by, let the first keep silence.
and if to another sitting [anything] may be revealed, let the first be silent;
- 31 For you all can prophesy one by one, that all may learn, and all may be exhorted.
For ye all can prophesy one by one, that all may learn, and all may be exhorted;
for ye are able, one by one, all to prophesy, that all may learn, and all may be exhorted,
- 32 The spirits of the prophets are subject to the prophets,
and the spirits of the prophets are subject to the prophets;
and the spiritual gift of prophets to prophets are subject,
- 33 for God is not a God of confusion, but of peace. As in all the assemblies of the saints,
for God is not [a God] of confusion, but of peace. As in all the churches of the saints,
for God is not [a God] of tumult, but of peace, as in all the assemblies of the saints.
- 34 let your women keep silence in the assemblies, for it is not permitted for them to speak; but let them be in subjection, as the Law also says.
let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.
Your women in the assemblies let them be silent, for it hath not been permitted to them to speak, but to be subject, as also the law saith;

- 35 If they desire to learn anything, let them ask their own husbands at home, for it is shameful for a woman to chatter in the assembly.
And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.
and if they wish to learn anything, at home their own husbands let them question, for it is a shame to women to speak in an assembly.
- 36 What? Was it from you that the word of God went forth? Or did it come to you alone?
What? was it from you that the word of God went forth? or came it unto you alone?
From you did the word of God come forth? or to you alone did it come?
- 37 If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord.
If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord.
if any one doth think to be a prophet, or spiritual, let him acknowledge the things that I write to you -- that of the Lord they are commands;
- 38 But if anyone is ignorant, let him be ignorant.
But if any man is ignorant, let him be ignorant.
and if any one is ignorant -- let him be ignorant;
- 39 Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages.
Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues.
so that, brethren, earnestly desire to prophesy, and to speak with tongues do not forbid;
- 40 Let all things be done decently and in order.
But let all things be done decently and in order.
let all things be done decently and in order.
- 1 Now I declare to you, brothers, the gospel which I preached to you, which also you received, in which you also stand,
Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand,
And I make known to you, brethren, the good news that I proclaimed to you, which also ye did receive, in which also ye have stood,
- 2 by which also you are saved, if you hold firmly the word which I preached to you -- unless you believed in vain.
by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain.
through which also ye are being saved, in what words I proclaimed good news to you, if ye hold fast, except ye did believe in vain,
- 3 For I delivered to you first of all that which also I received: that Christ died for our sins according to the scriptures,
For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures;
for I delivered to you first, what also I did receive, that Christ died for our sins, according to the Writings,
- 4 that he was buried, that he was raised on the third day according to the Scriptures,
and that he was buried; and that he hath been raised on the third day according to the scriptures;
and that he was buried, and that he hath risen on the third day, according to the Writings,
- 5 and that he appeared to Cephas, then to the twelve.
and that he appeared to Cephas; then to the twelve;
and that he appeared to Cephas, then to the twelve,
- 6 Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep.
then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen afterwards he appeared to above five hundred brethren at once, of whom the greater part remain till now, and certain also did fall asleep;
- 7 Then he appeared to James, then to all the apostles,
then he appeared to James; then to all the apostles;
afterwards he appeared to James, then to all the apostles.

- 8 and last of all, as to the child born at the wrong time, he appeared to me also.
and last of all, as to the [child] untimely born, he appeared to me also.
And last of all -- as to the untimely birth -- he appeared also to me,
- 9 For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of God.
For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
for I am the least of the apostles, who am not worthy to be called an apostle, because I did persecute the assembly of God,
- 10 But by the grace of God I am what I am. His grace which was bestowed on me was not found vain, but I worked more than all of them; yet not I, but the grace of God which was with me.
But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.
and by the grace of God I am what I am, and His grace that [is] towards me came not in vain, but more abundantly than they all did I labour, yet not I, but the grace of God that [is] with me;
- 11 Whether then it is I or they, so we preach, and so you believed.
Whether then [it be] I or they, so we preach, and so ye believed.
whether, then, I or they, so we preach, and so ye did believe.
- 12 Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?
Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?
And if Christ is preached, that out of the dead he hath risen, how say certain among you, that there is no rising again of dead persons?
- 13 But if there is no resurrection of the dead, neither has Christ been raised.
But if there is no resurrection of the dead, neither hath Christ been raised:
and if there be no rising again of dead persons, neither hath Christ risen;
- 14 If Christ has not been raised, then our preaching is in vain, and your faith also is in vain.
and if Christ hath not been raised, then is our preaching vain, your faith also is vain.
and if Christ hath not risen, then void [is] our preaching, and void also your faith,
- 15 Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised.
Yea, we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised.
and we also are found false witnesses of God, because we did testify of God that He raised up the Christ, whom He did not raise if then dead persons do not rise;
- 16 For if the dead aren't raised, neither has Christ been raised.
For if the dead are not raised, neither hath Christ been raised:
for if dead persons do not rise, neither hath Christ risen,
- 17 If Christ has not been raised, your faith is vain; you are still in your sins.
and if Christ hath not been raised, your faith is vain; ye are yet in your sins.
and if Christ hath not risen, vain is your faith, ye are yet in your sins;
- 18 Then they also who are fallen asleep in Christ have perished.
Then they also that are fallen asleep in Christ have perished.
then, also, those having fallen asleep in Christ did perish;
- 19 If we have only hoped in Christ in this life, we are of all men most pitiable.
If we have only hoped in Christ in this life, we are of all men most pitiable.
if in this life we have hope in Christ only, of all men we are most to be pitied.
- 20 But now Christ has been raised from the dead. He became the first fruits of those who are asleep.
But now hath Christ been raised from the dead, the firstfruits of them that are asleep.
And now, Christ hath risen out of the dead -- the first-fruits of those sleeping he became,

- 21 For since death came by man, the resurrection of the dead also came by man.
For since by man [came] death, by man [came] also the resurrection of the dead.
for since through man [is] the death, also through man [is] a rising again of the dead,
- 22 For as in Adam all die, so also in Christ all will be made alive.
For as in Adam all die, so also in Christ shall all be made alive.
for even as in Adam all die, so also in the Christ all shall be made alive,
- 23 But each in his own order: Christ the first fruits, then those who are Christ's, at his coming.
But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.
and each in his proper order, a first-fruit Christ, afterwards those who are the Christ's, in his presence,
- 24 Then the end comes, when he will deliver up the kingdom to God, even the Father; when he will have abolished all rule and all authority and power.
Then [cometh] the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.
then -- the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power --
- 25 For he must reign until he has put all his enemies under his feet.
For he must reign, till he hath put all his enemies under his feet.
for it behoveth him to reign till he may have put all the enemies under his feet --
- 26 The last enemy that will be abolished is death.
The last enemy that shall be abolished is death.
the last enemy is done away -- death;
- 27 For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him.
For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him.
for all things He did put under his feet, and, when one may say that all things have been subjected, [it is] evident that He is excepted who did subject the all things to him,
- 28 When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all.
And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.
and when the all things may be subjected to him, then the Son also himself shall be subject to Him, who did subject to him the all things, that God may be the all in all.
- 29 Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? Seeing what shall they do who are baptized for the dead, if the dead do not rise at all? why also are they baptized for the dead?
- 30 Why do we also stand in jeopardy every hour?
Why do we also stand in jeopardy every hour?
why also do we stand in peril every hour?
- 31 I die daily, by your boasting which I have in Christ Jesus our Lord.
I protest by that glorifying in you, brethren, which I have in Christ Jesus our Lord, I die daily.
Every day do I die, by the glorying of you that I have in Christ Jesus our Lord:
- 32 If I fought with animals at Ephesus like men, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."
If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die.
if after the manner of a man with wild beasts I fought in Ephesus, what the advantage to me if the dead do not rise? let us eat and drink, for to-morrow we die!

- 33 Don't be deceived! "Evil companionships corrupt good morals."
Be not deceived: Evil companionships corrupt good morals.
Be not led astray; evil communications corrupt good manners;
- 34 Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame.
Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak [this] to move you to shame.
awake up, as is right, and sin not; for certain have an ignorance of God; for shame to you I say [it].
- 35 But some one will say, "How are the dead raised?" and, "With what kind of body do they come?"
But some one will say, How are the dead raised? and with what manner of body do they come?
But some one will say, `How do the dead rise?
- 36 You foolish one, that which you yourself sow is not made alive unless it dies.
Thou foolish one, that which thou thyself sowest is not quickened except it die:
unwise! thou -- what thou dost sow is not quickened except it may die;
- 37 That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind.
and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind;
and that which thou dost sow, not the body that shall be dost thou sow, but bare grain, it may be of wheat, or of some one of the others,
- 38 But God gives it a body even as it pleased him, and to each seed a body of its own.
but God giveth it a body even as it pleased him, and to each seed a body of its own.
and God doth give to it a body according as He willed, and to each of the seeds its proper body.
- 39 All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds.
All flesh is not the same flesh: but there is one [flesh] of men, and another flesh of beasts, and another flesh of birds, and another of fishes.
All flesh [is] not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds;
- 40 There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial.
There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the [glory] of the terrestrial is another.
and [there are] heavenly bodies, and earthly bodies; but one [is] the glory of the heavenly, and another that of the earthly;
- 41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.
There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.
one glory of sun, and another glory of moon, and another glory of stars, for star from star doth differ in glory.
- 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.
So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
So also [is] the rising again of the dead: it is sown in corruption, it is raised in incorruption;
- 43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.
it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:
it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;
- 44 It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.
it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual [body].
it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body;
- 45 So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.
So also it is written, The first man Adam became a living soul. The last Adam [became] a life-giving spirit.
so also it hath been written, `The first man Adam became a living creature,` the last Adam [is] for a life-giving spirit,

- 46 However that which is spiritual isn't first, but that which is natural, then that which is spiritual.
Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual.
but that which is spiritual [is] not first, but that which [was] natural, afterwards that which [is] spiritual.
- 47 The first man is of the earth, made of dust. The second man is the Lord from heaven.
The first man is of the earth, earthy: the second man is of heaven.
The first man [is] out of the earth, earthy; the second man [is] the Lord out of heaven;
- 48 As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly.
As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.
as [is] the earthy, such [are] also the earthy; and as [is] the heavenly, such [are] also the heavenly;
- 49 As we have borne the image of those made of dust, let's also bear the image of the heavenly.
And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
and, according as we did bear the image of the earthy, we shall bear also the image of the heavenly.
- 50 Now I say this, brothers, that flesh and blood can't inherit the kingdom of God; neither does corruption inherit incorruption.
Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
And this I say, brethren, that flesh and blood the reign of God is not able to inherit, nor doth the corruption inherit the incorruption;
- 51 Behold, I tell you a mystery. We will not all sleep, but we will all be changed,
Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed,
lo, I tell you a secret; we indeed shall not all sleep, and we all shall be changed;
- 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.
in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
in a moment, in the twinkling of an eye, in the last trumpet, for it shall sound, and the dead shall be raised incorruptible, and we -- we shall be changed:
- 53 For this corruptible must put on incorruption, and this mortal must put on immortality.
For this corruptible must put on incorruption, and this mortal must put on immortality.
for it behoveth this corruptible to put on incorruption, and this mortal to put on immortality;
- 54 But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory."
But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.
and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, 'The Death was swallowed up -- to victory;
- 55 "Death, where is your sting? Hades, where is your victory?"
O death, where is thy victory? O death, where is thy sting?
where, O Death, thy sting? where, O Hades, thy victory?`
- 56 The sting of death is sin, and the power of sin is the law.
The sting of death is sin; and the power of sin is the law:
and the sting of the death [is] the sin, and the power of the sin the law;
- 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.
but thanks be to God, who giveth us the victory through our Lord Jesus Christ.
and to God -- thanks, to Him who is giving us the victory through our Lord Jesus Christ;

- 58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.
Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.
so that, my brethren beloved, become ye stedfast, unmovable, abounding in the work of the Lord at all times, knowing that your labour is not vain in the Lord.
- 1 Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise.
Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye.
And concerning the collection that [is] for the saints, as I directed to the assemblies of Galatia, so also ye -- do ye;
- 2 On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come.
Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.
on every first [day] of the week, let each one of you lay by him, treasuring up whatever he may have prospered, that when I may come then collections may not be made;
- 3 When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem.
And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem:
and whenever I may come, whomsoever ye may approve, through letters, these I will send to carry your favour to Jerusalem;
- 4 If it is appropriate for me to go also, they will go with me.
and if it be meet for me to go also, they shall go with me.
and if it be meet for me also to go, with me they shall go.
- 5 But I will come to you when I have passed through Macedonia, for I am passing through Macedonia.
But I will come unto you, when I shall have passed through Macedonia; for I pass through Macedonia;
And I will come unto you, when I pass through Macedonia -- for Macedonia I do pass through --
- 6 But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go.
but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go.
and with you, it may be, I will abide, or even winter, that ye may send me forward whithersoever I go,
- 7 For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits.
For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit.
for I do not wish to see you now in the passing, but I hope to remain a certain time with you, if the Lord may permit;
- 8 But I will stay at Ephesus until Pentecost,
But I will tarry at Ephesus until Pentecost;
and I will remain in Ephesus till the Pentecost,
- 9 for a great and effective door has opened to me, and there are many adversaries.
for a great door and effectual is opened unto me, and there are many adversaries.
for a door to me hath been opened -- great and effectual -- and withstanders [are] many.
- 10 Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do.
Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do:
And if Timotheus may come, see that he may become without fear with you, for the work of the Lord he doth work, even as I,
- 11 Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.
let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren.
no one, then, may despise him; and send ye him forward in peace, that he may come to me, for I expect him with the brethren;

- 12 But concerning Apollos, the brother, I begged him much to come to you with the brothers; and it was not all his desire to come now; but he will come when he has an opportunity.
But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not all [his] will to come now; but he will come when he shall have opportunity.
and concerning Apollos our brother, much I did entreat him that he may come unto you with the brethren, and it was not at all [his] will that he may come now, and he will come when he may find convenient.
- 13 Watch! Stand firm in the faith! Be men! Be strong!
Watch ye, stand fast in the faith, quit you like men, be strong.
Watch ye, stand in the faith; be men, be strong;
- 14 Let all that you do be done in love.
Let all that ye do be done in love.
let all your things be done in love.
- 15 Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister to the saints),
Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints),
And I entreat you, brethren, ye have known the household of Stephanas, that it is the first-fruit of Achaia, and to the ministrations to the saints they did set themselves --
- 16 that you also be in subjection to such, and to everyone who helps in the work and labors.
that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth.
that ye also be subject to such, and to every one who is working with [us] and labouring;
- 17 I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied.
And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied.
and I rejoice over the presence of Stephanas, and Fortunatus, and Achaicus, because the lack of you did these fill up;
- 18 For they refreshed my spirit and yours. Therefore acknowledge those who are like that.
For they refreshed my spirit and yours: acknowledge ye therefore them that are such.
for they did refresh my spirit and yours; acknowledge ye, therefore, those who [are] such.
- 19 The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house.
The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house.
Salute you do the assemblies of Asia; salute you much in the Lord do Aquilas and Priscilla, with the assembly in their house;
- 20 All the brothers greet you. Greet one another with a holy kiss.
All the brethren salute you. Salute one another with a holy kiss.
salute you do all the brethren; salute ye one another in an holy kiss.
- 21 This greeting is by me, Paul, with my own hand.
The salutation of me Paul with mine own hand.
The salutation of [me] Paul with my hand;
- 22 If any man doesn't love the Lord Jesus Christ, let him be accursed. Come, Lord!
If any man loveth not the Lord, let him be anathema. Maranatha.
if any one doth not love the Lord Jesus Christ -- let him be anathema! The Lord hath come!
- 23 The grace of the Lord Jesus Christ be with you.
The grace of the Lord Jesus Christ be with you.
The grace of the Lord Jesus Christ [is] with you;
- 24 My love to all of you in Christ Jesus. Amen.
My love be with you all in Christ Jesus. Amen.
my love [is] with you all in Christ Jesus. Amen.

- 1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the assembly of God which is at Corinth, with all the saints who are in the whole of Achaia:
Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints that are in the whole of Achaia:
Paul, an apostle of Jesus Christ, through the will of God, and Timotheus the brother, to the assembly of God that is in Corinth, with all the saints who are in all Achaia:
- 2 Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father, and the Lord Jesus Christ!
- 3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;
Blessed [be] the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;
Blessed [is] God, even the Father of our Lord Jesus Christ, the Father of the mercies, and God of all comfort,
- 4 who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by God.
who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.
who is comforting us in all our tribulation, for our being able to comfort those in any tribulation through the comfort with which we are comforted ourselves by God;
- 5 For as the sufferings of Christ abound to us, even so our comfort also abounds through Christ.
For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.
because, as the sufferings of the Christ do abound to us, so through the Christ doth abound also our comfort;
- 6 But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which works in the patient enduring of the same sufferings which we also suffer.
But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer:
and whether we be in tribulation, [it is] for your comfort and salvation, that is wrought in the enduring of the same sufferings that we also suffer; whether we are comforted, [it is] for your comfort and salvation;
- 7 Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so also are you of the comfort.
and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort.
and our hope [is] stedfast for you, knowing that even as ye are partakers of the sufferings -- so also of the comfort.
- 8 For we don't desire to have you uninformed, brothers, concerning our affliction which happened to us in Asia, that we were weighed down exceedingly, beyond our power, so much that we despaired even of life.
For we would not have you ignorant, brethren, concerning our affliction which befell [us] in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life:
For we do not wish you to be ignorant, brethren, of our tribulation that happened to us in Asia, that we were exceedingly burdened above [our] power, so that we despaired even of life;
- 9 Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raises the dead,
yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead:
but we ourselves in ourselves the sentence of the death have had, that we may not be trusting on ourselves, but on God, who is raising the dead,
- 10 who delivered us out of so great a death, and does deliver; on whom we have set our hope that he will also still deliver us;
who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us;
who out of so great a death did deliver us, and doth deliver, in whom we have hoped that even yet He will deliver;

- 11 you also helping together on our behalf by your supplication; that, for the gift bestowed on us by means of many, thanks may be given by many persons on your behalf.
ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.
ye working together also for us by your supplication, that the gift through many persons to us, through many may be thankfully acknowledged for us.
- 12 For our boasting is this: the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we behaved ourselves in the world, and more abundantly toward you.
For our glorifying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward.
For our glorying is this: the testimony of our conscience, that in simplicity and sincerity of God, not in fleshly wisdom, but in the grace of God, we did conduct ourselves in the world, and more abundantly toward you;
- 13 For we write no other things to you, than what you read or even acknowledge, and I hope you will acknowledge to the end;
For we write no other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end:
for no other things do we write to you, but what ye either do read or also acknowledge, and I hope that also unto the end ye shall acknowledge,
- 14 as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Lord Jesus.
as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.
according as also ye did acknowledge us in part, that your glory we are, even as also ye [are] ours, in the day of the Lord Jesus;
- 15 In this confidence, I was determined to come first to you, that you might have a second benefit;
And in this confidence I was minded to come first unto you, that ye might have a second benefit;
and in this confidence I was purposing to come unto you before, that a second favour ye might have,
- 16 and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea.
and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judaea.
and through you to pass to Macedonia, and again from Macedonia to come unto you, and by you to be sent forward to Judea.
- 17 When I therefore was thus determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no?"
When I therefore was thus minded, did I show fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay?
This, therefore, counselling, did I then use the lightness; or the things that I counsel, according to the flesh do I counsel, that it may be with me Yes, yes, and No, no?
- 18 But as God is faithful, our word toward you was not "Yes and no."
But as God is faithful, our word toward you is not yea and nay.
and God [is] faithful, that our word unto you became not Yes and No,
- 19 For the Son of God, Jesus Christ, who was preached among you by us, by me, Silvanus, and Timothy, was not "Yes and no," but in him is "Yes."
For the Son of God, Jesus Christ, who was preached among you by us, [even] by me and Silvanus and Timothy, was not yea and nay, but in him is yea.
for the Son of God, Jesus Christ, among you through us having been preached -- through me and Silvanus and Timotheus -- did not become Yes and No, but in him it hath become Yes;
- 20 For however many are the promises of God, in him is the "Yes." Therefore also through him is the "Amen," to the glory of God through us.
For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us.
for as many as [are] promises of God, in him [are] the Yes, and in him the Amen, for glory to God through us;

- 21 Now he who establishes us with you in Christ, and anointed us, is God;
Now he that establisheth us with you in Christ, and anointed us, is God;
and He who is confirming you with us into Christ, and did anoint us, [is] God,
- 22 who also sealed us, and gave us the down payment of the Spirit in our hearts.
who also sealed us, and gave [us] the earnest of the Spirit in our hearts.
who also sealed us, and gave the earnest of the Spirit in our hearts.
- 23 But I call God for a witness to my soul, that I didn't come to Corinth to spare you.
But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth.
And I for a witness on God do call upon my soul, that sparing you, I came not yet to Corinth;
- 24 Not that we have lordship over your faith, but are fellow workers with you for your joy. For you stand firm in faith.
Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand fast.
not that we are lords over your faith, but we are workers together with your joy, for by the faith ye stand.
- 1 But I determined this for myself, that I would not come to you again in sorrow.
But I determined this for myself, that I would not come again to you with sorrow.
And I decided this to myself, not again to come in sorrow unto you,
- 2 For if I make you sorry, then who will make me glad but he who is made sorry by me?
For if I make you sorry, who then is he that maketh me glad but he that is made sorry by me?
for if I make you sorry, then who is he who is making me glad, except he who is made sorry by me?
- 3 And I wrote this very thing to you, so that, when I came, I wouldn't have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is of you all.
And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is [the joy] of you all.
and I wrote to you this same thing, that having come, I may not have sorrow from them of whom it behoved me to have joy, having confidence in you all, that my joy is of you all,
- 4 For out of much affliction and anguish of heart I wrote to you with many tears, not that you should be made sorry, but that you might know the love that I have so abundantly for you.
For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love that I have more abundantly unto you.
for out of much tribulation and pressure of heart I wrote to you through many tears, not that ye might be made sorry, but that ye might know the love that I have more abundantly toward you.
- 5 But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to you all.
But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all.
And if any one hath caused sorrow, he hath not caused sorrow to me, but in part, that I may not burden you all;
- 6 Sufficient to such a one is this punishment which was inflicted by the many;
Sufficient to such a one is this punishment which was [inflicted] by the many;
sufficient to such a one is this punishment, that [is] by the more part,
- 7 so that on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow.
so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow.
so that, on the contrary, [it is] rather for you to forgive and to comfort, lest by over abundant sorrow such a one may be swallowed up;
- 8 Therefore I beg you to confirm your love toward him.
Wherefore I beseech you to confirm [your] love toward him.
wherefore, I call upon you to confirm love to him,
- 9 For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things.
For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things.
for, for this also did I write, that I might know the proof of you, whether in regard to all things ye are obedient.

- 10 Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,
But to whom ye forgive anything, I [forgive] also: for what I also have forgiven, if I have forgiven anything, for your sakes [have I forgiven it] in the presence of Christ;
And to whom ye forgive anything -- I also; for I also, if I have forgiven anything, to whom I have forgiven [it], because of you -- in the person of Christ -- [I forgive it.]
- 11 that no advantage may be gained over us by Satan; for we are not ignorant of his schemes.
that no advantage may be gained over us by Satan: for we are not ignorant of his devices.
that we may not be over-reached by the Adversary, for of his devices we are not ignorant.
- 12 Now when I came to Troas for the gospel of Christ, and when a door was opened to me in the Lord,
Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord,
And having come to Troas for the good news of the Christ, and a door to me having been opened in the Lord,
- 13 I had no relief for my spirit, because I didn't find Titus, my brother, but taking my leave of them, I went forth into Macedonia.
I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.
I have not had rest to my spirit, on my not finding Titus my brother, but having taken leave of them, I went forth to Macedonia;
- 14 But thanks be to God, who always leads us in triumph in Christ, and reveals through us the sweet aroma of his knowledge in every place.
But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place.
and to God [are] thanks, who at all times is leading us in triumph in the Christ, and the fragrance of His knowledge He is manifesting through us in every place,
- 15 For we are a sweet aroma of Christ to God, in those who are saved, and in those who perish;
For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish;
because of Christ a sweet fragrance we are to God, in those being saved, and in those being lost;
- 16 to the one a stench from death to death; to the other a sweet aroma from life to life. Who is sufficient for these things?
to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things?
to the one, indeed, a fragrance of death to death, and to the other, a fragrance of life to life; and for these things who is sufficient?
- 17 For we are not as so many, peddling the word of God. But as of sincerity, but as of God, in the sight of God, we speak in Christ.
For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.
for we are not as the many, adulterating the word of God, but as of sincerity -- but as of God; in the presence of God, in Christ we do speak.
- 1 Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or from you?
Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you?
Do we begin again to recommend ourselves, except we need, as some, letters of recommendation unto you, or from you?
- 2 You are our letter, written in our hearts, known and read by all men;
Ye are our epistle, written in our hearts, known and read of all men;
our letter ye are, having been written in our hearts, known and read by all men,
- 3 being revealed that you are a letter of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh.
being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God;
not in tables of stone, but in tables [that are] hearts of flesh.
manifested that ye are a letter of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in the tablets of stone, but in fleshy tablets of the heart,
- 4 Such confidence we have through Christ toward God;
And such confidence have we through Christ to God-ward:
and such trust we have through the Christ toward God,

- 5 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; not that we are sufficient of ourselves to think anything, as of ourselves, but our sufficiency [is] of God,
- 6 who also made us sufficient as servants of a new covenant; not of the letter, but of the spirit. For the letter kills, but the spirit gives life.
 who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
 who also made us sufficient [to be] ministrants of a new covenant, not of letter, but of spirit; for the letter doth kill, and the spirit doth make alive.
- 7 But if the service of death, written engraved on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his face; which was passing away:
 But if the ministration of death, written, [and] engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which [glory] was passing away:
 and if the ministration of the death, in letters, engraved in stones, came in glory, so that the sons of Israel were not able to look stedfastly to the face of Moses, because of the glory of his face -- which was being made useless,
- 8 won't rather service of the spirit be rather with more glory?
 how shall not rather the ministration of the spirit be with glory?
 how shall the ministration of the Spirit not be more in glory?
- 9 For if the service of condemnation has glory, much rather does the service of righteousness exceed in glory.
 For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory.
 for if the ministration of the condemnation [is] glory, much more doth the ministration of the righteousness abound in glory;
- 10 For most assuredly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses.
 For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth.
 for also even that which hath been glorious, hath not been glorious -- in this respect, because of the superior glory;
- 11 For if that which passes away was with glory, much more that which remains is in glory.
 For if that which passeth away [was] with glory, much more that which remaineth [is] in glory.
 for if that which is being made useless [is] through glory, much more that which is remaining [is] in glory.
- 12 Having therefore such a hope, we use great boldness of speech,
 Having therefore such a hope, we use great boldness of speech,
 Having, then, such hope, we use much freedom of speech,
- 13 and not as Moses, who put a veil on his face, that the children of Israel wouldn't look steadfastly on the end of that which was passing away.
 and [are] not as Moses, [who] put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away:
 and [are] not as Moses, who was putting a vail upon his own face, for the sons of Israel not stedfastly to look to the end of that which is being made useless,
- 14 But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Christ in passes away.
 but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed [to them] that it is done away in Christ.
 but their minds were hardened, for unto this day the same vail at the reading of the Old Covenant doth remain unwithdrawn -- which in Christ is being made useless --
- 15 But to this day, when Moses is read, a veil lies on their heart.
 But unto this day, whensoever Moses is read, a veil lieth upon their heart.
 but till to-day, when Moses is read, a vail upon their heart doth lie,

- 16 But whenever one turns to the Lord, the veil is taken away.
But whensoever it shall turn to the Lord, the veil is taken away.
and whenever they may turn unto the Lord, the vail is taken away.
- 17 Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty.
Now the Lord is the Spirit: and where the Spirit of the Lord is, [there] is liberty.
And the Lord is the Spirit; and where the Spirit of the Lord [is], there [is] liberty;
- 18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit.
But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.
and we all, with unvailed face, the glory of the Lord beholding in a mirror, to the same image are being transformed, from glory to glory, even as by the Spirit of the Lord.
- 1 Therefore seeing we have this ministry, even as we obtained mercy, we don't faint.
Therefore seeing we have this ministry, even as we obtained mercy, we faint not:
Because of this, having this ministration, according as we did receive kindness, we do not faint,
- 2 But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.
but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.
but did renounce for ourselves the hidden things of shame, not walking in craftiness, nor deceitfully using the word of God, but by the manifestation of the truth recommending ourselves unto every conscience of men, before God;
- 3 Even if our gospel is veiled, it is veiled in those who perish;
And even if our gospel is veiled, it is veiled in them that perish:
and if also our good news is veiled, in those perishing it is veiled,
- 4 in whom the god of this world has blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn on them.
in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn [upon them].
in whom the god of this age did blind the minds of the unbelieving, that there doth not shine forth to them the enlightening of the good news of the glory of the Christ, who is the image of God;
- 5 For we don't preach ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.
For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.
for not ourselves do we preach, but Christ Jesus -- Lord, and ourselves your servants because of Jesus;
- 6 Seeing it is God who said, "Light will shine out of darkness," who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
because [it is] God who said, Out of darkness light [is] to shine, who did shine in our hearts, for the enlightening of the knowledge of the glory of God in the face of Jesus Christ.
- 7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from
But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from
And we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;
- 8 We are pressed on every side, yet not crushed; perplexed, yet not to despair;
[we are] pressed on every side, yet not straitened; perplexed, yet not unto despair;
on every side being in tribulation, but not straitened; perplexed, but not in despair;
- 9 pursued, yet not forsaken; struck down, yet not destroyed;
pursued, yet not forsaken; smitten down, yet not destroyed;
persecuted, but not forsaken; cast down, but not destroyed;

- 10 always carrying in the body the putting to death of the Lord Jesus, that the life of Jesus may also be revealed in our body.
 always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.
 at all times the dying of the Lord Jesus bearing about in the body, that the life also of Jesus in our body may be manifested,
- 11 For we who live are always delivered to death for Jesus` sake, that the life also of Jesus may be revealed in our mortal flesh.
 For we who live are always delivered unto death for Jesus` sake, that the life also of Jesus may be manifested in our mortal flesh.
 for always are we who are living delivered up to death because of Jesus, that the life also of Jesus may be manifested in our dying flesh,
- 12 So then death works in us, but life in you.
 So then death worketh in us, but life in you.
 so that, the death indeed in us doth work, and the life in you.
- 13 But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke." We also believe, and therefore also we speak;
 But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak;
 And having the same spirit of the faith, according to that which hath been written, `I believed, therefore I did speak;` we also do believe, therefore also do we speak;
- 14 knowing that he who raised the Lord Jesus will raise us also with Jesus, and will present us with you.
 knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.
 knowing that He who did raise up the Lord Jesus, us also through Jesus shall raise up, and shall present with you,
- 15 For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God.
 For all things [are] for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.
 for the all things [are] because of you, that the grace having been multiplied, because of the thanksgiving of the more, may abound to the glory of God;
- 16 Therefore we don` t faint, but though our outward man is decaying, yet our inward man is renewed day by day.
 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.
 wherefore, we faint not, but if also our outward man doth decay, yet the inward is renewed day by day;
- 17 For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory;
 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory;
 for the momentary light matter of our tribulation, more and more exceedingly an age-during weight of glory doth work out for us --
- 18 while we don` t look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.
 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.
 we not looking to the things seen, but to the things not seen; for the things seen [are] temporary, but the things not seen [are] age-during.
- 1 For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.
 For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.
 For we have known that if our earthly house of the tabernacle may be thrown down, a building from God we have, an house not made with hands -- age-during -- in the heavens,
- 2 For most assuredly in this we groan, longing to be clothed with our habitation which is from heaven;
 For verily in this we groan, longing to be clothed upon with our habitation which is from heaven:
 for also in this we groan, with our dwelling that is from heaven earnestly desiring to clothe ourselves,

- 3 if so be that being clothed we will not be found naked.
if so be that being clothed we shall not be found naked.
if so be that, having clothed ourselves, we shall not be found naked,
- 4 For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life.
For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life.
for we also who are in the tabernacle do groan, being burdened, seeing we wish not to unclothe ourselves, but to clothe ourselves, that the mortal may be swallowed up of the life.
- 5 Now he who made us for this very thing is God, who also gave to us the down payment of the Spirit.
Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.
And He who did work us to this self-same thing [is] God, who also did give to us the earnest of the Spirit;
- 6 Being therefore always of good courage, and knowing that, while we are at home in the body, we are absent from the Lord;
Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord having courage, then, at all times, and knowing that being at home in the body, we are away from home from the Lord, --
- 7 for we walk by faith, not by sight.
(for we walk by faith, not by sight);
for through faith we walk, not through sight --
- 8 We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.
we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.
we have courage, and are well pleased rather to be away from the home of the body, and to be at home with the Lord.
- 9 Therefore also we make it our aim, whether at home or absent, to be well pleasing to him.
Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him.
Wherefore also we are ambitious, whether at home or away from home, to be well pleasing to him,
- 10 For we must all be revealed before the judgment seat of Christ; that each one may receive the things in the body, according to what he has done, whether good or bad.
For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things [done] in the body, according to what he hath done, whether [it be] good or bad.
for all of us it behoveth to be manifested before the tribunal of the Christ, that each one may receive the things [done] through the body, in reference to the things that he did, whether good or evil;
- 11 Knowing therefore the fear of the Lord, we persuade men, but we are revealed to God; and I hope that we are revealed also in your consciences.
Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences.
having known, therefore, the fear of the Lord, we persuade men, and to God we are manifested, and I hope also in your consciences to have been manifested;
- 12 For we are not commending ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart.
We are not again commending ourselves unto you, but [speak] as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart.
for not again ourselves do we recommend to you, but we are giving occasion to you of glorifying in our behalf, that ye may have [something] in reference to those glorifying in face and not in heart;
- 13 For if we are beside ourselves, it is for God. Or if we are of sober mind, it is for you.
For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you.
for whether we were beside ourselves, [it was] to God; whether we be of sound mind -- [it is] to you,
- 14 For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died.
For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died;
for the love of the Christ doth constrain us, having judged thus: that if one for all died, then the whole died,

- 15 He died for all, that those who live should no longer live to themselves, but to him who for their sakes died and rose again. and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. and for all he died, that those living, no more to themselves may live, but to him who died for them, and was raised again.
- 16 Therefore we know no one after the flesh from now on. Even though we have known Christ after the flesh, yet now we know him so no more.
Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know [him so] no more.
So that we henceforth have known no one according to the flesh, and even if we have known Christ according to the flesh, yet now we know him no more;
- 17 Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold, they have become new. Wherefore if any man is in Christ, [he is] a new creature: the old things are passed away; behold, they are become new. so that if any one [is] in Christ -- [he is] a new creature; the old things did pass away, lo, become new have the all things.
- 18 But all things are of God, who reconciled us to himself through Jesus Christ, and gave to us the ministry of reconciliation; But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; And the all things [are] of God, who reconciled us to Himself through Jesus Christ, and did give to us the ministration of the reconciliation,
- 19 namely, that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.
to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.
how that God was in Christ -- a world reconciling to Himself, not reckoning to them their trespasses; and having put in us the word of the reconciliation,
- 20 We are therefore ambassadors on behalf of Christ, as though God were entreating by us. We beg you on behalf of Christ, be reconciled to God.
We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech [you] on behalf of Christ, be ye reconciled to God.
in behalf of Christ, then, we are ambassadors, as if God were calling through us, we beseech, in behalf of Christ, 'Be ye reconciled to God;'
- 21 For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God. Him who knew no sin he made [to be] sin on our behalf; that we might become the righteousness of God in him. for him who did not know sin, in our behalf He did make sin, that we may become the righteousness of God in him.
- 1 Working together, we entreat also that you not receive the grace of God in vain,
And working together [with him] we entreat also that ye receive not the grace of God in vain
And working together also we call upon [you] that ye receive not in vain the grace of God --
- 2 for he says, "At an acceptable time I listened to you, In a day of salvation I helped you." Behold, now is the acceptable time. Behold, now is the day of salvation.
(for he saith, At an acceptable time I hearkened unto thee, And in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation):
for He saith, 'In an acceptable time I did hear thee, and in a day of salvation I did help thee, lo, now [is] a well-accepted time; lo, now, a day of salvation,' --
- 3 We give no occasion of stumbling in anything, that our service may not be blamed,
giving no occasion of stumbling in anything, that our ministration be not blamed;
in nothing giving any cause of offence, that the ministration may be not blamed,
- 4 but in everything commending ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses,
but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses,
but in everything recommending ourselves as God's ministrants; in much patience, in tribulations, in necessities, in distresses,

- 5 in beatings, in imprisonments, in riots, in labors, in watchings, in fastings;
in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;
in stripes, in imprisonments, in insurrections, in labours, in watchings, in fastings,
- 6 in pureness, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love,
in pureness, in knowledge, in long suffering, in kindness, in the Holy Spirit, in love unfeigned,
in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned,
- 7 in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left,
in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left,
in the word of truth, in the power of God, through the armour of the righteousness, on the right and on the left,
- 8 by glory and dishonor, by evil report and good report; as deceivers, and yet true;
by glory and dishonor, by evil report and good report; as deceivers, and [yet] true;
through glory and dishonour, through evil report and good report, as leading astray, and true;
- 9 as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed;
as unknown, and [yet] well known; as dying, and behold, we live; as chastened, and not killed;
as unknown, and recognized; as dying, and lo, we live; as chastened, and not put to death;
- 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.
as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and [yet] possessing all things.
as sorrowful, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things.
- 11 Our mouth is open to you, Corinthians. Our heart is enlarged.
Our mouth is open unto you, O Corinthians, our heart is enlarged.
Our mouth hath been open unto you, O Corinthians, our heart hath been enlarged!
- 12 You are not restricted by us, but you are restricted by your own affections.
Ye are not straitened in us, but ye are straitened in your own affections.
ye are not straitened in us, and ye are straitened in your [own] bowels,
- 13 Now in return, I speak as to my children, you also be enlarged.
Now for a recompense in like kind (I speak as unto [my] children), be ye also enlarged.
and [as] a recompense of the same kind, (as to children I say [it],) be ye enlarged -- also ye!
- 14 Don't be unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what communion has light with darkness?
Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?
Become not yoked with others -- unbelievers, for what partaking [is there] to righteousness and lawlessness?
- 15 What agreement has Christ with Belial? Or what portion has a believer with an unbeliever?
And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?
and what fellowship to light with darkness? and what concord to Christ with Belial? or what part to a believer with an unbeliever?
- 16 What agreement has a temple of God with idols? For you are a temple of the living God. Even as God said, "I will dwell in them, and walk in them; and I will be their God, and they will be my people."
And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
and what agreement to the sanctuary of God with idols? for ye are a sanctuary of the living God, according as God said -- `I will dwell in them, and will walk among [them], and I will be their God, and they shall be My people,
- 17 Therefore, "Come out from among them, And be separate," says the Lord, "Touch no unclean thing. I will receive you.
Wherefore Come ye out from among them, and be ye separate," saith the Lord, "And touch no unclean thing; And I will receive you,
wherefore, come ye forth out of the midst of them, and be separated, saith the Lord, and an unclean thing do not touch, and I -
- I will receive you,

- 18 I will be to you a Father. You will be to me sons and daughters,` says the Lord Almighty."
And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty.
and I will be to you for a Father, and ye -- ye shall be to Me for sons and daughters, saith the Lord Almighty.`
- 1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
Having, then, these promises, beloved, may we cleanse ourselves from every pollution of flesh and spirit, perfecting sanctification in the fear of God;
- 2 Open your hearts to us. We wronged no one. We corrupted no one. We took advantage of no one.
Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man.
receive us; no one did we wrong; no one did we waste; no one did we defraud;
- 3 I say this not to condemn you, for I have said before, that you are in our hearts to die together and live together.
I say it not to condemn [you]: for I have said before, that ye are in our hearts to die together and live together.
not to condemn you do I say [it], for I have said before that in our hearts ye are to die with and to live with;
- 4 Great is my boldness of speech toward you. Great is my boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction.
Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
great [is] my freedom of speech unto you, great my glory on your behalf; I have been filled with the comfort, I overabound with the joy on all our tribulation,
- 5 For even when we had come into Macedonia, our flesh had no relief, but we were afflicted on every side. Fightings were outside. Fear was inside.
For even when we were come into Macedonia our flesh had no relief, but [we were] afflicted on every side; without [were] fightings, within [were] fears.
for also we, having come to Macedonia, no relaxation hath our flesh had, but on every side we are in tribulation, without [are] fightings, within -- fears;
- 6 Nevertheless, he who comforts the lowly, God, comforted us by the coming of Titus;
Nevertheless he that comforteth the lowly, [even] God, comforted us by the coming of Titus;
but He who is comforting the cast-down -- God -- He did comfort us in the presence of Titus;
- 7 and not by his coming only, but also by the comfort with which he was comforted in you, while he told us your longing, your mourning, and your zeal for me; so that I rejoiced still more.
and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more.
and not only in his presence, but also in the comfort with which he was comforted over you, declaring to us your longing desire, your lamentation, your zeal for me, so that the more I did rejoice,
- 8 For though I made you sorry with my letter, I do not regret it, though I did regret it. For I see that my letter made you sorry, though just for a while.
For though I made you sorry with my epistle, I do not regret it: though I did regret [it] (for I see that that epistle made you sorry, though but for a season),
because even if I made you sorry in the letter, I do not repent -- if even I did repent -- for I perceive that the letter, even if for an hour, did make you sorry.
- 9 I now rejoice, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry in a Godly way, that you might suffer loss by us in nothing.
I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing.
I now do rejoice, not that ye were made sorry, but that ye were made sorry to reformation, for ye were made sorry toward God, that in nothing ye might receive damage from us;

- 10 For Godly sorrow works repentance to salvation, which brings no regret. But the sorrow of the world works death.
For godly sorrow worketh repentance unto salvation, [a repentance] which bringeth no regret: but the sorrow of the world worketh death.
for the sorrow toward God reformation to salvation not to be repented of doth work, and the sorrow of the world doth work death,
- 11 For behold, this same thing, that you were made sorry in a godly way, what earnest care it worked in you. Yes, what defense, indignation, fear, longing, zeal, and vengeance! In everything you demonstrated yourselves to be pure in the matter.
For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter.
for, lo, this same thing -- your being made sorry toward God -- how much diligence it doth work in you! but defence, but displeasure, but fear, but longing desire, but zeal, but revenge; in every thing ye did approve yourselves to be pure in the matter.
- 12 So although I wrote to you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be revealed in you in the sight of God.
So although I wrote unto you, I [wrote] not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God.
If, then, I also wrote to you -- not for his cause who did wrong, nor for his cause who did suffer wrong, but for our diligence in your behalf being manifested unto you before God --
- 13 Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all.
Therefore we have been comforted: And in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all.
because of this we have been comforted in your comfort, and more abundantly the more did we rejoice in the joy of Titus, that his spirit hath been refreshed from you all;
- 14 For if in anything I have boasted to him on your behalf, I was not put to shame. But as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be truth.
For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also which I made before Titus was found to be truth.
because if anything to him in your behalf I have boasted, I was not put to shame; but as all things in truth we did speak to you, so also our boasting before Titus became truth,
- 15 His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him.
And his affection is more abundantly toward you, while he remembereth the obedience of you all, how with fear and trembling ye received him.
and his tender affection is more abundantly toward you, remembering the obedience of you all, how with fear and trembling ye did receive him;
- 16 I rejoice that in everything I am of good courage concerning you.
I rejoice that in everything I am of good courage concerning you.
I rejoice, therefore, that in everything I have courage in you.
- 1 Moreover, brothers, we make known to you the grace of God which has been given in the assemblies of Macedonia;
Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;
And we make known to you, brethren, the grace of God, that hath been given in the assemblies of Macedonia,
- 2 how that in much proof of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality.
how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
because in much trial of tribulation the abundance of their joy, and their deep poverty, did abound to the riches of their liberality;
- 3 For according to their power, I testify, yes and beyond their power, they gave of their own accord,
For according to their power, I bear witness, yea and beyond their power, [they gave] of their own accord,
because, according to [their] power, I testify, and above [their] power, they were willing of themselves,

- 4 begging us with much entreaty in regard to this grace and the fellowship in the service to the saints.
beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:
with much entreaty calling on us to receive the favour and the fellowship of the ministrations to the saints,
- 5 This was not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.
and [this], not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.
and not according as we expected, but themselves they did give first to the Lord, and to us, through the will of God,
- 6 Inasmuch that we exhorted Titus, that as he made a beginning before, so he would also complete in you this grace.
Inasmuch that we exhorted Titus, that as he made a beginning before, so he would also complete in you this grace also.
so that we exhorted Titus, that, according as he did begin before, so also he may finish to you also this favour,
- 7 But as you abound in everything, in faith, utterance, knowledge, all earnestness, and in your love to us, see that you also abound in this grace.
But as ye abound in everything, [in] faith, and utterance, and knowledge, and [in] all earnestness, and [in] your love to us,
[see] that ye abound in this grace also.
but even as in every thing ye do abound, in faith, and word, and knowledge, and all diligence, and in your love to us, that also in this grace ye may abound;
- 8 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.
I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.
not according to command do I speak, but because of the diligence of others, and of your love proving the genuineness,
- 9 For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich.
For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.
for ye know the grace of our Lord Jesus Christ, that because of you he became poor -- being rich, that ye by that poverty may become rich.
- 10 I give a judgment in this: for this is expedient for you, who were the first to start a year ago, not only to do, but also to be willing.
And herein I give [my] judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will.
and an opinion in this do I give: for this to you [is] expedient, who not only to do, but also to will, did begin before -- a year ago,
- 11 But now complete the doing also, that as there was the readiness to be willing, so there may be the completion also out of your ability.
But now complete the doing also; that as [there was] the readiness to will, so [there may be] the completion also out of your ability.
and now also finish doing [it], that even as [there is] the readiness of the will, so also the finishing, out of that which ye have,
- 12 For if the readiness is there, it is acceptable according to what you have, not according to what you don't have.
For if the readiness is there, [it is] acceptable according as [a man] hath, not according as [he] hath not.
for if the willing mind is present, according to that which any one may have it is well-accepted, not according to that which he hath not;
- 13 For this is not that others may be eased and you distressed,
For [I say] not [this] that others may be eased [and] ye distressed;
for not that for others release, and ye pressured, [do I speak,]
- 14 but for equality. Your abundance at this present time supplies their lack, that their abundance also may become a supply for your lack; that there may be equality.
but by equality: your abundance [being a supply] at this present time for their want, that their abundance also may become [a supply] for your want; that there may be equality:
but by equality, at the present time your abundance -- for their want, that also their abundance may be for your want, that there may be equality,

- 15 As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack." as it is written, He that [gathered] much had nothing over; and he that [gathered] little had no lack. according as it hath been written, 'He who [did gather] much, had nothing over; and he who [did gather] little, had no lack.'
- 16 But thanks be to God, who puts the same earnest care for you into the heart of Titus. But thanks be to God, who putteth the same earnest care for you into the heart of Titus. And thanks to God, who is putting the same diligence for you in the heart of Titus,
- 17 For he indeed accepted our exhortation, but being himself very earnest, he went forth to you of his own accord. For he accepted indeed our exhortation; but being himself very earnest, he went forth unto you of his own accord. because indeed the exhortation he accepted, and being more diligent, of his own accord he went forth unto you,
- 18 We have sent together with him the brother whose praise in the gospel is known through all the assemblies. And we have sent together with him the brother whose praise in the gospel [is spread] through all the churches; and we sent with him the brother, whose praise in the good news [is] through all the assemblies,
- 19 Not only so, but who was also appointed by the assemblies to travel with us in this grace, which is served by us to the glory of the Lord himself, and to show our readiness. and not only so, but who was also appointed by the churches to travel with us in [the matter of] this grace, which is ministered by us to the glory of the Lord, and [to show] our readiness: and not only so, but who was also appointed by vote by the assemblies, our fellow-traveller, with this favour that is ministered by us, unto the glory of the same Lord, and your willing mind;
- 20 We are avoiding this, that any man should blame us in concerning this bounty which is served by us. Avoiding this, that any man should blame us in [the matter of] this bounty which is ministered by us: avoiding this, lest any one may blame us in this abundance that is ministered by us,
- 21 Having regard for honorable things, not only in the sight of the Lord, but also in the sight of men. for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men. providing right things, not only before the Lord, but also before men;
- 22 We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you. and we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which [he hath] in you. and we sent with them our brother, whom we proved in many things many times being diligent, and now much more diligent, by the great confidence that is toward you,
- 23 As for Titus, he is my partner and fellow worker toward you. As for our brothers, they are the messengers of the assemblies, the glory of Christ. Whether [any inquire] about Titus, [he is] my partner and [my] fellow-worker to you-ward, or our brethren, [they are] the messengers of the churches, [they are] the glory of Christ. whether -- about Titus -- my partner and towards you fellow-worker, whether -- our brethren, apostles of assemblies -- glory of Christ;
- 24 Therefore show the proof of your love to them in front of the assemblies, and of our boasting on your behalf. Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf. the shewing therefore of your love, and of our boasting on your behalf, to them shew ye, even in the face of the assemblies.
- 1 It is indeed unnecessary for me to write to you concerning the service to the saints, For as touching the ministering to the saints, it is superfluous for me to write to you: For, indeed, concerning the ministration that [is] for the saints, it is superfluous for me to write to you,
- 2 for I know your readiness, of which I boast on your behalf to them of Macedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them. for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. for I have known your readiness of mind, which in your behalf I boast of to Macedonians, that Achaia hath been prepared a year ago, and the zeal of you did stir up the more part,

- 3 But I have sent the brothers, that our glorying on your behalf may not be made void in this respect, that, even as I said, you may be prepared,
But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared:
and I sent the brethren, that our boasting on your behalf may not be made vain in this respect; that, according as I said, ye may be ready,
- 4 so that I won't by any means, if there come with me any of Macedonia and find you unprepared, we (to say nothing of you) should be put to shame in this confident boasting.
lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.
lest if Macedonians may come with me, and find you unprepared, we -- we may be put to shame (that we say not -- ye) in this same confidence of boasting.
- 5 I thought it necessary therefore to entreat the brothers that they would go before to you, and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness.
I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion.
Necessary, therefore, I thought [it] to exhort the brethren, that they may go before to you, and may make up before your formerly announced blessing, that this be ready, as a blessing, and not as covetousness.
- 6 Remember this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully.
But this [I say,] He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.
And this: He who is sowing sparingly, sparingly also shall reap; and he who is sowing in blessings, in blessings also shall reap;
- 7 Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver.
[Let] each man [do] according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful each one, according as he doth purpose in heart, not out of sorrow or out of necessity, for a cheerful giver doth God love,
- 8 God is able to make all grace abound to you, that you, always having all sufficiency in everything, may abound to every good work.
And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:
and God [is] able all grace to cause to abound to you, that in every thing always all sufficiency having, ye may abound to every good work,
- 9 As it is written, "He has scattered abroad, he has given to the poor. His righteousness remains forever."
as it is written, He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever.
(according as it hath been written, 'He dispersed abroad, he gave to the poor, his righteousness doth remain to the age,')
- 10 Now may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness;
And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness:
and may He who is supplying seed to the sower, and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness,
- 11 you being enriched in everything to all liberality, which works through us thanksgiving to God.
ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.
in every thing being enriched to all liberality, which doth work through us thanksgiving to God,
- 12 For this service of giving that you perform not only makes up for lack among the saints, but abounds also through many givings of thanks to God;
For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God;
because the ministration of this service not only is supplying the wants of the saints, but is also abounding through many thanksgivings to God,

- 13 seeing that through the proof given by this service, they glorify God for the obedience of your confession to the gospel of Christ, and for the liberality of your contribution to them and to all;
seeing that through the proving [of you] by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of [your] contribution unto them and unto all;
through the proof of this ministration glorifying God for the subjection of your confession to the good news of the Christ, and [for] the liberality of the fellowship to them and to all,
- 14 while they themselves also, with supplication on your behalf, yearn for you by reason of the exceeding grace of God in you.
while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.
and by their supplication in your behalf, longing after you because of the exceeding grace of God upon you;
- 15 Thanks be to God for his unspeakable gift!
Thanks be to God for his unspeakable gift.
thanks also to God for His unspeakable gift!
- 1 Now I Paul, myself, entreat you by the humility and gentleness of Christ; I who in your presence am lowly among you, but being absent am of good courage toward you.
Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you:
And I, Paul, myself, do call upon you -- through the meekness and gentleness of the Christ -- who in presence, indeed [am] humble among you, and being absent, have courage toward you,
- 2 Yes, I beg you, that I may not, when present, show courage with the confidence with which I count to be bold against some, who count of us as if we walked according to the flesh.
yea, I beseech you, that I may not when present show courage with the confidence wherewith I count to be bold against some, who count of us as if we walked according to the flesh.
and I beseech [you], that, being present, I may not have courage, with the confidence with which I reckon to be bold against certain reckoning us as walking according to the flesh;
- 3 For though we walk in the flesh, we don't wage war according to the flesh;
For though we walk in the flesh, we do not war according to the flesh
for walking in the flesh, not according to the flesh do we war,
- 4 for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds,
(for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds),
for the weapons of our warfare [are] not fleshly, but powerful to God for bringing down of strongholds,
- 5 throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ;
casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ;
reasonings bringing down, and every high thing lifted up against the knowledge of God, and bringing into captivity every thought to the obedience of the Christ,
- 6 and being in readiness to avenge all disobedience, when your obedience will be made full.
and being in readiness to avenge all disobedience, when your obedience shall be made full.
and being in readiness to avenge every disobedience, whenever your obedience may be fulfilled.
- 7 Do you look at things only as they appear in front of your face? If anyone trusts in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also we are Christ's.
Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we.
The things in presence do ye see? if any one hath trusted in himself to be Christ's, this let him reckon again from himself, that according as he is Christ's, so also we [are] Christ's;

- 8 For though I should boast somewhat abundantly concerning our authority, (which the Lord gave for building you up, and not for casting you down) I will not be put to shame,
For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame:
for even if also anything more abundantly I shall boast concerning our authority, that the Lord gave us for building up, and not for casting you down, I shall not be ashamed;
- 9 that I may not seem as if I desire to terrify you by my letters.
that I may not seem as if I would terrify you by my letters.
that I may not seem as if I would terrify you through the letters,
- 10 For, "His letters," they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised.
For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account.
'because the letters indeed -- saith one -- [are] weighty and strong, and the bodily presence weak, and the speech
- 11 Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present.
Let such a one reckon this, that, what we are in word by letters when we are absent, such [are we] also in deed when we are present.
This one -- let him reckon thus: that such as we are in word, through letters, being absent, such also, being present, [we are] in deed.
- 12 For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.
For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.
For we do not make bold to rank or to compare ourselves with certain of those commending themselves, but they, among themselves measuring themselves, and comparing themselves with themselves, are not wise,
- 13 But we will not boast beyond proper limits, but within the boundaries with which God appointed to us, which reach even to you.
But we will not glory beyond [our] measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you.
and we in regard to the unmeasured things will not boast ourselves, but after the measure of the line that the God of measure did appoint to us -- to reach even unto you;
- 14 For we don't stretch ourselves too much, as though we didn't reach to you. For we came even as far as to you in the gospel of Christ,
For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ:
for not as not reaching to you do we stretch ourselves overmuch, for even unto you did we come in the good news of the Christ,
- 15 not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be magnified in you according to our boundaries to abundance,
not glorying beyond [our] measure, [that is,] in other men's labors; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto [further] abundance,
not boasting of the things not measured, in other men's labours, and having hope -- your faith increasing -- in you to be enlarged, according to our line -- into abundance,
- 16 so as to preach the gospel even to the parts beyond you, not to boast in what someone else has already done.
so as to preach the gospel even unto the parts beyond you, [and] not to glory in another's province in regard of things ready to our hand.
in the [places] beyond you to proclaim good news, not in another's line in regard to the things made ready, to boast;
- 17 But "he who boasts, let him boast in the Lord."
But he that glorieth, let him glory in the Lord.
and he who is boasting -- in the Lord let him boast;

- 18 For it isn't he who commends himself who is approved, but whom the Lord commends.
For not he that commendeth himself is approved, but whom the Lord commendeth.
for not he who is commending himself is approved, but he whom the Lord doth commend.
- 1 I wish that you would bear with me in a little foolishness, but indeed you do bear with me.
Would that ye could bear with me in a little foolishness: but indeed ye do bear with me.
O that ye were bearing with me a little of the folly, but ye also do bear with me:
- 2 For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Christ.
For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you [as] a pure virgin to Christ.
for I am zealous for you with zeal of God, for I did betroth you to one husband, a pure virgin, to present to Christ,
- 3 But I am afraid that by any means, as the serpent deceived Eve in his craftiness, your minds might be corrupted from the simplicity that is toward Christ.
But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ.
and I fear, lest, as the serpent did beguile Eve in his subtilty, so your minds may be corrupted from the simplicity that [is] in the Christ;
- 4 For if he who comes preaches another Jesus, whom we did not preach, or if you receive a different spirit, which you did not receive, or a different gospel, which you did not accept, you put up with that well enough.
For if he that cometh preacheth another Jesus, whom we did not preach, or [if] ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with [him].
for if, indeed, he who is coming doth preach another Jesus whom we did not preach, or another Spirit ye receive which ye did not receive, or other good news which ye did not accept -- well were ye bearing [it],
- 5 For I reckon that I am not at all behind the very best apostles.
For I reckon that I am not a whit behind the very chiefest apostles.
for I reckon that I have been nothing behind the very chiefest apostles,
- 6 But though I am unskilled in speech, yet I am not unskilled in knowledge. No, in every way we have been revealed to you in all things.
But though [I be] rude in speech, yet [am I] not in knowledge; nay, in every way have we made [this] manifest unto you in all things.
and even if unlearned in word -- yet not in knowledge, but in every thing we were made manifest in all things to you.
- 7 Or did I commit a sin in humbling myself that you might be exalted, because I preached to you God's gospel for nothing?
Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought?
The sin did I do -- myself humbling that ye might be exalted, because freely the good news of God I did proclaim to you?
- 8 I robbed other assemblies, taking wages from them that I might serve you.
I robbed other churches, taking wages [of them] that I might minister unto you;
other assemblies I did rob, having taken wages, for your ministration;
- 9 When I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so.
and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and [so] will I keep [myself].
and being present with you, and having been in want, I was chargeable to no one, for my lack did the brethren supply -- having come from Macedonia -- and in everything burdenless to you I did keep myself, and will keep.
- 10 As the truth of Christ is in me, no one will stop me from this boasting in the regions of Achaia.
As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia.
The truth of Christ is in me, because this boasting shall not be stopped in regard to me in the regions of Achaia;

- 11 Why? Because I don't love you? God knows.
Wherefore? because I love you not? God knoweth.
wherefore? because I do not love you? God hath known!
- 12 But what I do, that I will do, that I may cut off occasion from them that desire an occasion, that in which they boast, they may be found even as we.
But what I do, that I will do, that I may cut off occasion from them that desire an occasion; that wherein they glory, they may be found even as we.
and what I do, I also will do, that I may cut off the occasion of those wishing an occasion, that in that which they boast they may be found according as we also;
- 13 For such men are false apostles, deceitful workers, masquerading as Christ's apostles.
For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ.
for those such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ,
- 14 No wonder, for even Satan masquerades as an angel of light.
And no marvel; for even Satan fashioneth himself into an angel of light.
and no wonder -- for even the Adversary doth transform himself into a messenger of light;
- 15 It is no great thing therefore if his ministers also masquerade as servants of righteousness, whose end will be according to their works.
It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works.
no great thing, then, if also his ministrants do transform themselves as ministrants of righteousness -- whose end shall be according to their works.
- 16 I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast a little.
I say again, let no man think me foolish; but if [ye do], yet as foolish receive me, that I also may glory a little.
Again I say, may no one think me to be a fool; and if otherwise, even as a fool receive me, that I also a little may boast.
- 17 That which I speak, I don't speak after the Lord, but as in foolishness, in this confidence of boasting.
That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying.
That which I speak, I speak not according to the Lord, but as in foolishness, in this the confidence of boasting;
- 18 Seeing that many boast after the flesh, I will also boast.
Seeing that many glory after the flesh, I will glory also.
since many boast according to the flesh, I also will boast:
- 19 For you bear with the foolish gladly, being wise.
For ye bear with the foolish gladly, being wise [yourselves].
for gladly do ye bear with the fools -- being wise,
- 20 For you bear with a man, if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, if he strikes you on the face.
For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you [captive], if he exalteth himself, if he smiteth you on the face.
for ye bear, if any one is bringing you under bondage, if any one doth devour, if any one doth take away, if any one doth exalt himself, if any one on the face doth smite you;
- 21 I speak by way of disparagement, as though we had been weak. Yet however any is bold (I speak in foolishness), I am bold also.
I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also.
in reference to dishonour I speak, how that we were weak, and in whatever any one is bold -- in foolishness I say [it] -- I also am bold.
- 22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.
Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.
Hebrews are they? I also! Israelites are they? I also! seed of Abraham are they? I also!

- 23 Are they servants of Christ? (I speak as one beside himself) I am more so; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often.
Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.
ministrants of Christ are they? -- as beside myself I speak -- I more; in labours more abundantly, in stripes above measure, in prisons more frequently, in deaths many times;
- 24 Five times from the Jews I received forty stripes minus one.
Of the Jews five times received I forty [stripes] save one.
from Jews five times forty [stripes] save one I did receive;
- 25 Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day in the deep.
Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep;
thrice was I beaten with rods, once was I stoned, thrice was I shipwrecked, a night and a day in the deep I have passed;
- 26 I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers;
[in] journeyings often, [in] perils of rivers, [in] perils of robbers, [in] perils from [my] countrymen, [in] perils from the Gentiles, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren;
journeyings many times, perils of rivers, perils of robbers, perils from kindred, perils from nations, perils in city, perils in wilderness, perils in sea, perils among false brethren;
- 27 labor and travail, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness.
[in] labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
in laboriousness and painfulness, in watchings many times, in hunger and thirst, in fastings many times, in cold and nakedness;
- 28 Besides those things that are outside, there is that which presses on me daily, anxiety for all the assemblies.
Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches.
apart from the things without -- the crowding upon me that is daily -- the care of all the assemblies.
- 29 Who is weak, and I am not weak? Who is caused to stumble, and I don't burn?
Who is weak, and I am not weak? who is caused to stumble, and I burn not?
Who is infirm, and I am not infirm? who is stumbled, and I am not fired;
- 30 If I must boast, I will boast of the things that concern my weakness.
If I must needs glory, I will glory of the things that concern my weakness.
if to boast it behoveth [me], of the things of my infirmity I will boast;
- 31 The God and Father of the Lord Jesus, he who is blessed forevermore, knows that I don't lie.
The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not.
the God and Father of our Lord Jesus Christ -- who is blessed to the ages -- hath known that I do not lie! --
- 32 In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me.
In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me:
In Damascus the ethnarch of Aretas the king was watching the city of the Damascenes, wishing to seize me,
- 33 Through a window I was let down in a basket by the wall, and escaped his hands.
and through a window was I let down in a basket by the wall, and escaped his hands.
and through a window in a rope basket I was let down, through the wall, and fled out of his hands.
- 1 It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord.
I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord.
To boast, really, is not profitable for me, for I will come to visions and revelations of the Lord.

- 2 I know a man in Christ, fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; God knows), such a one caught up into the third heaven.
I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.
I have known a man in Christ, fourteen years ago -- whether in the body I have not known, whether out of the body I have not known, God hath known -- such an one being caught away unto the third heaven;
- 3 I know such a man (whether in the body, or apart from the body, I don't know; God knows),
And I know such a man (whether in the body, or apart from the body, I know not; God knoweth),
and I have known such a man -- whether in the body, whether out of the body, I have not known, God hath known, --
- 4 how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.
how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.
that he was caught away to the paradise, and heard unutterable sayings, that it is not possible for man to speak.
- 5 On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses.
On behalf of such a one will I glory: but on mine own behalf I will not glory, save in [my] weaknesses.
Of such an one I will boast, and of myself I will not boast, except in my infirmities,
- 6 For if I would desire to boast, I will not be foolish; for I will speak the truth. But I forbear, so that no man may account of me above that which he sees in me, or hears from me.
For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me [to be], or heareth from me.
for if I may wish to boast, I shall not be a fool, for truth I will say; but I forebear, lest any one in regard to me may think anything above what he doth see me, or doth hear anything of me;
- 7 By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted excessively.
And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch.
and that by the exceeding greatness of the revelations I might not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of the Adversary, that he might buffet me, that I might not be exalted overmuch.
- 8 Concerning this thing, I begged the Lord three times that it might depart from me.
Concerning this thing I besought the Lord thrice, that it might depart from me.
Concerning this thing thrice the Lord did I call upon, that it might depart from me,
- 9 He has said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest on me.
And he hath said unto me, My grace is sufficient for thee: for [my] power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.
and He said to me, `Sufficient for thee is My grace, for My power in infirmity is perfected;` most gladly, therefore, will I rather boast in my infirmities, that the power of the Christ may rest on me:
- 10 Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake. For when I am weak, then am I strong.
Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
wherefore I am well pleased in infirmities, in damages, in necessities, in persecutions, in distresses -- for Christ; for whenever I am infirm, then I am powerful;
- 11 I have become foolish. You compelled me, for I ought to have been commended by you, for in nothing was I behind the very best apostles, though I am nothing.
I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing.
I have become a fool -- boasting; ye -- ye did compel me; for I ought by you to have been commended, for in nothing was I behind the very chiefest apostles -- even if I am nothing.

- 12 Truly the signs of an apostle were worked among you in all patience, by signs and wonders and mighty works.
Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works.
The signs, indeed, of the apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds,
- 13 For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong.
For what is there wherein ye were made inferior to the rest of the churches, except [it be] that I myself was not a burden to you? forgive me this wrong.
for what is there in which ye were inferior to the rest of the assemblies, except that I myself was not a burden to you? forgive me this injustice!
- 14 Behold, this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children.
Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
Lo, a third time I am ready to come unto you, and I will not be a burden to you, for I seek not yours, but you, for the children ought not for the parents to lay up, but the parents for the children,
- 15 I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less?
And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less?
and I most gladly will spend and be entirely spent for your souls, even if, more abundantly loving you, less I am loved.
- 16 But be it so, I did not myself burden you. But, being crafty, I caught you with deception.
But be it so, I did not myself burden you; but, being crafty, I caught you with guile.
And be it [so], I -- I did not burden you, but being crafty, with guile I did take you;
- 17 Did I take advantage of you by anyone of them whom I have sent to you?
Did I take advantage of you by any one of them whom I have sent unto you?
any one of those whom I have sent unto you -- by him did I take advantage of you?
- 18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Didn't we walk in the same spirit? Didn't we walk in the same steps?
I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not in the same spirit?
[walked we] not in the same steps?
I entreated Titus, and did send with [him] the brother; did Titus take advantage of you? in the same spirit did we not walk? -- did we not in the same steps?
- 19 Again, do you think that we are excusing ourselves to you? In the sight of God we speak in Christ. But all things, beloved, are for your edifying.
Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, [are] for your edifying.
Again, think ye that to you we are making defence? before God in Christ do we speak; and the all things, beloved, [are] for your up-building,
- 20 For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire; that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots;
For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means [there should be] strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults;
for I fear lest, having come, not such as I wish I may find you, and I -- I may be found by you such as ye do not wish, lest there be strifes, envyings, wraths, revelries, evil-speakings, whisperings, puffings up, insurrections,
- 21 that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness and sexual immorality and lustfulness which they committed.
lest again when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.
lest again having come, my God may humble me in regard to you, and I may bewail many of those having sinned before, and not having reformed concerning the uncleanness, and whoredom, and lasciviousness, that they did practise.

- 1 This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word established."
This is the third time I am coming to you. At the mouth of two witnesses or three shall every word established.
This third time do I come unto you; on the mouth of two witnesses or three shall every saying be established;
- 2 I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, I write to those who have sinned before now, and to all the rest, that, if I come again, I will not spare;
I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare;
I have said before, and I say [it] before, as being present, the second time, and being absent, now, do I write to those having sinned before, and to all the rest, that if I come again, I will not spare,
- 3 seeing that you seek a proof of Christ that speaks in me; who toward you is not weak, but is powerful in you.
seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you:
since a proof ye seek of the Christ speaking in me, who to you is not infirm, but is powerful in you,
- 4 For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we will live with him through the power of God toward you.
for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you.
for even if he was crucified from infirmity, yet he doth live from the power of God; for we also are weak in him, but we shall live with him from the power of God toward you.
- 5 Test your own selves, whether you are in the faith. Test your own selves. Or don't you know as to your own selves, that Jesus Christ is in you? Unless indeed you are reprobate.
Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate.
Your ownelves try ye, if ye are in the faith; your ownelves prove ye; do ye not know your ownelves, that Jesus Christ is in you, if ye be not in some respect disapproved of?
- 6 But I hope that you will know that we aren't reprobate.
But I hope that ye shall know that we are not reprobate.
and I hope that ye shall know that we -- we are not disapproved of;
- 7 Now I pray to God that you do no evil; not that we may appear approved, but that you may do that which is honorable, though we are as reprobate.
Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate.
and I pray before God that ye do no evil, not that we may appear approved, but that ye may do that which is right, and we may be as disapproved;
- 8 For we can do nothing against the truth, but for the truth.
For we can do nothing against the truth, but for the truth.
for we are not able to do anything against the truth, but for the truth;
- 9 For we rejoice when we are weak and you are strong. This we also pray for, even your perfecting.
For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting.
for we rejoice when we may be infirm, and ye may be powerful; and this also we pray for -- your perfection!
- 10 For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Lord gave me for building up, and not for tearing down.
For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.
because of this, these things -- being absent -- I write, that being present, I may not treat [any] sharply, according to the authority that the Lord did give me for building up, and not for casting down.

- 11 Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you.
Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you.
Henceforth, brethren, rejoice; be made perfect, be comforted, be of the same mind, be at peace, and the God of the love and peace shall be with you;
- 12 Greet one another with a holy kiss.
Salute one another with a holy kiss.
salute one another in an holy kiss;
- 13 All the saints greet you.
All the saints salute you.
salute you do all the saints;
- 14 The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all.
The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.
the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, [is] with you all! Amen.
- 1 Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead),
Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead),
Paul, an apostle -- not from men, nor through man, but through Jesus Christ, and God the Father, who did raise him out of the dead --
- 2 and all the brothers who are with me, to the assemblies of Galatia:
and all the brethren that are with me, unto the churches of Galatia:
and all the brethren with me, to the assemblies of Galatia:
- 3 Grace to you and peace from God the Father, and our Lord Jesus Christ,
Grace to you and peace from God the Father, and our Lord Jesus Christ,
Grace to you, and peace from God the Father, and our Lord Jesus Christ,
- 4 who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father --
who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father:
who did give himself for our sins, that he might deliver us out of the present evil age, according to the will of God even our Father,
- 5 to whom be the glory forever and ever. Amen.
to whom [be] the glory for ever and ever. Amen.
to whom [is] the glory to the ages of the ages. Amen.
- 6 I marvel that you are so quickly deserting him who called you in the grace of Christ to a different gospel;
I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel;
I wonder that ye are so quickly removed from Him who did call you in the grace of Christ to another good news;
- 7 and there isn't another gospel. Only there are some who trouble you, and want to pervert the gospel of Christ.
which is not another [gospel] only there are some that trouble you, and would pervert the gospel of Christ.
that is not another, except there be certain who are troubling you, and wishing to pervert the good news of the Christ;
- 8 But even though we, or an angel from heaven, should preach to you any gospel other than that which we preached to you, let him be cursed.
But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.
but even if we or a messenger out of heaven may proclaim good news to you different from what we did proclaim to you --
anathema let him be!

- 9 As we have said before, so I now say again: if any man preaches to you any gospel other than that which you received, let him be cursed.
As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema.
as we have said before, and now say again, If any one to you may proclaim good news different from what ye did receive -- anathema let him be!
- 10 For am I now seeking the favor of men, or of God? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a servant of Christ.
For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ.
for now men do I persuade, or God? or do I seek to please men? for if yet men I did please -- Christ's servant I should not be.
- 11 But I make known to you, brothers, concerning the gospel which was preached by me, that it is not according to man.
For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man.
And I make known to you, brethren, the good news that were proclaimed by me, that it is not according to man,
- 12 For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.
For neither did I receive it from man, nor was I taught it, but [it came to me] through revelation of Jesus Christ.
for neither did I from man receive it, nor was I taught [it], but through a revelation of Jesus Christ,
- 13 For you have heard of my way of living in time past in the Jews' religion, how that beyond measure I persecuted the assembly of God, and ravaged it.
For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it:
for ye did hear of my behaviour once in Judaism, that exceedingly I was persecuting the assembly of God, and wasting it,
- 14 I advanced in the Jews' religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.
and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.
and I was advancing in Judaism above many equals in age in mine own race, being more abundantly zealous of my fathers' deliverances,
- 15 But when it was the good pleasure of God, who separated me from my mother's womb, and called me through his grace,
But when it was the good pleasure of God, who separated me, [even] from my mother's womb, and called me through his and when God was well pleased -- having separated me from the womb of my mother, and having called [me] through His grace --
- 16 to reveal his Son in me, that I might preach him among the Gentiles, I didn't immediately confer with flesh and blood,
to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood:
to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood,
- 17 nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia. Then I returned to Damascus.
neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus.
nor did I go up to Jerusalem unto those who were apostles before me, but I went away to Arabia, and again returned to Damascus,
- 18 Then after three years I went up to Jerusalem to visit Peter, and stayed with him fifteen days.
Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days.
then, after three years I went up to Jerusalem to enquire about Peter, and remained with him fifteen days,
- 19 But of the other apostles I saw no one, except James, the Lord's brother.
But other of the apostles saw I none, save James the Lord's brother.
and other of the apostles I did not see, except James, the brother of the Lord.

- 20 Now about the things which I write to you, behold, before God, I'm not lying.
Now touching the things which I write unto you, behold, before God, I lie not.
And the things that I write to you, lo, before God -- I lie not;
- 21 Then I came to the regions of Syria and Cilicia.
Then I came unto the regions of Syria and Cilicia.
then I came to the regions of Syria and of Cilicia,
- 22 I was still unknown by face to the assemblies of Judea which were in Christ,
And I was still unknown by face unto the churches of Judaea which were in Christ:
and was unknown by face to the assemblies of Judea, that [are] in Christ,
- 23 but they only heard: "He who once persecuted us now preaches the faith that he once tried to destroy."
but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc;
and only they were hearing, that `he who is persecuting us then, doth now proclaim good news -- the faith that then he was wasting;`
- 24 They glorified God in me.
and they glorified God in me.
and they were glorifying God in me.
- 1 Then after a period of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.
Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.
Then, after fourteen years again I went up to Jerusalem with Barnabas, having taken with me also Titus;
- 2 I went up by revelation, and I laid before them the gospel which I preach among the Gentiles, but privately before those who were respected, for fear that I might be running, or had run, in vain.
And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain.
and I went up by revelation, and did submit to them the good news that I preach among the nations, and privately to those esteemed, lest in vain I might run or did run;
- 3 But not even Titus, who was with me, being a Greek, was compelled to be circumcised.
But not even Titus who was with me, being a Greek, was compelled to be circumcised:
but not even Titus, who [is] with me, being a Greek, was compelled to be circumcised --
- 4 This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;
and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
and [that] because of the false brethren brought in unawares, who did come in privily to spy out our liberty that we have in Christ Jesus, that us they might bring under bondage,
- 5 to whom we gave no place in the way of subjection, not for an hour, that the truth of the gospel might continue with you.
to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you.
to whom not even for an hour we gave place by subjection, that the truth of the good news might remain to you.
- 6 But from those who were reputed to be important (whatever they were, it makes no difference to me; God doesn't show partiality to man) -- they, I say, who were respected imparted nothing to me,
But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)-- they, I say, who were of repute imparted nothing to me:
And from those who were esteemed to be something -- whatever they were then, it maketh no difference to me -- the face of man God accepteth not, for -- to me those esteemed did add nothing,
- 7 but to the contrary, when they saw that I had been entrusted with the gospel for the uncircumcision, even as Peter with the gospel for the circumcision
but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with [the gospel] of the circumcision
but, on the contrary, having seen that I have been entrusted with the good news of the uncircumcision, as Peter with [that] of the circumcision,

- 8 (for he who appointed Peter to the apostleship of the circumcision appointed me also to the Gentiles);
(for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles);
for He who did work with Peter to the apostleship of the circumcision, did work also in me in regard to the nations,
- 9 and when they perceived the grace that was given to me, James and Cephas and John, they who were reputed to be pillars,
gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision.
and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars,
gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;
and having known the grace that was given to me, James, and Cephas, and John, who were esteemed to be pillars, a right
hand of fellowship they did give to me, and to Barnabas, that we to the nations, and they to the circumcision [may go],
- 10 They only asked us to remember the poor -- which very thing I was also zealous to do.
only [they would] that we should remember the poor; which very thing I was also zealous to do.
only, of the poor that we should be mindful, which also I was diligent -- this very thing -- to do.
- 11 But when Peter came to Antioch, I resisted him to the face, because he stood condemned.
But when Cephas came to Antioch, I resisted him to the face, because he stood condemned.
And when Peter came to Antioch, to the face I stood up against him, because he was blameworthy,
- 12 For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself,
fearing those who were of the circumcision.
For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself,
fearing them that were of the circumcision.
for before the coming of certain from James, with the nations he was eating, and when they came, he was withdrawing and
separating himself, fearing those of the circumcision,
- 13 The rest of the Jews joined him in his hypocrisy; so much that even Barnabas was carried away with their hypocrisy.
And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their
and dissemble with him also did the other Jews, so that also Barnabas was carried away by their dissimulation.
- 14 But when I saw that they didn't walk uprightly according to the truth of the gospel, I said to Cephas before them all, "If you,
being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?
But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before [them] all, If thou,
being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?
But when I saw that they are not walking uprightly to the truth of the good news, I said to Peter before all, 'If thou, being a Jew,
in the manner of the nations dost live, and not in the manner of the Jews, how the nations dost thou compel to Judaize?
- 15 "We, being Jews by nature, and not Gentile sinners,
We being Jews by nature, and not sinners of the Gentiles,
we by nature Jews, and not sinners of the nations,
- 16 yet knowing that a man is not justified by the works of the law but through the faith of Jesus Christ, even we believed in Christ
Jesus, that we might be justified by faith in Christ, and not by the works of the law, because no flesh will be justified by the
works of the law.
yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ
Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no
flesh be justified.
having known also that a man is not declared righteous by works of law, if not through the faith of Jesus Christ, also we in
Christ Jesus did believe, that we might be declared righteous by the faith of Christ, and not by works of law, wherefore
declared righteous by works of law shall be no flesh.`
- 17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a servant of sin? God forbid!
But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid.
And if, seeking to be declared righteous in Christ, we ourselves also were found sinners, [is] then Christ a ministrant of sin?
let it not be!
- 18 For if I build up again those things which I destroyed, I prove myself a law-breaker.
For if I build up again those things which I destroyed, I prove myself a transgressor.
for if the things I threw down, these again I build up, a transgressor I set myself forth;

- 19 For I, through the law, died to the law, that I might live to God.
For I through the law died unto the law, that I might live unto God.
for I through law, did die, that to God I may live;
- 20 I have been crucified with Christ, and it is no longer I that live, but Christ living in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me.
I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that [life] which I now live in the flesh I live in faith, [the faith] which is in the Son of God, who loved me, and gave himself up for me.
with Christ I have been crucified, and live no more do I, and Christ doth live in me; and that which I now live in the flesh -- in the faith I live of the Son of God, who did love me and did give himself for me;
- 21 I don't make void the grace of God. For if righteousness is through the law, then Christ died for nothing!"
I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.
I do not make void the grace of God, for if righteousness [be] through law -- then Christ died in vain.
- 1 Foolish Galatians, who has bewitched you not to obey the truth, before whose eyes Jesus Christ was openly set forth among you as crucified?
O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?
O thoughtless Galatians, who did bewitch you, not to obey the truth -- before whose eyes Jesus Christ was described before among you crucified?
- 2 I just want to learn this from you. Did you receive the Spirit by the works of the law, or by hearing of faith?
This only would I learn from you. Received ye the Spirit by the works of the law, or by the hearing of faith?
this only do I wish to learn from you -- by works of law the Spirit did ye receive, or by the hearing of faith?
- 3 Are you so foolish? Having begun in the Spirit, are you now completed in the flesh?
Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?
so thoughtless are ye! having begun in the Spirit, now in the flesh do ye end?
- 4 Did you suffer so many things in vain, if it is indeed in vain?
Did ye suffer so many things in vain? if it be indeed in vain.
so many things did ye suffer in vain! if, indeed, even in vain.
- 5 He therefore that supplies the Spirit to you, and works miracles among you, does he do it by the works of the law, or by hearing of faith?
He therefore that supplieth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith?
He, therefore, who is supplying to you the Spirit, and working mighty acts among you -- by works of law or by the hearing of faith [is it]?
- 6 Even as Abraham "believed God, and it was counted to him for righteousness."
Even as Abraham believed God, and it was reckoned unto him for righteousness.
according as Abraham did believe God, and it was reckoned to him -- to righteousness;
- 7 Know therefore that those who are of faith, the same are sons of Abraham.
Know therefore that they that are of faith, the same are sons of Abraham.
know ye, then, that those of faith -- these are sons of Abraham,
- 8 The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you will all the nations be blessed."
And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, [saying,] In thee shall all the nations be blessed.
and the Writing having foreseen that by faith God doth declare righteous the nations did proclaim before the good news to Abraham --
- 9 So then, those who are of faith are blessed with the faithful Abraham.
So then they that are of faith are blessed with the faithful Abraham.
'Blessed in thee shall be all the nations;' so that those of faith are blessed with the faithful Abraham,

- 10 For as many as are of the works of the law are under a curse. For it is written, "Cursed is everyone who doesn't continue in all things that are written in the book of the law, to do them."
 For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them.
 for as many as are of works of law are under a curse, for it hath been written, `Cursed [is] every one who is not remaining in all things that have been written in the Book of the Law -- to do them,`
- 11 Now that no man is justified by the law before God is evident, for, "The righteous will live by faith."
 Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith;
 and that in law no one is declared righteous with God, is evident, because `The righteous by faith shall live;`
- 12 The law is not of faith, but, "He that does them will live in them."
 and the law is not of faith; but, He that doeth them shall live in them.
 and the law is not by faith, but -- `The man who did them shall live in them.`
- 13 Christ redeemed us from the curse of the law, having become a curse for us. For it is written, "Cursed is everyone who hangs on a tree,"
 Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree:
 Christ did redeem us from the curse of the law, having become for us a curse, for it hath been written, `Cursed is every one who is hanging on a tree,`
- 14 that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through faith.
 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.
 that to the nations the blessing of Abraham may come in Christ Jesus, that the promise of the Spirit we may receive through the faith.
- 15 Brothers, I speak like men. Though it is only a man's covenant, yet when it has been confirmed, no one makes it void, or adds to it.
 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto.
 Brethren, as a man I say [it], even of man a confirmed covenant no one doth make void or doth add to,
- 16 Now the promises were spoken to Abraham and to his seed. He doesn't say, "To seeds," as of many, but as of one, "To your seed," which is Christ.
 Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
 and to Abraham were the promises spoken, and to his seed; He doth not say, `And to seeds,` as of many, but as of one, `And to thy seed,` which is Christ;
- 17 Now I say this. A covenant confirmed beforehand by God in Christ, the law, which came four hundred and thirty years after, does not annul, so as to make the promise of no effect.
 Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect.
 and this I say, A covenant confirmed before by God to Christ, the law, that came four hundred and thirty years after, doth not set aside, to make void the promise,
- 18 For if the inheritance is of the law, it is no more of promise; but God has granted it to Abraham by promise.
 For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.
 for if by law [be] the inheritance, [it is] no more by promise, but to Abraham through promise did God grant [it].
- 19 What then is the law? It was added because of transgressions, until the seed should come to whom the promise has been made. It was ordained through angels by the hand of a mediator.
 What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; [and it was] ordained through angels by the hand of a mediator.
 Why, then, the law? on account of the transgressions it was added, till the seed might come to which the promise hath been made, having been set in order through messengers in the hand of a mediator --

- 20 Now a mediator is not between one, but God is one.
Now a mediator is not [a mediator] of one; but God is one.
and the mediator is not of one, and God is one --
- 21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could make alive, most assuredly righteousness would have been of the law.
Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law.
the law, then, [is] against the promises of God? -- let it not be! for if a law was given that was able to make alive, truly by law there would have been the righteousness,
- 22 But the scriptures shut up all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.
But the scriptures shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.
but the Writing did shut up the whole under sin, that the promise by faith of Jesus Christ may be given to those believing.
- 23 But before faith came, we were kept in custody under the law, shut up to the faith which should afterwards be revealed.
But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.
And before the coming of the faith, under law we were being kept, shut up to the faith about to be revealed,
- 24 So that the law has become our tutor to bring us to Christ, that we might be justified by faith.
So that the law is become our tutor [to bring us] unto Christ, that we might be justified by faith.
so that the law became our child-conductor -- to Christ, that by faith we may be declared righteous,
- 25 But now that faith is come, we are no longer under a tutor.
But now faith that is come, we are no longer under a tutor.
and the faith having come, no more under a child-conductor are we,
- 26 For you are all sons of God, through faith in Christ Jesus.
For ye are all sons of God, through faith, in Christ Jesus.
for ye are all sons of God through the faith in Christ Jesus,
- 27 For as many of you as were baptized into Christ have put on Christ.
For as many of you as were baptized into Christ did put on Christ.
for as many as to Christ were baptized did put on Christ;
- 28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.
There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one [man] in Christ Jesus.
there is not here Jew or Greek, there is not here servant nor freeman, there is not here male and female, for all ye are one in Christ Jesus;
- 29 If you are Christ's, then you are Abraham's seed, heirs according to promise.
And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.
and if ye [are] of Christ then of Abraham ye are seed, and according to promise -- heirs.
- 1 But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all;
But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all;
And I say, so long time as the heir is a babe, he differeth nothing from a servant -- being lord of all,
- 2 but is under guardians and stewards until the day appointed by the father.
but is under guardians and stewards until the day appointed of the father.
but is under tutors and stewards till the time appointed of the father,
- 3 So we also, when we were children, were held in bondage under the elements of the world.
So we also, when we were children, were held in bondage under the rudiments of the world:
so also we, when we were babes, under the elements of the world were in servitude,

- 4 But when the fullness of the time came, God sent forth his Son, born to a woman, born under the law, but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, and when the fulness of time did come, God sent forth His Son, come of a woman, come under law,
- 5 that he might redeem those who were under the law, that we might receive the adoption of sons. that he might redeem them that were under the law, that we might receive the adoption of sons. that those under law he may redeem, that the adoption of sons we may receive;
- 6 Because you are sons, God sent forth the Spirit of his Son into our hearts, crying, "Abba! Father!" And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. and because ye are sons, God did send forth the spirit of His Son into your hearts, crying, `Abba, Father!`
- 7 So you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God. so that thou art no more a servant, but a son, and if a son, also an heir of God through Christ.
- 8 However at that time, not knowing God, you were in bondage to those who by nature are no gods. Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods: But then, indeed, not having known God, ye were in servitude to those not by nature gods,
- 9 But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and miserable elements, to which you desire to be in bondage all over again? but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? and now, having known God -- and rather being known by God -- how turn ye again unto the weak and poor elements to which anew ye desire to be in servitude?
- 10 You observe days, months, seasons, and years. Ye observe days, and months, and seasons, and years. days ye observe, and months, and times, and years!
- 11 I am afraid for you, that I might have wasted my labor for you. I am afraid of you, lest by any means I have bestowed labor upon you in vain. I am afraid of you, lest in vain I did labour toward you.
- 12 I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong, I beseech you, brethren, become as I [am], for I also [am become] as ye [are]. Ye did me no wrong: Become as I [am] -- because I also [am] as ye brethren, I beseech you; to me ye did no hurt,
- 13 but you know that because of weakness of the flesh I preached the gospel to you the first time. but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and ye have known that through infirmity of the flesh I did proclaim good news to you at the first,
- 14 That which was a temptation to you in my flesh, you didn't despise nor reject; but you received me as an angel of God, even as Christ Jesus. and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, [even] as Christ Jesus. and my trial that [is] in my flesh ye did not despise nor reject, but as a messenger of God ye did receive me -- as Christ
- 15 What has become of the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me. Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. what then was your happiness? for I testify to you, that if possible, your eyes having plucked out, ye would have given to me;
- 16 So then, have I become your enemy by telling you the truth? So then am I become your enemy, by telling you the truth? so that your enemy have I become, being true to you?

- 17 They zealously seek you in no good way. No, they desire to alienate you, that you may seek them.
They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them.
they are zealous for you -- [yet] not well, but they wish to shut us out, that for them ye may be zealous;
- 18 But it is always good to be zealous in a good cause, and not only when I am present with you.
But it is good to be zealously sought in a good matter at all times, and not only when I am present with you.
and [it is] good to be zealously regarded, in what is good, at all times, and not only in my being present with you;
- 19 My little children, of whom I am again in travail until Christ is formed in you--
My little children, of whom I am again in travail until Christ be formed in you--
my little children, of whom again I travail in birth, till Christ may be formed in you,
- 20 but I could wish to be present with you now, and to change my tone, for I am perplexed about you.
but I could wish to be present with you now, and to change my tone; for I am perplexed about you.
and I was wishing to be present with you now, and to change my voice, because I am in doubt about you.
- 21 Tell me, you that desire to be under the law, don't you listen to the law?
Tell me, ye that desire to be under the law, do ye not hear the law?
Tell me, ye who are willing to be under law, the law do ye not hear?
- 22 For it is written that Abraham had two sons, one by the handmaid, and one by the free woman.
For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman.
for it hath been written, that Abraham had two sons, one by the maid-servant, and one by the free-woman,
- 23 However, the son by the handmaid was born according to the flesh, but the son by the free woman was born through promise.
Howbeit the [son] by the handmaid is born after the flesh; but the [son] by the freewoman [is born] through promise.
but he who [is] of the maid-servant, according to flesh hath been, and he who [is] of the free-woman, through the promise;
- 24 These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar.
Which things contain an allegory: for these [women] are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar.
which things are allegorized, for these are the two covenants: one, indeed, from mount Sinai, to servitude bringing forth, which is Hagar;
- 25 Now this Hagar is Mount Sinai in Arabia, and answers to the Jerusalem that exists now, for she is in bondage with her children.
Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children.
for this Hagar is mount Sinai in Arabia, and doth correspond to the Jerusalem that now [is], and is in servitude with her children,
- 26 But the Jerusalem that is above is free, which is our mother.
But the Jerusalem that is above is free, which is our mother.
and the Jerusalem above is the free-woman, which is mother of us all,
- 27 For it is written, "Rejoice, you barren who don't bear. Break forth and shout, you that don't travail. For more are the children of the desolate than of her who has the husband."
For it is written, Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than of her that hath the husband.
for it hath been written, 'Rejoice, O barren, who art not bearing; break forth and cry, thou who art not travailing, because many [are] the children of the desolate -- more than of her having the husband.'
- 28 Now we, brothers, as Isaac was, are children of promise.
Now we, brethren, as Isaac was, are children of promise.
And we, brethren, as Isaac, are children of promise,
- 29 But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.
But as then he that was born after the flesh persecuted him [that was born] after the Spirit, so also it is now.
but as then he who was born according to the flesh did persecute him according to the spirit, so also now;

- 30 However what does the scripture say? "Throw out the handmaid and her son, for the son of the handmaid will not inherit with the son of the free woman."
Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.
but what saith the Writing? `Cast forth the maid-servant and her son, for the son of the maid-servant may not be heir with the son of the free-woman;`
- 31 Therefore, brothers, we are not children of a handmaid, but of the free woman.
Wherefore, brethren, we are not children of a handmaid, but of the freewoman.
then, brethren, we are not a maid-servant's children, but the free-woman's.
- 1 Stand firm therefore in the liberty by which Christ has made us free, and don't be entangled again with a yoke of bondage.
For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.
In the freedom, then, with which Christ did make you free -- stand ye, and be not held fast again by a yoke of servitude;
- 2 Behold, I, Paul, tell you that if you receive circumcision, Christ will profit you nothing.
Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing.
I, I Paul do say to you, that if ye be circumcised, Christ shall profit you nothing;
- 3 Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law.
Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law.
and I testify again to every man circumcised, that he is a debtor to do the whole law;
- 4 You are alienated from Christ, you desire to be justified by the law. You have fallen away from grace.
Ye are severed from Christ, ye would be justified by the law; ye are fallen away from grace.
ye were freed from the Christ, ye who in law are declared righteous; from the grace ye fell away;
- 5 For we, through the Spirit, by faith wait for the hope of righteousness.
For we through the Spirit by faith wait for the hope of righteousness.
for we by the Spirit, by faith, a hope of righteousness do wait for,
- 6 For in Christ Jesus neither circumcision amounts to anything, nor uncircumcision, but faith working through love.
For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.
for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith through love working.
- 7 You were running well! Who interfered with you that you should not obey the truth?
Ye were running well; who hindered you that ye should not obey the truth?
Ye were running well; who did hinder you -- not to obey the truth?
- 8 This persuasion is not from him who calls you.
This persuasion [came] not of him that calleth you.
the obedience [is] not of him who is calling you!
- 9 A little yeast grows through the whole lump.
A little leaven leaveneth the whole lump.
a little leaven the whole lump doth leaven;
- 10 I have confidence toward you in the Lord that you will think no other way. But he who troubles you will bear his judgment, whoever he is.
I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.
I have confidence in regard to you in the Lord, that ye will be none otherwise minded; and he who is troubling you shall bear the judgment, whoever he may be.
- 11 But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling-block of the cross has been removed.
But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block of the cross been done away.
And I, brethren, if uncircumcision I yet preach, why yet am I persecuted? then hath the stumbling-block of the cross been done away;

- 12 I wish that those who disturb you would cut themselves off.
I would that they that unsettle you would even go beyond circumcision.
O that even they would cut themselves off who are unsettling you!
- 13 For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another.
For ye, brethren, were called for freedom; only [use] not your freedom for an occasion to the flesh, but through love be servants one to another.
For ye -- to freedom ye were called, brethren, only not the freedom for an occasion to the flesh, but through the love serve ye one another,
- 14 For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself."
For the whole law is fulfilled in one word, [even] in this: Thou shalt love thy neighbor as thyself.
for all the law in one word is fulfilled -- in this: `Thou shalt love thy neighbor as thyself;`
- 15 But if you bite and devour one another, be careful that you don't consume one another.
But if ye bite and devour one another, take heed that ye be not consumed one of another.
and if one another ye do bite and devour, see -- that ye may not by one another be consumed.
- 16 But I say, walk by the Spirit, and you won't fulfill the lust of the flesh.
But I say, walk by the Spirit, and ye shall not fulfil the lust of the flesh.
And I say: In the Spirit walk ye, and the desire of the flesh ye may not complete;
- 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that you may not do the things that you desire.
For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.
for the flesh doth desire contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed one to another, that the things that ye may will -- these ye may not do;
- 18 But if you are led by the Spirit, you are not under the law.
But if ye are led by the Spirit, ye are not under the law.
and if by the Spirit ye are led, ye are not under law.
- 19 Now the works of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness,
Now the works of the flesh are manifest, which are [these]: fornication, uncleanness, lasciviousness,
And manifest also are the works of the flesh, which are: Adultery, whoredom, uncleanness, lasciviousness,
- 20 idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies,
idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,
idolatry, witchcraft, hatred, strifes, emulations, wraths, rivalries, dissensions, sects,
- 21 envyings, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I did forewarn you, that those who practice such things will not inherit the kingdom of God.
envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.
envyings, murders, drunkennesses, revellings, and such like, of which I tell you before, as I also said before, that those doing such things the reign of God shall not inherit.
- 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
And the fruit of the Spirit is: Love, joy, peace, long-suffering, kindness, goodness, faith,
- 23 gentleness, and self-control. Against such things there is no law.
meekness, self-control; against such there is no law.
meekness, temperance: against such there is no law;
- 24 Those who belong to Christ Jesus have crucified the flesh with its passions and lusts.
And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
and those who are Christ's, the flesh did crucify with the affections, and the desires;

- 25 If we live by the Spirit, let's also walk by the Spirit.
If we live by the Spirit, by the Spirit let us also walk.
if we may live in the Spirit, in the Spirit also we may walk;
- 26 Let's not become conceited, provoking one another, and envying one another.
Let us not become vainglorious, provoking one another, envying one another.
let us not become vain-glorious -- one another provoking, one another envying!
- 1 Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also aren't tempted.
Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted.
Brethren, if a man also may be overtaken in any trespass, ye who [are] spiritual restore such a one in a spirit of meekness, considering thyself -- lest thou also may be tempted;
- 2 Bear one another's burdens, and so fulfill the law of Christ.
Bear ye one another's burdens, and so fulfil the law of Christ.
of one another the burdens bear ye, and so fill up the law of the Christ,
- 3 For if a man thinks himself to be something when he is nothing, he deceives himself.
For if a man thinketh himself to be something when he is nothing, he deceiveth himself.
for if any one doth think [himself] to be something -- being nothing -- himself he doth deceive;
- 4 But let each man test his own work, and then he will take pride in himself and not in his neighbor.
But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor.
and his own work let each one prove, and then in regard to himself alone the glorying he shall have, and not in regard to the other,
- 5 For each man will bear his own burden.
For each man shall bear his own burden.
for each one his own burden shall bear.
- 6 But let him who is taught in the word share all good things with him who teaches.
But let him that is taught in the word communicate unto him that teacheth in all good things.
And let him who is instructed in the word share with him who is instructing -- in all good things.
- 7 Don't be deceived. God is not mocked, for whatever a man sows, that will he also reap.
Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
Be not led astray; God is not mocked; for what a man may sow -- that also he shall reap,
- 8 For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Spirit will from the Spirit reap eternal life.
For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.
because he who is sowing to his own flesh, of the flesh shall reap corruption; and he who is sowing to the Spirit, of the Spirit shall reap life age-during;
- 9 Let us not be weary in doing good, for we will reap in due season, if we don't give up.
And let us not be weary in well-doing: for in due season we shall reap, if we faint not.
and in the doing good we may not be faint-hearted, for at the proper time we shall reap -- not desponding;
- 10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward those who are of the household of the faith.
So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.
therefore, then, as we have opportunity, may we work the good to all, and especially unto those of the household of the faith.
- 11 See with what large letters I write to you with my own hand.
See with how large letters I write unto you with mine own hand.
Ye see in how large letters I have written to you with my own hand;

- 12 As many as desire to look good in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ.
As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ.
as many as are willing to make a good appearance in the flesh, these constrain you to be circumcised -- only that for the cross of the Christ they may not be persecuted,
- 13 For even they who receive circumcision don't keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh.
For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh.
for neither do those circumcised themselves keep the law, but they wish you to be circumcised, that in your flesh they may glory.
- 14 But far be it from me to boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.
But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.
And for me, let it not be -- to glory, except in the cross of our Lord Jesus Christ, through which to me the world hath been crucified, and I to the world;
- 15 For neither is circumcision anything, nor uncircumcision, but a new creation.
For neither is circumcision anything, nor uncircumcision, but a new creature.
for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation;
- 16 As many as will walk by this rule, peace and mercy be on them, and on God's Israel.
And as many as shall walk by this rule, peace [be] upon them, and mercy, and upon the Israel of God.
and as many as by this rule do walk -- peace upon them, and kindness, and on the Israel of God!
- 17 From now on, let no one cause me any trouble, for I bear the marks of Jesus branded on my body.
Henceforth, let no man trouble me; for I bear branded on my body the marks of Jesus.
Henceforth, let no one give me trouble, for I the scars of the Lord Jesus in my body do bear.
- 18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.
The grace of our Lord Jesus Christ [is] with your spirit, brethren! Amen.
- 1 Paul, an apostle of Christ Jesus through the will of God, to the saints who are at Ephesus, and the faithful in Christ Jesus:
Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus:
Paul, an apostle of Jesus Christ through the will of God, to the saints who are in Ephesus, and to the faithful in Christ Jesus:
- 2 Grace to you and peace from God our Father and the Lord, Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you, and peace from God our Father, and the Lord Jesus Christ!
- 3 Blessed be the God and Father of our Lord, Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ;
Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly [places] in Christ:
Blessed [is] the God and Father of our Lord Jesus Christ, who did bless us in every spiritual blessing in the heavenly places in Christ,
- 4 even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love;
even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love:
according as He did choose us in him before the foundation of the world, for our being holy and unblemished before Him, in love,
- 5 having predestined us for adoption as sons through Jesus Christ to himself, according to the good pleasure of his desire,
having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will,
having foreordained us to the adoption of sons through Jesus Christ to Himself, according to the good pleasure of His will,

- 6 to the praise of the glory of his grace, which he freely bestowed on us in the Beloved,
to the praise of the glory of his grace, which he freely bestowed on us in the Beloved:
to the praise of the glory of His grace, in which He did make us accepted in the beloved,
- 7 in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,
in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,
in whom we have the redemption through his blood, the remission of the trespasses, according to the riches of His grace,
- 8 which he made to abound toward us in all wisdom and prudence,
which he made to abound toward us in all wisdom and prudence,
in which He did abound toward us in all wisdom and prudence,
- 9 making known to us the mystery of his will, according to his good pleasure which he purposed in him
making known unto us the mystery of his will, according to his good pleasure which he purposed in him
having made known to us the secret of His will, according to His good pleasure, that He purposed in Himself,
- 10 to an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things on the earth, in him;
unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, [I say,]
in regard to the dispensation of the fulness of the times, to bring into one the whole in the Christ, both the things in the heavens, and the things upon the earth -- in him;
- 11 in whom also we were made a heritage, having been foreordained according to the purpose of him who works all things after the counsel of his will;
in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will;
in whom also we did obtain an inheritance, being foreordained according to the purpose of Him who the all things is working according to the counsel of His will,
- 12 to the end that we should be to the praise of his glory, we who had before hoped in Christ:
to the end that we should be unto the praise of his glory, we who had before hoped in Christ:
for our being to the praise of His glory, [even] those who did first hope in the Christ,
- 13 in whom you also, having heard the word of the truth, the gospel of your salvation, -- in whom, having also believed, you were sealed with the Holy Spirit of promise,
in whom ye also, having heard the word of the truth, the gospel of your salvation,-- in whom, having also believed, ye were sealed with the Holy Spirit of promise,
in whom ye also, having heard the word of the truth -- the good news of your salvation -- in whom also having believed, ye were sealed with the Holy Spirit of the promise,
- 14 who is a pledge of our inheritance, to the redemption of God's own possession, to the praise of his glory.
which is an earnest of our inheritance, unto the redemption of [God's] own possession, unto the praise of his glory.
which is an earnest of our inheritance, to the redemption of the acquired possession, to the praise of His glory.
- 15 For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints,
For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which [ye show] toward all the saints,
Because of this I also, having heard of your faith in the Lord Jesus, and the love to all the saints,
- 16 don't cease to give thanks for you, making mention in my prayers,
cease not to give thanks for you, making mention [of you] in my prayers;
do not cease giving thanks for you, making mention of you in my prayers,

- 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him;
that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;
that the God of our Lord Jesus Christ, the Father of the glory, may give to you a spirit of wisdom and revelation in the recognition of him,
- 18 having the eyes of your hearts enlightened, that you may know what is the hope of his calling, what are the riches of the glory of his inheritance in the saints,
having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints,
the eyes of your understanding being enlightened, for your knowing what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,
- 19 and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might and what the exceeding greatness of His power to us who are believing, according to the working of the power of His might,
- 20 which he worked in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly [places], which He wrought in the Christ, having raised him out of the dead, and did set [him] at His right hand in the heavenly [places],
- 21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come.
far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come:
far above all principality, and authority, and might, and lordship, and every name named, not only in this age, but also in the coming one;
- 22 He put all things in subjection under his feet, and gave him to be head over all things to the assembly, and he put all things in subjection under his feet, and gave him to be head over all things to the church, and all things He did put under his feet, and did give him -- head over all things to the assembly,
- 23 which is his body, the fullness of him who fills all in all.
which is his body, the fulness of him that filleth all in all.
which is his body, the fulness of Him who is filling the all in all,
- 1 You were made alive when you were dead through your trespasses and sins,
And you [did he make alive,] when ye were dead through your trespasses and sins,
Also you -- being dead in the trespasses and the sins,
- 2 in which you once walked according to the course of this world, according to the prince of the powers of the air, of the spirit who now works in the sons of disobedience;
wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience;
in which once ye did walk according to the age of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience,
- 3 among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.
among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:--
among whom also we all did walk once in the desires of our flesh, doing the wishes of the flesh and of the thoughts, and were by nature children of wrath -- as also the others,
- 4 But God, being rich in mercy, for his great love with which he loved us,
but God, being rich in mercy, for his great love wherewith he loved us,
and God, being rich in kindness, because of His great love with which He loved us,

- 5 even when we were dead through our trespasses, made us alive together with Christ (by grace have you been saved),
even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved),
even being dead in the trespasses, did make us to live together with the Christ, (by grace ye are having been saved,)
- 6 and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus,
and raised us up with him, and made us to sit with him in the heavenly [places], in Christ Jesus:
and did raise [us] up together, and did seat [us] together in the heavenly [places] in Christ Jesus,
- 7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus;
that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus:
that He might show, in the ages that are coming, the exceeding riches of His grace in kindness toward us in Christ Jesus,
- 8 for by grace you have been saved through faith, and that not of yourselves; it is the gift of God,
for by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God;
for by grace ye are having been saved, through faith, and this not of you -- of God the gift,
- 9 not of works, that no one would boast.
not of works, that no man should glory.
not of works, that no one may boast;
- 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.
For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.
for of Him we are workmanship, created in Christ Jesus to good works, which God did before prepare, that in them we may walk.
- 11 Therefore remember that once you, the Gentiles in the flesh, who are called "uncircumcision" by that which is called
"circumcision," (in the flesh, made by hands);
Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called
Circumcision, in the flesh, made by hands;
Wherefore, remember, that ye [were] once the nations in the flesh, who are called Uncircumcision by that called
Circumcision in the flesh made by hands,
- 12 that you were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the
covenants of the promise, having no hope and without God in the world.
that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants
of the promise, having no hope and without God in the world.
that ye were at that time apart from Christ, having been alienated from the commonwealth of Israel, and strangers to the
covenants of the promise, having no hope, and without God, in the world;
- 13 But now in Christ Jesus you who once were far off are made near in the blood of Christ.
But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.
and now, in Christ Jesus, ye being once afar off became nigh in the blood of the Christ,
- 14 For he is our peace, who made both one, and broke down the middle wall of partition,
For he is our peace, who made both one, and brake down the middle wall of partition,
for he is our peace, who did make both one, and the middle wall of the enclosure did break down,
- 15 having abolished in the flesh the hostility, the law of commandments contained in ordinances, that he might create in himself
one new man of the two, making peace;
having abolished in the flesh the enmity, [even] the law of commandments [contained] in ordinances; that he might create in
himself of the two one new man, [so] making peace;
the enmity in his flesh, the law of the commands in ordinances having done away, that the two he might create in himself into
one new man, making peace,
- 16 and might reconcile them both in one body to God through the cross, having killed the hostility thereby.
and might reconcile them both in one body unto God through the cross, having slain the enmity thereby:
and might reconcile both in one body to God through the cross, having slain the enmity in it,

- 17 He came and preached peace to you who were far off, and peace to those who were near.
and he came and preached peace to you that were far off, and peace to them that were nigh:
and having come, he did proclaim good news -- peace to you -- the far-off and the nigh,
- 18 For through him we both have our access in one Spirit to the Father.
for through him we both have our access in one Spirit unto the Father.
because through him we have the access -- we both -- in one Spirit unto the Father.
- 19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints, and of the household of God,
So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God,
Then, therefore, ye are no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God,
- 20 being built on the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone;
being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;
being built upon the foundation of the apostles and prophets, Jesus Christ himself being chief corner-[stone],
- 21 in whom the whole building, fitted together, grows into a holy temple in the Lord;
in whom each several building, fitly framed together, groweth into a holy temple in the Lord;
in whom all the building fitly framed together doth increase to an holy sanctuary in the Lord,
- 22 in whom you also are built together for a habitation of God in the Spirit.
in whom ye also are builded together for a habitation of God in the Spirit.
in whom also ye are builded together, for a habitation of God in the Spirit.
- 1 For this cause I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles,
For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,--
For this cause, I Paul, the prisoner of Christ Jesus for you the nations,
- 2 if it is so that you have heard of the administration of that grace of God which was given me toward you;
if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward;
if, indeed, ye did hear of the dispensation of the grace of God that was given to me in regard to you,
- 3 how that by revelation the mystery was made known to me, as I wrote before in few words,
how that by revelation was made known unto me the mystery, as I wrote before in few words,
that by revelation He made known to me the secret, according as I wrote before in few [words] --
- 4 whereby, when you read, you can perceive my understanding in the mystery of Christ;
whereby, when ye read, ye can perceive my understanding in the mystery of Christ;
in regard to which ye are able, reading [it], to understand my knowledge in the secret of the Christ,
- 5 which in other generations was not made known to the sons of men, as it has now been revealed to his holy apostles and prophets in the Spirit;
which in other generation was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit;
which in other generations was not made known to the sons of men, as it was now revealed to His holy apostles and prophets in the Spirit --
- 6 that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,
[to wit], that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel,
that the nations be fellow-heirs, and of the same body, and partakers of His promise in the Christ, through the good news,
- 7 whereof I was made a servant, according to the gift of that grace of God which was given me according to the working of his power.
whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power.
of which I became a ministrant, according to the gift of the grace of God that was given to me, according to the working of His power;

- 8 To me, the very least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ,
Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ;
to me -- the less than the least of all the saints -- was given this grace, among the nations to proclaim good news -- the untraceable riches of the Christ,
- 9 and to make all men see what is the administration of the mystery which for ages has been hidden in God, who created all things through Jesus Christ;
and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things;
and to cause all to see what [is] the fellowship of the secret that hath been hid from the ages in God, who the all things did create by Jesus Christ,
- 10 to the intent that now through the assembly the manifold wisdom of God might be made known to the principalities and the powers in the heavenly places,
to the intent that now unto the principalities and the powers in the heavenly [places] might be made known through the church the manifold wisdom of God,
that there might be made known now to the principalities and the authorities in the heavenly [places], through the assembly, the manifold wisdom of God,
- 11 according to the eternal purpose which he purposed in Christ Jesus, our Lord;
according to the eternal purpose which he purposed in Christ Jesus our Lord:
according to a purpose of the ages, which He made in Christ Jesus our Lord,
- 12 in whom we have boldness and access in confidence through our faith in him.
in whom we have boldness and access in confidence through our faith in him.
in whom we have the freedom and the access in confidence through the faith of him,
- 13 Therefore I ask that you may not lose heart at my troubles for you, which are your glory.
Wherefore I ask that ye may not faint at my tribulations for you, which are your glory.
wherefore, I ask [you] not to faint in my tribulations for you, which is your glory.
- 14 For this cause, I bow my knees to the Father of our Lord, Jesus Christ,
For this cause I bow my knees unto the Father,
For this cause I bow my knees unto the Father of our Lord Jesus Christ,
- 15 from whom every family in heaven and on earth is named,
from whom every family in heaven and on earth is named,
of whom the whole family in the heavens and on earth is named,
- 16 that he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man;
that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man;
that He may give to you, according to the riches of His glory, with might to be strengthened through His Spirit, in regard to the inner man,
- 17 that Christ may dwell in your hearts through faith; to the end that you, being rooted and grounded in love,
that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love,
that the Christ may dwell through the faith in your hearts, in love having been rooted and founded,
- 18 may be strengthened to comprehend with all the saints what is the breadth and length and height and depth,
may be strong to apprehend with all the saints what is the breadth and length and height and depth,
that ye may be in strength to comprehend, with all the saints, what [is] the breadth, and length, and depth, and height,
- 19 and to know Christ's love which surpasses knowledge, that you may be filled to all the fullness of God.
and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.
to know also the love of the Christ that is exceeding the knowledge, that ye may be filled -- to all the fulness of God;

- 20 Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,
Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
and to Him who is able above all things to do exceeding abundantly what we ask or think, according to the power that is working in us,
- 21 to him be the glory in the assembly and in Christ Jesus to all generations forever and ever. Amen.
unto him [be] the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.
to Him [is] the glory in the assembly in Christ Jesus, to all the generations of the age of the ages. Amen.
- 1 I therefore, the prisoner in the Lord, beg you to walk worthily of the calling with which you were called,
I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called,
Call upon you, then, do I -- the prisoner of the Lord -- to walk worthily of the calling with which ye were called,
- 2 with all lowliness and humility, with longsuffering, bearing with one another in love;
with all lowliness and meekness, with longsuffering, forbearing one another in love;
with all lowliness and meekness, with long-suffering, forbearing one another in love,
- 3 being eager to keep the unity of the Spirit in the bond of peace.
giving diligence to keep the unity of the Spirit in the bond of peace.
being diligent to keep the unity of the Spirit in the bond of the peace;
- 4 There is one body, and one Spirit, even as you also were called in one hope of your calling;
[There is] one body, and one Spirit, even as also ye were called in one hope of your calling;
one body and one Spirit, according as also ye were called in one hope of your calling;
- 5 one Lord, one faith, one baptism,
one Lord, one faith, one baptism,
one Lord, one faith, one baptism,
- 6 one God and Father of all, who is over all, and through all, and in us all.
one God and Father of all, who is over all, and through all, and in all.
one God and Father of all, who [is] over all, and through all, and in you all,
- 7 But to each one of us was the grace given according to the measure of the gift of Christ.
But unto each one of us was the grace given according to the measure of the gift of Christ.
and to each one of you was given the grace, according to the measure of the gift of Christ,
- 8 Therefore he says, "When he ascended on high, he led captivity captive, and gave gifts to men."
Wherefore he saith, When he ascended on high, he led captivity captive, And gave gifts unto men.
wherefore, he saith, `Having gone up on high he led captive captivity, and gave gifts to men,` --
- 9 Now this, "He ascended," what is it but that he also first descended into the lower parts of the earth?
(Now this, He ascended, what is it but that he also descended into the lower parts of the earth?
and that, he went up, what is it except that he also went down first to the lower parts of the earth?)
- 10 He who descended is the same also who ascended far above all the heavens, that he might fill all things.
He that descended is the same also that ascended far above all the heavens, that he might fill all things.)
he who went down is the same also who went up far above all the heavens, that He may fill all things --
- 11 He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds and teachers;
And he gave some [to be] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
and He gave some [as] apostles, and some [as] prophets, and some [as] proclaimers of good news, and some [as] shepherds
and teachers,
- 12 for the perfecting of the saints, to the work of serving, to the building up of the body of Christ;
for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:
unto the perfecting of the saints, for a work of ministrations, for a building up of the body of the Christ,

- 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the stature of the fullness of Christ;
till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ:
till we may all come to the unity of the faith and of the recognition of the Son of God, to a perfect man, to a measure of stature of the fulness of the Christ,
- 14 that we may no longer be children, tossed back and forth and carried about with every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error;
that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;
that we may no more be babes, tossed and borne about by every wind of the teaching, in the sleight of men, in craftiness, unto the artifice of leading astray,
- 15 but speaking truth in love, we may grow up in all things into him, who is the head, Christ;
but speaking truth in love, we may grow up in all things into him, who is the head, [even] Christ;
and, being true in love, we may increase to Him [in] all things, who is the head -- the Christ;
- 16 from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love.
from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in [due] measure of each several part, maketh the increase of the body unto the building up of itself in love.
from whom the whole body, being fitly joined together and united, through the supply of every joint, according to the working in the measure of each single part, the increase of the body doth make for the building up of itself in love.
- 17 This I say therefore, and testify in the Lord, that you no longer walk as the rest of the Gentiles also walk, in the vanity of their mind,
This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind,
This, then, I say, and I testify in the Lord; ye are no more to walk, as also the other nations walk, in the vanity of their mind,
- 18 being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their hearts;
being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart;
being darkened in the understanding, being alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart,
- 19 who having become callous gave themselves up to lust, to work all uncleanness with greediness.
who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.
who, having ceased to feel, themselves did give up to the lasciviousness, for the working of all uncleanness in greediness;
- 20 But you did not learn Christ that way;
But ye did not so learn Christ;
and ye did not so learn the Christ,
- 21 if indeed you heard him, and were taught in him, even as truth is in Jesus:
if so be that ye heard him, and were taught in him, even as truth is in Jesus:
if so be ye did hear him, and in him were taught, as truth is in Jesus;
- 22 that you put away, as concerning your former way of life, the old man, that grows corrupt after the lusts of deceit;
that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit;
ye are to put off concerning the former behaviour the old man, that is corrupt according to the desires of the deceit,
- 23 and that you be renewed in the spirit of your mind,
and that ye be renewed in the spirit of your mind,
and to be renewed in the spirit of your mind,
- 24 and put on the new man, that like God has been created in righteousness and holiness of truth.
and put on the new man, that after God hath been created in righteousness and holiness of truth.
and to put on the new man, which, according to God, was created in righteousness and kindness of the truth.

- 25 Therefore, putting away falsehood, speak truth each one with his neighbor. For we are members one of another.
Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.
Wherefore, putting away the lying, speak truth each with his neighbour, because we are members one of another;
- 26 "Be angry, and don't sin." Don't let the sun go down on your wrath,
Be ye angry, and sin not: let not the sun go down upon your wrath:
be angry and do not sin; let not the sun go down upon your wrath,
- 27 neither give place to the devil.
neither give place to the devil.
neither give place to the devil;
- 28 Let him who stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have something to give to him who has need.
Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.
whoso is stealing let him no more steal, but rather let him labour, working the thing that is good with the hands, that he may have to impart to him having need.
- 29 Let no corrupt speech proceed out of your mouth, but such as is good for building up as the need may be, that it may give grace to those who hear.
Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.
Let no corrupt word out of your mouth go forth, but what is good unto the needful building up, that it may give grace to the hearers;
- 30 Don't grieve the Holy Spirit of God, in whom you were sealed to the day of redemption.
And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.
and make not sorrowful the Holy Spirit of God, in which ye were sealed to a day of redemption.
- 31 Let all bitterness, wrath, anger, outcry, and slander, be put away from you, with all malice.
Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice:
Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice,
- 32 Be kind to one another, tenderhearted, forgiving each other, just as God also in Christ forgave you.
and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.
and become one to another kind, tender-hearted, forgiving one another, according as also God in Christ did forgive you.
- 1 Be therefore imitators of God, as beloved children.
Be ye therefore imitators of God, as beloved children;
Become, then, followers of God, as children beloved,
- 2 Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for a sweet-smelling fragrance.
and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.
and walk in love, as also the Christ did love us, and did give himself for us, an offering and a sacrifice to God for an odour of a sweet smell,
- 3 But sexual immorality, and all uncleanness, or covetousness, let it not even be mentioned among you, as becomes saints;
But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints;
and whoredom, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints;
- 4 nor filthiness, nor foolish talking, or jesting, which are not appropriate; but rather giving of thanks.
nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.
also filthiness, and foolish talking, or jesting, -- the things not fit -- but rather thanksgiving;

- 5 Know this for sure, that no sexually immoral person, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.
For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God.
for this ye know, that every whoremonger, or unclean, or covetous person, who is an idolater, hath no inheritance in the reign of the Christ and God.
- 6 Let no man deceive you with empty words. For because of these things, the wrath of God comes on the sons of disobedience.
Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of
Let no one deceive you with vain words, for because of these things cometh the anger of God upon the sons of the disobedience,
- 7 Don't be therefore partakers with them.
Be not ye therefore partakers with them;
become not, then, partakers with them,
- 8 For you were once darkness, but are now light in the Lord. Walk as children of light,
For ye were once darkness, but are now light in the Lord: walk as children of light
for ye were once darkness, and now light in the Lord; as children of light walk ye,
- 9 for the fruit of the Spirit is in all goodness and righteousness and truth,
(for the fruit of the light is in all goodness and righteousness and truth),
for the fruit of the Spirit [is] in all goodness, and righteousness, and truth,
- 10 proving what is well-pleasing to the Lord.
proving what is well-pleasing unto the Lord;
proving what is well-pleasing to the Lord,
- 11 Have no fellowship with the unfruitful works of darkness, but rather even reprove them.
and have no fellowship with the unfruitful works of darkness, but rather even reprove them;
and have no fellowship with the unfruitful works of the darkness and rather even convict,
- 12 For the things which are done by them in secret, it is a shame even to speak of.
for the things which are done by them in secret it is a shame even to speak of.
for the things in secret done by them it is a shame even to speak of,
- 13 But all things, when they are reproved, are revealed by the light, for everything that is revealed is light.
But all things when they are reproved are made manifest by the light: for everything that is made manifest is light.
and all the things reproved by the light are manifested, for everything that is manifested is light;
- 14 Therefore he says, "Awake, you who sleep, and arise from the dead, and Christ will shine on you."
Wherefore [he] saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.
wherefore he saith, Arouse thyself, thou who art sleeping, and arise out of the dead, and the Christ shall shine upon thee.`
- 15 Therefore watch carefully how you walk, not as unwise, but as wise;
Look therefore carefully how ye walk, not as unwise, but as wise;
See, then, how exactly ye walk, not as unwise, but as wise,
- 16 redeeming the time, because the days are evil.
redeeming the time, because the days are evil.
redeeming the time, because the days are evil;
- 17 Therefore don't be foolish, but understand what the will of the Lord is.
Wherefore be ye not foolish, but understand what the will of the Lord is.
because of this become not fools, but -- understanding what [is] the will of the Lord,
- 18 Don't be drunken with wine, in which is an abandoned life, but be filled with the Spirit,
And be not drunken with wine, wherein is riot, but be filled with the Spirit;
and be not drunk with wine, in which is dissoluteness, but be filled in the Spirit,

- 19 speaking to one another in psalms, hymns, and spiritual songs; singing, and singing praises in your heart to the Lord; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,
- 20 giving thanks always for all things in the name of our Lord, Jesus Christ, to God, even the Father; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; giving thanks always for all things, in the name of our Lord Jesus Christ, to the God and Father;
- 21 subjecting yourselves one to another in the fear of Christ.
subjecting yourselves one to another in the fear of Christ.
subjecting yourselves to one another in the fear of God.
- 22 Wives, be subject to your own husbands, as to the Lord.
Wives, [be in subjection] unto your own husbands, as unto the Lord.
The wives! to your own husbands subject yourselves, as to the Lord,
- 23 For the husband is the head of the wife, and Christ also is the head of the assembly, being himself the savior of the body. For the husband is the head of the wife, and Christ also is the head of the church, [being] himself the saviour of the body, because the husband is head of the wife, as also the Christ [is] head of the assembly, and he is saviour of the body,
- 24 But as the assembly is subject to Christ, so let the wives also be to their husbands in everything.
But as the church is subject to Christ, so [let] the wives also [be] to their husbands in everything.
but even as the assembly is subject to Christ, so also [are] the wives to their own husbands in everything.
- 25 Husbands, love your wives, even as Christ also loved the assembly, and gave himself up for it;
Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;
The husbands! love your own wives, as also the Christ did love the assembly, and did give himself for it,
- 26 that he might sanctify it, having cleansed it by the washing of water with the word,
that he might sanctify it, having cleansed it by the washing of water with the word,
that he might sanctify it, having cleansed [it] with the bathing of the water in the saying,
- 27 that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.
that he might present the church to himself a glorious [church], not having spot or wrinkle or any such thing; but that it should be holy and without blemish.
that he might present it to himself the assembly in glory, not having spot or wrinkle, or any of such things, but that it may be holy and unblemished;
- 28 Even so ought husbands also to love their own wives as their own bodies. He who loves his own wife loves himself. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: so ought the husbands to love their own wives as their own bodies: he who is loving his own wife -- himself he doth love;
- 29 For no man ever hated his own flesh; but nourishes and cherishes it, even as Christ also the assembly;
for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church;
for no one ever his own flesh did hate, but doth nourish and cherish it, as also the Lord -- the assembly,
- 30 because we are members of his body, of his flesh and bones.
because we are members of his body.
because members we are of his body, of his flesh, and of his bones;
- 31 "For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one flesh."
For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.
'for this cause shall a man leave his father and mother, and shall be joined to his wife, and they shall be -- the two -- for one flesh;'
- 32 This mystery is great, but I speak in regard of Christ and of the assembly.
This mystery is great: but I speak in regard of Christ and of the church.
this secret is great, and I speak in regard to Christ and to the assembly;

- 33 Nevertheless each of you must also love his own wife even as himself; and let the wife see that she respects her husband. Nevertheless do ye also severally love each one his own wife even as himself; and [let] the wife [see] that she fear her but ye also, every one in particular -- let each his own wife so love as himself, and the wife -- that she may reverence the husband.
- 1 Children, obey your parents in the Lord, for this is right.
Children, obey your parents in the Lord: for this is right.
The children! obey your parents in the Lord, for this is righteous;
- 2 "Honor your father and mother," which is the first commandment with a promise:
Honor thy father and mother (which is the first commandment with promise),
honour thy father and mother,
- 3 "that it may be well with you, and you may live long on the earth."
that it may be well with thee, and thou mayest live long on the earth.
which is the first command with a promise, `That it may be well with thee, and thou mayest live a long time upon the land.`
- 4 You fathers, don't provoke your children to wrath, but nurture them in the discipline and instruction of the Lord.
And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.
And the fathers! provoke not your children, but nourish them in the instruction and admonition of the Lord.
- 5 Servants, be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness of your heart, as to Christ;
Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ;
The servants! obey the masters according to the flesh with fear and trembling, in the simplicity of your heart, as to the
- 6 not in the way of service only when eyes are on you, as men-pleasers; but as servants of Christ, doing the will of God from the heart;
not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart;
not with eye-service as men-pleasers, but as servants of the Christ, doing the will of God out of soul,
- 7 with good will doing service, as to the Lord, and not to men;
with good will doing service, as unto the Lord, and not unto men:
with good-will serving, as to the Lord, and not to men,
- 8 knowing that whatever good thing each one does, he will receive the same again from the Lord, whether he is bound or free.
knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether [he be] bond or free.
having known that whatever good thing each one may do, this he shall receive from the Lord, whether servant or freeman.
- 9 You masters, do the same things to them, and give up threatening, knowing that he who is both their Master and yours is in heaven, and there is no partiality with him.
And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.
And the masters! the same things do ye unto them, letting threatening alone, having known that also your Master is in the heavens, and acceptance of persons is not with him.
- 10 Finally, be strong in the Lord, and in the strength of his might.
Finally, be strong in the Lord, and in the strength of his might.
As to the rest, my brethren, be strong in the Lord, and in the power of his might;
- 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil.
Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.
put on the whole armour of God, for your being able to stand against the wiles of the devil,

- 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual hosts of wickedness in the heavenly places.
For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual [hosts] of wickedness in the heavenly [places].
because we have not the wrestling with blood and flesh, but with the principalities, with the authorities, with the world-rulers of the darkness of this age, with the spiritual things of the evil in the heavenly places;
- 13 Therefore, put on the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand.
Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.
because of this take ye up the whole armour of God, that ye may be able to resist in the day of the evil, and all things having done -- to stand.
- 14 Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness,
Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,
Stand, therefore, having your loins girt about in truth, and having put on the breastplate of the righteousness,
- 15 and having fitted your feet with the preparation of the gospel of peace;
and having shod your feet with the preparation of the gospel of peace;
and having the feet shod in the preparation of the good-news of the peace;
- 16 above all, taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one.
withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil [one].
above all, having taken up the shield of the faith, in which ye shall be able all the fiery darts of the evil one to quench,
- 17 Take the helmet of salvation, and the sword of the Spirit, which is the word of God;
And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
and the helmet of the salvation receive, and the sword of the Spirit, which is the saying of God,
- 18 with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints:
with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,
through all prayer and supplication praying at all times in the Spirit, and in regard to this same, watching in all perseverance and supplication for all the saints --
- 19 On my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the gospel,
And on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel,
and in behalf of me, that to me may be given a word in the opening of my mouth, in freedom, to make known the secret of the good news,
- 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.
for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.
for which I am an ambassador in a chain, that in it I may speak freely -- as it behoveth me to speak.
- 21 But that you also may know my affairs, how I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make known to you all things;
But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things:
And that ye may know -- ye also -- the things concerning me -- what I do, all things make known to you shall Tychicus, the beloved brother and faithful ministrant in the Lord,
- 22 whom I have sent to you for this very purpose, that you may know our state, and that he may comfort your hearts.
whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.
whom I did send unto you for this very thing, that ye might know the things concerning us, and that he might comfort your hearts.
- 23 Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.
Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
Peace to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ!

- 24 Grace be with all those who love our Lord Jesus Christ with incorruptible love.
Grace be with all them that love our Lord Jesus Christ with [a love] incorruptible.
The grace with all those loving our Lord Jesus Christ -- undecayingly! Amen.
- 1 Paul and Timothy, servants of Christ Jesus; To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons:
Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons:
Paul and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with overseers and ministrants;
- 2 Grace to you, and peace from God, our Father, and the Lord, Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you, and peace from God our Father, and the Lord Jesus Christ.
- 3 I thank my God whenever I remember you,
I thank my God upon all my remembrance of you,
I give thanks to my God upon all the remembrance of you,
- 4 always in every request of mine on behalf of you all making my requests with joy,
always in every supplication of mine on behalf of you all making my supplication with joy,
always, in every supplication of mine for you all, with joy making the supplication,
- 5 for your fellowship in furtherance of the gospel from the first day until now;
for your fellowship in furtherance of the gospel from the first day until now;
for your contribution to the good news from the first day till now,
- 6 being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ.
being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ:
having been confident of this very thing, that He who did begin in you a good work, will perform [it] till a day of Jesus Christ,
- 7 It is even right for me to think this way on behalf of all of you, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel, you all are partakers with me of grace.
even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace.
according as it is righteous for me to think this in behalf of you all, because of my having you in the heart, both in my bonds, and [in] the defence and confirmation of the good news, all of you being fellow-partakers with me of grace.
- 8 For God is my witness, how I long after all of you in the tender mercies of Christ Jesus.
For God is my witness, how I long after you all in the tender mercies of Christ Jesus.
For God is my witness, how I long for you all in the bowels of Jesus Christ,
- 9 This I pray, that your love may abound yet more and more in knowledge and all discernment;
And this I pray, that your love may abound yet more and more in knowledge and all discernment;
and this I pray, that your love yet more and more may abound in full knowledge, and all judgment,
- 10 so that you may approve the things that are excellent; that you may be sincere and without offense to the day of Christ;
so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ;
for your proving the things that differ, that ye may be pure and offenceless -- to a day of Christ,
- 11 being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.
being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.
being filled with the fruit of righteousness, that [is] through Jesus Christ, to the glory and praise of God.
- 12 Now I desire to have you know, brothers, that the things which happened to me have turned out rather to the progress of the gospel;
Now I would have you know, brethren, that the things [which happened] unto me have fallen out rather unto the progress of the gospel;
And I wish you to know, brethren, that the things concerning me, rather to an advancement of the good news have come,

- 13 so that my bonds became revealed in Christ throughout the whole praetorian guard, and to all the rest;
so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest;
so that my bonds have become manifest in Christ in the whole praetorium, and to the other places -- all,
- 14 and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.
and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.
and the greater part of the brethren in the Lord, having confidence by my bonds, are more abundantly bold -- fearlessly to speak the word.
- 15 Some indeed preach Christ even out of envy and strife, and some also out of good will.
Some indeed preach Christ even of envy and strife; and some also of good will:
Certain, indeed, even through envy and contention, and certain also through good-will, do preach the Christ;
- 16 The former preach Christ from selfish ambition, not sincerely, thinking that they add affliction to my chains;
the one [do it] of love, knowing that I am set for the defence of the gospel;
the one, indeed, of rivalry the Christ do proclaim, not purely, supposing to add affliction to my bonds,
- 17 but the latter out of love, knowing that I am appointed for the defense of the gospel.
but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.
and the other out of love, having known that for defence of the good news I am set:
- 18 What does it matter? Only that in every way, whether in pretense or in truth, Christ is proclaimed. I rejoice in this, yes, and will rejoice.
What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.
what then? in every way, whether in pretence or in truth, Christ is proclaimed -- and in this I rejoice, yea, and shall rejoice.
- 19 For I know that this will turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ,
For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ,
For I have known that this shall fall out to me for salvation, through your supplication, and the supply of the Spirit of Christ Jesus,
- 20 according to my earnest expectation and hope, that I will in no way be put to shame, but with all boldness, as always, now also Christ will be magnified in my body, whether by life, or by death.
according to my earnest expectation and hope, that in nothing shall I be put to shame, but [that] with all boldness, as always, [so] now also Christ shall be magnified in my body, whether by life, or by death.
according to my earnest expectation and hope, that in nothing I shall be ashamed, and in all freedom, as always, also now Christ shall be magnified in my body, whether through life or through death,
- 21 For to me to live is Christ, and to die is gain.
For to me to live is Christ, and to die is gain.
for to me to live [is] Christ, and to die gain.
- 22 But if to live in the flesh, this will bring fruit from my work; then I don't make known what I will choose.
But if to live in the flesh, --[if] this shall bring fruit from my work, then what I shall choose I know not.
And if to live in the flesh [is] to me a fruit of work, then what shall I choose? I know not;
- 23 But I am in a dilemma between the two, having the desire to depart and be with Christ, for that is very far better.
But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better:
for I am pressed by the two, having the desire to depart, and to be with Christ, for it is far better,
- 24 Yet, to remain in the flesh is more needful for your sake.
yet to abide in the flesh is more needful for your sake.
and to remain in the flesh is more necessary on your account,

- 25 Having this confidence, I know that I will remain, yes, and remain with you all, for your progress and joy in the faith,
And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith;
and of this being persuaded, I have known that I shall remain and continue with you all, to your advancement and joy of the faith,
- 26 that your rejoicing may abound in Christ Jesus in me through my presence with you again.
that your glorying may abound in Christ Jesus in me through my presence with you again.
that your boasting may abound in Christ Jesus in me through my presence again to you.
- 27 Only let your manner of life be worthy of the gospel of Christ, that, whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, with one soul striving for the faith of the gospel;
Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you and be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel;
Only worthily of the good news of the Christ conduct ye yourselves, that, whether having come and seen you, whether being absent I may hear of the things concerning you, that ye stand fast in one spirit, with one soul, striving together for the faith of the good news,
- 28 and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from God.
and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God;
and not terrified in anything by those opposing, which to them indeed is a token of destruction, and to you of salvation, and that from God;
- 29 Because it has been granted to you on behalf of Christ, not only to believe in him, but also to suffer on his behalf,
because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf:
because to you it was granted, on behalf of Christ, not only to believe in him, but also on behalf of him to suffer;
- 30 having the same conflict which you saw in me, and now hear is in me.
having the same conflict which ye saw in me, and now hear to be in me.
the same conflict having, such as ye saw in me, and now hear of in me.
- 1 If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion,
If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions,
If, then, any exhortation [is] in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies,
- 2 make my joy full, that you be of the same mind, having the same love, being of one accord, of one mind;
make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind;
fulfil ye my joy, that ye may mind the same thing -- having the same love -- of one soul -- minding the one thing,
- 3 doing nothing through rivalry or through conceit, but in humility, each counting others better than himself;
[doing] nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself;
nothing in rivalry or vain-glory, but in humility of mind one another counting more excellent than yourselves --
- 4 each of you not just looking to his own things, but each of you also to the things of others.
not looking each of you to his own things, but each of you also to the things of others.
each not to your own look ye, but each also to the things of others.
- 5 Have this in your mind, which was also in Christ Jesus,
Have this mind in you, which was also in Christ Jesus:
For, let this mind be in you that [is] also in Christ Jesus,
- 6 who, existing in the form of God, didn't consider it robbery to be equal with God,
who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,
who, being in the form of God, thought [it] not robbery to be equal to God,

- 7 but emptied himself, taking the form of a servant, being made in the likeness of men.
but emptied himself, taking the form of a servant, being made in the likeness of men;
but did empty himself, the form of a servant having taken, in the likeness of men having been made,
- 8 Being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross.
and being found in fashion as a man, he humbled himself, becoming obedient [even] unto death, yea, the death of the cross.
and in fashion having been found as a man, he humbled himself, having become obedient unto death -- death even of a cross,
- 9 Therefore God also highly exalted him, and gave to him the name which is above every name;
Wherefore also God highly exalted him, and gave unto him the name which is above every name;
wherefore, also, God did highly exalt him, and gave to him a name that [is] above every name,
- 10 that at the name of Jesus every knee would bow, of those in heaven, those on earth, and those under the earth,
that in the name of Jesus every knee should bow, of [things] in heaven and [things] on earth and [things] under the earth,
that in the name of Jesus every knee may bow -- of heavenlies, and earthlies, and what are under the earth --
- 11 and that every tongue would confess that Jesus Christ is Lord, to the glory of God, the Father.
and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
and every tongue may confess that Jesus Christ [is] Lord, to the glory of God the Father.
- 12 So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling.
So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;
So that, my beloved, as ye always obey, not as in my presence only, but now much more in my absence, with fear and trembling your own salvation work out,
- 13 For it is God who works in you both to will and to work, for his good pleasure.
for it is God who worketh in you both to will and to work, for his good pleasure.
for God it is who is working in you both to will and to work for His good pleasure.
- 14 Do all things without murmurings and disputes,
Do all things without murmurings and questionings:
All things do without murmurings and reasonings,
- 15 that you may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom you are seen as lights in the world,
that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world,
that ye may become blameless and harmless, children of God, unblemished in the midst of a generation crooked and perverse, among whom ye do appear as luminaries in the world,
- 16 holding up the word of life; that I may have something to boast in the day of Christ, that I didn't run in vain nor labor in vain.
holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain.
the word of life holding forth, for rejoicing to me in regard to a day of Christ, that not in vain did I run, nor in vain did I labour;
- 17 Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all.
Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all:
but if also I am poured forth upon the sacrifice and service of your faith, I rejoice and joy with you all,
- 18 In the same way, you also rejoice, and rejoice with me.
and in the same manner do ye also joy, and rejoice with me.
because of this do ye also rejoice and joy with me.
- 19 But I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered up when I know how you are doing.
But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.
And I hope, in the Lord Jesus, Timotheus to send quickly to you, that I also may be of good spirit, having known the things concerning you,

- 20 For I have no one else like-minded, who will truly care about you.
For I have no man likeminded, who will care truly for your state.
for I have no one like-minded, who sincerely for the things concerning you will care,
- 21 For they all seek their own, not the things of Jesus Christ.
For they all seek their own, not the things of Jesus Christ.
for the whole seek their own things, not the things of the Christ Jesus,
- 22 But you know the proof of him, that, as a child serves a father, so he served with me in furtherance of the gospel.
But ye know the proof of him, that, as a child [serveth] a father, [so] he served with me in furtherance of the gospel.
and the proof of him ye know, that as a child [serveth] a father, with me he did serve in regard to the good news;
- 23 Therefore I hope to send him at once, as soon as I see how it will go with me.
Him therefore I hope to send forthwith, so soon as I shall see how it will go with me:
him, indeed, therefore, I hope to send, when I may see through the things concerning me -- immediately;
- 24 But I trust in the Lord that I myself also will come shortly.
but I trust in the Lord that I myself also shall come shortly.
and I trust in the Lord that I myself also shall quickly come.
- 25 But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your messenger and minister to my need;
But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need;
And I thought [it] necessary Epaphroditus -- my brother, and fellow-workman, and fellow-soldier, and your apostle and servant to my need -- to send unto you,
- 26 since he longed for you all, and was very troubled, because you had heard that he was sick.
since he longed after you all, and was sore troubled, because ye had heard that he was sick:
seeing he was longing after you all, and in heaviness, because ye heard that he ailed,
- 27 For indeed he was sick, nearly to death, but God had mercy on him; and not on him only, but on me also, that I might not have sorrow on sorrow.
for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.
for he also ailed nigh to death, but God did deal kindly with him, and not with him only, but also with me, that sorrow upon sorrow I might not have.
- 28 I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful.
I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
The more eagerly, therefore, I did send him, that having seen him again ye may rejoice, and I may be the less sorrowful;
- 29 Receive him therefore in the Lord with all joy, and hold such in honor,
Receive him therefore in the Lord with all joy; and hold such in honor:
receive him, therefore, in the Lord, with all joy, and hold such in honour,
- 30 because for the work of Christ he came near to death, risking his life to supply that which was lacking in your service toward me.
because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.
because on account of the work of the Christ he drew near to death, having hazarded the life that he might fill up your deficiency of service unto me.
- 1 Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not tiresome, but for you it is safe.
Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe.
As to the rest, my brethren, rejoice in the Lord; the same things to write to you to me indeed is not tiresome, and for you [is] sure;

- 2 Beware of the dogs, beware of the evil workers, beware of the false circumcision.
Beware of the dogs, beware of the evil workers, beware of the concision:
look to the dogs, look to the evil-workers, look to the concision;
- 3 For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;
for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:
for we are the circumcision, who by the Spirit are serving God, and glorying in Christ Jesus, and in flesh having no trust,
- 4 though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more:
though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more:
though I also have [cause of] trust in flesh. If any other one doth think to have trust in flesh, I more;
- 5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee;
circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee;
circumcision on the eighth day! of the race of Israel! of the tribe of Benjamin! a Hebrew of Hebrews! according to law a Pharisee!
- 6 concerning zeal, persecuting the assembly; concerning the righteousness which is in the law, found blameless.
as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.
according to zeal persecuting the assembly! according to righteousness that is in law becoming blameless!
- 7 However, what things were gain to me, these have I counted loss for Christ.
Howbeit what things were gain to me, these have I counted loss for Christ.
But what things were to me gains, these I have counted, because of the Christ, loss;
- 8 Yes most assuredly, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Christ
Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,
yes, indeed, and I count all things to be loss, because of the excellency of the knowledge of Christ Jesus my Lord, because of whom of the all things I suffered loss, and do count them to be refuse, that Christ I may gain, and be found in him,
- 9 and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith;
and be found in him, not having a righteousness of mine own, [even] that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:
not having my righteousness, which [is] of law, but that which [is] through faith of Christ -- the righteousness that is of God by the faith,
- 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death;
that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;
to know him, and the power of his rising again, and the fellowship of his sufferings, being conformed to his death,
- 11 if by any means I may attain to the resurrection from the dead.
if by any means I may attain unto the resurrection from the dead.
if anyhow I may attain to the rising again of the dead.
- 12 Not that I have already obtained, or am already made perfect; but I press on, if it is so that I may take hold of that for which also I was laid hold of by Christ Jesus.
Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.
Not that I did already obtain, or have been already perfected; but I pursue, if also I may lay hold of that for which also I was laid hold of by the Christ Jesus;

- 13 Brothers, I don't regard myself as yet having laid hold, but one thing I do. Forgetting the things which are behind, and stretching forward to the things which are before,
Brethren, I could not myself yet to have laid hold: but one thing [I do], forgetting the things which are behind, and stretching forward to the things which are before,
brethren, I do not reckon myself to have laid hold; and one thing -- the things behind indeed forgetting, and to the things before stretching forth --
- 14 I press on toward the goal to the prize of the high calling of God in Christ Jesus.
I press on toward the goal unto the prize of the high calling of God in Christ Jesus.
to the mark I pursue for the prize of the high calling of God in Christ Jesus.
- 15 Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, this God will also reveal that to you. Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you:
As many, therefore, as [are] perfect -- let us think this, and if [in] anything ye think otherwise, this also shall God reveal to
- 16 Nevertheless, to the extent that we have already attained, let us walk by the same rule. Let us be of the same mind. only, whereunto we have attained, by that same [rule] let us walk.
but to what we have come -- by the same rule walk, the same thing think;
- 17 Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example.
Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample.
become followers together of me, brethren, and observe those thus walking, according as ye have us -- a pattern;
- 18 For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of Christ,
For many walk, of whom I told you often, and now tell you even weeping, [that they are] the enemies of the cross of Christ:
for many walk of whom many times I told you -- and now also weeping tell -- the enemies of the cross of the Christ!
- 19 whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things.
whose end is perdition, whose god is the belly, and [whose] glory is in their shame, who mind earthly things.
whose end [is] destruction, whose god [is] the belly, and whose glory [is] in their shame, who the things on earth are minding.
- 20 For our citizenship is in heaven, from where we also wait for a Savior, the Lord, Jesus Christ;
For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ:
For our citizenship is in the heavens, whence also a Saviour we await -- the Lord Jesus Christ --
- 21 who will change the body of our humiliation to be conformed to the body of his glory, according to the working whereby he is able even to subject all things to himself.
who shall fashion anew the body of our humiliation, [that it may be] conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.
who shall transform the body of our humiliation to its becoming conformed to the body of his glory, according to the working of his power, even to subject to himself the all things.
- 1 Therefore, my brothers, beloved and longed for, my joy and crown, so stand firm in the Lord, my beloved.
Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.
So then, my brethren, beloved and longed for, my joy and crown, so stand ye in the Lord, beloved.
- 2 I exhort Euodia, and I exhort Syntyche, to think the same way in the Lord.
I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.
Euodia I exhort, and Syntyche I exhort, to be of the same mind in the Lord;
- 3 Yes, I beg you also, true yoke-fellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the book of life.
Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.
and I ask also thee, genuine yoke-fellow, be assisting those women who in the good news did strive along with me, with Clement also, and the others, my fellow-workers, whose names [are] in the book of life.

- 4 Rejoice in the Lord always. Again I will say, Rejoice!
Rejoice in the Lord always: again I will say, Rejoice.
Rejoice in the Lord always; again I will say, rejoice;
- 5 Let your mildness be known to all men. The Lord is at hand.
Let your forbearance be known unto all men. The Lord is at hand.
let your forbearance be known to all men; the Lord [is] near;
- 6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God.
In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
for nothing be anxious, but in everything by prayer, and by supplication, with thanksgiving, let your requests be made known unto God;
- 7 The peace of God, which passes all understanding, will guard your hearts and your thoughts in Christ Jesus.
And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.
and the peace of God, that is surpassing all understanding, shall guard your hearts and your thoughts in Christ Jesus.
- 8 Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things.
Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.
As to the rest, brethren, as many things as are true, as many as [are] grave, as many as [are] righteous, as many as [are] pure, as many as [are] lovely, as many as [are] of good report, if any worthiness, and if any praise, these things think upon;
- 9 The things which you learned, received, heard, and saw in me: do these things, and the God of peace will be with you.
The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.
the things that also ye did learn, and receive, and hear, and saw in me, those do, and the God of the peace shall be with you.
- 10 But I rejoice in the Lord greatly, that now at length you have revived your thought for me; in which you did indeed take thought, but you lacked opportunity.
But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.
And I rejoiced in the Lord greatly, that now at length ye flourished again in caring for me, for which also ye were caring, and lacked opportunity;
- 11 Not that I speak in respect to lack, for I have learned in whatever state I am, to be content in it.
Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.
not that in respect of want I say [it], for I did learn in the things in which I am -- to be content;
- 12 I know how to be humbled, and I know also how to abound. In everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in need.
I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.
I have known both to be abased, and I have known to abound; in everything and in all things I have been initiated, both to be full and to be hungry, both to abound and to be in want.
- 13 I can do all things through Christ, who strengthens me.
I can do all things in him that strengtheneth me.
For all things I have strength, in Christ's strengthening me;
- 14 However you did well that you had fellowship with my affliction.
Howbeit ye did well that ye had fellowship with my affliction.
but ye did well, having communicated with my tribulation;

- 15 You yourselves also know, you Philippians, that in the beginning of the gospel, when I departed from Macedonia, no assembly had fellowship with me in the matter of giving and receiving but you only.
And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only;
and ye have known, even ye Philippians, that in the beginning of the good news when I went forth from Macedonia, no assembly did communicate with me in regard to giving and receiving except ye only;
- 16 For even in Thessalonica you sent once and again to my need.
for even in Thessalonica ye sent once and again unto my need.
because also in Thessalonica, both once and again to my need ye sent;
- 17 Not that I seek for the gift, but I seek for the fruit that increases to your account.
Not that I seek for the gift; but I seek for the fruit that increaseth to your account.
not that I seek after the gift, but I seek after the fruit that is overflowing to your account;
- 18 But I have all things, and abound. I am filled, having received from Epaphroditus the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God.
But I have all things, and abound: I am filled, having received from Epaphroditus the things [that came] from you, and odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.
and I have all things, and abound; I am filled, having received from Epaphroditus the things from you -- an odour of a sweet smell -- a sacrifice acceptable, well-pleasing to God:
- 19 My God will supply every need of yours according to his riches in glory in Christ Jesus.
And my God shall supply every need of yours according to his riches in glory in Christ Jesus.
and my God shall supply all your need, according to His riches in glory in Christ Jesus;
- 20 Now to our God and Father be the glory forever and ever. Amen.
Now unto our God and Father [be] the glory for ever and ever. Amen.
and to God, even our Father, [is] the glory -- to the ages of the ages. Amen.
- 21 Greet every saint in Christ Jesus. The brothers who are with me greet you.
Salute every saint in Christ Jesus. The brethren that are with me salute you.
Salute ye every saint in Christ Jesus; there salute you the brethren with me;
- 22 All the saints greet you, especially those who are of Caesar's household.
All the saints salute you, especially they that are of Caesar's household.
there salute you all the saints, and specially those of Caesar's house;
- 23 The grace of the Lord Jesus Christ be with you all.
The grace of the Lord Jesus Christ be with your spirit.
the grace of our Lord Jesus Christ [is] with you all. Amen.
- 1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,
Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,
Paul, an apostle of Jesus Christ through the will of God, and Timotheus the brother,
- 2 To the saints and faithful brothers in Christ [who are] at Colossae: Grace to you and peace from God, our Father, and the Lord, Jesus Christ.
To the saints and faithful brethren in Christ [that are] at Colossae: Grace to you and peace from God our Father.
to the saints in Colossae, and to the faithful brethren in Christ: Grace to you, and peace from God our Father, and the Lord Jesus Christ!
- 3 We give thanks to God, the Father of our Lord, Jesus Christ, praying always for you,
We give thanks to God the Father of our Lord Jesus Christ, praying always for you,
We give thanks to the God and Father of our Lord Jesus Christ, always praying for you,
- 4 having heard of your faith in Christ Jesus, and of the love which you have toward all the saints,
having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints,
having heard of your faith in Christ Jesus, and of the love that [is] to all the saints,

- 5 because of the hope which is laid up for you in the heavens, whereof you heard before in the word of the truth of the gospel, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, because of the hope that is laid up for you in the heavens, which ye heard of before in the word of the truth of the good news,
- 6 which has come to you; even as it is also in all the world bearing fruit and increasing, as it does in you also, since the day you heard and knew the grace of God in truth;
which is come unto you; even as it is also in all the world bearing fruit and increasing, as [it doth] in you also, since the day ye heard and knew the grace of God in truth;
which is present to you, as also in all the world, and is bearing fruit, as also in you, from the day in which ye heard, and knew the grace of God in truth;
- 7 even as you learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf, even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf, as ye also learned from Epaphras, our beloved fellow-servant, who is for you a faithful ministrant of the Christ,
- 8 who also declared to us your love in the Spirit.
who also declared unto us your love in the Spirit.
who also did declare to us your love in the Spirit.
- 9 For this cause, we also, since the day we heard this, haven't ceased to pray and make requests for you, that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,
For this cause we also, since the day we heard [it], do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding,
Because of this, we also, from the day in which we heard, do not cease praying for you, and asking that ye may be filled with the full knowledge of His will in all wisdom and spiritual understanding,
- 10 to walk worthily of the Lord, to please him in all respects, bearing fruit in every good work, and increasing in the knowledge of God;
to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God;
to your walking worthily of the Lord to all pleasing, in every good work being fruitful, and increasing to the knowledge of God,
- 11 strengthened with all power, according to the might of his glory, to all patience and perseverance with joy;
strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy;
in all might being made mighty according to the power of His glory, to all endurance and long-suffering with joy.
- 12 giving thanks to the Father, who made us fit to be partakers of the inheritance of the saints in light;
giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light;
Giving thanks to the Father who did make us meet for the participation of the inheritance of the saints in the light,
- 13 who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love;
who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love;
who did rescue us out of the authority of the darkness, and did translate [us] into the reign of the Son of His love,
- 14 in whom we have our redemption through his blood, the forgiveness of our sins;
in whom we have our redemption, the forgiveness of our sins:
in whom we have the redemption through his blood, the forgiveness of the sins,
- 15 who is the image of the invisible God, the firstborn of all creation.
who is the image of the invisible God, the firstborn of all creation;
who is the image of the invisible God, first-born of all creation,
- 16 For in him were all things created, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and to him.
for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him;
because in him were the all things created, those in the heavens, and those upon the earth, those visible, and those invisible, whether thrones, whether lordships, whether principalities, whether authorities; all things through him, and for him, have been created,

- 17 He is before all things, and in him all things are held together.
and he is before all things, and in him all things consist.
and himself is before all, and the all things in him have consisted.
- 18 He is the head of the body, the assembly, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
And himself is the head of the body -- the assembly -- who is a beginning, a first-born out of the dead, that he might become in all [things] -- himself -- first,
- 19 For all the fullness was pleased to dwell in him;
For it was the good pleasure [of the Father] that in him should all the fulness dwell;
because in him it did please all the fulness to tabernacle,
- 20 and through him to reconcile all things to himself, having made peace through the blood of his cross. Through him, I say, whether things on the earth, or things in the heavens.
and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, [I say], whether things upon the earth, or things in the heavens.
and through him to reconcile the all things to himself -- having made peace through the blood of his cross -- through him, whether the things upon the earth, whether the things in the heavens.
- 21 You, being in past times alienated and enemies in your mind in your evil works,
And you, being in time past alienated and enemies in your mind in your evil works,
And you -- once being alienated, and enemies in the mind, in the evil works, yet now did he reconcile,
- 22 yet now he has reconciled in the body of his flesh through death, to present you holy and without blemish and blameless before him,
yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unproveable before him:
in the body of his flesh through the death, to present you holy, and unblemished, and unblameable before himself,
- 23 if it is so that you continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which you heard, which was preached in all creation under heaven; of which I, Paul, was made a servant.
if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.
if also ye remain in the faith, being founded and settled, and not moved away from the hope of the good news, which ye heard, which was preached in all the creation that [is] under the heaven, of which I became -- I Paul -- a ministrant.
- 24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body`s sake, which is the assembly;
Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body`s sake, which is the church;
I now rejoice in my sufferings for you, and do fill up the things lacking of the tribulations of the Christ in my flesh for his body, which is the assembly,
- 25 of which I was made a servant, according to the stewardship of God which was given me toward you, to fulfill the word of God, whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God, of which I -- I did become a ministrant according to the dispensation of God, that was given to me for you, to fulfil the word of God,
- 26 the mystery which has been hidden for ages and generations. But now it has been revealed to his saints,
[even] the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints,
the secret that hath been hid from the ages and from the generations, but now was manifested to his saints,

- 27 to whom God was pleased to make known what are the riches of the glory of this mystery among the Gentiles, who is Christ in you, the hope of glory;
to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:
to whom God did will to make known what [is] the riches of the glory of this secret among the nations -- which is Christ in you, the hope of the glory,
- 28 whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ;
whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ;
whom we proclaim, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus,
- 29 for which I also labor, striving according to his working, which works in me mightily.
whereunto I labor also, striving according to his working, which worketh in me mightily.
for which also I labour, striving according to his working that is working in me in power.
- 1 For I desire to have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
For I wish you to know how great a conflict I have for you and those in Laodicea, and as many as have not seen my face in the flesh,
- 2 that their hearts may be comforted, they being knit together in love, and to all riches of the full assurance of understanding, that they may know the mystery of God, both of the Father and of Christ,
that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, [even] Christ,
that their hearts may be comforted, being united in love, and to all riches of the full assurance of the understanding, to the full knowledge of the secret of the God and Father, and of the Christ,
- 3 in whom are all the treasures of wisdom and knowledge hidden.
in whom are all the treasures of wisdom and knowledge hidden.
in whom are all the treasures of the wisdom and the knowledge hid,
- 4 This I say that no one may delude you with persuasiveness of speech.
This I say, that no one may delude you with persuasiveness of speech.
and this I say, that no one may beguile you in enticing words,
- 5 For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Christ.
For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.
for if even in the flesh I am absent -- yet in the spirit I am with you, joying and beholding your order, and the stedfastness of your faith in regard to Christ;
- 6 As therefore you received Christ Jesus, the Lord, walk in him,
As therefore ye received Christ Jesus the Lord, [so] walk in him,
as, then, ye did receive Christ Jesus the Lord, in him walk ye,
- 7 rooted and built up in him, and established in your faith, even as you were taught, abounding in it in thanksgiving.
rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving.
being rooted and built up in him, and confirmed in the faith, as ye were taught -- abounding in it in thanksgiving.

- 8 Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ.
Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:
See that no one shall be carrying you away as spoil through the philosophy and vain deceit, according to the deliverance of men, according to the rudiments of the world, and not according to Christ,
- 9 For in him all the fullness of the Godhead dwells bodily,
for in him dwelleth all the fulness of the Godhead bodily,
because in him doth tabernacle all the fulness of the Godhead bodily,
- 10 and in him you are made full, who is the head of all principality and power;
and in him ye are made full, who is the head of all principality and power:
and ye are in him made full, who is the head of all principality and authority,
- 11 in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Christ;
in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;
in whom also ye were circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh in the circumcision of the Christ,
- 12 having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.
having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.
being buried with him in the baptism, in which also ye rose with [him] through the faith of the working of God, who did raise him out of the dead.
- 13 You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses;
And you, being dead through your trespasses and the uncircumcision of your flesh, you, [I say], did he make alive together with him, having forgiven us all our trespasses;
And you -- being dead in the trespasses and the uncircumcision of your flesh -- He made alive together with him, having forgiven you all the trespasses,
- 14 having blotted out the bond written in ordinances that was against us, which was contrary to us: and he has taken it out that way, nailing it to the cross;
having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out that way, nailing it to the cross;
having blotted out the handwriting in the ordinances that is against us, that was contrary to us, and he hath taken it out of the way, having nailed it to the cross;
- 15 having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.
having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it.
having stripped the principalities and the authorities, he made a shew of them openly -- having triumphed over them in it.
- 16 Let no man therefore judge you in eating, or in drinking, or with respect to a feast day or a new moon or a Sabbath day,
Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day:
Let no one, then, judge you in eating or in drinking, or in respect of a feast, or of a new moon, or of sabbaths,
- 17 which are a shadow of the things to come; but the body is Christ's.
which are a shadow of the things to come; but the body is Christ's.
which are a shadow of the coming things, and the body [is] of the Christ;

- 18 Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he has not seen, vainly puffed up by his fleshly mind,
Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind,
let no one beguile you of your prize, delighting in humble-mindedness and [in] worship of the messengers, intruding into the things he hath not seen, being vainly puffed up by the mind of his flesh,
- 19 and not holding firmly to the Head, from whom all the body, being supplied and knit together through the joints and ligaments, grows with God's growth.
and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increasing with the increase of God.
and not holding the head, from which all the body -- through the joints and bands gathering supply, and being knit together -- may increase with the increase of God.
- 20 If you died with Christ from the elements of the world, why, as though living in the world, do you subject yourselves to ordinances,
If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances,
If, then, ye did die with the Christ from the rudiments of the world, why, as living in the world, are ye subject to ordinances?
- 21 "Don't handle, nor taste, nor touch"
Handle not, nor taste, nor touch
-- thou mayest not touch, nor taste, nor handle --
- 22 (all which things are to perish with the using), after the precepts and doctrines of men?
(all which things are to perish with the using), after the precepts and doctrines of men?
which are all for destruction with the using, after the commands and teachings of men,
- 23 Which things indeed appear like wisdom in self-imposed worship, and humility, and severity to the body; but aren't of any value against the indulgence of the flesh.
Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; [but are] not of any value against the indulgence of the flesh.
which are, indeed, having a matter of wisdom in will-worship, and humble-mindedness, and neglecting of body -- not in any honour, unto a satisfying of the flesh.
- 1 If then you were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.
If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.
If, then, ye were raised with the Christ, the things above seek ye, where the Christ is, on the right hand of God seated,
- 2 Set your mind on the things that are above, not on the things that are on the earth.
Set your mind on the things that are above, not on the things that are upon the earth.
the things above mind ye, not the things upon the earth,
- 3 For you died, and your life is hidden with Christ in God.
For ye died, and your life is hid with Christ in God.
for ye did die, and your life hath been hid with the Christ in God;
- 4 When Christ, our life, is revealed, then you will also be revealed with him in glory.
When Christ, [who is] our life, shall be manifested, then shall ye also with him be manifested in glory.
when the Christ -- our life -- may be manifested, then also we with him shall be manifested in glory.
- 5 Put to death therefore your members which are on the earth: sexual immorality, uncleanness, passion, evil desire, and covetousness, which is idolatry;
Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;
Put to death, then, your members that [are] upon the earth -- whoredom, uncleanness, passion, evil desire, and the covetousness, which is idolatry --

- 6 for which things` sake the wrath of God comes on the sons of disobedience.
for which things` sake cometh the wrath of God upon the sons of disobedience:
because of which things cometh the anger of God upon the sons of the disobedience,
- 7 You also once walked in those, when you lived in these things;
wherein ye also once walked, when ye lived in these things;
in which also ye -- ye did walk once, when ye lived in them;
- 8 but now you also put them all away: anger, wrath, malice, slander, and shameful speaking out of your mouth.
but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth:
but now put off, even ye, the whole -- anger, wrath, malice, evil-speaking, filthy talking -- out of your mouth.
- 9 Don` t lie to one another, seeing that you have put off the old man with his doings,
lie not one to another; seeing that ye have put off the old man with his doings,
Lie not one to another, having put off the old man with his practices,
- 10 and have put on the new man, that is being renewed in knowledge after the image of his Creator,
and have put on the new man, that is being renewed unto knowledge after the image of him that created him:
and having put on the new, which is renewed in regard to knowledge, after the image of Him who did create him;
- 11 where there can` t be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, freeman; but Christ
is all, and in all.
where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ
is all, and in all.
where there is not Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, servant, freeman -- but the all and
in all -- Christ.
- 12 Put on therefore, as God`s elect, holy and beloved, a heart of compassion, kindness, lowliness, humility, and perseverance;
Put on therefore, as God`s elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering;
Put on, therefore, as choice ones of God, holy and beloved, bowels of mercies, kindness, humble-mindedness, meekness,
long-suffering,
- 13 bearing with one another, and forgiving each other, if any man has a complaint against any; even as the Lord forgave you, so
also do.
forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so
also do ye:
forbearing one another, and forgiving each other, if any one with any one may have a quarrel, as also the Christ did forgive
you -- so also ye;
- 14 Above all these things, walk in love, which is the bond of perfection.
and above all these things [put on] love, which is the bond of perfectness.
and above all these things, [have] love, which is a bond of the perfection,
- 15 Let the peace of Christ rule in your hearts, to which also you were called in one body. Be thankful.
And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.
and let the peace of God rule in your hearts, to which also ye were called in one body, and become thankful.
- 16 Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, and
spiritual songs, singing with grace in your hearts to God.
Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms [and] hymns [and]
spiritual songs, singing with grace in your hearts unto God.
Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing each other, in psalms, and hymns, and
spiritual songs, in grace singing in your hearts to the Lord;
- 17 Whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, the Father, through him.
And whatsoever ye do, in word or in deed, [do] all in the name of the Lord Jesus, giving thanks to God the Father through him.
and all, whatever ye may do in word or in work, [do] all things in the name of the Lord Jesus -- giving thanks to the God and
Father, through him.

- 18 Wives, be in subjection to your husbands, as is fitting in the Lord.
Wives, be in subjection to your husbands, as is fitting in the Lord.
The wives! be subject to your own husbands, as is fit in the Lord;
- 19 Husbands, love your wives, and don't be bitter against them.
Husbands, love your wives, and be not bitter against them.
the husbands! love your wives, and be not bitter with them;
- 20 Children, obey your parents in all things, for this pleases the Lord.
Children, obey your parents in all things, for this is well-pleasing in the Lord.
the children! obey the parents in all things, for this is well-pleasing to the Lord;
- 21 Fathers, don't provoke your children, so that they won't be discouraged.
Fathers, provoke not your children, that they be not discouraged.
the fathers! vex not your children, lest they be discouraged.
- 22 Servants, obey in all things those who are your masters according to the flesh, not just when they are looking, as men-pleasers, but in singleness of heart, fearing the Lord.
Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord:
The servants! obey in all things those who are masters according to the flesh, not in eye-service as men-pleasers, but in simplicity of heart, fearing God;
- 23 Whatever you do, work heartily, as for the Lord, and not for men,
whatsoever ye do, work heartily, as unto the Lord, and not unto men;
and all, whatever ye may do -- out of soul work -- as to the Lord, and not to men,
- 24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord, Christ.
knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ.
having known that from the Lord ye shall receive the recompense of the inheritance -- for the Lord Christ ye serve;
- 25 For he who does wrong will receive again for the wrong that he has done, and there is no partiality.
For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons.
and he who is doing unrighteously shall receive what he did unrighteously, and there is no acceptance of persons.
- 1 Masters, give to your servants that which is just and equal, knowing that you also have a Master in heaven.
Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.
The masters! that which is righteous and equal to the servants give ye, having known that ye also have a Master in the heavens.
- 2 Continue steadfastly in prayer, watching therein with thanksgiving;
Continue stedfastly in prayer, watching therein with thanksgiving;
In the prayer continue ye, watching in it in thanksgiving;
- 3 praying together for us also, that God may open to us a door for the word, to speak the mystery of Christ, for which I am also in bonds;
withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds;
praying at the same time also for us, that God may open to us a door for the word, to speak the secret of the Christ, because of which also I have been bound,
- 4 that I may reveal it as I ought to speak.
that I may make it manifest, as I ought to speak.
that I may manifest it, as it behoveth me to speak;
- 5 Walk in wisdom toward those who are outside, redeeming the time.
Walk in wisdom toward them that are without, redeeming the time.
in wisdom walk ye toward those without, the time forestalling;

- 6 Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.
Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.
your word always in grace -- with salt being seasoned -- to know how it behoveth you to answer each one.
- 7 All my affairs will be made known to you by Tychicus, the beloved brother, faithful servant, and fellow bondservant in the Lord.
All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord:
All the things concerning me make known to you shall Tychicus -- the beloved brother, and faithful ministrant, and fellow-servant in the Lord --
- 8 I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts,
whom I have sent you for this very purpose, that ye may know our state, and that he may comfort your hearts;
whom I did send unto you for this very thing, that he might know the things concerning you, and might comfort your hearts,
- 9 together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all things that are going on here.
together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that [are done] here.
with Onesimus the faithful and beloved brother, who is of you; all things to you shall they make known that [are] here.
- 10 Aristarchus, my fellow prisoner greets you, and Mark, the cousin of Barnabas (concerning whom you received commandments, "if he comes to you, receive him"),
Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him),
Salute you doth Aristarchus, my fellow-captive, and Marcus, the nephew of Barnabas, (concerning whom ye did receive commands -- if he may come unto you receive him,)
- 11 and Jesus who is called Justus, who are of the circumcision. These are my only fellow workers to the kingdom of God, men who have been a comfort to me.
and Jesus that is called Justus, who are of the circumcision: these only [are my] fellow-workers unto the kingdom of God, men that have been a comfort unto me.
and Jesus who is called Justus, who are of the circumcision: these only [are] fellow-workers for the reign of God who did become a comfort to me.
- 12 Epaphras, who is one of you, a servant of Christ Jesus, salutes you, always striving for you in his prayers, that you may stand perfect and complete in all the will of God.
Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God.
Salute you doth Epaphras, who [is] of you, a servant of Christ, always striving for you in the prayers, that ye may stand perfect and made full in all the will of God,
- 13 For I testify about him, that he has great zeal for you, and for those in Laodicea, and for those in Hierapolis.
For I bear him witness, that he hath much labor for you, and for them in Laodicea, and for them in Hierapolis.
for I do testify to him, that he hath much zeal for you, and those in Laodicea, and those in Hierapolis.
- 14 Luke, the beloved physician, and Demas greet you.
Luke, the beloved physician, and Demas salute you.
Salute you doth Lukas, the beloved physician, and Demas;
- 15 Greet the brothers who are in Laodicea, and Nymphas, and the assembly that is in his house.
Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house.
salute ye those in Laodicea -- brethren, and Nymphas, and the assembly in his house;
- 16 When this letter has been read among you, cause it to be read also in the assembly of the Laodiceans; and that you also read the letter from Laodicea.
And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea.
and when the epistle may be read with you, cause that also in the assembly of the Laodiceans it may be read, and the [epistle] from Laodicea that ye also may read;

- 17 Tell Archippus, "Take heed to the ministry which you have received in the Lord, that you fulfill it."
And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
and say to Archippus, `See to the ministrations that thou didst receive in the Lord, that thou mayest fulfil it.`
- 18 The salutation of me, Paul, with my own hand. Remember my bonds. Grace be with you.
The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.
The salutation by the hand of me, Paul; remember my bonds; the grace [is] with you. Amen.
- 1 Paul, Silvanus, and Timothy, To the assembly of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.
Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.
Paul, and Silvanus, and Timotheus, to the assembly of Thessalonians in God the Father, and the Lord Jesus Christ: Grace to you, and peace, from God our Father, and the Lord Jesus Christ!
- 2 We always give thanks to God for all of you, mentioning you in our prayers,
We give thanks to God always for you all, making mention [of you] in our prayers;
We give thanks to God always for you all, making mention of you in our prayers,
- 3 remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father.
remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father;
unceasingly remembering of you the work of the faith, and the labour of the love, and the endurance of the hope, of our Lord Jesus Christ, in the presence of our God and Father,
- 4 We know, brothers loved by God, that you are chosen,
knowing, brethren beloved of God, your election,
having known, brethren beloved, by God, your election,
- 5 and that our gospel came to you not in word only, but also in power, and in the Holy Spirit, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake.
how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and [in] much assurance; even as ye know what manner of men we showed ourselves toward you for your sake.
because our good news did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance, even as ye have known of what sort we became among you because of you,
- 6 You became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,
And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit;
and ye -- ye did become imitators of us, and of the Lord, having received the word in much tribulation, with joy of the Holy Spirit,
- 7 so that you became an example to all who believe in Macedonia and in Achaia.
so that ye became an ensample to all that believe in Macedonia and in Achaia.
so that ye became patterns to all those believing in Macedonia and Achaia,
- 8 For from you has sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God has gone forth; so that we need not to say anything.
For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God is gone forth; so that we need not to speak anything.
for from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith toward God did go forth, so that we have no need to say anything,
- 9 For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God,
For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God,
for they themselves concerning us do declare what entrance we had unto you, and how ye did turn unto God from the idols, to serve a living and true God,

- 10 and to wait for his Son from heaven, whom he raised from the dead -- Jesus, who delivers us from the wrath to come.
and to wait for his Son from heaven, whom he raised from the dead, [even] Jesus, who delivereth us from the wrath to come.
and to wait for His Son from the heavens, whom He did raise out of the dead -- Jesus, who is rescuing us from the anger that is coming.
- 1 For you yourselves know, brothers, our visit to you hasn't been found vain,
For yourselves, brethren, know our entering in unto you, that it hath not been found vain:
For yourselves have known, brethren, our entrance in unto you, that it did not become vain,
- 2 but having suffered before and been shamefully treated, as you know, at Philippi, we grew bold in our God to tell you the gospel of God in much conflict.
but having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict.
but having both suffered before, and having been injuriously treated (as ye have known) in Philippi, we were bold in our God to speak unto you the good news of God in much conflict,
- 3 For our exhortation is not of error, nor of uncleanness, nor in deception.
For our exhortation [is] not of error, nor of uncleanness, nor in guile:
for our exhortation [is] not out of deceit, nor out of uncleanness, nor in guile,
- 4 But even as we have been approved by God to be entrusted with the gospel, so we speak; not as pleasing men, but God, who tests our hearts.
but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts.
but as we have been approved by God to be entrusted with the good news, so we speak, not as pleasing men, but God, who is proving our hearts,
- 5 For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (God is witness),
For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness;
for at no time did we come with speech of flattery, (as ye have known,) nor in a pretext for covetousness, (God [is] witness!)
- 6 nor seeking glory from men (neither from you nor from others), when we might have claimed authority as apostles of Christ.
nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ.
nor seeking of men glory, neither from you nor from others, being able to be burdensome, as Christ's apostles.
- 7 But we were gentle in the midst of you, as when a nurse cherishes her own children.
But we were gentle in the midst of you, as when a nurse cherisheth her own children:
But we became gentle in your midst, as a nurse may cherish her own children,
- 8 Even so, affectionately longing for you, we were well pleased to impart to you, not the gospel of God only, but also our own souls, because you had become very dear to us.
even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.
so being desirous of you, we are well-pleased to impart to you not only the good news of God, but also our own souls, because beloved ye have become to us,
- 9 For you remember, brothers, our labor and travail. Working night and day, that we might not burden any of you, we preached to you the gospel of God.
For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.
for ye remember, brethren, our labour and travail, for, night and day working not to be a burden upon any of you, we did preach to you the good news of God;
- 10 You are witnesses with God, how holy, righteously, and blamelessly we behaved ourselves toward you who believe.
Ye are witnesses, and God [also], how holily and righteously and unblameably we behaved ourselves toward you that believe:
ye [are] witnesses -- God also -- how kindly and righteously, and blamelessly to you who believe we became,

- 11 As you know how we exhorted, comforted, and implored everyone of you, as a father does his own children, as ye know how we [dealt with] each one of you, as a father with his own children, exhorting you, and encouraging [you], and testifying, even as ye have known, how each one of you, as a father his own children, we are exhorting you, and comforting, and testifying,
- 12 to the end that you should walk worthily of God, who calls you into his own kingdom and glory. to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory. for your walking worthily of God, who is calling you to His own reign and glory.
- 13 For this cause we also thank God without ceasing, that, when you received from us the word of the message of God, you accepted it not as the word of men, but, as it is in truth, the word of God, which also works in you who believe. And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, [even the word] of God, ye accepted [it] not [as] the word of men, but, as it is in truth, the word of God, which also worketh in you that believe. Because of this also, we -- we do give thanks to God continually, that, having received the word of hearing from us of God, ye accepted, not the word of man, but as it is truly, the word of God, who also doth work in you who believe;
- 14 For you, brothers, became imitators of the assemblies of God which are in Judea in Christ Jesus; for you also suffered the same things from your own countrymen, even as they did from the Jews; For ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; for ye became imitators, brethren, of the assemblies of God that are in Judea in Christ Jesus, because such things ye suffered, even ye, from your own countrymen, as also they from the Jews,
- 15 who killed the Lord Jesus and the prophets, and drove us out, and didn't please God, and are contrary to all men; who both killed the Lord Jesus and the prophets, and drove out us, and pleased not God, and are contrary to all men; who did both put to death the Lord Jesus and their own prophets, and did persecute us, and God they are not pleasing, and to all men [are] contrary,
- 16 forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always. But wrath has come on them to the uttermost. forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost. forbidding us to speak to the nations that they might be saved, to fill up their sins always, but the anger did come upon them - - to the end!
- 17 But we, brothers, being bereaved of you for a short season, in presence, not in heart, tried even harder to see your face with great desire, But we, brethren, being bereaved of you for a short season, in presence not in heart, endeavored the more exceedingly to see your face with great desire: And we, brethren, having been taken from you for the space of an hour -- in presence, not in heart -- did hasten the more abundantly to see your face in much desire,
- 18 because we wanted to come to you -- indeed, I, Paul, once and again -- but Satan hindered us. because we would fain have come unto you, I Paul once and again; and Satan hindered us. wherefore we wished to come unto you, (I indeed Paul,) both once and again, and the Adversary did hinder us;
- 19 For what is our hope, or joy, or crown of rejoicing? Isn't it even you, before our Lord Jesus at his coming? For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? for what [is] our hope, or joy, or crown of rejoicing? are not even ye before our Lord Jesus Christ in his presence?
- 20 For you are our glory and our joy. For ye are our glory and our joy. for ye are our glory and joy.
- 1 Therefore, when we couldn't stand it any longer, we thought it good to be left behind at Athens alone, Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; Wherefore no longer forbearing, we thought good to be left in Athens alone,

- 2 and sent Timothy, our brother and God's servant in the gospel of Christ, to establish you, and to comfort you concerning your faith;
and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort [you] concerning your faith;
and did send Timotheus -- our brother, and a ministrant of God, and our fellow-workman in the good news of the Christ -- to establish you, and to comfort you concerning your faith,
- 3 that no one be moved by these afflictions. For you know that we are appointed to this task.
that no man be moved by these afflictions; for yourselves know that hereunto we are appointed.
that no one be moved in these tribulations, for yourselves have known that for this we are set,
- 4 For most assuredly, when we were with you, we told you beforehand that we are to suffer affliction, even as it happened, and you know.
For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye for even when we were with you, we said to you beforehand, that we are about to suffer tribulation, as also it did come to pass, and ye have known [it];
- 5 For this cause I also, when I couldn't stand it any longer, sent that I might know your faith, for fear that by any means the tempter had tempted you, and our labor would have been in vain.
For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labor should be in vain.
because of this also, I, no longer forbearing, did send to know your faith, lest he who is tempting did tempt you, and in vain might be our labour.
- 6 But when Timothy came just now to us from you, and brought us glad news of your faith and love, and that you have good memories of us always, longing to see us, even as we also long to see you;
But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also [to see] you;
And now Timotheus having come unto us from you, and having declared good news to us of your faith and love, and that ye have a good remembrance of us always, desiring much to see us, as we also [to see] you,
- 7 for this cause, brothers, we were comforted over you in all our distress and affliction through your faith.
for this cause, brethren, we were comforted over you in all our distress and affliction through your faith:
because of this we were comforted, brethren, over you, in all our tribulation and necessity, through your faith,
- 8 For now we live, if you stand fast in the Lord.
for now we live, if ye stand fast in the Lord.
because now we live, if ye may stand fast in the Lord;
- 9 For what thanksgiving can we render again to God for you, for all the joy with which we rejoice for your sakes before our God;
For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God;
for what thanks are we able to recompense to God for you, for all the joy with which we do joy because of you in the presence of our God?
- 10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?
night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?
night and day exceedingly beseeching, that we might see your face, and perfect the things lacking in your faith.
- 11 Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you;
Now may our God and Father himself, and our Lord Jesus, direct our way unto you:
And our God and Father Himself, and our Lord Jesus Christ, direct our way unto you,
- 12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also [do] toward you;
and you the Lord cause to increase and to abound in the love to one another, and to all, even as we also to you,

- 13 to the end he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.
to the end he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.
to the establishing your hearts blameless in sanctification before our God and Father, in the presence of our Lord Jesus Christ with all His saints.
- 1 Finally then, brothers, we beg and exhort you in the Lord Jesus, that, as you received from us how you ought to walk and to please God, -- that you abound more and more.
Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, --that ye abound more and more.
As to the rest, then, brethren, we request you, and call upon you in the Lord Jesus, as ye did receive from us how it behoveth you to walk and to please God, that ye may abound the more,
- 2 For you know what charge we gave you through the Lord Jesus.
For ye know what charge we gave you through the Lord Jesus.
for ye have known what commands we gave you through the Lord Jesus,
- 3 For this is the will of God: your sanctification, that you abstain from sexual immorality,
For this is the will of God, [even] your sanctification, that ye abstain from fornication;
for this is the will of God -- your sanctification; that ye abstain from the whoredom,
- 4 that each one of you know how to possess himself of his own vessel in sanctification and honor,
that each one of you know how to possess himself of his own vessel in sanctification and honor,
that each of you know his own vessel to possess in sanctification and honour,
- 5 not in the passion of lust, even as the Gentiles who don't know God;
not in the passion of lust, even as the Gentiles who know not God;
not in the affection of desire, as also the nations that were not knowing God,
- 6 that no one should take advantage of and wrong a brother or sister in this matter; because the Lord is an avenger in all these things, as also we forewarned you and testified.
that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified.
that no one go beyond and defraud in the matter his brother, because an avenger [is] the Lord of all these, as also we spake before to you and testified,
- 7 For God called us not for uncleanness, but in sanctification.
For God called us not for uncleanness, but in sanctification.
for God did not call us on uncleanness, but in sanctification;
- 8 Therefore he who rejects, doesn't reject man, but God, who has also given his Holy Spirit to you.
Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.
he, therefore, who is despising -- doth not despise man, but God, who also did give His Holy Spirit to us.
- 9 But concerning brotherly love, you have no need that one write to you. For you yourselves are taught by God to love one another,
But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another;
And concerning the brotherly love, ye have no need of [my] writing to you, for ye yourselves are God-taught to love one another,
- 10 for indeed you do it toward all the brothers who are in all Macedonia. But we exhort you, brothers, that you abound more and more;
for indeed ye do it toward all the brethren that are in all Macedonia. But we exhort you, brethren, that ye abound more and for ye do it also to all the brethren who [are] in all Macedonia; and we call upon you, brethren, to abound still more,

- 11 and that you make it your ambition to lead a quiet life, and to do your own business, and to work with your own hands, even as we charged you;
and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you;
and to study to be quiet, and to do your own business, and to work with your own hands, as we did command you,
- 12 that you may walk properly toward those who are outside, and may have need of nothing.
that ye may walk becomingly toward them that are without, and may have need of nothing.
that ye may walk becomingly unto those without, and may have lack of nothing.
- 13 But we don't want you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope.
But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope.
And I do not wish you to be ignorant, brethren, concerning those who have fallen asleep, that ye may not sorrow, as also the rest who have not hope,
- 14 For if we believe that Jesus died and rose again, even so those who have fallen asleep in Jesus will God bring with him.
For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.
for if we believe that Jesus died and rose again, so also God those asleep through Jesus he will bring with him,
- 15 For this we tell you by the word of the Lord, that we who are alive, who are left to the coming of the Lord, will in no way precede those who have fallen asleep.
For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.
for this to you we say in the word of the Lord, that we who are living -- who do remain over to the presence of the Lord -- may not precede those asleep,
- 16 For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with God's trumpet. The dead in Christ will rise first,
For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;
because the Lord himself, in a shout, in the voice of a chief-messenger, and in the trump of God, shall come down from heaven, and the dead in Christ shall rise first,
- 17 then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Lord in the air. So we will be with the Lord forever.
then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
then we who are living, who are remaining over, together with them shall be caught away in clouds to meet the Lord in air, and so always with the Lord we shall be;
- 18 Therefore comfort one another with these words.
Wherefore comfort one another with these words.
so, then, comfort ye one another in these words.
- 1 But concerning the times and the seasons, brothers, you have no need that anything be written to you.
But concerning the times and the seasons, brethren, ye have no need that aught be written unto you.
And concerning the times and the seasons, brethren, ye have no need of my writing to you,
- 2 For you yourselves know well that the day of the Lord comes like a thief in the night.
For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
for yourselves have known thoroughly that the day of the Lord as a thief in the night doth so come,
- 3 For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman; and they will in no way escape.
When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape.
for when they may say, Peace and surety, then sudden destruction doth stand by them, as the travail [doth] her who is with child, and they shall not escape;

- 4 But you, brothers, aren't in darkness, that the day should overtake you like a thief.
But ye, brethren, are not in darkness, that that day should overtake you as a thief:
and ye, brethren, are not in darkness, that the day may catch you as a thief;
- 5 You are all sons of light, and sons of the day. We don't belong to the night, nor to darkness,
for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness;
all ye are sons of light, and sons of day; we are not of night, nor of darkness,
- 6 so then let's not sleep, as the rest do, but let us watch and be sober.
so then let us not sleep, as do the rest, but let us watch and be sober.
so, then, we may not sleep as also the others, but watch and be sober,
- 7 For those who sleep, sleep in the night, and those who are drunken are drunken in the night.
For they that sleep sleep in the night: and they that are drunken are drunken in the night.
for those sleeping, by night do sleep, and those making themselves drunk, by night are drunken,
- 8 But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and, for a helmet, the hope of salvation.
But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of
and we, being of the day -- let us be sober, putting on a breastplate of faith and love, and an helmet -- a hope of salvation,
- 9 For God didn't appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ,
For God appointed us not into wrath, but unto the obtaining of salvation through our Lord Jesus Christ,
because God did not appoint us to anger, but to the acquiring of salvation through our Lord Jesus Christ,
- 10 who died for us, that, whether we wake or sleep, we should live together with him.
who died for us, that, whether we wake or sleep, we should live together with him.
who did die for us, that whether we wake -- whether we sleep -- together with him we may live;
- 11 Therefore exhort one another, and build each other up, even as you also do.
Wherefore exhort one another, and build each other up, even as also ye do.
wherefore, comfort ye one another, and build ye up, one the one, as also ye do.
- 12 But we beg you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you,
But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you;
And we ask you, brethren, to know those labouring among you, and leading you in the Lord, and admonishing you,
- 13 and to respect and honor them in love for their work's sake. Be at peace among yourselves.
and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.
and to esteem them very abundantly in love, because of their work; be at peace among yourselves;
- 14 We exhort you, brothers, admonish the disorderly, encourage the fainthearted, support the weak, be patient toward all.
And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering
toward all.
and we exhort you, brethren, admonish the disorderly, comfort the feeble-minded, support the infirm, be patient unto all;
- 15 See that no one returns evil for evil to anyone, but always follow after that which is good, towards one another, and towards all.
See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.
see no one evil for evil may render to any one, but always that which is good pursue ye, both to one another and to all;
- 16 Rejoice always.
Rejoice always;
always rejoice ye;
- 17 Pray without ceasing.
pray without ceasing;
continually pray ye;

- 18 In everything give thanks, for this is the will of God in Christ Jesus toward you.
in everything give thanks: for this is the will of God in Christ Jesus to you-ward.
in every thing give thanks, for this [is] the will of God in Christ Jesus in regard to you.
- 19 Don't quench the Spirit.
Quench not the Spirit;
The Spirit quench not;
- 20 Don't despise prophecies.
despise not prophesyings;
prophesyings despise not;
- 21 Test all things, and hold firmly that which is good.
prove all things; hold fast that which is good;
all things prove; that which is good hold fast;
- 22 Abstain from every form of evil.
abstain from every form of evil.
from all appearance of evil abstain ye;
- 23 May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.
And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.
and the God of the peace Himself sanctify you wholly, and may your whole spirit, and soul, and body, be preserved unblameably in the presence of our Lord Jesus Christ;
- 24 Faithful is he who calls you, who will also do it.
Faithful is he that calleth you, who will also do it.
stedfast is He who is calling you, who also will do [it].
- 25 Brothers, pray for us.
Brethren, pray for us.
Brethren, pray for us;
- 26 Greet all the brothers with a holy kiss.
Salute all the brethren with a holy kiss.
salute all the brethren in an holy kiss;
- 27 I solemnly charge you by the Lord that this letter be read to all the holy brothers.
I adjure you by the Lord that this epistle be read unto all the brethren.
I charge you [by] the Lord, that the letter be read to all the holy brethren;
- 28 The grace of our Lord Jesus Christ be with you. Amen.
The grace of our Lord Jesus Christ be with you.
the grace of our Lord Jesus Christ [is] with you! Amen.
- 1 Paul, Silvanus, and Timothy, To the assembly of the Thessalonians in God, our Father, and the Lord Jesus Christ:
Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ;
Paul, and Silvanus, and Timotheus, to the assembly of Thessalonians in God our Father, and the Lord Jesus Christ:
- 2 Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God the Father and the Lord Jesus Christ.
Grace to you, and peace, from God our Father, and the Lord Jesus Christ!

- 3 We are bound to always give thanks to God for you, brothers, even as it is appropriate, because your faith grows exceedingly, and the love of each and every one of you towards one another abounds;
We are bound to give thanks to God always to you, brethren, even as it is meet, for that your faith growth exceedingly, and the love of each one of you all toward one another aboundeth;
We ought to give thanks to God always for you, brethren, as it is meet, because increase greatly doth your faith, and abound doth the love of each one of you all, to one another;
- 4 so that we ourselves boast about you in the assemblies of God for your patience and faith in all your persecutions and in the afflictions which you endure.
so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure;
so that we ourselves do glory in you in the assemblies of God, for your endurance and faith in all your persecutions and tribulations that ye bear;
- 5 This is an obvious sign of the righteous judgment of God, to the end that you may be counted worthy of the kingdom of God, for which you also suffer.
[which is] a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer:
a token of the righteous judgment of God, for your being counted worthy of the reign of God, for which also ye suffer,
- 6 Since it is a righteous thing with God to repay affliction to those who afflict you,
if so be that it is righteous thing with God to recompense affliction to them that afflict you,
since [it is] a righteous thing with God to give back to those troubling you -- trouble,
- 7 and to give relief to you that are afflicted with us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire,
and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire,
and to you who are troubled -- rest with us in the revelation of the Lord Jesus from heaven, with messengers of his power,
- 8 giving vengeance to those who don't know God, and to those who don't obey the gospel of our Lord Jesus,
rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus:
in flaming fire, giving vengeance to those not knowing God, and to those not obeying the good news of our Lord Jesus Christ;
- 9 who will pay the penalty: eternal destruction from the face of the Lord and from the glory of his might,
who shall suffer punishment, [even] eternal destruction from the face of the Lord and from the glory of his might,
who shall suffer justice -- destruction age-during -- from the face of the Lord, and from the glory of his strength,
- 10 when he comes to be glorified in his saints, and to be admired among all those who have believed (because our testimony to you was believed) in that day.
when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.
when He may come to be glorified in his saints, and to be wondered at in all those believing -- because our testimony was believed among you -- in that day;
- 11 To this end we also pray always for you, that our God may count you worthy of your calling, and fulfill every desire of goodness and work of faith, with power;
To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and [every] work of faith, with power;
for which also we do pray always for you, that our God may count you worthy of the calling, and may fulfil all the good pleasure of goodness, and the work of the faith in power,
- 12 that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.
that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.
that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and Lord Jesus Christ.

- 1 Now we beg you, brothers, concerning the coming of our Lord Jesus Christ, and our gathering together to him,
Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him;
And we ask you, brethren, in regard to the presence of our Lord Jesus Christ, and of our gathering together unto him,
- 2 to the end that you won't be quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by letter as from us, saying that the day of Christ had come.
to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand;
that ye be not quickly shaken in mind, nor be troubled, neither through spirit, neither through word, neither through letters as through us, as that the day of Christ hath arrived;
- 3 Let no one deceive you in any way. For it will not be, unless the falling away comes first, and the man of sin is revealed, the son of destruction,
let no man beguile you in any wise: for [it will not be,] except the falling away come first, and the man of sin be revealed, the son of perdition,
let not any one deceive you in any manner, because -- if the falling away may not come first, and the man of sin be revealed -- the son of the destruction,
- 4 he who opposes and exalts himself against all that is called God or that is worshipped; so that he sits as God in the temple of God, setting himself up as God.
he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.
who is opposing and is raising himself up above all called God or worshipped, so that he in the sanctuary of God as God hath sat down, shewing himself off that he is God -- [the day doth not come].
- 5 Don't you remember that, when I was still with you, I told you these things?
Remember ye not, that, when I was yet with you, I told you these things?
Do ye not remember that, being yet with you, these things I said to you?
- 6 Now you know what is restraining him, to the end that he may be revealed in his own season.
And now ye know that which restraineth, to the end that he may be revealed in his own season.
and now, what is keeping down ye have known, for his being revealed in his own time,
- 7 For the mystery of lawlessness does already work. Only there is one who restrains now, until he is taken out of the way.
For the mystery of lawlessness doth already work: only [there is] one that restraineth now, until he be taken out of the way.
for the secret of the lawlessness doth already work, only he who is keeping down now [will hinder] -- till he may be out of the way,
- 8 Then will the lawless one be revealed, whom the Lord will kill with the breath of his mouth, and bring to nothing by the brightness of his coming;
And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming;
and then shall be revealed the Lawless One, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the manifestation of his presence,
- 9 even he whose coming is according to the working of Satan with all power and signs and lying wonders,
[even he], whose coming is according to the working of Satan with all power and signs and lying wonders,
[him,] whose presence is according to the working of the Adversary, in all power, and signs, and lying wonders,
- 10 and with all deception of wickedness for those who are being lost, because they didn't receive the love of the truth, that they might be saved.
and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved.
and in all deceitfulness of the unrighteousness in those perishing, because the love of the truth they did not receive for their being saved,
- 11 Because of this, God sends them a working of error, that they should believe a lie;
And for this cause God sendeth them a working of error, that they should believe a lie:
and because of this shall God send to them a working of delusion, for their believing the lie,

- 12 that they all might be judged who didn't believe the truth, but had pleasure in unrighteousness.
that they all might be judged who believed not the truth, but had pleasure in unrighteousness.
that they may be judged -- all who did not believe the truth, but were well pleased in the unrighteousness.
- 13 But we are bound to always give thanks to God for you, brothers loved by the Lord, because God chose you from the beginning for salvation in sanctification of the Spirit and belief of the truth;
But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth:
And we -- we ought to give thanks to God always for you, brethren, beloved by the Lord, that God did choose you from the beginning to salvation, in sanctification of the Spirit, and belief of the truth,
- 14 whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.
whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.
to which He did call you through our good news, to the acquiring of the glory of our Lord Jesus Christ;
- 15 So then, brothers, stand firm, and hold the traditions which you were taught by us, whether by word, or by letter.
So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.
so, then, brethren, stand ye fast, and hold the deliverances that ye were taught, whether through word, whether through our letter;
- 16 Now our Lord Jesus Christ himself, and God, our Father, who loved us and gave us eternal comfort and good hope through grace,
Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace,
and may our Lord Jesus Christ himself, and our God and Father, who did love us, and did give comfort age-during, and good hope in grace,
- 17 comfort your hearts and establish you in every good work and word.
comfort your hearts and establish them in every good work and word.
comfort your hearts, and establish you in every good word and work.
- 1 Finally, brothers, pray for us, that the word of the Lord may run and be glorified, even as also with you;
Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also [it is] with you;
As to the rest, pray ye, brethren, concerning us, that the word of the Lord may run and may be glorified, as also with you,
- 2 and that we may be delivered from unreasonable and evil men; for not all have faith.
and that we may be delivered from unreasonable and evil men; for all have not faith.
and that we may be delivered from the unreasonable and evil men, for the faith [is] not of all;
- 3 But the Lord is faithful, who will establish you, and guard you from the evil one.
But the Lord is faithful, who shall establish you, and guard you from the evil [one].
and stedfast is the Lord, who shall establish you, and shall guard [you] from the evil;
- 4 We have confidence in the Lord concerning you, that you both do and will do the things which we command.
And we have confidence in the Lord touching you, that ye both do and will do the things which we command.
and we have confidence in the Lord touching you, that the things that we command you ye both do and will do;
- 5 May the Lord direct your hearts into the love of God, and into the patience of Christ.
And the Lord direct your hearts into the love of God, and into the patience of Christ.
and the Lord direct your hearts to the love of God, and to the endurance of the Christ.
- 6 Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks in rebellion, and not after the tradition which they received from us.
Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.
And we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother disorderly walking, and not after the deliverance that ye received from us,

- 7 For you know how you ought to imitate us. For we didn't behave ourselves rebelliously among you,
For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you;
for yourselves have known how it behoveth [you] to imitate us, because we did not act disorderly among you;
- 8 neither did we eat bread for nothing from any man's hand, but in labor and travail, working night and day, that we might not
burden any of you;
neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not
burden any of you:
nor for nought did we eat bread of any one, but in labour and in travail, night and day working, not to be chargeable to any of
you;
- 9 not because we don't have the right, but to make ourselves an example to you, that you should imitate us.
not because we have not the right, but to make ourselves and ensample unto you, that ye should imitate us.
not because we have not authority, but that ourselves a pattern we might give to you, to imitate us;
- 10 For even when we were with you, we commanded you this: "If anyone will not work, neither let him eat."
For even when we were with you, this we commanded you, If any will not work, neither let him eat.
for even when we were with you, this we did command you, that if any one is not willing to work, neither let him eat,
- 11 For we hear of some who walk among you in rebellion, who don't work at all, but are busybodies.
For we hear of some that walk among you disorderly, that work not at all, but are busybodies.
for we hear of certain walking among you disorderly, nothing working, but over working,
- 12 Now those who are that way, we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their
own bread.
Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own
bread.
and such we command and exhort through our Lord Jesus Christ, that with quietness working, their own bread they may eat;
- 13 But you, brothers, don't be weary in doing well.
But ye, brethren, be not weary in well-doing.
and ye, brethren, may ye not be weary doing well,
- 14 If any man doesn't obey our word by this letter, note that man, that you have no company with him, to the end that he may be
ashamed.
And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may
be ashamed.
and if any one do not obey our word through the letter, this one note ye, and have no company with him, that he may be
ashamed,
- 15 Don't count him as an enemy, but admonish him as a brother.
And [yet] count him not as an enemy, but admonish him as a brother.
and as an enemy count [him] not, but admonish ye [him] as a brother;
- 16 Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
and may the Lord of the peace Himself give to you the peace always in every way; the Lord [is] with you all!
- 17 The greeting of me, Paul, with my own hand, which is the sign in every letter. This is how I write.
The salutation of me Paul with mine own hand, which is the token in every epistle: so I write.
The salutation by the hand of me, Paul, which is a sign in every letter; thus I write;
- 18 The grace of our Lord Jesus Christ be with you all. Amen.
The grace of our Lord Jesus Christ be with you all.
the grace of our Lord Jesus Christ [is] with you all! Amen.
- 1 Paul, an apostle of Christ Jesus according to the commandment of God, our Savior, and Christ Jesus, our hope;
Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope;
Paul, an apostle of Jesus Christ, according to a command of God our Saviour, and of the Lord Jesus Christ our hope,

- 2 to Timothy, my true child in faith: Grace, mercy, and peace, from God our Father, and Christ Jesus, our Lord.
unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
to Timotheus -- genuine child in faith: Grace, kindness, peace, from God our Father, and Christ Jesus our Lord,
- 3 As I exhorted you to stay at Ephesus, when I was going into Macedonia, that you might charge certain men not to teach a different doctrine,
As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine,
according as I did exhort thee to remain in Ephesus -- I going on to Macedonia -- that thou mightest charge certain not to teach any other thing,
- 4 neither to pay attention to myths and endless genealogies, which cause disputes, rather than God's stewardship, which is in faith --
neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; [so do I now].
nor to give heed to fables and endless genealogies, that cause questions rather than the building up of God that is in faith: --
- 5 But the end of the charge is love, out of a pure heart and a good conscience and unfeigned faith;
But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned:
And the end of the charge is love out of a pure heart, and of a good conscience, and of faith unfeigned,
- 6 from which things some, having missed the mark, have turned aside to vain talking;
from which things some having swerved have turned aside unto vain talking;
from which certain, having swerved, did turn aside to vain discourse,
- 7 desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm.
desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.
willing to be teachers of law, not understanding either the things they say, nor concerning what they asseverate,
- 8 But we know that the law is good, if a man uses it lawfully,
But we know that the law is good, if a man use it lawfully,
and we have known that the law [is] good, if any one may use it lawfully;
- 9 as knowing this, that law is not made for a righteous man, but for the lawless and insubordinate, for the ungodly and sinners,
for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
having known this, that for a righteous man law is not set, but for lawless and insubordinate persons, ungodly and sinners, impious and profane, parricides and matricides, men-slayers,
- 10 for the sexually immoral, for homosexuals, for slave-traders, for liars, for perjurers, and for any other thing contrary to the sound doctrine;
for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine;
whoremongers, sodomites, men-stealers, liars, perjured persons, and if there be any other thing that to sound doctrine is adverse,
- 11 according to the gospel of the glory of the blessed God, which was committed to my trust.
according to the gospel of the glory of the blessed God, which was committed to my trust.
according to the good news of the glory of the blessed God, with which I was entrusted.
- 12 And I thank him who enabled me, Christ Jesus, our Lord, because he counted me faithful, appointing me to service;
I thank him that enabled me, [even] Christ Jesus our Lord, for that he counted me faithful, appointing me to [his] service;
And I give thanks to him who enabled me -- Christ Jesus our Lord -- that he did reckon me stedfast, having put [me] to the ministration,

- 13 although I was before a blasphemer, a persecutor, and insolent. However, I obtained mercy, because I did it ignorantly in unbelief.
 though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;
 who before was speaking evil, and persecuting, and insulting, but I found kindness, because, being ignorant, I did [it] in unbelief,
- 14 The grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.
 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.
 and exceedingly abound did the grace of our Lord, with faith and love that [is] in Christ Jesus:
- 15 The saying is faithful, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: steadfast [is] the word, and of all acceptation worthy, that Christ Jesus came to the world to save sinners -- first of whom I am;
- 16 However, for this cause I obtained mercy, that in me as chief, Jesus Christ might display all his patience, for an example of those who were going to believe in him to eternal life.
 howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life.
 but because of this I found kindness, that in me first Jesus Christ might shew forth all long-suffering, for a pattern of those about to believe on him to life age-during:
- 17 Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.
 Now unto the King eternal, immortal, invisible, the only God, [be] honor and glory forever and ever. Amen.
 and to the King of the ages, the incorruptible, invisible, only wise God, [is] honour and glory -- to the ages of the ages! Amen.
- 18 This charge I commit to you, my child Timothy, according to the prophecies which led the way to you, that by them you may wage the good warfare;
 This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare;
 This charge I commit to thee, child Timotheus, according to the prophecies that went before upon thee, that thou mayest war in them the good warfare,
- 19 holding faith and a good conscience; which some having thrust away made a shipwreck concerning the faith;
 holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith:
 having faith and a good conscience, which certain having thrust away, concerning the faith did make shipwreck,
- 20 of whom is Hymenaeus and Alexander; whom I delivered to Satan, that they might be taught not to blaspheme.
 of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.
 of whom are Hymenaeus and Alexander, whom I did deliver to the Adversary, that they might be instructed not to speak evil.
- 1 I exhort therefore, first of all, that petitions, prayers, intercessions, and givings of thanks, be made for all men:
 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men;
 I exhort, then, first of all, there be made supplications, prayers, intercessions, thanksgivings, for all men:
- 2 for kings and all who are in high places; that we may lead a tranquil and quiet life in all godliness and reverence.
 for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.
 for kings, and all who are in authority, that a quiet and peaceable life we may lead in all piety and gravity,
- 3 For this is good and acceptable in the sight of God, our Savior;
 This is good and acceptable in the sight of God our Saviour;
 for this [is] right and acceptable before God our Saviour,
- 4 who desires to have all men to be saved, and come to full knowledge of the truth.
 who would have all men to be saved, and come to the knowledge of the truth.
 who doth will all men to be saved, and to come to the full knowledge of the truth;
- 5 For there is one God, and one mediator between God and men, the man Christ Jesus,
 For there is one God, one mediator also between God and men, [himself] man, Christ Jesus,
 for one [is] God, one also [is] mediator of God and of men, the man Christ Jesus,

- 6 who gave himself as a ransom for all; the testimony in its own times;
 who gave himself a ransom for all; the testimony [to be borne] in its own times;
 who did give himself a ransom for all -- the testimony in its own times --
- 7 to which I was appointed a preacher and an apostle (I am telling the truth in Christ, not lying), a teacher of the Gentiles in faith and truth.
 whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.
 in regard to which I was set a preacher and apostle -- truth I say in Christ, I do not lie -- a teacher of nations, in faith and truth.
- 8 I desire therefore that the men in every place pray, lifting up holy hands, without wrath and doubting.
 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.
 I wish, therefore, that men pray in every place, lifting up kind hands, apart from anger and reasoning;
- 9 In the same way, that women also adorn themselves in decent clothing, with modesty and propriety; not just with braided hair, and gold or pearls or costly clothing;
 In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment;
 in like manner also the women, in becoming apparel, with modesty and sobriety to adorn themselves, not in braided hair, or gold, or pearls, or garments of great price,
- 10 but (which becomes women professing godliness) through good works.
 but (which becometh women professing godliness) through good works.
 but -- which becometh women professing godly piety -- through good works.
- 11 Let a woman learn in quietness with all subjection.
 Let a woman learn in quietness with all subjection.
 Let a woman in quietness learn in all subjection,
- 12 But I don't permit a woman to teach, nor to exercise authority over a man, but to be in quietness.
 But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.
 and a woman I do not suffer to teach, nor to rule a husband, but to be in quietness,
- 13 For Adam was first formed, then Eve.
 For Adam was first formed, then Eve;
 for Adam was first formed, then Eve,
- 14 Adam wasn't deceived, but the woman, being deceived, has fallen into disobedience;
 and Adam was not beguiled, but the woman being beguiled hath fallen into transgression:
 and Adam was not deceived, but the woman, having been deceived, into transgression came,
- 15 but she will be saved through her child-bearing, if they continue in faith, love, and sanctification with sobriety.
 but she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety.
 and she shall be saved through the child-bearing, if they remain in faith, and love, and sanctification, with sobriety.
- 1 This is a faithful saying: if a man seeks the office of an overseer, he desires a good work.
 Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.
 Stedfast [is] the word: If any one the oversight doth long for, a right work he desireth;
- 2 The overseer therefore must be without reproach, the husband of one wife, temperate, sensible, modest, hospitable, good at teaching;
 The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;
 it behoveth, therefore, the overseer to be blameless, of one wife a husband, vigilant, sober, decent, a friend of strangers, apt to teach,
- 3 not a drinker, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;
 no brawler, no striker; but gentle, not contentious, no lover of money;
 not given to wine, not a striker, not given to filthy lucre, but gentle, not contentious, not a lover of money,

- 4 one who rules his own house well, having children in subjection with all reverence;
one that ruleth well his own house, having [his] children in subjection with all gravity;
his own house leading well, having children in subjection with all gravity,
- 5 (but if a man doesn't know how to rule his own house, how will he take care of the assembly of God?)
(but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)
(and if any one his own house [how] to lead hath not known, how an assembly of God shall he take care of?)
- 6 not a novice, to avoid being puffed up and falling into the condemnation of the devil.
not a novice, lest being puffed up he fall into the condemnation of the devil.
not a new convert, lest having been puffed up he may fall to a judgment of the devil;
- 7 Moreover he must have good testimony from those who are outside, to avoid falling into reproach and the snare of the devil.
Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.
and it behoveth him also to have a good testimony from those without, that he may not fall into reproach and a snare of the devil.
- 8 Deacons, in the same way, must be reverent, not double-tongued, not addicted to much wine, not greedy for money;
Deacons in like manner [must be] grave, not double-tongued, not given to much wine, not greedy of filthy lucre;
Ministrants -- in like manner grave, not double-tongued, not given to much wine, not given to filthy lucre,
- 9 holding the mystery of the faith in a pure conscience.
holding the mystery of the faith in a pure conscience.
having the secret of the faith in a pure conscience,
- 10 Let them also first be tested; then let them serve as deacons, if they are blameless.
And let these also first be proved; then let them serve as deacons, if they be blameless.
and let these also first be proved, then let them minister, being unblameable.
- 11 Their wives in the same way must be reverent, not slanderers, temperate, faithful in all things.
Women in like manner [must be] grave, not slanderers, temperate, faithful in all things.
Women -- in like manner grave, not false accusers, vigilant, faithful in all things.
- 12 Let deacons be husbands of one wife, ruling their children and their own houses well.
Let deacons be husbands of one wife, ruling [their] children and their own houses well.
Ministrants -- let them be of one wife husbands; the children leading well, and their own houses,
- 13 For those who have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
for those who did minister well a good step to themselves do acquire, and much boldness in faith that [is] in Christ Jesus.
- 14 These things I write to you, hoping to come to you shortly;
These things write I unto thee, hoping to come unto thee shortly;
These things I write to thee, hoping to come unto thee soon,
- 15 but if I wait long, that you may know how men ought to behave themselves in the house of God, which is the assembly of the living God, the pillar and ground of the truth.
but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.
and if I delay, that thou mayest know how it behoveth [thee] to conduct thyself in the house of God, which is an assembly of the living God -- a pillar and foundation of the truth,
- 16 Without controversy, the mystery of godliness is great: God was revealed in the flesh, Justified in the spirit, Seen by angels,
Preached among the nations, Believed on in the world, And received up in glory.
And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels,
Preached among the nations, Believed on in the world, Received up in glory.
and, confessedly, great is the secret of piety -- God was manifested in flesh, declared righteous in spirit, seen by messengers, preached among nations, believed on in the world, taken up in glory!

- 1 But the Spirit says expressly that in later times some will fall away from the faith, paying attention to seducing spirits and doctrines of demons,
But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons,
And the Spirit expressly speaketh, that in latter times shall certain fall away from the faith, giving heed to seducing spirits and teachings of demons,
- 2 through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron;
through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron;
in hypocrisy speaking lies, being seared in their own conscience,
- 3 forbidding marriage and commanding to abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth.
forbidding to marry, [and commanding] to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth.
forbidding to marry -- to abstain from meats that God created to be received with thanksgiving by those believing and acknowledging the truth,
- 4 For every creature of God is good, and nothing is to be rejected, if it is received with thanksgiving.
For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving:
because every creature of God [is] good, and nothing [is] to be rejected, with thanksgiving being received,
- 5 For it is sanctified through the word of God and prayer.
for it is sanctified through the word of God and prayer.
for it is sanctified through the word of God and intercession.
- 6 If you instruct the brothers of these things, you will be a good servant of Christ Jesus, nourished in the words of the faith, and of the good doctrine which you have followed.
If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed [until now]:
These things placing before the brethren, thou shalt be a good ministrant of Jesus Christ, being nourished by the words of the faith, and of the good teaching, which thou didst follow after,
- 7 But refuse profane and old wives' fables. Exercise yourself toward godliness.
but refuse profane and old wives' fables. And exercise thyself unto godliness:
and the profane and old women's fables reject thou, and exercise thyself unto piety,
- 8 For bodily exercise has some value, but godliness has value for all things, having the promise of the life which is now, and of that which is to come.
for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.
for the bodily exercise is unto little profit, and the piety is to all things profitable, a promise having of the life that now is, and of that which is coming;
- 9 This saying is faithful and worthy of all acceptance.
Faithful is the saying, and worthy of all acceptation.
stedfast [is] the word, and of all acceptation worthy;
- 10 For to this end we both labor and suffer reproach, because we have set our trust in the living God, who is the Savior of all men, especially of those who believe.
For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.
for for this we both labour and are reproached, because we hope on the living God, who is Saviour of all men -- especially of those believing.
- 11 Command and teach these things.
These things command and teach.
Charge these things, and teach;

- 12 Let no man despise your youth; but be an example to those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity.
Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.
- let no one despise thy youth, but a pattern become thou of those believing in word, in behaviour, in love, in spirit, in faith, in purity;
- 13 Until I come, pay attention to reading, to exhortation, and to teaching.
Till I come, give heed to reading, to exhortation, to teaching.
till I come, give heed to the reading, to the exhortation, to the teaching;
- 14 Don't neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the elders.
Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
be not careless of the gift in thee, that was given thee through prophecy, with laying on of the hands of the eldership;
- 15 Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all.
Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.
of these things be careful; in these things be, that thy advancement may be manifest in all things;
- 16 Pay attention to yourself, and to your teaching. Continue in these things, for in doing this you will save both yourself and those who hear you.
Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.
take heed to thyself, and to the teaching; remain in them, for this thing doing, both thyself thou shalt save, and those hearing thee.
- 1 Don't rebuke an older man, but exhort him as a father; the younger men as brothers;
Rebuke not an elder, but exhort him as a father; the younger men as brethren:
An aged person thou mayest not rebuke, but be entreating as a father; younger persons as brethren;
- 2 the elder women as mothers; the younger as sisters, in all purity.
the elder women as mothers; the younger as sisters, in all purity.
aged women as mothers, younger ones as sisters -- in all purity;
- 3 Honor widows who are widows indeed.
Honor widows that are widows indeed.
honour widows who are really widows;
- 4 But if any widow has children or grandchildren, let them learn first to show piety towards their own family, and to repay their parents, for this is acceptable in the sight of God.
But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God.
and if any widow have children or grandchildren, let them learn first to their own house to show piety, and to give back a recompense to the parents, for this is right and acceptable before God.
- 5 Now she who is a widow indeed, and desolate, has her hope set on God, and continues in petitions and prayers night and day.
Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day.
And she who is really a widow and desolate, hath hoped upon God, and doth remain in the supplications and in the prayers night and day,
- 6 But she who gives herself to pleasure is dead while she lives.
But she that giveth herself to pleasure is dead while she liveth.
and she who is given to luxury, living -- hath died;
- 7 Also command these things, that they may be without reproach.
These things also command, that they may be without reproach.
and these things charge, that they may be blameless;

- 8 But if anyone doesn't provide for his own, and specially his own household, he has denied the faith, and is worse than an unbeliever.
But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. and if any one for his own -- and especially for those of the household -- doth not provide, the faith he hath denied, and than an unbeliever he is worse.
- 9 Let none be enrolled as a widow under sixty years old, having been the wife of one man,
Let none be enrolled as a widow under threescore years old, [having been] the wife of one man,
A widow -- let her not be enrolled under sixty years of age, having been a wife of one husband,
- 10 well reported of for good works; if she has brought up children, if she has used hospitality to strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.
well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.
in good works being testified to: if she brought up children, if she entertained strangers, if saints' feet she washed, if those in tribulation she relieved, if every good work she followed after;
- 11 But refuse younger widows, for when they have grown wanton against Christ, they desire to marry;
But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry;
and younger widows be refusing, for when they may revel against the Christ, they wish to marry,
- 12 having condemnation, because they have rejected their first pledge.
having condemnation, because they have rejected their first pledge.
having judgment, because the first faith they did cast away,
- 13 Besides, they also learn to be idle, going about from house to house. Not only idle, but also gossips and busybodies, saying things which they ought not.
And withal they learn also [to be] idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
and at the same time also, they learn [to be] idle, going about the houses; and not only idle, but also tattlers and busybodies, speaking the things they ought not;
- 14 I desire therefore that the younger widows marry, bear children, rule the household, and give no occasion to the adversary for reviling.
I desire therefore that the younger [widows] marry, bear children, rule the household, give no occasion to the adversary for reviling:
I wish, therefore, younger ones to marry, to bear children, to be mistress of the house, to give no occasion to the opposer to reviling;
- 15 For already some have turned aside after Satan.
for already some are turned aside after Satan.
for already certain did turn aside after the Adversary.
- 16 If any man or woman who believes has widows, let them relieve them, and don't let the assembly be burdened; that it might relieve those who are widows indeed.
If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.
If any believing man or believing woman have widows, let them relieve them, and let not the assembly be burdened, that those really widows it may relieve.
- 17 Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and in teaching.
Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching.
The well-leading elders of double honour let them be counted worthy, especially those labouring in word and teaching,
- 18 For the scripture says, "You shall not muzzle the ox when he treads out the grain." And, "The laborer is worthy of his wages."
For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire.
for the Writing saith, `An ox treading out thou shalt not muzzle,` and `Worthy [is] the workman of his reward.`

- 19 Don't receive an accusation against an elder, except at the word of two or three witnesses.
Against an elder receive not an accusation, except at [the mouth of] two or three witnesses.
Against an elder an accusation receive not, except upon two or three witnesses.
- 20 Those who sin, reprove in the sight of all, that the rest also may be in fear.
Them that sin reprove in the sight of all, that the rest also may be in fear.
Those sinning, reprove before all, that the others also may have fear;
- 21 I charge you in the sight of God, and Christ Jesus, and the elect angels, that you observe these things without prejudice, doing nothing by partiality.
I charge [thee] in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.
I testify fully, before God and the Lord Jesus Christ, and the choice messengers, that these things thou mayest keep, without forejudging, doing nothing by partiality.
- 22 Lay hands hastily on no one, neither be a participant in other men's sins. Keep yourself pure.
Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure.
Be laying hands quickly on no one, nor be having fellowship with sins of others; be keeping thyself pure;
- 23 Be no longer a drinker of water only, but use a little wine for your stomach's sake and your frequent infirmities.
Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities.
no longer be drinking water, but a little wine be using, because of thy stomach and of thine often infirmities;
- 24 Some men's sins are evident, going before to judgment, and some men also they follow after.
Some men's sins are evident, going before unto judgment; and some men also they follow after.
of certain men the sins are manifest beforehand, leading before to judgment, and certain also they follow after;
- 25 In the same way also there are good works that are obvious, and those that are otherwise can't be hidden.
In like manner also there are good works that are evident; and such as are otherwise cannot be hid.
in like manner also the right works are manifest beforehand, and those that are otherwise are not able to be hid.
- 1 Let as many as are bondservants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine not be blasphemed.
Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed.
As many as are servants under a yoke, their own masters worthy of all honour let them reckon, that the name of God and the teaching may not be evil spoken of;
- 2 Those who have believing masters, let them not despise them, because they are brothers, but rather let them serve them, because those who partake of the benefit are believing and beloved. Teach and exhort these things.
And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.
and those having believing masters, let them not slight [them], because they are brethren, but rather let them serve, because they are steadfast and beloved, who of the benefit are partaking. These things be teaching and exhorting;
- 3 If anyone teaches a different doctrine, and doesn't consent to sound words, the words of our Lord, Jesus Christ, and to the doctrine which is according to godliness;
If any man teacheth a different doctrine, and consenteth not to sound words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;
if any one be teaching otherwise, and do not consent to sound words -- those of our Lord Jesus Christ -- and to the teaching according to piety,
- 4 he is conceited, knowing nothing, but obsessed with arguments, disputes, and word battles, from which come envy, strife, reviling, evil suspicions,
he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,
he is proud, knowing nothing, but doting about questions and word-striving, out of which doth come envy, strife, evil-speakings, evil-surmisings,

- 5 constant friction of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. Withdraw yourself from such.
wringlings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.
wringlings of men wholly corrupted in mind, and destitute of the truth, supposing the piety to be gain; depart from such;
- 6 But godliness with contentment is great gain.
But godliness with contentment is great gain:
but it is great gain -- the piety with contentment;
- 7 For we brought nothing into the world, and we certainly can't carry anything out.
for we brought nothing into the world, for neither can we carry anything out;
for nothing did we bring into the world -- [it is] manifest that we are able to carry nothing out;
- 8 But having food and clothing, we will be content with that.
but having food and covering we shall be therewith content.
but having food and raiment -- with these we shall suffice ourselves;
- 9 But those who are determined to be rich fall into a temptation and a snare and many foolish and harmful lusts, such as drown men in ruin and destruction.
But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.
and those wishing to be rich, do fall into temptation and a snare, and many desires, foolish and hurtful, that sink men into ruin and destruction,
- 10 For the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed, and have pierced themselves through with many sorrows.
For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.
for a root of all the evils is the love of money, which certain longing for did go astray from the faith, and themselves did pierce through with many sorrows;
- 11 But you, man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and gentleness.
But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
and thou, O man of God, these things flee, and pursue righteousness, piety, faith, love, endurance, meekness;
- 12 Fight the good fight of the faith. Lay hold of the eternal life, whereunto you were called, and confessed the good confession in the sight of many witnesses.
Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.
be striving the good strife of the faith, be laying hold on the life age-during, to which also thou wast called, and didst profess the right profession before many witnesses.
- 13 I charge you in the sight of God, who gives life to all things, and of Christ Jesus, who before Pontius Pilate testified the good confession,
I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession;
I charge thee, before God, who is making all things alive, and of Christ Jesus, who did testify before Pontius Pilate the right profession,
- 14 that you keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ;
that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:
that thou keep the command unspotted, unblameable, till the manifestation of our Lord Jesus Christ,
- 15 which in its own times he will show, who is the blessed and only Ruler, the King of kings, and Lord of lords;
which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;
which in His own times He shall shew -- the blessed and only potentate, the King of the kings and Lord of the lords,

- 16 who alone has immortality, dwelling in unapproachable light; whom no man has seen, nor can see: to whom be honor and eternal power. Amen.
 who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom [be] honor and power eternal. Amen.
 who only is having immortality, dwelling in light unapproachable, whom no one of men did see, nor is able to see, to whom [is] honour and might age-during! Amen.
- 17 Charge those who are rich in this present world, that they not be haughty, nor have their hope set on the uncertainty of riches, but on the living God, who richly provides us with everything to enjoy;
 Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy;
 Those rich in the present age charge thou not to be high-minded, nor to hope in the uncertainty of riches, but in the living God, who is giving to us all things richly for enjoyment; --
- 18 that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;
 that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;
 to do good, to be rich in good works, to be ready to impart, willing to communicate,
- 19 laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.
 laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is [life] indeed.
 treasuring up to themselves a right foundation for the time to come, that they may lay hold on the life age-during.
- 20 Timothy, guard that which is committed to you, turning away from the empty chatter and oppositions of the knowledge which is falsely so called;
 O Timothy, guard that which is committed unto [thee], turning away from the profane babblings and oppositions of the knowledge which is falsely so called;
 O Timotheus, the thing entrusted guard thou, avoiding the profane vain-words and opposition of the falsely-named
- 21 which some professing have erred concerning the faith. Grace be with you. Amen.
 which some professing have erred concerning the faith. Grace be with you.
 which certain professing -- concerning the faith did swerve; the grace [is] with you. Amen.
- 1 Paul, an apostle of Jesus Christ through the will of God, according to the promise of the life which is in Christ Jesus,
 Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus,
 Paul, an apostle of Jesus Christ, through the will of God, according to a promise of life that [is] in Christ Jesus,
- 2 to Timothy, my beloved child: Grace, mercy, and peace, from God, the Father, and Christ Jesus, our Lord.
 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
 to Timotheus, beloved child: Grace, kindness, peace, from God the Father, and Christ Jesus our Lord!
- 3 I thank God, whom I serve as my forefathers did, with a pure conscience. How unceasing is my memory of you in my petitions, night and day
 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day
 I am thankful to God, whom I serve from progenitors in a pure conscience, that unceasingly I have remembrance concerning thee in my supplications night and day,
- 4 longing to see you, remembering your tears, that I may be filled with joy;
 longing to see thee, remembering thy tears, that I may be filled with joy;
 desiring greatly to see thee, being mindful of thy tears, that with joy I may be filled,
- 5 having been reminded of the unfeigned faith that is in you; which lived first in your grandmother Lois, and your mother Eunice, and, I am persuaded, in you also.
 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.
 taking remembrance of the unfeigned faith that is in thee, that dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that also in thee.

- 6 For this cause, I remind you that you should stir up the gift of God which is in you through the laying on of my hands.
For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.
For which cause I remind thee to stir up the gift of God that is in thee through the putting on of my hands,
- 7 For God didn't give us a spirit of fear, but of power and love and discipline.
For God gave us not a spirit of fearfulness; but of power and love and discipline.
for God did not give us a spirit of fear, but of power, and of love, and of a sound mind;
- 8 Don't be ashamed therefore of the testimony of our Lord, nor of me, his prisoner; but suffer hardship with the gospel according to the power of God,
Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God;
therefore thou mayest not be ashamed of the testimony of our Lord, nor of me his prisoner, but do thou suffer evil along with the good news according to the power of God,
- 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal,
who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal,
who did save us, and did call with an holy calling, not according to our works, but according to His own purpose and grace, that was given to us in Christ Jesus, before the times of the ages,
- 10 but has now been revealed by the appearing of our Savior, Christ Jesus, who abolished death, and brought life and immortality to light through the gospel.
but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel,
and was made manifest now through the manifestation of our Saviour Jesus Christ, who indeed did abolish death, and did enlighten life and immortality through the good news,
- 11 For this, I was appointed as a preacher, an apostle, and a teacher of the Gentiles.
whereunto I was appointed a preacher, and an apostle, and a teacher.
to which I was placed a preacher and an apostle, and a teacher of nations,
- 12 For this cause I suffer also these things. Yet I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day.
For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.
for which cause also these things I suffer, but I am not ashamed, for I have known in whom I have believed, and have been persuaded that he is able that which I have committed to him to guard -- to that day.
- 13 Hold the pattern of sound words which you have heard from me, in faith and love which is in Christ Jesus.
Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus.
The pattern hold thou of sound words, which from me thou didst hear, in faith and love that [is] in Christ Jesus;
- 14 That good thing which was committed to you, guard through the Holy Spirit which dwells in us.
That good thing which was committed unto [thee] guard through the Holy Spirit which dwelleth in us.
the good thing committed guard thou through the Holy Spirit that is dwelling in us;
- 15 This you know, that all who are in Asia turned away from me; of whom are Phygelus and Hermogenes.
This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes.
thou hast known this, that they did turn from me -- all those in Asia, of whom are Phygellus and Hermogenes;
- 16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain,
The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain;
may the Lord give kindness to the house of Onesiphorus, because many times he did refresh me, and of my chain was not ashamed,
- 17 but when he was in Rome, he sought me diligently, and found me
but, when he was in Rome, he sought me diligently, and found me
but being in Rome, very diligently he sought me, and found;

- 18 (the Lord grant to him to find the Lord's mercy in that day); and in how many things he served at Ephesus, you know very well.
(the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.
may the Lord give to him to find kindness from the Lord in that day; and how many things in Ephesus he did minister thou dost very well know.
- 1 You therefore, my child, be strengthened in the grace that is in Christ Jesus.
Thou therefore, my child, be strengthened in the grace that is in Christ Jesus.
Thou, therefore, my child, be strong in the grace that [is] in Christ Jesus,
- 2 The things which you have heard from me among many witnesses, commit the same to faithful men, who will be able to teach others also.
And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
and the things that thou didst hear from me through many witnesses, these things be committing to stedfast men, who shall be sufficient also others to teach;
- 3 You therefore must endure hardship, as a good soldier of Christ Jesus.
Suffer hardship with [me], as a good soldier of Christ Jesus.
thou, therefore, suffer evil as a good soldier of Jesus Christ;
- 4 No soldier on service entangles himself in the affairs of life, that he may please him who enrolled him as a soldier.
No soldier on service entangleth himself in the affairs of [this] life; that he may please him who enrolled him as a soldier.
no one serving as a soldier did entangle himself with the affairs of life, that him who did enlist him he may please;
- 5 If also a man competes in the games, he is not crowned, unless he has competed by the rules.
And if also a man contend in the games, he is not crowned, except he have contended lawfully.
and if also any one may strive, he is not crowned, except he may strive lawfully;
- 6 The farmers who labor must be the first to get a share of the crops.
The husbandmen that laboreth must be the first to partake of the fruits.
the labouring husbandman it behoveth first of the fruits to partake;
- 7 Consider what I say, and may the Lord give you understanding in all things.
Consider what I say; for the Lord shall give thee understanding in all things.
be considering what things I say, for the Lord give to thee understanding in all things.
- 8 Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel,
Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel:
Remember Jesus Christ, raised out of the dead, of the seed of David, according to my good news,
- 9 in which I suffer hardship to bonds, as a criminal. But God's word isn't bound.
wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound.
in which I suffer evil -- unto bonds, as an evil-doer, but the word of God hath not been bound;
- 10 Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.
Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.
because of this all things do I endure, because of the choice ones, that they also salvation may obtain that [is] in Christ Jesus, with glory age-during.
- 11 This saying is faithful: For if we died with him, we will also live with him.
Faithful is the saying: For if we died with him, we shall also live with him:
Stedfast [is] the word: For if we died together -- we also shall live together;
- 12 If we endure, we will also reign with him. If we will deny him, he also will deny us.
if we endure, we shall also reign with him: if we shall deny him, he also will deny us:
if we do endure together -- we shall also reign together; if we deny [him], he also shall deny us;

- 13 If we are faithless, he remains faithful -- he can't deny himself.
 if we are faithless, he abideth faithful; for he cannot deny himself.
 if we are not stedfast, he remaineth stedfast; to deny himself he is not able.
- 14 Remind them of these things, charging them in the sight of the Lord, that they don't argue about words, to no profit, to the subverting of those who hear.
 Of these things put them in remembrance, charging [them] in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear.
 These things remind [them] of, testifying fully before the Lord -- not to strive about words to nothing profitable, but to the subversion of those hearing;
- 15 Give diligence to present yourself approved by God, a workman who doesn't need to be ashamed, properly handling the Word of Truth.
 Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.
 be diligent to present thyself approved to God -- a workman irreproachable, rightly dividing the word of the truth;
- 16 But shun empty chatter, for they will proceed further in ungodliness,
 But shun profane babblings: for they will proceed further in ungodliness,
 and the profane vain talkings stand aloof from, for to more impiety they will advance,
- 17 and their word will consume like gangrene, of whom is Hymenaeus and Philetus;
 and their word will eat as doth a gangrene: or whom is Hymenaeus an Philetus;
 and their word as a gangrene will have pasture, of whom is Hymenaeus and Philetus,
- 18 men who have erred concerning the truth, saying that the resurrection is already past, and overthrowing the faith of some.
 men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.
 who concerning the truth did swerve, saying the rising again to have already been, and do overthrow the faith of some;
- 19 However God's firm foundation stands, having this seal, "The Lord knows those who are his," and, "Let every one who names the name of the Lord depart from unrighteousness."
 Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness.
 sure, nevertheless, hath the foundation of God stood, having this seal, 'The Lord hath known those who are His,' and 'Let him depart from unrighteousness -- every one who is naming the name of Christ.'
- 20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of clay. Some are for honor, and some for dishonor.
 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor.
 And in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour:
- 21 If a man therefore purges himself from these, he will be a vessel for honor, sanctified, and suitable for the master's use, prepared for every good work.
 If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work.
 if, then, any one may cleanse himself from these, he shall be a vessel to honour, sanctified and profitable to the master -- to every good work having been prepared,
- 22 Flee from youthful lusts; but pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart.
 after righteousness, faith, love, pace, with them that call on the Lord out of a pure heart.
 and the youthful lusts flee thou, and pursue righteousness, faith, love, peace, with those calling upon the Lord out of a pure heart;
- 23 But refuse foolish and ignorant questionings, knowing that they generate strife.
 But foolish and ignorant questionings refuse, knowing that they gender strifes.
 and the foolish and uninstructed questions be avoiding, having known that they beget strife,

- 24 The Lord's servant must not quarrel, but be gentle towards all, able to teach, patient,
And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing,
and a servant of the Lord it behoveth not to strive, but to be gentle unto all, apt to teach, patient under evil,
- 25 in gentleness correcting those who oppose him; if perhaps God may give them repentance to the knowledge of the truth,
in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth,
in meekness instructing those opposing -- if perhaps God may give to them repentance to an acknowledging of the truth,
- 26 and they may recover themselves out of the devil's snare, having been taken captive by him to his will.
and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.
and they may awake out of the devil's snare, having been caught by him at his will.
- 1 But know this, that in the last days, grievous times will come.
But know this, that in the last days grievous times shall come.
And this know thou, that in the last days there shall come perilous times,
- 2 For men will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, unthankful, unholy,
For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy,
for men shall be lovers of themselves, lovers of money, boasters, proud, evil-speakers, to parents disobedient, unthankful,
unkind,
- 3 without natural affection, unforgiving, slanderers, without self-control, fierce, no lovers of good,
without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good,
without natural affection, implacable, false accusers, incontinent, fierce, not lovers of those who are good,
- 4 traitors, headstrong, conceited, lovers of pleasure rather than lovers of God;
traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God;
traitors, heady, lofty, lovers of pleasure more than lovers of God,
- 5 holding a form of godliness, but having denied the power thereof. Turn away from these, also.
holding a form of godliness, but having denied the power therefore. From these also turn away.
having a form of piety, and its power having denied; and from these be turning away,
- 6 For of these are those who creep into houses, and take captive gullible women loaded down with sins, led away by various
lusts,
For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts,
for of these there are those coming into the houses and leading captive the silly women, laden with sins, led away with
desires manifold,
- 7 always learning, and never able to come to the knowledge of the truth.
ever learning, and never able to come to the knowledge of the truth.
always learning, and never to a knowledge of truth able to come,
- 8 Even as Jannes and Jambres opposed Moses, so do these also oppose the truth; men corrupted in mind, reprobate
concerning the faith.
And even as Jannes and Jambres withstood Moses, so do these also withstand the truth. Men corrupted in mind, reprobate
concerning the faith.
and, even as Jannes and Jambres stood against Moses, so also these do stand against the truth, men corrupted in mind,
disapproved concerning the faith;
- 9 But they will proceed no further. For their folly will be evident to all men, as theirs also came to be.
But they shall proceed no further. For their folly shall be evident unto all men, as theirs also came to be.
but they shall not advance any further, for their folly shall be manifest to all, as theirs also did become.
- 10 But you did follow my teaching, conduct, purpose, faith, patience, love, steadfastness,
But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience,
And thou -- thou hast followed after my teaching, manner of life, purpose, faith, long-suffering, love, endurance,

- 11 persecutions, and sufferings; those things that happened to me at Antioch, at Iconium, at Lystra; those persecutions that I endured. Out of them all the Lord delivered me.
 persecutions, sufferings. What things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured. And out of them all the Lord delivered me.
 the persecutions, the afflictions, that befel me in Antioch, in Iconium, in Lystra; what persecutions I endured, and out of all the Lord did deliver me,
- 12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution.
 Yea, and all that would live godly in Christ Jesus shall suffer persecution.
 and all also who will to live piously in Christ Jesus shall be persecuted,
- 13 But evil men and impostors will grow worse and worse, deceiving and being deceived.
 But evil men and impostors shall wax worse and worse, deceiving and being deceived.
 and evil men and impostors shall advance to the worse, leading astray and being led astray.
- 14 But you remain in the things which you have learned and have been assured of, knowing from whom you have learned them.
 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.
 And thou -- be remaining in the things which thou didst learn and wast entrusted with, having known from whom thou didst learn,
- 15 From infancy, you have known the sacred writings which are able to make you wise to salvation through faith, which is in Christ Jesus.
 And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.
 and because from a babe the Holy Writings thou hast known, which are able to make thee wise -- to salvation, through faith that [is] in Christ Jesus;
- 16 Every scripture inspired by God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness,
 Every scripture inspired of God [is] also profitable for teaching, for reproof, for correction, for instruction which is in righteousness.
 every Writing [is] God-breathed, and profitable for teaching, for conviction, for setting aright, for instruction that [is] in righteousness,
- 17 that the man of God may be complete, furnished completely to every good work.
 That the man of God may be complete, furnished completely unto every good work.
 that the man of God may be fitted -- for every good work having been completed.
- 1 I charge you therefore before God and the Lord, Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:
 I charge [thee] in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom:
 I do fully testify, then, before God, and the Lord Jesus Christ, who is about to judge living and dead at his manifestation and his reign --
- 2 preach the word; be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching.
 preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching.
 preach the word; be earnest in season, out of season, convict, rebuke, exhort, in all long-suffering and teaching,
- 3 For the time will come when they will not listen to the sound doctrine, but, having itching ears, will heap up for themselves teachers after their own lusts;
 For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts;
 for there shall be a season when the sound teaching they will not suffer, but according to their own desires to themselves they shall heap up teachers -- itching in the hearing,
- 4 and will turn away their ears from the truth, and turn aside to fables.
 and will turn away their ears from the truth, and turn aside unto fables.
 and indeed, from the truth the hearing they shall turn away, and to the fables they shall be turned aside.

- 5 But you be sober in all things, suffer hardship, do the work of an evangelist, and fulfill your ministry.
But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.
And thou -- watch in all things; suffer evil; do the work of one proclaiming good news; of thy ministration make full assurance,
- 6 For I am already being offered, and the time of my departure has come.
For I am already being offered, and the time of my departure is come.
for I am already being poured out, and the time of my release hath arrived;
- 7 I have fought the good fight. I have finished the course. I have kept the faith.
I have fought the good fight, I have finished the course, I have kept the faith:
the good strife I have striven, the course I have finished, the faith I have kept,
- 8 From now on, there is stored up for me the crown of righteousness, which the Lord, the righteous judge, will give to me at that day; and not to me only, but also to all those who have loved his appearing.
henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.
henceforth there is laid up for me the crown of the righteousness that the Lord -- the Righteous Judge -- shall give to me in that day, and not only to me, but also to all those loving his manifestation.
- 9 Be diligent to come to me soon,
Give diligence to come shortly unto me:
Be diligent to come unto me quickly,
- 10 for Demas left me, having loved this present world, and went to Thessalonica; Crescens to Galatia, and Titus to Dalmatia.
for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.
for Demas forsook me, having loved the present age, and went on to Thessalonica, Crescens to Galatia, Titus to Dalmatia,
- 11 Only Luke is with me. Take Mark, and bring him with you, for he is useful to me for ministering.
Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.
Lukas only is with me; Markus having taken, bring with thyself, for he is profitable to me for ministration;
- 12 But I sent Tychicus to Ephesus.
But Tychicus I sent to Ephesus.
and Tychicus I sent to Ephesus;
- 13 Bring the cloak that I left at Troas with Carpus, when you come, and the books, especially the parchments.
The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.
the cloak that I left in Troas with Carpus, coming, bring thou and the books -- especially the parchments.
- 14 Alexander, the coppersmith, did much evil to me. The Lord will repay him according to his works,
Alexander the coppersmith did me much evil: the Lord will render to him according to his works:
Alexander the coppersmith did me much evil; may the Lord repay to him according to his works,
- 15 of whom you also must beware; for he greatly opposed our words.
of whom do thou also beware; for he greatly withstood our words.
of whom also do thou beware, for greatly hath he stood against our words;
- 16 At my first defense, no one took my part, but all left me. May it not be held against them.
At my first defence no one took my part, but all forsook me: may it not be laid to their account.
in my first defence no one stood with me, but all forsook me, (may it not be reckoned to them!)
- 17 But the Lord stood by me, and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.
But the Lord stood by me, and strengthened me; that through me the message might me fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.
and the Lord stood by me, and did strengthen me, that through me the preaching might be fully assured, and all the nations might hear, and I was freed out of the mouth of a lion,

- 18 And the Lord will deliver me from every evil work, and will save me to his heavenly kingdom; to whom be the glory forever and ever. Amen.
The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom [be] the glory forever and ever. Amen.
and the Lord shall free me from every evil work, and shall save [me] -- to his heavenly kingdom; to whom [is] the glory to the ages of the ages! Amen.
- 19 Greet Prisca and Aquila, and the house of Onesiphorus.
Salute Prisca and Aquila, and the house of Onesiphorus.
Salute Prisca and Aquilas, and Onesiphorus' household;
- 20 Erastus remained at Corinth, but I left Trophimus at Miletus sick.
Erastus remained at Corinth: but Trophimus I left at Miletus sick.
Erastus did remain in Corinth, and Trophimus I left in Miletus infirm;
- 21 Be diligent to come before winter. Eubulus salutes you, as do Pudens, Linus, Claudia, and all the brothers.
Give diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
be diligent to come before winter. Salute thee doth Eubulus, and Pudens, and Linus, and Claudia, and all the brethren.
- 22 The Lord, Jesus Christ, be with your spirit. Grace be with you. Amen.
The Lord be with thy spirit. Grace be with you.
The Lord Jesus Christ [is] with thy spirit; the grace [is] with you! Amen.
- 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,
Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,
Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the choice ones of God, and an acknowledging of truth that [is] according to piety,
- 2 in hope of eternal life, which God, who can't lie, promised before eternal times;
in hope of eternal life, which God, who cannot lie, promised before times eternal;
upon hope of life age-during, which God, who doth not lie, did promise before times of ages,
- 3 but in his own time revealed his word in the message with which I was entrusted according to the commandment of God, our Savior;
but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour;
(and He manifested in proper times His word,) in preaching, which I was entrusted with, according to a charge of God our Saviour,
- 4 to Titus, my true child according to a common faith: Grace, mercy, and peace from God, the Father, and the Lord, Jesus Christ, our Savior.
to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.
to Titus -- true child according to a common faith: Grace, kindness, peace, from God the Father, and the Lord Jesus Christ our Saviour!
- 5 I left you in Crete for this reason, that you would set in order the things that were lacking, and appoint elders in every city, as I directed you;
For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge;
For this cause left I thee in Crete, that the things lacking thou mayest arrange, and mayest set down in every city elders, as I did appoint to thee;
- 6 if anyone is blameless, the husband of one wife, having children who believe, who are not accused of loose or unruly behavior.
if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.
if any one is blameless, of one wife a husband, having children stedfast, not under accusation of riotous living or insubordinate --

- 7 For the overseer must be blameless, as God's steward; not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain;
For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre;
for it behoveth the overseer to be blameless, as God's steward, not self-pleased, nor irascible, not given to wine, not a striker, not given to filthy lucre;
- 8 but given to hospitality, as a lover of good, sober-minded, fair, holy, self-controlled;
but given to hospitality, as lover of good, sober-minded, just, holy, self-controlled;
but a lover of strangers, a lover of good men, sober-minded, righteous, kind, self-controlled,
- 9 holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him.
holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict the gainsayers.
holding -- according to the teaching -- to the steadfast word, that he may be able also to exhort in the sound teaching, and the gainsayers to convict;
- 10 For there are also many unruly men, vain talkers and deceivers, especially those of the circumcision,
For there are many unruly men, vain talkers and deceivers, specially they of the circumcision,
for there are many both insubordinate, vain-talkers, and mind-deceivers -- especially they of the circumcision --
- 11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for dishonest gain's sake.
whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake.
whose mouth it behoveth to stop, who whole households do overturn, teaching what things it behoveth not, for filthy lucre's sake.
- 12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, and idle gluttons."
One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons.
A certain one of them, a prophet of their own, said -- `Cretans! always liars, evil beasts, lazy bellies!`
- 13 This testimony is true. For this cause, reprove them sharply, that they may be sound in the faith,
This testimony is true. For which cause reprove them sharply, that they may be sound in the faith,
this testimony is true; for which cause convict them sharply, that they may be sound in the faith,
- 14 not paying attention to Jewish fables and commandments of men who turn away from the truth.
not giving heed to Jewish fables, and commandments of men who turn away from the truth.
not giving heed to Jewish fables and commands of men, turning themselves away from the truth;
- 15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled.
To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.
all things, indeed, [are] pure to the pure, and to the defiled and unstedfast [is] nothing pure, but of them defiled [are] even the mind and the conscience;
- 16 They profess that they know God, but by their works they deny him, being abominable, disobedient, and unfit for any good work.
They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.
God they profess to know, and in the works they deny [Him], being abominable, and disobedient, and unto every good work disapproved.
- 1 But say the things which fit the sound doctrine,
But speak thou the things which befit the sound doctrine:
And thou -- be speaking what doth become the sound teaching;

- 2 that older men should be temperate, sensible, sober-minded, sound in faith, in love, and in patience:
that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience:
aged men to be temperate, grave, sober, sound in the faith, in the love, in the endurance;
- 3 and that older women likewise be reverent in behavior, not slanderers nor enslaved to much wine, teachers of that which is good;
that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good;
aged women, in like manner, in deportment as doth become sacred persons, not false accusers, to much wine not enslaved,
of good things teachers,
- 4 that they may train the young women to love their husbands, to love their children,
that they may train the young women to love their husbands, to love their children,
that they may make the young women sober-minded, to be lovers of [their] husbands, lovers of [their] children,
- 5 to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that God's word may not be blasphemed.
[to be] sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed:
sober, pure, keepers of [their own] houses, good, subject to their own husbands, that the word of God may not be evil spoken of.
- 6 Likewise, exhort the younger men to be sober-minded;
the younger men likewise exhort to be sober-minded:
The younger men, in like manner, be exhorting to be sober-minded;
- 7 in all things showing yourself an example of good works; in your teaching showing integrity, seriousness, incorruptibility,
in all things showing thyself an ensample of good works; in thy doctrine [showing] uncorruptness, gravity,
concerning all things thyself showing a pattern of good works; in the teaching uncorruptedness, gravity, incorruptibility,
- 8 and soundness of speech that can't be condemned; that he who opposes you may be ashamed, having no evil thing to say about us.
sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of discourse sound, irreprehensible, that he who is of the contrary part may be ashamed, having nothing evil to say concerning you.
- 9 Exhort servants to be in subjection to their own masters, and to be well-pleasing in all things; not contradicting;
[Exhort] servants to be in subjection to their own masters, [and] to be well-pleasing [to them] in all things; not gainsaying;
Servants -- to their own masters [are] to be subject, in all things to be well-pleasing, not gainsaying,
- 10 not stealing, but showing all good fidelity; that they may adorn the doctrine of God, our Savior, in all things.
not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
not purloining, but showing all good steadfastness, that the teaching of God our Saviour they may adorn in all things.
- 11 For the grace of God has appeared, bringing salvation to all men,
For the grace of God hath appeared, bringing salvation to all men,
For the saving grace of God was manifested to all men,
- 12 instructing us to the intent that, denying ungodliness and worldly lusts, we would live soberly, righteously, and godly in this present world;
instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;
teaching us, that denying the impiety and the worldly desires, soberly and righteously and piously we may live in the present age,
- 13 looking for the blessed hope and appearing of the glory of the great God and our Savior, Jesus Christ;
looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;
waiting for the blessed hope and manifestation of the glory of our great God and Saviour Jesus Christ,

- 14 who gave himself for us, that he might redeem us from all iniquity, and purify to himself a people for his own possession, zealous for good works.
who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
who did give himself for us, that he might ransom us from all lawlessness, and might purify to himself a peculiar people, zealous of good works;
- 15 Say these things and exhort and reprove with all authority. Let no man despise you.
These things speak and exhort and reprove with all authority. Let no man despise thee.
these things be speaking, and exhorting, and convicting, with all charge; let no one despise thee!
- 1 Remind them to be in subjection to rulers and to authorities, to be obedient, to be ready to every good work,
Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,
Remind them to be subject to principalities and authorities, to obey rule, unto every good work to be ready,
- 2 to speak evil of no one, not to be contentious, to be gentle, showing all gentleness toward all men.
to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.
of no one to speak evil, not to be quarrelsome -- gentle, showing all meekness to all men,
- 3 For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another.
For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.
for we were once -- also we -- thoughtless, disobedient, led astray, serving desires and pleasures manifold, in malice and envy living, odious -- hating one another;
- 4 But when the kindness of God, our Savior, and his love toward man, appeared,
But when the kindness of God our Saviour, and his love toward man, appeared,
and when the kindness and the love to men of God our Saviour did appear
- 5 not by works of righteousness, which we did ourselves, but according to his mercy, he saved us, through the washing of regeneration and renewing by the Holy Spirit,
not by works [done] in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit,
(not by works that [are] in righteousness that we did but according to His kindness,) He did save us, through a bathing of regeneration, and a renewing of the Holy Spirit,
- 6 which he poured out on us richly, through Jesus Christ, our Savior;
which he poured out upon us richly, through Jesus Christ our Saviour;
which He poured upon us richly, through Jesus Christ our Saviour,
- 7 that, being justified by his grace, we might be made heirs according to the hope of eternal life.
that, being justified by his grace, we might be made heirs according to the hope of eternal life.
that having been declared righteous by His grace, heirs we may become according to the hope of life age-during.
- 8 This saying is faithful, and concerning these things I desire that you affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable to men;
Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men:
Stedfast [is] the word; and concerning these things I counsel thee to affirm fully, that they may be thoughtful, to be leading in good works -- who have believed God; these are the good and profitable things to men,
- 9 but shun foolish questionings, genealogies, strife, and disputes about the law; for they are unprofitable and vain.
but shun foolish questionings, and genealogies, and strifes, and fightings about law; for they are unprofitable and vain.
and foolish questions, and genealogies, and contentions, and strivings about law, stand away from -- for they are unprofitable and vain.
- 10 Avoid a factious man after a first and second warning;
A factious man after a first and second admonition refuse;
A sectarian man, after a first and second admonition be rejecting,

- 11 knowing that such a one is perverted, and sins, being self-condemned.
knowing that such a one is perverted, and sinneth, being self-condemned.
having known that he hath been subverted who [is] such, and doth sin, being self-condemned.
- 12 When I send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis, for I have determined to winter there.
When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter.
When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis, for there to winter I have determined.
- 13 Send Zenas, the lawyer, and Apollos on their journey diligently, that nothing may be lacking for them.
Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.
Zenas the lawyer and Apollos bring diligently on their way, that nothing to them may be lacking,
- 14 Let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.
And let our [people] also learn to maintain good works for necessary uses, that they be not unfruitful.
and let them learn -- ours also -- to be leading in good works to the necessary uses, that they may not be unfruitful.
- 15 All who are with me greet you. Greet those who love us in faith. Grace be with you all. Amen.
All that are with me salute thee. Salute them that love us in faith. Grace be with you all.
Salute thee do all those with me; salute those loving us in faith; the grace [is] with you all!
- 1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow worker,
Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker,
Paul, a prisoner of Christ Jesus, and Timotheus the brother, to Philemon our beloved and fellow-worker,
- 2 to the beloved Apphia, to Archippus, our fellow soldier, and to the assembly in your house:
and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house:
and Apphia the beloved, and Archippus our fellow-soldier, and the assembly in thy house:
- 3 Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you, and peace, from God our Father, and the Lord Jesus Christ!
- 4 I thank my God always, making mention of you in my prayers,
I thank my God always, making mention of thee in my prayers,
I give thanks to my God, always making mention of thee in my prayers,
- 5 hearing of your love, and of the faith which you have toward the Lord Jesus, and toward all the saints;
hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;
hearing of thy love and faith that thou hast unto the Lord Jesus and toward all the saints,
- 6 that the fellowship of your faith may become effective, in the knowledge of every good thing which is in us, in Christ Jesus.
that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ.
that the fellowship of thy faith may become working in the full knowledge of every good thing that [is] in you toward Christ Jesus;
- 7 For we have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.
For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.
for we have much joy and comfort in thy love, because the bowels of the saints have been refreshed through thee, brother.
- 8 Therefore, though I have all boldness in Christ to command you that which is appropriate,
Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,
Wherefore, having in Christ much boldness to command thee that which is fit --
- 9 yet for love's sake I rather beg, being such a one as Paul, the aged, and now a prisoner also of Christ Jesus.
yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus:
because of the love I rather entreat, being such an one as Paul the aged, and now also a prisoner of Jesus Christ;

- 10 I beg you for my child, whom I have fathered in my bonds, Onesimus,
I beseech thee for my child, whom I have begotten in my bonds, Onesimus,
I entreat thee concerning my child -- whom I did beget in my bonds -- Onesimus,
- 11 who once was useless to you, but now is useful to you and to me;
who once was unprofitable to thee, but now is profitable to thee and to me:
who once was to thee unprofitable, and now is profitable to me and to thee,
- 12 I am sending him back. You therefore receive him, that is, my own heart,
whom I have sent back to thee in his own person, that is, my very heart:
whom I did send again, and thou him (that is, my own bowels) receive,
- 13 whom I wanted to keep with me, that in your behalf he might minister to me in the bonds of the gospel.
whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel:
whom I did wish to retain to myself, that in thy behalf he might minister to me in the bonds of the good news,
- 14 But I was willing to do nothing without your consent, that your goodness would not be as of necessity, but of free will.
but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.
and apart from thy mind I willed to do nothing, that as of necessity thy good deed may not be, but of willingness,
- 15 For perhaps he was therefore separated from you for a while, that you would have him forever,
For perhaps he was therefore parted [from thee] for a season, that thou shouldest have him for ever;
for perhaps because of this he did depart for an hour, that age-duringly thou mayest have him,
- 16 no longer as a slave, but more than a slave, a beloved brother, specially to me, but how much rather to you, both in the flesh
and in the Lord.
no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the
flesh and in the Lord.
no more as a servant, but above a servant -- a brother beloved, especially to me, and how much more to thee, both in the
flesh and in the Lord!
- 17 If then you count me a partner, receive him as you would receive me.
If then thou countest me a partner, receive him as myself.
If, then, with me thou hast fellowship, receive him as me,
- 18 But if he has wronged you at all, or owes you anything, put that to my account.
But if he hath wronged thee at all, or oweth [thee] ought, put that to mine account;
and if he did hurt to thee, or doth owe anything, this to me be reckoning;
- 19 I, Paul, write this with my own hand: I will repay it (not to mention to you that you owe to me even your own self besides).
I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.
I, Paul did write with my hand, I -- I will repay; that I may not say that also thyself, besides, to me thou dost owe.
- 20 Yes, brother, let me have joy from you in the Lord. Refresh my heart in the Lord.
Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.
Yes, brother, may I have profit of thee in the Lord; refresh my bowels in the Lord;
- 21 Having confidence in your obedience, I write to you, knowing that you will do even beyond what I say.
Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.
having been confident in thy obedience I did write to thee, having known that also above what I may say thou wilt do;
- 22 Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.
But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.
and at the same time also prepare for me a lodging, for I hope that through your prayers I shall be granted to you.
- 23 Epaphras, my fellow prisoner in Christ Jesus, greets you,
Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee;
Salute thee doth Epaphras, (my fellow-captive in Christ Jesus,)

- 24 as do Mark, Aristarchus, Demas, and Luke, my fellow workers.
[and so do] Mark, Aristarchus, Demas, Luke, my fellow-workers.
Markus, Aristarchus, Demas, Lukas, my fellow-workmen!
- 25 The grace of our Lord Jesus Christ be with your spirit. Amen.
The grace of our Lord Jesus Christ be with your spirit. Amen.
The grace of our Lord Jesus Christ [is] with your spirit! Amen.
- 1 God, having in the past spoken to the fathers through the prophets at many times and in various ways,
God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,
In many parts, and many ways, God of old having spoken to the fathers in the prophets,
- 2 has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.
hath at the end of these days spoken unto us in [his] Son, whom he appointed heir of all things, through whom also he made the worlds;
in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages;
- 3 His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;
who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;
who being the brightness of the glory, and the impress of His subsistence, bearing up also the all things by the saying of his might -- through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest,
- 4 having become so much better than the angels, as he has inherited a more excellent name than they have.
having become by so much better than the angels, as he hath inherited a more excellent name than they.
having become so much better than the messengers, as he did inherit a more excellent name than they.
- 5 For to which of the angels did he say at any time, "You are my Son, Today have I become your father?" and again, "I will be to him a Father, And he will be to me a Son?"
For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son?
For to which of the messengers said He ever, `My Son thou art -- I to-day have begotten thee?` and again, `I will be to him for a father, and he shall be to Me for a son?`
- 6 When he again brings in the firstborn into the world he says, "Let all the angels of God worship him."
And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.
and when again He may bring in the first-born to the world, He saith, `And let them bow before him -- all messengers of God;`
- 7 Of the angels he says, "Who makes his angels winds, And his servants a flame a fire."
And of the angels he saith, Who maketh his angels winds, And his ministers a flame a fire:
and unto the messengers, indeed, He saith, `Who is making His messengers spirits, and His ministers a flame of fire;`
- 8 but of the Son he says, "Your throne, God, is forever and ever; The scepter of uprightness is the scepter of your kingdom.
but of the Son [he saith,] Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy
and unto the Son: `Thy throne, O God, [is] to the age of the age; a scepter of righteousness [is] the scepter of thy reign;
- 9 You have loved righteousness, and hated iniquity; Therefore God, your God, has anointed you With the oil of gladness above your fellows."
Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows.
thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee -- God, thy God -- with oil of gladness above thy partners;`
- 10 And, "You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands.
And, Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands:
and, `Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens;

- 11 They will perish, but you continue. They all will grow old like a garment does.
They shall perish; but thou continuest: And they all shall wax old as doth a garment;
these shall perish, and Thou dost remain, and all, as a garment, shall become old,
- 12 As a mantle you will roll them up. And they will be changed. But you are the same. Your years will not fail."
And as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, And thy years shall not fail.
and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.
- 13 But of which of the angels has he said at any time, "Sit at my right hand, Until I make your enemies the footstool of your feet?"
But of which of the angels hath he said at any time, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet?

And unto which of the messengers said He ever, 'Sit at My right hand, till I may make thine enemies thy footstool?'
- 14 Aren't they all ministering spirits, sent forth to do service for the sake of those who will inherit salvation?
Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?
are they not all spirits of service -- for ministration being sent forth because of those about to inherit salvation?
- 1 Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away.
Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away [from them].
Because of this it behoveth [us] more abundantly to take heed to the things heard, lest we may glide aside,
- 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward;
for if the word being spoken through messengers did become steadfast, and every transgression and disobedience did receive a just recompense,
- 3 how will we escape, if we neglect so great a salvation -- which at the first having been spoken through the Lord, was confirmed to us by those who heard;
how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;
how shall we escape, having neglected so great salvation? which a beginning receiving -- to be spoken through the Lord -- by those having heard was confirmed to us,
- 4 God also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Holy Spirit, according to his own will?
God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.
God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will.
- 5 For he didn't subject the world to come, whereof we speak, to angels.
For not unto angels did he subject the world to come, whereof we speak.
For not to messengers did He subject the coming world, concerning which we speak,
- 6 But one has somewhere testified, saying, "What is man, that you think of him? Or the son of man, that you care for him?
But one hath somewhere testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him?
and one in a certain place did testify fully, saying, 'What is man, that Thou art mindful of him, or a son of man, that Thou dost look after him?
- 7 You made him a little lower than the angels; You crowned him with glory and honor.
Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, And didst set him over the works of thy hands:
Thou didst make him some little less than messengers, with glory and honour Thou didst crown him, and didst set him over the works of Thy hands,

- 8 You have put all things in subjection under his feet." For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet.
 Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.
 all things Thou didst put in subjection under his feet,` for in the subjecting to him the all things, nothing did He leave to him unsubjected, and now not yet do we see the all things subjected to him,
- 9 But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.
 But we behold him who hath been made a little lower than the angels, [even] Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every [man].
 and him who was made some little less than messengers we see -- Jesus -- because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death.
- 10 For it became him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.
 For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.
 For it was becoming to Him, because of whom [are] the all things, and through whom [are] the all things, many sons to glory bringing, the author of their salvation through sufferings to make perfect,
- 11 For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers,
 For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them for both he who is sanctifying and those sanctified [are] all of one, for which cause he is not ashamed to call them brethren,
- 12 saying, "I will declare your name to my brothers, In the midst of the congregation will I sing your praise."
 saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise.
 saying, `I will declare Thy name to my brethren, in the midst of an assembly I will sing praise to Thee;` and again, `I will be trusting on Him;`
- 13 Again, "I will put my trust in him." Again, "Behold, here am I and the children whom God has given me."
 And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me.
 and again, `Behold I and the children that God did give to me.`
- 14 Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil,
 Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil;
 Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death he might destroy him having the power of death -- that is, the devil --
- 15 and might deliver all of them who through fear of death were all their lifetime subject to bondage.
 and might deliver all them who through fear of death were all their lifetime subject to bondage.
 and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage,
- 16 For most assuredly, not to angels does he give help, but he gives help to the seed of Abraham.
 For verily not to angels doth he give help, but he giveth help to the seed of Abraham.
 for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold,
- 17 Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to God, to make atonement for the sins of the people.
 Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.
 wherefore it did behove him in all things to be made like to the brethren, that he might become a kind and stedfast chief-priest in the things with God, to make propitiation for the sins of the people,
- 18 For in that he himself has suffered being tempted, he is able to help those who are tempted.
 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.
 for in that he suffered, himself being tempted, he is able to help those who are tempted.

- 1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus;
Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, [even]
Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and chief priest of our profession, Christ
- 2 who was faithful to him who appointed him, as also was Moses in all his house.
who was faithful to him that appointed him, as also was Moses in all his house.
being stedfast to Him who did appoint him, as also Moses in all his house,
- 3 For he has been counted worthy of more glory than Moses, by so much as he who built the house has more honor than the house.
For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house.
for of more glory than Moses hath this one been counted worthy, inasmuch as more honour than the house hath he who doth build it,
- 4 For every house is built by someone; but he who built all things is God.
For every house is builded by some one; but he that built all things is God.
for every house is builded by some one, and He who the all things did build [is] God,
- 5 Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken,
And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be
and Moses indeed [was] stedfast in all his house, as an attendant, for a testimony of those things that were to be spoken,
- 6 but Christ as a Son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm to the end.
but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.
and Christ, as a Son over his house, whose house are we, if the boldness and the rejoicing of the hope unto the end we hold fast.
- 7 Therefore, even as the Holy Spirit says, "Today if you will hear his voice,
Wherefore, even as the Holy Spirit saith, To-day if ye shall hear his voice,
Wherefore, (as the Holy Spirit saith, `To-day, if His voice ye may hear --
- 8 Don` t harden your hearts, as in the provocation, Like as in the day of the trial in the wilderness,
Harden not your hearts, as in the provocation, Like as in the day of the trial in the wilderness,
ye may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness,
- 9 Where your fathers tested me by proving me, And saw my works for forty years.
Where your fathers tried [me] by proving [me,] And saw my works forty years.
in which tempt Me did your fathers, they did prove Me, and saw My works forty years;
- 10 Therefore I was displeased with that generation, And said, `They always err in their heart, But they didn` t know my ways;`
Wherefore I was displeased with this generation, And said, They do always err in their heart: But they did not know my ways;
wherefore I was grieved with that generation, and said, Always do they go astray in heart, and these have not known My
- 11 As I swore in my wrath, `They will not enter into my rest.`"
As I sware in my wrath, They shall not enter into my rest.
so I sware in My anger, If they shall enter into My rest -- !')
- 12 Beware, brothers, lest perhaps there will be in any one of you an evil heart of unbelief, in falling away from the living God;
Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God:
See, brethren, lest there shall be in any of you an evil heart of unbelief in the falling away from the living God,
- 13 but exhort one another day by day, so long as it is called "today;" lest any one of you be hardened by the deceitfulness of sin.
but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin:
but exhort ye one another every day, while the To-day is called, that none of you may be hardened by the deceitfulness of the sin,

- 14 For we have become partakers of Christ, if we hold fast the beginning of our confidence firm to the end:
for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end:
for partakers we have become of the Christ, if the beginning of the confidence unto the end we may hold fast,
- 15 while it is said, "Today if you will hear his voice, Don't harden your hearts, as in the provocation."
while it is said, To-day if ye shall hear his voice, Harden not your hearts, as in the provocation.
in its being said, `To-day, if His voice ye may hear, ye may not harden your hearts, as in the provocation,`
- 16 For who, when they heard, did provoke? No, didn't all those who came out of Egypt by Moses?
For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?
for certain having heard did provoke, but not all who did come out of Egypt through Moses;
- 17 With whom was he displeased forty years? was it not with those who sinned, whose bodies fell in the wilderness?
And with whom was he displeased forty years? was it not with them that sinned, whose bodies fell in the wilderness?
but with whom was He grieved forty years? was it not with those who did sin, whose carcasses fell in the wilderness?
- 18 To whom did he swear that they should not enter into his rest, but to those who were disobedient?
And to whom sware he that they should not enter into his rest, but to them that were disobedient?
and to whom did He swear that they shall not enter into His rest, except to those who did not believe? --
- 19 We see that they were not able to enter in because of unbelief.
And we see that they were not able to enter in because of unbelief.
and we see that they were not able to enter in because of unbelief.
- 1 Let us fear therefore, lest perhaps a promise being left of entering into his rest, anyone of you should seem to have come short of it.
Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it.
We may fear, then, lest a promise being left of entering into His rest, any one of you may seem to have come short,
- 2 For indeed we have had good news preached to us, even as also they, but the word of hearing did not profit them, because it was not mixed with faith by those who heard.
For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard.
for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard,
- 3 For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, They will not enter into my rest;" although the works were finished from the foundation of the world.
For we who have believed do enter into that rest; even as he hath said, As I sware in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world.
for we do enter into the rest -- we who did believe, as He said, `So I sware in My anger, If they shall enter into My rest -- ;` and yet the works were done from the foundation of the world,
- 4 For he has said somewhere about the seventh day like this, "God rested on the seventh day from all his works;"
For he hath said somewhere of the seventh [day] on this wise, And God rested on the seventh day from all his works;
for He spake in a certain place concerning the seventh [day] thus: `And God did rest in the seventh day from all His works;`
- 5 and in this place again, "They will not enter into my rest."
and in this [place] again, They shall not enter into my rest.
and in this [place] again, `If they shall enter into My rest -- ;`
- 6 Seeing therefore it remains that some should enter therein, and they to whom the good news were before preached failed to enter in because of disobedience,
Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience,
since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief

- 7 he again defines a certain day, today, saying through David so long a time afterward (just as has been said), "Today if you will hear his voice, Don't harden your hearts."
he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before), To-day if ye shall hear his voice, Harden not your hearts.
again He doth limit a certain day, `To-day,` (in David saying, after so long a time,) as it hath been said, `To-day, if His voice ye may hear, ye may not harden your hearts,`
- 8 For if Joshua had given them rest, he would not have spoken afterward of another day.
For if Joshua had given them rest, he would not have spoken afterward of another day.
for if Joshua had given them rest, He would not concerning another day have spoken after these things;
- 9 There remains therefore a Sabbath rest for the people of God.
There remaineth therefore a sabbath rest for the people of God.
there doth remain, then, a sabbatic rest to the people of God,
- 10 For he who has entered into his rest has himself also rested from his works, as God did from his.
For he that is entered into his rest hath himself also rested from his works, as God did from his.
for he who did enter into his rest, he also rested from his works, as God from His own.
- 11 Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.
Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.
May we be diligent, then, to enter into that rest, that no one in the same example of the unbelief may fall,
- 12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.
For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.
for the reckoning of God is living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit, of joints also and marrow, and a discerner of thoughts and intents of the heart;
- 13 There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom we have to do.
And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.
and there is not a created thing not manifest before Him, but all things [are] naked and open to His eyes -- with whom is our reckoning.
- 14 Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession.
Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.
Having, then, a great chief priest passed through the heavens -- Jesus the Son of God -- may we hold fast the profession,
- 15 For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.
For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as [we are, yet] without sin.
for we have not a chief priest unable to sympathise with our infirmities, but [one] tempted in all things in like manner -- apart from sin;
- 16 Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for timely help.
Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help [us] in time of need.
we may come near, then, with freedom, to the throne of the grace, that we may receive kindness, and find grace -- for seasonable help.

- 1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.
For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:
For every chief priest -- out of men taken -- in behalf of men is set in things [pertaining] to God, that he may offer both gifts and sacrifices for sins,
- 2 The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.
who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity;
able to be gentle to those ignorant and going astray, since himself also is compassed with infirmity;
- 3 Because of this, he must offer sacrifices for sins for the people, as well as for himself.
and by reason thereof is bound, as for the people, so also for himself, to offer for sins.
and because of this infirmity he ought, as for the people, so also for himself to offer for sins;
- 4 No man takes this honor on himself, but he is called by God, just like Aaron was.
And no man taketh the honor unto himself, but when he is called of God, even as was Aaron.
and no one to himself doth take the honour, but he who is called by God, as also Aaron:
- 5 So also Christ didn't glorify himself to be made a high priest, but he who said to him, "You are my Son. Today I have become your father."
So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:
so also the Christ did not glorify himself to become chief priest, but He who spake unto him: 'My Son thou art, I to-day have begotten thee;'
- 6 As he says also in another place, "You are a priest forever, After the order of Melchizedek."
as he saith also in another [place,] Thou art a priest for ever After the order of Melchizedek.
as also in another [place] He saith, 'Thou [art] a priest -- to the age, according to the order of Melchisedek;'
- 7 Who in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,
Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear,
who in the days of his flesh both prayers and supplications unto Him who was able to save him from death -- with strong crying and tears -- having offered up, and having been heard in respect to that which he feared,
- 8 though he was a Son, yet learned obedience by the things which he suffered;
though he was a Son, yet learned obedience by the things which he suffered;
through being a Son, did learn by the things which he suffered -- the obedience,
- 9 and having been made perfect, he became to all of those who obey him the author of eternal salvation,
and having been made perfect, he became unto all them that obey him the author of eternal salvation;
and having been made perfect, he did become to all those obeying him a cause of salvation age-during,
- 10 named by God a high priest after the order of Melchizedek.
named of God a high priest after the order of Melchizedek.
having been addressed by God a chief priest, according to the order of Melchisedek,
- 11 Of whom we have many words to say, and hard to interpret, seeing you have become dull of hearing.
Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.
concerning whom we have much discourse and of hard explanation to say, since ye have become dull of hearing,
- 12 For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not solid food.
For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.
for even owing to be teachers, because of the time, again ye have need that one teach you what [are] the elements of the beginning of the oracles of God, and ye have become having need of milk, and not of strong food,

- 13 For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby.
For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe.
for every one who is partaking of milk [is] unskilled in the word of righteousness -- for he is an infant,
- 14 But solid food is for full grown men, those who by reason of use have their senses exercised to discern good and evil.
But solid food is for fullgrown men, [even] those who by reason of use have their senses exercised to discern good and evil.
and of perfect men is the strong food, who because of the use are having the senses exercised, unto the discernment both of good and of evil.
- 1 Therefore leaving the doctrine of the first principles of Christ, let us press on to perfection -- not laying again a foundation of repentance from dead works, of faith toward God,
Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God,
Wherefore, having left the word of the beginning of the Christ, unto the perfection we may advance, not again a foundation laying of reformation from dead works, and of faith on God,
- 2 of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.
of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
of the teaching of baptisms, of laying on also of hands, of rising again also of the dead, and of judgment age-during,
- 3 This will we do, if God permits.
And this will we do, if God permit.
and this we will do, if God may permit,
- 4 For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,
For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,
for [it is] impossible for those once enlightened, having tasted also of the heavenly gift, and partakers having become of the Holy Spirit,
- 5 and tasted the good word of God, and the powers of the age to come,
and tasted the good word of God, and the powers of the age to come,
and did taste the good saying of God, the powers also of the coming age,
- 6 and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame.
and [then] fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
and having fallen away, again to renew [them] to reformation, having crucified again to themselves the Son of God, and exposed to public shame.
- 7 For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from God;
For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God:
For earth, that is drinking in the rain many times coming upon it, and is bringing forth herbs fit for those because of whom also it is dressed, doth partake of blessing from God,
- 8 but if it bears thorns and thistles, it is rejected and nigh a curse, whose end is to be burned.
but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
and that which is bearing thorns and briers [is] disapproved of, and nigh to cursing, whose end [is] for burning;
- 9 But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak like this,
But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak:
and we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak,

- 10 for God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served to the saints, and still do serve them.
for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister.
for God is not unrighteous to forget your work, and the labour of the love, that ye shewed to His name, having ministered to the saints and ministering;
- 11 We desire that each one of you may show the same diligence to the fullness of hope even to the end,
And we desire that each one of you may show the same diligence unto the fulness of hope even to the end:
and we desire each one of you the same diligence to shew, unto the full assurance of the hope unto the end,
- 12 that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.
that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.
that ye may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises.
- 13 For when God made a promise to Abraham, since he could swear by none greater, he swore by himself,
For when God made promise to Abraham, since he could swear by none greater, he sware by himself,
For to Abraham God, having made promise, seeing He was able to swear by no greater, did swear by Himself,
- 14 saying, "Most surely I will bless you, and I will surely multiply you."
saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
saying, `Blessing indeed I will bless thee, and multiplying I will multiply thee;`
- 15 Thus, having patiently endured, he obtained the promise.
And thus, having patiently endured, he obtained the promise.
and so, having patiently endured, he did obtain the promise;
- 16 For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.
For men swear by the greater: and in every dispute of theirs the oath is final for confirmation.
for men indeed do swear by the greater, and an end of all controversy to them for confirmation [is] the oath,
- 17 Wherein God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel,
interposed with an oath;
Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath;
in which God, more abundantly willing to shew to the heirs of the promise the immutability of his counsel, did interpose by an oath,
- 18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us,
that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us:
that through two immutable things, in which [it is] impossible for God to lie, a strong comfort we may have who did flee for refuge to lay hold on the hope set before [us],
- 19 which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;
which we have as an anchor of the soul, [a hope] both sure and stedfast and entering into that which is within the veil;
which we have, as an anchor of the soul, both sure and stedfast, and entering into that within the vail,
- 20 where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.
whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.
whither a forerunner for us did enter -- Jesus, after the order of Melchisedek chief priest having become -- to the age.
- 1 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,
For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,
For this Melchisedek, king of Salem, priest of God Most High, who did meet Abraham turning back from the smiting of the kings, and did bless him,

- 2 to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace;
to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace;
to whom also a tenth of all did Abraham divide, (first, indeed, being interpreted, `King of righteousness,` and then also, King of Salem, which is, King of Peace,)
- 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a priest continually.
without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.
without father, without mother, without genealogy, having neither beginning of days nor end of life, and being made like to the Son of God, doth remain a priest continually.
- 4 Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best spoils.
Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils.
And see how great this one [is], to whom also a tenth Abraham the patriarch did give out of the best of the spoils,
- 5 They indeed of the sons of Levi who receive the priest's office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the loins of Abraham,
And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham:
and those, indeed, out of the sons of Levi receiving the priesthood, a command have to take tithes from the people according to the law, that is, their brethren, even though they came forth out of the loins of Abraham;
- 6 but he whose genealogy is not counted from them has taken tithes of Abraham, and has blessed him who has the promises.
but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises.
and he who was not reckoned by genealogy of them, received tithes from Abraham, and him having the promises he hath blessed,
- 7 But without any dispute the less is blessed of the better.
But without any dispute the less is blessed of the better.
and apart from all controversy, the less by the better is blessed --
- 8 Here men who die receive tithes, but there one, of whom it is testified that he lives.
And here men that die receive tithes; but there one, of whom it is witnessed that he liveth.
and here, indeed, men who die do receive tithes, and there [he], who is testified to that he was living,
- 9 So to say, through Abraham even Levi, who receives tithes, has paid tithes,
And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes;
and so to speak, through Abraham even Levi who is receiving tithes, hath paid tithes,
- 10 for he was yet in the loins of his father when Melchizedek met him.
for he was yet in the loins of his father, when Melchizedek met him.
for he was yet in the loins of the father when Melchisedek met him.
- 11 Now if there was perfection through the Levitical priesthood (for under it have the people received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron?
Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need [was there] that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron?
If indeed, then, perfection were through the Levitical priesthood -- for the people under it had received law -- what further need, according to the order of Melchisedek, for another priest to arise, and not to be called according to the order of Aaron?
- 12 For the priesthood being changed, there is of necessity a change made also of the law.
For the priesthood being changed, there is made of necessity a change also of the law.
for the priesthood being changed, of necessity also, of the law a change doth come,
- 13 For he of whom these things are said belongs to another tribe, from which no man has given attendance at the altar.
For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar.
for he of whom these things are said in another tribe hath had part, of whom no one gave attendance at the altar,

- 14 For it is evident that our Lord has sprung out of Judah, as to which tribe Moses spoke nothing concerning priesthood.
For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests.
for [it is] evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning
- 15 This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest,
And [what we say] is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest,
And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest,
- 16 who has been made, not after the law of a fleshly commandment, but after the power of an endless life:
who hath been made, not after the law of a carnal commandment, but after the power of an endless life:
who came not according to the law of a fleshly command, but according to the power of an endless life,
- 17 for it is testified, "You are a priest forever, According to the order of Melchizedek."
for it is witnessed [of him,] Thou art a priest for ever After the order of Melchizedek.
for He doth testify -- `Thou [art] a priest -- to the age, according to the order of Melchisedek;`
- 18 For there is an annulling of a foregoing commandment because of its weakness and uselessness
For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness
for a disannulling indeed doth come of the command going before because of its weakness, and unprofitableness,
- 19 (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw near to God.
(for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.
(for nothing did the law perfect) and the bringing in of a better hope, through which we draw nigh to God.
- 20 Inasmuch as it is not without the taking of an oath,
And inasmuch as [it is] not without the taking of an oath
And inasmuch as [it is] not apart from oath, (for those indeed apart from oath are become priests,
- 21 for they indeed have been made priests without an oath; but he with an oath by him that says of him, "The Lord swore and will not change his mind, `You are a priest forever, According to the order of Melchizedek`".
(for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord sware and will not repent himself, Thou art a priest for ever);
and he with an oath through Him who is saying unto him, `The Lord sware, and will not repent, Thou [art] a priest -- to the age, according to the order of Melchisedek;`)
- 22 By so much has Jesus become the collateral of a better covenant.
by so much also hath Jesus become the surety of a better covenant.
by so much of a better covenant hath Jesus become surety,
- 23 Many, indeed, have been made priests, because they are hindered from continuing by death.
And they indeed have been made priests many in number, because that by death they are hindered from continuing:
and those indeed are many who have become priests, because by death they are hindered from remaining;
- 24 But he, because he lives forever, has his priesthood unchangeable.
but he, because he abideth for ever, hath his priesthood unchangeable.
and he, because of his remaining -- to the age, hath the priesthood not transient,
- 25 Therefore he is also able to save to the uttermost those who draw near to God through him, seeing he ever lives to make intercession for them.
Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.
whence also he is able to save to the very end, those coming through him unto God -- ever living to make intercession for them.
- 26 For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens;
For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens;
For such a chief priest did become us -- kind, harmless, undefiled, separate from the sinners, and become higher than the heavens,

- 27 who doesn't need, like those high priests, to daily offer up sacrifices, first for his own sins, and then for the sins of the people. For this he did once for all, when he offered up himself.
 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the [sins] of the people: for this he did once for all, when he offered up himself.
 who hath no necessity daily, as the chief priests, first for his own sins to offer up sacrifice, then for those of the people; for this he did once, having offered up himself;
- 28 For the law appoints men high priests, having infirmity; but the word of the oath, which was after the law, appoints a Son, perfected forevermore.
 For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, [appointeth] a Son, perfected for evermore.
 for the law doth appoint men chief priests, having infirmity, but the word of the oath that [is] after the law [appointeth] the Son -- to the age having been perfected.
- 1 Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,
 Now in the things which we are saying the chief point [is this]: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,
 And the sum concerning the things spoken of [is]: we have such a chief priest, who did sit down at the right hand of the throne of the greatness in the heavens,
- 2 a minister of the sanctuary, and of the true tent, which the Lord pitched, not man.
 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.
 of the holy places a servant, and of the true tabernacle, which the Lord did set up, and not man,
- 3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer.
 For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this [high priest] also have somewhat to offer.
 for every chief priest to offer both gifts and sacrifices is appointed, whence [it is] necessary for this one to have also something that he may offer;
- 4 For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law;
 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law;
 for if, indeed, he were upon earth, he would not be a priest -- (there being the priests who are offering according to the law, the gifts,
- 5 who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tent, for, "See," he said, "that you make all things according to the pattern that was shown you on the mountain."
 who serve [that which is] a copy and shadow of the heavenly things, even as Moses is warned [of God] when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount.
 who unto an example and shadow do serve of the heavenly things, as Moses hath been divinely warned, being about to construct the tabernacle, for `See (saith He) thou mayest make all things according to the pattern that was shewn to thee in the mount;`)--
- 6 But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises.
 But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises.
 and now he hath obtained a more excellent service, how much also of a better covenant is he mediator, which on better promises hath been sanctioned,
- 7 For if that first covenant had been faultless, then no place would have been sought for a second.
 For if that first [covenant] had been faultless, then would no place have been sought for a second.
 for if that first were faultless, a place would not have been sought for a second.

- 8 For finding fault with them, he said, "Behold, the days come," says the Lord, "That I will make a new covenant with the house of Israel and with the house of Judah;
For finding fault with them, he saith, Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah;
For finding fault, He saith to them, `Lo, days come, saith the Lord, and I will complete with the house of Israel, and with the house of Judah, a new covenant,
- 9 Not according to the covenant that I made with their fathers, In the day that I took them by the hand to lead them forth out of the land of Egypt; For they didn't continue in my covenant, And I disregarded them," says the Lord.
Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord.
not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt -- because they did not remain in My covenant, and I did not regard them, saith the Lord, --
- 10 "For this is the covenant that I will make with the house of Israel. After those days," says the Lord; "I will put my laws into their mind, I will also write them on their heart. I will be to them a God, And they will be to me a people.
For this is the covenant that I will make with the house of Israel After those days, saith the Lord; I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people: because this [is] the covenant that I will make with the house of Israel, after those days, saith the Lord, giving My laws into their mind, and upon their hearts I will write them, and I will be to them for a God, and they shall be to Me for a people;
- 11 They will not teach every man his fellow citizen, Every man his brother, saying, `Know the Lord,` For all will know me, From the least of them to the greatest of them.
And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them.
and they shall not teach each his neighbour, and each his brother, saying, Know thou the Lord, because they shall all know Me from the small one of them unto the great one of them,
- 12 For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more."
For I will be merciful to their iniquities, And their sins will I remember no more.
because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more;` --
- 13 In that he says, "A new covenant," he has made the first old. But that which is becoming old and grows aged is near to vanishing away.
In that he saith, A new [covenant] he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.
in the saying `new,` He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing.
- 1 Now indeed even the first covenant had ordinances of divine service, and an earthly sanctuary.
Now even a first [covenant] had ordinances of divine service, and its sanctuary, [a sanctuary] of this world.
It had, indeed, then (even the first tabernacle) ordinances of service, also a worldly sanctuary,
- 2 For there was a tent prepared, the first, in which were the lampstand, the table, and the show bread; which is called the Holy Place.
For there was a tabernacle prepared, the first, wherein [were] the candlestick, and the table, and the showbread; which is called the Holy place.
for a tabernacle was prepared, the first, in which was both the lamp-stand, and the table, and the bread of the presence -- which is called `Holy;`
- 3 After the second veil, the tent which is called the Holy of Holies,
And after the second veil, the tabernacle which is called the Holy of holies;
and after the second vail a tabernacle that is called `Holy of holies,`
- 4 having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron's rod that budded, and the tables of the covenant;
having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein [was] a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant;
having a golden censer, and the ark of the covenant overlaid all round about with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tables of the covenant,

- 5 and above it cherubim of glory overshadowing the mercy seat, of which things we can't now speak in detail.
and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.
and over it cherubim of the glory, overshadowing the mercy-seat, concerning which we are not now to speak particularly.
- 6 Now these things having been thus prepared, the priests go in continually into the first tent, accomplishing the services,
Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the
And these things having been thus prepared, into the first tabernacle, indeed, at all times the priests do go in, performing the services,
- 7 but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people.
but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people:
and into the second, once in the year, only the chief priest, not apart from blood, which he doth offer for himself and the errors of the people,
- 8 The Holy Spirit is signifying this, that the way into the Holy Place has not yet been revealed, while the first tent is yet standing;
the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing;
the Holy Spirit this evidencing that not yet hath been manifested the way of the holy [places], the first tabernacle having yet a standing;
- 9 which is an illustration of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect;
which [is] a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect,
which [is] a simile in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving,
- 10 being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.
[being] only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
only in victuals, and drinks, and different baptisms, and fleshly ordinances -- till the time of reformation imposed upon [them].
- 11 But Christ having come as a high priest of the coming good things, through the greater and more perfect tent, not made with hands, that is to say, not of this creation,
But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,
And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands -- that is, not of this creation --
- 12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.
nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.
neither through blood of goats and calves, but through his own blood, did enter in once into the holy places, age-during redemption having obtained;
- 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh:
For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh:
for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh,
- 14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?
how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?
how much more shall the blood of the Christ (who through the age-during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God?

- 15 For this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, those who have been called may receive the promise of the eternal inheritance. And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. And because of this, of a new covenant he is mediator, that, death having come, for redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance,
- 16 For where a last will and testament is, there must of necessity be the death of him who made it. For where a testament is, there must of necessity be the death of him that made it. for where a covenant [is], the death of the covenant-victim to come in is necessary,
- 17 For a will is in force where there has been death, for it is never in force while he who made it lives. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. for a covenant over dead victims [is] stedfast, since it is no force at all when the covenant-victim liveth,
- 18 Therefore even the first covenant has not been dedicated without blood. Wherefore even the first [covenant] hath not been dedicated without blood. whence not even the first apart from blood hath been initiated,
- 19 For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle,
- 20 saying, "This is the blood of the covenant which God commanded toward you." saying, This is the blood of the covenant which God commanded to you-ward. saying, `This [is] the blood of the covenant that God enjoined unto you,`
- 21 Moreover he sprinkled the tent and all the vessels of the ministry in like manner with the blood. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. and both the tabernacle and all the vessels of the service with blood in like manner he did sprinkle,
- 22 According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. and with blood almost all things are purified according to the law, and apart from blood-shedding forgiveness doth not come.
- 23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. [It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these;
- 24 For Christ entered not into a holy place made with hands, similar in pattern to the true, but into heaven itself, now to appear before the face of God for us; For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: for not into holy places made with hands did the Christ enter -- figures of the true -- but into the heaven itself, now to be manifested in the presence of God for us;
- 25 nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own, nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; nor that he may many times offer himself, even as the chief priest doth enter into the holy places every year with blood of others;

- 26 or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.
 else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.
 since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested;
- 27 Inasmuch as it is appointed for men to die once, and after this, judgment,
 And inasmuch as it is appointed unto men once to die, and after this [cometh] judgment;
 and as it is laid up to men once to die, and after this -- judgment,
- 28 so Christ also, having been once offered to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.
 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.
 so also the Christ, once having been offered to bear the sins of many, a second time, apart from a sin-offering, shall appear, to those waiting for him -- to salvation!
- 1 For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near.
 For the law having a shadow of the good [things] to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh.
 For the law having a shadow of the coming good things -- not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near,
- 2 Or else wouldn't they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins?
 Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins.
 since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having once been purified?
- 3 But in those sacrifices there is a memory made of sins year by year.
 But in those [sacrifices] there is a remembrance made of sins year by year.
 but in those [sacrifices] is a remembrance of sins every year,
- 4 For it is impossible that the blood of bulls and goats should take away sins.
 For it is impossible that the blood of bulls and goats should take away sins.
 for it is impossible for blood of bulls and goats to take away sins.
- 5 Therefore when he comes into the world, he says, "Sacrifice and offering you didn't desire, But a body did you prepare for
 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me;
 Wherefore, coming into the world, he saith, `Sacrifice and offering Thou didst not will, and a body Thou didst prepare for me,
- 6 In whole burnt offerings and sacrifices for sin you had no pleasure.
 In whole burnt offerings and [sacrifices] for sin thou hadst no pleasure:
 in burnt-offerings, and concerning sin-offerings, Thou didst not delight,
- 7 Then I said, `Behold, I have come (In the scroll of the book it is written of me) To do your will, God.`"
 Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God.
 then I said, Lo, I come, (in a volume of the book it hath been written concerning me,) to do, O God, Thy will;`
- 8 Saying above, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law),
 Saying above, Sacrifices and offerings and whole burnt offerings and [sacrifices] for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law),
 saying above -- `Sacrifice, and offering, and burnt-offerings, and concerning sin-offering Thou didst not will, nor delight in,` -- which according to the law are offered --

- 9 then has he said, "Behold, I have come to do your will." He takes away the first, that he may establish the second, then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. then he said, `Lo, I come to do, O God, Thy will;` he doth take away the first that the second he may establish;
- 10 by which will we have been sanctified through the offering of the body of Jesus Christ once for all. By which will we have been sanctified through the offering of the body of Jesus Christ once for all. in the which will we are having been sanctified through the offering of the body of Jesus Christ once,
- 11 Every priest indeed stands day by day ministering and often offering the same sacrifices, which can never take away sins, And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:
and every priest, indeed, hath stood daily serving, and the same sacrifices many times offering, that are never able to take away sins.
- 12 but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;
but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;
And He, for sin one sacrifice having offered -- to the end, did sit down on the right hand of God, --
- 13 henceforth expecting until his enemies to be made the footstool of his feet.
henceforth expecting till his enemies be made the footstool of his feet.
as to the rest, expecting till He may place his enemies [as] his footstool,
- 14 For by one offering he has perfected forever those who are sanctified.
For by one offering he hath perfected for ever them that are sanctified.
for by one offering he hath perfected to the end those sanctified;
- 15 The Holy Spirit also testifies to us, for after he has said,
And the Holy Spirit also beareth witness to us; for after he hath said,
and testify to us also doth the Holy Spirit, for after that He hath said before,
- 16 "This is the covenant that I will make with them: `After those days,` says the Lord, `I will put my laws on their heart, I will also write them on their mind;`" then,
This is the covenant that I will make with them After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them; [then saith he.]
`This [is] the covenant that I will make with them after those days, saith the Lord, giving My laws on their hearts, and upon their minds I will write them,`
- 17 "I will remember their sins and their iniquities no more."
And their sins and their iniquities will I remember no more.
and `their sins and their lawlessness I will remember no more;`
- 18 Now where remission of these is, there is no more offering for sin.
Now where remission of these is, there is no more offering for sin.
and where forgiveness of these [is], there is no more offering for sin.
- 19 Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus,
Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus,
Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus,
- 20 by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
which way he did initiate for us -- new and living, through the vail, that is, his flesh --
- 21 and having a great priest over the house of God;
and [having] a great priest over the house of God;
and a high priest over the house of God,

- 22 let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water,
let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water,
may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water;
- 23 let us hold fast the confession of our hope unyieldingly. For he who promised is faithful.
let us hold fast the confession of our hope that it waver not; for he is faithful that promised:
may we hold fast the unwavering profession of the hope, (for faithful [is] He who did promise),
- 24 Let us consider how to provoke one another to love and good works,
and let us consider one another to provoke unto love and good works;
and may we consider one another to provoke to love and to good works,
- 25 not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching.
not forsaking our own assembling together, as the custom of some is, but exhorting [one another]; and so much the more, as ye see the day drawing nigh.
not forsaking the assembling of ourselves together, as a custom of certain [is], but exhorting, and so much the more as ye see the day coming nigh.
- 26 For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,
For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins,
For we -- willfully sinning after the receiving the full knowledge of the truth -- no more for sins doth there remain a sacrifice,
- 27 but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries.
but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.
but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers;
- 28 A man who has set at nothing Moses' law dies without compassion on the word of two or three witnesses.
A man that hath set at nought Moses law dieth without compassion on [the word of] two or three witnesses:
any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die,
- 29 How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace?
of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of
of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common thing, in which he was sanctified, and to the Spirit of the grace did despite?
- 30 For we know him who said, "Vengeance belongs to me," says the Lord, "I will repay." Again, "The Lord will judge his people."
For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people.
for we have known Him who is saying, `Vengeance [is] Mine, I will recompense, saith the Lord;` and again, `The Lord shall judge His people;` --
- 31 It is a fearful thing to fall into the hands of the living God.
It is a fearful thing to fall into the hands of the living God.
fearful [is] the falling into the hands of a living God.
- 32 But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings;
But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings;
And call to your remembrance the former days, in which, having been enlightened, ye did endure much conflict of sufferings,
- 33 partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so.
partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used.
partly both with reproaches and tribulations being made spectacles, and partly having become partners of those so living,

- 34 For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.
For ye both had compassion on them that were in bonds, and took joyfully the spoiling of you possessions, knowing that ye have for yourselves a better possession and an abiding one.
for also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one.
- 35 Therefore don't throw away your boldness, which has a great reward.
Cast not away therefore your boldness, which hath great recompense of reward.
Ye may not cast away, then, your boldness, which hath great recompense of reward,
- 36 For you need patience, so that, having done the will of God, you may receive the promise.
For ye have need of patience, that, having done the will of God, ye may receive the promise.
for of patience ye have need, that the will of God having done, ye may receive the promise,
- 37 "For yet a very little while, He who comes will come, and will not wait.
For yet a very little while, He that cometh shall come, and shall not tarry.
for yet a very very little, He who is coming will come, and will not tarry;
- 38 But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him."
But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him.
and `the righteous by faith shall live,` and `if he may draw back, My soul hath no pleasure in him,`
- 39 But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.
But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.
and we are not of those drawing back to destruction, but of those believing to a preserving of soul.
- 1 Now faith is assurance of things hoped for, proof of things not seen.
Now faith is assurance of [things] hoped for, a conviction of things not seen.
And faith is of things hoped for a confidence, of matters not seen a conviction,
- 2 For by this, the elders obtained testimony.
For therein the elders had witness borne to them.
for in this were the elders testified of;
- 3 By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible.
By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.
by faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing;
- 4 By faith, Abel offered to God a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, God bearing witness with respect to his gifts; and through it he, being dead, still speaks.
By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.
by faith a better sacrifice did Abel offer to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, doth yet speak.
- 5 By faith, Enoch was translated, so that he should not see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God.
By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God:
By faith Enoch was translated -- not to see death, and was not found, because God did translate him; for before his translation he had been testified to -- that he had pleased God well,

- 6 Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him.
And without faith it is impossible to be well-pleasing [unto him]; for he that cometh to God must believe that he is, and [that] he is a rewarder of them that seek after him.
and apart from faith it is impossible to please well, for it behoveth him who is coming to God to believe that He is, and to those seeking Him He becometh a rewarder.
- 7 By faith, Noah, being warned about things not yet seen, moved with godly fear, prepared an ark for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.
By faith Noah, being warned [of God] concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.
By faith Noah, having been divinely warned concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir.
- 8 By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went.
By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.
By faith Abraham, being called, did obey, to go forth to the place that he was about to receive for an inheritance, and he went forth, not knowing whither he doth go;
- 9 By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.
By faith he became a sojourner in the land of promise, as in a [land] not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:
by faith he did sojourn in the land of the promise as a strange country, in tabernacles having dwelt with Isaac and Jacob, fellow-heirs of the same promise,
- 10 For he looked for the city which has the foundations, whose builder and maker is God.
for he looked for the city which hath the foundations, whose builder and maker is God.
for he was looking for the city having the foundations, whose artificer and constructor [is] God.
- 11 By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised.
By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:
By faith also Sarah herself did receive power to conceive seed, and she bare after the time of life, seeing she did judge Him faithful who did promise;
- 12 Therefore they were fathered by one, and him as good as dead, as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore.
wherefore also there sprang of one, and him as good as dead, [so many] as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.
wherefore, also from one were begotten -- and that of one who had become dead -- as the stars of the heaven in multitude, and as sand that [is] by the sea-shore -- the innumerable.
- 13 These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth.
These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth.
In faith died all these, not having received the promises, but from afar having seen them, and having been persuaded, and having saluted [them], and having confessed that strangers and sojourners they are upon the earth,
- 14 For those who say such things make it clear that they are seeking after a country of their own.
For they that say such things make it manifest that they are seeking after a country of their own.
for those saying such things make manifest that they seek a country;
- 15 If indeed they had been thinking of that country from which they went out, they would have had enough time to return.
And if indeed they had been mindful of that [country] from which they went out, they would have had opportunity to return.
and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return,

- 16 But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them.
But now they desire a better [country], that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.
but now they long for a better, that is, an heavenly, wherefore God is not ashamed of them, to be called their God, for He did prepare for them a city.
- 17 By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son;
By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten [son];
By faith Abraham hath offered up Isaac, being tried, and the only begotten he did offer up who did receive the promises,
- 18 even he to whom it was said, "In Isaac will your seed be called;"
even he to whom it was said, In Isaac shall thy seed be called:
of whom it was said -- `In Isaac shall a seed be called to thee;`
- 19 accounting that God is able to raise up, even from the dead. Figuratively speaking, he also did receive him back from the dead.
accounting that God [is] able to raise up, even from the dead; from whence he did also in a figure receive him back.
reckoning that even out of the dead God is able to raise up, whence also in a figure he did receive [him].
- 20 By faith, Isaac blessed Jacob and Esau, even concerning things to come.
By faith Isaac blessed Jacob and Esau, even concerning things to come.
By faith, concerning coming things, Isaac did bless Jacob and Esau;
- 21 By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.
By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, [leaning] upon the top of his staff.
by faith Jacob dying -- each of the sons of Joseph did bless, and did bow down upon the top of his staff;
- 22 By faith, Joseph, when his end was near, made mention of the departure of the children of Israel; and gave instructions concerning his bones.
By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.
by faith, Joseph dying, concerning the outgoing of the sons of Israel did make mention, and concerning his bones did give command.
- 23 By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's commandment.
By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment.
By faith Moses, having been born, was hid three months by his parents, because they saw the child comely, and were not afraid of the decree of the king;
- 24 By faith, Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,
By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;
by faith Moses, having become great, did refuse to be called a son of the daughter of Pharaoh,
- 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a time;
choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season;
having chosen rather to be afflicted with the people of God, than to have sin's pleasure for a season,
- 26 accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward.
accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward.
greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look to the recompense of reward;
- 27 By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.
By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
by faith he left Egypt behind, not having been afraid of the wrath of the king, for, as seeing the Invisible One -- he endured;

- 28 By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.
By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.
by faith he kept the passover, and the sprinkling of the blood, that He who is destroying the first-born might not touch them.
- 29 By faith, they passed through the Red sea as by dry land. When the Egyptians tried to do so, they were swallowed up.
By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.
By faith they did pass through the Red Sea as through dry land, which the Egyptians having received a trial of, were swallowed up;
- 30 By faith, the walls of Jericho fell down, after they had been encircled for seven days.
By faith the walls of Jericho fell down, after they had been compassed about for seven days.
by faith the walls of Jericho did fall, having been surrounded for seven days;
- 31 By faith, Rahab, the prostitute, didn't perish with those who were disobedient, having received the spies in peace.
By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.
by faith Rahab the harlot did not perish with those who disbelieved, having received the spies with peace.
- 32 What will I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets;
And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:
And what shall I yet say? for the time will fail me recounting about Gideon, Barak also, and Samson, and Jephthah, David also, and Samuel, and the prophets,
- 33 who, through faith, subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,
who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions,
- 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and turned to flight armies of aliens.
quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.
quenched the power of fire, escaped the mouth of the sword, were made powerful out of infirmities, became strong in battle, caused to give way camps of the aliens.
- 35 Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.
Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection:
Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive,
- 36 Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment.
and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:
and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment;
- 37 They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheepskins, in goatskins; being destitute, afflicted, ill-treated
they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated
they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins -- being destitute, afflicted, injuriously treated,
- 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.
(of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.
of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth;
- 39 These all, having had testimony given to them through their faith, didn't receive the promise,
And these all, having had witness borne to them through their faith, received not the promise,
and these all, having been testified to through the faith, did not receive the promise,

- 40 God having provided some better thing concerning us, so that apart from us they should not be made perfect.
 God having provided some better thing concerning us, that apart from us they should not be made perfect.
 God for us something better having provided, that apart from us they might not be made perfect.
- 1 Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set before us,
 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
 Therefore, we also having so great a cloud of witnesses set around us, every weight having put off, and the closely besetting sin, through endurance may we run the contest that is set before us,
- 2 looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God.
 looking unto Jesus the author and perfecter of [our] faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.
 looking to the author and perfecter of faith -- Jesus, who, over-against the joy set before him -- did endure a cross, shame having despised, on the right hand also of the throne of God did sit down;
- 3 For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls.
 For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.
 for consider again him who endured such gainsaying from the sinners to himself, that ye may not be wearied in your souls -- being faint.
- 4 You have not yet resisted to blood, striving against sin;
 Ye have not yet resisted unto blood, striving against sin:
 Not yet unto blood did ye resist -- with the sin striving;
- 5 and you have forgotten the exhortation which reasons with you as with sons, "My son, don't take lightly the chastening of the Lord, Nor faint when you are reprov'd by him;
 and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, Nor faint when thou art reprov'd of him;
 and ye have forgotten the exhortation that doth speak fully with you as with sons, `My son, be not despising chastening of the Lord, nor be faint, being reprov'd by Him,
- 6 For whom the Lord loves, he chastens, And scourges every son whom he receives."
 For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.
 for whom the Lord doth love He doth chasten, and He scourgeth every son whom He receiveth;`
- 7 It is for discipline that you endure. God deals with you as with sons, for what son is there whom his father doesn't discipline?
 It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom [his] father chasteneth not? if chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten?
- 8 But if you are without discipline, whereof all have been made partakers, then are you illegitimate, and not sons.
 But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.
 and if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons.
- 9 Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live?
 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
 Then, indeed, fathers of our flesh we have had, chastising [us], and we were reverencing [them]; shall we not much rather be subject to the Father of the spirits, and live?
- 10 For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness.
 For they indeed for a few days chastened [us] as seemed good to them; but he for [our] profit, that [we] may be partakers of his holiness.
 for they, indeed, for a few days, according to what seemed good to them, were chastening, but He for profit, to be partakers of His separation;

- 11 All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby.
All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, [even the fruit] of righteousness.
and all chastening for the present, indeed, doth not seem to be of joy, but of sorrow, yet afterward the peaceable fruit of righteousness to those exercised through it -- it doth yield.
- 12 Therefore, lift up the hands that hang down and the feeble knees,
Wherefore lift up the hands that hang down, and the palsied knees;
Wherefore, the hanging-down hands and the loosened knees set ye up;
- 13 and make straight paths for your feet, that that which is lame may not be dislocated, but rather be healed.
and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.
and straight paths make for your feet, that that which is lame may not be turned aside, but rather be healed;
- 14 Follow after peace with all men, and the sanctification without which no man will see the Lord,
Follow after peace with all men, and the sanctification without which no man shall see the Lord:
peace pursue with all, and the separation, apart from which no one shall see the Lord,
- 15 looking carefully lest there be any man who falls short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled;
looking carefully lest [there be] any man that falleth short of the grace of God; lest any root of bitterness springing up trouble [you], and thereby the many be defiled;
looking diligently over lest any one be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled;
- 16 lest there be any sexually immoral person, or profane person, as Esau, who sold his birthright for one meal.
lest [there be] any fornication, or profane person, as Esau, who for one mess of meat sold his own birthright.
lest any one be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food did sell his birthright,
- 17 For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears.
For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind [in his father,] though he sought is diligently with tears.
for ye know that also afterwards, wishing to inherit the blessing, he was disapproved of, for a place of reformation he found not, though with tears having sought it.
- 18 For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, tempest,
For ye are not come unto [a mount] that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest,
For ye came not near to the mount touched and scorched with fire, and to blackness, and darkness, and tempest,
- 19 the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them,
and the sound of a trumpet, and the voice of words; which [voice] they that heard entreated that no word more should be spoken unto them;
and a sound of a trumpet, and a voice of sayings, which those having heard did entreat that a word might not be added to them,
- 20 for they could not stand that which was enjoined, "If even a animal touch the mountain, it will be stoned;"
for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned;
for they were not bearing that which is commanded, `And if a beast may touch the mountain, it shall be stoned, or with an arrow shot through,`
- 21 and so fearful was the appearance, that Moses said, "I am terrified and trembling."
and so fearful was the appearance, [that] Moses said, I exceedingly fear and quake:
and, (so terrible was the sight,) Moses said, `I am fearful exceedingly, and trembling.`

- 22 But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels,
but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels,
But, ye came to Mount Zion, and to a city of the living God, to the heavenly Jerusalem, and to myriads of messengers,
- 23 to the general assembly and assembly of the firstborn who are enrolled in heaven, to God, the Judge of all, to the spirits of just men made perfect,
to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
to the company and assembly of the first-born in heaven enrolled, and to God the judge of all, and to spirits of righteous men made perfect,
- 24 to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.
and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than [that of] Abel.
and to a mediator of a new covenant -- Jesus, and to blood of sprinkling, speaking better things than that of Abel!
- 25 See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the Earth, how much more will we not escape who turn away from him who warns from heaven,
See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned [them] on earth, much more [shall not] we [escape] who turn away from him that [warneth] from heaven:
See, may ye not refuse him who is speaking, for if those did not escape who refused him who upon earth was divinely speaking -- much less we who do turn away from him who [speaketh] from heaven,
- 26 whose voice shook the earth, then, but now he has promised, saying, "Yet once more will I shake not only the earth, but also the heavens."
whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven.
whose voice the earth shook then, and now hath he promised, saying, `Yet once -- I shake not only the earth, but also the heaven;`
- 27 This phrase, "Yet once more," signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.
And this [word], Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.
and this -- `Yet once` -- doth make evident the removal of the things shaken, as of things having been made, that the things not shaken may remain;
- 28 Therefore, receiving a kingdom that can't be shaken, let us have grace, whereby we may offer service well pleasing to God, with reverence and awe,
Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe:
wherefore, a kingdom that cannot be shaken receiving, may we have grace, through which we may serve God well-pleasingly, with reverence and religious fear;
- 29 for our God is a consuming fire.
for our God is a consuming fire.
for also our God [is] a consuming fire.
- 1 Let brotherly love continue.
Let love of the brethren continue.
Let brotherly love remain;
- 2 Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it.
Forget not to show love unto strangers: for thereby some have entertained angels unawares.
of the hospitality be not forgetful, for through this unawares certain did entertain messengers;
- 3 Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body.
Remember them that are in bonds, as bound with them; them that are illtreated, as being yourselves also in the body.
be mindful of those in bonds, as having been bound with them, of those maltreated, as also yourselves being in the body;

- 4 Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers.
[Let] marriage [be] had in honor among all, and [let] the bed [be] undefiled: for fornicators and adulterers God will judge.
honourable [is] the marriage in all, and the bed undefiled, and whoremongers and adulterers God shall judge.
- 5 Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you."
Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.
Without covetousness the behaviour, being content with the things present, for He hath said, `No, I will not leave, no, nor forsake thee,`
- 6 So that with good courage we say, "The Lord is my helper. I will not fear. What will man do to me?"
So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me?
so that we do boldly say, `The Lord [is] to me a helper, and I will not fear what man shall do to me.`
- 7 Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith.
Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith.
Be mindful of those leading you, who did speak to you the word of God, whose faith -- considering the issue of the behaviour -- be imitating,
- 8 Jesus Christ is the same yesterday, today, and forever.
Jesus Christ [is] the same yesterday and to-day, [yea] and for ever.
Jesus Christ yesterday and to-day the same, and to the ages;
- 9 Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.
Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited.
with teachings manifold and strange be not carried about, for [it is] good that by grace the heart be confirmed, not with meats, in which they who were occupied were not profited;
- 10 We have an altar from which those who serve the holy tent have no right to eat.
We have an altar, whereof they have no right to eat that serve the tabernacle.
we have an altar, of which to eat they have no authority who the tabernacle are serving,
- 11 For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of the camp.
For the bodies of those beasts whose blood is brought into the holy place by the high priest [as an offering] for sin, are burned without the camp.
for of those beasts whose blood is brought for sin into the holy places through the chief priest -- of these the bodies are burned without the camp.
- 12 Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate.
Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.
Wherefore, also Jesus -- that he might sanctify through [his] own blood the people -- without the gate did suffer;
- 13 Let us therefore go forth to him outside of the camp, bearing his reproach.
Let us therefore go forth unto him without the camp, bearing his reproach.
now, then, may we go forth unto him without the camp, his reproach bearing;
- 14 For we don't have here an enduring city, but we seek that which is to come.
For we have not here an abiding city, but we seek after [the city] which is to come.
for we have not here an abiding city, but the coming one we seek;

- 15 Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.
Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.
through him, then, we may offer up a sacrifice of praise always to God, that is, the fruit of lips, giving thanks to His name;
- 16 But don't forget to be doing good and sharing, for with such sacrifices God is well pleased.
But to do good and to communicate forget not: for with such sacrifices God is well pleased.
and of doing good, and of fellowship, be not forgetful, for with such sacrifices God is well-pleased.
- 17 Obey those who have the rule over you, and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.
Obey them that have the rule over you, and submit [to them]: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this [were] unprofitable for you.
Be obedient to those leading you, and be subject, for these do watch for your souls, as about to give account, that with joy they may do this, and not sighing, for this [is] unprofitable to you.
- 18 Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things.
Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things.
Pray for us, for we trust that we have a good conscience, in all things willing to behave well,
- 19 I strongly urge you to do this, that I may be restored to you sooner.
And I exhort [you] the more exceedingly to do this, that I may be restored to you the sooner.
and more abundantly do I call upon [you] to do this, that more quickly I may be restored to you.
- 20 Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus,
Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, [even] our Lord Jesus,
And the God of the peace, who did bring up out of the dead the great shepherd of the sheep -- in the blood of an age-during covenant -- our Lord Jesus,
- 21 make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.
make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom [be] the glory for ever and ever. Amen.
make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory -- to the ages of the ages! Amen.
- 22 But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words.
But I exhort you, brethren, bear with the word of exhortation, for I have written unto you in few words.
And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you.
- 23 Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.
Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.
Know ye that the brother Timotheus is released, with whom, if he may come more shortly, I will see you.
- 24 Greet all of your leaders and all the saints. The Italians Greet you.
Salute all them that have the rule over you, and all the saints. They of Italy salute you.
Salute all those leading you, and all the saints; salute you doth those from Italy:
- 25 Grace be with you all. Amen.
Grace be with you all. Amen.
the grace [is] with you all! Amen.
- 1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion: greetings.
James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.
James, of God and of the Lord Jesus Christ a servant, to the Twelve Tribes who are in the dispersion: Hail!

- 2 Count it all joy, my brothers, when you fall into various temptations,
Count it all joy, my brethren, when ye fall into manifold temptations;
All joy count [it], my brethren, when ye may fall into temptations manifold;
- 3 Knowing that the testing of your faith produces patience.
Knowing that the proving of your faith worketh patience.
knowing that the proof of your faith doth work endurance,
- 4 Let patience have its perfect work, that you may be perfect and complete, lacking in nothing.
And let patience have [its] perfect work, that ye may be perfect and entire, lacking in nothing.
and let the endurance have a perfect work, that ye may be perfect and entire -- in nothing lacking;
- 5 But if any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach; and it will be given him.
But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.
and if any of you do lack wisdom, let him ask from God, who is giving to all liberally, and not reproaching, and it shall be given to him;
- 6 But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea, driven by the wind and tossed.
But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed.
and let him ask in faith, nothing doubting, for he who is doubting hath been like a wave of the sea, driven by wind and tossed,
- 7 For let that man not think that he will receive anything from the Lord.
For let not that man think that he shall receive anything of the Lord;
for let not that man suppose that he shall receive anything from the Lord --
- 8 He is a double-minded man, unstable in all his ways.
a doubleminded man, unstable in all his ways.
a two-souled man [is] unstable in all his ways.
- 9 But let the brother in humble circumstances glory in his high position;
But let the brother of low degree glory in his high estate:
And let the brother who is low rejoice in his exaltation,
- 10 and the rich, in that he is made humble, because like the flower in the grass, he will pass away.
and the rich, in that he is made low: because as the flower of the grass he shall pass away.
and the rich in his becoming low, because as a flower of grass he shall pass away;
- 11 For the sun arises with the scorching wind, and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So also will the rich man fade away in his pursuits.
For the sun ariseth with the scorching wind, and withereth the grass: and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.
for the sun did rise with the burning heat, and did wither the grass, and the flower of it fell, and the grace of its appearance did perish, so also the rich in his way shall fade away!
- 12 Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him.
Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which [the Lord] promised to them that love him.
Happy the man who doth endure temptation, because, becoming approved, he shall receive the crown of the life, which the Lord did promise to those loving Him.
- 13 Let no man say when he is tempted, "I am tempted by God," for God can't be tempted with evil, and he himself tempts no one.
Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man:

Let no one say, being tempted -- `From God I am tempted,` for God is not tempted of evil, and Himself doth tempt no one,
- 14 But each one is tempted, when he is drawn away by his own lust, and enticed.
but each man is tempted, when he is drawn away by his own lust, and enticed.
and each one is tempted, by his own desires being led away and enticed,

- 15 Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, brings forth death.
Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.
afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death.
- 16 Don't be deceived, my beloved brothers.
Be not deceived, my beloved brethren.
Be not led astray, my brethren beloved;
- 17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow.
Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.
every good giving, and every perfect gift is from above, coming down from the Father of the lights, with whom is no variation, or shadow of turning;
- 18 Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.
Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.
having counselled, He did beget us with a word of truth, for our being a certain first-fruit of His creatures.
- 19 So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger;
Ye know [this], my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath:
So then, my brethren beloved, let every man be swift to hear, slow to speak, slow to anger,
- 20 for the anger of man doesn't produce the righteousness of God.
for the wrath of man worketh not the righteousness of God.
for the wrath of a man the righteousness of God doth not work;
- 21 Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted word, which is able to save your souls.
Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.
wherefore having put aside all filthiness and superabundance of evil, in meekness be receiving the engrafted word, that is able to save your souls;
- 22 But be doers of the word, and not only hearers, deluding your own selves.
But be ye doers of the word, and not hearers only, deluding your own selves.
and become ye doers of the word, and not hearers only, deceiving yourselves,
- 23 For if anyone is a hearer of the word and not a doer, he is like a man beholding his natural face in a mirror;
For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror:
because, if any one is a hearer of the word and not a doer, this one hath been like to a man viewing his natural face in a
- 24 for he sees himself, and goes away, and immediately forgets what kind of man he was.
for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.
for he did view himself, and hath gone away, and immediately he did forget of what kind he was;
- 25 But he who looks into the perfect law, the law of freedom, and continues, not being a hearer who forgets but a doer of the work, this man will be blessed in what he does.
But he that looketh into the perfect law, the [law] of liberty, and [so] continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.
and he who did look into the perfect law -- that of liberty, and did continue there, this one -- not a forgetful hearer becoming, but a doer of work -- this one shall be happy in his doing.
- 26 If anyone among you thinks himself to be religious, while he doesn't bridle his tongue, but deceives his heart, this man's religion is worthless.
If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.
If any one doth think to be religious among you, not bridling his tongue, but deceiving his heart, of this one vain [is] the religion;

- 27 Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by the world.
 Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, [and] to keep oneself unspotted from the world.
 religion pure and undefiled with the God and Father is this, to look after orphans and widows in their tribulation -- unspotted to keep himself from the world.
- 1 My brothers, don't hold the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.
 My brethren, hold not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.
 My brethren, hold not, in respect of persons, the faith of the glory of our Lord Jesus Christ,
- 2 For if a man with a gold ring, in fine clothing, comes into your assembly, and there come in also a poor man in filthy clothing;
 For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing;
 for if there may come into your synagogue a man with gold ring, in gay raiment, and there may come in also a poor man in vile raiment,
- 3 and you pay special attention to him who wears the fine clothing, and say, "Sit here in a good place;" and you tell the poor man, "Stand there," or "Sit by my footstool;"
 and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool;
 and ye may look upon him bearing the gay raiment, and may say to him, `Thou -- sit thou here well,` and to the poor man may say, `Thou -- stand thou there, or, Sit thou here under my footstool,` --
- 4 haven't you shown partiality among yourselves, and become judges with evil thoughts?
 Do ye not make distinctions among yourselves, and become judges with evil thoughts?
 ye did not judge fully in yourselves, and did become ill-reasoning judges.
- 5 Listen, my beloved brothers. Didn't God choose those who are poor in this world to be rich in faith, and heirs of the kingdom which he promised to those who love him?
 Hearken, my beloved brethren; did not God choose them that are poor as to the world [to be] rich in faith, and heirs of the kingdom which he promised to them that love him?
 Hearken, my brethren beloved, did not God choose the poor of this world, rich in faith, and heirs of the reign that He promised to those loving Him?
- 6 But you have dishonored the poor man. Don't the rich oppress you, and personally drag you before the courts?
 But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats?
 and ye did dishonour the poor one; do not the rich oppress you and themselves draw you to judgment-seats;
- 7 Don't they blaspheme the honorable name by which you are called?
 Do not they blaspheme the honorable name by which ye are called?
 do they not themselves speak evil of the good name that was called upon you?
- 8 However, if you fulfill the royal law, according to the Scripture, "You shall love your neighbor as yourself," you do well.
 Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:
 If, indeed, royal law ye complete, according to the Writing, `Thou shalt love thy neighbour as thyself,` -- ye do well;
- 9 But if you show partiality, you commit sin, being convicted by the law as transgressors.
 but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.
 and if ye accept persons, sin ye do work, being convicted by the law as transgressors;
- 10 For whoever shall keep the whole law, and yet stumble in one point, he has become guilty of all.
 For whosoever shall keep the whole law, and yet stumble in one [point], he is become guilty of all.
 for whoever the whole law shall keep, and shall stumble in one [point], he hath become guilty of all;

- 11 For he who said, "Do not commit adultery," said also, "Do not commit murder." Now if you do not commit adultery, but murder, you have become a transgressor of the law.
 For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law.
 for He who is saying, `Thou mayest not commit adultery,` said also, `Thou mayest do no murder;` and if thou shalt not commit adultery, and shalt commit murder, thou hast become a transgressor of law;
- 12 So speak, and so do, as men who are to be judged by a law of freedom.
 So speak ye, and so do, as men that are to be judged by a law of liberty.
 so speak ye and so do, as about by a law of liberty to be judged,
- 13 For judgment is without mercy to him who has showed no mercy. Mercy triumphs over judgment.
 For judgment [is] without mercy to him that hath showed no mercy: mercy glorieth against judgment.
 for the judgment without kindness [is] to him not having done kindness, and exult doth kindness over judgment.
- 14 What good is it, my brothers, if a man says he has faith, but has no works? Can that faith save him?
 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?
 What [is] the profit, my brethren, if faith, any one may speak of having, and works he may not have? is that faith able to save him?
- 15 And if a brother or sister is naked and in lack of daily food,
 If a brother or sister be naked and in lack of daily food,
 and if a brother or sister may be naked, and may be destitute of the daily food,
- 16 and one of you tells them, "Go in peace, be warmed and filled;" and yet you didn't give them the things the body needs, what good is it?
 and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?
 and any one of you may say to them, `Depart ye in peace, be warmed, and be filled,` and may not give to them the things needful for the body, what [is] the profit?
- 17 Even so faith, if it has no works, is dead in itself.
 Even so faith, if it have not works, is dead in itself.
 so also the faith, if it may not have works, is dead by itself.
- 18 Yes, a man will say, "You have faith, and I have works." Show me your faith without your works, and I by my works will show you my faith.
 Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from [thy] works, and I by my works will show thee [my] faith.
 But say may some one, Thou hast faith, and I have works, shew me thy faith out of thy works, and I will shew thee out of my works my faith:
- 19 You believe that God is one. You do well. The demons also believe, and shudder.
 Thou believest that God is one; thou doest well: the demons also believe, and shudder.
 thou -- thou dost believe that God is one; thou dost well, and the demons believe, and they shudder!
- 20 But do you want to know, vain man, that faith apart from works is dead?
 But wilt thou know, O vain man, that faith apart from works is barren?
 And dost thou wish to know, O vain man, that the faith apart from the works is dead?
- 21 Wasn't Abraham, our father, justified by works, in that he offered up Isaac his son on the altar?
 Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?
 Abraham our father -- was not he declared righteous out of works, having brought up Isaac his son upon the altar?
- 22 You see that faith worked with his works, and by works faith was perfected;
 Thou seest that faith wrought with his works, and by works was faith made perfect;
 dost thou see that the faith was working with his works, and out of the works the faith was perfected?

- 23 and the scripture was fulfilled which says, "Abraham believed God, and it was accounted to him as righteousness;" and he was called the friend of God.
and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God.
and fulfilled was the Writing that is saying, `And Abraham did believe God, and it was reckoned to him -- to righteousness;` and, `Friend of God` he was called.
- 24 You see then that by works, a man is justified, and not only by faith.
Ye see that by works a man is justified, and not only by faith.
Ye see, then, that out of works is man declared righteous, and not out of faith only;
- 25 In like manner wasn't Rahab the prostitute also justified by works, in that she received the messengers, and sent them out another way?
And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?
and in like manner also Rahab the harlot -- was she not out of works declared righteous, having received the messengers, and by another way having sent forth?
- 26 For as the body apart from the spirit is dead, even so faith apart from works is dead.
For as the body apart from the spirit is dead, even so faith apart from works is dead.
for as the body apart from the spirit is dead, so also the faith apart from the works is dead.
- 1 Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment.
Be not many [of you] teachers, my brethren, knowing that we shall receive heavier judgment.
Many teachers become not, my brethren, having known that greater judgment we shall receive,
- 2 For in many things we all stumble. If anyone doesn't stumble in word, the same is a perfect man, able to bridle the whole body also.
For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.
for we all make many stumbles; if any one in word doth not stumble, this one [is] a perfect man, able to bridle also the whole body;
- 3 Indeed, we put bits into the horses' mouths so that they may obey us, and we turn about their whole body.
Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.
lo, the bits we put into the mouths of the horses for their obeying us, and their whole body we turn about;
- 4 Behold, the ships also, though they are so big and are driven by fierce winds, are yet turned about by a very small rudder, wherever the pilot desires.
Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.
lo, also the ships, being so great, and by fierce winds being driven, are led about by a very small helm, whithersoever the impulse of the helmsman doth counsel,
- 5 So the tongue is also a little member, and boasts great things. Behold, how much wood is kindled by how small a fire!
So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!
so also the tongue is a little member, and doth boast greatly; lo, a little fire how much wood it doth kindle!
- 6 And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehenna.
And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.
and the tongue [is] a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by the gehenna.
- 7 For every kind of animal, bird, creeping thing, and thing in the sea, is tamed, and has been tamed by mankind.
For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind.
For every nature, both of beasts and of fowls, both of creeping things and things of the sea, is subdued, and hath been subdued, by the human nature,

- 8 But nobody can tame the tongue. It is a restless evil, full of deadly poison.
But the tongue can no man tame; [it is] a restless evil, [it is] full of deadly poison.
and the tongue no one of men is able to subdue, [it is] an unruly evil, full of deadly poison,
- 9 With it we bless our God and Father, and with it we curse men, who are made in the image of God.
Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God:
with it we do bless the God and Father, and with it we do curse the men made according to the similitude of God;
- 10 Out of the same mouth comes forth blessing and cursing. My brothers, these things ought not to be so.
out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.
out of the same mouth doth come forth blessing and cursing; it doth not need, my brethren, these things so to happen;
- 11 Does a spring send forth from the same opening fresh and bitter water?
Doth the fountain send forth from the same opening sweet [water] and bitter?
doth the fountain out of the same opening pour forth the sweet and the bitter?
- 12 Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water.
Can a fig tree, my brethren, yield olives, or a vine figs? Neither [can] salt water yield sweet.
is a fig-tree able, my brethren, olives to make? or a vine figs? so no fountain salt and sweet water [is able] to make.
- 13 Who is wise and understanding among you? Let him show his deeds done in gentleness of wisdom by his good life.
Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom.
Who [is] wise and intelligent among you? let him shew out of the good behaviour his works in meekness of wisdom,
- 14 But if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth.
But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.
and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth;
- 15 This wisdom is not that which comes down from above, but is earthly, sensual, and demonic.
This wisdom is not [a wisdom] that cometh down from above, but is earthly, sensual, devilish.
this wisdom is not descending from above, but earthly, physical, demon-like,
- 16 For where jealousy and selfish ambition are, there is confusion and every evil deed.
For where jealousy and faction are, there is confusion and every vile deed.
for where zeal and rivalry [are], there is insurrection and every evil matter;
- 17 But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy.
But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.
and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and un hypocritical: --
- 18 Now the fruit of righteousness is sown in peace by those who make peace.
And the fruit of righteousness is sown in peace for them that make peace.
and the fruit of the righteousness in peace is sown to those making peace.
- 1 Where do wars and fightings among you come from? Don't they come from your pleasures that war in your members?
Whence [come] wars and whence [come] fightings among you? [come they] not hence, [even] of your pleasures that war in your members?
Whence [are] wars and fightings among you? not thence -- out of your passions, that are as soldiers in your members?
- 2 You lust, and don't have. You kill, covet, and can't obtain. You fight and make war. Yet you don't have, because you don't ask.
Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not.
ye desire, and ye have not; ye murder, and are zealous, and are not able to attain; ye fight and war, and ye have not, because of your not asking;
- 3 You ask, and don't receive, because you ask amiss, so that you may spend it for your pleasures.
Ye ask, and receive not, because ye ask amiss, that ye may spend [it] in your pleasures.
ye ask, and ye receive not, because evilly ye ask, that in your pleasures ye may spend [it].

- 4 You adulterers and adulteresses, don't you know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.
Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God.
Adulterers and adulteresses! have ye not known that friendship of the world is enmity with God? whoever, then, may counsel to be a friend of the world, an enemy of God he is set.
- 5 Or do you think that the Scripture says in vain, "The Spirit who lives in us yearns jealously"?
Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying?
Do ye think that emptily the Writing saith, 'To envy earnestly desireth the spirit that did dwell in us,'
- 6 But he gives more grace. Therefore it says, "God resists the proud, but gives grace to the humble."
But he giveth more grace. Wherefore [the scripture] saith, God resisteth the proud, but giveth grace to the humble.
and greater grace he doth give, wherefore he saith, 'God against proud ones doth set Himself up, and to lowly ones He doth give grace?'
- 7 Be subject therefore to God. But resist the devil, and he will flee from you.
Be subject therefore unto God; but resist the devil, and he will flee from you.
be subject, then, to God; stand up against the devil, and he will flee from you;
- 8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.
Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.
draw nigh to God, and He will draw nigh to you; cleanse hands, ye sinners! and purify hearts, ye two-souled!
- 9 Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom.
Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
be exceeding afflicted, and mourn, and weep, let your laughter to mourning be turned, and the joy to heaviness;
- 10 Humble yourselves in the sight of the Lord, and he will exalt you.
Humble yourselves in the sight of the Lord, and he shall exalt you.
be made low before the Lord, and He shall exalt you.
- 11 Don't speak against one another, brothers. He who speaks against a brother and judges his brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge.
Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge.
Speak not one against another, brethren; he who is speaking against a brother, and is judging his brother, doth speak against law, and doth judge law, and if law thou dost judge, thou art not a doer of law but a judge;
- 12 Only one is the lawgiver, who is able to save and to destroy. But who are you to judge another?
One [only] is the lawgiver and judge, [even] he who is able to save and to destroy: but who art thou that judgest thy neighbor?
one is the lawgiver, who is able to save and to destroy; thou -- who art thou that dost judge the other?
- 13 Come now, you who say, "Today or tomorrow let's go into this city, and spend a year there, and trade, and get gain."
Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain:
Go, now, ye who are saying, 'To-day and to-morrow we will go on to such a city, and will pass there one year, and traffic, and make gain;'
- 14 Whereas you don't know what your life will be like tomorrow. For what is your life? For you are a vapor, that appears for a little time, and then vanishes away.
whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away.
who do not know the thing of the morrow; for what is your life? for it is a vapour that is appearing for a little, and then is vanishing;
- 15 For you ought to say, "If the Lord wills, we will both live, and do this or that."
For that ye ought to say, If the Lord will, we shall both live, and do this or that.
instead of your saying, 'If the Lord may will, we shall live, and do this or that;'

- 16 But now you glory in your boasting. All such boasting is evil.
But now ye glory in your vauntings: all such glorying is evil.
and now ye glory in your pride; all such glorying is evil;
- 17 To him therefore who knows to do good, and doesn't do it, to him it is sin.
To him therefore that knoweth to do good, and doeth it not, to him it is sin.
to him, then, knowing to do good, and not doing, sin it is to him.
- 1 Come now, you rich, weep and howl for your miseries that are coming on you.
Come now, ye rich, weep and howl for your miseries that are coming upon you.
Go, now, ye rich! weep, howling over your miseries that are coming upon [you];
- 2 Your riches are corrupted and your garments are moth-eaten.
Your riches are corrupted, and your garments are moth-eaten.
your riches have rotted, and your garments have become moth-eaten;
- 3 Your gold and your silver are corroded, and their corrosion will be for a testimony against you, and will eat your flesh like fire.
You have laid up your treasure in the last days.
Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days.
your gold and silver have rotted, and the rust of them for a testimony shall be to you, and shall eat your flesh as fire. Ye made treasure in the last days!
- 4 Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cries out, and the cries of those who reaped have entered into the ears of the Lord of Hosts.
Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.
lo, the reward of the workmen, of those who in-gathered your fields, which hath been fraudulently kept back by you -- doth cry out, and the exclamations of those who did reap into the ears of the Lord of Sabaoth have entered;
- 5 You have lived delicately on the earth, and taken your pleasure. You have nourished your hearts as in a day of slaughter.
Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter.
ye did live in luxury upon the earth, and were wanton; ye did nourish your hearts, as in a day of slaughter;
- 6 You have condemned, you have murdered the righteous one. He doesn't resist you.
Ye have condemned, ye have killed the righteous [one]; he doth not resist you.
ye did condemn -- ye did murder the righteous one, he doth not resist you.
- 7 Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain.
Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain.
Be patient, then, brethren, till the presence of the Lord; lo, the husbandman doth expect the precious fruit of the earth, being patient for it, till he may receive rain -- early and latter;
- 8 You also be patient. Establish your hearts, for the coming of the Lord is at hand.
Be ye also patient; establish your hearts: for the coming of the Lord is at hand.
be patient, ye also; establish your hearts, because the presence of the Lord hath drawn nigh;
- 9 Don't grumble, brothers, against one another, so that you won't be judged. Behold, the judge stands at the door.
Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors.
murmur not against one another, brethren, that ye may not be condemned; lo, the Judge before the door hath stood.
- 10 Take, brothers, for an example of suffering and of patience, the prophets who spoke in the name of the Lord.
Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.
An example take ye of the suffering of evil, my brethren, and of the patience, the prophets who did speak in the name of the Lord;

- 11 Behold, we call them blessed who endured. You have heard of the patience of Job, and have seen the Lord in the end, and how the Lord is full of compassion and mercy.
Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.
lo, we call happy those who are enduring; the endurance of Job ye heard of, and the end of the Lord ye have seen, that very compassionate is the Lord, and pitying.
- 12 But above all things, my brothers, don't swear, neither by heaven, nor by the earth, nor by any other oath; but let your yes be yes, and your no, no; so that you don't fall into hypocrisy.
But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.
And before all things, my brethren, do not swear, neither by the heaven, neither by the earth, neither by any other oath, and let your Yes be Yes, and the No, No; that under judgment ye may not fall.
- 13 Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises.
Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise.
Doth any one suffer evil among you? let him pray; is any of good cheer? let him sing psalms;
- 14 Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of the Lord,
Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:
is any infirm among you? let him call for the elders of the assembly, and let them pray over him, having anointed him with oil, in the name of the Lord,
- 15 and the prayer of faith will heal him who is sick, and the Lord will raise him up. If he has committed sins, it will be forgiven him.
and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.
and the prayer of the faith shall save the distressed one, and the Lord shall raise him up, and if sins he may have committed, they shall be forgiven to him.
- 16 Confess your offenses one to another, and pray one for another, that you may be healed. The effective, earnest prayer of a righteous man is powerfully effective.
Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.
Be confessing to one another the trespasses, and be praying for one another, that ye may be healed; very strong is a working supplication of a righteous man;
- 17 Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn't rain on the earth for three years and six months.
Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months.
Elijah was a man like affected as we, and with prayer he did pray -- not to rain, and it did not rain upon the land three years and six months;
- 18 He prayed again, and the sky gave rain, and the earth brought forth its fruit.
And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.
and again he did pray, and the heaven did give rain, and the land did bring forth her fruit.
- 19 Brothers, if any among you wanders from the truth, and someone turns him back,
My brethren, if any among you err from the truth, and one convert him;
Brethren, if any among you may go astray from the truth, and any one may turn him back,
- 20 let him know, that he who converts a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.
let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.
let him know that he who did turn back a sinner from the straying of his way shall save a soul from death, and shall cover a multitude of sins.

- 1 Peter, an apostle of Jesus Christ, to the chosen ones who are living as aliens in the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
Peter, an apostle of Jesus Christ, to the choice sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- 2 according to the foreknowledge of God the Father, in sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
according to a foreknowledge of God the Father, in sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied!
- 3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy became the father of us again to a living hope by the resurrection of Jesus Christ from the dead,
Blessed [be] the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,
Blessed [is] the God and Father of our Lord Jesus Christ, who, according to the abundance of His kindness did beget us again to a living hope, through the rising again of Jesus Christ out of the dead,
- 4 to an incorruptible and undefiled inheritance, and that doesn't fade away, reserved in heaven for you,
unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
to an inheritance incorruptible, and undefiled, and unfading, reserved in the heavens for you,
- 5 who by the power of God are guarded through faith to a salvation ready to be revealed in the last time.
who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.
who, in the power of God are being guarded, through faith, unto salvation, ready to be revealed in the last time,
- 6 Wherein you greatly rejoice, though now for a little while, if need be, you have been put to grief in various trials,
Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials,
in which ye are glad, a little now, if it be necessary, being made to sorrow in manifold trials,
- 7 that the proof of your faith, which is more precious than gold that perishes even though it is tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ --
that the proof of your faith, [being] more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ:
that the proof of your faith -- much more precious than of gold that is perishing, and through fire being approved -- may be found to praise, and honour, and glory, in the revelation of Jesus Christ,
- 8 whom not having known you love; on whom, though now you don't see him, yet believing, you rejoice greatly with joy unspeakable and full of glory --
whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory:
whom, not having seen, ye love, in whom, now not seeing and believing, ye are glad with joy unspeakable and glorified,
- 9 receiving the end of your faith, the salvation of your souls.
receiving the end of your faith, [even] the salvation of [your] souls.
receiving the end of your faith -- salvation of souls;
- 10 Concerning this salvation, the prophets sought and searched diligently, who prophesied of the grace that would come to you,
Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that [should come] unto you:
concerning which salvation seek out and search out did prophets who concerning the grace toward you did prophecy,

- 11 searching for what or what kind of time the Spirit of Christ, which was in them, pointed to, when he testified beforehand the sufferings of Christ, and the glories that should follow them.
 searching what [time] or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.
 searching in regard to what or what manner of time the Spirit of Christ that was in them was manifesting, testifying beforehand the sufferings of Christ and the glory after these,
- 12 To whom it was revealed, that not to themselves, but to you, did they minister these things, which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent forth from heaven; which things angels desire to look into.
 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angel desire to look into.
 to whom it was revealed, that not to themselves, but to us they were ministering these, which now were told to you (through those who did proclaim good news to you,) in the Holy Spirit sent from heaven, to which things messengers do desire to bend looking.
- 13 Therefore, prepare your minds for action, be sober and set your hope perfectly on the grace that will be brought to you at the revelation of Jesus Christ --
 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ;
 Wherefore having girded up the loins of your mind, being sober, hope perfectly upon the grace that is being brought to you in the revelation of Jesus Christ,
- 14 as children of obedience, not conforming yourselves according to your former lusts as in your ignorance,
 as children of obedience, not fashioning yourselves according to your former lusts in [the time of] your ignorance:
 as obedient children, not fashioning yourselves to the former desires in your ignorance,
- 15 but just as he who called you is holy, you yourselves also be holy in all of your behavior;
 but like as he who called you is holy, be ye yourselves also holy in all manner of living;
 but according as He who did call you [is] holy, ye also, become holy in all behaviour,
- 16 because it is written, "You shall be holy; for I am holy."
 because it is written, Ye shall be holy; for I am holy.
 because it hath been written, `Become ye holy, because I am holy;`
- 17 If you call on him as Father, who without respect of persons judges according to each man`s work, pass the time of your living as strangers here in reverent fear:
 And if ye call on him as Father, who without respect of persons judgeth according to each man`s work, pass the time of your sojourning in fear:
 and if on the Father ye do call, who without acceptance of persons is judging according to the work of each, in fear the time of your sojourn pass ye,
- 18 knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers,
 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;
 having known that, not with corruptible things -- silver or gold -- were ye redeemed from your foolish behaviour delivered by fathers,
- 19 but with precious blood, as of a lamb without spot, the blood of Christ;
 but with precious blood, as of a lamb without spot, [even the blood] of Christ:
 but with precious blood, as of a lamb unblemished and unspotted -- Christ`s --
- 20 who was foreknown indeed before the foundation of the world, but was revealed at the end of times for your sake,
 who was foreknown indeed before the foundation of the world, but was manifested at the end of times for your sake,
 foreknown, indeed, before the foundation of the world, and manifested in the last times because of you,

- 21 who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.
 who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.
 who through him do believe in God, who did raise out of the dead, and glory to him did give, so that your faith and hope may be in God.
- 22 Seeing you have purified your souls in your obedience to the truth through the Spirit in sincere brotherly affection, love one another from the heart fervently:
 Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently:
 Your souls having purified in the obedience of the truth through the Spirit to brotherly love unfeigned, out of a pure heart one another love ye earnestly,
- 23 having been born again, not of corruptible seed, but of incorruptible, through the word of God, which lives and remains having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. being begotten again, not out of seed corruptible, but incorruptible, through a word of God -- living and remaining -- to the age;
- 24 For, "All flesh is like grass, And all of man's glory like the flower in the grass. The grass withers, and its flower falls; For, All flesh is as grass, And all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: because all flesh [is] as grass, and all glory of man as flower of grass; wither did the grass, and the flower of it fell away,
- 25 But the Lord's word endures forever." This is the word of good news which was preached to you.
 But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you. and the saying of the Lord doth remain -- to the age; and this is the saying that was proclaimed good news to you.
- 1 Putting away therefore all wickedness, all deceit, hypocrisies, envies, and all evil speaking,
 Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings,
 Having put aside, then, all evil, and all guile, and hypocrisies, and envyings, and all evil speakings,
- 2 as newborn babes, long for the pure milk of the Word, that you may grow thereby,
 as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation;
 as new-born babes the word's pure milk desire ye, that in it ye may grow,
- 3 if indeed you have tasted that the Lord is gracious:
 if ye have tasted that the Lord is gracious:
 if so be ye did taste that the Lord [is] gracious,
- 4 coming to him, a living stone, rejected indeed by men, but chosen by God, precious.
 unto whom coming, a living stone, rejected indeed of men, but with God elect, precious,
 to whom coming -- a living stone -- by men, indeed, having been disapproved of, but with God choice, precious,
- 5 You also, as living stones, are built up as a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.
 ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.
 and ye yourselves, as living stones, are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 6 Because it is contained in scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious: He who believes in him will not be put to shame."
 Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall not be put to shame.
 Wherefore, also, it is contained in the Writing: 'Lo, I lay in Zion a chief corner-stone, choice, precious, and he who is believing on him may not be put to shame;'

- 7 For you therefore who believe is the honor, but for such as are disobedient, "The stone which the builders rejected, Has become the chief cornerstone,"
For you therefore that believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, The same was made the head of the corner;
to you, then, who are believing [is] the preciousness; and to the unbelieving, a stone that the builders disapproved of, this one did become for the head of a corner,
- 8 and, "A stone of stumbling, and a rock of offense." For they stumble at the word, being disobedient, whereunto also they were appointed.
and, A stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed.
and a stone of stumbling and a rock of offence -- who are stumbling at the word, being unbelieving, -- to which also they were set;
- 9 But you are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that you may show forth the excellencies of him who called you out of darkness into his marvelous light:
But ye are a elect race, a royal priesthood, a holy nation, a people for [God's] own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light:
and ye [are] a choice race, a royal priesthood, a holy nation, a people acquired, that the excellences ye may shew forth of Him who out of darkness did call you to His wondrous light;
- 10 who in time past were no people, but now are the people of God, who had not obtained mercy, but now have obtained mercy. who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy. who [were] once not a people, and [are] now the people of God; who had not found kindness, and now have found kindness.
- 11 Beloved, I beg you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul;
Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul;
Beloved, I call upon [you], as strangers and sojourners, to keep from the fleshly desires, that war against the soul,
- 12 having good behavior among the nations, so in that which they speak against you as evil-doers, they may by your good works, which they see, glorify God in the day of visitation.
having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.
having your behaviour among the nations right, that in that which they speak against you as evil-doers, of the good works having beheld, they may glorify God in a day of inspection.
- 13 Therefore subject yourselves to every ordinance of man for the Lord's sake: whether to the king, as supreme;
Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;
Be subject, then, to every human creation, because of the Lord, whether to a king, as the highest,
- 14 or to governors, as sent by him for vengeance on evil-doers and for praise to those who do well.
or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.
whether to governors, as to those sent through him, for punishment, indeed, of evil-doers, and a praise of those doing good;
- 15 For so is the will of God, that by well-doing you should put to silence the ignorance of foolish men:
For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:
because, so is the will of God, doing good, to put to silence the ignorance of the foolish men;
- 16 as free, and not using your freedom for a cloak of wickedness, but as bondservants of God.
as free, and not using your freedom for a cloak of wickedness, but as bondservants of God.
as free, and not having the freedom as the cloak of the evil, but as servants of God;
- 17 Honor all men. Love the brotherhood. Fear God. Honor the king.
Honor all men. Love the brotherhood. Fear God. Honor the king.
to all give ye honour; the brotherhood love ye; God fear ye; the king honour ye.
- 18 Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the wicked.
Servants, [be] in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.
The domestics! be subjecting yourselves in all fear to the masters, not only to the good and gentle, but also to the cross;

- 19 For it is commendable if someone endures pain, suffering unjustly, because of conscience toward God.
For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.
for this [is] gracious, if because of conscience toward God any one doth endure sorrows, suffering unrighteously;
- 20 For what glory is it, if, when you sin, you patiently endure beating? But if, when you do well, you patiently endure suffering, this is commendable with God.
For what glory is it, if, when ye sin, and are buffeted [for it], ye shall take it patiently? but if, when ye do well, and suffer [for it], ye shall take it patiently, this is acceptable with God.
for what renown [is it], if sinning and being buffeted, ye do endure [it]? but if, doing good and suffering [for it], ye do endure, this [is] gracious with God,
- 21 For to this were you called, because Christ also suffered for us, leaving us an example, that you should follow his steps,
For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:
for to this ye were called, because Christ also did suffer for you, leaving to you an example, that ye may follow his steps,
- 22 who did not sin, "neither was deceit found in his mouth."
who did no sin, neither was guile found in his mouth:
who did not commit sin, nor was guile found in his mouth,
- 23 Who, when he was reviled, didn't revile back. When he suffered, didn't threaten, but committed himself to him who judges righteously;
who, when he was reviled, reviled not again; when he suffered threatened not; but committed [himself] to him that judgeth righteously:
who being reviled -- was not reviling again, suffering -- was not threatening, and was committing himself to Him who is judging righteously,
- 24 who his own self bore our sins in his body on the tree, that we, having died to sins, might live to righteousness; by whose stripes you were healed.
who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.
who our sins himself did bear in his body, upon the tree, that to the sins having died, to the righteousness we may live; by whose stripes ye were healed,
- 25 For you were going astray like sheep; but are now returned to the Shepherd and Overseer of your souls.
For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.
for ye were as sheep going astray, but ye turned back now to the shepherd and overseer of your souls.
- 1 In like manner, wives, be in subjection to your own husbands; so that, even if any don't obey the Word, they may be gained by the behavior of their wives without a word;
In like manner, ye wives, [be] in subjection to your won husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives;
In like manner, the wives, be ye subject to your own husbands, that even if certain are disobedient to the word, through the conversation of the wives, without the word, they may be won,
- 2 seeing your pure behavior in fear.
beholding your chaste behavior [coupled] with fear.
having beheld your pure behaviour in fear,
- 3 Let your beauty be not just the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on fine clothing;
Whose [adorning] let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel;
whose adorning -- let it not be that which is outward, of plaiting of hair, and of putting around of things of gold, or of putting on of garments,
- 4 but in the hidden person of the heart, in the incorruptible adornment of a gentle and quiet spirit, which is in the sight of God very precious.
but [let it be] the hidden man of the heart, in the incorruptible [apparel] of a meek and quiet spirit, which is in the sight of God of great price.
but -- the hidden man of the heart, in the incorruptible thing of the meek and quiet spirit, which is, before God, of great price,

- 5 For this is how the holy women before, who hoped in God, also adorned themselves, being in subjection to their own husbands:
 For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands:
 for thus once also the holy women who did hope on God, were adorning themselves, being subject to their own husbands,
- 6 as Sarah obeyed Abraham, calling him lord, whose children you now are, if you do well, and are not put in fear by any terror.
 as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror.
 as Sarah was obedient to Abraham, calling him `sir,` of whom ye did become daughters, doing good, and not fearing any terror.
- 7 You husbands, in like manner, live with your wives according to knowledge, giving honor to the woman, as to the weaker vessel, as being also joint heirs of the grace of life; not cutting off your prayers.
 Ye husbands, in like manner, dwell with [your wives] according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.
 The husbands, in like manner, dwelling with [them], according to knowledge, as to a weaker vessel -- to the wife -- imparting honour, as also being heirs together of the grace of life, that your prayers be not hindered.
- 8 Finally, be all like-minded, compassionate, loving as brothers, tenderhearted, courteous,
 Finally, [be] ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded:
 And finally, being all of one mind, having fellow-feeling, loving as brethren, compassionate, courteous,
- 9 not rendering evil for evil, or reviling for reviling; but instead blessing; knowing that to this were you called, that you may inherit a blessing.
 not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.
 not giving back evil for evil, or railing for railing, and on the contrary, blessing, having known that to this ye were called, that a blessing ye may inherit;
- 10 For, "He who would love life, And see good days, Let him keep his tongue from evil, And his lips from speaking deceit.
 For, He that would love life, And see good days, Let him refrain his tongue from evil, And his lips that they speak no guile:
 for `he who is willing to love life, and to see good days, let him guard his tongue from evil, and his lips -- not to speak guile;
- 11 Let him turn away from evil, and do good. Let him seek peace, and pursue it.
 And let him turn away from evil, and do good; Let him seek peace, and pursue it.
 let him turn aside from evil, and do good, let him seek peace and pursue it;
- 12 For the eyes of the Lord are on the righteous, And his ears open to their prayer; But the face of the Lord is against those who do evil."
 For the eyes of the Lord are upon the righteous, And his ears unto their supplication: But the face of the Lord is upon them that do evil.
 because the eyes of the Lord [are] upon the righteous, and His ears -- to their supplication, and the face of the Lord [is] upon those doing evil;`
- 13 Now who is he who will harm you, if you become imitators of that which is good?
 And who is he that will harm you, if ye be zealous of that which is good?
 and who [is] he who will be doing you evil, if of Him who is good ye may become imitators?
- 14 But even if you should suffer for righteousness` sake, you are blessed. "Don` t fear what they fear, neither be troubled."
 But even if ye should suffer for righteousness` sake, blessed [are ye:] and fear not their fear, neither be troubled;
 but if ye also should suffer because of righteousness, happy [are ye]! and of their fear be not afraid, nor be troubled,
- 15 But sanctify the Lord God in your hearts: and always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you, with humility and fear:
 but sanctify in your hearts Christ as Lord: [being] ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:
 and the Lord God sanctify in your hearts. And [be] ready always for defence to every one who is asking of you an account concerning the hope that [is] in you, with meekness and fear;

- 16 having a good conscience; that, while you are spoken against as evildoers, they may be put to shame who revile your good manner of life in Christ.
 having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ.
 having a good conscience, that in that in which they speak against you as evil-doers, they may be ashamed who are traducing your good behaviour in Christ;
- 17 For it is better, if the will of God should so will, that you suffer for doing well than for doing evil.
 For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.
 for [it is] better doing good, if the will of God will it, to suffer, than doing evil;
- 18 Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring you to God; being put to death in the flesh, but made alive in the spirit;
 Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit;
 because also Christ once for sin did suffer -- righteous for unrighteous -- that he might lead us to God, having been put to death indeed, in the flesh, and having been made alive in the spirit,
- 19 in which he also went and preached to the spirits in prison,
 in which also he went and preached unto the spirits in prison,
 in which also to the spirits in prison having gone he did preach,
- 20 who before were disobedient, when the longsuffering of God waited patiently in the days of Noah, while the ark was being built.
 In it, few, that is, eight souls, were saved through water.
 that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing,
 wherein few, that is, eight souls, were saved through water:
 who sometime disbelieved, when once the long-suffering of God did wait, in days of Noah -- an ark being preparing -- in which few, that is, eight souls, were saved through water;
- 21 This is a symbol of baptism, which now saves you - not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ,
 which also after a true likeness doth now save you, [even] baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ;
 also to which an antitype doth now save us -- baptism, (not a putting away of the filth of flesh, but the question of a good conscience in regard to God,) through the rising again of Jesus Christ,
- 22 who is at the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.
 who is one the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.
 who is at the right hand of God, having gone on to heaven -- messengers, and authorities, and powers, having been subjected to him.
- 1 Forasmuch then as Christ suffered for us in the flesh, arm yourselves also with the same mind; for he who has suffered in the flesh has ceased from sin;
 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin;
 Christ, then, having suffered for us in the flesh, ye also with the same mind arm yourselves, because he who did suffer in the flesh hath done with sin,
- 2 that you no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.
 that ye no longer should live the rest of your time in flesh to the lusts of men, but to the will of God.
 no more in the desires of men, but in the will of God, to live the rest of the time in the flesh;
- 3 For we have spent enough of our past time living in doing the desire of the Gentiles, and to have walked in lasciviousness, lusts, drunken binges, orgies, carousings, and abominable idolatries.
 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries:
 for sufficient to us [is] the past time of life the will of the nations to have wrought, having walked in lasciviousnesses, desires, excesses of wines, revelings, drinking-bouts, and unlawful idolatries,

- 4 They think it is strange that you don't run with them into the same excess of riot, blaspheming: wherein they think strange that ye run not with [them] into the same excess of riot, speaking evil of [of]: in which they think it strange -- your not running with them to the same excess of dissoluteness, speaking evil,
- 5 who will give account to him who is ready to judge the living and the dead.
who shall give account to him that is ready to judge the living and the dead.
who shall give an account to Him who is ready to judge living and dead,
- 6 For to this end was the gospel preached even to the dead, that they might be judged indeed as men in the flesh, but live as to God in the spirit.
For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit.
for for this also to dead men was good news proclaimed, that they may be judged, indeed, according to men in the flesh, and may live according to God in the spirit.
- 7 But the end of all things is near. Therefore be of sound mind, self-controlled, and sober in prayer.
But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer:
And of all things the end hath come nigh; be sober-minded, then, and watch unto the prayers,
- 8 And above all things be earnest in your love among yourselves, for love covers a multitude of sins.
above all things being fervent in your love among yourselves; for love covereth a multitude of sins:
and, before all things, to one another having the earnest love, because the love shall cover a multitude of sins;
- 9 Be hospitable one to another without grumbling.
using hospitality one to another without murmuring:
hospitable to one another, without murmuring;
- 10 According as each has received a gift, be ministering it among yourselves, as good stewards of the grace of God in its various forms.
according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;
each, according as he received a gift, to one another ministering it, as good stewards of the manifold grace of God;
- 11 If any man speaks, let it be as it were oracles of God. If any man serves, let it be as of the strength which God supplies, that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever. Amen.
if any man speaketh, [speaking] as it were oracles of God; is any man ministereth, [ministering] as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.
if any one doth speak -- `as oracles of God;` if any one doth minister -- `as of the ability which God doth supply;` that in all things God may be glorified through Jesus Christ, to whom is the glory and the power -- to the ages of the ages. Amen.
- 12 Beloved, don't be astonished at the fiery trial which has come upon you, to test you, as though a strange thing happened to you.
Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:
Beloved, think it not strange at the fiery suffering among you that is coming to try you, as if a strange thing were happening to you,
- 13 But because you are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also you may rejoice with exceeding joy.
but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.
but, according as ye have fellowship with the sufferings of the Christ, rejoice ye, that also in the revelation of his glory ye may rejoice -- exulting;
- 14 If you are insulted for the name of Christ, blessed are you; because the Spirit of glory and of God rests on you. On their part he is blasphemed, but on your part he is glorified.
If ye are reproached for the name of Christ, blessed [are ye]; because the [Spirit] of glory and the Spirit of God resteth upon if ye be reproached in the name of Christ -- happy [are ye], because the Spirit of glory and of God upon you doth rest; in regard, indeed, to them, he is evil-spoken of, and in regard to you, he is glorified;

- 15 For let none of you suffer as a murderer, or a thief, or an evil doer, or as a meddler in other men`s matters.
For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men`s matters:
for let none of you suffer as a murderer, or thief, or evil-doer, or as an inspector into other men`s matters;
- 16 But if one of you suffers for being a Christian, let him not be ashamed; but let him glorify God in this matter.
but if [a man suffer] as a Christian, let him not be ashamed; but let him glorify God in this name.
and if as a Christian, let him not be ashamed; and let him glorify God in this respect;
- 17 For the time [has come] for judgment to begin at the house of God. If it begins first at us, what will happen to those who don`t obey the gospel of God?
For the time [is come] for judgment to begin at the house of God: and if [it begin] first at us, what [shall be] the end of them that obey not the gospel of God?
because it is the time of the beginning of the judgment from the house of God, and if first from us, what the end of those disobedient to the good news of God?
- 18 "If it is hard for the righteous to be saved, what will happen to the ungodly and the sinner?"
And if the righteous is scarcely saved, where shall the ungodly and sinner appear?
And if the righteous man is scarcely saved, the ungodly and sinner -- where shall he appear?
- 19 Therefore let them also who suffer according to the will of God in doing good entrust their souls to him, as to a faithful Creator.
Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.
so that also those suffering according to the will of god, as to a stedfast Creator, let them commit their own souls in good doing.
- 1 I exhort the elders among you, as a fellow elder, and a witness of the sufferings of Christ, and who will also share in the glory that will be revealed.
The elders among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed:
Elders who [are] among you, I exhort, who [am] a fellow-elder, and a witness of the sufferings of the Christ, and of the glory about to be revealed a partaker,
- 2 Tend the flock of God which is among you, exercising the oversight, not under compulsion, but voluntarily, not for dishonest gain, but willingly;
Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to [the will of] God; nor yet for filthy lucre, but of a ready mind;
feed the flock of God that [is] among you, overseeing not constrainedly, but willingly, neither for filthy lucre, but of a ready mind,
- 3 neither as lording it over the charge allotted to you, but making yourselves examples to the flock.
neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.
neither as exercising lordship over the heritages, but patterns becoming of the flock,
- 4 When the chief Shepherd will be revealed, you will receive the crown of glory that doesn`t fade away.
And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.
and at the manifestation of the chief Shepherd, ye shall receive the unfading crown of glory.
- 5 Likewise, you younger ones, be subject to the elder. Yes, all of you gird yourselves with humility, to subject yourselves to one another; for "God resists the proud, but gives grace to the humble."
Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.
In like manner, ye younger, be subject to elders, and all to one another subjecting yourselves; with humble-mindedness clothe yourselves, because God the proud doth resist, but to the humble He doth give grace;
- 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;
Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;
be humbled, then, under the powerful hand of God, that you He may exalt in good time,
- 7 casting all your worries on him, because he cares for you.
casting all your anxiety upon him, because he careth for you.
all your care having cast upon Him, because He careth for you.

- 8 Be sober and self-controlled. Be watchful. Your adversary the devil, walks about like a roaring lion, seeking whom he may devour.
Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,
Be sober, vigilant, because your opponent the devil, as a roaring lion, doth walk about, seeking whom he may swallow up,
- 9 Withstand him steadfast in your faith, knowing that your brothers who are in the world are undergoing the same sufferings.
whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.
whom resist, stedfast in the faith, having known the same sufferings to your brotherhood in the world to be accomplished.
- 10 But may the God of all grace (who called you to his eternal glory by Christ Jesus), after you have suffered a while, perfect, establish, strengthen, and settle you.
And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.
And the God of all grace, who did call you to His age-during glory in Christ Jesus, having suffered a little, Himself make you perfect, establish, strengthen, settle [you];
- 11 To him be the glory and the power forever and ever. Amen.
To him [be] the dominion for ever and ever. Amen.
to Him [is] the glory, and the power -- to the ages and the ages! Amen.
- 12 Through Silvanus, our faithful brother, as I consider him, I have written to you briefly, exhorting, and testifying that this is the true grace of God in which you stand.
By Silvanus, our faithful brother, as I account [him], I have written unto you briefly, exhorting, and testifying that this is the true grace of God. Stand ye fast therein.
Through Silvanus, to you the faithful brother, as I reckon, through few [words] I did write, exhorting and testifying this to be the true grace of God in which ye have stood.
- 13 She who is in Babylon, elect together with you, greets you; and so does Mark, my son.
She that is in Babylon, elect together with [you], saluteth you; and [so doth] Mark my son.
Salute you doth the [assembly] in Babylon jointly elected, and Markus my son.
- 14 Greet one another with a kiss of love. Peace be to you all who are in Christ Jesus. Amen.
Salute one another with a kiss of love. Peace be unto you all that are in Christ.
Salute ye one another in a kiss of love; peace to you all who [are] in Christ Jesus! Amen.
- 1 Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained a like precious faith with us in the righteousness of our God and Savior, Jesus Christ:
Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and [the] Saviour Jesus Christ:
Simeon Peter, a servant and an apostle of Jesus Christ, to those who did obtain a like precious faith with us in the righteousness of our God and Saviour Jesus Christ:
- 2 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord,
Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord;
Grace to you, and peace be multiplied in the acknowledgement of God and of Jesus our Lord!
- 3 seeing that his divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us by his own glory and virtue;
seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue;
As all things to us His divine power (the things pertaining unto life and piety) hath given, through the acknowledgement of him who did call us through glory and worthiness,
- 4 whereby he has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in that world by lust.
whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in that world by lust.
through which to us the most great and precious promises have been given, that through these ye may become partakers of a divine nature, having escaped from the corruption in the world in desires.

- 5 Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge;
Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in [your] virtue knowledge;
And this same also -- all diligence having brought in besides, superadd in your faith the worthiness, and in the worthiness the knowledge,
- 6 and in knowledge, self-control; and in self-control patience; and in patience godliness;
and in [your] knowledge self-control; and in [your] self-control patience; and in [your] patience godliness;
and in the knowledge the temperance, and in the temperance the endurance, and in the endurance the piety,
- 7 and in godliness brotherly affection; and in brotherly affection, love.
and in [your] godliness brotherly kindness; and in [your] brotherly kindness love.
and in the piety the brotherly kindness, and in the brotherly kindness the love;
- 8 For if these things are yours and abound, they make you to be not idle nor unfruitful to the knowledge of our Lord Jesus Christ.
For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.
for these things being to you and abounding, do make [you] neither inert nor unfruitful in regard to the acknowledging of our Lord Jesus Christ,
- 9 For he who lacks these things is blind, seeing only what is near, having forgotten the cleansing from his old sins.
For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins.
for he with whom these things are not present is blind, dim-sighted, having become forgetful of the cleansing of his old sins;
- 10 Therefore, brothers, be more diligent to make your calling and election sure. For if you do these things, you will never stumble.
Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble:
wherefore, the rather, brethren, be diligent to make stedfast your calling and choice, for these things doing, ye may never stumble,
- 11 For thus will be richly supplied to you the entrance into the eternal kingdom of our Lord and Savior, Jesus Christ.
for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.
for so, richly shall be superadded to you the entrance into the age-during reign of our Lord and Saviour Jesus Christ.
- 12 Therefore I will not be negligent to remind you of these things, though you know them, and are established in the present truth.
Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with [you].
Wherefore, I will not be careless always to remind you concerning these things, though, having known them, and having been established in the present truth,
- 13 I think it right, as long as I am in this tent, to stir you up by reminding you;
And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
and I think right, so long as I am in this tabernacle, to stir you up in reminding [you],
- 14 knowing that the putting off of my tent comes swiftly, even as our Lord, Jesus Christ, made clear to me.
knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me.
having known that soon is the laying aside of my tabernacle, even as also our Lord Jesus Christ did shew to me,
- 15 Yes, I will make every effort that you may always be able to remember these things even after my departure.
Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance.
and I will be diligent that also at every time ye have, after my outgoing, power to make to yourselves the remembrance of these things.
- 16 For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord, Jesus Christ, but we were eyewitnesses of his majesty.
For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.
For, skilfully devised fables not having followed out, we did make known to you the power and presence of our Lord Jesus Christ, but eye-witnesses having become of his majesty --

- 17 For he received from God the Father honor and glory, when the voice came to him from the Majestic Glory, "This is my beloved Son, in whom I am well pleased."
 For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased:
 for having received from God the Father honour and glory, such a voice being borne to him by the excellent glory: 'This is My Son -- the beloved, in whom I was well pleased;'
- 18 This voice we heard come out of heaven, when we were with him in the holy mountain.
 and this voice we [ourselves] heard borne out of heaven, when we were with him in the holy mount.
 and this voice we -- we did hear, out of heaven borne, being with him in the holy mount.
- 19 We have the more sure word of prophecy; whereunto you do well that you take heed, as to a lamp shining in a dark place, until the day dawns, and the day star arises in your hearts:
 And we have the word of prophecy [made] more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts:
 And we have more firm the prophetic word, to which we do well giving heed, as to a lamp shining in a dark place, till day may dawn, and a morning star may arise -- in your hearts;
- 20 knowing this first, that no prophecy of scripture is of private interpretation.
 knowing this first, that no prophecy of scripture is of private interpretation.
 this first knowing, that no prophecy of the Writing doth come of private exposition,
- 21 For no prophecy ever came by the will of man: but holy men of God spoke, being moved by the Holy Spirit.
 For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.
 for not by will of man did ever prophecy come, but by the Holy Spirit borne on holy men of God spake.
- 1 But there also arose false prophets among the people, as among you also there will be false teachers, who will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction.
 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction.
 And there did come also false prophets among the people, as also among you there shall be false teachers, who shall bring in besides destructive sects, and the Master who bought them denying, bringing to themselves quick destruction,
- 2 Many will follow their destructive ways, and as a result, the way of the truth will be maligned.
 And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of.
 and many shall follow out their destructive ways, because of whom the way of the truth shall be evil spoken of,
- 3 In covetousness will they exploit you with deceptive words: whose sentence now from of old doesn't linger, and their destruction will not slumber.
 And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not.
 and in covetousness, with moulded words, of you they shall make merchandise, whose judgment of old is not idle, and their destruction doth not slumber.
- 4 For if God didn't spare angels when they sinned, but cast them down to Tartarus, and committed them to pits of darkness, to be reserved to judgment;
 For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment;
 For if God messengers who sinned did not spare, but with chains of thick gloom, having cast [them] down to Tartarus, did deliver [them] to judgment, having been reserved,
- 5 and didn't spare the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood on the world of the ungodly;
 and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly;
 and the old world did not spare, but the eighth person, Noah, of righteousness a preacher, did keep, a flood on the world of the impious having brought,

- 6 and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, having made them an example to those who would live ungodly;
and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly;
and the cities of Sodom and Gomorrah having turned to ashes, with an overthrow did condemn, an example to those about to be impious having set [them];
- 7 and delivered righteous Lot, very distressed by the lustful life of the wicked
and delivered righteous Lot, sore distressed by the lascivious life of the wicked
and righteous Lot, worn down by the conduct in lasciviousness of the impious, He did rescue,
- 8 (for that righteous man dwelling among them, in seeing and hearing, tormented his righteous soul from day to day with lawless deeds):
(for that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day to day with [their] lawless deeds):
for in seeing and hearing, the righteous man, dwelling among them, day by day the righteous soul with unlawful works was harassing.
- 9 the Lord knows how to deliver the godly out of temptation, and to keep the unrighteous under punishment to the day of judgment;
the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment;
The Lord hath known to rescue pious ones out of temptation, and unrighteous ones to a day of judgment, being punished, to keep,
- 10 but chiefly those who walk after the flesh in the lust of defilement, and despise authority. Daring, self-willed, they are not afraid to speak evil of dignitaries;
but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at dignities:
and chiefly those going behind the flesh in desire of uncleanness, and lordship despising; presumptuous, self-complacent, dignities they are not afraid to speak evil of,
- 11 whereas angels, though greater in might and power, don't bring a railing judgment against them before the Lord.
whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord.
whereas messengers, in strength and power being greater, do not bear against them before the Lord an evil speaking judgment;
- 12 But these, as creatures without reason, born mere animals to be taken and destroyed, speaking evil in matters about which they are ignorant, will in their destroying surely be destroyed,
But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed,
and these, as irrational natural beasts, made to be caught and destroyed -- in what things they are ignorant of, speaking evil -- in their destruction shall be destroyed,
- 13 receiving the wages of unrighteousness; people who count it pleasure to revel in the day-time, spots and blemishes, reveling in their deceit while they feast with you;
suffering wrong as the hire of wrong-doing; [men] that count it pleasure to revel in the day-time, spots and blemishes, revelling in their deceivings while they feast with you;
about to receive a reward of unrighteousness, pleasures counting the luxury in the day, spots and blemishes, luxuriating in their deceits, feasting with you,
- 14 having eyes full of adultery, and who can't cease from sin; enticing unsettled souls; having a heart trained in greed; children of cursing;
having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing;
having eyes full of adultery, and unable to cease from sin, enticing unstable souls, having an heart exercised in covetousnesses, children of a curse,

- 15 forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the wages of wrongdoing;
 forsaking the right way, they went astray, having followed the way of Balaam the [son] of Beor, who loved the hire of wrongdoing;
 having forsaken a right way, they did go astray, having followed in the way of Balaam the [son] of Bosor, who a reward of unrighteousness did love,
- 16 but he was rebuked for his own disobedience. A mute donkey spoke with man`s voice and stopped the madness of the prophet. but he was rebuked for his own transgression: a dumb ass spake with man`s voice and stayed the madness of the prophet. and had a rebuke of his own iniquity -- a dumb ass, in man`s voice having spoken, did forbid the madness of the prophet.
- 17 These are wells without water, clouds driven by a storm; for whom the blackness of darkness has been reserved forever. These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. These are wells without water, and clouds by a tempest driven, to whom the thick gloom of the darkness to the age hath been kept;
- 18 For, uttering great swelling words of emptiness, they entice in the lusts of the flesh, by licentiousness, those who are indeed escaping from those who live in error;
 For, uttering great swelling [words] of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error;
 for overswellings of vanity speaking, they do entice in desires of the flesh -- lasciviousnesses, those who had truly escaped from those conducting themselves in error,
- 19 promising them liberty, while they themselves are bondservants of corruption; for by whom a man is overcome, by the same is he also brought into bondage.
 promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage.
 liberty to them promising, themselves being servants of the corruption, for by whom any one hath been overcome, to this one also he hath been brought to servitude,
- 20 For if, after they have escaped the defilement of the world through the knowledge of the Lord and Savior, Jesus Christ, they are again entangled therein and overcome, the last state has become worse with them than the first.
 For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first.
 for, if having escaped from the pollutions of the world, in the acknowledging of the Lord and Saviour Jesus Christ, and by these again being entangled, they have been overcome, become to them hath the last things worse than the first,
- 21 For it would be better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered to them.
 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them.
 for it were better to them not to have acknowledged the way of the righteousness, than having acknowledged [it], to turn back from the holy command delivered to them,
- 22 But it has happened to them according to the true proverb, "The dog turns to his own vomit again," and "the sow that had washed to wallowing in the mire."
 It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.
 and happened to them hath that of the true similitude; `A dog did turn back upon his own vomit,` and, `A sow having bathed herself -- to rolling in mire.`
- 1 This is now, beloved, the second letter that I have written to you; and in both of them I stir up your sincere mind by reminding you;
 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance;
 This, now, beloved, a second letter to you I write, in both which I stir up your pure mind in reminding [you],

- 2 that you should remember the words which were spoken before by the holy prophets, and the commandments of us, the apostles of the Lord and Savior:
that ye should remember the words which were spoken before by the holy prophets, and the commandments of the Lord and Saviour through your apostles:
to be mindful of the sayings said before by the holy prophets, and of the command of us the apostles of the Lord and Saviour,
- 3 knowing this first, that in the last days mockers will come, walking after their own lusts,
knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts,
this first knowing, that there shall come in the latter end of the days scoffers, according to their own desires going on,
- 4 and saying, "Where is the promise of his coming?" For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.
and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.
and saying, `Where is the promise of his presence? for since the fathers did fall asleep, all things so remain from the beginning of the creation;`
- 5 For this they willfully forget, that there were heavens from of old, and an earth formed out of water and amid water, by the word of God;
For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God;
for this is unobserved by them willingly, that the heavens were of old, and the earth out of water and through water standing together by the word of God,
- 6 by which means the world that then was, being overflowed with water, perished.
by which means the world that then was, being overflowed with water, perished:
through which the then world, by water having been deluged, was destroyed;
- 7 But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.
but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.
and the present heavens and the earth, by the same word are treasured, for fire being kept to a day of judgment and destruction of the impious men.
- 8 But don't forget this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.
But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.
And this one thing let not be unobserved by you, beloved, that one day with the Lord [is] as a thousand years, and a thousand years as one day;
- 9 The Lord is not slow concerning his promise, as some count slowness; but is longsuffering towards us, not wishing that any should perish, but that all should come to repentance.
The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.
the Lord is not slow in regard to the promise, as certain count slowness, but is long-suffering to us, not counselling any to be lost but all to pass on to reformation,
- 10 But the day of the Lord will come as a thief in the night; in which the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and the earth and the works that are in it will be burned up.
But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.
and it will come -- the day of the Lord -- as a thief in the night, in which the heavens with a rushing noise will pass away, and the elements with burning heat be dissolved, and earth and the works in it shall be burnt up.
- 11 Therefore since all these things are thus to be destroyed, what manner of persons ought you to be in holy living and Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in [all] holy living and godliness, All these, then, being dissolved, what kind of persons doth it behove you to be in holy behaviours and pious acts?

- 12 looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire will be dissolved, and the elements will melt with fervent heat?
 looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
 waiting for and hasting to the presence of the day of God, by which the heavens, being on fire, shall be dissolved, and the elements with burning heat shall melt;
- 13 But, according to his promise, we look for new heavens and a new earth, in which dwells righteousness.
 But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.
 and for new heavens and a new earth according to His promise we do wait, in which righteousness doth dwell;
- 14 Therefore, beloved, seeing that you look for these things, be diligent to be found in peace, without blemish and blameless in his sight.
 Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight.
 wherefore, beloved, these things waiting for, be diligent, spotless and unblameable, by Him to be found in peace,
- 15 Regard the patience of our Lord as salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote to you;
 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you;
 and the long-suffering of our Lord count ye salvation, according as also our beloved brother Paul -- according to the wisdom given to him -- did write to you,
- 16 as also in all of his letters, speaking in them of these things. In those are some things hard to be understood, which the ignorant and unsettled twist, as they do also to the other scriptures, to their own destruction.
 as also in all [his] epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as [they do] also the other scriptures, unto their own destruction.
 as also in all the epistles, speaking in them concerning these things, among which things are certain hard to be understood, which the untaught and unstable do wrest, as also the other Writings, unto their own destruction.
- 17 You therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, you fall from your own steadfastness.
 Ye therefore, beloved, knowing [these things] beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness.
 Ye, then, beloved, knowing before, take heed, lest, together with the error of the impious being led away, ye may fall from your own stedfastness,
- 18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen.
 But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him [be] the glory both now and for ever. Amen.
 and increase ye in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him [is] the glory both now, and to the day of the age! Amen.
- 1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we saw, and our hands touched, concerning the Word of life
 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life
 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we did behold, and our hands did handle, concerning the Word of the Life --
- 2 (and the life was revealed, and we have seen, and testify, and declare to you the life, the eternal life, which was with the Father, and was revealed to us);
 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal [life], which was with the Father, and was manifested unto us);
 and the Life was manifested, and we have seen, and do testify, and declare to you the Life, the age-during, which was with the Father, and was manifested to us --

- 3 that which we have seen and heard we declare to you, that you also may have fellowship with us. Yes, and our fellowship is with the Father, and with his Son, Jesus Christ.
that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ:
that which we have seen and heard declare we to you, that ye also may have fellowship with us, and our fellowship [is] with the Father, and with His Son Jesus Christ;
- 4 And we write these things to you, that our joy may be fulfilled.
and these things we write, that our joy may be made full.
and these things we write to you, that your joy may be full.
- 5 This is the message which we have heard from him and announce to you, that God is light, and in him is no darkness at all.
And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.
And this is the message that we have heard from Him, and announce to you, that God is light, and darkness in Him is not at all;
- 6 If we say that we have fellowship with him and walk in the darkness, we lie, and don't tell the truth.
If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:
if we may say -- `we have fellowship with Him,` and in the darkness may walk -- we lie, and do not the truth;
- 7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin.
but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.
and if in the light we may walk, as He is in the light -- we have fellowship one with another, and the blood of Jesus Christ His Son doth cleanse us from every sin;
- 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
If we say that we have no sin, we deceive ourselves, and the truth is not in us.
if we may say -- `we have not sin,` ourselves we lead astray, and the truth is not in us;
- 9 If we confess our sins, he is faithful and righteous to forgive us the sins, and to cleanse us from all unrighteousness.
If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.
if we may confess our sins, stedfast He is and righteous that He may forgive us the sins, and may cleanse us from every unrighteousness;
- 10 If we say that we haven't sinned, we make him a liar, and his word is not in us.
If we say that we have not sinned, we make him a liar, and his word is not in us.
if we may say -- `we have not sinned,` a liar we make Him, and His word is not in us.
- 1 My little children, I write these things to you so that you may not sin. If anyone sins, we have a Counselor with the Father, Jesus Christ, the righteous.
My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:
My little children, these things I write to you, that ye may not sin: and if any one may sin, an advocate we have with the Father, Jesus Christ, a righteous one,
- 2 And he is the atoning sacrifice for our sins, and not for ours only, but also for the whole world.
and he is the propitiation for our sins; and not for ours only, but also for the whole world.
and he -- he is a propitiation for our sins, and not for ours only, but also for the whole world,
- 3 This is how we know that we know him: if we keep his commandments.
And hereby we know that we know him, if we keep his commandments.
and in this we know that we have known him, if his commands we may keep;
- 4 He who says, "I know him," and doesn't keep his commandments, is a liar, and the truth is not in him.
He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;
he who is saying, `I have known him,` and his command is not keeping, a liar he is, and in him the truth is not;

- 5 But whoever keeps his word, God's love has most assuredly been perfected in him. This is how we know that we are in him: but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: and whoever may keep his word, truly in him the love of God hath been perfected; in this we know that in him we are.
- 6 he who says he remains in him ought himself also to walk just like he walked.
he that saith he abideth in him ought himself also to walk even as he walked.
He who is saying in him he doth remain, ought according as he walked also himself so to walk.
- 7 Brothers, I write no new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you heard from the beginning.
Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard.
Brethren, a new command I write not to you, but an old command, that ye had from the beginning -- the old command is the word that ye heard from the beginning;
- 8 Again, I write a new commandment to you, which thing is true in him and in you; because the darkness is passing away, and the true light already shines.
Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth.
again, a new command I write to you, which thing is true in him and in you, because the darkness doth pass away, and the true light doth now shine;
- 9 He who says he is in the light and hates his brother, is in the darkness even until now.
He that saith he is in the light and hateth his brother, is in the darkness even until now.
he who is saying, in the light he is, and his brother is hating, in the darkness he is till now;
- 10 He who loves his brother remains in the light, and there is no occasion for stumbling in him.
He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.
he who is loving his brother, in the light he doth remain, and a stumbling-block in him there is not;
- 11 But he who hates his brother is in the darkness, and walks in the darkness, and doesn't know where he is going, because the darkness has blinded his eyes.
But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.
and he who is hating his brother, in the darkness he is, and in the darkness he doth walk, and he hath not known whither he doth go, because the darkness did blind his eyes.
- 12 I write to you, little children, because your sins are forgiven you for his name's sake.
I write unto you, [my] little children, because your sins are forgiven you for his name's sake.
I write to you, little children, because the sins have been forgiven you through his name;
- 13 I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, little children, because you know the Father.
I write unto you, fathers, because ye know him who is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father.
I write to you, fathers, because ye have known him who [is] from the beginning; I write to you, young men, because ye have overcome the evil. I write to you, little youths, because ye have known the Father:
- 14 I have written to you, fathers, because you know him who is from the beginning. I have written to you, young men, because you are strong, and the word of God remains in you, and you have overcome the evil one.
I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.
I did write to you, fathers, because ye have known him who [is] from the beginning; I did write to you, young men, because ye are strong, and the word of God in you doth remain, and ye have overcome the evil.
- 15 Don't love the world, neither the things that are in the world. If anyone loves the world, the Father's love isn't in him.
Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
Love not ye the world, nor the things in the world; if any one doth love the world, the love of the Father is not in him,

- 16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, isn't the Father's, but is the world's. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world.
because all that [is] in the world -- the desire of the flesh, and the desire of the eyes, and the ostentation of the life -- is not of the Father, but of the world,
- 17 The world is passing away with its lusts, but he who does God's will remains forever.
And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
and the world doth pass away, and the desire of it, and he who is doing the will of God, he doth remain -- to the age.
- 18 Little children, these are the end times, and as you heard that the Antichrist is coming, even now many antichrists have arisen. By this we know that it is the end times.
Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour.
Little youths, it is the last hour; and even as ye heard that the antichrist doth come, even now antichrists have become many -- whence we know that it is the last hour;
- 19 They went out from us, but they didn't belong to us; for if they had belonged to us, they would have continued with us. But they left, that they might be revealed that none of them belong to us.
They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but [they went out], that they might be made manifest that they all are not of us.
out of us they went forth, but they were not of us, for if they had been of us, they would have remained with us; but -- that they might be manifested that they are not all of us.
- 20 You have an anointing from the Holy One, and you know the truth.
And ye have an anointing from the Holy One, and ye know all the things.
And ye have an anointing from the Holy One, and have known all things;
- 21 I have not written to you because you don't know the truth, but because you know it, and because no lie is of the truth.
I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth.
I did not write to you because ye have not known the truth, but because ye have known it, and because no lie is of the truth.
- 22 Who is the liar but he who denies that Jesus is the Christ? This is the Antichrist, he who denies the Father and the Son.
Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, [even] he that denieth the Father and the Son.
Who is the liar, except he who is denying that Jesus is the Christ? this one is the antichrist who is denying the Father and the Son;
- 23 Whoever denies the Son, the same doesn't have the Father. He who confesses the Son has the Father also.
Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.
every one who is denying the Son, neither hath he the Father, [he who is confessing the Son hath the Father also.]
- 24 Therefore, as for you, let that remain in you which you heard from the beginning. If that which you heard from the beginning remains in you, you also will remain in the Son, and in the Father.
As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.
Ye, then, that which ye heard from the beginning, in you let it remain; if in you may remain that which from the beginning ye did hear, ye also in the Son and in the Father shall remain,
- 25 This is the promise which he promised us, the eternal life.
And this is the promise which he promised us, [even] the life eternal.
and this is the promise that He did promise us -- the life the age-during.
- 26 These things I have written to you concerning those who would lead you astray.
These things have I written unto you concerning them that would lead you astray.
These things I did write to you concerning those leading you astray;

- 27 As for you, the anointing which you received from him remains in you, and you don't need for anyone to teach you. But as his anointing teaches you concerning all things, and is true, and is no lie, and even as it taught you, you will remain in him. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you; concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him. and you, the anointing that ye did receive from him, in you it doth remain, and ye have no need that any one may teach you, but as the same anointing doth teach you concerning all, and is true, and is not a lie, and even as was taught you, ye shall remain in him.
- 28 Now, little children, remain in him, that when he appears, we may have boldness, and not be ashamed before him at his coming. And now, [my] little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.
And now, little children, remain in him, that when he may be manifested, we may have boldness, and may not be ashamed before him, in his presence;
- 29 If you know that he is righteous, you know that everyone who practices righteousness is born of him. If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him. if ye know that he is righteous, know ye that every one doing the righteousness, of him hath been begotten.
- 1 Behold, how great a love the Father has bestowed on us, that we should be called children of God! For this cause the world doesn't know us, because it didn't know him.
Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and [such] we are. For this cause the world knoweth us not, because it knew him not.
See ye what love the Father hath given to us, that children of God we may be called; because of this the world doth not know us, because it did not know Him;
- 2 Beloved, now we are children of God, and it is not yet revealed what we will be. But we know that, when he is revealed, we will be like him; for we will see him just as he is.
Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.
beloved, now, children of God are we, and it was not yet manifested what we shall be, and we have known that if he may be manifested, like him we shall be, because we shall see him as he is;
- 3 Everyone who has this hope set on him purifies himself, even as he is pure.
And every one that hath this hope [set] on him purifieth himself, even as he is pure.
and every one who is having this hope on him, doth purify himself, even as he is pure.
- 4 Everyone who sins also commits lawlessness. Sin is lawlessness.
Every one that doeth sin doeth also lawlessness; and sin is lawlessness.
Every one who is doing the sin, the lawlessness also he doth do, and the sin is the lawlessness,
- 5 You know that he was revealed to take away our sins, and in him is no sin.
And ye know that he was manifested to take away sins; and in him is no sin.
and ye have known that he was manifested that our sins he may take away, and sin is not in him;
- 6 Whoever remains in him doesn't sin. Whoever sins hasn't seen him, neither knows him.
Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.
every one who is remaining in him doth not sin; every one who is sinning, hath not seen him, nor known him.
- 7 Little children, let no one lead you astray. He who does righteousness is righteous, even as he is righteous.
[My] little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous:
Little children, let no one lead you astray; he who is doing the righteousness is righteous, even as he is righteous,
- 8 He who sins is of the devil, for the devil has been sinning from the beginning. To this end the Son of God was revealed, that he might destroy the works of the devil.
he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil.
he who is doing the sin, of the devil he is, because from the beginning the devil doth sin; for this was the Son of God manifested, that he may break up the works of the devil;

- 9 Whoever is born of God doesn't commit sin, because his seed remains in him; and he can't sin, because he is born of God. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.
every one who hath been begotten of God, sin he doth not, because his seed in him doth remain, and he is not able to sin, because of God he hath been begotten.
- 10 In this the children of God are revealed, and the children of the devil. Whoever doesn't do righteousness is not of God, neither is he who doesn't love his brother.
In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
In this manifest are the children of God, and the children of the devil; every one who is not doing righteousness, is not of God, and he who is not loving his brother,
- 11 For this is the message which you heard from the beginning, that we should love one another;
For this is the message which ye heard from the beginning, that we should love one another:
because this is the message that ye did hear from the beginning, that we may love one another,
- 12 unlike Cain, who was of the evil one, and killed his brother. Why did he kill him? Because his works were evil, and his brother's righteous.
not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.
not as Cain -- of the evil one he was, and he did slay his brother, and wherefore did he slay him? because his works were evil, and those of his brother righteous.
- 13 Don't be surprised, my brothers, if the world hates you.
Marvel not, brethren, if the world hateth you.
Do not wonder, my brethren, if the world doth hate you;
- 14 We know that we have passed out of death into life, because we love the brothers. He who doesn't love his brother remains in death.
We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.
we -- we have known that we have passed out of the death to the life, because we love the brethren; he who is not loving the brother doth remain in the death.
- 15 Whoever hates his brother is a murderer, and you know that no murderer has eternal life remaining in him.
Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
Every one who is hating his brother -- a man-killer he is, and ye have known that no man-killer hath life age-during in him remaining,
- 16 By this we know love, because he laid down his life for us. We ought to lay down our lives for the brothers.
Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.
in this we have known the love, because he for us his life did lay down, and we ought for the brethren the lives to lay down;
- 17 But whoever has the world's goods, and sees his brother in need, and shuts up his compassion from him, how does the love of God remain in him?
But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?
and whoever may have the goods of the world, and may view his brother having need, and may shut up his bowels from him -- how doth the love of God remain in him?
- 18 My little children, let's not love in word only, neither with the tongue only, but in deed and truth.
[My] Little children, let us not love in word, neither with the tongue; but in deed and truth.
My little children, may we not love in word nor in tongue, but in word and in truth!
- 19 And by this we know that we are of the truth, and persuade our hearts before him,
Hereby shall we know that we are of the truth, and shall assure our heart before him:
and in this we know that of the truth we are, and before Him we shall assure our hearts,

- 20 because if our heart condemns us, God is greater than our heart, and knows all things.
because if our heart condemn us, God is greater than our heart, and knoweth all things.
because if our heart may condemn -- because greater is God than our heart, and He doth know all things.
- 21 Beloved, if our hearts don't condemn us, we have boldness toward God;
Beloved, if our heart condemn us not, we have boldness toward God;
Beloved, if our heart may not condemn us, we have boldness toward God,
- 22 and whatever we ask, we receive from him, because we keep his commandments and do the things that are pleasing in his sight.
and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his and whatever we may ask, we receive from Him, because His commands we keep, and the things pleasing before Him we do,
- 23 This is his commandment, that we should believe in the name of his Son, Jesus Christ, and love one another, even as he commanded.
And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.
and this is His command, that we may believe in the name of His Son Jesus Christ, and may love one another, even as He did give command to us,
- 24 He who keeps his commandments remains in him, and he in him. By this we know that he remains in us, by the Spirit which he gave us.
And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.
and he who is keeping His commands, in Him he doth remain, and He in him; and in this we know that He doth remain in us, from the Spirit that He gave us.
- 1 Beloved, don't believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world.
Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.
Beloved, every spirit believe not, but prove the spirits, if of God they are, because many false prophets have gone forth to the world;
- 2 By this you know the Spirit of God: every spirit who confesses that Jesus Christ has come in the flesh is of God,
Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God:
in this know ye the Spirit of God; every spirit that doth confess Jesus Christ in the flesh having come, of God it is,
- 3 and every spirit who doesn't confess that Jesus Christ has come in the flesh is not of God, and this is the spirit of the antichrist, of whom you have heard that it comes. Now it is in the world already.
and every spirit that confesseth not Jesus is not of God: and this is the [spirit] of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.
and every spirit that doth not confess Jesus Christ in the flesh having come, of God it is not; and this is that of the antichrist, which ye heard that it doth come, and now in the world it is already.
- 4 You are of God, little children, and have overcome them; because greater is he who is in you than he who is in the world.
Ye are of God, [my] little children, and have overcome them: because greater is he that is in you than he that is in the world.
Ye -- of God ye are, little children, and ye have overcome them; because greater is He who [is] in you, than he who is in the world.
- 5 They are of the world. Therefore they speak of the world, and the world hears them.
They are of the world: therefore speak they [as] of the world, and the world heareth them.
They -- of the world they are; because of this from the world they speak, and the world doth hear them;
- 6 We are of God. He who knows God listens to us. He who is not of God doesn't listen to us. By this we know the spirit of truth, and the spirit of error.
We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.
we -- of God we are; he who is knowing God doth hear us; he who is not of God, doth not hear us; from this we know the spirit of the truth, and the spirit of the error.

- 7 Beloved, let us love one another, for love is of God; and everyone who loves is born of God, and knows God.
Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.
Beloved, may we love one another, because the love is of God, and every one who is loving, of God he hath been begotten, and doth know God;
- 8 He who doesn't love doesn't know God, for God is love.
He that loveth not knoweth not God; for God is love.
he who is not loving did not know God, because God is love.
- 9 By this was God's love revealed in us, that God has sent his only born Son into the world that we might live through him.
Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.
In this was manifested the love of God in us, because His Son -- the only begotten -- hath God sent to the world, that we may live through him;
- 10 In this is love, not that we loved God, but that he loved us, and sent his Son as the atoning sacrifice for our sins.
Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins.
in this is the love, not that we loved God, but that He did love us, and did send His Son a propitiation for our sins.
- 11 Beloved, if God loved us so, we also ought to love one another.
Beloved, if God so loved us, we also ought to love one another.
Beloved, if thus did God love us, we also ought one another to love;
- 12 No one has seen God at any time. If we love one another, God remains in us, and his love has been perfected in us.
No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:
God no one hath ever seen; if we may love one another, God in us doth remain, and His love is having been perfected in us;
- 13 By this we know that we remain in him and he in us, because he has given us of his Spirit.
hereby we know that we abide in him and he in us, because he hath given us of his Spirit.
in this we know that in Him we do remain, and He in us, because of His Spirit He hath given us.
- 14 We have seen and testify that the Father has sent the Son as the Savior of the world.
And we have beheld and bear witness that the Father hath sent the Son [to be] the Saviour of the world.
And we -- we have seen and do testify, that the Father hath sent the Son -- Saviour of the world;
- 15 Whoever will confess that Jesus is the Son of God, God remains in him, and he in God.
Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.
whoever may confess that Jesus is the Son of God, God in him doth remain, and he in God;
- 16 We know and have believed the love which God has in us. God is love, and he who remains in love remains in God, and God remains in him.
And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.
and we -- we have known and believed the love, that God hath in us; God is love, and he who is remaining in the love, in God he doth remain, and God in him.
- 17 In this love has been made perfect with us, that we may have boldness in the day of judgment, because as he is, even so are we in this world.
Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.
In this made perfect hath been the love with us, that boldness we may have in the day of the judgment, because even as He is, we -- we also are in this world;
- 18 There is no fear in love; but perfect love casts out fear, because fear has punishment. He who fears is not made perfect in love.
There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.
fear is not in the love, but the perfect love doth cast out the fear, because the fear hath punishment, and he who is fearing hath not been made perfect in the love;

- 19 We love Him, because he first loved us.
We love, because he first loved us.
we -- we love him, because He -- He first loved us;
- 20 If a man says, "I love God," and hates his brother, he is a liar; for he who doesn't love his brother whom he has seen, how can he love God whom he has not seen?
If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.
if any one may say -- 'I love God,' and his brother he may hate, a liar he is; for he who is not loving his brother whom he hath seen, God -- whom he hath not seen -- how is he able to love?
- 21 This commandment have we from him, that he who loves God should also love his brother.
And this commandment have we from him, that he who loveth God love his brother also.
and this [is] the command we have from Him, that he who is loving God, may also love his brother.
- 1 Whoever believes that Jesus is the Christ is born of God. Whoever loves the father also loves the child who is born of him.
Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.
Every one who is believing that Jesus is the Christ, of God he hath been begotten, and every one who is loving Him who did beget, doth love also him who is begotten of Him:
- 2 By this we know that we love the children of God, when we love God and keep his commandments.
Hereby we know that we love the children of God, when we love God and do his commandments.
in this we know that we love the children of God, when we may love God, and His commands may keep;
- 3 For this is the love of God, that we keep his commandments. His commandments are not grievous.
For this is the love of God, that we keep his commandments: and his commandments are not grievous.
for this is the love of God, that His commands we may keep, and His commands are not burdensome;
- 4 For whatever is born of God overcomes the world. This is the victory that has overcome the world: your faith.
For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, [even] our because every one who is begotten of God doth overcome the world, and this is the victory that did overcome the world -- our faith;
- 5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?
And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
who is he who is overcoming the world, if not he who is believing that Jesus is the Son of God?
- 6 This is he who came by water and blood, Jesus Christ; not with the water only, but with the water and the blood.
This is he that came by water and blood, [even] Jesus Christ; not with the water only, but with the water and with the blood.
This one is he who did come through water and blood -- Jesus the Christ, not in the water only, but in the water and the blood; and the Spirit it is that is testifying, because the Spirit is the truth,
- 7 It is the Spirit who bears witness, because the Spirit is the truth.
And it is the Spirit that beareth witness, because the Spirit is the truth.
because three are who are testifying [in the heaven, the Father, the Word, and the Holy Spirit, and these -- the three -- are
- 8 For there are three who bear witness, the Spirit, and the water, and the blood; and the three agree as one.
For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.
and three are who are testifying in the earth], the Spirit, and the water, and the blood, and the three are into the one.
- 9 If we receive the witness of men, the witness of God is greater; for this is God's testimony which he has testified concerning his Son.
If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.
If the testimony of men we receive, the testimony of God is greater, because this is the testimony of God that He hath testified concerning His Son.

- 10 He who believes in the Son of God has the witness in him. He who doesn't believe God has made him a liar, because he has not believed in the testimony that God has given concerning his Son.
He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.
He who is believing in the Son of God, hath the testimony in himself; he who is not believing God, a liar hath made Him, because he hath not believed in the testimony that God hath testified concerning His Son;
- 11 The testimony is this, that God gave to us eternal life, and this life is in his Son.
And the witness is this, that God gave unto us eternal life, and this life is in his Son.
and this is the testimony, that life age-during did God give to us, and this -- the life -- is in His Son;
- 12 He who has the Son has the life. He who doesn't have God's Son doesn't have the life.
He that hath the Son hath the life; he that hath not the Son of God hath not the life.
he who is having the Son, hath the life; he who is not having the Son of God -- the life he hath not.
- 13 These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.
These things have I written unto you, that ye may know that ye have eternal life, [even] unto you that believe on the name of the Son of God.
These things I did write to you who are believing in the name of the Son of God, that ye may know that life ye have age-during, and that ye may believe in the name of the Son of God.
- 14 This is the boldness which we have toward him, that, if we ask anything according to his will, he listens to us.
And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us:
And this is the boldness that we have toward Him, that if anything we may ask according to his will, He doth hear us,
- 15 And if we know that he listens to us whatever we ask, we know that we have the petitions which we have asked of him.
and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.
and if we have known that He doth hear us, whatever we may ask, we have known that we have the requests that we have requested from Him.
- 16 If anyone sees his brother sinning a sin not leading to death, he shall ask, and God will give him life for those who sin not to death. There is a sin leading to death. I don't say that concerning this he should make a request.
If any man see his brother sinning a sin not unto death, he shall ask, and [God] will give him life for them that sin not unto death.
There is a sin unto death: not concerning this do I say that he should make request.
If any one may see his brother sinning a sin not unto death, he shall ask, and He shall give to him life to those sinning not unto death; there is sin to death, not concerning it do I speak that he may beseech;
- 17 All unrighteousness is sin, and there is a sin not leading to death.
All unrighteousness is sin: and there is a sin not unto death.
all unrighteousness is sin, and there is sin not unto death.
- 18 We know that whoever is born of God doesn't sin, but he who was born of God keeps himself, and the evil one doesn't touch him.
We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not.
We have known that every one who hath been begotten of God doth not sin, but he who was begotten of God doth keep himself, and the evil one doth not touch him;
- 19 We know that we are of God, and the whole world lies in the power of the evil one.
We know that we are of God, and the whole world lieth in the evil one.
we have known that of God we are, and the whole world in the evil doth lie;
- 20 We know that the Son of God has come, and has given us an understanding, that we know him who is true, and we are in him who is true, in his Son Jesus Christ. This is the true God, and eternal life.
And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life.
and we have known that the Son of God is come, and hath given us a mind, that we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ; this one is the true God and the life age-during!

- 21 Little children, keep yourselves from idols.
[My] little children, guard yourselves from idols.
Little children, guard yourselves from the idols! Amen.
- 1 The elder, to the elect lady and her children, whom I love in truth; and not I only, but also all those who know the truth;
The elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that know the truth;
The Elder to the choice Kyria, and to her children, whom I love in truth, and not I only, but also all those having known the truth,
- 2 for the truth`s sake, which remains in us, and it will be with us forever:
for the truth`s sake which abideth in us, and it shall be with us for ever:
because of the truth that is remaining in us, and with us shall be to the age,
- 3 Grace, mercy, and peace will be with us, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.
there shall be with you grace, kindness, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
- 4 I rejoice greatly that I have found some of your children walking in truth, even as we have been commanded by the Father.
I rejoice greatly that I have found [certain] of thy children walking in truth, even as we received commandment from the
I rejoiced exceedingly that I have found of thy children walking in truth, even as a command we did receive from the Father;
- 5 Now I beg you, dear lady, not as though I wrote to you a new commandment, but that which we had from the beginning, that we love one another.
And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another.
and now I beseech thee, Kyria, not as writing to thee a new command, but which we had from the beginning, that we may love one another,
- 6 This is love, that we should walk according to his commandments. This is the commandment, even as you heard from the beginning, that you should walk in it.
And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it.
and this is the love, that we may walk according to His commands; this is the command, even as ye did hear from the beginning, that in it ye may walk,
- 7 For many deceivers have gone out into the world, those who don`t confess that Jesus Christ came in the flesh. This is the deceiver and the Antichrist.
For many deceivers are gone forth into the world, [even] they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist.
because many leading astray did enter into the world, who are not confessing Jesus Christ coming in flesh; this one is he who is leading astray, and the antichrist.
- 8 Watch yourselves, that we don`t lose the things which we have accomplished, but that we receive a full reward.
Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward.
See to yourselves that ye may not lose the things that we wrought, but a full reward may receive;
- 9 Whoever transgresses and doesn`t remain in the teaching of Christ, doesn`t have God. He who remains in the teaching, the same has both the Father and the Son.
Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son.
every one who is transgressing, and is not remaining in the teaching of the Christ, hath not God; he who is remaining in the teaching of the Christ, this one hath both the Father and the Son;
- 10 If anyone comes to you, and doesn`t bring this teaching, don`t receive him into your house, and don`t welcome him,
If any one cometh unto you, and bringeth not this teaching, receive him not into [your] house, and give him no greeting:
if any one doth come unto you, and this teaching doth not bear, receive him not into the house, and say not to him, `Hail!`

- 11 for he who welcomes him participates in his evil works.
for he that giveth him greeting partaketh in his evil works.
for he who is saying to him, 'Hail,' hath fellowship with his evil works.
- 12 Having many things to write to you, I don't want to do so with paper and ink, but I hope to come to you, and to speak face to face, that our joy may be made full.
Having many things to write unto you, I would not [write them] with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be made full.
Many things having to write to you, I did not intend through paper and ink, but I hope to come unto you, and speak mouth to mouth, that our joy may be full;
- 13 The children of your chosen sister greet you. Amen.
The children of thine elect sister salute thee.
salute thee do the children of thy choice sister. Amen.
- 1 The elder to Gaius the beloved, whom I love in truth.
The elder unto Gaius the beloved, whom I love in truth.
The Elder to Gaius the beloved, whom I love in truth!
- 2 Beloved, I pray that you may prosper in all things and be healthy, even as your soul prospers.
Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.
beloved, concerning all things I desire thee to prosper, and to be in health, even as thy soul doth prosper,
- 3 For I rejoiced greatly, when brothers came and testified about your truth, even as you walk in truth.
For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth.
for I rejoiced exceedingly, brethren coming and testifying of the truth in thee, even as thou in truth dost walk;
- 4 I have no greater joy than this, to hear about my children walking in truth.
Greater joy have I none than this, to hear of my children walking in the truth.
greater than these things I have no joy, that I may hear of my children in truth walking.
- 5 Beloved, you do a faithful work in whatever you accomplish for those who are brothers and strangers.
Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal;
Beloved, faithfully dost thou do whatever thou mayest work to the brethren and to the strangers,
- 6 They have testified about your love before the assembly. You will do well to send them forward on their journey in a manner worthy of God,
who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:
who did testify of thy love before an assembly, whom thou wilt do well, having sent forward worthily of God,
- 7 because for the sake of the Name they went out, taking nothing from the Gentiles.
because that for the sake of the Name they went forth, taking nothing of the Gentiles.
because for [His] name they went forth, nothing receiving from the nations;
- 8 We therefore ought to receive such, that we may be fellow workers for the truth.
We therefore ought to welcome such, that we may be fellow-workers for the truth.
we, then, ought to receive such, that fellow-workers we may become to the truth.
- 9 I wrote to the assembly, but Diotrephes, who loves to be first among them, doesn't accept what we say.
I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.
I did write to the assembly, but he who is loving the first place among them -- Diotrephes -- doth not receive us;
- 10 Therefore, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words. Not content with this, neither does he himself receive the brothers, and those who would, he forbids and throws out of the assembly.
Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth [them] out of the church.
because of this, if I may come, I will cause him to remember his works that he doth, with evil words prating against us; and not content with these, neither doth he himself receive the brethren, and those intending he doth forbid, and out of the assembly he doth cast.

- 11 Beloved, don't imitate that which is evil, but that which is good. He who does good is of God. He who does evil hasn't seen God.
Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.
Beloved, be not thou following that which is evil, but that which is good; he who is doing good, of God he is, and he who is doing evil hath not seen God;
- 12 Demetrius has the testimony of all, and of the truth itself; yes, we also testify, and you know that our testimony is true.
Demetrius hath the witness of all [men], and of the truth itself: yea, we also bear witness: and thou knowest that our witness is true.
to Demetrius testimony hath been given by all, and by the truth itself, and we also -- we do testify, and ye have known that our testimony is true.
- 13 I had many things to write to you, but I am unwilling to write to you with ink and pen;
I had many things to write unto thee, but I am unwilling to write [them] to thee with ink and pen:
Many things I had to write, but I do not wish through ink and pen to write to thee,
- 14 but I hope to see you soon, and we will speak face to face. Peace be to you. The friends greet you. Greet the friends by name.
but I hope shortly to see thee, and we shall speak face to face. Peace [be] unto thee. The friends salute thee. Salute the friends by name.
and I hope straightway to see thee, and mouth to mouth we shall speak. Peace to thee! salute thee do the friends; be saluting the friends by name.
- 1 Jude, a servant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father, and kept for Jesus Christ:
Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ:
Judas, of Jesus Christ a servant, and brother of James, to those sanctified in God the Father, and in Jesus Christ kept --
- 2 Mercy to you and peace and love be multiplied.
Mercy unto you and peace and love be multiplied.
kindness to you, and peace, and love, be multiplied!
- 3 Beloved, while I was very eager to write to you about our common salvation, I was constrained to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.
Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.
Beloved, all diligence using to write to you concerning the common salvation, I had necessity to write to you, exhorting to agonize for the faith once delivered to the saints,
- 4 For there are certain men who crept in secretly, even they who were of old written of beforehand to this condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying our only Master, God, and Lord, Jesus Christ.
For there are certain men crept in privily, [even] they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.
for there did come in unobserved certain men, long ago having been written beforehand to this judgment, impious, the grace of our God perverting to lasciviousness, and our only Master, God, and Lord -- Jesus Christ -- denying,
- 5 Now I desire to remind you, though you already know this, that the Lord, having saved a people out of the land of Egypt, afterward destroyed those who didn't believe.
Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.
and to remind you I intend, you knowing once this, that the Lord, a people out of the land of Egypt having saved, again those who did not believe did destroy;
- 6 Angels who didn't keep their first domain, but deserted their own dwelling place, he has kept in everlasting bonds under darkness for the judgment of the great day.
And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.
messengers also, those who did not keep their own principality, but did leave their proper dwelling, to a judgment of a great day, in bonds everlasting, under darkness He hath kept,

- 7 Even as Sodom and Gomorrah, and the cities around them, having, in the same way as these, given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.
Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.
as Sodom and Gomorrah, and the cities around them, in like manner to these, having given themselves to whoredom, and gone after other flesh, have been set before -- an example, of fire age-during, justice suffering.
- 8 Yet in like manner these also in their dreaming defile the flesh, despise authority, and slander celestial beings.
Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities.
In like manner, nevertheless, those dreaming also the flesh indeed do defile, and lordship they put away, and dignities they speak evil of,
- 9 But Michael, the archangel, when contending with the devil and arguing about the body of Moses, dared not bring against him an abusive condemnation, but said, "May the Lord rebuke you!"
But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.
yet Michael, the chief messenger, when, with the devil contending, he was disputing about the body of Moses, did not dare to bring up an evil-speaking judgment, but said, `The Lord rebuke thee!`
- 10 But these speak evil of whatever things they don't know. What they understand naturally, like the creatures without reason, in these things are they destroyed.
But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed.
and these, as many things indeed as they have not known, they speak evil of; and as many things as naturally (as the irrational beasts) they understand, in these they are corrupted;
- 11 Woe to them! For they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in Korah's rebellion.
Woe unto them! For they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah.
wo to them! because in the way of Cain they did go on, and to the deceit of Balaam for reward they did rush, and in the gainsaying of Korah they did perish.
- 12 These are hidden rocky reefs in your love feasts when they feast with you, shepherds who without fear feed themselves; clouds without water, carried along by winds; autumn leaves without fruit, twice dead, plucked up by the roots;
These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn leaves without fruit, twice dead, plucked up by the roots;
These are in your love-feasts craggy rocks; feasting together with you, without fear shepherding themselves; clouds without water, by winds carried about; trees autumnal, without fruit, twice dead, rooted up;
- 13 wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness has been reserved forever.
Wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever.
wild waves of a sea, foaming out their own shames; stars going astray, to whom the gloom of the darkness to the age hath been kept.
- 14 To these also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones,
And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones,
And prophesy also to these did the seventh from Adam -- Enoch -- saying, `Lo, the Lord did come in His saintly myriads,
- 15 to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him."
to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.
to do judgment against all, and to convict all their impious ones, concerning all their works of impiety that they did impiously, and concerning all the stiff things that speak against Him did impious sinners.`

- 16 These are murmurers and complainers, walking after their lusts (and their mouth speaks proud things), showing respect of persons for the sake of advantage.
These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling [words]), showing respect of persons for the sake of advantage.
These are murmurers, repiners; according to their desires walking, and their mouth doth speak great swellings, giving admiration to persons for the sake of profit;
- 17 But you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ.
But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ;
and ye, beloved, remember ye the sayings spoken before by the apostles of our Lord Jesus Christ:
- 18 They said to you that "In the last time there will be mockers, walking after their own ungodly lusts."
That they said to you, In the last time there shall be mockers, walking after their own ungodly lusts.
that they said to you, that in the last time there shall be scoffers, after their own desires of impieties going on,
- 19 These are they who cause divisions, and are sensual, not having the Spirit.
These are they who make separations, sensual, having not the Spirit.
these are those setting themselves apart, natural men, the Spirit not having.
- 20 But you, beloved, keep building up yourselves on your most holy faith, praying in the Holy Spirit.
But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,
And ye, beloved, on your most holy faith building yourselves up, in the Holy Spirit praying,
- 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.
keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
yourselves in the love of God keep ye, waiting for the kindness of our Lord Jesus Christ -- to life age-during;
- 22 On some have compassion, making a distinction,
And on some have mercy, who are in doubt;
and to some be kind, judging thoroughly,
- 23 and some save, snatching them out of the fire with fear, hating even the clothing stained by the flesh.
and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the
and some in fear save ye, out of the fire snatching, hating even the coat from the flesh spotted.
- 24 Now to him who is able to keep them from stumbling, and to present you faultless before the presence of his glory in great joy,
Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in
exceeding joy,
And to Him who is able to guard you not stumbling, and to set [you] in the presence of His glory unblemished, in gladness,
- 25 to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.
to the only God our Saviour, through Jesus Christ our Lord, [be] glory, majesty, dominion and power, before all time, and now,
and for evermore. Amen.
to the only wise God our Saviour, [is] glory and greatness, power and authority, both now and to all the ages! Amen.