

THE NEW
TESTAMENT

PAULINE REVELATION

HOLY
BIBLE

LARGE PRINT

KING JAMES VERSION
TRANSLATION

Compiled by Robert E. Daley

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TO THE MOST HIGH AND MIGHTY
PRINCE, JAMES,
BY THE GRACE OF GOD,
KING OF GREAT BRITAIN, FRANCE,
AND IRELAND,
DEFENDER OF THE FAITH, Etc.
The Translators of the Bible
with Grace, Mercy, and Peace, through
JESUS CHRIST our Lord.

Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that, upon the setting of that bright *Occidental Star*, Queen *Elizabeth*, of most happy memory, some thick and palpable in doubt which way they were to walk, and that it should hardly be known who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title; and this also accompanied with peace and tranquility at home and abroad.

But among all our joys, there was no one that more filled our hearts than the blessed continuance of the preaching of God's sacred Word among us, which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state wherein the famous Predecessor of Your Highness did leave it; nay, to go forward with the confidence and resolution of a man, in maintaining the truth of Christ, and propagating it far and near, is that which hath Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state wherein the famous Predecessor of Your Highness did leave it; nay, to go forward with the confidence and resolution of a man, in maintaining the truth of Christ, and so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is

precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person, who, under God, is the immediate author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in defence of the truth (which hath given such a blow unto that Man of Sin as will not be healed) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

There are infinite arguments of this right Christian and religious affection in Your Majesty, but none of more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing this work, which now, with all humility, we present unto Your Majesty. For when Your Highness had once, out of deep judgment, apprehended how convenient it was, that, out of the Original sacred Tongues, together with comparing of the labours, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the Holy Scriptures into the *English* tongue; Your Majesty did never desist to urge and to excite those to whom it was commended, that the Word might be hastened and that the business might be expedited in so decent a manner as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby, we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal mover and author of the Work; humbly craving of your most Sacred Majesty, that, since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is; whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make Gods' holy truth to be yet more and

more known unto the people, who they desire still to keep in ignorance and darkness: or if, on the other side, we shall be maligned by self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their anvil, we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord, and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days: that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honor of that great God, and the good of his Church, through Jesus Christ our Lord and only Saviour.

INTRODUCTION

This is an independent work, utilizing the King James Translation of the Bible, and the interweaving of enhancement from the compiler of this work, along with punctuation adjustment, to bring clarity concerning doctrine and expressed intended thought in line with the whole of the Pauline Revelation.

All Scripture in **BOLD PRINT** is the KING JAMES VERSION TRANSLATION of the Bible.

All Normal *ITALISIZED* PRINT is Enhancement from the compiler of this work.

Whenever a Scriptural statement from the Old Testament is made the reference is given.

The books compiled in this work are those authored by the Apostle Paul concerning the personal instruction, incite and revelation that he received directly from the Lord JESUS CHRIST.

Any alteration to punctuation, capitalization, or original translator added words, is in line with the intended revelation thought.

It is the prayer of the compiler of this work that the enhancement of interweaving Biblical revelation truth into each book will bring clarity for the reader concerning who one is in Christ.

STATEMENT OF THE PAULINE REVELATION REALITY

Within the plan that was established by Almighty God, the Creator of this universe, from ‘before the beginning’ of time—the Second Covenant, ‘New Creation Project’ of today, affords any Human Being, from any kindred and tongue, living in any nation on the planet, the opportunity to become a: ***“Born-Again, Recreated, Incorruptible, Supernatural, Resurrected, Immortal, More Than a Conqueror, Redeemed, Blood-Related, Seated at the Right Hand, Conformed to God-in-the-Flesh, Administrative, Household Member of the Family of the Most High God.”***

NOTABLE QUOTATIONS:

“The Bible is no mere book, but a Living Creature, with a power that conquers all that oppose it.”

— *Napoleon*

“That book accounts for the supremacy of England.”

— *Queen Victoria*

“It is impossible to rightly govern the world without God and the Bible.”

— *George Washington*

“I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this book.”

— *Abraham Lincoln*

“If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling me an early love of the Scriptures. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.”

— *Daniel Webster*

“The Bible is worth all other books which have ever been printed.”

— *Patrick Henry*

“The Bible is the sheet-anchor of our liberties.”

— *U.S. Grant*

“In all my perplexities and distresses, the Bible has never failed to give me light and strength.”

— *Robert E. Lee*

“The New Testament is the very best book that ever was or ever will be know in the world.”

— *Charles Dickens*

“I have known ninety-five of the world’s great men in my time, and of these eighty-seven were followers of the Bible. The Bible is stamped with a Specialty of Origin, and an immeasurable distance separate it from all competitors.”

— *W.E. Gladstone*

“There are more sure marks of authenticity in the Bible than in any profane history.”

— *Sir Isaac Newton*

“So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society. I have for many years made it a practice to read through the Bible once every year.”

— *John Quincy Adams*

“That book, sir, is the rock on which our republic rests.”

— *Andrew Jackson*

“The Bible is the truest utterance that ever came by alphabetic letters from the soul of man, through which, as through a window divinely opened, all men can look into the stillness of eternity, and discern in glimpses their far-distant, long-forgotten home.”

— *Thomas Carlyle*

“It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the ground-work of human freedom.”

— *Horace Greeley*

“The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity.”

— *Immanuel Kant*

“The whole hope of human progress is suspended on the every growing influence of the Bible.”

— *W.H. Seward*

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THE BOOK OF ROMANS

CHAPTER 1

1. Paul, a servant of Jesus Christ. Called an apostle, *and* separated unto the gospel of God,
2. Which he had promised afore by his *anointed* prophets in the holy Scriptures.
3. Concerning his Son Jesus Christ our Lord, which was *legally* made of the seed of David according to the flesh, *that when the time comes he might inherit the throne.*
4. And declared the *Only Begotten* Son of the *living* God with power, according to the Spirit of Holiness, by the resurrection from the dead.
5. By whom we have received grace and apostleship, for obedience to the faith *of Christ from* among all nations, for his name.
6. Among whom are ye also “the called” of Jesus Christ.
7. To all that be in Rome, beloved of God, called saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole *of the known* world.

9. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers.

10. Making request, if by any means now at length, I might have a prosperous journey, by the will of God, to come unto you.

11. For I long to see you, that I may impart unto you some spiritual *gifting*, to the end *that* ye may be established *in your walk with God*.

12. That is, that I may be comforted together with you, by the mutual faith both of you and *of* me.

13. Now, I would not have you *to be* ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto), that I might have some fruit among you also, even as *I have* among other Gentiles.

14. I am *a* debtor both to the Greeks, and to the Barbarians. Both to the wise, and to the unwise.

15. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16. For I am not ashamed of the gospel of

Christ. For it is the *manifested* power of God unto *the salvation of the spirit of a man, to every one that believeth.* To the Jew first *because they are the Chosen People of God,* and also to the *Gentile Greek.*

17. For therein, *within the finished work of the cross of Christ,* is the **righteousness of God revealed, from the faith that was initiated with the Jewish people, to the faith by which the Gentiles shall be saved.** As it is written *within the Book of Habakkuk,* “The just shall live by *his faith.*” *(Habakkuk 2:4)*

18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who *choose to hold the truth of God in unrighteousness.*

19. Because that *the knowledge of the truth which may be known of God is manifest in them, for God hath already shewed it unto them.*

20. For the invisible things of him, from the creation of the world, are clearly seen. Being understood, *for those who are willing to receive them, by the things that are made, even the knowledge of his eternal power and insight into the Godhead itself,* so that they are without excuse.

21. Because that, when they knew *about*

God, they glorified *him* not as God, neither were *they* thankful. But *rather*, *they* became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be *intelligent and wise*, they *instead* became fools,

23. And changed the glory of the incorruptible God, into an image made like *unto* corruptible man, and to birds, and *to* four-footed beasts, and *to* creeping things.

24. Wherefore, *because of what they freely chose*, God also gave them up to *demonstrated unclean practices, evidenced* through the lusts of their own hearts, to dishonor their own bodies between themselves.

25. Who *willingly* changed the truth of God into a lie, and worshipped and served the *created* creature more than the Creator *himself*, who is blessed for ever. Amen.

26. For this cause God gave them up unto *their vile affections*. For even their women did change the natural use *of their bodies* into that which is against nature.

27. And likewise also the men, leaving the natural *physical* use of the woman, burned in their *sinful* lust one toward another. Men *physically interacting with other men*, working that which is *inappropriate and unseemly*, and

ultimately receiving in themselves that recompense *and consequence* of their error, which was *just and meet*.

28. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate *thinking* mind, to *be able to do* those things which are not convenient.

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, *and* maliciousness. Full of envy, murder, debate, deceit, *and* malignity.

30. Whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, *and* disobedient to parents.

31. Without *any real natural* understanding, covenant-breakers, without *normal* natural affection, implacable, *and* unmerciful.

32. Who knowing the *righteous* judgment of God, that they which *behave in this way and* commit such things are worthy of death, not only do the same, but have *wicked* pleasure in *observing and joining in with* them *also* that do them.

CHAPTER 2

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another *for the things which he doeth*, thou condemnest thyself. For thou that *sits and judgest another* doest the same things.

2. But we are sure that the judgment *which shall come forth* of God is according to *the truth*, and is against all of them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and *then* doest the same, that thou *thyself* shalt escape the judgment of God?

4. Or despisest thou the riches of his *demonstrated* goodness and forbearance and longsuffering? Not *really* knowing that *it is* the goodness of God *that* leadeth thee to repentance?

5. But, *it shall be revealed that* after thy hardness of heart attitude, and *thine* impenitent heart behavior, *thou shall* treasurest up unto thyself, *deserved* wrath from God, against the day of wrath and revelation of the righteous judgment of God;

6. Who will render to every man according to his deeds.

7. To them who by *their* patient continuance in well doing and good behavior, demonstrate that they seek for glory and honour and immortality, they shall receive the gift of eternal life.

8. But unto them that are contentious, and do not obey the truth revealed within the written Word of God, but choose to obey unrighteousness, they shall receive indignation and wrath.

9. There shall be tribulation and anguish upon every soul of man that doeth evil, of the Jew first because unto whom much is given, much is also required, but also of the Gentile who chooses to continue in his sin.

10. But glory, and honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

11. For there is no respect of persons with God.

12. For as many individuals as have sinned without having the law of Moses, they shall also perish without having that law. And as many individuals as have sinned walking in and under the law of Moses, they shall be judged by the law.

13. For *within Judaism*, not the hearers of the *Mosaic law* **are just before God**, but *only* the doers of the law shall be justified, *according to the law of Moses itself*.

14. For when the Gentiles, which have not the law of *Moses*, do by nature the things *that are contained within the law of Moses*, these, having not the law, are a law unto themselves *by their demonstrated obedience*.

15. Which shews the workings of the law of *Moses* written in their hearts, *with* their conscience also bearing *them* witness, and *their own* thoughts the mean while accusing, or else excusing, one another.

16. In the day when God *himself* shall judge the secrets of men's hearts *by the judgment that he has committed unto Jesus Christ* according to my gospel.

17. Behold, thou art called a Jew, and retest in *thy knowledge of, and obedience to, the law of Moses*, and makest thy boast of *knowing and serving the living God*.

18. And knowest *his* will, and approvest of the things that are more excellent *in life*, being instructed out of *what the law of Moses declares*.

19. And art confident *because of thy covenant position* that thou thyself art a guide of the

blind, a light of them which are in darkness.

20. An instructor of the foolish, *and* a teacher of babes, which hast the form of knowledge and of the truth *of the Word of God within the law of Moses.*

21. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest *that* a man should not steal *as the law of Moses commands*, dost thou steal?

22. Thou that sayest a man should not commit adultery *as is stated within the law*, dost thou commit adultery? Thou that *sayest that thou* abhorrest idols, dost thou commit sacrilege?

23. Thou that makest thy boast of *keeping the law of Moses*, through *the* breaking of the law *do not you* dishonorest thou God?

24. For the name of God is blasphemed among the *heathen* Gentiles through you, *and your unlawful behavior*, as it is written.

25. For *lawful* circumcision verily profiteth, *only* if thou keep the *whole Mosaic* law. But if thou *thyself* be a breaker of the law, thy circumcision *advantage* is *cancelled and made as* uncircumcision.

26. Therefore, if the *heathen* uncircumcision *Gentile*, keep *the statutes and the*

righteousness of the law *of Moses*, shall not his uncircumcision be counted for circumcision?

27. And shall not *his* uncircumcision, which is by nature, if it fulfill the law *of Moses*, judge thee, who by the letter *of the law* and *lawful* circumcision dost transgress *and break* the law.

28. For he is not *considered* a Jew, which is one *only* outwardly. Neither *is that* circumcision, which is *only physically* outward in the flesh.

29. But he *is considered* a Jew, which is one inwardly. And *his* circumcision *is that* of the heart, *within* the spirit, *and not only* in the letter, whose praise *is not simply* of men, but of God.

CHAPTER 3

1. What advantage then *over a Gentile* hath the Jew? Or what profit *is there* of *being of the* circumcision?

2. Much every way. Chiefly, because that unto them were committed the oracles of God.

3. For what if some *of the Jews* did not

believe *what God has done through the finished work of the cross?* Shall their unbelief make the faith of God without effect?

4. God forbid! Yea, let God be true, *in all that he says and does*, but every man a liar. As it is written, “That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.” *(Psalm 51:4)*

5. But if our unrighteousness *contradicts and yet commends* the righteousness of God, what shall we say? *Is God become unrighteous who taketh vengeance upon unrighteousness?* (I speak as a man)

6. God forbid! For then how shall God judge the world?

7. For if the *stated* truth of God, *through his word*, hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8. And not *rather*, (as we be slanderously reported, and as some *individuals* affirm that we say), Let us do evil, that good may come? Whose damnation is just.

9. What then? Are we, *as Jews*, better *than they?* No, in no wise. For we have before *stated our case and proved that both Jews and Gentiles*, that they are all under *bondage to the law of sin*.

10. As it is written, “There is none righteous, no, not one.

11. There is none that understandeth, there is none that seeketh after God.

(Psalms 14:2-3)

12. They are all gone out of the way, they are together become unprofitable. There is none that doeth good, no, not one. *(Isaiah 53:6)*

13. Their throat is an open sepulchre. *(Psalms 5:9)* With their tongues they have used deceit. The poison of asps is under their lips. *(Psalms 140:3)*

14. Whose mouth is full of cursing and bitterness, *(Psalms 10:7)*

15. *And* their feet are swift to shed blood. *(Proverbs 1:16)*

16. Destruction and misery are in their ways,

17. And the way of peace have they not known. *(Isaiah 59:7-8)*

18. There is no fear of God before their eyes.” *(Psalms 36:1)*

19. Now we, *that are New Creations*, know that what things soever the law of Moses saith, it saith to *all of them* who are under the law. That every mouth may be stopped, and all the world, *both Jew and Gentile alike*, may become guilty before God.

20. Therefore by the deeds of the *Mosaic* law

there shall no flesh, *in all of the world*, be justified in his sight. For by the law of *Moses is* the knowledge of sin.

21. But now the righteousness of God without the law of *Moses is* manifested, and brought to light being witnessed by the very law and the prophets *that God hath raised up*.

22. Even the righteousness *that comes forth of* God *which is by* the faith of Jesus Christ, unto all and upon all them that believe. For there is no difference *between Jews and Gentiles in the eyes of God*.

23. For all have sinned, and come short of the glory of God.

24. Being justified *from the captivity of sin* freely by his grace through the *plan of redemption* that is in Christ Jesus.

25. Whom God hath set forth *before the eyes of all men to be* a propitiation through faith in his blood. To declare his righteousness for the remission of sins that are *in the past*, through the forbearance of God.

26. To declare, *I say*, at this time, his righteousness *in Christ*. That he might be just, and *legally* the justifier of him which believeth in Jesus *and his finished work*.

27. Where is boasting then *if you are a Jew*? It is excluded. By what law? *The law of works*?

Nay, but by the law of faith.

28. Therefore we conclude, *because of what Jesus has done*, that a man is justified by faith without the deeds of the law *of Moses*.

29. *Is he* the God of the Jews only? *Is he* not also of the Gentiles? Yes, of the Gentiles also.

30. Seeing *it is* one God, which shall justify the *Jewish* circumcision by *the faith* which they were to have developed . . . and when the time came . . . to have transferred to the finished work of Christ, having had the schoolmaster. **And**, the Gentile **uncircumcision** through *the faith* that they were to exercise in also accepting the finished work of what Christ did upon the cross.

31. Do we then make void the law *of Moses* through *the exercise of faith*? God forbid! Yea, we establish the law *as being valid for the purpose for which it was brought forth*.

CHAPTER 4

1. What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2. For if Abraham were justified by *his own* works, he hath *whereof* to glory, but not

before God.

3. For what saith the Scripture? “Abraham believed *what God told him*, and it was accounted unto him for righteousness.” (*Genesis 15:6*)

4. Now to him that worketh *hard to please God* is the reward *he receives* not reckoned of *God’s freely given grace*, but rather of debt.

5. But to him that worketh not, but *simply* believeth on him that, *because of his grace*, justifieth the ungodly, his *demonstrated trust and faith* is counted for righteousness.

6. Even as *the psalmist David* also describeth the blessedness of the man, unto whom God *will* imputeth righteousness without works,

7. *Saying*, “Blessed *are* they whose iniquities are *fully* forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord will not impute sin.” (*Psalm 32:1-2*)

9. *Cometh* this blessedness then upon the *Jewish* circumcision *only*, or upon the *Gentile* uncircumcision also? For we say that faith was *accounted and reckoned unto Abraham* for righteousness.

10. How *and when* was it then reckoned? When he was *already in covenant* circumcision,

or before that, when he was still an idolater in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the *covenant* sign of circumcision, a *physical* seal of the righteousness of the faith *he exercised*, which *he had yet* being uncircumcised. That he might be the father of all them that *only* believe, though they be not circumcised. That *ultimately* righteousness might be imputed unto them also, *by faith*.

12. And, *in addition*, the father of circumcision to them who are not *actually* of the circumcision only, but who also walk in the steps of that *same* faith of our father Abraham, which *he had* being yet uncircumcised.

13. For the promise *that God made*, that “he” should be the heir of the world, *and of all things*, was not made to Abraham, or to his *natural* seed (*i.e. - the Nation of Israel*), through the law of Moses, but rather, that promise is made unto Christ Jesus, and fulfilled through the righteousness of faith.

14. For if they which are of the *Mosaic* law be heirs, the exercise of faith is made void, and the promise *that God made concerning the work of Christ Jesus* is of none effect.

15. Because the law of *Moses* worketh wrath. For where no law is, *there is* no recorded transgression.

16. Therefore *God* has set it up that *it is* of faith, that *it might be* by *God's* grace. To the end result, that the promise might be sure to all of the seed (*everyone who trusts in the finished work of Christ*). Not to that group of people only which is of the law of *Moses*, but to that group of individuals also which is of the faith of Abraham, who is the father of us all.

17. As it is written, "I have made thee a father of many nations." (*Genesis 17:4-5*) Before him whom he believed, *even* *God* who quickeneth and maketh alive the dead, and calleth those things which be not as though they already were.

18. Who against hope, believed in hope, that he might become the father of many nations, according to that word of promise which was spoken, "So shall thy seed be." (*Genesis 15:5*)

19. And being not weak in *his* faith, he considered not his own *physical* body now all but dead, when he was about an hundred years old, neither yet the *unproductive* deadness of Sarah's womb.

20. He staggered not at the promise of *God* through unbelief, but was strong in *his*

faith, giving *all the* glory to God.

21. And being *also* fully persuaded, that what he had promised, he was able also to perform.

22. And therefore it was imputed *unto* him for righteousness.

23. Now it was not written *only* for his sake alone, that it was imputed *unto* him.

24. But *when the time came*, for us also, to whom it shall be imputed *as well*, if we believe on him that raised up Jesus our Lord from the dead.

25. Who was delivered *unto death* for our *sinful* offenses, and was raised *up unto life* again for our *benefit and* justification.

CHAPTER 5

1. Therefore *then*, being justified by *the* faith of Jesus Christ, we have peace and fellowship with God *once again* through *the very person of* our Lord Jesus Christ.

2. By whom also we have access by *his* faith into this grace wherein we *legally* stand, and rejoice in *the* hope of the glory of God *that is to come*.

3. And not only *that*, but we glory in tribulations *that we experience* also. Knowing that tribulation *will worketh* patience,
4. And patience, *will worketh* experience, and experience *will produce* hope.
5. And hope *will maketh us not to be* ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
6. For when *in days gone by* we were yet without *spiritual* strength, in due time Christ died for the ungodly.
7. For scarcely for a righteous man, will one *usually* die. Yet peradventure, for a *real* good man some *individuals* would even dare to die.
8. But God commendeth his love toward us *far beyond measure*, in that, while we were yet sinners, Christ died for us.
9. Much more then, being now justified by his *shed* blood, we shall be saved from *the wrath of a just God* through him.
10. For if, *at the time* when we were *still* enemies, we were reconciled to God by the death of his *beloved* Son, much more, being *now* reconciled, we shall be saved *from everlasting destruction* by his life.
11. And not only *that*, but we also *experience*

joy in God through our Lord Jesus Christ, by whom we have received the *shed blood atonement for our sins*.

12. Wherefore, as by one man, *named Adam*, sin entered into the world *for a second time*, and *spiritual and physical death began to manifest by sin*. And so *both spiritual and physical death* passed upon all men, for *that all have sinned*.

13. For until the law *of Moses came*, sin was *actively working in the world*. But sin is not *legally imputed to an individual* when there is no law.

14. Nevertheless *the power of death* reigned from *the time of Adam to the coming of Moses*, even over *all of them that had not sinned after the similitude, and in the same manner, of Adam's transgression, who is the shadow figure of him that was to come, even Jesus*.

15. But not as the offense, so also *is the free gift*. For if through the *transgression and offense of one individual* many be dead, much more the grace of God *is demonstrated*, and the *gift of everlasting life by grace, which is by and through one man, named Jesus Christ, that God has caused hath abounded unto many*.

16. And not as *it was by one that sinned, so is the free gift*. For the judgment *that came forth was by one man's sin to condemnation of all men, but the free gift that God has provided*

through Jesus Christ is of many offenses of all men unto justification, through the grace of God.

17. For if by one man's offense death reigned, *over every other person, by the one, much more they which should receive abundance of grace from God and of the free gift of righteousness that he shall supply, shall they reign in life by the one, named Jesus Christ.*

18. Therefore, as by the offense of one *man, judgment came upon all men to condemnation. Even so by the righteousness of one man, the free gift came upon all men, who would be willing to receive it, unto justification of life.*

19. For as by one man's disobedience many were made sinners, so by the obedience of one *man shall many be made righteous.*

20. Moreover the law of *Moses entered, that the demonstrated offense of disobedience and rebellion might abound. But God has demonstrated that where sin hath abounded, because of the provision that he has made available to all men through the finished work of Christ Jesus upon the cross, grace*

did much more abound.

21. That as sin hath reigned unto death, *without exception, even so might grace reign through righteousness, for whosoever will receive*

it, unto eternal life by Jesus Christ our Lord.

CHAPTER 6

1. What shall we say then? Shall we continue *to walk* in sin, that *God's free* grace may abound?

2. God forbid! How shall we, that are dead to sin, *by the work of Christ Jesus*, live any longer therein?

3. Know ye not, that so many of us as were baptized into *the spiritual body of Jesus Christ* were baptized into his death?

4. Therefore we are buried *spiritually* with him by *that* baptism into death. *So* that like as Christ was raised up from the dead, *both spiritually and physically*, by the glory of the Father through the Holy Spirit, even so we also, *with our spiritual resurrection*, should walk in newness of life.

5. For if we have been planted together, *with Christ*, in the likeness of his death, we shall be also *raised up with Christ in the likeness of his resurrection*.

6. Knowing this, that our old man is crucified with *him*, that the body of sin, *that we have been living in*, might be destroyed, that

henceforth we should not serve sin.

7. For he that is dead *to sin, through the work of Jesus*, is freed from *the power of sin*.

8. Now if we be dead with Christ, we believe that we shall also live with him.

9. Knowing that Christ being raised *up* from the dead dieth no more, *because the power of death hath no more dominion over him*.

10. For in that he died, he died unto sin once. But in that he liveth, *from henceforth* he liveth unto God.

11. Likewise *then* reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12. Let not sin therefore *continue to reign* in your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your *bodily* members *as* instruments of unrighteousness unto *the dictates* sin. But *rather* yield yourselves unto God, as those that are alive from the dead, and your *bodily* members *as* instruments of righteousness unto God.

14. For sin shall not have dominion over you. For ye are not under the law *of Moses*, but under *the free gift of the grace of God*?

15. What then? shall we *continue to sin*, be-

cause we are not under the law *of Moses anymore*, but under *the free gift of the grace of God?* God forbid!

16. Know ye not, that to whom ye *willingly* yield yourselves *as* servants to obey, his servants ye are to whom ye *willingly* obey, whether of sin unto death, or of obedience unto righteousness?

17. But God be thanked, that ye were *at one time* the servants of sin, but *now* ye have obeyed from the heart that form of doctrine which was delivered *unto* you.

18. Being then made free from sin, ye became the servants of righteousness.

19. I speak after the manner of men because of the infirmity of your flesh. For as ye have *once* yielded your members *as* servants to uncleanness, and *yielded* to iniquity unto iniquity, even so now yield your members *as* servants to righteousness unto holiness.

20. For when ye were the servants of sin, ye were free from righteousness.

21. What *benefit* or fruit had ye then in those things *that ye once did* whereof ye are now ashamed? For the end *result* of those things *is* *spiritual* death.

22. But now being made free from *the power* of sin, and *having* become servants *unto* God,

ye have your fruit unto holiness, and the end *result is going to be* everlasting life.

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

CHAPTER 7

1. Know ye not, brethren, (for I speak to them *who say that they know what the law says,*) how that the law *of Moses* hath dominion over a man as long as he liveth?

2. For the woman which hath an husband is bound by the *covenant* law (of “*husband*”) to *her* husband so long as he liveth. But if the husband be dead, she is loosed from the *covenant* law of “*husband.*”

3. So then if, while *her* husband *still* liveth, she be married to another man, she shall be called an adulteress *by the Law of Moses.* But if her husband be dead, she is free from that *covenant* law, so that she is no adulteress, *even* though she be married to another

man.

4. Wherefore, my brethren, ye also are become dead to the *Abrahamic Covenant* law of *Moses* by *being a member of the body of Christ*. That ye should be *covenantly* married to another *individual*, *even* to him who is raised *up* from the dead, that we should *be able to* bring forth fruit unto God.

5. For when we were *captives in the carnality of our flesh*, the motions of sins, which were *made evident to us* by the law of *Moses*, did work *within* our members to bring forth fruit unto *spiritual* death.

6. But now we are delivered from the law of *Moses*, that being *once spiritually* dead wherein we were held, that we should serve *our God* in the newness of the spirit, and not *in* the oldness of the letter.

7. What shall we say then? *Is* the law of *Moses* sin? God forbid! Nay, I had not known sin, but by *what* the law of *Moses* said. For I had not know lust, except the law had said, “Thou shalt not covet.” (*Exodus 20:17*)

8. But *the working of sin*, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law of *Moses* sin was dead.

9. For I was alive without the law of *Moses*

once. But when the commandment came, *then sin revived and burst forth*, and I died.

10. And the commandment, which was *originally ordained* to life, I found *to be* unto death.

11. For *the working of sin*, taking occasion by the commandment, deceived me, and by *that same commandment*, it slew *me*.

12. Wherefore the law *of Moses is* holy, and the commandment *contained within the law* holy, and just, and good.

13. Was then that *law* which is good, made death unto me? God forbid! But *the power of sin*, that it might *clearly appear to be sin*, working death *within me* by that which is good. That *the power of sin* by the commandment might *clearly* become exceedingly sinful.

14. For we know that the law *of Moses* is spiritual. But I, *being spiritually dead*, am carnal, sold *as a captive* under sin.

15. For that which I *want to do*, I allow not. For what I would *want to do*, that do I not. But what I *really hate to do*, that do I.

16. If then I do that which I would not *want to do*, I consent unto the law *of Moses* that *it is* good.

17. Now then it is no more I that do it, but *the working of sin* that dwelleth in me.

18. For I know that *within* me (that is, *within* my flesh), dwelleth no good thing. For *the desire* to will is present with me, but *how* to perform that which is good I find not.

19. For the good that I would *want to do*, I do not. But the evil which I would not *want to do*, that I do.

20. Now if I *actually* do that *which* I would not *want to do*, it is no more I *personally* that do it, but *the working of sin* that *continues to* dwelleth in me.

21. I find then a law, that, when I would *want to do* good, evil is *still* present with me.

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

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

24. O wretched man that I am! who shall *be able to* deliver me from the body of this death?

25. I thank God through Jesus Christ our Lord. So then with the *renewed* mind I myself serve the law of God. But with the *carnal* flesh I *serve* the law of sin.

CHAPTER 8

1. ***There is*** therefore now no condemnation to them which are in Christ Jesus, who walk not after the *dictates of the flesh*, but after the *directives of the newly born again, recreated, human spirit*.
2. For the *new law of the Holy Spirit of, "Life in Christ Jesus,"* hath *redeemed me and made me free from the law of sin and the power of death that goes with it*.
3. For what the law of *Moses* could not do, in that it was weak through *the infirmity that is in the flesh*, God sending his own Son in the *physical likeness of sinful human flesh*, and for the *purpose of dealing with sin*, condemned sin in the *flesh, in the person of Jesus Christ*.
4. That the righteousness of the law of *Moses* might be fulfilled in us, who *choose to walk not after the dictates of the flesh*, but after the *directives of the newly born again, recreated, human spirit*.
5. For they that are *chasing after the flesh* do mind the things of the flesh. But they that are *pursuing after the newness of the born again, recreated, human spirit*, the things of the *Holy Spirit*.
6. For *continuing to be carnally minded is death*. But *seeking to be spiritually minded is going to result in life and peace*.

7. Because the carnal mind *of man is enmity against God*. For it is not *willing to be subject to the spiritual law of God*, neither indeed can *it be because of its servitude to sin*.

8. So then they that are *walking in the flesh* cannot please God.

9. But ye are not *walking in the flesh*, but in the *recreated human spirit*, if so be that the *Holy Spirit of God dwelleth in you*, and you are *following his directives*. Now if any man have not the *Holy Spirit of Christ dwelling within him*, he is none of his.

10. And if Christ *be living in you*, *legally speaking*, the body *is dead because of sin*. But the *Born-Again, recreated, human spirit is full of life because of righteousness*.

11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken *and heal your mortal bodies by his Holy Spirit that dwelleth in you*.

12. Therefore, brethren, we are debtors not, to the flesh, to *have to live after the flesh*.

13. For if ye live *chasing after the flesh*, ye shall die. But if ye through the *power of the Holy Spirit do mortify the deeds that are done of the body*, ye shall live.

14. For as many *Born-Again individuals as are*

led by the *Holy Spirit* of God, they are *demonstrating that they are* the sons of God.

15. For ye have not received the spirit of bondage again to fear. But ye have received the *Holy Spirit* of adoption, whereby we cry, Abba, Father.

16. The *Holy Spirit* itself beareth witness with our *Born-Again, recreated, human* spirit, that we are the children of God.

17. And if children, then heirs. Heirs of God, and joint heirs with *Jesus Christ*, if so be that we suffer with *him as he suffered*, that we may be also glorified together.

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

19. For the earnest expectation of the *created* creature waiteth for the *soon coming* manifestation of the *newly created* sons of God.

20. For the *created* creature was made subject to vanity *upon the entrance of sin*, not willingly, but by reason of him who hath subjected *the same* in hope.

21. Because the *created* creature itself also shall be delivered from the *sinful worldwide* bondage of corruption, in the glorious liberty *which shall come forth* of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only *all of creation*, but ourselves also, which have the *evidence of* the firstfruits of the *Holy Spirit*, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our *physical* body.

24. For we are saved by hope. But hope that is seen is not *really* hope. For what a man seeth *with his eyes*, why doth he yet *need to* hope for *it*?

25. But if we hope for that *which* we see not, *then* do we with patience wait for *it*.

26. Likewise the *Holy Spirit* also helpeth our infirmities. For we know not what we should pray for as we ought. But the *Holy Spirit* itself maketh intercession for us with groanings which cannot be uttered *in the natural*.

27. And he that searcheth the hearts *of men* knoweth what *is in* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

28. And we know that all things work together for *the good*, to them that *genuinely* love God, to them who are “the called” according to *his* purpose.

29. For whom he did foreknow, he also did predestinate *from before the foundation of the world to be conformed to the very image of his Only Begotten Son*, that he might be the firstborn among many brethren *who are going to be just like he is*.

30. Moreover, whom he did predestinate, them he also called. And whom he called, them he also justified *within the finished work of Christ*. And whom he justified, them he also glorified *even as he has glorified Christ Jesus*.

31. What shall we then say to these things? If God *be* for us, and on our side, then who *can be against us and hope to prevail?*

32. If he that spared not his own *beloved Son*, but delivered him up *as a sacrifice for us all . . .* how shall he not, *in union with him*, also freely give us all things?

33. Who shall lay anything to the charge of God's elect *few?* *It is God* that justifieth.

34. Who *is* he that *is able to condemneth?* *It is Christ Jesus* that *actually* died, yea rather, that is risen again *by the power of the Holy Spirit*, who is even *seated* at the right hand of God *the Father on high*, who also maketh intercession *unto God for us*.

35. Who shall separate us from the love of

Christ *once we are joined to him?* **Shall** tribulation, or distress, or persecution, or famine, or nakedness, or peril, or *the* sword?

36. As it is written, “For thy sake we are killed all the day long, we are accounted as sheep for the slaughter.” (*Psalms 44:22*)

37. Nay, in all *of* these things we are more than conquerors through him that loved us.

38. For I am *fully* persuaded, that neither death, nor life, nor angels, nor principalities, nor powers nor *of* things present, nor *of the* things to come,

39. 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.

CHAPTER 9

1. I say the truth in Christ, I lie not, my *own* conscience also bearing me witness in the Holy Ghost,

2. That I have *a* great heaviness and *a* continual sorrow in my heart.

3. For I could wish that *I* myself were accursed from *the love of* Christ for my brethren’s *sake*, my kinsmen according to the flesh.

4. Who are Israelites, *and to whom originally pertaineth* the adoption, and the glory, and the covenants, and the giving of the law of “*Life in Christ Jesus,*” and the service of God, and the promises.

5. Whose *originally are* the fathers, and of whom as concerning the flesh Christ *came,* who is over all, *may God be* blessed for ever. Amen.

6. Not as though the word of God *spoken among them* hath taken none effect. For they *are not really* all Israel, which are *referred to as being* of Israel.

7. Neither, because they are *of the natural seed of Abraham, are they all considered* children. But, *as it is written,* “In Isaac shall thy seed be called.” *(Genesis 17:15-19)*

8. That is, they which are the children of the flesh *through natural reproduction,* these are not the children of God. But the children of the promise *made unto Abraham* are counted for the seed.

9. For this *is* the word *from God that established the validity* of promise, “At this time will I come, and Sarah shall have a son.” *(Genesis 18:10)*

10. And not only *this that was said unto Abraham,* but when Rebecca also had conceived by one, *even by our father Isaac, who was the*

son of promise.

11. For *the twin children* being not yet born, neither having done any good or evil *as of yet*, that the *divine* purpose of God according to election might stand, not of *the works of men*, but *rather* of him that calleth,

12. It was said unto her, “The elder shall serve the younger.” (*Genesis 25:23*)

13. As it is written, “Jacob have I loved, but Esau have I hated.” (*Malachi 1:1-3*)

14. What shall we say then? *Is there* unrighteousness with God? God forbid!

15. For he saith unto Moses, “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” (*Exodus 33:19*)

16. So then *it is not going to be determined* of him that willeth, nor *determined* of him that runneth, but *rather it is determined* of God that showeth mercy.

17. For the Scripture saith unto Pharaoh, “Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.” (*Exodus 9:16*).

18. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19. Thou wilt say then unto me, Why *then* doth he yet find fault? For who hath resisted his will?

20. Nay but, O man, who art thou that repliest against *the living* God? Shall the thing formed say to him that formed *it*, why hast thou made me thus?

21. Hath not the potter power over the clay, of the same lump to *be able to* make one vessel unto honour, and another *vessel* unto dishonor?

22. *What* if God, *because of his foreknowledge* was willing to show *his* wrath, and to make his power known, *so he* endured with much long-suffering the vessels of wrath fitted *unto* destruction?

23. And that he might *also* make known the riches of his glory on the vessels of mercy, which he had afore *time* prepared unto glory.

24. Even us *of the New Creation*, whom he hath called, not of the Jews only, but also of the Gentiles.

25. As he saith also in Hosea, "I will call them my people, which were not my people, and her beloved, which was not be loved.

26. And it shall come to pass, *that* in the place where it was said unto them, Ye *are*

not my people, there shall they be called the children of the living God.” (*Hosea 2:23*)

27. Isaiah also crieth concerning Israel, “Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” (*Isaiah 10:22-23*)

28. For he will finish the work, and cut *it* short in righteousness. Because a short *probational* work will the Lord make upon the earth.

29. And as Isaiah said before, “Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.” (*Isaiah 1:9*)

30. What shall we say then? That the Gentiles, which *have* followed not after righteousness, have *indeed* attained *unto* righteousness, even the righteousness which is of faith.

31. But Israel, which *hath* followed after the *Mosaic* law of righteousness, hath not attained to the *genuine* law of righteousness.

32. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law *of Moses*. For they stumbled at that stumblingstone.

33. As it is written, “Behold, I lay in Zion a stumblingstone and rock of offense. And whosoever believeth on him shall not be

ashamed.” (*Isaiah 8:14 & 28:16*)

CHAPTER 10

1. Brethren, my *genuine* heart’s desire and prayer to God for Israel, is that they might be saved.
2. For I bear them record that they have a *true* zeal of God, but not according to knowledge.
3. For they, being *willingly* ignorant of God’s righteousness, and going about, *through their own works*, to establish their own righteousness, have not submitted themselves unto the righteousness of God *which is in the work of the cross*.
4. For Christ *Jesus is* the end of the law of *Moses* for righteousness to every one that believeth.
5. For Moses describeth the righteousness which is of the law, “That the man which doeth those things shall live by them.” (*Leviticus 18:5*)
6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, “Who shall ascend into heaven? (that is, to bring *the* Christ down *from above*.)
7. Or, Who shall descend into the deep?”

(that is, to bring up *the* Christ again from the dead.) *(Deuteronomy 30:12-14)*

8. But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart.

That is, the word of faith, which we preach,

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness. And with the mouth confession is made unto salvation.

11. For the Scripture saith, “Whosoever believeth on him shall not be ashamed.”

(Isaiah 28:16 & 49:23)

12. For there is no difference between the Jew and the Greek. For the same Lord *which* is over all is rich unto all *them* that call upon him.

13. For whosoever shall call upon the name of the Lord shall be saved.

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

15. And how shall they preach, except they be sent? As it is written, “How beautiful are

the feet of them that preach the gospel of peace, and bring glad tidings of good things!” *(Isaiah 52:7)*

16. But they have not all obeyed the gospel. For Isaiah saith, “Lord who hath believed our report?” *(Isaiah 53:1)*

17. So then faith *cometh* by hearing *from God*, and hearing *from God* by the word of God.

18. But I say, Have they not *all* heard? Yes verily, Their sound went into all *of* the earth, and their words unto the ends of the world.

19. But I say, Did not Israel know? First Moses *himself* saith, “I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.”

(Deuteronomy 32:21)

20. But Isaiah is very bold, and saith, “I was found of them that sought me not, I was made manifest unto them that asked not after me.” *(Isaiah 65:1-2)*

21. But to Israel he saith, “All day long I have stretched forth my hands unto a disobedient and gainsaying people.” *(Isaiah 9:25-26)*

CHAPTER 11

1. I say then, Hath God cast away his

people? God forbid! For I also am an Israelite, of the seed of Abraham, *and of* the tribe of Benjamin.

2. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elijah? How he maketh intercession to God against Israel saying,

3. “Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life.” (*1 Kings 19:10*)

4. But what saith the answer of God unto him? “I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal.*” (*1 Kings 19:18*)

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

6. And if by grace, then *it is* no more of *our own* works. Otherwise, grace is no more grace. But if *it be* of *our own* works, then it is no more *of* grace. Otherwise, work is no more work.

7. What then? *The Nation of Israel* hath not obtained that which he seeketh for. But *those that are of* the election hath obtained it, and the rest were blinded.

8. According as it is written, “God hath given them the spirit of slumber, eyes that

they should not see, and ears that they should not hear” unto this *very* day. (*Isaiah 29:10*)

9. And David saith, “Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them.

10. Let their eyes be darkened, that they may not see, and bow down their back always.” (*Psalms 69:22-23*)

11. I say then, Have they stumbled that they should fall? God forbid! But *rather* through their fall salvation *is come* unto the Gentiles, for to provoke *all of them from the Nation of Israel* to jealousy.

12. Now if the fall of them *be* the riches of the *rest of the world*, and the diminishing of them *be* the riches of *all of the Gentiles*, how much more *should be* their fulness?

13. For I speak *unto* you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.

14. If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15. For if the casting away of *some of them be* the reconciling of the world *unto God*, what *shall* the receiving *of them be*, but life from the dead?

16. For if the *original* firstfruit *be* holy, the

lump *is* also *holy*. And if the root be holy, so *are* the branches.

17. And if some of the *original* branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and the fatness of the olive tree,

18. Boast not against the *original* branches. But if thou *choose to boast*, *remember that thou bearest not the root, but the root bearest thee*.

19. Thou wilt say then, The *original* branches were broken off, that I might be grafted in.

20. Well, because of unbelief they were broken off, and *right now* thou standest by faith. *So then* be not highminded, but fear.

21. For if God spared not the *original* natural branches, *take heed* lest he also spare not thee.

22. Behold therefore the goodness and severity of God. On them which fell, severity. But toward thee, goodness, if thou continue in *his* goodness. Otherwise, thou also shalt be cut off.

23. And they also, if they abide not still in unbelief, shall be grafted *back* in, for God is able to graff them in again.

24. For if thou wert cut out of the olive tree

which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural *branches*, be grafted *back* into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, *only* until the fulness of the Gentiles be come in.

26. And so all *the residue* of Israel shall be saved *from destruction by the Antichrist, by exercising a trusting in Christ*. As it is written, “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

27. For this *is* my covenant unto them, when I shall take away their sins.”

(Isaiah 27:9 & 59:20-21)

28. As concerning the gospel, *at this time they are* enemies for your sakes. But as touching the election *that God has made them a part of*, *they are* beloved for the fathers’ sakes.

29. For the gifts and calling of God *are* without repentance.

30. For as ye in times past have not believed God, yet have *ye* now obtained mercy through their unbelief.

31. Even so have these also now not believed, that through your mercy they also may obtain mercy.

32. For God hath concluded them all, *throughout the whole world* in unbelief, that he might have mercy upon *them* all.

33. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* his judgments, and his ways past finding out!

34. For who hath known the mind of the Lord? Or who hath been his counselor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

36. For of him, and through him, and to him, *are* all things, to whom *be the* glory for ever. Amen.

CHAPTER 12

1. I beseech you therefore, brethren, by the mercies of God, that ye present your *physical* bodies *as* a living sacrifice, holy, acceptable unto God, *which is* your reasonable service *and the least that you can do*.

2. And be not *molded and* conformed to this world. But be ye *completely* transformed by the

renewing of your mind, that ye may prove what *is* that good *aspect*, and acceptable *aspect*, and *that* perfect *aspect of the one will of the living God*.

3. For I say, through the grace *that is given* unto me, to every man that is among you, not to think *of himself* more highly than he ought to think. But to think soberly, according as God hath dealt *unto every man in Christ* “the” measure of faith.

4. For as we have many members *that we can see* in one body, and all *of those* members have not the same office,

5. So we, *being* many *members*, are one body in Christ, and every *single one of us* members one of another.

6. Having then gifts differing according to the grace that is given *unto us by God*, whether *of prophecy*, *let us prophesy* according to the proportion of faith.

7. Or ministry, *let us wait on our* ministering. Or he that teacheth, on teaching *under the direction of the Holy Spirit*.

8. Or he that exhorteth, on exhortation. He that giveth, *let him do it* with simplicity. He that ruleth, with *wisdom and diligence*. He that showeth mercy, *let him do so* with cheerfulness.

9. *Let* love be without dissimulation. Abhor that which is evil *and* cleave to that which is good.

10. *Be* kindly affectioned one to another with brotherly love, in honour preferring one another.

11. Not *being* slothful in business *but* fervent in spirit, serving the Lord.

12. Rejoicing in hope, *and* patient in tribulation, continuing instant in prayer.

13. Distributing to the necessity of *the* saints *and* given to hospitality.

14. Bless them which persecute you. Bless *them*, and curse *them* not.

15. Rejoice with them that do rejoice, and weep with them that *do* weep.

16. *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all *other* men.

19. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath. For it is written, "Vengeance *is* mine, I will repay, saith the Lord." (*Psalm 94:1*)

20. “Therefore if thine enemy hunger, feed him. If he thirst, give him *a* drink. For in so doing thou shalt heap coals of fire on his head.” *(Proverbs 25:21-22)*

21. Be not overcome of evil, but overcome evil with good.

CHAPTER 13

1. Let every soul be subject unto the higher powers *of a king or a ruler*. For there is no *righteous governmental* power but of God, and the powers that be are ordained of God.

2. Whosoever *there is* therefore that resisteth the powers *that be*, resisteth the ordinance of God. And they that resist *established godly powers* shall receive to themselves damnation *because of their rebellion*.

3. For *righteous* rulers are not *designed to be* a terror to *the good works of men*, but to the evil. Wilt thou then not be afraid of the powers *that be*? do that which is good, and thou shalt have praise of the same.

4. For he is a minister *ordained* of God to thee for good. But if thou do that which is evil, be afraid. For he beareth not the sword *of judgment* in vain. For he is the minister of

God, *and* a revenger, to *execute* wrath upon him that doeth evil.

5. Wherefore *ye* must needs be subject, not only for *the sake of* wrath, but also for *your* conscience sake.

6. For, for this cause pay *ye* tribute also. For they are God's ministers, attending continually upon this very thing.

7. Render therefore to all their *required* dues. Tribute *unto* whom tribute *is due*. Custom *unto* whom custom. Fear *unto* whom fear *is due*. Honour *unto* whom honour.

8. Owe no man any thing, but to love one another. For he that loveth another hath fulfilled the *Royal* law.

9. For this: "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet" . . . (*Exodus 20:13-17*) and if *there be* any other *Mosaic* commandment, it is briefly comprehended in this saying, namely, "Thou shalt love thy neighbor as thyself." (*Matthew 19:19*)

10. Love worketh no ill to his neighbor, Therefore love *is* the fulfilling of the *Royal* law.

11. And that, knowing the time, that now *it is* high time *for us* to awake out of *our* sleep.

For now *is* our salvation nearer than when we *first* believed.

12. 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 armour of light *that God has provided*.

13. Let us walk *before God* honestly, as in the day. Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. But put ye on the Lord Jesus Christ, and make not *any* provision for the flesh *to dominate*, and to *fulfill* the lusts *thereof*.

CHAPTER 14

1. Him that is weak in the flesh receive ye, *but* not to doubtful *and striving* disputations.

2. For one *person* believeth that he may eat all things. Another, who is weak, eateth *only* herbs.

3. Let not him that eateth *all things* despise him that *chooses to* eateth not. And let not him which *chooses to* eateth not judge him that eateth, for God hath received him.

4. Who art thou that judgest another

man's servant? to his own master he standeth or falleth. Yea, *I tell you that* he shall be holden up, for God is able to make him stand.

5. One man esteemeth one day above another *for the purpose of worship*. Another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. He that regardeth the day *that he chooseth*, regardeth *it as* unto the Lord. And he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth *all things*, eateth *as unto* the Lord, for he giveth God thanks. And he that eateth not *all things*, to the Lord he eateth not, and giveth God thanks.

7. For none of us *is an island and* liveth *unto* himself, and no man dieth *unto* himself.

8. For whether we live, we live unto the Lord. And whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's.

9. For to this end *and for this purpose* Christ *Jesus* both died *on the cross*, and rose *from the grave*, and revived, that he might be Lord both of the dead and *of the* living.

10. But why dost thou judge thy brother? Or why dost thou set at nought thy brother?

For we shall all stand before the *Bema* judgment seat of Christ, *in the heavens, to receive our rewards when he cometh.*

11. For it is written, “As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” (*Isaiah 45:23*)

12. So then every one of us shall give a *personal* account of himself to God.

13. Let us not therefore, *in our pettiness*, judge one another any more. But judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brothers’s way.

14. I know, and am *fully* persuaded by the Lord Jesus *himself*, that *there is nothing that is* unclean of itself. But to him that esteemeth any thing to be unclean, to him *it is indeed* unclean.

15. But if thy brother *is going to be* grieved with *thy* meat, now walkest thou not charitably. Destroy not him with *something as insignificant as* thy meat, for whom Christ *Jesus* died.

16. Let not then your good *intentions* be evil spoken of.

17. For the kingdom of God is not *consisting of* meat and drink. But *of* righteousness, and *of* peace, and *of unspeakable* joy in the Holy Ghost.

18. For he that in these things serveth

Christ *is* acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for peace, and *the* things where-with one may edify another.

20. For meat *or* drink destroyeth not the work of God. All things indeed *are* pure, but *it is* evil for that man who *continueth* to eateth with offense.

21. *It is* good neither to eat *any* flesh, nor to drink *any* wine, nor *any thing* else whereby thy brother stumbleth, or is offended, or is made weak.

22. Hast thou faith? Have *it* to thyself *alone* before God. Happy *is* he that condemneth not himself in that thing which he alloweth *in another*.

23. And he that doubteth is damned if he eateth *what he thinks he should not eat*, because *he eateth* not of faith. For whatsoever *is* not of faith is sin.

CHAPTER 15

1. We then that are strong ought to bear the infirmities of the weak, and not *just live* to please ourselves *only*.

2. Let every one of us *seek to please his* neighbor for *his* good to edification.
3. For even *Jesus* Christ pleased not himself. But, as it is written, “The reproaches of them that reproached thee fell on me.” (*Psalm 69:9*)
4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of *what the Scriptures say* might have hope.
5. Now the God of *all* patience and consolation grant you to be likeminded one *toward* another according to *the doctrine of Christ Jesus*.
6. That ye may *with* one mind *and with* one mouth glorify God, even the Father of our Lord Jesus Christ.
7. Wherefore receive ye one another, as Christ also received us, to the glory of God.
8. Now I say that Jesus Christ was a minister of the *Jewish* circumcision for the truth of God *to be declared, and* to confirm the promises *that had been made* unto the fathers *by God himself*.
9. And that the Gentiles, *whom God also loves*, might glorify God for *his* mercy. As it is written, “For this cause I will confess to thee among the Gentiles, and sing unto thy

name.” (*Psalm 18:49*)

10. And again he saith, “Rejoice, ye Gentiles, with his people.” (*Deuteronomy 32:43*)

11. And again, “Praise the Lord, all ye Gentiles, and laud him, all ye people.” (*Psalm 117:1*)

12. And again, Isaiah saith, “There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.” (*Isaiah 11:10*)

13. Now the God of hope fill you with all joy and peace in believing *the truth*, that ye may abound in hope, through the power of the Holy Ghost.

14. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, *and* filled with all knowledge, *and* able also to admonish one another.

15. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17. I have therefore whereof I may glory

through Jesus Christ in those things which pertain to God.

18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.

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

20. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.

21. But as it is written, "To whom he was not spoken of, they shall see. And they that have not heard shall understand." (*Isaiab 52:15*)

22. For which cause also I have been much hindered from coming to you.

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

24. Whensoever I take my journey into Spain, I will come to you. For I trust to see you in my journey, and to be brought on my way thitherward by you, if first I *may* be somewhat filled with your *company*.

25. But *for* now I go unto Jerusalem to minister unto the saints.

26. For it hath pleased them of Macedonia and Achaia to make a certain *financial* contribution for the poor saints which are at Jerusalem.

27. It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of *and benefited from* their spiritual things, their duty is also to minister *back* unto them in carnal things.

28. When therefore I have performed this *task*, and have sealed *unto* them this fruit, I will come by you into Spain.

29. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the *Holy* Spirit, that ye strive together with me in *your* prayers to God for me.

31. That I may be delivered from them that do not believe *the truth* in Judea. And that my service which *I have* for Jerusalem may be accepted of the saints.

32. That I may come unto you with joy by the will of God, and may with you be refreshed.

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

CHAPTER 16

1. I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea.

2. *I would* that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you. For she hath been a succourer of many *saints*, and of myself also.

3. Greet Priscilla and Aquila, my helpers in Christ Jesus,

4. Who have for my life laid down their own necks. Unto whom not only *do* I give thanks, but also *likewise* all the churches of the Gentiles.

5. Likewise *greet* the church that is *established* in their *own* house. Salute my well-beloved Epenetus, who is *of* the firstfruits of Achaia unto Christ.

6. Greet Mary, who *has* bestowed much labour on us.

7. Salute Andronicus and Junia, my fellow kinsmen, and my fellow prisoners *as well*,

who are of note among the apostles, *and* who also were in Christ before me.

8. Greet Amplias, my beloved *friend* in the Lord.

9. Salute, Urbane, our helper in *the things of* Christ, and Stachys my beloved *brother*.

10. Salute Apelles *who is* approved in Christ. Salute them which are of Aristobulus' *household*.

11. Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which *has* labored much in the Lord.

13. Salute Rufus *who is* chosen in the Lord, and *also* his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobus, Hermes, and *all of* the brethren which are with them.

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

16. Salute one another with a holy kiss. The *various* churches of Christ salute you.

17. Now I beseech you, brethren, mark them which cause divisions and offenses *among you* contrary to the doctrine which ye

have learned *from me*, and avoid them.

18. For they that are *of* such serve not our Lord Jesus Christ, but their own belly. And by *their* good words and fair speeches *they* deceive the hearts of the simple.

19. For *knowledge of* your obedience is come abroad unto all *men*. I am glad therefore on your behalf. But yet I would have you *to be* wise unto that which is good, and simple concerning evil.

20. And *be assured that* the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21. Timothy my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, *all* salute you.

22. I Tertius, who wrote *this* epistle *unto you*, salute you in the Lord.

23. Gaius mine host, and the whole church *which is with him*, saluteth you. Erastus the chamberlain of the city *also* saluteth you, and Quartus a brother.

24. *I pray* the grace of our Lord Jesus Christ *be* with you all. Amen.

25. Now to him that is of *the* power to establish you according to my gospel, and the preaching of Jesus Christ, according to the

revelation of the mystery *that I have received*, which was kept secret since *before* the world began,

26. But now is made manifest *and evident*, and by the Scriptures *written* of the prophets, according to the commandments of the everlasting God, *which has been* made known to all nations for the obedience of faith.

27. To God *the only wise One*, *be* glory through Jesus Christ *our Lord* for ever. Amen.

THE BOOK OF I CORINTHIANS

CHAPTER 1

1. Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
2. Unto the church of *the living* God which is at *the city of* Corinth. To them that are sanctified *and set apart* in Christ Jesus, called to be saints, with all that in every place *also* call upon the name of Jesus Christ our Lord, both theirs and ours.
3. Grace be *extended* unto you, and peace, from God our Father, and from the Lord Jesus Christ.
4. I thank my God always on your behalf, for the grace of God which is given *unto* you by Jesus Christ.
5. That in every *spiritual* thing ye are enriched by him, in all utterance, and in all knowledge.
6. Even as the testimony of Christ was confirmed *within* you.
7. So that *it is evident that* ye come behind in

no *spiritual* gift, *while you are* waiting for the coming of our Lord Jesus Christ *from heaven*.

8. Who, *when he comes*, shall also confirm you unto the *very* end, that ye may be *found* blameless in the day of our Lord Jesus Christ.

9. God is faithful, by whom ye were *personally* called unto the fellowship of his Son Jesus Christ our Lord.

10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all *purpose to* speak the same thing, and that there be no divisions *allowed* among you. But that ye be perfectly joined together in the same mind and in the same judgment.

11. For it hath *already* been declared unto me of you, my brethren, by them which are of the *household* of Chloe, that there are *currently* contentions among you.

12. Now this I say, *from the testimony that I have received*, that every one of you saith, I am a *student* of Paul, and I *am a follower* of Apollos, and I *am a disciple* of Cephas, and I *am a believer* of Christ.

13. Is Christ divided? Was Paul *the one who was* crucified for you? Or were ye baptized into the name of Paul?

14. I thank *my* God that I *water* baptized none of you, but Crispus and Gaius,
15. Lest any should say that I had baptized in mine own name.
16. And, *as I remember*, I baptized also the household of Staphanas. Besides *them*, I know not whether I baptized any others.
17. For Christ *Jesus* sent me not, to *go forth and to baptize*, but to preach the gospel. *And to preach not with only the wisdom of just words*, lest the *power of the cross of Christ itself* should be made of none effect.
18. For the preaching of the cross is to them that perish, foolishness. But unto us which are saved, it is the power of God *unto salvation*.
19. For it is written *within the Scriptures*, “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.” (*Isaiah 29:14*)
20. Where *then* is the wise *man*? Where *then* is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom *of the men* of this world?
21. For after that *within* the wisdom of God, the world by *the wisdom of men* knew not God, it pleased God *to purpose* by the foolishness of preaching to save them that

would believe.

22. For the Jews *continue to* require a sign, and the Greeks *are determined to* seek after wisdom.

23. But we *who believe*, preach Christ Jesus crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.

24. But unto them which are "*the called*" by God, from both *the Jews and the Greeks*, Christ Jesus is the power of God, and the wisdom of God.

25. Because *what would be* the foolishness of God is *ever so much* wiser than men. And the weakness of God is *much* stronger than men.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty *in this world*, not many noble, are called.

27. But God hath *purposefully* chosen the foolish things of the world to confound the wise. And God hath chosen the weak things of the world to confound the things which are mighty.

28. And base things of the world, and

things which are despised, hath God chosen, yea, and things which are not, to bring to nought *the* things that are.

29. That no *natural* flesh should *be able to* glory in his presence.

30. But of him are ye *now* in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

31. That, according as it is written, “He that glorieth, let him glory in the Lord”

(*Jeremiah 9:23-24*).

CHAPTER 2

1. And I, brethren, when I *first* came unto you, I came not with *the* excellency of speech or of *worldly* wisdom, declaring unto you the testimony of God.

2. For I determined *from the beginning* not to know any thing among you, save Jesus Christ, and him crucified.

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

4. And my speech and my preaching was not with enticing words of man’s wisdom, but *rather* in demonstration of the *Holy*

Spirit and of power.

5. That your faith should not stand in the wisdom of *other* men, but *only* in the power of God.

6. Howbeit we speak wisdom among them that are *spiritually* perfect. Yet *it is not* the wisdom of this world, nor *the darkened wisdom* of the princes of this world, that *ultimately* come to nought.

7. But we speak the wisdom *that is* of God, in a mystery, even the hidden wisdom which God ordained before the world, and *brought forth in due time* unto our glory.

8. Which none of the princes *of the darkness* of this world knew. For had they known *of it*, they would not have crucified the Lord of glory.

9. But as it is written, “Eye hath not seen, nor ear heard, neither have *thoughts* entered into the heart of man, *concerning* the things which God hath prepared for them that love him.” *(Isaiab64:4)*

10. But *in the days in which we live* God hath revealed them unto us by his *Holy* Spirit. For the *Holy* Spirit searcheth *out* all things, yea *even* the deep things of God.

11. For what man *is there that* knoweth the

things of *another* man, save the *very* spirit of *the* man which is in him? Even so the things *that are* of God knoweth no man, but the *Holy* Spirit of God *only*.

12. Now we have received *in Christ*, not the spirit of the world, but the *Holy* Spirit which is of God. That we might *be able to* know the things that are freely given *unto* us of God.

13. Which things also we speak *about*, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. Comparing *the* spiritual things *of reality* with spiritual.

14. But the natural *carnal* man receiveth not the things of the *Holy* Spirit of God. For they are foolishness unto him, *And* neither can he know them, because they are spiritually discerned.

15. But he that is spiritual *because of the new birth* is able to judgeth all things, yet he himself is judged of no *natural carnal* man.

16. For who *is it among men* that hath known the mind of the Lord, that he may instruct him? But we, *because of the work of the cross*, have been *given* the mind of Christ.

CHAPTER 3

1. And I, brethren, *at the first* could not speak unto you as *I would* unto spiritual men, but *I had to speak* to you as unto carnal men, even as unto babes in Christ.

2. I have fed you with *spiritual* milk, and not with *spiritual* meat. For hither to ye were not able to bear it, neither yet *even* now are ye able.

3. For ye are yet carnal. For whereas there is *still* among you envying, and strife, and divisions, are ye not carnal, and walk as *mere natural* men?

4. For while one *still* saith, I am a student of Paul, and another saith I am a follower of Apollos, are ye not yet *continuing to remain* carnal?

5. Who *really* then is Paul, and who is Apollos, but ministers *of Christ* by whom ye believed *the gospel*, even as the Lord gave to every man?

6. I have planted, *and* Apollos watered, but *it is* God *who* gave the increase.

7. So then neither is he that planteth *really* any thing, neither he that watereth; but God that giveth the increase.

8. Now he that *is used by God* to planteth and he that watereth are *actually working as if they*

were only one. And *when the time comes* every man shall receive his own reward according to his own labour.

9. For we are labourers together *in this work* with God. Ye are God's husbandry, ye are God's building.

10. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another *will come along and* buildeth thereon. But let every man take heed *as to how he chooses to* buildeth thereupon.

11. For other foundation can no man lay than that *which is laid from the beginning*, which is Jesus Christ.

12. Now if any man build upon this foundation *using* gold, *or* silver, *or* precious stones, *or* wood, *or* hay, *or* stubble,

13. Every man's work shall be *examined and* made manifest. For the *appointed day* shall declare it, because it shall be revealed by fire. And the fire shall try everyman's work *to see* of what sort it is.

14. If any man's work *shall* abide, which he hath built *on the foundation* there upon, he shall receive a reward.

15. *However*, if any man's work shall be

burned up because of the fire, he shall suffer the loss of the reward that he would have received, if his work had remained. But he himself shall be saved, yet so as by the fire.

16. Know ye not that because of the work of Christ ye are the living temple of God, and that the Holy Spirit of God dwelleth in you?

17. If any man chooses to defile the living temple of God, him shall God ultimately destroy. For the living temple of God is holy, which temple ye are by being in Christ.

18. Let no man deceive himself. If any man among you seemeth to be wise while he is in this world, let him become a fool for Jesus, that he may truly be wise.

19. For the wisdom that is of this world is foolishness with God. For it is written, "He taketh the wise in their own craftiness." (Job5:13)

20. And again, "The Lord knoweth the thoughts of the wise, that they are vain." (Psalm94:11)

21. Therefore let no man glory in other men. For all things within God's creation are yours.

22. Whether of Paul, or of Apollos, or of Cephas, or of the world. Or of life, or of death, or of things present, or of things to come, all

things are legally yours.

23. And ye *are in, and belong to, and are legally* Christ's, and Christ *is* God's.

CHAPTER 4

1. Let a man *take note and so account of* us, as of the ministers of Christ *Jesus, and able* stewards of the mysteries of God.

2. Moreover it is required *within* stewards, that a man be found faithful *in his stewardship.*

3. But with me it is a very small thing that I should be *examined and judged of* you, or of *any* man's judgment. Yea, I *purpose to* judge not mine own self.

4. For I *profess to* know nothing by myself. Yet am I not hereby justified *being in Christ?* But he that judgeth me is the *living Lord of* hosts.

5. Therefore judge nothing *between yourselves* before the time, until the Lord comes, who both will bring to light *all* the hidden things of darkness, and will make *evident and* manifest the counsels of the hearts. And then shall every man have *his* praise of God.

6. And these things *that I tell you, brethren,*

I have in a figure *already* transferred to myself and *to* Apollos for your sakes. That ye might learn in *watching* us not to think *of any men* above that which is written. That no one of you *might* be puffed up for one against another.

7. For who maketh thee to differ from another? And what hast thou that thou didst Not receive *from another*? Now if thou *hast truly* received it, why dost thou *personally* glory, as if thou hadst not received it *from another in the first place*?

8. Now *it would seem* ye are full, now ye *declare* ye are rich, ye have reigned as kings without us. And I would to God ye *really* did reign, that we also might *be able to* reign with you.

9. For I think that God hath set forth us the apostles *of the Lord* last, as it were appointed *unto death*. For *it seems* that we are made a spectacle unto the world, and to angels, and to men.

10. We are *looked upon as* fools for Christ's sake, but ye *,on the other hand,* are wise in Christ. We are weak, but ye are strong. Ye are honourable *in what you do*, but we are despised.