

YWAM Biblical Studies Inductive Bible Method NKJV

PAUL'S LETTERS

Romans | 1 Corinthians | 2 Corinthians

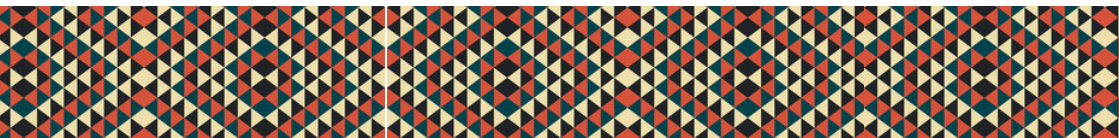


Compiled by Sarah Beriyyth
Workbookspioneer.com 2015

Code: **159**PAUL'sLetters1eng

Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

No scripture was altered for this Bible Study.



“There are times when solitude is better than society, and silence is wiser than speech. We should be better Christians if we were more alone, waiting upon God, and gathering through meditation on His Word spiritual strength for labour in his service. We ought to muse upon the things of God, because we thus get the real nutriment out of them. . . . Why is it that some Christians, although they hear many sermons, make but slow advances in the divine life? Because they neglect their closets, and do not thoughtfully meditate on God’s Word. They love the wheat, but they do not grind it; they would have the corn, but they will not go forth into the fields to gather it; the fruit hangs upon the tree, but they will not pluck it; the water flows at their feet, but they will not stoop to drink it. From such folly deliver us, O Lord. . . .”

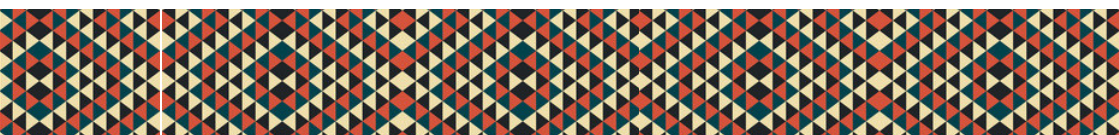
- Charles H. Spurgeon

Sarah Beriyyth is from South Africa, and has been involved with long term missions since 1997. She currently lives in Thailand as a volunteer with Youth with A Mission and has a B.A. Degree in Biblical studies with the University of the Nations (YWAM) She has visited over 30 nations.

It is her heart to see simple bible study books written that will stir spiritual growth and discipleship, not only in nations where Christianity is, but in nations where there is 1 to 2 missionaries for every 1 000 000 people.

She is working alongside believers in these type of nations to see Day & Night translated into the local languages of these unreached people groups. If you would like to sponsor a language / translator, please contact her.

VISIT Compilor's Webpage
& Support Missions www.sarahberiyth.com



BOOKS OF THE BIBLE

OLD TESTAMENT

GENESIS

EXODUS

LEVITICUS

NUMBERS

DEUTERONOMY

JOSHUA

JUDGES

RUTH

1 SAMUEL

2 SAMUEL

1 KINGS

2 KINGS

1 CHRONICLES

2 CHRONICLES

EZRA

NEHEMIAH

ESTHER

JOB

PSALMS

PROVERBS

ECCLESIASTES

SONG OF SOLOMON

ISAIAH

JEREMIAH

LAMENTATIONS

EZEKIEL

DANIEL

HOSEA

JOEL

AMOS

OBADIAH

JONAH

MICAH

NAHUM

HABAKKUK

ZEPHANIAH

HAGGAI

ZECHARIAH

MALACHI

NEW TESTAMENT

MATTHEW

MARK

LUKE

JOHN

ACTS

ROMANS

1 CORINTHIANS

2 CORINTHIANS

GALATIANS

EPHESIANS

PHILIPPIANS

COLOSSIANS

1 THESSALONIANS

2 THESSALONIANS

1 TIMOTHY

2 TIMOTHY

TITUS

PHILEMON

HEBREWS

JAMES

1 PETER

2 PETER

1 JOHN

2 JOHN

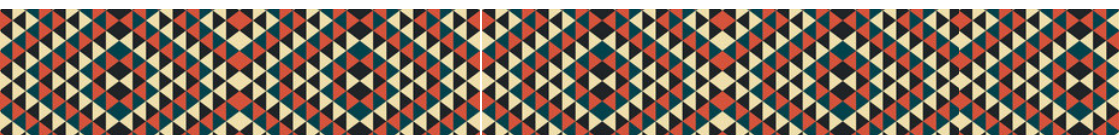
3 JOHN

JUDE

REVELATION

\\ LAW \\ HISTORY \\ POETRY & WISDOM \\ MAJOR PROPHETS \\ MINOR PROPHETS

\\ GOSPELS \\ HISTORY \\ LETTERS OF PAUL \\ GENERAL LETTERS \\ PROPHECY





2 APPROACHES TO BIBLE READING

DEDUCTIVE APPROACH

One comes to the text with a thesis and then seeks out passages to support that thesis.

One has already, to a certain extent, drawn conclusions before reading the whole text of Scripture in context.

One is dictating to the Scriptures, rather than letting the Scriptures speak.

INDUCTIVE APPROACH - our aim

One lays aside preconceived ideas and first lays a groundwork of observations.

Conclusions are drawn from what one has observed. A thorough examination of the content becomes the basis for one's conclusions.

One is letting the Scriptures speak for themselves.



3 STEPS OF THE INDUCTIVE APPROACH

Always PRAY
The Holy Spirit is your teacher
Think for yourself
Don't only rely on other people
Let the text speak for itself
Conclusions come from what you have observed

1. OBSERVATION

What does the text say? Look, look, look until looking becomes seeing.

Observation does not determine what the text mean.

It makes you familiar with the text before you interpret.

Read through the whole book in one setting.

If you are looking at one passage, look at the surrounding context.

OBSERVATION QUESTIONS

1. Repeated Words | Phrases | Ideas | Themes
2. Key words
3. Who - People: Main characters, people groups, etc. Pronouns.
4. When - Time elements, Verb tenses
5. Where - Geographical locations, General locations.
6. Contrasts
7. Comparisons
8. Commands - Advice, Promises, Warnings, Predictions.
9. Conditional statements
10. Connectives
11. Atmosphere, Mood, Emotion
12. Figures of speech
13. Lists
14. Illustrations
15. Emphatic statements
16. Progression - of events, thought, author's logic.



2. INTERPRETATION

- What does it mean to the original Audience?
- It is not asking what it means to us today, but what it meant for the original hearers or readers.
- It involves understanding the author's viewpoint, as well as the view point of his audience.
- Imagine yourself thousands of years back in time. Put yourself in the shoes of the Original Audience. Try and see the passage through their eyes.

HISTORICAL CONTEXT

- Who is the Original Audience?
- Why was the book written?
- What is the cultural situation?
- What is the political situation?
- What is the social and geographical situation?
- What did they think or believe?
- What is their religious background?
- What is happening in history or in their church at this time?
- Is the audience facing any problems?
- What are their strong points?

ASK:

- Ask: WHY?
- Ask: What does it mean?
- Ask: What does this imply?
- Ask: What is the significance?
- What are the author's concerns?
- What are the original audience's concerns, questions, struggles



3. APPLICATION How does the timeless truths apply?

Application is the GOAL of Bible study!

As God teaches us His Word, we want Him to work in our hearts.

The study of Scripture should result in changed lives.

James 1:22-25

22 You must be doers of the word and not only hearers who mislead themselves. 23 Those who hear but don't do the word are like those who look at their faces in a mirror. 24 They look at themselves, walk away, and immediately forget what they were like. 25 But there are those who study the perfect law, the law of freedom, and continue to do it. They don't listen and then forget, but they put it into practice in their lives.

They will be blessed in whatever they do.

Common English Bible (CEB)



APPLICATION QUESTIONS

1. What are the basic timeless truths in this book or passage?
2. How do these truths apply to my life?

Be specific.

- What am I to believe?
- Do I need to change anything I have previously believed?
- Are there attitudes or actions that I need to change?
- How does this truth encourage me? In what area of my life?
- What do I see about the character of God?
- How does this aspect of God's character speak or minister to me?

More questions you can ask

- What have I learned about myself from my study?
- What have I learned about others?
- What impact does this have on my life?
- What can I learn about my relationship with God?
- Is there anything that needs to change in my relationship with Him?
- Is there anything that needs to change in how I relate to others?
- How am I challenged or encouraged by the lives of the people in the Bible? What can I learn from them? Is there anything I can identify with their lives?



THE PROCESS: From observation to application

1st Reading

- Out loud, in one setting, read through the book - Get the BIG picture.

2nd Reading

- Observe!
 - Mark what stands out for you during your reading.
- Use different colors. (Names, places, events, etc.)

3rd Reading

- Find the key verse in the book, and one in each chapter.

4th Reading

- Write down your observations

5th Reading

- Write a summary of this book
- Do application of book.

OBSERVATION - OLD TESTAMENT

Old Testament - Basic Required Information (BRI)

THE PROPHETS

1. Literary Question

- a. What kind of literature is the book?

2. Critical Question

- a. Who wrote the book?
- b. When was it written?
- c. To whom was it written?
- d. From where was it written?

3. Historical Question

- a. Give any personal details about the prophet
- b. Give dates of significant historical events
 - What was the political situation
 - What was the international situation
 - Political situation in Israel or Judah & ruling kings
 - Any alliances or important battles
- c. What was the religious situation in Israel and Judah
- d. Which prophets were contemporaries

4. Survey Question

- a. Which aspects of God's character does this book emphasize?

WISDOM BOOKS

1. Literary Question

- a. What kind of literature is the book?

2. Critical Question

- a. Who wrote the book?
- b. When was it written?
- c. To whom was it written?
- d. From where was it written?

4. Survey Question

- a. Which aspects of God's character does this book emphasize?

MAIN DIVISIONS

Old Testament (39 books); New Testament (27 books).

The Old Testament has the following categories:

Law (5 books), History (12 books), Poetry and Wisdom (5 books), Major Prophets (5 books), and Minor Prophets (12 books).

Law

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Poetry & Wisdom

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon
Major Prophets

Major Prophets

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

History

Joshua
Judges
Ruth
1st Samuel
2nd Samuel
1st Kings
2nd Kings
1st Chronicles
2nd Chronicles
Ezra
Nehemiah
Esther

Minor Prophets

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

OBSERVATION - NEW TESTAMENT

New Testament - Basic Required Information (BRI)

1. Literary Question

- a. What kind of literature is the book?

2. Critical Question

- a. Who wrote the book?
- b. When was it written?
- c. To whom was it written?
- d. From where was it written?

3. Historical Question

New Testament - Letters and Revelation

- a. What is the historical setting of the book:
What is the culture of the audience?
What historical and cultural information is important to understand the book?
- b. When was the church founded
- c. Who makes up the church
- d. What are their strengths and weaknesses / problems?

New Testament - Gospels and Acts

- e. What was the historical setting for the readers of the book?

4. Survey Question

- a. What is the main idea of the book
(The message in one sentence)
- b. What is the major reason that the book was written?
- c. Which particular aspect of Jesus does the book portray?

Moods of Communication

- Indicative Mood a statement of fact
- Interrogative Mood asking a question
- Imperative Mood making a command
- Subjunctive Mood statement of desire

Application

- What fundamental universal truths are presented in this passage?
- State the issues in your own life/culture that this truth address.
- State the implications of the principle when applied to your life and the world around you. What change does it require? What value is reinforce? What difference does it make?
- Make a heartfelt decision to change. State this decision in a plan to accomplish the task. This is a specific course of action.

The New Testament has the following categories:

Gospels (4 books), History (1 book), Paul's Letters (13 books),
General Letters (8 books), Prophecy (1 book).

Gospels	History	Letters of Paul	General Letters	Prophecy
Matthew	Acts	Romans	Hebrews	Revelation
Mark		1st Corinthians	[perhaps by Paul]	
Luke		2nd Corinthians	James	
John		Galatians	1st Peter	
		Ephesians	2nd Peter	
		Philippians	1st John	
		Colossians	2nd John	
		1st Thess	3rd John	
		2nd Thess	Jude	
		1st Timothy		
		2nd Timothy		
		Titus		
		Philemon		



ROMANS



1st Reading

- Out loud, in one setting, read through the book
- Get the BIG picture.



2nd Reading

- Observe!
- Mark what stands out for you during your reading.
- Use different colors. (Names, places, events, etc.)



3rd Reading

- Find the key verse in the book, and one in each chapter.



4th Reading

- Write down your observations



5th Reading

- Write a summary of this book
- Do application of book.

SAMPLE

LEFT Observe:

author
"and" implies more
than one
status was servant
history

1 James, a servant of God and
of the Lord Jesus Christ, To the
twelve tribes scattered among
the nations: Greetings.

*evidence that
God is Trinity*

*author - was educated and
knew Jesus*

RIGHT Interpret:

1. Literary Question

- a. What kind of literature is the book?



2. Critical Question

- a. Who wrote the book?

- b. When was it written?

- c. To whom was it written?

- d. From where was it written?

3. Historical Question

New Testament - Letters and Revelation

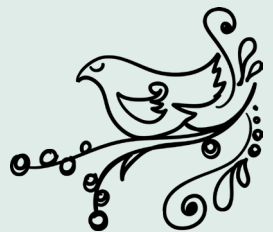
- a. What is the historical setting of the book:

What is the culture of the audience?

What historical and cultural information is important to understand the book?

b. When was the church founded

c. Who makes up the church



d. What are their strengths and weaknesses / problems?



4. Survey Question



a. What is the main idea of the book
(The message in one sentence)

b. What is the major reason that the book was written?

c. Which particular aspect of Jesus does the book portray?



Application

- What fundamental universal truths are presented in this passage?
- State the issues in your own life/culture that this truth address.
- State the implications of the principle when applied to your life and the world around you.

What change does it require?

What value is reinforce?

What difference does it make?

- Make a heartfelt decision to change. State this decision in a plan to accomplish the task. This is a specific course of action.



Be specific.



- What am I to believe?
- Do I need to change anything I have previously believed?
- Are there attitudes or actions that I need to change?
- How does this truth encourage me? In what area of my life?
- What do I see about the character of God?
- How does this aspect of God's character speak or minister to me?

More questions you can ask

- What have I learned about myself from my study?
- What have I learned about others?
- What impact does this have on my life?
- What can I learn about my relationship with God?
- Is there anything that needs to change in my relationship with Him?
- Is there anything that needs to change in how I relate to others?
- How am I challenged or encouraged by the lives of the people in the Bible? What can I learn from them? Is there anything I can identify with their lives?



LEFT**Observe:**

see page 5

ROMANS**RIGHT****Interpret:**

see page 6



1 Paul, a servant of
Jesus Christ, called to be
an apostle and
separated unto the Gospel
of God,

2 which He had
promised
before by His prophets in
the Holy Scriptures,

3 concerning His Son
Jesus Christ our Lord, who
was made of the seed of
David according to the
flesh,

4 and was declared to be
the Son of God with pow-
er, according to the Spirit
of holiness by the resurrec-
tion from the dead,

5 by whom we have re-
ceived grace and apostle-
ship for obedience to the
faith among all nations for
His name,

6 among whom ye also are

the called of Jesus Christ.
7 To all who are in Rome,
beloved of God and called
to be 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 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 that
now at length and by any
means I might have a pros-
perous 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 gift to
the end that ye may be
established:

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

13 Now I would not have
you ignorant, brethren,
that oftentimes I have

purposed to come unto you (but was prevented hitherto), that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise;

15 so, as much as is in me, I am ready to preach the Gospel to you also who are at Rome.

16 For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one who believeth, to the Jew first and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith; as it is written: "The just shall live by faith."

18 For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,

LEFT
Observe:

19 because that which may be known of God is manifest in them, for God hath shown it unto them.

20 For from the creation of the world the invisible things of Him are clearly seen, being understood through the things that are made, even His eternal power and Godhead, so that they are without excuse.

21 For when they knew God, they neither glorified Him as God, nor were thankful, but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 and changed the glory of the incorruptible God into an image made like corruptible man, and to birds and fourfooted beasts and creeping things.

24 Therefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies

RIGHT
Interpret:

among themselves.

25 They changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women changed the natural use into that which is against nature.

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men, working that which is unseemly, and receiving in themselves that recompense for their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not fitting,

29 being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness,

LEFT**Observe:**

full of envy, murder, strife,
deceit, malignity. They are
whisperers,
30 backbiters, haters of
God, spiteful, proud,
boasters, inventors of evil
things, disobedient to
parents,
31 without understanding,
covenantbreakers, without
natural affections, implacable, unmerciful.
32 And knowing the judgment of God, that those
who commit such things
are worthy of death, they
not only do the same, but
have pleasure in those
who do them.

RIGHT**Interpret:**

1 Therefore thou art
inexcusable, O man,
whosoever thou art who
judgest; for wherein thou
judgest another, thou
condemnest thyself, for
thou that judgest doest
the same things.

2 But we are sure that
the judgment of God is
according to truth against
those who commit such
things.

3 And thinkest thou this,
O man, who judgest those
who do such things and
doest the same, that thou
shalt escape the judgment
of God?

4 Or despisest thou the
riches of His goodness and
forbearance and
longsuffering, not knowing
that the goodness of God
leadeth thee to
repentance? 5 But
because of thy hardness
and impenitence of heart,
thou treasurest up unto
thyself wrath against the
Day of Wrath and
revelation of the righteous
judgment of God, 6 who
will render to every man
according to his deeds:

LEFT
Observe:

7 to those who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; 8 but unto those who are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath, 9 tribulation and anguish upon every soul of man who doeth evil, upon the Jew first and also upon the Gentile; 10 but glory, honor and peace to every man who 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 as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law. 13 (For it is not the hearers of the law who are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, who have not the law, do by nature the things contained in the law, they, not having the law, are a law unto themselves,

RIGHT
Interpret:

15 which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts between accusing and excusing one another.)

16 Thus will it be on the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

17 Behold, thou art called a Jew and rest in the law and make thy boast of God, 18 and knowest His will and approve the things that are more excellent, being instructed from the law, 19 and art confident that thou thyself art a guide of the blind, a light to those who are in darkness, 20 an instructor of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth.

21 Thou therefore who teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit

adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast in the law, dost thou dishonor God through breaking the law?

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

25 For circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the Uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision, which is by nature, if it fulfill the law, judge thee, who having the letter and circumcision dost transgress the law?

28 For he is not a Jew who is one outwardly, neither is that circumcision, which is outward in the flesh.

29 But he is a Jew who is one inwardly, and whose

LEFT
Observe:

circumcision is that of the heart, in the spirit and not in the letter, and whose praise is not from men, but from God.

RIGHT
Interpret:

1 What advantage then hath the Jew? Or what profit is there in circumcision? 2 Much in every way; chiefly because unto them were committed the oracles of God. 3 For what if some did not believe? Shall their unbelief make the faithfulness of God without effect? 4 God forbid! Yea, let God be true, but every man a liar. As it is written: "That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) 6 God forbid! For then how shall God judge the world? 7 For if the truth of God through my lie hath abounded more unto His glory, why am I also yet judged as a sinner? 8 And why not say rather (as we are slanderously reported, and as some

affirm that we say), "Let us do evil, that good may come"? Their damnation is just!

9 What then? Are we better than they? No, in no wise! For we have before proved that both Jews and Gentiles are all under 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. 12 They have all gone from the way; they have together become unprofitable; there is none that doeth good, no, not one."

13 "Their throat is an open sepulcher; with their tongues they have used deceit." "The poison of asps is under their lips,"

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

15 "Their feet are swift to shed blood;

16 destruction and misery are in their ways,

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

18 "There is no fear of

God before their eyes.”

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

20 Therefore by the deeds of the law, no flesh shall be justified in His sight, for by the law is the knowledge of sin. 21 But now the righteousness of God apart from the law is manifested, being witnessed by the Law and the Prophets,

22 even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all those who believe. For there is no difference, 23 for all have sinned and come short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus. 25 Him God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the

remission of sins that are
past, through the forbear-
ance of God;

26 to declare, I say, at this
time, His righteousness:
that He might be just, and
the justifier of him that
believeth in Jesus.

27 Where is boasting
then? It is excluded. By
what law? Of works? Nay,
but by the law of faith.

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

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
who shall justify the
Circumcision by faith, and
Uncircumcision through
faith.

31 Do we then make void
the law through faith? God
forbid! Yea, we establish
the law.

1 What shall we say then that Abraham our father hath found pertaining to the flesh? 2 For if Abraham were justified by works, he hath reason to glory, but not before God.

3 For what saith the Scripture? "Abraham believed God, and it was counted unto him for righteousness." 4 Now to him that worketh, his reward is reckoned not according to grace, but according to debt.

5 But to him that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted for righteousness, 6 even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying,

7 "Blessed are they whose iniquities are forgiven and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin."

9 Cometh this blessedness then upon the Circumcision only, or upon the

Uncircumcision also?

For we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision!

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all those who believe, though they are not circumcised, that righteousness might be imputed unto them also, 12 and the father of circumcision to those who are not of the Circumcision only, but who also walk in the steps of that faith of our father Abraham which he had, being yet uncircumcised. 13 For the promise that he should be the heir of the world came not to Abraham or to his seed through the law, but through the righteousness of faith.

14 For if those who are of the law be heirs, faith is

LEFT
Observe:

made void and the promise made of no effect, 15 because the law worketh wrath; for where there is no law, there is no transgression. 16 Therefore it is of faith, that it might be given by grace to the end that the promise might be made 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 17 (as it is written: "I have made thee a father of many nations"), in the presence of Him whom he believed, even God, who quickeneth the dead and calleth those things which are not, as though they were.

18 Abraham, against all hope, believed in hope, that he might become the father of many nations, according to that which had been spoken, "So shall thy seed be."

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, nor yet

RIGHT
Interpret:

LEFT
Observe:

the deadness of Sarah's womb.

20 He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God,
21 and being fully persuaded that what He had promised, He was able also to perform.

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

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

24 but for us also, to whom it shall be imputed if we believe in Him that raised up Jesus our Lord from the dead,

25 who was delivered for our offenses, and was raised again for our justification.

RIGHT
Interpret:

1 Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, 2 by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; 4 and patience, experience; and experience, hope; 5 and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost who is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely will one die for a righteous man, yet perhaps for a good man some would even dare to die. 8 But God commendeth His love toward us in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by His blood, we shall be saved from

wrath through Him.

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

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

12 Therefore, as by one man sin entered into the world, and death by sin, so death passed onto all men, for all have sinned.

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

14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned in the similitude of Adam's transgression, he being the figure of Him that was to come.

15 But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God,

LEFT
Observe:

and the gift by grace,
which is by one Man, Jesus
Christ, hath abounded
unto many. 16 And not
as it was by one who
sinned, so is the gift: for
the judgment was by one
to condemnation, but the
free gift is for many offenses
unto justification.
17 For if by one man's
offense death reigned by
one, much more those
who receive abundance of
grace and the gift of righteousness
shall reign in life
by One, Jesus Christ.
18 Therefore as by the offense
of one, judgment to
condemnation came upon
all men, even so by the
righteousness of One, the
free gift unto justification
of life came upon all men.
19 For as by one man's
disobedience many were
made sinners, so by the
obedience of One shall
many be made righteous.
20 Moreover the law
entered, that the offense
might abound. But where
sin abounded, grace did
much more abound,
21 that, as sin hath reigned

RIGHT
Interpret:

LEFT
Observe:

unto death, even so might
grace reign through righ-
teousness unto eternal life
by Jesus Christ our Lord.

RIGHT
Interpret:

1 What shall we say then?

Shall we continue in sin,
that grace may abound?

2 God forbid! How shall
we, who are dead to sin,
live any longer therein?

3 Know ye not that as
many of us as were bap-
tized into Jesus Christ
were baptized into His
death?

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

5 For if we have been
planted together in the
likeness of His death, so
we shall also be in the
likeness of His
resurrection, 6 knowing
this: that our old man is
crucified with Him, that
the body of sin might be
destroyed, that henceforth
we should not serve sin.

7 For he that is dead is
freed from sin. 8 Now if we
be dead with Christ, we
believe that we shall also
live with Him,

9 knowing that Christ,
being raised from the
dead, dieth no more;
death no more hath
dominion over Him.

10 For in that He died, He
died unto sin once; but in
that He liveth, He liveth
unto God.

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

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

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

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

15 What then? Shall we sin
because we are not under
the law, but under grace?
God forbid!

16 Know ye not that to whomever ye yield yourselves as servants to obey, his servants ye become whom ye obey, whether of sin which leads unto death, or of obedience unto righteousness?

17 But God be thanked that though ye were the servants of sin, now ye have obeyed from the heart that form of doctrine which was delivered you.

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

19 I speak in the manner of men because of the infirmity of your flesh. For as ye have yielded your members as servants to uncleanness and 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 fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

LEFT
Observe:

22 But now, being made
free from sin and having
become servants of God,
ye have your fruit unto
holiness and the end, ever-
lasting life.

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

RIGHT
Interpret:

1 Know ye not, brethren
(for I speak to those who
know the law), how the law
hath dominion over a man
as long as he liveth?

2 For the woman who hath
a husband is bound by
the law to her husband so
long as he liveth; but if the
husband be dead, she is
loosed from the law of the
husband.

3 So then, if while her
husband liveth she be
married to another man,
she shall be called an adul-
teress; but if her husband
be dead, she is free from
that law so that she is no
adulteress, though she be
married to another man.

4 Therefore, my brethren,
ye also have become dead
to the law by the body of
Christ, that ye should be
married to another, even
to Him who is raised from
the dead, that we should
bring forth fruit unto God.

5 For when we were in the
flesh, the passions of sins,
which were by the law,
worked in our members
to bring forth fruit unto
death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid! Nay, I would not have known sin, but through the law; for I would not have known lust, except that the law had said, "Thou shalt not covet."

8 But sin, taking occasion through the commandment, wrought in me all manner of concupiscence; for without the law sin was dead.

9 For I was alive apart from the law once, but when the commandment came, sin revived and I died;

10 and the commandment, which was ordained to bring life, I found to be unto death.

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

12 Therefore the law is holy, and the command-

ment holy and just and good.

13 Was then that which is good made death unto me? God forbid! But sin, that it might appear as sin, was working death in me by that which is good, that sin by the commandment might become exceeding sinful.

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

15 For that which I do, I know not. For what I would do, that do I not; but what I hate, that I do.

16 If then I do that which I would not, I consent unto the law, that it is good.

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

18 For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not.

19 For the good that I would do, I do not; but the evil which I would not do, that I do.

20 Now if I do that which I

would not do, it is no more
I that do it, but sin that
dwelleth in me.

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

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

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

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

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

1 There is therefore now
no condemnation for
those who are 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 hath
made me free from the law
of sin and death.
3 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,
4 that the righteousness
of the law might be fulfilled
in us, who walk not
according to the flesh, but
according to the Spirit.
5 For those who are according
to the flesh mind
the things of the flesh; but
those who are according
to the Spirit, the things of
the Spirit.
6 For to be carnally
minded is death, but to be
spiritually minded is life
and peace,
7 because the carnal mind
is enmity against God, for
it is not subject to the law

of God, neither indeed can be. 8 So then, those who are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so it be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

10 And if Christ be in you, the body is dead because of sin, but the Spirit is 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 your mortal bodies by His Spirit that dwelleth in you.

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

13 for if ye live according to the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live.

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

15 For ye have not re-

ceived the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, "Abba! Father!"

16 The Spirit itself beareth witness with our spirit that we are the children of God;

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

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

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope,

21 because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty 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 they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet 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 Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints accord-

ing to the will of God.
28 And we know that all things work together for good to those who love God, to those who are the called according to His 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 brethren.
30 Moreover, whom He predestined, those He also called; and whom He called, those He also justified; and whom He justified, those He also glorified.
31 What then shall we say of these things? If God be for us, who can be against us?
32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?
33 Who shall lay anything to the charge against God's elect? It is God who justifieth.
34 Who is he that condemneth? It is Christ who

died, yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us.

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

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

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

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

9 I speak the truth in Christ
— I lie not, my conscience
also bearing me witness in
the Holy Ghost—

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

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

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

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

6 It is not as though the
Word of God hath taken
no effect. For they are not
all Israel, who are of Israel;

7 neither because they
are the seed of Abraham
are they all children; but,
"In Isaac shall thy seed be
called."

8 That is, they who are the
children of the flesh, these

are not the children of God; rather, the children of the promise are counted as the seed.

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

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

11 (for the children being not yet born, neither having done any good or evil, in order that the purpose of God according to election might stand, not by works, but by Him that calleth),

12 it was said unto her, "The elder shall serve the younger."

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

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

15 For He saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

16 So then it is not of him that willeth, nor of him that runneth, but of God who 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."

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 doth He yet find fault, for who hath resisted His will?"

20 But nay, O man, who art thou that repliest against 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 to make from the same lump one vessel unto honor and another unto dishonor?

22 What if God, choosing to show His wrath and to make His power known, endured with much

longsuffering the vessels
of wrath fitted for destruc-
tion;

23 and this, that He might
make known the riches of
His glory on the vessels of
mercy, whom He had pre-
pared before unto glory,

24 even us 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,' who were not My
people, and 'her beloved'
who was not beloved."

26 And, "It shall come
to pass that in the place
where it was said unto
them, 'Ye are not My peo-
ple,' there shall they be
called the children of the
living God."

27 Isaiah also crieth con-
cerning Israel: "Though
the number of the children
of Israel be as the sand of
the sea, a remnant shall be
saved.

28 For He will finish the
work and cut it short in
righteousness, because
a short 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 would have been as Sodom and been made like unto Gomorrah."

30 What shall we say then? That the Gentiles, who followed not after righteousness, have attained to righteousness, even the righteousness which is by faith;

31 but Israel, who followed after the law of righteousness, hath not attained to the law of righteousness.

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

33 As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, and whosoever believeth in Him shall not be ashamed."

1 Brethren, my 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 zeal for God, but not according to knowledge.

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

4 For Christ is the end of the law for righteousness to everyone that believeth.

5 For Moses describeth the righteousness which is of the law: that "the man who doeth those things shall live by them."

6 But the righteousness which is of faith speaketh in this manner: "Say not in thine heart, 'Who shall ascend into Heaven?'" (that is, to bring Christ down from above)

7 or, "'Who shall descend into the deep?'" (that is, to bring up Christ again from the dead).

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 righteous-
ness, and with the mouth
confession is made unto
salvation.
11 For the Scripture saith,
"Whosoever believeth
in Him shall not be
ashamed."
12 For there is no differ-
ence between the Jew and
the Greek, for the same
Lord over all is rich unto all
who 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 unless they are

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!"

16 But they have not all obeyed the Gospel. For Isaiah saith, "Lord, who hath believed our report?"

17 So then faith cometh by hearing, and hearing by the Word of God.

18 But I ask, have they not heard? Yes, verily: "Their sound went out into all the earth, and their words unto the ends of the world."

19 But I ask, did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you."

20 But Isaiah is very bold and saith, "I was found by them that sought Me not; I was made manifest unto them that asked not after Me."

21 But to Israel he saith, "All day long I have stretched forth My hands unto a disobedient and gainsaying people."

1 I ask then: Hath God
cast away His people?
God forbid! For I also am
an Israelite of the seed of
Abraham, of the tribe of
Benjamin.

2 God hath not cast away
His people whom He
foreknew. Know ye not
what the Scripture saith of
Elijah, how he maketh in-
tercession to God against
Israel, saying,

3 "Lord, they have killed
Thy prophets and torn
down Thine altars, and
I am left alone and they
seek my life"?

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."

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 longer by works; oth-
erwise grace is no longer
grace. But if it be by works,
then it is no longer grace;
otherwise work is no lon-
ger work.

7 What then? Israel hath not obtained that which he seeketh for; but 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 day."

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

10 Let their eyes be darkened, that they may not see, and bow down their backs alway."

11 I say then: Have they stumbled that they should fall? God forbid! But rather, through their fall salvation has come unto the Gentiles to provoke them to jealousy.

12 Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fullness?

13 For I speak to you Gentiles. Inasmuch as I am the

apostle to the Gentiles, I
magnify my office,
14 that by any means I
may provoke to emulation
those who are my flesh,
and might save some of
them.

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

16 For if the firstfruit be
holy, the whole lump is
also holy; and if the root
be holy, so are the branch-
es.

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

18 boast not against the
branches. But if thou
boast, thou bearest not
the root, but the root thee.

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

20 Thou sayest well!
Because of unbelief they
were broken off, and thou

standest by faith. Be not
highminded, but fear;
21 for if God spared not
the natural branches, take
heed lest He also spare
not thee.

22 Behold therefore the
goodness and severity of
God: on those who fell,
severity; but toward thee,
goodness, if thou continue
in His goodness. Other-
wise, thou also shalt be
cut off.

23 And they also, if they
abide not still in unbelief,
shall be grafted in, for God
is able to graft 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 are the natural
branches, be grafted into
their own olive tree?

25 For I, brethren, would
not have you be ignorant
of this mystery, lest ye
should be wise in your own
conceits: that blindness
in part has happened to
Israel until the fullness of

the Gentiles be come in.

26 And so all Israel shall be saved, 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."

28 Concerning the Gospel, they are enemies for your sake; but concerning the election, they are beloved for the fathers' sakes.

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

30 For as in times past ye have not believed God, yet have 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 in unbelief, that He might have mercy upon 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 coun-
selor?"

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 glory
for ever. Amen.

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

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

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

4 For as we have many members in one body and all members have not the same office,

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

6 Having then gifts differing according to the grace that is given to us: if prophecy, let us prophesy

according to our portion
of faith;

7 or ministry, let us wait on
our ministering; or he that
teacheth, on teaching;

8 or he that exhorteth, on
exhortation; he that giveth,
let him do it with simplic-
ity; he that ruleth, with
diligence; he that showeth
mercy, with cheerfulness.

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

10 Have kindly affection
one for another with broth-
erly love, in honor prefer-
ring one another;

11 not slothful in business;
fervent in spirit, serving
the Lord;

12 rejoicing in hope,
patient in tribulation, con-
tinuing instant in prayer;

13 distributing to the ne-
cessity of saints, given to
hospitality.

14 Bless those who perse-
cute you; bless and curse
not.

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

16 Be of the same mind

LEFT
Observe:

one toward another. Set not your mind on high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense 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 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."

20 Therefore: "If thine enemy hunger, feed him; if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head."

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

RIGHT
Interpret:

1 Let every soul be
subject unto the higher
powers. For there is no
power but from God;
the powers that be are
ordained by God.

2 Whosoever therefore
resisteth the power,
resisteth the ordinance of
God, and those who resist
shall receive for them-
selves damnation.

3 For rulers are not a terror
to good works, but to the
evil. Wilt thou then not be
afraid of the power? Do
that which is good, and
thou shalt have praise of
the same,

4 for he is the 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 the minister
of God, an avenger to
execute wrath upon him
that doeth evil.

5 Therefore ye must be
subject not only for wrath,
but also for 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 dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.

8 Owe no man anything, but to love one another, for he that loveth another hath fulfilled the 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," and if there be any other commandment, all are briefly comprehended in this saying, namely: "Thou shalt love thy neighbor as thyself."

10 Love worketh no ill to his neighbor; therefore love is the fulfillment of the law.

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

12 The night is far spent;

LEFT
Observe:

the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light.

13 Let us walk honestly as in the day, not in rioting and drunkenness, not in lewdness and wantonness, not in strife and envying.

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

RIGHT
Interpret:

1 Receive ye him that
is weak in the faith, but
not to judge his doubtful
disputations.

2 For one believeth that
he may eat all things,
while another who is weak
eateth herbs.

3 Let not him that eateth
despise him that eateth
not; and let not him that
eateth not, judge him
that eateth; for God hath
received him.

4 Who art thou who judg-
est another man's servant?
To his own master he
standeth or falleth; yea, he
shall be held up, for God is
able to make him stand.

5 One man esteemeth
one day above another;
another esteemeth every
day alike. Let every man
be fully persuaded in his
own mind.

6 He that regardeth one
day, regardeth it unto the
Lord; and he that regar-
deth not that day, to the
Lord doth he not regard
it. He that eateth, eateth
to the Lord, for he giveth
God thanks; and he that
eateth not, to the Lord he

eateth not and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to 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 Christ both died, and arose, and revived, that he might be Lord both of the dead and 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 judgment seat of Christ. 11 For it is written: "'As I live,' saith the Lord, 'every knee shall bow to Me, and every tongue shall confess to God.'"

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

13 Let us not therefore judge one another any more, but judge this rather: that no man put a stumbling block or an occasion to fall in his brother's way.

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

15 But if thy brother be grieved because of thy meat, thou walkest no longer charitably. Destroy not with thy meat him for whom Christ died.

16 Let not your good be spoken of as evil;

17 for the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

18 For he that in these things serveth Christ, is acceptable to God and approved by men.

19 Let us therefore follow after the things which make for peace, and the things wherewith one may edify another.

20 Destroy not the work of God for the sake of meat. All things indeed are pure, but it is evil for that man to eat what causeth offense.

21 It is good neither to eat flesh, nor to drink wine,

nor to do anything where-
by thy brother stumbleth,
or is offended, or is made
weak.

22 Hast thou faith? Have
it to thyself before God.

Happy is he that con-
demneth not himself
in that thing which he
alloweth.

23 And he that doubteth is
damned if he eat, because
he eateth not from faith;
for whatsoever is not from
faith is sin.

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

2 Let every one of us please his neighbor for his good to edification.

3 For even Christ pleased not Himself, but as it is written: "The reproaches of them that reproached Thee fell on Me."

4 For whatsoever things were written in times past, were written for our learning, that we through patience and comfort of the Scriptures might have hope. 5 Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus, 6 that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Therefore 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 Circumcision for the truth of God, to confirm the promises made unto

the fathers, 9 and that the Gentiles 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." 10 And again he saith, "Rejoice, ye Gentiles, with His people." 11 And again, "Praise the Lord, all ye Gentiles, and laud Him, all ye people." 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." 13 Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. 14 And I myself also am persuaded about you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. 15 Nevertheless, brethren, I have written the more boldly unto you in some measure to remind you, because of the grace that

is given to me from 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 accept-
able, being sanctified by
the Holy Ghost. 17 I have
therefore cause that I may
glory through Jesus Christ
in those things which per-
tain 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 obe-
dient 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 into Illyricum,
I have fully preached the
Gospel of Christ. 20 Yea,
so have I striven 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."

22 For this 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 make my
journey into Spain I will
come to you. For I trust
to see you on my journey,
and to be brought on my
way thither by you, if first
I be somewhat filled with
your company.

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

26 For it hath pleased
those of Macedonia and
Achaia to make a certain
contribution for the poor
saints who are at Jerusa-
lem.

27 It hath pleased them
verily, and their debt-
ors they are. For if the
Gentiles have been made
partakers in their spiritual
things, their duty is also
to minister unto them in
carnal things.

28 When therefore I have
performed this, and have

secured to them this fruit,
I will come to you on my
way to Spain.

29 And I am sure that
when I come unto you, I
shall come in the fullness
of the blessing of the Gos-
pel of Christ.

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

31 that I may be delivered
from those who do not
believe in Judea, and that
my service which I have for
Jerusalem may be accept-
ed by the saints,

32 and 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.

1 I commend unto you
Phoebe our sister, who
is a servant of the church
which is at Cenchrea,
2 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 succorer of
many, and of myself also.
3 Greet Priscilla and Aq-
uila, my helpers in Christ
Jesus,
4 who have for my life laid
down their own necks,
unto whom not only I give
thanks, but also all the
churches of the Gentiles.
5 Likewise greet the
church that is in their
house. Salute my well-be-
loved Epäenetüs, who is
the firstfruits of Achaia
unto Christ.
6 Greet Mary, who be-
stowed much labor on us.
7 Salute Andronicus and
Junia, my kinsmen and my
fellow prisoners, who are
of note among the apos-
tles and who also were in
Christ before me.
8 Greet Amplias, my be-
loved in the Lord.

9 Salute Urbanus, our helper in Christ, and my beloved Stachys.

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

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

12 Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord.

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

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

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

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

17 Now I beseech you, brethren, mark those who cause divisions and offenses, contrary to the doctrine

which ye have learned,
and avoid them.

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

19 For your obedience has
become known abroad
unto all men. I am glad
therefore on your behalf;
but yet I would have you
wise unto that which is
good, and simple concern-
ing evil.

20 And 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 fellow
worker, and Lucius and
Jason and Sosipater, my
kinsmen, salute you.

22 (I, Tertius, who wrote
down this epistle, salute
you in the Lord.)

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

24 The grace of our Lord

LEFT
Observe:

Jesus Christ be with you
all. Amen.

25 Now to Him who has
the power to establish you
according to my Gospel
and the preaching of Jesus
Christ, according to the
revelation of the mystery
which was kept secret
since the world began
26 but now is made mani-
fest, and by the Scriptures
of the prophets, according
to the commandment of
the everlasting God, made
known to all nations for
the obedience of faith,
27 to God alone wise, be
glory through Jesus Christ
for ever. Amen.

RIGHT
Interpret:



1 CORINTHIANS



1st Reading

- Out loud, in one setting, read through the book
- Get the BIG picture.



2nd Reading

- Observe!
- Mark what stands out for you during your reading.
- Use different colors. (Names, places, events, etc.)



3rd Reading

- Find the key verse in the book, and one in each chapter.



4th Reading

- Write down your observations



5th Reading

- Write a summary of this book
- Do application of book.

SAMPLE

LEFT Observe:

author
 "and" implies more
 than one
 status was servant
 history

1 James, a servant of God and
 of the Lord Jesus Christ, To the
 twelve tribes scattered among
 the nations: Greetings.

*evidence that
 God is Trinity*

*author - was educated and
 knew Jesus*

RIGHT Interpret:

1. Literary Question

- a. What kind of literature is the book?



2. Critical Question

- a. Who wrote the book?

- b. When was it written?

- c. To whom was it written?

- d. From where was it written?

3. Historical Question

New Testament - Letters and Revelation

- a. What is the historical setting of the book:

What is the culture of the audience?

What historical and cultural information is important to understand the book?

b. When was the church founded

c. Who makes up the church



d. What are their strengths and weaknesses / problems?



4. Survey Question



a. What is the main idea of the book
(The message in one sentence)

b. What is the major reason that the book was written?

c. Which particular aspect of Jesus does the book portray?



Application

- What fundamental universal truths are presented in this passage?
- State the issues in your own life/culture that this truth address.
- State the implications of the principle when applied to your life and the world around you.

What change does it require?

What value is reinforce?

What difference does it make?

- Make a heartfelt decision to change. State this decision in a plan to accomplish the task. This is a specific course of action.



Be specific.



- What am I to believe?
- Do I need to change anything I have previously believed?
- Are there attitudes or actions that I need to change?
- How does this truth encourage me? In what area of my life?
- What do I see about the character of God?
- How does this aspect of God's character speak or minister to me?

More questions you can ask

- What have I learned about myself from my study?
- What have I learned about others?
- What impact does this have on my life?
- What can I learn about my relationship with God?
- Is there anything that needs to change in my relationship with Him?
- Is there anything that needs to change in how I relate to others?
- How am I challenged or encouraged by the lives of the people in the Bible? What can I learn from them? Is there anything I can identify with their lives?



1 CORINTHIANS



1 Paul, called to be an
apostle of Jesus Christ
through the will of God,
and Sosthenes our brother,
2 Unto the church of God
which is at Corinth, to
those who are sanctified in
Christ Jesus, called to be
saints, with all who in every
place call upon the name
of Jesus Christ our Lord,
both theirs and ours:
3 Grace be 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 giv-
en you by Jesus Christ;
5 that in every thing ye
are enriched by Him, in
all utterance and in all
knowledge,
6 even as the testimony

of Christ was confirmed in you,

7 so that ye fall behind in no gift, waiting for the coming of our Lord Jesus Christ.

8 He shall also confirm you unto the end, that ye may be blameless in the Day of our Lord Jesus Christ.

9 God is faithful, by whom ye were 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 speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been reported unto me about you, my brethren, by those who are of the house of Chloe, that there are contentions among you.

12 Now this I say, when every one of you saith, "I 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 ye baptized in the
name of Paul?

14 I thank God that I
baptized none of you but
Crispus and Gaius,
15 lest any should say that
I had baptized in mine
own name.

16 And I baptized also the
household of Stephanas.
Besides, I know not wheth-
er I baptized any other.

17 For Christ sent me not
to baptize, but to preach
the Gospel, and not with
the wisdom of words, lest
the cross of Christ should
be made of no effect.

18 For the preaching of
the cross is foolishness to
those who perish; but unto
us who are saved, it is the
power of God.

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

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

21 For since, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe.

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

23 but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, 24 but unto those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.

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

26 For ye see in your calling, brethren, how not many wise men according to the flesh, not many mighty, not many noble, are called.

27 But God hath 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;

LEFT
Observe:

28 and base things of the
world and things which are
despised hath God cho-
sen, yea, and things which
are not, to bring to nought
things which are,
29 that no flesh should
glory in His presence.
30 But because of Him
are ye in Christ Jesus, who
from God is made unto
us wisdom and righteous-
ness, and sanctification
and redemption,
31 that according as it is
written: "He that glorieth,
let him glory in the Lord."

RIGHT
Interpret:

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

2 For I determined not to know anything 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 were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power,

5 that your faith should not stand on the wisdom of man, but on the power of God.

6 However, we speak wisdom among those who are perfect, yet not the wisdom of this world, nor of the princes of this world, who are coming to nought.

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

glory —

8 wisdom which none of
the princes of this world
knew; for had they known
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 en-
tered into the heart of man
the things which God hath
prepared for them that
love Him."

10 But God hath revealed
them unto us by His Spirit.
For the Spirit searcheth
all things, yea, the deep
things of God.

11 For what man knoweth
the things of a man, save
the spirit of man which is
in him? Even so no man
knoweth the things of
God, but the Spirit of God.

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

13 These things also we
speak, not in the words
which man's wisdom
teacheth, but which the
Holy Ghost teacheth, com-

LEFT
Observe:

paring spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged by no man.

RIGHT
Interpret:

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able,

3 for ye are yet carnal. For if there is among you envying and strife and divisions, are ye not carnal and walk as men?

4 For while one saith, "I am of Paul," and another, "I am of Apollos," are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye came to believe, even as the Lord gave to every man?

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

7 So then, neither is he that planteth anything, nor he that watereth, but God who giveth the increase.

8 Now he that planteth and he that watereth are one, and every man shall receive his own reward

according to his own labor.

9 For we are laborers
together 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 master build-
er I have laid the founda-
tion, and another buildeth
thereon. But let every man
take heed how he buildeth
thereupon.

11 For no man can lay
another foundation than
that which is laid, which is
Jesus Christ.

12 Now if any man build
upon this foundation
with gold, silver, precious
stones, wood, hay, stubble,

13 every man's work shall
be made manifest; for the
Day shall declare it, be-
cause it shall be revealed
by fire, and the fire shall
test every man's work of
what sort it is.

14 If any man's work
abide which he hath built
thereon, he shall receive a
reward.

15 If any man's work shall
be burned, he shall suffer
loss; but he himself shall

be saved, yet so as fire.

16 Know ye not that ye
are the temple of God,
and that the Spirit of God
dwelleth in you?

17 If any man defile the
temple of God, him shall
God destroy. For the tem-
ple of God is holy, and ye
are that temple.

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

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

20 and again, "The Lord
knoweth the thoughts of
the wise, that they are
vain." 21 Therefore let no

man 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, 23 and ye
are Christ's, and Christ is
God's.

1 Let a man so account us
as the ministers of Christ,
and stewards of the mys-
teries of God.

2 Moreover it is required
in stewards that a man 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. Yea, I
judge not mine own self.

4 For I know nothing by
myself, yet am I not hereby
justified; but He that jud-
geth me is the Lord.

5 Therefore judge nothing
before the time, until the
Lord come, who will both
bring to light the hidden
things of darkness, and
will make manifest the
counsels of the hearts; and
then shall every man have
praise of God.

6 And these things,
brethren, I have in a sense
transferred to myself and
to Apollos for your sakes,
that ye may learn through
us not to regard men
above that which is writ-
ten, that no one of you be
puffed up for one against
another.

7 For who maketh thee to differ from another? And what hast thou that thou did not receive? Now if thou did receive it, why dost thou glory as if thou had not been given it?

8 Now ye are full, now ye are rich! Ye have reigned as kings without us! And I would to God ye did reign, that we also might reign with you! 9 For I think that God hath set forth us, the apostles, last, as it were approved to death; for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised.

11 Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place,

12 and we labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it;

13 being defamed, we entreat. We are made as

the filth of the world, and
are the offscouring of all
things unto this day.

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

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

16 Therefore I beseech
you, be ye followers of me.

17 For this cause I have
sent unto you Timothy,
who is my beloved son
and faithful in the Lord,
who shall put you in
remembrance of my ways
which are in Christ, as I
teach them everywhere in
every church. 18 Now some
are puffed up as though I
would not come to you.

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

20 For the Kingdom of
God is not in word, but
in power. 21 What will ye
have? Shall I come unto
you with a rod, or in love

and in the spirit of meekness?

5:1 It is reported commonly that there is fornication among you, of such a kind as is not so much as even named among the Gentiles: that one should have his father's wife.

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

3 For I verily, though absent in body but present in spirit, have judged already as though I were present concerning him who hath so done this deed:

4 In the name of our Lord Jesus Christ, when ye are gathered together, I being there in spirit, with the power of our Lord Jesus Christ,

5 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.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the

whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us.

8 Therefore 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.

9 I wrote unto you in an epistle not to keep company with fornicators—

10 yet not meaning altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters, for to do so ye would need to go out of the world.

11 But I now have written unto you not to keep company with any man who is called a brother if he is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner. With such a one you are not even to eat.

12 For what have I to do with judging those also

LEFT
Observe:

who are outside? Do not
ye judge those who are
within?

13 But those who are
outside, God judgeth.
Therefore put away from
among yourselves that
wicked person.

RIGHT
Interpret:

1 Dare any of you, having a complaint against another, go to law before the unjust, and not before the saints?

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

3 Know ye not that we shall judge angels? How much more, things that pertain to this life?

4 If then ye have judgments to make on things pertaining to this life, set them to judge who are least esteemed in the church!

5 I speak to shame you! Is it so, that there is not a wise man among you, no, not one, who shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers!

7 Now therefore, there is utterly a fault among you, because ye go to law one against another. Why do ye not rather accept

wrong? Why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong and defraud, and that your own brethren!

9 Know ye not that the unrighteous shall not inherit the Kingdom of God?

Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind,

10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God. 11 And such were some of you. But ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God.

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

13 "Meats for the belly, and the belly for meats," but God shall destroy both it and them. Now the body is not for fornication, but

for the Lord; and the Lord
for the body.

14 And God hath both
raised up the Lord and will
also raise up us by His own
power. 15 Know ye not
that your bodies are the
members of Christ? Shall I
then take the members of
Christ and make them the
members of a harlot? God
forbid!

16 What? Know ye not that
he who is joined to a harlot
is one body with her? "For
two," saith He, "shall be
one flesh." 17 But he that
is joined unto the Lord is
one spirit.

18 Flee fornication. Every
other sin which a man
doeth is outside the body,
but he that committeth
fornication sinneth against
his own body.

19 What? Know ye not that
your body is the temple
of the Holy Ghost which is
in you and which ye have
from God, and that ye are
not your own? 20 For ye
are bought with a price.
Therefore glorify God in
your body and in your
spirit, which are God's.

1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband.

4 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.

5 Defraud ye not one the other, unless it be with consent for a time only, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not through your lack of selfrestraint.

6 But I speak this by permission, and not by commandment.

7 For I would that all men were even as I myself am. But every man hath his

proper gift of God, one in this manner and another in that.

8 I say therefore to the unmarried and widows: It is good for them if they remain even as I.

9 But if they cannot contain themselves, let them marry; for it is better to marry than to burn.

10 And unto the married I command (yet not I, but the Lord): let not the wife depart from her husband.

11 But if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 But to the rest I speak (not the Lord): if any brother hath a wife who believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman who hath a husband who believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified

by the husband. Else your children would be unclean, but now they are holy.

15 But if the unbelieving spouse depart, let him depart. A brother or a sister is not under bondage in such cases, for God hath called us to peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

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

18 Is any man called, being circumcised? Let him not become uncircumcised. Is any called, being uncircumcised? Let him not be circumcised.

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

20 Let every man abide in the same calling as when he was called.

21 Art thou a servant when

called? Be not concerned; but if thou mayest be made free, then make use of it.

22 For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant.

23 Ye are bought with a price; be ye not the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins: I have no commandment from the Lord, yet I give my judgment as one who hath obtained mercy from the Lord to be faithful.

26 I suppose therefore that in this present distress, I say, it is good for a man so to be.

27 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

28 But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such

shall have trouble in the flesh, but I would spare you.

29 But this I say, brethren: the time is short. It remaineth that those who have wives should be as though they had none;

30 and those who weep, as though they wept not; and those who rejoice, as though they rejoiced not; and those who buy, as though they possessed not;

31 and those who use this world, as not abusing it. For the fashion of this world passeth away.

32 But I would have you be without cares. He that is unmarried careth for the things which belong to the Lord, how he may please the Lord;

33 but he that is married careth for the things that are of the world, how he may please his wife.

34 There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in

body and in spirit; but she
that is married careth for
the things of the world,
how she may please her
husband.

35 And this I speak for
your own profit, not that
I may cast a snare upon
you, but for that which
is comely, and so that ye
may attend upon the Lord
without distraction.

36 But if any man think
that he behaveth himself
uncomely toward his vir-
gin, if she pass the flower
of her age and need so
require, let him do what
he will—he sinneth not: let
them marry.

37 Nevertheless, he that
standeth steadfast in his
heart, having no necessity,
but hath power over his
own will, and hath so de-
creed in his heart that he
will keep his virgin, doeth
well.

38 So then he that giveth
her in marriage doeth well,
but he that giveth her not
in marriage doeth better.

39 The wife is bound by
the law as long as her
husband liveth. But if her

LEFT
Observe:

husband be dead, she is at liberty to be married to whom she will, but only in the Lord.

40 But she is happier if she so remain, in my judgment; and I think also that I have the Spirit of God.

RIGHT
Interpret:

1 Now concerning things offered unto idols: We know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known by Him.

4 Concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is no other God but One.

5 For though there be what are called "gods," whether in heaven or on earth (as there are many "gods" and many "lords"),

6 yet to us there is but one God, the Father, from whom are all things, and we in Him, and one Lord Jesus Christ by whom are all things, and we by Him.

7 However, there is not in every man that knowledge; for some, with conscience of the idol until this hour, eat it as a thing offered

unto an idol, and their conscience, being weak, is defiled.

8 But meat commendeth us not to God, for neither are we the better if we eat, nor are we the worse if we eat not.

9 But take heed lest by any means this liberty of yours become a stumbling block to those who are weak.

10 For if any man see thee, who hast knowledge, sitting at meat in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols,

11 and through thy knowledge shall the weak brother perish, for whom Christ died?

12 For when ye sin so against the brethren and wound their weak conscience, ye sin against Christ.

13 Therefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

LEFT**Observe:**

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

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

3 Mine answer to those who examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as do other apostles and as the brethren of the Lord, and Cephas?

6 Or is it I only and Barnabas who have not power to forbear working?

7 Who goeth to war at any time at his own expense? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?

8 Say I these things as a man, or saith not the law the same also?

9 For it is written in the Law of Moses: "Thou shalt not muzzle the mouth of

RIGHT**Interpret:**

the ox that treadeth out
the corn." Doth God take
care for oxen,

10 or doth He say it
altogether for our sakes?
For our sakes, no doubt,
this is written: that he that
ploweth should plow in
hope, and that he that
thresheth in hope should
be partaker of his hope.

11 If we have sown unto
you spiritual things, is it so
great a thing if we should
reap your worldly things?

12 If others are partakers
of this power over you, are
we not even more? Never-
theless we have not used
this power, but suffer all
things, lest we should hin-
der the Gospel of Christ.

13 Do ye not know that
those who minister con-
cerning holy things live of
the things of the temple,
and those who wait upon
the altar are partakers with
the altar?

14 Even so hath the Lord
ordained that those who
preach the Gospel should
live from the Gospel.

15 But I have used none of
these things; neither have

LEFT
Observe:

I written, that these things should be so done unto me. For it would be better for me to die than that any man should make my glorying void.

16 For though I preach the Gospel, I have nothing to glory about, for necessity is laid upon me. Yea, woe is unto me if I preach not the Gospel!

17 For if I do this thing willingly, I have a reward; but if against my will, a dispensing of the Gospel is committed unto me.

18 What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. 19 For though I am free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to those who are under the law, as under the law, that I might gain those who are under the law; 21 to those who are out-

RIGHT
Interpret:

side the law, as outside the law (though not outside the law of God, but under the law of Christ), that I might gain those who are outside the law. 22 To the weak I became as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some.

23 And this I do for the Gospel's sake, that I might be partaker thereof with you. 24 Know ye not that those who run in a race all run, but one receiveth the prize? So run, that ye may obtain it. 25 And every man that striveth for mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, but not with uncertainty; I so fight, but not as one that beateth the air.

27 But I keep control of my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

1 Moreover, brethren,
I would not have ye
ignorant of how all of
our fathers were under
the cloud, and all passed
through the sea,
2 and all were baptized
unto Moses in the cloud
and in the sea.
3 And all ate the same
spiritual meat,
4 and all drank the same
spiritual drink; for they
drank of that spiritual Rock
that followed them, and
that Rock was Christ.
5 But with many of them
God was not well pleased,
for they were overthrown
in the wilderness.
6 Now these things were
our examples, to the intent
that we should not lust
after evil things, as they
also lusted.
7 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."
8 Neither let us commit
fornication, as some of
them committed — and
three and twenty thousand
fell in one day.

9 Neither let us tempt Christ, as some of them also tempted — and were destroyed by serpents.

10 Neither should ye murmur, as some of them also murmured — and were destroyed by the destroyer.

11 Now all these things happened unto them by way of example, and are written for our admonition, upon whom the ends of the world are come.

12 Therefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken hold of you but such as is common to man. But God is faithful; He will not suffer you to be tempted beyond that which ye are able to bear, but with the temptation will also make a way to escape, that ye may be able to bear it.

14 Therefore, my dearly beloved, flee from idolatry.

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

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

which we break: is it not
the communion of the
body of Christ?
17 For we, being many, are
one bread and one body,
for we are all partakers of
that one Bread.
18 Behold Israel according
to the flesh: are not those
who eat of the sacrifices
partakers of the altar?
19 What say I then? That
the idol is anything, or that
which is offered in sacrifice
to idols is anything?
20 But I say that the
things which the Gentiles
sacrifice, they sacrifice to
devils and not to God; and
I would not that ye should
have fellowship with devils.
21 Ye cannot drink the cup
of the Lord and the cup of
devils; ye cannot be par-
takers of the Lord's table
and of the table of devils.
22 Do we provoke the
Lord to jealousy? Are we
stronger than He?
23 All things are lawful for
me, but all things are not
expedient. All things are
lawful for me, but all things
do not edify.
24 Let no man seek his

own, but every man another's wellbeing.

25 Whatsoever is sold in the meat market, that eat, asking no question for conscience' sake;

26 for, "The earth is the Lord's, and the fullness thereof."

27 If any of those who do not believe bid you to a feast, and ye are disposed to go, whatsoever is set before you eat, asking no question for conscience' sake.

28 But if any man say unto you, "This is offered in sacrifice unto idols," then eat it not for his sake who showed it, and for conscience' sake; for, "The earth is the Lord's, and the fullness thereof."

29 I do not mean thine own conscience, but the other's. For why is my liberty judged by another man's conscience?

30 For if I by grace be a partaker, why is evil spoken of me for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever

LEFT
Observe:

ye do, do all to the glory
of God.

32 Give no offense, neither
to the Jews, nor to the
Gentiles, nor to the church
of God,

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

RIGHT
Interpret:

1 Be ye followers of me,
even as I also am of Christ.

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

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.

4 Every man who prayeth
or prophesieth, having his
head covered, dishonoreth
his head.

5 But every woman who
prayeth or prophesieth
with her head uncovered
dishonoreth her head, for
that is one and the same
as if she were shaven.

6 For if the woman be
not covered, let her also
be shorn. But if it be a
shame for a woman to be
shorn or shaven, let her be
covered.

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

8 For the man is not of the woman, but the woman of the man.

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels.

11 Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things are of God.

13 Judge for yourselves: Is it comely that a woman should pray unto God uncovered?

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

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this I declare unto you that I praise you not: that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there are divisions among you, and I partly believe it.

19 For there must be also heresies among you, that those who are approved may be made manifest among you.

20 When ye therefore come together into one place, this is not to eat the Lord's Supper.

21 For in eating, every one taketh his own supper ahead of another, and one is hungry and another is drunken.

22 What? Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame those who have not? What shall I say to you? Shall I praise you in this? I praise you not!

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

24 and when He had given thanks, He broke it and

said, "Take, eat; this is My body which is broken for you: this do in remembrance of Me."

25 In the same manner also He took the cup when He had supped, saying, "This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me."

26 For as often as ye eat this bread and drink this cup, ye do show the Lord's death until He come.

27 Therefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

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

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not

be judged.

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

33 Therefore, my brethren,
when ye come together to
eat, tarry one for another.

34 And if any man hunger,
let him eat at home, that
ye come not together unto
condemnation. And the
rest will I set in order when
I come.

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Therefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, except by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

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

7 But the manifestation of the Spirit is given to every man to profit thereby:

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 to another faith by the same Spirit; to another

the gifts of healing by the same Spirit; 10 to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

11 But all of these that one and the selfsame Spirit worketh, apportioning to every man individually as He will. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we are bond or free, and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, "Because I am not the hand, I am not of the body," is it therefore not of the body?

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

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

18 But now hath God set the members, every one of them, in the body as it hath pleased Him.

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

20 But now there are many members, yet but one body. 21 And the eye cannot say unto the hand, "I have no need of thee"; nor again the head to the feet, "I have no need of you."

22 Nay, much more those members of the body which seem to be more feeble are necessary.

23 And those members 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.

24 For our comely parts have no need, but God hath tempered the body together, having given more abundant honor to

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

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

27 Now ye are the body
of Christ, and members in
particular.

28 And God hath set some
in the church: first apos-
tles, secondarily prophets,
thirdly teachers, after that
miracle workers, then
those with gifts of healing,
helpers, administrators,
and those with diversity of
tongues.

29 Are all apostles? Are all
prophets? Are all teach-
ers? Are all workers of
miracles?

30 Have all the gifts of
healing? Do all speak with
tongues? Do all interpret?

31 But covet earnestly the
best gifts, and yet show I
unto you a more excellent
way.

1 Though I speak with the
tongues of men and of an-
gels, but have not charity,
I am become as sounding
brass or a tinkling cymbal.
2 And though I have the
gift of prophecy, and un-
derstand all mysteries and
all knowledge, and though
I have all faith so that I
could remove mountains,
but have not charity, I am
nothing.
3 And though I bestow
all my goods to feed the
poor, and though I give
my body to be burned,
but have not charity, it
profiteth me nothing.
4 Charity suffereth long,
and is kind; charity envieth
not; charity vaunteth not
itself, is not puffed up;
5 doth not behave itself
unseemly, seeketh not her
own, is not easily pro-
voked, thinketh no evil;
6 rejoiceth not in iniquity,
but rejoiceth in the truth;
7 beareth all things, belie-
veth all things, hopeth all
things, endureth all things.
8 Charity never faileth.
But whether there be
prophecies, they shall fail;

whether there be tongues,
they shall cease; whether
there be knowledge, it
shall vanish away.

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

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

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

12 For now we see through
a glass, darkly, but then
face to face. Now I know in
part; but then shall I know,
even as also I am known.

13 And now abideth faith,
hope, charity, these three;
but the greatest of these is
charity.

1 Follow after charity,
and desire spiritual gifts,
but rather so that ye may
prophesy.

2 For he that speaketh in
an unknown tongue speaketh
not unto men, but
unto God, for no man understandeth
him, however it may be that in the spirit
he speaketh mysteries.

3 But he that prophesieth,
speaketh unto men for edification
and exhortation and comfort.

4 He that speaketh in an
unknown tongue edifieth himself,
but he that prophesieth edifieth the church.

5 I would that ye all spoke
with tongues, but rather that ye
prophesied; for greater is he that
prophesieth than he that speaketh
with tongues, unless he interpret,
that the church may receive edifying.

6 Now, brethren, if I come unto you
speaking with tongues, what shall I
profit you, unless I shall speak to you
either by revelation or by knowledge,
or by prophesying, or by doctrine?

7 And even things without life, making sounds, whether pipe or harp, unless they give a distinction in the sounds, how shall it be known what is piped or harped?

9 So likewise you, unless ye utter by the tongue words easy to be understood, how shall it be known what is spoken, for ye shall be speaking into the air?

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

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, inasmuch as ye are zealous to possess spiritual gifts, seek that ye may excel to the edifying of the church.

13 Therefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit

prayeth, but 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.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say "Amen" at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God that I speak with tongues more than ye all.

19 Yet in the church I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

20 Brethren, be not children in understanding. Nonetheless, in malice be ye children, but in understanding be men.

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

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

23 If therefore the whole church come together into one place and all speak with tongues, and there come in those who are unlearned or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not or is unlearned, he is convinced by all and is judged by all,

25 and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God and report that God is in you in truth.

26 How is it then, brethren? When ye come

together every one of you
hath a psalm, hath a doc-
trine, hath a tongue, hath
a revelation, hath an inter-
pretation. Let all things be
done for edification.

27 If any man speak in an
unknown tongue, let it be
by two or at the most by
three, and then in turn,
and let one interpret.

28 But if there be no inter-
preter, let him keep silence
in the church, and let him
speak to himself and to
God.

29 Let two or three proph-
ets speak, and let the
others judge.

30 If anything be revealed
to another who sitteth by,
let the first hold his peace.

31 For ye may all proph-
esy one by one, that all
may learn and all may be
comforted.

32 The spirits of the proph-
ets are subject to the
prophets,

33 for God is not the
author of confusion, but of
peace, as it is in all church-
es of the saints.

34 Let your women keep
silence in the churches,

for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home, for it is a shame for women to speak in the church.

36 What? Did the Word of God come out from you? Or did it come unto you only?

37 If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Therefore, brethren, covet to prophesy, and forbid not to speak in tongues.

40 Let all things be done decently and in order.

1 Moreover, brethren, I declare unto you the Gospel which I preached unto you, which you also have received, and wherein ye stand,

2 by which ye also are saved if ye keep in memory what I preached unto you— unless ye have believed in vain.

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

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

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

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

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

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

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

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

11 Therefore whether it were I or they, so we preach, and so ye believed.

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

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

14 and if Christ be not risen, then our preaching is vain, and your faith is also vain.

15 Yea, and we are found to be false witnesses of God, because we have testified of God that He raised up Christ, whom He

did not raise up, if so it be
that the dead rise not.

16 For if the dead rise not,
then is Christ not raised;

17 and if Christ be not
raised, your faith is vain; ye
are yet in your sins.

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

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

20 But now Christ is
risen from the dead, and
become the firstfruits of
those who slept.

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

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

23 but every man in his
own order: Christ the first-
fruits; afterward those who
are Christ's at His coming.

24 Then cometh the
end when He shall have
delivered up the Kingdom
to God, even the Father,
when He shall have put
down all rule, and all au-
thority and power.

25 For He must reign until
He hath put all enemies
under His feet.

26 The last enemy that
shall be destroyed is
death,

27 for "He hath put all
things under His feet." But
when He saith "all things"
are put under Him, it is
manifest that He is except-
ed, who did put all things
under Him.

28 And when all things
shall be subdued unto
Him, then shall the Son
Himself also be subject
unto Him who put all
things under Him, that
God may be all in all.

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

30 And why stand we in
jeopardy every hour?

31 I declare by my rejoic-
ing in you which I have in
Christ Jesus our Lord: I die
daily.

32 If after the manner of
men I have fought with
beasts at Ephesus, what
advantage is there to

me, if the dead rise not?

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

33 Be not deceived: "Evil associations corrupt good manners."

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

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

36 Thou fool, that which thou sowest is not quickened, unless it die.

37 And that which thou sowest is not that body which shall be, but bare grain, by chance of wheat or of some other grain.

38 But God giveth it a body as it hath pleased Him, and to every seed his own body.

39 All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies and bodies

terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

41 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.

42 So also is the resurrection 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.

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

45 And so it is written: "The first man Adam was made a living soul." The last Adam was made a quickening Spirit.

46 However that which is spiritual was not first, but that which is natural, and afterward that which is spiritual.

47 The first man is of the earth, earthy; the second

Man is the Lord from
Heaven.

48 As is the earthy, such
are they also that are
earthy; and as is the heav-
enly, such are they also
that are heavenly.

49 And as we have borne
the image of the earthy,
we shall also bear the
image of the heavenly.

50 Now this I say, brethren,
that flesh and blood can-
not inherit the Kingdom of
God; neither doth corrup-
tion inherit incorruption.

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

52 in a moment, in the
twinkling of an eye, at
the last trumpet. For the
trumpet shall sound, and
the dead shall be raised
incorruptible, and we shall
be changed.

53 For this corruptible
must put on incorruption,
and this mortal must put
on immortality.

54 So when this corrupt-
ible shall have put on
incorruption, and this
mortal shall have put on

LEFT
Observe:

immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

55 "O death, where is thy sting? O grave, where is thy victory?"

56 The sting of death is sin, and the strength of sin is the law.

57 But thanks be to God, who giveth us the victory through our Lord Jesus Christ!

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for ye know that your labor is not in vain in the Lord.

RIGHT
Interpret:

16 Now concerning the collection for the saints: As I have given orders to the churches of Galatia, even so do ye.

2 Upon the first day of the week, let every one of you lay aside in store as God hath prospered him, so that there need be no gatherings when I come.

3 And when I come, whomever ye shall approve by your letters I will send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you when I shall pass through Macedonia (for I am passing through Macedonia).

6 And it may be that I will abide, yea, and winter with you, that ye may send me on my journey whithersoever I go.

7 For I will not see you now on my way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door, and

effectual, has opened unto me, and there are many adversaries.

10 Now if Timothy come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him, but conduct him forth in peace, that he may come unto me; for I look for him with the brethren.

12 Now concerning our brother Apollos: I greatly desired that he should come unto you with the brethren, but it was not at all his will to come at this time; but he will come when it shall be convenient.

13 Watch ye; stand fast in the faith; acquit yourselves like men; be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren (ye know the household of Stephanas and that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints),

16 that ye submit yourselves unto such and to everyone that helpeth with us and laboreth.

17 I am glad about the coming of Stephanas and Fortunatus and Achaicus, for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours; therefore acknowledge ye those who are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of me, Paul, with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be anathema. Maranatha!

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.



2CORINTHIANS



1st Reading

- Out loud, in one setting, read through the book
Get the BIG picture.



2nd Reading

- Observe!
- Mark what stands out for you during your reading.
Use different colors. (Names, places, events, etc.)



3rd Reading

- Find the key verse in the book, and one in each chapter.



4th Reading

- Write down your observations



5th Reading

- Write a summary of this book
- Do application of book.

SAMPLE

LEFT Observe:

author
"and" implies more
than one
status was servant
history

1 James, a servant of God and
of the Lord Jesus Christ, To the
twelve tribes scattered among
the nations: Greetings.

*evidence that
God is Trinity*

*author - was educated and
knew Jesus*

RIGHT Interpret:

1. Literary Question

- a. What kind of literature is the book?



2. Critical Question

- a. Who wrote the book?

- b. When was it written?

- c. To whom was it written?

- d. From where was it written?

3. Historical Question

New Testament - Letters and Revelation

- a. What is the historical setting of the book:

What is the culture of the audience?

What historical and cultural information is important to understand the book?

b. When was the church founded

c. Who makes up the church



d. What are their strengths and weaknesses / problems?



4. Survey Question



a. What is the main idea of the book
(The message in one sentence)

b. What is the major reason that the book was written?

c. Which particular aspect of Jesus does the book portray?



Application

- What fundamental universal truths are presented in this passage?
- State the issues in your own life/culture that this truth address.
- State the implications of the principle when applied to your life and the world around you.

What change does it require?

What value is reinforce?

What difference does it make?

- Make a heartfelt decision to change. State this decision in a plan to accomplish the task. This is a specific course of action.



Be specific.



- What am I to believe?

- Do I need to change anything I have previously believed?

- Are there attitudes or actions that I need to change?

- How does this truth encourage me? In what area of my life?

- What do I see about the character of God?

- How does this aspect of God's character speak or minister to me?

More questions you can ask

- What have I learned about myself from my study?
- What have I learned about others?
- What impact does this have on my life?
- What can I learn about my relationship with God?
- Is there anything that needs to change in my relationship with Him?
- Is there anything that needs to change in how I relate to others?
- How am I challenged or encouraged by the lives of the people in the Bible? What can I learn from them? Is there anything I can identify with their lives?



LEFT**Observe:**

see page 5

2 CORINTHIANS

RIGHT**Interpret:**

see page 6



1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, Unto the church of God which is at Corinth, with all the saints who are in all Achaia:

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort,

4 who comforteth us in all our tribulation, that we may be able to comfort those who are in any trouble by the comfort wherewith we ourselves are comforted by God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

LEFT**Observe:**

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.

7 And our hope for you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not have you ignorant, brethren, of our trouble which came to us in Asia: that we were pressed beyond measure, beyond strength, inasmuch that we despaired even of life.

9 But we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raiseth the dead,

10 who delivered us from so great a death, and doth deliver us, in whom we trust that He will yet deliver us.

11 Ye also helped by praying together for us, so that for the gift bestowed upon us by means of many persons, thanks may be given

RIGHT**Interpret:**

LEFT**Observe:****RIGHT****Interpret:**

by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience: that we have had our discourse in the world, and more abundantly toward you, not with fleshly wisdom, but by the grace of God in simplicity and godly sincerity.

13 For we write no other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end,

14 as ye also have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the Day of the Lord Jesus.

15 And in this confidence, I was minded to come unto you before this, that ye might have a second benefit:

16 to visit you on my way to Macedonia, and to come again to you on my way out of Macedonia, and be sent by you on my way toward Judea.

17 When therefore I was thus minded, did I decide lightly? Or the things which I purpose, do I purpose according to the

LEFT
Observe:

flesh, that with me there should be "yea, yea" and "nay, nay"?

18 But as God is true, our word toward you was not "yea" and "nay."

19 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 was "yea."

20 For all the promises of God in Him are "yea"; and in Him "amen" unto the glory of God by us.

21 Now He who establisheth us with you in Christ, and hath anointed us, is God,

22 who hath also put His seal upon us, and given us the pledge of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that it was to spare you that I came not as yet unto Corinth,

24 not that we have dominion over your faith, but are helpers for your joy. For by faith ye stand.

RIGHT
Interpret:

1 But I determined this
within myself, that I would
not come again to you in
heaviness.

2 For if I make you sorrow-
ful, who is he then who
maketh me glad, but the
same who is made sorrow-
ful by me?

3 And I wrote as I did unto
you lest, when I came, I
should have sorrow from
those of whom I ought to
rejoice, having confidence
in you all that my joy is the
joy of you all.

4 For out of much affliction
and anguish of heart I
wrote unto you with many
tears, not that ye should
be grieved, but that ye
might know the love which
I have more abundantly
for you.

5 But if any have caused
grief, he hath not grieved
me, but in part" that I may
not overburden you all.

6 Sufficient to such a man
is this censure, which was
inflicted by many,

7 so that contrariwise ye
ought rather to forgive
him and comfort him, lest
perhaps such a one should
be swallowed up with
overmuch sorrow.

8 Therefore I beseech you
that you would confirm
your love toward him.

9 For to this end also did
I write, that I might have
proof from you, whether ye
be obedient in all things.

10 To whom ye forgive
anything, I forgive also;
for if I forgave anything,
to whom I forgave it, I
forgave it for your sakes in
the person of Christ,

11 lest Satan should get
an advantage over us. For
we are not ignorant of his
devices.

12 Furthermore, when I
came to Troas to preach
Christ's Gospel, and a
door was opened unto me
by the Lord,

13 I had no rest in my spirit
because I found not Titus
my brother; but taking my
leave of them, I went from
thence into Macedonia.

14 Now thanks be unto
God, who always causeth
us to triumph in Christ
and who maketh manifest
through us the savor of His
knowledge in every place.

15 For we are unto God
a sweet savor of Christ, in
those who are saved and
in those who perish:

LEFT
Observe:

16 to the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things?
17 For we are not as many who corrupt the Word of God; but as out of sincerity, but as from God, in the sight of God speak we in Christ.

RIGHT
Interpret:

LEFT**Observe:****RIGHT****Interpret:**

1 Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read by all men;

3 for ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but in fleshy tablets of the heart.

4 And such is the trust we have through Christ to Godward.

5 Not that we are sufficient of ourselves to think of anything as coming from ourselves, but our sufficiency is from God,

6 who also hath made us able ministers of the new testament — not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

7 But if the ministration of death, written and engraved in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses

LEFT**Observe:****RIGHT****Interpret:**

because of the glory of his countenance, which glory was to be done away with, 8 how shall not the ministration of the Spirit be more glorious?

9 For if the ministration of condemnation is glory, much more doth the ministration of righteousness exceed in glory!

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away with was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech—

13 and not as Moses, who put a veil over his face, so that the children of Israel could not steadfastly look to the end of that which was being abolished.

14 But their minds were blinded; for until this day the same veil remaineth untaken away in the reading of the old testament, which veil is done away with in Christ.

LEFT**Observe:**

15 But even unto this day,
when Moses is read, the
veil is upon their hearts.

16 Nevertheless, when
they shall turn to the Lord,
the veil shall be taken
away.

17 Now the Lord is that
Spirit; and where the Spirit
of the Lord is, there is
liberty.

18 But we all, with uncov-
ered face beholding as
in a glass the glory of the
Lord, are changed into the
same image, from glory to
glory, even as by the Spirit
of the Lord.

RIGHT**Interpret:**

1 Therefore, seeing we
have this ministry, as we
have received mercy we
faint not,

2 but have renounced
the hidden things of
dishonesty, not walking in
craftiness, nor handling
the Word of God deceit-
fully; but by manifesting
the truth we commend
ourselves to every man's
conscience in the sight of
God.

3 But if our Gospel be hid,
it is hid to those who are
lost,

4 whose unbelieving minds
the god of this world hath
blinded, lest the light of
the glorious Gospel of
Christ, who is the image
of God, should shine unto
them.

5 For we preach not our-
selves, but Christ Jesus the
Lord, and ourselves your
servants for Jesus' sake.

6 For God, who command-
ed the light to shine out of
darkness, hath shined in
our hearts to give the light
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

excellency of the power
may be of God, and not
of us.

8 We are troubled on
every side, yet not dis-
tressed; we are perplexed,
but not in despair;

9 persecuted, but not for-
saken; cast down, but not
destroyed;

10 always bearing about
in the body the dying of
the Lord Jesus, that the
life also of Jesus might
be made manifest in our
body.

11 For we who live are al-
ways being delivered unto
death for Jesus' sake, that
the life also of Jesus might
be made manifest in our
mortal flesh.

12 So then death worketh
in us, but life in you.

13 We, having the same
spirit of faith, according
as it is written: "I believed
and therefore have I spo-
ken" — we also believe
and therefore speak,

14 knowing that He who
raised up the Lord Jesus
shall raise us up also by
Jesus, and shall present us
with you.

15 For all things are for
your sakes, that, through

LEFT
Observe:

the thanksgiving of many,
the abundant grace might
redound to the glory of
God.

16 For this cause we
faint not, but though our
outward man perish, yet
the inward man is renewed
day by day.

17 For our light affliction,
which is but for a moment,
worketh for us a far more
exceeding and eternal
weight of glory,

18 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.

RIGHT
Interpret:

1 For we know that if our earthly house, this tabernacle, were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed about with our house which is from Heaven,

3 that, being so clothed, we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened, not because we would be unclothed, but clothed about, that mortality might be swallowed up by life.

5 Now He that hath wrought us for this self-same thing is God, who also hath given unto us the pledge of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord;

7 for we walk by faith, not by sight.

8 We are confident, I say, and willing rather to be absent from the body and to

be present with the Lord.
9 Therefore we labor, that,
whether present or absent,
we may be accepted by
Him. 10 For we must all
appear before the judg-
ment seat of Christ, that
every one may receive the
things done in his body,
according to what he hath
done, whether it be good
or bad.

11 Knowing therefore
the terror of the Lord, we
persuade men; but we are
made manifest unto God,
and I trust also are made
manifest in your conscienc-
es. 12 For we commend
not ourselves again unto
you, but give you occasion
to glory on our behalf, that
ye may have something
to answer those who glory
in appearance and not
in heart. 13 For if we be
beside ourselves, it is for
God; if we be sobermind-
ed, it is for your cause.

14 For the love of Christ
constraineth us, because
we thus judge that if One
died for all, then all were
dead; 15 and that He died
for all, that those who live
should not henceforth live
unto themselves, but unto

Him who died for them
and rose again.

16 Therefore, henceforth
know we no man
according to the flesh; yea,
though we have known
Christ according to the
flesh, yet now henceforth
we know Him so no more.

17 Therefore if any man be
in Christ, he is a new crea-
ture: old things are passed
away; behold, all things
have become new.

18 And all things are of
God, who hath recon-
ciled us to Himself by
Jesus Christ and hath
given to us the ministry of
reconciliation, 19 to wit,
that God was in Christ,
reconciling the world unto
Himself, not imputing their
trespasses unto them, and
hath committed unto us
the Word of reconciliation.

20 Now then we are
ambassadors for Christ,
as though God were
beseeching you by us: we
pray you on Christ's stead,
be ye reconciled to God.

21 For He hath made Him
who knew no sin to be sin
for us, that we might be
made the righteousness of
God in Him.

LEFT**Observe:****RIGHT****Interpret:**

1 We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.

2 (For He saith, "I have heard thee at an accepted time, and in the day of salvation have I succored thee." Behold, now is the accepted time! Behold, now is the day of salvation!)

3 Give no offense in anything, that the ministry be not blamed;

4 but in all things commending ourselves as the ministers of God in much patience: in afflictions, in necessities, in distresses,

5 in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

6 by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left;

8 through honor and dis-

LEFT
Observe:

honor, through evil report
and good report; though
counted as deceivers and
yet true,
9 as unknown and yet well
known, as dying and yet
behold we live, as chas-
tened and not killed,
10 as sorrowful yet always
rejoicing; as poor yet mak-
ing many rich, as having
nothing and yet possess-
ing all things.
11 O ye Corinthians, our
mouth is opened unto you,
and our heart is enlarged.
12 Ye are not straitened in
us, but ye are straitened in
your own affections.
13 Now as a recompense
for this (I speak as unto
my children), be ye also
enlarged.
14 Be ye not unequally
yoked together with unbe-
lievers, for what fellowship
hath righteousness with
unrighteousness? And
what communion hath
light with darkness?
15 And what concord hath
Christ with Belial? Or what
part hath he that believeth
with an infidel?
16 And what agreement
hath the temple of God
with idols? For ye are the

RIGHT
Interpret:

LEFT**Observe:**

temple of the living God.
As God hath said: "I will dwell in them and walk in them; and I will be their God, and they shall be My people."

17 Therefore, "Come out from among them, and be ye separate," saith the Lord. "And touch not the unclean thing, and I will receive you,

18 and will be a Father unto you, and ye shall be My sons and daughters," saith the Lord Almighty.

RIGHT**Interpret:**

7 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak this not to condemn you, for I have said before that ye are in our hearts, to die and live with you.

4 Great is my boldness of speech toward you; great is my glorying of you. I am filled with comfort; I am exceedingly joyful in all our tribulation.

5 For when we had come into Macedonia, our flesh had no rest, but we were troubled on every side: without were fightings, within were fears.

6 Nevertheless God, who comforteth those that are cast down, comforted us by the coming of Titus;

7 and not by his coming only, but also by the consolation wherewith he was comforted in you when he told us of your earnest desire, your mourning,

your fervent mind toward me, so that I rejoiced the more.

8 For though I caused you sorrow with a letter, I do not now repent, though I did repent; for I perceive that the same epistle hath caused you sorrow, though it were but for a season.

9 Now I rejoice, not that ye were made sorrowful, but that your sorrow led to repentance. For ye were made sorrowful in a godly manner, that ye might receive injury from us in nothing.

10 For godly sorrow is not to be repented of, but worketh repentance unto salvation; but the sorrow of the world worketh death.

11 For behold this self-same thing, when ye sorrowed in a godly manner: what earnest concern it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what requital! In all these things ye have proved yourselves to be clear in this matter.

12 Therefore, though I

LEFT**Observe:**

wrote unto you, I did not do so for the sake of him who had done the wrong, nor for his sake who suffered wrong, but that our concern for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort. Yea, we rejoiced exceedingly more for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted anything to him of you, I am not ashamed, but as we spoke all things to you in truth, even so our boasting, which I made before Titus, is found to be true.

15 And his inward affection is more abundant toward you whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all things.

RIGHT**Interpret:**

LEFT**Observe:****RIGHT****Interpret:**

8 Moreover, brethren, we want you to know of the grace of God bestowed on the churches of Macedonia:

2 how in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing to give of themselves,

4 praying us with earnest entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints.

5 And this they did, not as we had hoped, but first they gave themselves to the Lord and unto us by the will of God,

6 insomuch that we urged Titus that, as he had begun, so he would finish in you the same grace also.

7 Therefore as ye abound in everything — in faith, and utterance, and knowledge, in all diligence, and in your love for us — see

LEFT
Observe:

that ye abound in this
grace also.

8 I speak not by
commandment, but by
occasion of the forth
coming of others, and to
prove the sincerity of your
love.

9 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 be rich.

10 And herein I give my
advice, for this is expedi-
ent for you, who began
earlier not only to do, but
also to be in the forefront
a year ago.

11 Now therefore perform
the doing of it, that as
there was a readiness to
will, so there may be a
performance also out of
that which ye have.

12 For if there be first a
willing mind, it is accepted
according to what a man
hath, and not according to
what he hath not.

13 For I do not mean that
other men should be
eased and ye burdened,

14 but that there be an
equality: that now at this
time your abundance may

RIGHT
Interpret:

LEFT**Observe:****RIGHT****Interpret:**

supply their want, that
their abundance may also
supply your want, that
there may be equality.

15 As it is written: "He that
had gathered much had
nothing left over, and he
that had gathered little
had no lack."

16 But thanks be to God
who put the same earnest
care into the heart of Titus
for you.

17 For indeed he accepted
the exhortation, but being
even more zealous, of his
own accord he went unto
you.

18 And we have sent with
him the brother, whose
praise is in the Gospel
throughout all the church-
es.

19 And not that only, but
he was also chosen by the
churches to travel with us
with this grace, which is
administered by us to the
glory of the same Lord,
and to declare your ready
mind.

20 For we are avoiding
having any man blame us
in this abundance which is
administered by us,

21 providing for honest
things, not only in the

LEFT**Observe:**

sight of the Lord but also
in the sight of men.

22 And we have sent with
them our brother, whom
we have oftentimes proved
to be diligent in many
things, but now much
more diligent because of
the great confidence which
I have in you.

23 If any should inquire
about Titus, he is my
partner and fellow helper
concerning you. Or if
our brethren be inquired
about, they are the mes-
sengers of the churches
and the glory of Christ.

24 Therefore show ye
to them, and before the
churches, the proof of your
love and of our boasting
on your behalf.

RIGHT**Interpret:**

LEFT**Observe:****RIGHT****Interpret:**

1 Now concerning the ministering to the saints, it is superfluous for me to write to you.

2 For I know the forwardness of your thinking, for which I boast of you to those of Macedonia that Achaia was ready a year ago; and your zeal hath called forth very many.

3 Yet I have sent the brethren, lest our boasting of you on this account should be in vain, that, as I said, ye may be ready;

4 lest it might happen, if those of Macedonia come with me and find you unprepared, that we (that we say not "ye") should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren to go ahead unto you and make up your bounty beforehand (whereof ye had notice beforehand), that the same might be ready as a matter of bounty, and not as of covetousness.

6 But this I say: He who soweth sparingly shall reap also sparingly, and he who

LEFT
Observe:

soweth bountifully shall
reap also bountifully.
7 As every man purposeth
in his heart, so let him
give, not grudgingly or out
of compulsion; for God
loveth the cheerful giver.
8 And God is able to make
all grace abound toward
you, that ye, always having
all sufficiency in all things,
may abound in every good
work.
9 As it is written: "He hath
dispersed abroad, he hath
given to the poor; his
righteousness remaineth
for ever."
10 Now may He that
ministereth seed to the
sower both minister bread
for your food, and multiply
your seed sown, and
increase the fruits of your
righteousness,
11 ye being enriched in
everything to all boun-
tifulness, which causeth
through us thanksgiving
to God.
12 For the administration
of this service not only
supplieth the want of the
saints, but is abundant
also in much thanksgiving
unto God,
13 while by the experience

RIGHT
Interpret:

LEFT
Observe:

of this ministration they
glorify God for your freely
declared subjection unto
the Gospel of Christ, and
for your liberal distribution
unto them and unto all
men,
14 and by their prayer for
you, they who long after
you for the exceeding
grace of God in you.
15 Thanks be unto God for
His unspeakable gift!

RIGHT
Interpret:

1 Now I, Paul, myself beseech you by the meekness and gentleness of Christ — I, who in your presence am lowly among you, but being absent am bold toward you —
2 I beseech you that when I am present I need not be bold with that confidence with which I have in mind to be bold against some, who think of us as though we walked according to the flesh. 3 For though we walk in the flesh, we do not war according to the flesh. 4 For the weapons of our warfare are not carnal, but mighty through God for the pulling down of strongholds,
5 casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,
6 and being in readiness to avenge all disobedience when your obedience is fulfilled. 7 Do ye look on things according to the outward appearance? If any man trust himself that he is Christ's, let him of

himself think this again,
that, as he is Christ's, even
so are we Christ's.

8 For though I should
boast somewhat more of
our authority (which the
Lord hath given us for ed-
ification, and not for your
destruction), I should not
be ashamed,

9 that I may not seem as
if I would terrify you by
letters.

10 "For his letters," say
they, "are weighty and
powerful, but his bodily
presence is weak, and his
speech contemptible."

11 Let such a one think
this: that as we are in
word by letters when we
are absent, so will we be
also in deed when we are
present.

12 For we dare not num-
ber ourselves, or compare
ourselves, with some who
commend themselves. For
in measuring themselves
by themselves, and com-
paring themselves among
themselves, they are not
wise.

13 But we will not boast of
things beyond our mea-
sure, but according to the
measure of the rule which

God hath distributed to us, a measure to reach even unto you.
14 For we stretch not ourselves beyond our measure, as though we reached not unto you. For we have come as far as to you also in preaching the Gospel of Christ,
15 not boasting of things beyond our own measure, that is, of other men's labors; but having hope that, when your faith has increased, we shall be magnified in you according to our rule abundantly,
16 to preach the Gospel in the regions beyond you, and not to boast in another man's rule, which he made ready for our hand.
17 But "he that glorieth, let him glory in the Lord."
18 For it is not he that commendeth himself who is approved, but whom the Lord commendeth.

11 Would to God you could bear with me a little in my folly — and indeed you do bear with me.

2 For I am jealous over you with godly jealousy; for I have espoused you to one Husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might well bear with him.

5 For I consider myself not a whit lower than the very chiefest apostles.

6 Though I am rude in speech, yet I am not in knowledge; for we have been made thoroughly manifest among you in all things.

7 Have I committed an offense in abasing myself

that ye might be exalted,
because I have preached
to you the Gospel of God
without charge?

8 I robbed other churches,
taking wages from them to
do you service.

9 And when I was pres-
ent with you and was in
want, I was burdensome
to no man, for that which
I lacked the brethren who
came from Macedonia
supplied; and in all things
I have kept myself from
being burdensome to you,
and so will I keep myself.

10 As the truth of Christ is
in me, no man shall stop
me from this boasting in
the regions of Achaia.

11 Why so? Because I love
you not? God knoweth!

12 But what I do, that I will
continue to do, that I may
cut off occasion from those
who desire occasion, that
wherein they glory they
may be found even as we.

13 For such are false apos-
tles, deceitful workers,
transforming themselves
into the apostles of Christ.

14 And no marvel, for Sa-
tan himself is transformed
into an angel of light.

15 Therefore it is no great

thing if his ministers also
be transformed as the
ministers of righteous-
ness, whose end shall be
according to their works.

16 I say again, let no man
think me a fool. But if
otherwise, yet as a fool re-
ceive me, that I may boast
of myself a little.

17 (That which I now
speak, I speak it not from
the Lord, but as it were
foolishly, in this confidence
as boasting.

18 Since many glory in the
flesh, I will glory also.)

19 For ye suffer fools glad-
ly, seeing ye yourselves are
wise!

20 For ye suffer if a man
bring you into bondage,
or if a man devour you, if
a man take from you, if a
man exalt himself, if a man
smite you on the face.

21 I speak as reproached,
as though we had been
weak. However it be,
whereinsoever anyone is
bold (I speak foolishly), I
am bold also.

22 Are they Hebrews? So
am I. Are they Israelites?
So am I. Are they the seed
of Abraham? So am I.

23 Are they ministers of

Christ? (I speak as a fool) I
am more — in labors more
abundant, in stripes be-
yond measure, in prisons
more frequent, in deaths
often.

24 From the Jews five
times I received forty
stripes less one.

25 Thrice was I beaten with
rods, once was I stoned;
thrice I suffered shipwreck,
a night and a day adrift in
the deep;

26 in journeyings often,
in perils from waters, in
perils from robbers, in
perils from mine own
countrymen, in perils from
the heathen, in perils in
the city, in perils in the
wilderness, in perils in the
sea, in perils among false
brethren;

27 in weariness and pain-
fulness, in sleeplessness
often, in hunger and thirst,
in fastings often, in cold
and nakedness.

28 Besides those things
which are external, there
is that which cometh upon
me daily: the care for all
the churches!

29 Who is weak, and I am
not weak? Who is offend-
ed, and I burn not?

LEFT
Observe:

30 If I must glory, I will
glory in the things which
concern mine infirmities.
31 The God and Father of
our Lord Jesus Christ, who
is blessed for evermore,
knoweth that I lie not.
32 In Damascus, the
governor under Aretas
the king guarded the city
of the Damascenes with
a garrison, desirous to
apprehend me;
33 but I was let down
by the wall in a basket
through a window, and
escaped his hands.

RIGHT
Interpret:

12 It is doubtless not expedient for me to glory. I will come to visions and revelations of the Lord:
2 I knew a man in Christ more than fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell — God knoweth). Such a one was caught up to the third Heaven.
3 And I knew such a man (whether in the body or out of the body I cannot tell — God knoweth),
4 and how he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter.
5 Of such a one will I glory, yet of myself I will not glory, except in mine infirmities.
6 For though I would desire to glory, I shall not be a fool, for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or than he heareth of me.
7 And lest I should be exalted above measure through the abundance of the revelations, there was

given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing, I besought the Lord thrice, that it might depart from me.

9 And He said unto me, "My grace is sufficient for thee, for My strength is made perfect in weakness." Most gladly therefore will I glory rather in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in privations, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.

11 I have become a fool in glorying. Ye have compelled me, for I ought to have been commended by you. For in nothing am I inferior to the very chiefest apostles, though I am nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds.

13 For in what are ye infe-

rior to other churches, unless it be that I myself was not burdensome to you? Forgive me this wrong!

14 Behold, for the third time I am ready to come to you, and I will not be burdensome 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.

15 And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I am loved.

16 But be it so, I did not burden you. Nevertheless, being crafty, I caught you with guile.

17 Did I gain from you by any of those whom I sent unto you?

18 I desired Titus to go, and with him I sent a brother. Did Titus make any gain from you? Walked we not in the same spirit? Walked we not in the same steps?

19 Again, think you that we excuse ourselves to you? We speak before God in Christ; but we do all things, dearly beloved, for your edifying.

LEFT
Observe:

20 For I fear lest, when I come, I shall not find you such as I would, and that I shall be found by you as ye would not, lest there be debates, envyings, wrath, strifes, backbitings, whisperings, boastings, tumults;
21 and lest, when I come again, my God will humble me among you, and that I shall bewail many who have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

RIGHT
Interpret:

13 This is the third time I am coming to you. "In the mouth of two or three witnesses shall every word be established."

2 I told you before, and fortell you as if I were present the second time and, being absent, now I write to those who heretofore have sinned, and to all others, that, if I come again, I will not spare —

3 since ye seek a proof of Christ speaking in me, which toward you is not weak, but is mighty in you.

4 For though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.

5 Examine yourselves whether ye be in the faith. Test your own selves.

Know ye not yourselves how Jesus Christ is in you, unless ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil, not that we should appear to be approved, but that ye

should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but only for the truth.

9 For we are glad when we are weak and ye are strong. And this also we wish: even your perfection.

10 Therefore I write these things being absent, lest, were I present, I should use sharpness, according to the power which the Lord hath given me for edification, and not for destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

LEFT

Observe:

RIGHT

Interpret:



Compiled by Sarah Beriyyh
Workbookspioneer.com 2015

Code: **159**Paul'sLetters1

Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

No scripture was altered for this Bible Study.

