

GENESIS

1 In the beginning when God created^a the heavens and the earth, ²the earth was a formless void and darkness covered the face of the deep, while a wind from God^b swept over the face of the waters. ³Then God said, "Let there be light"; and there was light. ⁴And God saw that the light was good; and God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶ And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." ⁷So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. ⁸God called the dome Sky. And there was evening and there was morning, the second day.

⁹ And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. ¹⁰God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. ¹¹Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. ¹²The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. ¹³And there was eve-

ning and there was morning, the third day.

¹⁴ And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, ¹⁵and let them be lights in the dome of the sky to give light upon the earth." And it was so. ¹⁶God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷God set them in the dome of the sky to give light upon the earth, ¹⁸to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹And there was evening and there was morning, the fourth day.

²⁰ And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." ²¹So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. ²²God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." ²³And there was evening and there was morning, the fifth day.

²⁴ And God said, "Let the earth bring forth living creatures of every kind: cattle

^a Or when God began to create or In the beginning God created ^b Or while the spirit of God or while a mighty wind

and creeping things and wild animals of the earth of every kind." And it was so. ²⁵God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

²⁶ Then God said, "Let us make humankind^c in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth,^d and over every creeping thing that creeps upon the earth."

²⁷ So God created humankind^e in his image,
in the image of God he created them;^e
male and female he created them.

²⁸ God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." ²⁹ God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. ³⁰ And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. ³¹ God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

2 Thus the heavens and the earth were finished, and all their multitude. ² And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. ³ So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

⁴ These are the generations of the

heavens and the earth when they were created.

In the day that the LORD God made the earth and the heavens, ⁵ when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground; ⁶ but a stream would rise from the earth, and water the whole face of the ground— ⁷ then the LORD God formed man from the dust of the ground,^f and breathed into his nostrils the breath of life; and the man became a living being. ⁸ And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. ⁹ Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰ A river flows out of Eden to water the garden, and from there it divides and becomes four branches. ¹¹ The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold; ¹² and the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is Gihon; it is the one that flows around the whole land of Cush. ¹⁴ The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man and put him in the garden of Eden to till it and keep it. ¹⁶ And the LORD God commanded the man, "You may freely eat of every tree of the garden; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

¹⁸ Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner." ¹⁹ So out of the ground the LORD God formed every animal of the field and every bird

^c Heb adam ^d Syr: Heb and over all the earth
^e Heb him ^f Or formed a man (Heb adam) of dust from the ground (Heb adamah)

of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. ²⁰ The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man^g there was not found a helper as his partner. ²¹ So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. ²² And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. ²³ Then the man said,

"This at last is bone of my bones
and flesh of my flesh;
this one shall be called Woman,^h
for out of Manⁱ this one was
taken."

²⁴ Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. ²⁵ And the man and his wife were both naked, and were not ashamed.

3 Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" ² The woman said to the serpent, "We may eat of the fruit of the trees in the garden; ³ but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" ⁴ But the serpent said to the woman, "You will not die; ⁵ for God knows that when you eat of it your eyes will be opened, and you will be like God,^j knowing good and evil." ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

⁸ They heard the sound of the LORD

God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ But the LORD God called to the man, and said to him, "Where are you?" ¹⁰ He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." ¹¹ He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" ¹² The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." ¹³ Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate." ¹⁴ The LORD God said to the serpent,

"Because you have done this,
cursed are you among all
animals
and among all wild creatures;
upon your belly you shall go,
and dust you shall eat
all the days of your life.
¹⁵ I will put enmity between you and
the woman,
and between your offspring and
hers;
he will strike your head,
and you will strike his heel."
¹⁶ To the woman he said,
"I will greatly increase your pangs
in childbearing;
in pain you shall bring forth
children,
yet your desire shall be for your
husband,
and he shall rule over you."
¹⁷ And to the man^k he said,
"Because you have listened to the
voice of your wife,
and have eaten of the tree
about which I commanded you,
'You shall not eat of it,'
cursed is the ground because of
you;

^g Or for Adam ^h Heb ishshah ⁱ Heb ish
^j Or gods ^k Or to Adam

GENESIS 3.18

in toil you shall eat of it all the days of your life;
 18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.
 19 By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.”

20 The man named his wife Eve,¹ because she was the mother of all living.
 21 And the LORD God made garments of skins for the man² and for his wife, and clothed them.

22 Then the LORD God said, “See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever”—
 23 therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken. 24 He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.

4 Now the man knew his wife Eve, and she conceived and bore Cain, saying, “I have produced^a a man with the help of the LORD.”² Next she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground. 3 In the course of time Cain brought to the LORD an offering of the fruit of the ground, 4 and Abel for his part brought of the firstlings of his flock, their fat portions. And the LORD had regard for Abel and his offering, 5 but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. 6 The LORD said to Cain, “Why are you angry, and why has your countenance fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it.”

8 Cain said to his brother Abel, “Let us go out to the field.”^o And when they

were in the field, Cain rose up against his brother Abel, and killed him. 9 Then the LORD said to Cain, “Where is your brother Abel?” He said, “I do not know; am I my brother’s keeper?” 10 And the LORD said, “What have you done? Listen; your brother’s blood is crying out to me from the ground! 11 And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. 12 When you till the ground, it will no longer yield to you its strength; you will be a fugitive and a wanderer on the earth.” 13 Cain said to the LORD, “My punishment is greater than I can bear! 14 Today you have driven me away from the soil, and I shall be hidden from your face; I shall be a fugitive and a wanderer on the earth, and anyone who meets me may kill me.” 15 Then the LORD said to him, “Not so! Whoever kills Cain will suffer a sevenfold vengeance.” And the LORD put a mark on Cain, so that no one who came upon him would kill him. 16 Then Cain went away from the presence of the LORD, and settled in the land of Nod,^q east of Eden.

17 Cain knew his wife, and she conceived and bore Enoch; and he built a city, and named it Enoch after his son Enoch. 18 To Enoch was born Irad; and Irad was the father of Mehujael; and Mehujael the father of Methushael, and Methushael the father of Lamech. 19 Lamech took two wives; the name of the one was Adah, and the name of the other Zillah. 20 Adah bore Jabal; he was the ancestor of those who live in tents and have livestock. 21 His brother’s name was Jubal; he was the ancestor of all those who play the lyre and pipe. 22 Zillah bore Tubal-cain, who made all kinds of bronze and iron tools. The sister of Tubal-cain was Naamah.

l In Heb *Eve* resembles the word for *living*
m Or for *Adam* *n* The verb in Heb resembles the word for *Cain* *o* Sam Gk Syr Compare Vg: MT lacks *Let us go out to the field*
p Gk Syr Vg: Heb *Therefore* *q* That is *Wandering*

16 I commend to you our sister Phoebe, a deaconⁱ of the church at Cenchreae,² so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

3 Greet Prisca and Aquila, who work with me in Christ Jesus,⁴ and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.⁵ Greet also the church in their house. Greet my beloved Epaphroditus, who was the first convert^k in Asia for Christ.⁶ Greet Mary, who has worked very hard among you.⁷ Greet Andronicus and Junia,^l my relatives^m who were in prison with me; they are prominent among the apostles, and they were in Christ before I was.⁸ Greet Ampliatus, my beloved in the Lord.⁹ Greet Urbanus, our co-worker in Christ, and my beloved Stachys.¹⁰ Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus.¹¹ Greet my relativeⁿ Herodion. Greet those in the Lord who belong to the family of Narcissus.¹² Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord.¹³ Greet Rufus, chosen in the Lord; and greet his mother—a mother to me also.¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters^o who are with them.¹⁵ Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.¹⁶ Greet one another with a holy kiss. All the churches of Christ greet you.

17 I urge you, brothers and sisters,^p to keep an eye on those who cause dissensions and offenses, in opposition to

the teaching that you have learned; avoid them.¹⁸ For such people do not serve our Lord Christ, but their own appetites,^q and by smooth talk and flattery they deceive the hearts of the simple-minded.¹⁹ For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil.²⁰ The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.^r

21 Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives.^s

22 I Tertius, the writer of this letter, greet you in the Lord.^t

23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.^u

25 Now to God^v who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages²⁶ but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith—²⁷ to the only wise God, through Jesus Christ, to whom^w be the glory forever! Amen.^x

ⁱ One ancient authority adds 16.25-27 here

^j Or minister ^k Gk first fruits ^l Or Junias; other ancient authorities read Julia

^m Or compatriots ⁿ Or compatriot

^o Gk brothers ^p Gk their own belly ^q Other ancient authorities lack this sentence ^r Or I

Tertius, writing this letter in the Lord, greet you

^s Other ancient authorities add verse 24, The

grace of our Lord Jesus Christ be with all of you.

Amen. ^t Gk the one ^u Other ancient

authorities lack to whom. The verse then reads,

to the only wise God be the glory through Jesus

Christ forever. Amen. ^v Other ancient

authorities lack 16.25-27 or include it after

14.23 or 15.33; others put verse 24 after verse

27

THE FIRST LETTER OF PAUL TO THE CORINTHIANS

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

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

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

4 I give thanks to my^b God always for you because of the grace of God that has been given you in Christ Jesus,⁵ for in every way you have been enriched in him, in speech and knowledge of every kind—⁶ just as the testimony of^c Christ has been strengthened among you—⁷ so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ.⁸ He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ.⁹ God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

10 Now I appeal to you, brothers and sisters,⁴ by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose.¹¹ For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters.¹² What I mean is that each of you says, "I belong to Paul,"

or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ."¹³ Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul?¹⁴ I thank God^d that I baptized none of you except Crispus and Gaius,¹⁵ so that no one can say that you were baptized in my name.¹⁶ (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.)¹⁷ For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.¹⁹ For it is written,

"I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart."

²⁰ Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?²¹ For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe.²² For Jews demand signs and Greeks desire

^a Gk theirs ^b Other ancient authorities lack my ^c Or to ^d Gk brothers ^e Gk my brothers ^f Other ancient authorities read I am thankful

1 CORINTHIANS 1

wisdom, ²³but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

²⁶ Consider your own call, brothers and sisters: ^anot many of you were wise by human standards, ^bnot many were powerful, not many were of noble birth. ²⁷But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; ²⁸God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, ²⁹so that no one^c might boast in the presence of God. ³⁰He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, ³¹in order that, as it is written, "Let the one who boasts, boast in^d the Lord."

⁷ Now concerning the matters about which you wrote: "It is well for a man not to touch a woman." ²But because of cases of sexual immorality, each man should have his own wife and each woman her own husband. ³The husband should give to his wife her conjugal rights, and likewise the wife to her husband. ⁴For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but

the wife does. ⁵Do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control. ⁶This I say by way of concession, not of command. ⁷I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.

⁸ To the unmarried and the widows I say that it is well for them to remain unmarried as I am. ⁹But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion.

¹⁰ To the married I give this command—not I but the Lord—that the wife should not separate from her husband ¹¹(but if she does separate, let her remain unmarried or else be reconciled to her husband), and that the husband should not divorce his wife.

¹² To the rest I say—I and not the Lord—that if any believer^e has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. ¹³And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. ¹⁴For the unbelieving husband is made holy through his wife, and the unbelieving wife is made holy through her husband. Otherwise, your children would be unclean, but as it is, they are holy. ¹⁵But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound. It is to peace that God has called you. ¹⁶Wife, for all you know, you might save your husband. Husband, for all you know, you might save your wife.

¹⁷ However that may be, let each of you lead the life that the Lord has assigned, to which God called you. This is my rule in all the churches. ¹⁸Was anyone at the time of his call already circum-

^w The quotation may extend to the word *other*
^x Or *sanctuary* ^y Gk *brother* ^z Other
 ancient authorities read *us*

1 CORINTHIANS 7

cised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. ¹⁹Circumcision is nothing, and uncircumcision is nothing; but obeying the commandments of God is everything. ²⁰Let each of you remain in the condition in which you were called.

²¹ Were you a slave when called? Do not be concerned about it. Even if you can gain your freedom, make use of your present condition now more than ever. ²²For whoever was called in the Lord as a slave is a freed person belonging to the Lord, just as whoever was free when called is a slave of Christ. ²³You were bought with a price; do not become slaves of human masters. ²⁴In whatever condition you were called, brothers and sisters,^b there remain with God.

²⁵ Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. ²⁶I think that, in view of the impending^c crisis, it is well for you to remain as you are. ²⁷Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. ²⁸But if you marry, you do not sin, and if a virgin marries, she does not sin. Yet those who marry will experience distress in this life,^d and I would spare you that. ²⁹I mean, brothers and sisters,^b the appointed time has grown short; from now on, let even those who have wives be as though they had none,³⁰ and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions,³¹ and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

³² I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord;³³ but the married man is anxious about the affairs of the world, how to please his wife,³⁴ and his interests

are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. ³⁵I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.

³⁶ If anyone thinks that he is not behaving properly toward his fiancée,^e if his passions are strong, and so it has to be, let him marry as he wishes; it is no sin. Let them marry. ³⁷But if someone stands firm in his resolve, being under no necessity but having his own desire under control, and has determined in his own mind to keep her as his fiancée,^e he will do well. ³⁸So then, he who marries his fiancée^e does well; and he who refrains from marriage will do better.

³⁹ A wife is bound as long as her husband lives. But if the husband dies,^f she is free to marry anyone she wishes, only in the Lord. ⁴⁰But in my judgment she is more blessed if she remains as she is. And I think that I too have the Spirit of God.

a Or avail yourself of the opportunity
b Gk brothers c Or present d Gk in the flesh
e Gk virgin f Gk falls asleep

1 CORINTHIANS 11

11 ¹Be imitators of me, as I am of Christ.

² I commend you because you remember me in everything and maintain the traditions just as I handed them on to you. ³But I want you to understand that Christ is the head of every man, and the husband^a is the head of his wife,^r and God is the head of Christ. ⁴Any man who prays or prophesies with something on his head disgraces his head,^s but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved. ⁶For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. ⁷For a man ought not to have his head veiled, since he is the image and reflection^t of God; but woman is the reflection^t of man. ⁸Indeed, man was not made from woman, but woman from man. ⁹Neither was man created for the sake of woman, but woman for the sake of man. ¹⁰For this reason a woman ought to have a symbol of authority on her head,^u because of the angels. ¹¹Nevertheless, in the Lord woman is not independent of man or man independent of woman. ¹²For just as woman came from man, so man comes through woman; but all things come from God. ¹³Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? ¹⁴Does not nature itself teach you that if a man wears long hair, it is degrading to him,^v but if a woman has long hair, it is her glory? For her hair is given to her for a covering. ¹⁶But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.

¹⁷ Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. ¹⁸For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. ¹⁹Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. ²⁰When you come to-

gether, it is not really to eat the Lord's supper. ²¹For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. ²²What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

²³ For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴and when he had given thanks, he broke it and said, "This is my body that is for^w you. Do this in remembrance of me." ²⁵In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. ²⁸Examine yourselves, and only then eat of the bread and drink of the cup. ²⁹For all who eat and drink^w without discerning the body,^x eat and drink judgment against themselves. ³⁰For this reason many of you are weak and ill, and some have died.^y ³¹But if we judged ourselves, we would not be judged. ³²But when we are judged by the Lord, we are disciplined^z so that we may not be condemned along with the world.

³³ So then, my brothers and sisters,^a when you come together to eat, wait for one another. ³⁴If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

q The same Greek word means man or husband
r Or head of the woman s Or glory
t Gk lacks a symbol of u Or have freedom of choice regarding her head v Other ancient authorities read is broken for

GALATIANS 3

23 Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. 24 Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. 25 But now that faith has come, we are no longer subject to a disciplinarian, 26 for in Christ Jesus you are all children of God through faith. 27 As many of you as were baptized into Christ have clothed yourselves with Christ. 28 There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.