

Because I included 1 Corinthians, 2 Corinthians, and Romans in *The Jesus Secret I*, I am including only about half of each of these three in *The Jesus Secret II*. You will see that portions of those three books are missing here. All will be included, however, in the final Jesus Secret Version.

## 1 Corinthians I

**1:** 1 Paul, called as an apostle of Christ Jesus through the intentions of God, and Sosthenes our brother, 2 to the assembly of those called out, the church of God which is in Corinth, having already been made holy inside of Christ Jesus together with all those in every place calling on the name of our Lord and theirs, Jesus Christ. 3 Grace to you and peace from God our Father and the Lord, Jesus Christ.

4 I thank my God always concerning you, for the grace of God having already been given to you inside of Christ Jesus, 5 that in everything you have abounded and been made rich inside of Him in all speaking of word and in all knowledge 6 just as the witness of Christ was established inside of you, 7 so that you are not lacking in any spiritual gift as you eagerly welcome the unveiling of our Lord Jesus Christ, 8 who also will establish and sustain you to full completion, without blame in the day of our Lord Jesus Christ. 9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

10 I encourage you, brothers and sisters, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there not be any divisions among you, that you be one, since you already have been perfectly fitted together inside of the same mind and inside of the same judgment. 11 Indeed, it was shown to me concerning you, my brothers and sisters, by those of Chloe, that there has been quarrels among you. 12 What I mean is this, that each of you says either, "I am of Paul," or, "I am of Apollos," or, "I am of Peter," or "I am of Christ." 13 Has Christ been divided into parts? Was Paul crucified for you? Or, were you immersed into the name of Paul?

14 I thank God that I immersed none of you in water except Crispus and Gaius, 15 so that none of you should say that you were immersed into my name. 16 Yet I also immersed the household of Stephanas, but I don't think I immersed anyone else. 17 For Christ did not send me to immerse in water, but to bring good news, not in the wisdom of intellectual words, so that the cross of Christ should not be deprived of recognition.

18 For the word of the cross is indeed foolishness to those perishing; but to those of us being saved, it is the power of God. 19 As it is written, "Indeed, I will eliminate the wisdom of the wise and annul and set aside the reasoning of the intelligent (Isaiah 29:14)." 20 Where is the wise? Where is the writer? Where is the debater of this age? Has not God made foolish the wisdom of the world? 21 Since indeed in the wisdom of God, the world through wisdom did not know God; it pleased God, through the foolishness of preaching to save those who are believing. 22 We see both that Judeans ask for a sign and that Greeks seek wisdom; 23 we, on the other hand, preach Christ having been crucified, a stumbling block to the Judeans and foolishness to the Greeks. 24 To us who are called, however, both Judeans 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 Consider your calling and summoning brothers and sisters, that not many wise according to the flesh were called, not many powerful, not many of noble birth. 27 But the foolish things of the world God has chosen, that He might shame the wise; and the weak things of the world God has chosen, that He might shame the strong, 28 and the low-born of the world and those being despised God has chosen, and that which is not, so that He might bring to nothing that which is, 29 so that no flesh might boast in the presence of God. 30 Out of Him, moreover, you are inside of Christ Jesus, who has become as us wisdom from God and just innocence and also as us devotion

and redemption, 31 so that, as it is written, "Let the one boasting, boast in the Lord" (Jeremiah 9:23-24) [that is, proclaiming Christ personal as you].

**2:1** And I, having come to you, brothers and sisters, did not come according to the superiority of intellectual words and wisdom, proclaiming to you the witness of God. 2 Indeed, I determined to know nothing among you, except Jesus Christ and Him having been crucified. 3 And I was with you in weakness, in fear, and in much trembling. 4 And my message and my preaching were not in persuasive words of intellectual wisdom, but in the demonstration and proof of the Spirit and power, 5 so that your faith might not be in the wisdom of men, but inside of the power of God.

6 We speak wisdom, moreover, among those who are perfect and complete [in Christ], wisdom, however, not of this age, nor of the rulers of this age who are becoming nothing. 7 But we speak the wisdom of God in a mystery being kept secret, which God pro-determined towards the ages into our glory, 8 which none of the rulers of this age has realized, for indeed, if they had realized, they would not have crucified the Lord of glory.

9 But, as it has been written, "What eye has not seen, and ear has not heard, and into the heart of man has not entered, what God has prepared for those loving Him" (Isaiah 64:4 & 65:17). 10 To us indeed, God has unveiled it through the Spirit, for the Spirit searches all, even the depths of God. 11 Who indeed among men knows the things of the man if not the spirit of the man that is inside of him? Even so also, no one knows the things of God except the Spirit of God. 12 More than that, we have not received the spirit of the world, but the Spirit who is out from God, that we might know the things having been given to us by God.

**13** These things we also speak, not in words taught of human wisdom, but in words taught of the Spirit, by spiritual to spiritual judging together. 14 The natural man, however, does not accept the things of the Spirit of God, for they are foolishness to him, and he is not able to know them because they are spiritually distinguished. 15 He who is spiritual, moreover, examines all things himself, but is examined by no one. 16 Who, indeed, has known the mind of the Lord, that he will prove or instruct Him? We, however, possess the mind of Christ.

**3:1** And I, brothers and sisters, was not able to speak to you as to spiritual, but as to fleshly, as to infants inside of Christ. 2 I gave you milk to drink, not food, as you were not able. But you are still not able, 3 for you are still fleshly. Is there not indeed jealousy among you and strife, are you not fleshly and walking like other humans? 4 For indeed, if one might say, "I am of Paul," another "I am of Apollos," are you not like other humans?

5 Who, then, is Apollos? Who is Paul? Are they not servants through whom you believed, as also the Lord has given to each? 6 I planted; Apollos watered; but God actively gives growth and increase. 7 So that, neither is the one planting anything, nor the one watering, but only God giving growth and increase. 8 Now, one is planting, and one is watering; each will receive his own wages according to his own labor.

9 Indeed, we are workers together with God; you are God's cultivated field, God's dwelling place. 10 According to the grace of God having been given to me, as a wise architect, I have laid the foundation; another, however, is building upon it. Let each one, then, take heed how he builds upon that foundation. 11 For no one is able to lay another foundation besides the one continuously and actively being laid, which is Jesus Christ. 12 If, moreover, anyone builds upon the foundation gold, silver, precious stones, wood, hay, straw, 13 the work of each will become visible; indeed, the day will make it clear because it is unveiled inside of fire; and the work of each, what sort it is, the fire itself will prove. 14 If anyone's work will remain, which he built, he will receive a wage. 15 If anyone's work will be burned up, he himself will be saved, yet as through fire.

**16** Do you not know that you are the temple of God and the Spirit of God dwells inside of you? 18 If anyone ruins the temple of God, God will ruin him; for the temple of God is holy and devoted, which you are.

**18** Let no one deceive himself; if anyone among you imagines himself to be wise in this age, let him become foolish, that he might become wise. **19** Indeed, the wisdom of this world is foolishness alongside of God. As it has been written, "Indeed, He is the One entrapping the wise in their own cleverness" (Job 5:13). **20** And again, "The Lord knows the reasoning of the wise, that it is empty" (Psalm 94:11). **21** Therefore, let no one boast in men; indeed, all things are yours, **22** whether Paul or Apollos or Cephas or the cosmos or life or death or present things or coming things, all are yours, all belong to you. **23** You, moreover, belong to Christ and Christ belongs to God.

**6: 12** All things are permitted to me, but not all things profit. All things are permitted to me, but I will not be under the control of anything. **13** Foods are for the belly and the belly for foods, but God will render inoperative both this and these. The body is not for sexual immorality, but for the Lord, and the Lord for the body. **14** And God has both raised up the Lord and will raise us out through His power.

**15** Are you not aware that your bodies are members of, that is, part of Christ? Having then the members of Christ, shall I make them members of a prostitute? It cannot happen! **16** Or are you not aware that the one being joined to the prostitute are one body? For it says, "The two will become one flesh" (Genesis 2:24). **17** For the one being joined to the Lord is one spirit with Him.

**18** Flee sexual immorality. Every sin, whatever a man might do, is outside of the body; the one sinning sexually, however, sins against his own body. **19** Or are you not aware that your body is a temple of the Holy Spirit inside of you, whom you possess from God? And you are not your own, **20** for you were purchased in the marketplace for a high price. Therefore, glorify God who is inside of your body and inside of your spirit, which are God's [body and God's Spirit].

**11: 17** Now, in these instructions I do not praise you because you do not come together for the more excellent, but for the inferior. **18** First, I hear that when you come together inside of church there are divisions among you, and in part I believe it. **19** There must also be differences of opinion among you so that the proving [of Christ] might become visible among you. **20** When you come together, therefore, in one self, it is not to eat the Lord's supper. **21** One has already eaten his own supper, another is hungry, and another is drunk. **22** Do you not have houses in which to eat and drink? Or do you despise the Church of God and put to shame those who have nothing? What should I say? Should I praise you in this? I do not praise you.

**23** For I received from the Lord that which I also delivered to you, that in the night in which He was betrayed, the Lord Jesus received bread. **24** Having spoken good grace, He broke the bread and said, "This is my body, which is for you; do this to bring Me into your mind." **25** Likewise also He took the cup, having supped, saying, "This cup is the New Covenant in My blood; whenever you might drink, do this to bring Me into your mind." **26** As often, then as you might eat this bread and might drink this cup, you proclaim the death of the Lord until He might come.

**27** Therefore, whoever should eat the bread or drink the cup of the Lord incompetently [not regarding Christ] shall be liable for the body and blood of the Lord. **28** Let a man prove himself before eating of the bread and drinking of the cup. **29** For the one who eats and drinks without discerning the body [of Christ], is eating and drinking judgment on himself. **30** Because of this, many among you are weak and sickly, and many have fallen asleep [spiritually]. <sup>[1]</sup> **31** If we discern our own selves, we will not be judged. **32** Being judged under the Lord, however, we are disciplined or trained, so that we should not be condemned with the world.

1 It is doubtful that Paul meant that the Corinthian Christians were dying off because of their lack of performance. This is a spirit-word; Paul is grappling with us together as the body of Christ.

**33** So then, my brothers, when you come together to eat, welcome and receive one another. **34** If anyone is hungry, let him eat at home, that you might not come together for judgment. Beyond that, the other things I will set in order when I come.

**12:1** Now, concerning the spirituals, brethren, I do not want you to be ignorant. **2** You know that when you were of the ethnic peoples, you were guided and carried by voiceless idols. **3** Therefore, I make known to you that no one, speaking inside of the Spirit of God, can say, "Accursed be Jesus." And no one is able to say, "Lord Jesus," if they are not inside of the Holy Spirit.

**4** There are many varieties of graces or spirit gifts, but the same Spirit, **5** and there are varieties of services, but the same Lord. **6** There are varieties of operations, that is, effects of Energeia, but the same God who energizes all inside of all. **7** To each one is given the appearance or disclosure of the Spirit for shared profit. **8** To one, indeed, through the Spirit, is given a word of wisdom; to another a word of knowledge, according to the same Spirit. **9** To a different one is given faith inside of the same Spirit, to another the gift of healing inside of the same Spirit. **10** To another is given the energeia of power, to another prophecy, to another discerning of spirits. To a different one is given various kinds of tongues, to another interpretation of tongues. **11** In all these things the same Spirit energizes, distributing personally to each as He intends.

**12** For just as the body is one, but has many members, yet all the members of the body, being many, are one body, so also is Christ. **13** Indeed, we also inside of one Spirit were immersed into one body, whether Judeans or Greeks, whether slaves or free, and have all been made to drink one Spirit. **14** For the body is not one member, but many.

**15** If the foot should say, "Because I am not a hand, I am not of the body," does it then become not of the body? **16** And if the ear should say, "Because I am not an eye, I am not of the body," does it then become not of the body? **17** If all the body were an eye, where would be the hearing? If the whole were hearing, where would be the sense of smell? **18** Now, however, God has placed each one of the members in the body as He desired. **19** If we were all one member, where would be the body?

**20** Now, indeed, there are many members, yet one body. **21** More than that, the eye is not able to say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." **22** Much rather, those members of the body that seem to appear weaker are essential; **23** and those we imagine to be less honorable in the body, upon these we place upon or enclothe with more abundant value; and our indecent parts have more abundant decorum or covering **24** while our presentable parts have no need. But God has composed or mixed together the body such that the deficient parts have more abundant honor and value, **25** so that there might not be division in the body, but that the members might have the same anxious care for one another. **26** And if one member suffers, all the members suffer with it, that is, sharing the same suffering; if one member is esteemed glorious, all the members rejoice with it, that is, sharing the same joy.

**27** You are indeed the body of Christ and members of Him as a part. **28** And indeed, God has placed and set forth in the church, first apostles, secondly prophets, thirdly teachers, then demonstrations of power, gifts of healing, helping and administering, and various kinds of tongues. **29** Not all are apostles; not all are prophets; not all are teachers, not all exhibit power, **30** not all have gifts of healing; not all speak with tongues [in the assembly], and not all interpret. **31** Desire the largest gifts, however, that is, your own gift extended fully, yet now I would show you a more excellent way, path, or journey.

**13:1** If I speak with the tongues of men and of angels, and have not love [Father], I have become an echoing brass horn or a clanging cymbal. 2 And if I possess prophecies and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, and have not love [Father], I am nothing. 3 And if I give away all my possessions and all my being and even deliver up my body that it might be exalted [a reference to crucifixion], and have not love [Father], I profit nothing.

4 Love [Father] is patient and kind; love is not envious; love is not boastful, is not puffed up, 5 does not act improperly, seeks not its own, is not easily provoked, keeps no account of wrongs, that is, knows no evil, 6 does not rejoice at injustice, but rejoices together with the truth. 7 [Love – Father] covers all [for all], believes all [for all], hopes all [for all], carries all [for all].

8 Love [Father] never fails. You see, prophecies will become ineffective, tongues will go quiet, and knowledge will become insufficient. 9 For we know out from a portion and we prophesy out from a portion. 10 But when that which is perfect and complete has come, then that which is out from a portion will be rendered ineffective. <sup>[2]</sup>

11 When I was a child, I spoke like a child, I thought and reasoned like a child, but when I became a man, I no longer used the things of a child. 12 For now we see through a mirror, dimly, but then face to face. Now I know out from a portion, but then I shall know fully just as I also am acknowledged fully.

2 Think of a master pianist performing before a large audience – no one thinks about his performance when he was twelve. His prior partial ability is “rendered ineffective” because of his present great ability.

13 Now, moreover, there abides faith, hope, and love, these three, but the greatest of these is love.

**14:1** Pursue love; but beyond that [inside of love], earnestly desire the spirituals, especially that you might prophesy. 2 Indeed, speaking in tongues is not for speaking to humans but to God, not for others to hear, but to speak spiritual mysteries. 3 Prophesying, on the other hand, is speaking to other humans for edification, encouragement, and comfort. 4 Speaking in tongues is to build up one’s self [as the dwelling place of God]; whereas prophesying is to build up the church [also as the dwelling place of God]. 5 It is my desire that all of you should speak in tongues, but more than that, that you should prophesy. Prophesying is more important than speaking in tongues [in the church service] unless he should interpret that the church might receive edification.

6 If I should just speak in tongues when I come to you, what would it profit, if I do not also speak either in revelation or in knowledge or in prophecy or in teaching? <sup>[3]</sup> 7 Even lifeless things giving a sound, whether a flute or harp, if they give no distinction of sounds, how will it be known what is being piped or harped? 8 Indeed, if a trumpet gives an indistinct sound, who will prepare for battle? 9 So also you, if you do not speak intelligible words with your tongues, how will it be known what is being spoken? You will just be speaking into the air. 10 There are many kinds of sounds in the cosmos, and none without voice. 11 But if I do not know the power or meaning of the sounds, it will be as speaking to a foreigner and the one speaking as a foreigner to me. 12 So you also, as you are zealous of spiritual gifts, search for the building up of the church that you might cause [God’s dwelling place] to abound.

3 The exuberant Corinthians were spending their entire service just speaking in tongues.

13 Therefore, if one speaks in tongues [in the church service], let him pray that he might interpret. 14 For indeed, when I pray in tongues, it is my spirit praying, even though my mind is not benefiting. 15 What then should it be? I will pray with my spirit; and I will pray also with my mind. I will sing praises with my spirit, and I will sing praises also with my mind. 16 Otherwise, if you speak well of others with the spirit, how will someone who is

uninstructed say, “Amen,” at your speaking of good grace, since he has no idea what you are saying? 17 You truly are doing well in speaking good grace [in the spirit, that is by tongues], but the other person is not being built up.

**18** I thank God that I speak in tongues more than all of you, **19** but in the assembly, I would rather speak five words with my understanding, that I also might instruct others, rather than countless words in an [unknown] tongue.

**20** Brothers and sisters, do not be mental children, yet in regard to evil, be little children. In your thinking, however, be full grown, that is, be perfect and complete. **21** In the law it was written, “By other tongues and by other lips I will speak to thus people, yet even then they will not hear me, says the Lord” (Psalm 131:2).

**22** So then, tongues are for a sign, not to believers, but to unbelievers; whereas prophecy is not for unbelievers, but for believers. **23** Therefore, when you gather the whole assembly together and all are busy speaking in tongues, and either new believers or unbelievers come in, will they not say that you are mad? **24** But if, on the other hand, everyone is prophesying, and some unbeliever or new believer should come in, he is convicted by all and examined by all, **25** and the secrets of his heart become visible, and thus, having fallen upon his face, he will worship God, declaring that certainly God is inside of and among you.

**26** What then is it, brothers? When you come together, each one has a psalm, or a teaching, or a revelation, or a prayer in tongues, or an interpretation. Let all be done for edification. **27** If one speaks in tongues [directed towards the assembly], let it be by two or, at the most, three, and in turn, and let one interpret. **28** If, however, there is not an interpreter, let him be silent towards the church, rather let him speak [in tongues, with his spirit] to God. **29** If there are prophets, then, let two or three speak and let the others discern. **30** If, moreover, a revelation should come to another sitting by, let the first be silent. **31** You are all able to prophesy, one by one, that all might learn, and that all might be exhorted. **32** And the spirits of the prophets are subject to the prophets. **33** Indeed, God is not a God of disorder, but of peace as in all the churches of the saints.

**34** Let the women in the assemblies be silent, nor is it allowed for them to speak, but to be under submission, as also the law says. <sup>[4]</sup> **35** If they desire to learn anything, let them ask their own husbands at home; it is indeed shameful for a woman to speak in the assembly.” <sup>[5]</sup>

4 The law of Moses does not say this, nor anywhere in the Old Testament.

5 Paul is undoubtedly referring to the Greek poets, specifically to Sophocles’ line in the mouth of Ajax telling his wife to shut up when she was trying to protect him from his own folly. We cannot know Paul’s purpose in this statement; some assert that he is chiding the Corinthians for ridiculously silencing their women. We must never forget that Paul had a satirical streak in him and that he could speak facetiously. Neither do we know what any private discussion between Paul and the Greeks in Corinth regarding references to Aristotle and Sophocles might have been or what Paul might have meant in this literary allusion. Paul clearly supported women in ministry elsewhere.

**36** Or has the word of God gone out from you? Or has it come only to you? **37** If anyone considers himself to be a prophet or to be spiritual, let him acknowledge what I write to you, that the fulfillment is of the Lord. **38** If anyone be ignorant, let him remain ignorant [If people don’t get what I am communicating to you, that’s fine].

**39** So, my brothers and sisters, earnestly desire to prophesy and do not forbid speaking in tongues. **40** Let all be done in good form, that is, by good design, and according to order.

**15:1** I make known to you now, brothers and sisters, the good news that I proclaimed to you, which also you seized hold of, inside of which also you stand, 2 through which also you are presently saved, if you hold fast to the word I proclaimed to you; otherwise, you may have believed without purpose.

**3** For I delivered to you what I also first received, that Christ died for the betterment or resolution of our falling short and our disconnection from God according to the Scriptures, 4 and that He was buried and that He was raised up the third day, according to the Scriptures. 5 And that he appeared to Peter, then to the twelve. 6 After that, He appeared to more than five hundred brothers and sisters at once, of whom the greater part remains until now; some [of those], however, have passed away. 7 Then He appeared to James [His brother], then to all the apostles. 8 Finally, last of all, He appeared also to me as one untimely born.

**9** For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the Church of God. 10 By the grace of God, however, I am what I am, and His grace into me has not been without purpose. Rather, I toiled more abundantly than them all, not I, however, but the grace of God utterly together with me. 11 Whether it's me or them speaking, however, thus we preach and thus you believed.

**12** Now, if Christ is preached that He has been raised out from the dead, how say some among you that there is not a resurrection of the dead? 13 If, then, there is not a resurrection of the dead, neither has Christ been raised. 14 If Christ has not been raised, then also our preaching is without purpose, and your faith is also without purpose. 15 We are then found as false witnesses of God, because we have testified concerning God that He raised up Christ, whom He has not raised up if the dead are not actually raised. 16 For if the dead are not raised, neither has Christ been raised. 18 If, then, Christ has not been raised, your faith is without purpose, you are still inside of your sins, that is, you remain disconnected from God. 19 Then also, those having passed away inside of Christ have truly perished. 19 If we are having hope inside of Christ in this life only, we are more to be pitied than all other humans.

**20** Now, however, Christ has been raised out from the dead, the firstfruit of those having died. 21 For since through man death, through man also the resurrection of the dead. 22 For as indeed, inside of Adam all die, so also inside of Christ all will be made alive. 23 Each, however, in their own order: the firstfruit Christ, then those of Christ inside of His presence, 24 then the completion, when He shall give the kingdom to Father God, when He shall have rendered inoperative all other sources and authorities and powers. 25 For it is fitting for Him to reign until He shall have placed all the enemies under His feet. 26 The last enemy to be rendered inoperative is death. 27 "For He has arranged all under His feet" (Psalm 8:6 & 110:1). When it says, however, that all has been placed under, it is evident that the One having placed all under [that is, Father God] is excepted. 28 Now, when He [Father God] shall have placed all under Him [Christ Jesus], then also the Son Himself will be placed under the One having placed all under Him, so that God may be all inside of all.

This next short passage of Paul's, verses 29-34, is one which, for all practical purposes, makes no sense to anyone. As such, it is a passage that we can safely ignore without any loss of the knowledge of Christ.

**35** But someone will say, "How are the dead raised? With what body do they come?" 36 Senseless you! What you sow does not come to life if it does not die [in appearance]. 37 And what you sow is not that body that will be, but a bare grain, it may be of wheat or of something else. 38 But God gives it a body [the plant], as He has desired, and to each of the seeds, its own body, that is, its own plant.

**39** Not all flesh is the same flesh, but one indeed of humans, and another flesh of beasts, and another flesh of birds, and another of fish. 40 And there are heavenly bodies and earthly bodies. But the first is truly of an heavenly glory, and the other an earthly glory. 41 One glory of the sun, and another glory of the moon, and another glory of stars; for star differs from star in glory.

**42** The resurrection of the dead is the same. It is sown inside of decay; it is raised inside of an inability to decay. **43** It is sown inside of dishonor; it is raised inside of glory. It is sown inside of weakness; it is raised inside of power. **44** It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual. **45** So also it has been written: "The first man, Adam, became a living soul" (Genesis 2:7); the last Adam became a life-giving Spirit.

**46** However, the first was not the spiritual, but the natural, then the spiritual. **47** The first man was out of the earth, earthy; the second man was out of heaven. **48** As is the one earthy, so also are those earthy and as is the one heavenly, so also are those heavenly. **49** And as we have worn the image of the earthy, we shall wear also the image of the heavenly.

**50** I say this now, brothers and sisters, that the kingdom of God is not able to inherit flesh and blood. Nor does the inability to decay inherit decay. **51** Look and see, I tell you a mystery. We will not all die; we all, however, will be changed – **52** in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised unable to decay, and we will be changed. **53** For it is necessary for this decaying to put on, to enclothe itself with the inability to decay; and this dying to put on, to enclothe itself with the inability to die. **54** Now when the decaying shall have put upon itself the inability to decay and when the dying shall have put upon itself the inability to die, then the word having been written will become, "Death has been swallowed up into and eliminated by victory" (Isaiah 25:8).

**55** Where of you, O death, is the victory? Where of you, O death, is the sting?" (Hosea 13:14). **56** The sting of death is sin; and the power of sin is the law. **57** To God be thanks, however, the One giving us the victory through our Lord, Jesus Christ. **58** Therefore, my beloved brothers and sisters, be steadfast, immovable, always abounding inside of the work of the Lord, being fully aware that your toil is not without purpose inside of the Lord.