



CMDA Ethics Statement

Moral Distress and Moral Injury in Healthcare

Synopsis

Moral distress and moral injury are relatively new terms, but the problems they reflect are ancient. They address the need to face moral challenges with the integrity of an undivided heart.¹ Moral distress occurs when serious ethical choices are burdened by forces that constrain (or threaten to constrain) a person's moral agency. Situations involving moral distress affect our moral identities and consciences; they require careful assessment, dialogue, and accurate understanding of context-specific roles and responsibilities. When unresolved, moral distress may lead to moral injury, compartmentalization (loss of individual integrity), and burnout. Moral distress involves the present, in which actions are still open to decision. Moral injury involves the past, in which completed decisions have negative moral effects that create discomforting memories and negative feelings. Moral injury arises after a person commits, participates in, or observes an action that violates the person's core ethical beliefs. This may result in moral feelings of guilt and shame and a sense of moral failure. The experience of moral injury is not always preceded by an experience of moral distress.

Moral distress and moral injury are directly related to conscience which by God's grace helps us overcome constraints that threaten our ability to do what is morally good and right, and which motivates us toward reconciliation and forgiveness after we have failed to do what we should have done. In response to moral distress, conscientious practice allows us to exercise our moral agency as God's image bearers and live with an integrity that harmonizes our beliefs, values, words, and actions.

Christian healthcare professionals realize that being faithful in morally distressing situations may bring suffering, but we believe that Christ's faithfulness to us in suffering leads to endurance, character, and hope (Romans 5:1-5). By relying on God's strength and trusting in his providence and mercy, we are empowered with endurance in the face of moral distress, and we see in the suffering of moral injury the need for God's healing and, when there is guilt, forgiveness. As Christian healthcare professionals, we should show compassion to colleagues who experience moral distress and moral injury, and we should encourage each other towards ever greater reliance on God's grace for the strength to endure in the midst of adversity.

A. Definitions and Features of Moral Distress and Moral Injury

¹ See the Appendix for four examples of moral distress and moral injury.

1. **Moral distress** occurs when a person's moral agency is constrained. Moral distress first appeared as a concept in the nursing literature in reference to the experience of psychological distress associated with a morally challenging situation in which a constraint of some kind prevents people from acting according to what they know or believe is right (Jameton, 2017; McCarthy & Deady 2008).
 - a. Some constraints are internal to the person, such as fear, lack of resolve, or misperception.
 - b. Other constraints are external to the person, such as obstacles imposed by supervisors, people in authority, institutions, policies, or laws. When constraints are external, the moral problem is that circumstances (people, structures, or systems) impede a person's ability to use his or her moral agency to fulfil a perceived ethical obligation to act in a way that is believed to be right and good.
2. The literature on moral distress reveals heterogeneity in how the concept may be interpreted (Morley et al. 2019). Nevertheless, there are good reasons to follow the standard account of moral distress that is defined by constraints on moral agency and its consequences (McCarthy & Monteverde 2018). This interpretation focuses attention on the personal distress that is experienced when serious ethical choices are burdened or impeded by forces strong enough to constrain (or threaten to constrain) moral agency.
3. To qualify as moral distress, the rightness and significance of an impeded action ought to be clear to the person involved and reach a sufficient level of ethical seriousness, recognizing that the determination of this level will vary among persons based on circumstances and differences of conscientious assessment (see CMDA statement on Conscience in Healthcare).
 - a. Discerning this level of clarity and ethical seriousness can be difficult, and an individual's moral assessment ultimately rests in the conscience of the individual.
 - b. Ethically serious situations should involve substantial matters of right and wrong that pertain to our core moral commitments and identities as moral agents.
 - c. When this level of seriousness has been reached, the individual should strive to explain the moral basis of the assessment as part of the work of conscientious practice.
 - d. The assessment should be informed and justified by an accurate understanding of the individual's role and responsibilities in the situation.
4. To avoid applying moral distress too broadly, situations that cause moral distress should be distinguished from other morally challenging circumstances, such as moral uncertainty, moral disagreement, or moral dilemmas.
 - a. A situation should not be considered an instance of moral distress just because it is morally troubling.
 - b. Many moral challenges will be experienced as stressful because they are difficult, not because they involve the kind of constraints that define cases of moral distress.
 - c. Many ethical disagreements and dilemmas need to be engaged as moral challenges, even though they do not include the impediments characteristic of moral distress.
 - i. For instance, when a patient and physician disagree about the best course of treatment, such a disagreement may be very stressful, but it should not routinely be seen as an instance of moral distress because a patient's freedom to disagree with a physician is ethically legitimate (so long as it

does not include an effort to coerce a physician to participate in an action that goes against his or her conscience).

- ii. Such disagreements do not represent an internal or external constraint as reflected by the concept of moral distress; rather, they are an outcome of the bilateral moral agency that characterizes the patient-physician relationship, however uncomfortable that outcome may feel.
5. **Moral injury** is a related concept that describes the distress individuals experience “when they perpetrate, witness or fail to prevent an act that transgresses their core ethical beliefs” which, when severe, “may erode their sense of meaning and place in the world, even challenging their faith” (Jones 2020, p. 127). The concept of moral injury was developed in literature that discussed the psychological and spiritual trauma combat soldiers experienced after acting (or consenting to others acting) in ways that violated their most deeply held moral beliefs and values (Kinghorn 2012). The concept of moral injury can also be applied to healthcare professionals (Koenig HG & Al Zaben 2021; Mantri et al. 2021).
6. Moral injury involves the past: the time for action (or inaction) in the situation is gone, and the burden of events and completed choices lingers with discomforting memories and negative feelings. By contrast, moral distress involves the present: the situation is still open to decisions and actions that can impact outcomes.
7. Moral injury can have many features, including a sense of guilt, shame, moral failure, betrayal and lost trust, loss of meaning, difficulty forgiving oneself, self-condemnation, religious struggle, and weakening or loss of religious faith or hope (Koenig HG & Al Zaben 2021).
8. Both moral injury and moral distress cause suffering because there is a conscience-driven awareness that things are not as they should be, or should have been, and often because the individual involved believes he or she has (or had) an obligation to act rightly.
9. When moral distress is unresolved, it can lead to negative outcomes.
 - a. It can lead to moral injury when individuals bear the burden of a morally traumatic experience that may or may not include a sense of guilt for past actions or inactions that are recognized to have been wrong.
 - b. It can lead to harmful compartmentalization when an individual tries to avoid the discomfort of moral distress by conforming to the requirements of a specific context (e.g., workplace) even though those requirements contradict the individual’s core beliefs and values. This kind of compartmentalization results in a loss of integrity that is essential for an individual’s moral agency (MacIntyre 1995).
 - c. It may cause or exacerbate burnout.
 - i. Burnout is described as a psychological syndrome that represents “a prolonged response to chronic interpersonal stressors on the job” (Maslach & Leiter 2016, p. 103).
 - ii. Burnout is understood as having three possible dimensions: (1) overwhelming exhaustion, (2) feelings of cynicism, detachment, or depersonalization, and (3) a sense of ineffectiveness (Maslach & Leiter 2016).
 - iii. Moral distress and moral injury can be expected to contribute to all dimensions of burnout and especially to feelings of cynicism when there is a gap between the values of the individual and the values (spoken or

unspoken) of the workplace (McCarthy & Monteverde 2018; Dzeng & Curtis 2018).

B. Relationship between Moral Distress and Conscience

1. For a full description of conscience, see the CMDA statement on Conscience in Healthcare.
2. Conscience is a God-given endowment that enables us to know and respond to moral truth (Genesis 1:27; Romans 2:15). To live by conscience is to live with integrity (1 Kings 9:4; 2 Corinthians 1:12; Psalm 86:11) – with pure hearts (Matthew 5:8; 1 Timothy 1:5) and transformed minds (Romans 12:1-2; 2 Corinthians 3:18) that seek to love God and our neighbor (1 Corinthians 10:23-24; 1 Timothy 1:5) in keeping with Scripture (Deuteronomy 5:6-21; Deuteronomy 6:5; Psalm 119:111, 144; Mark 12:30-31; 2 Timothy 3:16-17) and the Holy Spirit's guidance (Luke 11:9-13; 1 Corinthians 2:16; Philippians 1:9-11).
3. Because conscientious judgments reflect our best moral understanding of what is good and right, we should always follow our consciences (Acts 24:16; 2 Corinthians 1:12; 1 Timothy 1:19; 3:9; James 4:17) even as we recognize that our consciences are fallible and ultimately under God's judgment (1 Corinthians 4:3-4; Hebrews 4:12-13) and mercy (Psalm 68:19; Romans 14:4).
4. Because reason is essential in conscience (2 Corinthians 4:2; 5:11), Christians should be prepared to engage in moral deliberation and explain and commend the reasons for their conscientious actions to others. To live according to conscience is a fundamental moral and spiritual obligation for the Christian because we are called to hold on to faith and a good conscience (1 Timothy 1:18-19; 3:9).
5. Living conscientiously reflects the Christian's duty and desire to put God's kingdom first by pursuing what is true and right; living a life of love; fleeing immorality; and enduring suffering that produces perseverance, character, and hope (Matthew 6:33; Acts 5:29; Philippians 4:8; Ephesians 5:1-11; 1 Timothy 6:11-12; Hebrews 12:1-11; Romans 5:1-5).
6. Moral distress is directly related to conscience. In fact, the experience of moral distress can be seen as part of the perceptive work of conscience when we are faced with a moral challenge and encounter internal or external constraints that impede our ability or willingness to do what we know is morally good and right.
 - a. To experience moral distress is a manifestation of an active and unsettled conscience.
 - b. The experience of moral distress is illuminated by understanding the three dimensions of conscience: reason, emotion, and motivation (see statement on Conscience in Healthcare). These three dimensions allow us to understand, feel, and do what we believe is good and right.
 - c. The experience of moral distress can be seen as reflecting these three dimensions of conscience through:
 - i. an intellectual understanding that something is morally wrong;
 - ii. an emotional feeling of discomfort related to that moral wrong and our responsibility to respond to it;
 - iii. a motivational desire to do what is right in response to that moral wrong.
7. In the same way that each person's conscience has God-given authority for that person which sets it above the judgments of other human beings (see CMDA statement on Conscience in Healthcare), each person must determine for himself or herself whether a stressful situation

qualifies as an instance of moral distress. Such discernment should conform with God's Word (Psalm 119:111, 144; Mark 12:30-31; Romans 12:1-2; 2 Timothy 3:16-17); and because of the challenges inherent in moral discernment, it should be accepted that Christians may sometimes reasonably disagree about whether a given situation should be understood as being an instance of moral distress (1 Corinthians 4:3-4; Galatians 6:4-5).

C. Moral Distress in Healthcare Needs Conscientious Practice

1. The proper response to moral distress is conscientious practice, by which we exercise our moral agency as God's image bearers and live with the integrity of an undivided heart (1 Kings 9:4; 2 Corinthians 1:12; Psalm 86:11) that demonstrates coherence across our beliefs, values, words, and actions.
2. Conscientious practice may involve doing or saying what is good, right, and true, or it may involve a refusal to participate in or cooperate with evil (see the sections on 'Conscientious Practice in Healthcare' and 'Complicity with Evil' in the CMDA statement on Conscience in Healthcare).
3. Conscientious practice by the Christian healthcare professional must be motivated by love of God and neighbor (1 Corinthians 10:23-24; 1 Timothy 1:5) and demonstrated by Christian virtues (Matthew 5-7; Romans 13:8-10; 1 Corinthians 13; Galatians 5:22-23; Colossians 3:12-14).
4. Conscientious practice should be guided by wisdom (Philippians 1:9-11) and moral deliberation (Galatians 6:4-5) to discern how our decisions and actions, as Christians, ought to reflect the biblical beliefs and values on which they are based. Christians should be encouraged to seek counsel from fellow believers who have wisdom in matters of moral and spiritual discernment (1 Corinthians 12:7-11).
5. Moral communication and dialogue are essential parts of conscientious practice in healthcare. Communicating the beliefs, values, and reasoning that guide our moral assessments clarifies our thinking, demonstrates respect to others by giving them reasons, invites feedback and mutual criticism, and helps strengthen us as we speak truthfully about what we believe is right.
6. When moral distress is engaged by moral communication that leads to genuine dialogue and deliberation, one or more forms of resolution can be expected. Moral communication may lead to:
 - a. Clarification of misunderstandings pertaining to roles, requirements, decisions, goals, or alternative possibilities.
 - b. Recalibration in the mind of the morally distressed person who becomes persuaded and thereby reassured by new information, good counter arguments, or better insights.
 - c. Recusal by the morally distressed person when disagreement persists but reasonable accommodation is made by adjusting roles and responsibilities. (Kaldjian 2021)
7. Being a faithful witness to what is true, good, and right may bring suffering (1 Peter 2:20). But the Christian knows that Christ's faithfulness to us in suffering leads to endurance, character, and hope (Romans 5:3-5), and that when God brings us trials and desperation, he does so to teach us to rely not on ourselves but on him (2 Corinthians 1:8-9), and to trust in

his grace, mercy, and faithfulness (Psalm 37:1-9, 39-40; 1 Corinthians 10:13; 2 Corinthians 12:9).

8. This fundamental reliance on God's strength and trust in his loving providence is the basis of the Christian understanding of endurance and resilience in the face of moral distress and adversity (Psalm 145:14-20; Matthew 6:25-34; Romans 8:28-39; Ephesians 6:10).

D. Moral Injury Needs Healing and May Need Forgiveness

1. Moral distress that is unresolved may lead to moral injury from the burdens of morally traumatic experiences that may or may not include a sense of guilt for past actions or inactions that are recognized to have been wrong.
2. Moral injury is an experience that in some respects can be viewed as a traumatic event, the outcome of which may be profoundly negative and long-lasting, but need not be. Factors associated with the resilience that leads to post-traumatic growth may be relevant to moral injury, and these include finding meaning in adversity, gratitude, the ability to forgive, willingness to seek social support, and the ability to follow one's own moral compass (Thielman 2019).
3. Persons struggling with the symptoms of moral injury should be encouraged to seek appropriate psychological and pastoral care, especially when suffering interferes with their relationships with God, family, friends, or colleagues.
4. Christian health professionals suffering from moral injury should be encouraged to pray and seek wise counsel, support from fellow believers, and pastoral care in the confidence that God hears our cries of distress, that he is compassionate, that he forgives and cleanses us from our sins, and that his love works to redeem our traumatic experiences and moral failures by the healing power of his grace (Psalm 31:1-10; Psalm 42; Psalm 55; Psalm 91:15; Psalm 103; 1 John 1:9; Ephesians 1:7-8; James 5:13-16).
5. As Christians, we should be encouraged to rely on all of Scripture, especially the Psalms, to grow in our ability to pray to our heavenly Father before, during, and after times of moral distress or moral injury. Through prayer we can give voice to distress, direct our thoughts to God in the midst of struggle, find God's meaning in the midst of adversity, cultivate gratitude and hope, and develop the Christian virtue of endurance (Thielman 2019). In such prayer we seek to grow in the grace and knowledge and joy of our Lord and Savior Jesus Christ (Romans 5:1-5; Colossians 1:9-14; 2 Peter 3:18), who promises to love and reveal himself to us as we show our love for him by obeying his commandments (John 14:21).

E. Recommendations for Healthcare Professionals and Institutions

1. Healthcare professionals and institutions should know the characteristics of, and common circumstances associated with, moral distress and injury so that these experiences can be recognized and addressed. Awareness of these characteristics can be assisted by reviewing the contents of instruments used to measure moral distress and injury (Allen et al. 2013; Epstein et al. 2019; Mantri et al. 2021).
2. When healthcare professionals experience moral distress or injury and are unable to resolve or experience healing of their moral discomfort, they should seek guidance and support from

trusted colleagues, loved ones, or knowledgeable professionals, depending on the nature of their need and the availability of persons who are able to provide the help that is needed.

3. Healthcare professionals should try to cultivate moral resilience in their lives so that they are better able to respond to morally challenging situations. Cultivation of moral resilience may include fostering more self-awareness, developing more ethical competence, speaking up with greater clarity and confidence, finding meaning in the midst of adversity, engaging others, and making efforts to contribute to a culture of ethical practice in their work environment (Rushton 2016).
4. Healthcare institutions should support policies and practices that minimize the likelihood of moral distress and moral injury by (a) addressing ethical issues through quality control, quality improvement, and root cause analyses; (b) encouraging debriefing meetings after morally demanding events; (c) supporting ethics consultation services; and (d) respecting the need for conscientious practice. Healthcare institutions should expect to observe a relationship between moral distress and burnout (Dzeng & Curtis 2018), making the need for an ethically supportive institutional culture all the more urgent.

F. Conclusions

1. CMDA affirms that Christian healthcare professionals should take moral distress and moral injury seriously because we are called to live with a good conscience.
2. CMDA affirms that Christian healthcare professionals should understand moral distress as a response of conscience when facing constraints that impede our ability to do what is good and right.
3. CMDA affirms that Christian healthcare professionals should understand moral injury as a form of suffering that needs God's healing and, when there is guilt, forgiveness.
4. CMDA affirms that Christian healthcare professionals should show compassion to colleagues who experience moral distress and moral injury through listening, wise counsel, prayer, and encouragement toward pastoral care.
5. CMDA affirms that God is with us in the midst of every adversity and uses moral distress and moral injury to make us more reliant on his grace, to increase our endurance as Christians, and draw us closer to him.
6. CMDA affirms that healthcare institutions should (a) recognize that moral distress and moral injury may occur in all healthcare professionals; (b) respect the need for conscientious practice by healthcare professionals; (c) remedy causes of moral distress and moral injury; and (d) offer appropriate resources to mitigate harms from moral distress and injury.

Appendix: Four Examples of Moral Distress and Moral Injury

(1) Dishonesty about prognosis (moral distress)

A nurse is caring for a man in the ICU who has a poor prognosis. The nurse is troubled because the attending physician acknowledges the patient's poor prognosis when speaking privately with the care team but nevertheless declines the nurse's request that there should be an honest conversation with the patient about his prognosis. The attending voices concerns that the patient might lose hope and decide against ongoing plans for life-sustaining treatment if there is a candid discussion of prognosis. The nurse believes the patient has a right to know the seriousness of his prognosis but feels powerless to say what she believes needs to be explained to the patient.

(2) Gender reassignment procedures and pronouns (moral distress)

A medical student has just started her ambulatory care rotation and learns that during the rotation she will be assigned to work one afternoon in a transgender care clinic. She wants to be able to help all patients who need care, regardless of their feelings about their sexual identity, but she does not think that hormonal and surgical treatments are the appropriate way to provide care for persons with gender dysphoria. As she thinks more and more about the implications of working in the transgender care clinic, she becomes increasingly disturbed by the prospect of being expected to use patients' preferred pronouns that contradict their biological sex, and to participate in counseling discussions that support treatments she cannot endorse in good conscience.

(3) Non-disclosure of medical error (moral distress and moral injury)

A patient with multiple medical problems is stable and receiving treatment on a general medical service. The patient's condition unexpectedly deteriorates and requires transfer to the ICU. Diagnostic evaluation reveals the patient has suffered a myocardial infarction complicated by congestive heart failure. Review of the patient's medications in the 48 hours prior to ICU transfer reveal a serious medication error, which provides the most likely explanation for the adverse cardiac event. The ICU resident asks the ICU attending how they should handle the disclosure of the medication error to the patient, since the resident believes patients are entitled to know about medical errors in their care, especially serious errors. The ICU attending says it would be better to avoid talking about the medication error, since it is not completely clear that the medication error led to the adverse cardiac event. The ICU resident is surprised and troubled by his attending physician's response but does not feel it is his place as a resident to go against his attending physician. Years later, the resident (now a practicing physician) is disturbed by the memory of his unwillingness to question his attending physician and believes he failed to do what he should have done to try to find a way to ensure that the patient was informed about the medication error.

(4) Referral for abortion (moral distress and moral injury)

A resident is working in an ambulatory clinic. One of her patients is a young woman presenting for a routine follow-up visit. Toward the end of the appointment, she discloses to the resident that she is pregnant and would like a referral for an abortion. The resident is caught off guard by

this unexpected request. The resident believes abortion is wrong and wonders what to say, not wanting to sound insensitive or confrontational, but also not wanting to give her patient the impression that she thinks abortion is morally acceptable. After respectfully inquiring about the patient's request and feelings about her pregnancy, the resident, who is pressed for time, reluctantly provides a referral to a nearby clinic that provides abortions. The following week the abortion is performed. Years later, the resident (now a practicing physician) continues to be disturbed by the memory of the encounter with this patient because she, the resident, believes she played a role in the series of events that led to the abortion, making her morally complicit in an act she knew was wrong.

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Scriptures Cited
(English Standard Version)

Gen 1:27

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

Deuteronomy 5:6-21

⁶ “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

⁷ “You shall have no other gods before me.

⁸ “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁹ You shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, ¹⁰ but showing steadfast love to thousands of those who love me and keep my commandments.

¹¹ “You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

¹² “Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. ¹³ Six days you shall labor and do all your work, ¹⁴ but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. ¹⁵ You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day.

¹⁶ “Honor your father and your mother, as the Lord your God commanded you, that your days may be long, and that it may go well with you in the land that the Lord your God is giving you.

¹⁷ “You shall not murder.

¹⁸ “And you shall not commit adultery.

¹⁹ “And you shall not steal.

²⁰ “And you shall not bear false witness against your neighbor.

²¹ “And you shall not covet your neighbor’s wife. And you shall not desire your neighbor’s house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor’s.’

Deuteronomy 6:5

⁵ You shall love the Lord your God with all your heart and with all your soul and with all your might.

1 Kings 9:4

⁴ And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my rules,

Psalm 31:1-10

¹ In you, O Lord, do I take refuge;
let me never be put to shame;
in your righteousness deliver me!
² Incline your ear to me;
rescue me speedily!
Be a rock of refuge for me,
a strong fortress to save me!
³ For you are my rock and my fortress;
and for your name's sake you lead me and guide me;
⁴ you take me out of the net they have hidden for me,
for you are my refuge.
⁵ Into your hand I commit my spirit;
you have redeemed me, O Lord, faithful God.
⁶ I hate those who pay regard to worthless idols,
but I trust in the Lord.
⁷ I will rejoice and be glad in your steadfast love,
because you have seen my affliction;
you have known the distress of my soul,
⁸ and you have not delivered me into the hand of the enemy;
you have set my feet in a broad place.
⁹ Be gracious to me, O Lord, for I am in distress;
my eye is wasted from grief;
my soul and my body also.
¹⁰ For my life is spent with sorrow,
and my years with sighing;
my strength fails because of my iniquity,
and my bones waste away.

Psalm 37:1-9, 39-40

¹ Fret not yourself because of evildoers;
be not envious of wrongdoers!
² For they will soon fade like the grass
and wither like the green herb.
³ Trust in the Lord, and do good;
dwell in the land and befriend faithfulness.
⁴ Delight yourself in the Lord,
and he will give you the desires of your heart.
⁵ Commit your way to the Lord;
trust in him, and he will act.
⁶ He will bring forth your righteousness as the light,
and your justice as the noonday.
⁷ Be still before the Lord and wait patiently for him;
fret not yourself over the one who prospers in his way,
over the man who carries out evil devices!
⁸ Refrain from anger, and forsake wrath!

Fret not yourself; it tends only to evil.
9 For the evildoers shall be cut off,
but those who wait for the Lord shall inherit the land.

39 The salvation of the righteous is from the Lord;
he is their stronghold in the time of trouble.
40 The Lord helps them and delivers them;
he delivers them from the wicked and saves them,
because they take refuge in him.

Psalm 42

1 As a deer pants for flowing streams,
so pants my soul for you, O God.
2 My soul thirsts for God,
for the living God.
When shall I come and appear before God?
3 My tears have been my food
day and night,
while they say to me all the day long,
“Where is your God?”
4 These things I remember,
as I pour out my soul:
how I would go with the throng
and lead them in procession to the house of God
with glad shouts and songs of praise,
a multitude keeping festival.
5 Why are you cast down, O my soul,
and why are you in turmoil within me?
Hope in God; for I shall again praise him,
my salvation 6 and my God.
My soul is cast down within me;
therefore I remember you
from the land of Jordan and of Hermon,
from Mount Mizar.
7 Deep calls to deep
at the roar of your waterfalls;
all your breakers and your waves
have gone over me.
8 By day the Lord commands his steadfast love,
and at night his song is with me,
a prayer to the God of my life.
9 I say to God, my rock:
“Why have you forgotten me?
Why do I go mourning
because of the oppression of the enemy?”
10 As with a deadly wound in my bones,

my adversaries taunt me,
while they say to me all the day long,
“Where is your God?”
11 Why are you cast down, O my soul,
and why are you in turmoil within me?
Hope in God; for I shall again praise him,
my salvation and my God.

Psalm 55

1 Give ear to my prayer, O God,
and hide not yourself from my plea for mercy!
2 Attend to me, and answer me;
I am restless in my complaint and I moan,
3 because of the noise of the enemy,
because of the oppression of the wicked.
For they drop trouble upon me,
and in anger they bear a grudge against me.
4 My heart is in anguish within me;
the terrors of death have fallen upon me.
5 Fear and trembling come upon me,
and horror overwhelms me.
6 And I say, “Oh, that I had wings like a dove!
I would fly away and be at rest;
7 yes, I would wander far away;
I would lodge in the wilderness; Selah
8 I would hurry to find a shelter
from the raging wind and tempest.”
9 Destroy, O Lord, divide their tongues;
for I see violence and strife in the city.
10 Day and night they go around it
on its walls,
and iniquity and trouble are within it;
11 ruin is in its midst;
oppression and fraud
do not depart from its marketplace.
12 For it is not an enemy who taunts me—
then I could bear it;
it is not an adversary who deals insolently with me—
then I could hide from him.
13 But it is you, a man, my equal,
my companion, my familiar friend.
14 We used to take sweet counsel together;
within God’s house we walked in the throng.
15 Let death steal over them;
let them go down to Sheol alive;
for evil is in their dwelling place and in their heart.

¹⁶ But I call to God,
and the Lord will save me.
¹⁷ Evening and morning and at noon
I utter my complaint and moan,
and he hears my voice.
¹⁸ He redeems my soul in safety
from the battle that I wage,
for many are arrayed against me.
¹⁹ God will give ear and humble them,
he who is enthroned from of old, Selah
because they do not change
and do not fear God.
²⁰ My companion stretched out his hand against his friends;
he violated his covenant.
²¹ His speech was smooth as butter,
yet war was in his heart;
his words were softer than oil,
yet they were drawn swords.
²² Cast your burden on the Lord,
and he will sustain you;
he will never permit
the righteous to be moved.
²³ But you, O God, will cast them down
Into the pit of destruction;
men of blood and treachery
shall not live out half their days.
But I will trust in you.

Psalm 68:19

¹⁹ Blessed be the Lord,
who daily bears us up;
God is our salvation.

Psalm 86:11

¹¹ Teach me your way, O Lord,
that I may walk in your truth;
unite my heart to fear your name.

Psalm 91:15

¹⁵ When he calls to me, I will answer him;
I will be with him in trouble;
I will rescue him and honor him.

Psalm 103

¹ Bless the Lord, O my soul,
and all that is within me,

bless his holy name!

² Bless the Lord, O my soul,
and forget not all his benefits,

³ who forgives all your iniquity,
who heals all your diseases,

⁴ who redeems your life from the pit,
who crowns you with steadfast love and mercy,

⁵ who satisfies you with good
so that your youth is renewed like the eagle's.

⁶ The Lord works righteousness
and justice for all who are oppressed.

⁷ He made known his ways to Moses,
his acts to the people of Israel.

⁸ The Lord is merciful and gracious,
slow to anger and abounding in steadfast love.

⁹ He will not always chide,
nor will he keep his anger forever.

¹⁰ He does not deal with us according to our sins,
nor repay us according to our iniquities.

¹¹ For as high as the heavens are above the earth,
so great is his steadfast love toward those who fear him;

¹² as far as the east is from the west,
so far does he remove our transgressions from us.

¹³ As a father shows compassion to his children,
so the Lord shows compassion to those who fear him.

¹⁴ For he knows our frame;
he remembers that we are dust.

¹⁵ As for man, his days are like grass;
he flourishes like a flower of the field;

¹⁶ for the wind passes over it, and it is gone,
And its place knows it no more.

¹⁷ But the steadfast love of the Lord is from everlasting to everlasting on those who fear him,
and his righteousness to children's children,

¹⁸ to those who keep his covenant
and remember to do his commandments.

¹⁹ The Lord has established his throne in the heavens,
and his kingdom rules over all.

²⁰ Bless the Lord, O you his angels,
you mighty ones who do his word,
obeying the voice of his word!

²¹ Bless the Lord, all his hosts,
his ministers, who do his will!

²² Bless the Lord, all his works,
in all places of his dominion.

Bless the Lord, O my soul!

Psalm 119:111, 144

¹¹¹ Your testimonies are my heritage forever,
for they are the joy of my heart.

¹⁴⁴ Your testimonies are righteous forever;
give me understanding that I may live.

Psalm 145:14-20

¹⁴ The Lord upholds all who are falling
and raises up all who are bowed down.

¹⁵ The eyes of all look to you,
and you give them their food in due season.

¹⁶ You open your hand;
you satisfy the desire of every living thing.

¹⁷ The Lord is righteous in all his ways
and kind in all his works.

¹⁸ The Lord is near to all who call on him,
to all who call on him in truth.

¹⁹ He fulfills the desire of those who fear him;
he also hears their cry and saves them.

²⁰ The Lord preserves all who love him,
but all the wicked he will destroy.

Matthew 5-7

The Sermon on the Mount

⁵ Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

The Beatitudes

² And he opened his mouth and taught them, saying:

³ “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴ “Blessed are those who mourn, for they shall be comforted.

⁵ “Blessed are the meek, for they shall inherit the earth.

⁶ “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

⁷ “Blessed are the merciful, for they shall receive mercy.

⁸ “Blessed are the pure in heart, for they shall see God.

⁹ “Blessed are the peacemakers, for they shall be called sons of God.

¹⁰ “Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

¹¹ “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Salt and Light

¹³ “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.

¹⁴ “You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

Christ Came to Fulfill the Law

¹⁷ “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸ For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. ¹⁹ Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰ For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Anger

²¹ “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ ²² But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. ²³ So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ²⁵ Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. ²⁶ Truly, I say to you, you will never get out until you have paid the last penny.

Lust

²⁷ “You have heard that it was said, ‘You shall not commit adultery.’ ²⁸ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. ²⁹ If your right eye causes you to sin, tear it out and throw it away. For it is better

that you lose one of your members than that your whole body be thrown into hell. ³⁰ And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

Divorce

³¹ “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ ³² But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

Oaths

³³ “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ ³⁴ But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶ And do not take an oath by your head, for you cannot make one hair white or black. ³⁷ Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.

Retaliation

³⁸ “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ ³⁹ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. ⁴⁰ And if anyone would sue you and take your tunic, let him have your cloak as well. ⁴¹ And if anyone forces you to go one mile, go with him two miles. ⁴² Give to the one who begs from you, and do not refuse the one who would borrow from you.

Love Your Enemies

⁴³ “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸ You therefore must be perfect, as your heavenly Father is perfect.

Giving to the Needy

6 “Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

² “Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. ³ But when you give to the needy, do not let your left hand know

what your right hand is doing, ⁴ so that your giving may be in secret. And your Father who sees in secret will reward you.

The Lord's Prayer

⁵ “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. ⁶ But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

⁷ “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. ⁸ Do not be like them, for your Father knows what you need before you ask him. ⁹ Pray then like this:

“Our Father in heaven,
hallowed be your name.

¹⁰ Your kingdom come,
your will be done,
on earth as it is in heaven.

¹¹ Give us this day our daily bread,

¹² and forgive us our debts,
as we also have forgiven our debtors.

¹³ And lead us not into temptation,
but deliver us from evil.

¹⁴ For if you forgive others their trespasses, your heavenly Father will also forgive you, ¹⁵ but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Fasting

¹⁶ “And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. ¹⁷ But when you fast, anoint your head and wash your face, ¹⁸ that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

Lay Up Treasures in Heaven

¹⁹ “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.

²² “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, ²³ but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

²⁴“No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Do Not Be Anxious

²⁵“Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? ²⁶Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? ²⁷And which of you by being anxious can add a single hour to his span of life? ²⁸And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, ²⁹yet I tell you, even Solomon in all his glory was not arrayed like one of these. ³⁰But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? ³¹Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³²For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. ³³But seek first the kingdom of God and his righteousness, and all these things will be added to you.

³⁴“Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

Judging Others

⁷“Judge not, that you be not judged. ²For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. ³Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

⁶“Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

Ask, and It Will Be Given

⁷“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ⁸For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. ⁹Or which one of you, if his son asks him for bread, will give him a stone? ¹⁰Or if he asks for a fish, will give him a serpent? ¹¹If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

The Golden Rule

¹²“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

¹³ “Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. ¹⁴ For the gate is narrow and the way is hard that leads to life, and those who find it are few.

A Tree and Its Fruit

¹⁵ “Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ¹⁶ You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? ¹⁷ So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. ¹⁸ A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. ¹⁹ Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰ Thus you will recognize them by their fruits.

I Never Knew You

²¹ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²² On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

Build Your House on the Rock

²⁴ “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵ And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. ²⁶ And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷ And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

The Authority of Jesus

²⁸ And when Jesus finished these sayings, the crowds were astonished at his teaching, ²⁹ for he was teaching them as one who had authority, and not as their scribes.

Matthew 5:8

⁸ “Blessed are the pure in heart, for they shall see God.

Matthew 6:25-34

²⁵ “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? ²⁶ Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? ²⁷ And which of you by being anxious can add a single hour to his span of life? ²⁸ And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, ²⁹ yet I tell you, even Solomon in all his glory was not arrayed like one of these. ³⁰ But if God so clothes the

grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? ³¹ Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³² For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. ³³ But seek first the kingdom of God and his righteousness, and all these things will be added to you.

³⁴ “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

Matthew 6:33

³³ But seek first the kingdom of God and his righteousness, and all these things will be added to you.

Mark 12:30-31

³⁰ And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ ³¹ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

Luke 11:9-13

⁹ And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰ For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. ¹¹ What father among you, if his son asks for a fish, will instead of a fish give him a serpent; ¹² or if he asks for an egg, will give him a scorpion? ¹³ If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

John 14:21

²¹ Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

Acts 5:29

²⁹ But Peter and the apostles answered, “We must obey God rather than men.

Acts 24:16

¹⁶ So I always take pains to have a clear conscience toward both God and man.

Romans 2:15

¹⁵ They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them

Romans 5:1-5

¹ Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. ³ Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and

character produces hope, ⁵ and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

Romans 8:28-39

²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

³¹ What then shall we say to these things? If God is for us, who can be against us? ³² He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? ³³ Who shall bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ As it is written,

“For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.”

³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Romans 12:1-2

¹ I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Romans 13:8-10

⁸ Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. ⁹ For the commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” ¹⁰ Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

Romans 14:4

⁴ Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

1 Corinthians 2:16

¹⁶ “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

1 Corinthians 4:3-4

³ But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. ⁴ For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me.

1 Corinthians 10:13

¹³ No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

1 Corinthians 10:23-24

²³ “All things are lawful,” but not all things are helpful. “All things are lawful,” but not all things build up. ²⁴ Let no one seek his own good, but the good of his neighbor.

1 Corinthians 12:7-11

⁷ To each is given the manifestation of the Spirit for the common good. ⁸ For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰ to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. ¹¹ All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

1 Corinthians 13:1-13

¹ If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. ² And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

³ If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

⁴ Love is patient and kind; love does not envy or boast; it is not arrogant ⁵ or rude. It does not insist on its own way; it is not irritable or resentful; ⁶ it does not rejoice at wrongdoing, but rejoices with the truth. ⁷ Love bears all things, believes all things, hopes all things, endures all things.

⁸ Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. ⁹ For we know in part and we prophesy in part, ¹⁰ but when the perfect comes, the partial will pass away. ¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. ¹² For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. ¹³ So now faith, hope, and love abide, these three; but the greatest of these is love.

2 Corinthians 1:8-9

⁸ For we do not want you to be unaware, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. ⁹ Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead.

2 Corinthians 1:12

¹² For our boast is this, the testimony of our conscience, that we behaved in the world with simplicity and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you.

2 Corinthians 3:18

¹⁸ And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

2 Corinthians 4:2

² But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God.

2 Corinthians 5:11

¹¹ Therefore, knowing the fear of the Lord, we persuade others. But what we are is known to God, and I hope it is known also to your conscience.

2 Corinthians 12:9

⁹ But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.

Galatians 5:22-23

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.

Galatians 6:4-5

⁴ But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. **5** For each will have to bear his own load.

Ephesians 1:7-8

⁷ In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, ⁸ which he lavished upon us, in all wisdom and insight

Ephesians 5:1-11

¹ Therefore be imitators of God, as beloved children. ² And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. ³ But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. ⁴ Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. ⁵ For you may be sure of this, that everyone

who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. ⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. ⁷ Therefore do not become partners with them; ⁸ for at one time you were darkness, but now you are light in the Lord. Walk as children of light ⁹ (for the fruit of light is found in all that is good and right and true), ¹⁰ and try to discern what is pleasing to the Lord. ¹¹ Take no part in the unfruitful works of darkness, but instead expose them.

Ephesians 6:10

¹⁰ Finally, be strong in the Lord and in the strength of his might.

Philippians 1:9-11

⁹ And it is my prayer that your love may abound more and more, with knowledge and all discernment, ¹⁰ so that you may approve what is excellent, and so be pure and blameless for the day of Christ, ¹¹ filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

Philippians 4:8

⁸ Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.

Colossians 1:9-14

⁹ And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, ¹⁰ so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; ¹¹ being strengthened with all power, according to his glorious might, for all endurance and patience with joy; ¹² giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. ¹³ He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins.

Colossians 3:12-14

¹² Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ¹³ bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. ¹⁴ And above all these put on love, which binds everything together in perfect harmony.

1 Timothy 1:5

⁵ The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

1 Timothy 1:18-19

¹⁸ This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, ¹⁹ holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith,

1 Timothy 3:9

⁹ They must hold the mystery of the faith with a clear conscience.

1 Timothy 6:11-12

¹¹ But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. ¹² Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.

2 Timothy 3:16-17

¹⁶ All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be complete, equipped for every good work.

Hebrews 4:12-13

¹² For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. ¹³ And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

Hebrews 12:1-11

¹ Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, ² looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. ³ Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. ⁴ In your struggle against sin you have not yet resisted to the point of shedding your blood. ⁵ And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. ⁶ For the Lord disciplines the one he loves, and chastises every son whom he receives.” ⁷ It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? ⁸ If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. ⁹ Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? ¹⁰ For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. ¹¹ For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

James 4:17

¹⁷ So whoever knows the right thing to do and fails to do it, for him it is sin.

James 5:13-16

¹³ Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. ¹⁴ Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. ¹⁵ And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

¹⁶ Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.

1 Peter 2:20

²⁰ For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God.

2 Peter 3:18

¹⁸ But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

1 John 1:9

⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.