


# Paul's Literary Metamorphosis

Translations of Marcion's *Apostolos* and Canonical Counterparts

translated by Mark G. Bilby 

edited by Jack Bull 

based on the Greek critical edition by Markus Vinzent 

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# Prolegomena

## Propaedeusis in Early Pauline Pattern Recognition

The corpora that follow are translated and presented in such a way as to facilitate critical, comparative analysis. Readers will come to their own conclusions, but some preliminary guidance may prove helpful. The content attested and/or restored for Marcion's collection of Paul's letters and the content known from their canonical forms exhibit clear, consistent, diverse, and deep patterns of divergence. These patterns challenge the ambiguity endemic to past scholarly efforts to compare and contrast the "Paul of letters" and "Paul of Acts."<sup>1</sup>

Far more telling distinctions obtain between Marcion's Paul (MPaul = *Apostolos*) and Canonical Paul (CPaul = 13 letters). These distinctions in turn lend greater clarity to the connections and disparities between CPaul and Acts. Some highly divergent patterns are listed in the table below. Once these and other divergent data patterns are seen, it becomes difficult to label Marcion's *Apostolos* as a later, malign abridgement or random patchwork, and compelling to explore CPaul and Acts as elaborate, programmatic, cross-referencing expansions of MPaul.

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<sup>1</sup> The bibliography on Paul in regard to both the letters and Acts is enormous. Among works that have taken seriously the divergences between different subsets of the canonical letters, and between the letters and Acts, is Ferdinand Christian Bauer, *Paulus, der Apostel Jesu Christi: Sein Leben und Wirken, seine Briefe und seine Lehre. Ein Beitrag zu einer kritischen Geschichte des Urchristenthums* (2 vols. Stuttgart: Becher & Müller, 1845); John Knox, *Chapters in a Life of Paul* (New York: Abingdon-Cokesbury, 1950); Gerd Lüdemann, *Paul, Apostle to the Gentiles: Studies in Chronology*, trans. F. Stanley Jones (Philadelphia: Fortress, 1979); John Dominic Crossan and Jonathan L. Reed, *In Search of Paul: How Jesus's Apostle Opposed Rome's Empire with God's Kingdom* (San Francisco: HarperSanFrancisco, 2004); Thomas E. Phillips, *Paul, His Letters, and Acts* (Baker: Grand Rapids, 2014), which compares and contrasts the "Pauline Data Set" and "Acts Data Set".



Table: Divergent Features

Feature	MPaul	CPaul	Acts
personal network	minimal	repeated, detailed	repeated, detailed
apostolic collegium	minimal	repeated, detailed	repeated, detailed
political connections	none	repeated, detailed	repeated, detailed
autobiographical details	minimal	repeated, detailed	repeated, detailed
other correspondence	minimal	repeated	minimal
fictive kinship of Paul	minimal	repeated, detailed	minimal
travel/itinerary references	minimal	repeated, detailed	repeated, detailed
geographical references	minimal	repeated, detailed	repeated, detailed
chronological references	minimal	repeated, detailed	repeated, detailed
apostolic wonder-working	minimal	repeated	repeated, detailed
hyperbole/exaggeration	minimal	repeated, detailed	repeated, detailed
author authentication	none	repeated, detailed	minimal
fundraising	minimal	repeated, emotive	minimal
financial independence	minimal	repeated, detailed	repeated
conduit of tradition	minimal	repeated, formulaic	explicit, involved
theatrical/dramatic language	minimal	repeated, involved	repeated, involved
epic/theatric characterization	minimal	repeated, involved	repeated, involved
athletic/ascetic imagery	minimal	repeated, detailed	repeated, detailed
imitation of apostles	minimal	repeated, involved	implicit
Stoic philosophy	minimal	repeated, involved	repeated, involved
honor/shame language	minimal	repeated, intense	repeated, intense
virtue litanies	minimal	repeated, expansive	narrative, contrastive
synkrisis/parallelisms	minimal	frequent, detailed	narrative, combative
$\sigma$ -prefixed words	occasional	frequent, diverse	frequent, diverse
doxological/liturgical language	occasional	frequent, layered	frequent, layered
rhetorical devices	occasional	frequent, diverse	frequent, diverse
Hebrew scripture references	occasional	frequent, LXX catenas	LXX-filled sermons

Detailing all of these divergent patterns is beyond the scope of this book, but a tabulation of named entities can start to establish several of them. By way of a brief statistical primer, Vinzent’s *Apostolos* corpus is about 8,000 words, a bit less than 30% of the size of canonical 10 letters of Paul at 28,920 words, or the canonical 13 letters of Paul at 32,408 words. A rough expected distribution ratio for commonplace features in MPaul to CPaul should be around 1:4. One way to find potentially significant divergences is to identify frequency ratios outside of this norm. In the tables below, data point counts are given first, followed by a vertical line. Asterisks indicate data points unique to MPaul, and c indicates chapter, usually for notable clusters. Counts derive from regex queries against datasets previously created for BibleWorks (New Testament, Josephus, Philo, Greek Pseudepigrapha, Apostolic Fathers) and datasets we created for Vinzent’s Greek *Apostolos* and BeDuhn’s Greek *Evangelion*.<sup>2</sup>

<sup>2</sup> For a comprehensive concordance of lemmata, with some morphological permutations, separating out the Precanonical New Testament (Marcion’s *Apostolos* and *Evangelion*) from the Canonical New Testament, see Markus Vinzent, *Concordance to the Precanonical to the Precanonical and Canonical New Testament*, TANZ 70 (Tübingen: Narr

## Geographical Named Entities

Given the genre, it makes sense that both letter collections indicate the addressees as residents of places, using specific words in the openings and/or titles. Admittedly, titles may be of significantly later mint, but are nevertheless included in the counts for the sake of thoroughness.

Table: Resident Names

Resident Names	MPaul	CPaul	Acts	NT	LXX	Jos	PhA	GPs	ApF
Colossian / Κολασσαεύς	1  Col 0:0	1  +	-	1	-	-	-	-	-
Corinthian / Κορίνθιος	2  1Cr 0:0, 2Cr 0:0	3  + 2Cr 6:11	1	4	1	4	1	-	3
Ephesian / Ἐφέσιος	-	-	4	4	-	7	1	-	7
Galatian / Γαλάται	1  Gal 0:0	1  +	-	1	2	8	-	-	-
Galatian / Γαλάτης	1  Gal 3:1	1  +	-	1	-	2	-	4	-
Galatian / Γαλατικός	-	-	2	2	-	1	-	-	-
Laodicean / Λαοδικεύς	1  Lao 0:0*	1  Col 4:16	-	1	-	-	-	-	-
Macedonian / Μακεδών	-	2  2Cr 9:2, 4	3  c16	5	7	47	6	6	-
Roman / Ῥωμαῖος	1  Rom 0:0	1  +	11  c16, 22	12	13	897	7	29	3
Thessalonian / Θεσσαλονικεύς	4  1Th 0:0, 1:1, 2Th 0:0, 1:1	4  +	2	6	-	-	-	-	-

Unlike MPaul, CPaul uniquely makes supplemental, emphatic references to resident names within letter-bodies. Otherwise, resident names in CPaul tie together past letters (to the Laodiceans in Col 4:16), or shame the audience into generosity (Macedonians in 2Cr 9). Acts stands apart from both letter corpora in its repeated use of the root words Ephesian and especially Roman. While MPaul has no clear relationship to Josephus, CPaul may take some cues from him, and Acts has Josephus-like frequency distributions and a unique word-link in the adjective Γαλατικός (*Ant.* 17.198, of a person; “Galatian land” in Acts 16:6, 18:23). Revelation, by contrast, while having letters to Ephesus and Laodicea, reflects none of these resident-names.

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Francke, 2023). The columns provided here for Acts, Revelation, Hebrews, LXX, and several external comparanda build on Vincent’s work, further nuancing it and focusing it on one feature type, i.e., named entities.

The Pauline letter corpora use an array of proper place names that reveal underlying divergences.

Table: Addressee Places

Addressee Places	MPaul	CPaul	Acts	Rv	NT	lxx	Jos	PhA	GPs	ApF
Colossae / Κολοσσαί	1  Col 1:2	1  +	-	-	1	-	-	-	-	-
Corinth / Κόρινθος	2  1Cr 1:2, 2Cr 1:2	4  + 2Cr 1:23, 2Tm 4:20	2	-	6	-	7	5	4	3
Ephesus / Ἔφεσος	-	6  1Cr 15:32, 16:8, Eph 1:1, 1Tm 1:3, 2Tm 1:18, 4:12	8  c18-20	2	16	-	12	-	-	1
Galatia / Γαλατία	1  Gal 1:2	3  + 1Cr 16:1, 2Tm 4:10	-	-	4	-	7	-	-	-
Laodicea / Λαοδίκεια	1  Lao 1:1*	4  Col 2:1, 4:13, 15, 16	-	2	6	-	3	-	6	-
Philippi / Φίλιπποι	1  Phl 1:1	2  + 1Th 2:2	2	-	4	-	-	-	-	1
Rome / Ῥώμη	1  Rom 1:7	3  + Rom 1:15, 2Tm 1.17	5	-	8	12	244	12	65	7
Thessalonica / Θεσσαλονίκη	-	2  Phl 4:16, 2Tm 4:10	3	-	5	-	-	-	-	-

In MPaul, proper place names only appear in the letter openings to indicate addressees, but in CPaul they often appear at the end of letters, and sometimes in the middle (Col 2:1; 1Th 2:2), supplying specific details about the itineraries of Paul and companions, details that often correlate with Acts.

Both Colossae and Laodicea show Acts diverging from MPaul and CPaul, but also the letter corpora diverging from each other. While the single mention of Colossae is identical between the two letter corpora, the ending of CPaul Colossians repeatedly cross-references the letter to Laodicea. By contrast, though MPaul has an entire letter to Laodicea, it only mentions the city name once, and that within the breadth of a generally positive letter. The cross-references in CPaul pertain to a letter exchange between Colossae and Laodicea, perhaps pointing to an offer of reconciliation between ritual communities. This special attention to Laodicea in CPaul may also reflect the influence of Revelation or its underlying social situation, since this city's assembly is rebuked harshly (3:14-22). The absence of any mention of Laodicea in Acts, essentially writing this assembly out of the history of earliest Christianity, may well reflect the failure of this conciliatory effort.

CPaul and Acts diverge from MPaul in their invocation of the cities of Ephesus and Thessalonica. Ephesus in CPaul effectively replaces Laodicea in MPaul as an often identical, yet thoroughly revised copy. A unique, close connection between CPaul and Acts may be evident with respect to Thessalonica, a term entirely absent not only from MPaul, but also the rest of the NT and our comparative corpora. Both depict it similarly as a minor yet challenging locus for Paul's ministry.

Beyond letter addressees, other cities also appear among these corpora, revealing more divergences.

Table: Other Cities

Other_Cities	MPaul	CPaul	Acts	NT	lxx	Jos	PhA	GPs	ApF
Antioch / Ἀντιόχεια	-	2  Gal 2:11, 2Tm 3:11	16  c11-15	18	10	67	-	4	3
Athens / Ἀθήναι	1  1Th 3:1	1  +	3	4	-	2	4	-	-
Cenchreae / Κεγχρεαί	-	1  Rom 16:1	1	2	-	-	-	-	-
Damascus / Δαμασκός	-	2  2Cr 11:32, Gal 1:17	13  c9, 22, 26	15	47	53	4	-	-
Hieropolis / Ἱεράπολις	-	1  Col 4:13	-	1	-	-	-	4  Sib	-
Iconium / Ἰκόνιον	-	1  2Tm 3:11	5  c14	6	-	-	-	-	-
Lystra / Λύστρα	-	1  2Tm 3:11	5  c14, 16	6	-	-	-	-	-
Miletus / Μίλητος	-	1  2Tim 4:20	2  c20	3	1	-	-	1	-
Nicopolis / Νικόπολις	-	1  Tts 3:12	-	1	-	1	-	-	-

Some cities, such as Athens, follow fairly predictable distribution ratios among the Pauline corpora. The Marcionite prologue to 1 Thessalonians describes Athens as the letter's origin. In both MPaul and CPaul 1Th, Athens is described as a refuge from persecution. Athens in Acts becomes a literary stage in which Paul imitates and rivals several classical models (Socrates, Aratus, Epimenides, Orestes).

At other times, CPaul stands alone, as with Hierapolis and Nicopolis, nowhere mentioned in MPaul or Acts, and scantily indicated in the comparanda.

Still other cities show a unique connection between CPaul and Acts, particularly Cenchreae, Iconium, Lystra, and Miletus, none of which are found in MPaul, and all except Miletus entirely missing from the comparative corpora. Damascus, while popular both in the LXX and Josephus, is absent from MPaul, and reflects a close connection between CPaul and Acts, in both depicted as a notable itinerary stop. For Acts in particular, Damascus is pivotal to Paul's conversion story, retold later in Acts 22 and 26, variations of the earlier form in Acts 9. The brief itinerary notice in CPaul Gal 1:17 likely serves to anchor this legendary narrative with the testimony of Paul's words. The legendary place of Damascus in nascent Pauline hagiography is further buttressed with his Rahab- and Orestes-like escape from a ruler in 2 Cor 11:32.

Antioch also fits this pattern. This city name is unattested for the *Apostolos* and was most likely not present. Antioch appears twice in CPaul, once at the beginning and once at the end of this corpus, forming a geographical *inclusio*. Acts shows an intense focus on Antioch, depicting it as a foundational cult-center, the first place where the movement was persecuted, and a key hub for the spread of the Christian movement. The Antioch *inclusio* in the CPaul corpus likely reinforces this geographical frame for Acts. The absence of all of these cities from Revelation, similarly situated in Asia Minor, reinforces the close proximity of the CPaul and Acts framing.

Other geographical names are not so much contemporaneous urban centers or Roman provinces, but instead famous sites of the long past.

Table: *Legendary Sites*

Sites	MPaul	CPaul	Acts	Ev	Lk	Rv	NT	lxx	Jos	PhA	GPs	ApF
Gomorrhah / Γόμορρα	-	1  Rom 9:29	-	-	-	-	4	21	-	4	3	-
Sinai / Σινᾶ	1  Gal 4:24	2  + Gal 4:25	2  c7	-	-	-	4	39	-	-	4	3
Sodom / Σόδομα	-	1  Rom 9:29	-	-	2	-	9	40	1	12	8	1
Zion / Σιών	-	2  Rom 9:33, 11:26	-	-	-	1	7	184	-	-	6	1

Only Sinai appears at a predictable ratio among the Pauline corpora. All other sites reflect a clear divergence of CPaul from both MPaul and Acts, and all of these legendary sites are noticeably clustered in Romans 9-11. Though prevalent in the LXX, they are quite rare in the other comparanda, entirely absent from Marcion's *Evangelion*, and almost entirely ignored by Josephus.

Jerusalem is a more complicated case, not only for historical and socio-political reasons, but also because of different forms of the name, the Hellenistic *Hierosoluma* and the Hebrew *Hierousalēm*.

Table: *Jerusalem*

Jerusalem	MPaul	CPaul	Acts	Ev	Lk	Rv	NT	lxx	Jos	PhA	GPs	ApF
<i>Hierosoluma</i> / Ἱεροσόλυμα	2  Gal 1:17, 2:1	3  + Gal 1:18	22	-	4	-	62	45	590	6	22	-
<i>Hierousalēm</i> / Ἱερουσαλήμ	-	7  Rom 15:19, 25, 26, 31, 1Cr 6:3, Gal 4:25, 26	37	1	27	3	77	867	-	-	91	1

MPaul only ever uses *Hierosoluma*, while CPaul only uses this form in Galatians, all in close proximity to each other and tied to Paul's meetings with other emissaries subsequent to his calling as an emissary. *Hierousalēm* in CPaul also tends to appear in concentrated clusters, mostly in portions with mixed manuscript attestation and scholarly doubts about authenticity to Paul (Gal 4:25-26, Romans 15). Acts carefully and strategically rotates between the two forms, using *Hierosoluma* at the opening, *Hierousalēm* largely within the eastern-focused beginning of the epic, and finally returning to *Hierosoluma* as the dominant form as its Rome-focused end comes into view. While both MPaul and Josephus exclusively attest *Hierosoluma*, it is unlikely that this establishes a connection between them, given the prevailing patterns across other named entities. CPaul's mentions of Jerusalem largely cluster within LXX catenas about salvation-history. Though it shows only brief interest in Jerusalem as an itinerary location, it does share the canonical Lukan tendency to mention the city repeatedly.

Regions are yet another named geographical entity that reveal patterns of divergent literary Pauls.

Table: Other Regions

Other_Regions	MPaul	CPaul	Acts	Rv	NT	lxx	Jos	PhA	GPs	ApF
Achaea / Ἀχαΐα	1  2Cr 1:1	7  + 1Cr 16:15, 2Cr 9:2, 11:10, Rom 15:26, 1Th 1:7.8	3	-	10	-	5	-	-	-
Arabia / Ἀραβία	-	2  Gal 1:17, 4:25	-	-	2	13	54	2	17	1
Asia / Ἀσία	-	4  + Rom 16:5, 1Cr 16:19, 2Cr 1:8, 2Tm 1:15	12	1	18	9	55	19	19	5
Cilicia / Κιλικία	-	1  Gal 1:21	7	-	8	7	23	1	1	1
Crete / Κρήτη	-	1  Tts 1:5	4	-	5	2	6	2	3	-
Dalmatia / Δαλματία	-	1  2Tm 4:10	-	-	1	-	1	-	-	-
Illyricum / Ἰλλυρικόν	-	1  Rom 15:19	-	-	1	-	-	-	-	-
Macedonia / Μακεδονία	1  1Th 4:10	14  + Rom 15:26, 1Cr 16:5(2), 2Cr 1:16(2), 2:13, 7:5, 8:1, 11:9, Phl 4:15, 1Th 1:7, 8, 1Tm 1:3	8	-	22	-	7	4	9	-
Spain / Σπανία	-	2  Rom 15:24, 25	-	-	2	1	-	-	-	-
Syria / Συρία	-	1  Gal 1:21	5	-	8	145	309	29	24	17
Troas / Τρωάς	-	2  2Cr 2:12, 2Tm 4:13	4	-	6	-	-	-	1	3

The mention of Achaea in MPaul reinforces the previously noted pattern for cities to appear in letter openings. Macedonia is an outlier in this regard by appearing near the end. Both are not inconsistent with the MPaul pattern of larger-scale language in regard to the district of Galatia. These few examples in MPaul still contrast sharply overall with the ranging itinerary and geographical interests of CPaul and Acts, particularly in their shared attention to Asia, Cilicia, Crete, Syria, and Troas. The pairing of Syria and Cilicia is notable, both in CPaul's opening hagiographical depiction of Paul going on an extended ascetic retreat, and in Acts' depiction of these same two areas being reconciled into catholic unity through the Jerusalem council (15:23.41). Interestingly, Syria is the only region out of this entire list that gets a mention in canonical Luke, in a passage that Mason has noted is likely influenced by Josephus.<sup>3</sup> Marcion's *Evangelion*, however, contains none of these region names.

CPaul mentions several regions ignored in Acts: Arabia, Dalmatia, Illyricum, and Spain. In the comparative corpora, Illyricum is absent, Dalmatia mentioned only once (in Josephus), and Spain just once (in 1Mac 8:3 in regard to Roman prowess to conquer a land with precious metals). In contrast to both MPaul and Acts, CPaul intensely focuses on Achaea and Macedonia, frequently in close proximity. The resident name Macedonian (see above) is also clustered with Achaea in 2 Cor 9.

<sup>3</sup> Steve Mason, *Josephus and the New Testament*, 2<sup>nd</sup> ed. (Peabody: Hendrickson, 2003), 274-277.

Israel, Israelite, Judea, and Judean are separated out here given their close connections and multivalence as referring to geography, ethnicity, culture, religion, and/or eponymous ancestors.

Table: Israel-Judea

Israel-Judea	MPaul	CPaul	Acts	Ev	Lk	Rv	NT	lxx	Jos	PhA	GPs	ApF
Israel / Ἰσραήλ	4  2Cr 3:7, 13, Rom 10.1, Eph 2.12	17  + Rom 9:6(2), 27(2), 31, 10:19, 21, 11:2, 7, 25, 26, 1Cr 10:18, Gal 6:16, Phl 3:5	15	3	12	3	68	2957	2	79	153	19
Israelite / Ἰσραηλίτης	-	3  Rom 9:4, 11:1, 2Cr 11:22	5	-	-	-	9	8	197	-	3	-
Judea / Ἰουδαία	-	4  Gal 1:22, Rom 15:31, 2Cr 1:16, 1Th 2:14	12	1	10	-	43	131	312	10	15	-
Judean / Ἰουδαῖος	9  Gal 4:24*, 1Cr 1:22, 23, 24, Rom 1:16, 2:17, 28, 29, 1Th 2:14	26  + Rom 2:9.10, 3:1.9.29, 9:24, 10:12, 1Cr 9:20(3), 10:32, 12:13, 2Cr 11:24, Gal 2:13, 14, 15, 3:28, Col 3:11	79	-	5	2	195	213	1241	101	103	10

The name Israel is clearly and multiply attested for MPaul, and yet again CPaul and Acts share a unique connection in dense clustering and aggadic/sermonic framing (Romans 9-11, Acts 5, 7, 13). Josephus fascinatingly only uses this word (i.e., the variant declinable lemma Ἰσραήλος) twice, but it appears regularly among the other comparanda. The word Israelite clearly diverges between MPaul (zero mentions) compared to CPaul (three, with two clustered in Rom 9-11), and Acts (five). Neither *Evangelion* nor canonical Luke use the word, but it does appear once in canonical John. While Josephus commonly uses this word, it is completely absent from Philo and the Apostolic Fathers.

The lack of any mention of Judea as a land in MPaul is striking, especially when contrasted with the involved interest seen in CPaul, Acts, and most comparative corpora. Revelation apparently shares this disinterest, as do the texts of the Apostolic Fathers. Marcion's *Evangelion* only mentions Judea once, in its opening verse (3:1), as the province ruled by Pilate. Despite its infrequency, its placement suggests a greater importance as an historical and political frame for the narrative. MPaul conversely shows a penchant for using the ethnic/religious word Judean, and the distribution ratios in CPaul and Acts are predictable. Marcion's *Evangelion* stands out by never using this word, contrasting its repeated presence in Luke and other canonical Gospels, especially John (70 times).

Divergences are also evident in ethnic names, which can identify persons, geography, or both.

*Table: Other Ethnic Names*

Ethnicity	MPaul	CPaul	Acts	Ev	Lk	NT	lxx	Jos	PhA	GPs	ApF
Cretan / Κρής	-	1  Tts 1:12	1	-	-	2	2	2	-	1	-
Greek / Ἕλληγν	5  Gal 2:3, 1Cr 1:22, 23*, 24, Rom 1:16	13  Rom 1:14, 2:9, 10, 3:9, 10:12, 1Cr 10:32, 12:13, Gal 3:28, Col 3:11	9	-	-	25	16	151	51	27	3
Hebrew / Ἑβραῖος	2  Phl 3:5(2)	3  + 2Cr 11:22	1	-	-	4	-	319	60	61	-
Scythian / Σκύθης	-	1  Col 3:11	-	-	-	1	1	4	5	1	-

The words Greek and Hebrew follow expected rates across the Pauline corpora. The former is regularly used to contrast with Judeans. The latter is used as a self-identifying description in both MPaul and CPaul, but in Acts 6 it frames an ethnic conflict, perhaps foreshadowing Stephen’s martyrdom. The word Cretan, quite rare among the comparative corpora, diverges between MPaul and canonical Pauline corpora, which may reflect a shared awareness of Greek literature and/or a sensibility regarding barbarian groups. But the word Scythian, explicitly paired with “barbarian” in Col 3:11, is unique to CPaul among the Pauline corpora and quite rare in the comparative corpora.

#### Personal Named Entities

Personal names also evince divergent patterns among the Pauline corpora. Setting aside the most common name (Jesus) and related title/name (Christ), we take stock of all names that appear in MPaul and CPaul, and compare them to Acts. Given the literary conventions of letters, opening author names are predictably represented in both letter collections, distinguishing them from Acts. While Acts speaks regularly of letters being sent and received, letter authorship is not explicitly indicated for Paul. Instead, its only explicit letter addressor is Claudius Lysias (Acts 23:26).

*Table: Paul as Addressor*

Addressor	MPaul	CPaul	Acts
Paul / Παῦλος	10  Gal 1:1, 1Cr 1:1, 2Cr 1:1 Rom 1:1, 1Th 1:1, 2Th 1:1, Lao 1:1, Col 1:1, Phl 1:1, Phm 1:1	13  + 1Tm 1:1, 2Tm 1:1, Tts 1:1	-



Paul's name occurs elsewhere in these corpora, but only Acts refers to him as Saul.

Table: Paul and Saul

Name	MPaul	CPaul	Acts	Ev	Lk	NT	lxx	Jos	PhA	GPs	ApF
Paul / Παῦλος	1  1Cr 3:22	15  + Gal 5:2, 1Cr 1:12, 13, 3:4, 5, 16:21, 2Cr 10:1, Eph 3:1, Col 1:23, 4:18, Phm 1:9, 19, 1Th 2:18, 2Th 3:17	127	-	-	158	-	1	-	2	6
Saul / Σαῦλος	-	-	15	-	-	15	-	1	-	1	-
Saul / Σαούλ	-	-	9	-	-	9	381	1	1	-	1

Outside of conventional letter addressor identifications, MPaul only has one self-referential mention of Paul, there juxtaposed with Peter! In that same verse in CPaul, this group of two becomes three! Paul and Cephas are conveniently separated by Apollos, a middle term likely intent on reconciling these two literary figures, and perhaps connecting them together to Apollo as the most famed oracular god. Elsewhere CPaul sharply diverges from MPaul in its diffuse and involved quasi-autobiographical references to Paul, which trace out a character progression: from initial calling and strident proclamation (Gal 5:2), to later appeals against factionalism (1Cr 1:12-13, 3:4-5), to persecution and suffering (2Cr 10.1), to his time and continuing ministry in prison (Eph 3:1, Col 3.1), even unto old age (Phm 1:9). Interspersed are purported authentications of Paul's authorship (1Cr 16:21, Col 4:8).

Within and beyond these name occurrences, CPaul and Acts diverge from MPaul in their recurring and shared portraiture of Paul as a *visitor/traveler*. While such itinerary detail may be expected for a prose narrative such as Acts, it is not essential to a letter collection. While in MPaul the explicit references to Paul almost always identify the *named author of the current letter*, CPaul uniquely has Paul refer to himself as the *past author of previous letters*. That is to say, Paul is a *contemporaneous, present-focused, and implicitly speaking* author in MPaul, but in CPaul he is also quite often a *past, retrospective, and explicitly self-identified* author.

It strains credulity to believe that Marcion—who according to his detractors thoroughly revered Paul—omitted nearly all of Paul's autobiographical references, or that these were randomly or programmatically skipped amidst hundreds of patristic attestations to the *Apostolos* by several writers. Instead, the divergent patterns—especially when compared with canonical Acts—show that CPaul and Acts were closely related projects in early Pauline hagiography, both enacted within a proto-orthodox network. The characterization in Acts certainly goes well beyond CPaul, particularly the involved imitations (king Saul, Socrates, Epimenides, Bacchae, Iphigenia, Orestes), dramatizations (divine epiphanies, invocation of his Hebrew/Aramaic name), and Hellenistic sophistication (quoting and debating philosophers). Even so, the quasi-biography of Acts corresponds quite nicely to the quasi-autobiography additions of CPaul, so that the two corpora complement and reinforce each other.

Other apostle names reflect expected distributions among the Pauline corpora, but they vary considerably as to their prevalence in broader literary corpora.

Table: Other Apostle Names

Name	MPaul	CPaul	Acts	Ev	Lk	Rv	NT	lxx	Jos	PhA	GPs	ApF
James / Ἰάκωβος	2  Gal 2:9,12	4  + 1Cr 15:7, Gal 1:19	5	5	8	-	42	-	95	-	4	-
John / Ἰωάννης	1  Gal 2:9	1  +	24	14	31	4	135	15	188	-	6	1
Cephas / Κηφᾶς	1  1Cr 3:22	8  + 1Cr 1:12, 9:5, 15:5, Gal 1:18, 2:9, 11, 14	-	-	-	-	9	-	-	-	-	1
Peter / Πέτρος	4  Gal 1:18*, 2:9*, 11*, 14*	2  Gal 2:7, 8	56	13	19	-	156	-	-	-	1	5

Compared to CPaul, MPaul has a clear preference for the name Peter, while CPaul clearly prefers the Aramaic name Cephas, a name highly unusual among the comparative corpora. If the editor of Acts knew the Aramaic name, he scrupulously avoided it in favor of the name Peter. Even so, Acts clearly has a far more intense focus on Peter, with a very high frequency compared to MPaul and CPaul.

A similar but even more striking divergence is seen in regard to the name John, with a high frequency in Acts, but only a single, shared appearance in both MPaul and CPaul. This one occurrence refers to one of Jesus' chief disciples and couples him with Peter, pointing to a character also mentioned several times in Acts. Completely missing from MPaul and CPaul, however, are an array of other characters in Acts named John, including John the Baptist and John Mark, both mentioned several times.

The name James reflects normal distribution patterns among the Pauline corpora. This name is never explicitly attested for Marcion's *Evangelion*, though it is restored five times in BeDuhn's English and Greek reconstructions. The name is clearly attested for the *Apostolos*, though, which weighs against the view that Marcion removed it. In my view, James was not pictured as a disciple of Jesus in the *Evangelion*, but only as his successor.

Other names also appear in all three corpora, and among them several notable divergences surface.

Table: Other Names

Name	MPaul	CPaul	Acts	Ev	Lk	Rv	NT	lxx	Jos	PhA	GPs	ApF
Abraham / Ἀβραάμ	2  Gal 4:22, Rom 4:2	19  + Rom 4:1, 3, 9, 12, 13, 16, 9:7, 11:1, 2Cr 11:22, Gal 3:6, 7, 8, 9, 14, 16, 18, 29	7  c3(2), 7(4), 13	5	15	-	73	212	1	161	307	13
Benjamin / Βενιαμίν	1  Phl 3:5	2  + Rom 11:1	1  c13	-	-	1	4	227	32	4	23	-
Moses / Μωϋσῆς	3  1Cr 9:8*, 2Cr 3:7, 13	10  + Rom 5:14, 9:15, 10:5, 19, 1Cr 9:9, 10:2, 2Cr 3:15, 2Tm 3:8	19  c3, 6(2), 7(9), 13, 15(3), 21, 26, 28	6	10	1	80	831	310	480	112	41
satan / σατανᾶς	4  1Cr 5:5, 2Cr 11:14, 12:7, 2Th 2:9	10  + Rom 16:20, 1Cr 7:5, 2Cr 2:11, 1Th 2:18, 1Tm 1:20, 5:15	2  c5, 26	2	5	7	36	1	-	-	28	4

The name Abraham is minimally attested for MPaul, while CPaul has an unusually high frequency, though it is similar to Acts in the dense clustering of occurrences and their aggadic/sermonic framing (Rom 4, Gal 3, Acts 3 and 7). The name Benjamin follows expected ratios, this tribal identification for Paul persisting across all corpora. The name Moses has an unusually high frequency in Acts, which may be explained by its narrative prose form. In all three corpora, these occurrences tend to cluster: MPaul in 2Cr 3, CPaul in Rom 9-11 and 1Cr 9-10, and Acts in 6-7 and 15. The name satan (or adversary) occurs at an unusually high frequency in CPaul and unusually low frequency in Acts, and the occurrences do not exhibit clustering in and of themselves.

Other names appear only in MPaul and CPaul, but not in Acts, revealing other patterns.

Table: Names in MPaul and CPaul, but not Acts

Name	MPaul	CPaul	Ev	Lk	NT	lxx	Jos	PhA	GPs	ApF
Adam / Ἀδάμ / Ἄδαμος	2  1Cr 15:22.45	5  + Rom 5:14, 1Cr 15:22, 45, 1Tm 2:13, 14	-	1	9 Jd	34	24	51	113	4
Philemon / Φιλήμων	1  Phm 1:1	1  +	-	-	1	-	-	-	-	-
Onesimus / Ὀνήσιμος	1  Phm 1:10	2  + Col 4:9	-	-	2	-	-	-	-	3
Titus / Τίτος	1  Gal 2:3	13  + 2Cr 2:13, 7:6, 13, 14, 8:6, 16, 23, 12:18(2), Gal 2:1, 2Tm 4:10, Tts 1:4	-	-	13	1	170	-	-	-

The names Adam, Philemon, and Onesimus follow fairly predictable ratios, except for their absence in Acts. Titus is the most interesting of this group. Like Cephas, Titus is a clearly cited name in the *Apostolos* for a contemporary and known associate of Paul. But in CPaul, Titus is repeatedly referenced, occurrences which cluster densely in 2 Corinthians, where he is Paul's agent of confrontation and reconciliation, forming a literary bridge between the canonical forms of the Corinthian correspondence. He is of course also the named recipient of a dedicated pastoral letter. Acts, however, completely ignores Titus, effectively replacing him with Barnabas and Timothy as Paul's closest companions, both of these names completely missing from MPaul (see below). Onesimus is preserved as a minor character in CPaul, but becomes a bridge figure in the mid-second century redaction to Ignatius of Antioch's letter to the Ephesians.

Some names for ancients also diverge by appearing nowhere in MPaul, but both in CPaul and Acts.

Table: Ancient Names in CPaul and Acts, but not MPaul

Name	CPaul	Acts	Ev	Lk	Hb	NT	lxx	Jos	PhA	GPs	ApF
David / Δαυίδ	4  Rom 1:3, 4:6, 11:9, 2Tm 2:8	10  c2(3), 13(4)	5	13	2	59	1091	291	1	30	4
Isaac / Ἰσαάκ / Ἰσακος	3  Rom 9:7, 10, Gal 4:28	4  c3, 7(3)	-	1	4	20	132	-	92	91	-
Isaiah / Ἰσαΐας	5  Rom 9:27, 29, 10:16, 20, 15:12	3  c8(2), 28	-	2	-	22	36	12	-	29	2
Jacob / Ἰακώβ	2  Rom 9:13, 11:26	8  c3, 7(7)	-	4	3	27	403	-	118	159	13
Jesse / Ἰεσσαί / Ἰεσσαῖος	1  Rom 15:12	1  13:22	-	1	-	5	42	17	-	1	1
Pharaoh / Φαραώ	1  Rom 9:17	3  c7	-	-	1	5	292	26	48	75	2

The absence of this array of salvation-history greats from MPaul is notable, but so is the dense clustering of this subset in Rom 9-11, Rom 15, Acts 7-8, 13, usually in sermonic/aggadic frames.

Still other ancient names diverge by appearing only in CPaul, but nowhere in MPaul or Acts.

*Table: Ancient Names in CPaul, but not MPaul or Acts*

Name	CPaul	Ev	Lk	Hb	NT	lxx	Jos	PhA	GPs	ApF
Baal / Βάαλ	1   Rom 11:4	-	-	-	1	80	-	-	1	-
Beliar / Βελιάρ	1   2Cr 6:15	-	-	-	1	-	-	-	1	-
Elijah / Ἰλιίας	1   Rom 11:2	5	7	-	29	84	35	1	11	1
Esau / Ἡσαῦ	1   Rom 9:13	-	-	2	3	109	2	32	17	1
Eve / Εύα	1   2Cr 11:3, 1Tm 2:13	-	-	-	2	4	3	11	45	-
Hagar / Ἀγάρ	2   Gal 4:24, 25	-	-	-	2	14	-	-	-	-
Hosea / Ὡσηέ	1   Rom 9:25	-	-	-	2	2	-	-	1	-
Jambres / Ἰαμβρηῆς	1   2Tm 3:8	-	-	-	1	-	-	-	-	-
Jannes / Ἰάννης	1   2Tm 3:8	-	-	-	1	-	-	-	-	-
Rebecca / Ρεβέκκα	1   Rom 9:10	-	-	-	1	34	9	29	4	3

Similar clustering patterns are seen in this subset, with most references found within Rom 9-11 and two smaller clusters in Gal 4:24-25 and 2Tm 3:8. The preoccupation with salvation-history and sermonic framing is again evident, but this time the interest goes beyond shared references in Acts into a more expansive litany of names only in CPaul.

Many more names diverge by appearing nowhere in MPaul, yet both in CPaul and Acts.

Table: Contemporary Names in CPaul and Acts, but not MPaul

Name	CPaul	Acts	Ev	Lk	NT	lxx	Jos	PhA	GPs	ApF
Alexander / Ἀλέξανδρος	2  1Tm 1:20, 2Tm 4:14	3  4:6, 19:33(2)	-	-	5	27  Mac	358	5	13	-
Apollos / Ἀπολλῶς	8  1Cr 1:12, 3:4, 5, 6, 22, 4:6, 16:12, Tts 3:13	2  18:24, 19:1	-	-	10	-	-	-	-	2
Aquila / Ἀκύλας	3  Rom 16:3, 1Cr 16:19, 2Tm 4:19	3  18:2, 18, 26	-	-	6	-	2	-	-	-
Aristarchus / Ἀρίσταρχος	2  Col 4:10, Phm 1:24	3  19:29, 20:4, 27:2	-	-	5	-	-	-	-	-
Barnabas / Βαρναβᾶς	5  1Cr 9:6, Gal 2:1.9, 13, Col 4:10	23  c4, 9, 11-15	-	-	28	-	-	-	-	-
Caesar / Καίσαρ	1  Phl 4:22	10  c17, 25-28	4	7	29	-	585	23	5	4
Crispus / Κρίσπος	1  1Cr 1:14	1  18:8	-	-	2	-	4  Vit	-	-	-
Erastus / Ἔραστος	2  Rom 16:23, 2Tm 4:20	1  19:22	-	-	3	-	-	-	-	-
Gaius / Γάιος	2  Rom 16:23, 1Cr 1:14	2  19:29, 20:4	-	-	5  3Jn	-	244	95	-	5
Hermes / Ἑρμῆς	1  Rom 16:14	1  14:12	-	-	2	-	1	7	5	-
Jason / Ἰάσων	1  Rom 16:21	4  17:5-7, 9	-	-	5	14  Mac	7  Ant	1	3	-
Justus / Ἰοῦστος	1  Col 4:11	2  1:23, 18:7	-	-	3	-	25  Vit	-	-	-
Lucius / Λούκιος	1  Rom 16:21	1  13:1	-	-	2	-	11	-	-	-
Markus / Μᾶρκος	3  Col 4:10, 2Tm 4:11, Phm 1:24	4  c12, 15	-	-	8  1Pt	-	34	-	-	-
Mary / Μαρία	1  Rom 16:6	2  1:14, 12:12	-	17	54	-	1	-	1	5
Pilate / Πιλάτος	1  1Tm 6:13	3	5	12	55	-	22	2	-	3
Pontius / Πόντιος	1  1Tm 6:13	1	1	1	3	-	3	-	-	3
Prisca / Πρίσκα	3  Rom 16:3, 1Cr 16:19, 2Tm 4:19	3  18:2, 18, 26	-	-	6	-	-	-	-	-
Sosthenes / Σωσθένης	1  1Cr 1:1	1  18:17	-	-	2	-	-	-	-	-
Timothy / Τιμόθεος	19  Rom 16:21, 1Cr 4:17, 16:10, 2Cr 1:1,	6  16:1, 17:14, 15,	-	-	26  Hb	18  Mac	6  Ant	-	-	-

Name	CPaul	Acts	Ev	Lk	NT	lxx	Jos	PhA	GPs	ApF
	19, Phl 1:1, 2:19, Col 1:1, 1Th 1:1, 1Th 3:2, 6, 2Th 1:1, Phm 1:1, 1Tm 0:0, 1:2, 18, 6:20, 2Tim 0:0, 1:2	18:5, 19:22, 20:4								
Trophimus / Τρόφιμος	1  2Tm 4:20	2  20:4, 21:29	-	-	3	-	-	-	-	-
Tychicus / Τυχιός	4  Eph 6:21, Col 4:7, 2Tm 4:12, Tts 3:12	1  20:4	-	-	5	-	-	-	-	-

Several name-rich clusters are evident in this subset. In CPaul, they congeal in Rom 16, 1Cr 1 and 16, 1Tm 1 and 6, 2Tm 4, Phm. For Acts, chs 16-20 account for most of the data points. The patterns point to the insertion of these names as reflective of a proto-orthodox redactional program, and further suggest that the names were proto-orthodox creations, especially Apollos, Barnabas, and Timothy.

Apollos is a friendly rival in CPaul, and an ethnic Judean and legendary orator in Acts, both characterizations suggestive of complementary rather than hostile relationships with the cult of Apollo. While the name Apollo/Apollos is absent from the LXX, Josephus, and Greek Pseudepigrapha, all regularly employ the name Apollonius.

Barnabas is repeatedly pictured as a Judean and as Paul's faithful companion both in CPaul and Acts.

Timothy was perhaps inspired by the recurrence of a character by this name in 1-2 Maccabees (where all of the LXX data points occur) and/or Josephus' *Antiquities*. In CPaul he becomes a co-author of several letters, the recipient of the greatest number of ostensibly personal letters. In both CPaul and Acts he is repeatedly pictured as Paul's most notable and reliable companion.

This comparative tabulation demonstrates that the literary development of all three of these characters in CPaul and Acts serves to displace Paul's only named companion (Titus) in MPaul, while establishing Paul as an enduring member of an active, expansive, and collaborative apostolic *collegium* and positioning him within a secure and fully continuous lineage of apostolic succession.

Through these names and their related quasi-biographical connections and quasi-historiographical plots, the proto-orthodox program of the Pastorals is thoroughly deployed throughout CPaul, i.e., the canonical versions of the so-called authentic letters of Paul.

Still other names diverge by appearing only in CPaul, but nowhere in MPaul or Acts.

Table: Contemporaneous Names in CPaul, but not MPaul or Acts

Name	CPaul	Ev	Lk	NT	lxx	Jos	PhA	GPs	ApF
Achaicus / Ἀχαιῖκός	1   1Cr 16:17	-	-	1	-	-	-	-	-
Ampliatius / Ἀμπλιᾶτος	1   Rom 16:8	-	-	1	-	-	-	-	-
Andronicus / Ἀνδρόνικος	1   Rom 16:7	-	-	1	5   Mc	3	-	-	-
Apelles / Ἀπελλῆς	1   Rom 16:10	-	-	1	-	1	-	3   Gai	-
Arhia / Ἀρφία	1   Phm 1:2	-	-	1	-	-	-	-	-
Archippus / Ἀρχιππος	2   Col 4:17, Phm 1:2	-	-	2	-	-	-	-	-
Aretas / Ἀρέτας	1   2Cr 11:32	-	-	1	-	-	-	-	-
Aristobolus / Ἀριστόβουλος	1   Rom 16:10	-	-	1	1   Mc	254	-	6	-
Artemas / Ἀρτεμᾶς	1   Tts 3:12	-	-	1	-	-	-	-	-
Asyncritus / Ἀσύγκριτος	1   Rom 16:14	-	-	1	-	-	-	-	-
Carpus / Κάρπος	1   2Tm 4:13	-	-	1	-	-	-	1	-
Chloe / Χλόη	1   1Cr 1:11	-	-	1	-	-	-	-	-
Claudia / Κλαυδία	1   2Tm 4:21	-	-	1	-	-	-	-	-
Clement / Κλήμης	1   Phl 4:3	-	-	1	-	10	-	-	3
Crescens / Κρήσκης	1   2Tm 4:10	-	-	1	-	-	-	-	-
Demas / Δημᾶς	2   Col 4:14, Phm 1:24	-	-	2	-	-	-	-	-
Eraenetus / Ἐπαίνετος	1   Rom 16:5	-	-	1	-	-	-	-	-
Eraphras / Ἐπαφρᾶς	3   Col 1:7, 4:12, Phm 1:23	-	-	3	-	-	-	-	-
Eraphroditus / Ἐπαφρόδιτος	2   Phl 2:25, 2:18	-	-	2	-	5	-	-	-
Euboulos / Εὐβουλος	1   2Tm 4:21	-	-	1	-	-	-	-	-
Eunice / Εὐνίκη	1   2Tm 1:5	-	-	1	-	-	-	-	-
Euodia / Εὐοδία	1   Phl 4:2	-	-	1	-	-	-	-	-
Fortunatus / Φορτουνᾶτος	1   1Cr 16:17	-	-	1	-	-	1	-	1
Hermas / Ἑρμᾶς	1   Rom 16:14	-	-	1	-	-	-	-	13
Hermogenes / Ἑρμογένης	1   2Tm 1:15	-	-	1	-	1	-	-	-
Herodion / Ἑρωδίων	1   Rom 16:11	-	-	1	-	-	-	-	-
Hymenaeus / Ὑμέναιος	2   1Tm 1:20, 2Tm 2:17	-	-	2	-	-	-	-	-
Julia / Ἰουλία	1   Rom 16:15	-	-	1	-	27   Ant	1	-	-
Junia / Ἰουνιάς	1   Rom 16:7	-	-	1	-	-	-	-	-



Name	CPaul	Ev	Lk	NT	lxx	Jos	PhA	GPs	ApF
Linus / Λίνος	1  2Tm 4:21	-	-	1	-	-	-	1	-
Lois / Λωΐς	1  2Tm 1:5	-	-	1	-	-	-	-	-
Luke / Λουκάς	3  Col 4:4, Phm 1:24, 2Tm 4:11	-	-	3	-	-	-	1	-
Narcisscus / Νάρκισσος	1  Rom 16:11	-	-	1	-	-	-	-	-
Nereus / Νηρέυς	1  Rom 16:15	-	-	1	-	-	-	-	-
Nympha / Νύμφα	1  Col 4:15	-	-	1	-	-	-	-	-
Olympas / Όλυμπᾶς	1  Rom 16:15	-	-	1	-	-	-	-	-
Onesiphorus / Όνησίφορος	2  2Tm 1:16, 4:19	-	-	2	-	-	-	-	-
Patrobus / Πατροβᾶς	1  Rom 16:14	-	-	1	-	-	-	-	-
Persis / Περσίς / Πέρσης	1  Rom 16:12	-	-	1	81	77	11	56	-
Philetus / Φίλητος	1  2Tm 2:17	-	-	1	-	-	-	-	-
Philologus / Φιλόλογος	1  Rom 16:15	-	-	1	-	-	-	-	-
Phlegon / Φλέγων	1  Rom 16:14	-	-	1	-	-	-	-	-
Phoebe / Φοίβη	1  Rom 16:1	-	-	1	-	-	-	-	-
Phygelos / Φύγελος	1  2Tm 1:15	-	-	1	-	-	-	-	-
Pudens / Πούδης	1  2Tm 4:21	-	-	1	-	1	-	-	-
Quartus / Κούαρτος	1  Rom 16:23	-	-	1	-	-	-	-	-
Rufus / Ρούφος	1  Rom 16:13	-	-	2  Mk	-	11	-	-	1
Sarah / Σάρρα	2  Rom 4:19, 9:9	-	-	4  Hb 1Pt	67	24	58	30	-
Silvanus / Σιλουανός	3  2Cr 1:19, 1Th 1:1, 2Th 1:1	-	-	4  1Pt	-	1	-	-	-
Sosipater / Σωσίπατρος	1  Rom 16:21	-	-	1	2  Mc	1	-	-	-
Stachys / Στάχυς	1  Rom 16:9	-	-	1	-	-	-	-	-
Stephanas / Στεφανᾶς	3  1Cr 1:16, 16:15, 17	-	-	3	-	-	-	-	-
Syntyche / Συντύχη	1  Phl 4:2	-	-	1	-	-	-	-	-
Tertius / Τέρτιος	1  Rom 16:22	-	-	1	-	-	-	-	-
Tryphena / Τρύφαινα	1  Rom 16:12	-	-	1	-	-	-	-	-
Tryphosa / Τρυφῶσα	1  Rom 16:12	-	-	1	-	-	-	-	-
Urbanus / Ούρβανός	1  Rom 16:9	-	-	1	-	-	-	-	-
Zenas / Ζηναῖς	1  Tts 3:13	-	-	1	-	-	-	-	-

Notable is the dense clustering of this subset in Rom 16, 1Cr 1 and 16, Col 4, Phm, Phl 2 and 4, Col 4, 2Tm 1 and 4, and Tts 3. Several canonical mss are missing Rom 16, and many scholars have judged it inauthentic. Almost all of these names, uniformly missing from MPaul and Acts, and mostly absent from any other NT text and other comparanda, most likely reflect later redaction.

## Summary

<b>Geographical Named Entities</b>	<b>MPaul</b>	<b>CPaul</b>	<b>Acts</b>
Types	22	50	35
Tokens	44	170	314
Length	8017	32408	24229
Type Frequency	2.74E-03	1.54E-03	1.44E-03
Token Frequency	5.49E-03	5.25E-03	1.30E-02

<b>Personal Named Entities</b>	<b>MPaul</b>	<b>CPaul</b>	<b>Acts</b>
Types	13	109	38
Tokens	34	268	373
Length	8017	32408	24229
Type Frequency	1.62E-03	3.36E-03	1.57E-03
Token Frequency	4.24E-03	8.27E-03	1.54E-02

In regard to geographical named entities, CPaul has the richest variety, even more than Acts, but CPaul has the highest token frequency, illustrating a greater penchant toward repetition in CPaul and Acts. While MPaul and CPaul have comparable token frequencies, Acts diverges from both in the intensity of its geographical obsession, which makes perfect sense given its narrative focus on travel.

In regard to personal named entities, CPaul again has the richest variety, but here it also has the highest token frequency, reflective its distinctive penchant for listing unique or unusual names. CPaul has a token frequency about double that found in MPaul, and Acts has a token frequency about double that of CPaul and quadruple that of MPaul.

While genre explains some of the divergence patterns between Acts and the Pauline letter corpora, none of the patterns, whether on the macro- or micro-level, support the hypothesis that Marcion removed the names of places or people, positive Jewish features, scriptures, or anything of the sort. Instead, the repeated and thoroughgoing divergence patterns, here detailed for only one type of feature (named entities), clearly illustrate the priority of Marcion's *Apostolos* and the subsequent, retrospective canonical effort to turn Paul into a narrative character and even more into a proto-orthodox team player and saintly figure within the rewriting of letters circulated under his name.

This canonical characterization dovetails with the involved hagiographical project of Acts, in which Paul transforms from being Peter's rival into his complementary partner in a grand, overarching divine mission, story, and community, retaining its roots in the Jerusalem as the center of a mythical past, yet culminating in Rome as dual mythical and real center of this community's future.

While the Pastorals are unique and distinctive because they lacked a base text in MPaul, they are not *sui generis* or fully separable from the canonical forms of the so-called authentic Paulines, because they are saturated with canonical redactional features, including named entities.

These joint recharacterizations of Paul further illustrate a concerted early-orthodox program to engage in grand salvation-historical reflection and supersessionistic valorization of an emerging network of ritual communities as comprising *verus Israel*, a program whose charter is not the sermon on the plain known from Marcion's *Evangelion*, but instead the LXX-populated Romans 9-11.

While the elder Paul who speaks in Philemon rings of nostalgia, this is no first century proto-Augustinian *Retractationes*, no reliable reflection of Paul's initiative as editor and publisher of his own collection. It is instead a hagiographical capstone of both epistolary corpora of Paul.

Later generations not only kept alive Paul's memory, but also radically reframed and transformed it. Later scribes not only copied out writings attributed to Paul, but also radically altered and augmented them. To conflate the historical Paul with the literary Paul of *any individual canonical letter* or *any subset of canonical letters*—basically standard practice in Pauline and New Testament scholarship today—is by all counts gross anachronism.

## Notes on Translation

Many scholarly works have been written about Marcion's *Apostolos*. Many more will soon be written. This book is not primarily a secondary exploration or comparative analysis of differences between Pauline scriptural corpora, though it facilitates such. Its primary purpose is to make the *Apostolos*—a Greek text as reconstructed by Markus Vinzent—fully accessible to English readers. The translation appears here in two formats to facilitate close reading and accommodate various uses. The use of bold underline (for verbatim attestation) and bold font (for paraphrastic attestation) follows Vinzent's text.

The first format aligns with the Greek critical edition, presenting full parallel texts of the *Apostolos* and the canonical Pauline letters. It includes capitalization, punctuation, and footnotes to scripture quotations. Line breaks here reflect syntactical transitions and comparative matches and differences.

The second format aims for simplicity and ease of use by way of minimizing duplicative data and partitioning divergent data. Words held in common between the two versions generally appear just once, centered within a merged column. Words unique to the *Apostolos* generally appear only in the left column. Words unique to the canonical Pauline tradition generally appear only in the right column. In this format, punctuation and capitalization are also minimized, used only when necessary, and often substituted with line breaks to facilitate textual alignment and comparison. Generous line breaks in this section help to keep the three columns distinct and also provide readers with a sense of the respective amounts of content by zooming out to consider the shape of wording. Because shared words can and do sometimes play different roles within differing syntactical structures, because Greek sentences are often far longer than English ones, and because ancient Greek manuscripts often lacked punctuation and selective capitalization, these simplifications may guide readers toward a closer intimacy with underlying Greek texts, provoke more engagement, and enhance pattern recognition.

The segmentation and order in both formats stick close to the Greek syntax, so long as doing so does not prevent the English translation from being understood. The first format generally has a single row for a verse, except when the respective verses are ordered differently. The second format slices verses to diambiguate overlapping and divergent features. The translations of all texts are all freshly made. It is hoped that they, both individually and collectively, prove vivid and impactful, all the more so when carefully compared to each other and with well-known modern translations.

The translation style gravitates toward maximal bonding with Hellenized Judean cultural valence, even when doing so might seem awkward or push the semantic boundaries of English. When absent from the Greek text, supplemental words considered necessary for intelligibility in English are supplied [in brackets]. Typically these involve definite articles, implied verbs, direct objects, and adjectival modifiers for multiple clauses. Greek textual variants are indicated with surrounding {squiggly lines}. In the interest of stylistic fidelity and analytical rigor, Greek definite articles (various inflections of “the”) are almost always translated intact prior to common nouns, including words such as “god”. Following postclassical Greek literary conventions, the word “god” is not offset with distinctive capitalization, as if it were a unique reference or proper name. The same applies to *πνεῦμα* / *pneuma*,

translated as “spirit” (evoking the presence and/or power of a god or a demon), or with ἅγιος / *hagios* as “sacred spirit”, instead of “Spirit” or “Holy Spirit” (implying the third Person of the Trinity in later Orthodox doctrine). For the sake of clarity, capitalization is retained for Χριστός / *Christos*, but it is not translated as the proper noun “Christ” (as if it were a name at the time), but instead as a common noun or substantive adjective, that is, “Anointed” (a role, title, or description). Such decisions correct anachronistic, pious editorial programs that have sought (whether consciously or unconsciously) to treat an early imperial set of texts emerging from a fledgling socio-religious movement as if they fit a fully developed, post-Constantinian theological and ecclesiastical mold. They also bring the text fully into conversation with translations of other ancient Greek literature, where references abound to “the god”, to “spirit”, and to various messianic candidates deemed as “Anointed”.

Other religious jargon, often freighted with connotations from later centuries of ecclesiastical debates and theological formation, is avoided in favor of a register more consistent with ancient contexts. Given its use as a technical term, εὐαγγέλιον / *euangelion* is transliterated “euangelion”, rather than translated “gospel” (derived from “good story”). Similarly εὐαγγελίζω / *euangelidzô* is “euangelize” (i.e., to bring a good message), not “evangelize” (i.e., “convert”) nor “to preach the gospel”. These transliterations help surface the close linguistic and thematic connections with the word ἄγγελος, “angel” or “messenger”, a term commonplace not only in ancient religions, but also theatrical plays and royal courts. For similar reasons, ἐκκλησία / *ekklêsia* is “assembly” not “church”; κοινωνία / *koinônia* is “partnership” not “fellowship”; Ἰουδαῖος / *Iudaios* is “Judean” not “Jew” (as if a religious identity separated from a specific place and its culture); ἅγιος / *hagios* is “devotee|devoted|sacred”, not “saint”; χάρις / *charis* is “favor”, not “grace”; καλός / *kalos* is “virtuous”, not “good”; ἁμαρτία / *hamartia* and ἁμαρτωλός / *hamartôlos* are “offense|offend|offender”, not “sin|sinner|sinful”; αἰών / *aiôn* is “aeon” (an era or heavenly power), not “age|eternal” (as if always temporal or invoking temporal transcendence); γλῶσσα / *glôssa* is usually “language” not “tongue”; ψυχὴ / *psychê* is “beast” or “animal” or “life”, not a Platonic “soul”; and κόσμος / *kosmos* is typically “cosmic order”, not “world”.

Some terms may seem unusual, yet reflect common late antique social conventions or idiomatic expressions: λειτουργία / *leitourgia* is “ritual service” not “ministry” or “work”; ἀσπάζομαι / *aspadzomai* is “embrace” not “greet”; and σπλάγχνα / *splagchna* is “gut-level empathies” or “entrails” not “compassion” or “heart”. Word choices follow common meanings in the Liddell-Scott-Jones (LSJ) lexicon, often against the sanitized jargon of theological lexicons and church-sponsored translations.

In some notable places, a distinctive cultural-religious sense is preserved, such as the plural ἔθνη / *ethê*. This could variously signify “numbers” or “companies” or “flocks” of people, “classes”, “castes”, or “tribes”, as well as “nations” or “gentiles”. Here it is usually translated following the classical Judean sense of the word, thus “gentiles”, rooted in the Hebrew term גוֹיִם / *goyîm*. While νόμος / *nomos* could certainly be translated in many places with a distinctive Hebrew sense as “instruction” / תּוֹרָה / *tôrah*, its fluidity of meanings within the Pauline corpora and primary Greek meaning leads us to translate it consistently as “law” and to allow readers to catch the varying connotations in context.

Certain Greek word-roots sprawl across the Pauline corpora, presenting a special challenge for translations, which often rotate haphazardly between English options. For the sake of consistency and to help English readers trace underlying linguistic connections, we narrow the range of stems for some term families. For the root πιστ- / *pist-*, which could be rendered as “believ-/belief”, “trust/entrust”, and “faith/fidelity”, and related negative forms, the second and third stems are adopted as defaults. This reinforces for readers that the earliest Jesus movement—embedded in Judean and Greco-Roman contexts—did not share their progeny’s later obsession over doctrinal theology (i.e., belief as content and/or intellectual assent), but focused instead on community identity, ritual, and ethics (i.e., faith as covenant participation and practice). For the root δικαιο- / *dikaio-*, often rendered as “right-/righteous-” or “just/justif-”, the second stem is preferred, and “justice”, “judgment”, “prove just”, “make just” are preferred to “justification” and “justify”. Such choices befit ancient Judean and Greco-Roman contexts as references (whether direct or analogous) to then current legal/political settings and processes set within an apocalyptic framework of divine cosmic judgment, rather than expressing vague notions of piety or modern connotations of personal motivations and rationales, to which the terms “righteousness” and “justification” lend themselves.

Even the smallest and most frequent words are made to conform maximally to the underlying Greek texts. Preserving all definite articles (“the”) and word order typically involve keeping possessive pronouns postposed or postposing them, thus reading, for example, “of the god of mine” or “of the god of me”, rather than the elision “of my god”. Conversely, when no definite article appears in Greek, the translation omits it as well, or notes the addition of the definite article in square brackets. With a little insight, this may surface classical Judean ways of thinking. Thus when coming across the frequent expression “in lord”, the reader might detect a commonplace Judean circumlocution of the divine name, a substitutionary form of saying “in *yhwh*”. While the translation is admittedly wooden at many points, this can offer considerable clarity, even as it requires extra work from readers.

The translation also reflects the complex and often ambiguous gender of postclassical Greek grammar and syntax. This sometimes results in apparent mismatches between second person (“you”) verbs and third person pronouns (“they/their”). Unless the immediate context requires a masculine subject, the subject for ambiguous third person singular verbs is “one”. This helps to avoid biased assumptions of exclusively male/masculine subjects and audiences, as does the consistent translation of the generic lemma ἄνθρωπος / *anthrôpos* as “human”, thus distinguished from uses of the distinct Greek term for “man” as male: ἀνὴρ|ἀνδρός / *anêr|andros*. At the same time, masculine plural nouns such as “brothers” / ἀδελφοί / *adelphoi*, often used to refer to addressees/audiences, are kept intact. Such terms may be read as implicitly gender inclusive without resort to an anachronistic, wordy, yet still quite limited attempt at explicit gender inclusivity, as in “brothers and sisters”.

On a final note, the Pastorals (1-2 Timothy, Titus) are not included because they were not part of the *Apostolos*. Laodiceans in the *Apostolos* corresponds to Ephesians in the canon. Those eager to consult the Greek text and interrogate the history of scholarship on the *Apostolos* should consult Vinzent’s critical edition, introduction, and German translation, which are richly footnoted. Those eager to analyze the *Apostolos* philologically should consult Vinzent’s concordance and our datasets.

## Part 1. Full Parallel Texts

“chaque chose a sa vérité.

C’est la conscience qui l’éclaire par l’attention qu’elle lui prête”

— Camus, *Le mythe de Sisyphe*

“not walking in craftiness nor contaminating the word of god”

— an early-orthodox scribe impersonating Paul, 2 Cor 4.2

## 1.1. Galatians

### Prologue

Gal.00.00	<p style="text-align: center;">To the Galatians</p> <p style="text-align: center;">Galatians are Greeks. They accepted the word of truth first from the emissary. But after he departed they were tempted by false emissaries, so that they were reverting to the law and circumcision. The emissary calls them back to the faith of truth, writing to them from Ephesus.</p>	<p style="text-align: center;">To the Galatians</p>
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### Chapter 1

Gal.01.01	<p style="text-align: center;"><b><u>Paul, an emissary neither by humans, nor through a human, but through Jesus Anointed, the one who raised himself from dead ones,</u></b></p>	<p style="text-align: center;">Paul, an emissary not by humans, nor through a human, but through Jesus Anointed and father god, the one who raised him from dead ones,</p>
Gal.01.02	<p style="text-align: center;">[to the assemblies] <b><u>in Galatia,</u></b></p>	<p style="text-align: center;">and all the brothers with me, to the assemblies of Galatia,</p>
Gal.01.03	<p style="text-align: center;">favor  and peace from father god and lord Jesus.</p>	<p style="text-align: center;">favor to you, and peace from god our father and lord Jesus Anointed,</p>
Gal.01.04		<p style="text-align: center;">who gave himself for our offenses, so that he may deliver us from the presently existing aeon of evil, according to the will of the god and our father,</p>
Gal.01.05		<p style="text-align: center;">to whom [be] the glory into the aeons of aeons, amen.</p>
Gal.01.06	<p style="text-align: center;"><b><u>I am astonished that quickly you are transferring yourselves away from the one who called you in favor to another euangelion,</u></b></p>	<p style="text-align: center;">I am astonished that so quickly you are transferring yourselves away from the one who called you in favor of [the] Anointed to another euangelion,</p>



Gal.01.07	<p><u>which</u>  <u>by all means</u>  <u>is not another</u>  <u>as concerns my euangelion,</u>  <u>except that there are some</u>  <u>who are disturbing you</u>  <u>and wishing to change</u>  <u>to another</u>  <u>euangelion of the Anointed.</u></p>	<p>which  is not another,  except that there are some  who are disturbing you  and wishing to change  the  euangelion of the Anointed.</p>
Gal.01.08	<p><u>But even if</u>  <u>an angel from heaven</u>  <u>otherwise</u>  <u>euangelizes,</u>  <u>other than what</u>  <u>we euangelized to you,</u>  <u>let him be accursed</u></p>	<p>But even if  we or  an angel from heaven  euangelizes  to you  other than what  we euangelized to you  let him be accursed!</p>
Gal.01.09	<p><u>if someone euangelizes to you!</u></p>	<p>As we have previously said,  and yet again I say,  if someone euangelizes to you  other than what you received,  let him be accursed.</p>
Gal.01.10		<p>For am I now persuading humans or the god?  Or am I seeking to please humans?  If I were still pleasing humans,  I would not be a slave of [the] Anointed.</p>
Gal.01.11	<p>Now  I make known to you, brothers,  the euangelion that was euangelized by me  is not of human derivation.</p>	<p>For  I make known to you, brothers,  the euangelion that was euangelized by me  is not of human derivation.</p>
Gal.01.12	<p>For neither did I receive it <b>from a human,</b>  neither  was I taught [it], but [I received it]  through a revelation of Jesus Anointed.</p>	<p>For neither did I receive it from a human,  nor  was I taught [it], but [I received it]  through a revelation of Jesus Anointed.</p>
Gal.01.13	<p>You heard  <b>that I was persecuting to an extreme</b>  <b>the assembly</b> of the god and  was waging war on  it,</p>	<p>For you heard  of my way of life formerly in Judaism,  that I was persecuting to an extreme  the assembly of the god and  was destroying  it,</p>
Gal.01.14	<p><b>living</b> exceedingly rivalrous over  <b>the paternal traditions of mine.</b></p>	<p>and I pushed forward in my Judaism  beyond many contemporaries among my people,  living exceedingly rivalrous over  the paternal traditions of mine.</p>
Gal.01.15	<p><b>But when he was pleased,</b>  <b>who set me apart from my mother's womb,</b></p>	<p>But when he was pleased,  who set me apart from my mother's womb  and called through his favor,</p>
Gal.01.16	<p>to reveal his son in me,  so that <b>I might euangelize him among the gentiles,</b>  I did not immediately  consult with flesh and blood,</p>	<p>to reveal his son in me,  so that I might euangelize him among the gentiles,  I did not immediately  consult with flesh and blood,</p>

Gal.01.17	neither did I come to Jerusalem,	neither did I come up to Jerusalem, to all who were emissaries before me, but I came away into Arabia and again returned to Damascus.
Gal.01.18	[[below]]	Then after three years I came up to Jerusalem to visit with Cephas, and I stayed with him fifteen days.
Gal.01.19	[[below]]	But I did not see any other of the emissaries except James the brother of the lord.
Gal.01.20		Now the things that I write to you, behold before the god that I am not lying.
Gal.01.21	Then I came into the regions of Syria and Cilicia.	Then I came into the regions of Syria and Cilicia.
Gal.01.22	Yet I was unknown by face to the assemblies of Judea that were in [the] Anointed.	Yet I was unknown by face to the assemblies of Judea that were in [the] Anointed.
Gal.01.23	Now they were only hearing that the one persecuting us formerly now is euangelizing the faith that previously he was destroying,	Now they were only hearing that the one persecuting us formerly now is euangelizing the faith that previously he was destroying,
Gal.01.24	and they glorified the god in me.	and they glorified the god in me.

## Chapter 2

Gal.02.01	<b><u>Then after fourteen years,</u></b> <b><u>I went up into Jerusalem</u></b>	Then after fourteen years, again I went up into Jerusalem with Barnabas, taking along Titus also.
Gal.01.18	to visit with <b>Peter</b> .	[[above]]
Gal.01.19	But I did not see any other of the emissaries except James, the brother of the lord.	[[above]]
Gal.02.02	I went up on account of a revelation, and <b><u>I declared to them the euangelion</u></b> that I proclaim among the gentiles,  <b>lest</b>  <b><u>in vain</u></b> <b><u>I was running or had run.</u></b>	I went up on account of a revelation, and I declared to them the euangelion that I proclaim among the gentiles, privately to those of repute, lest in any way in vain I had run or was running.
Gal.02.03	<b><u>Yet not even Titus who was with me,</u></b> <b><u>though being Greek,</u></b> <b><u>was compelled to be circumcised</u></b>	Yet not even Titus who was with me, though being Greek, was compelled to be circumcised,
Gal.02.04a	<b><u>because of false emissaries secretly included</u></b> <b><u>who were surveilling the liberty of ours</u></b> <b><u>which we have in</u></b> [the] <b><u>Anointed,</u></b>  <b><u>in order to enslave us.</u></b>	except because of false emissaries secretly included who were surveilling the liberty of ours which we have in Anointed Jesus, in order to enslave us.
Gal.02.05	<b><u>Not even for one hour</u></b> <b><u>did we yield in submission,</u></b> so that <b>the truth</b> of the euangelion might persevere in relation to you.	To them not even for one hour did we yield in submission, so that the truth of the euangelion might persevere in relation to you.

Gal.02.06	But from those reputed to be something— whatever they were formerly makes no difference to me; god does not accept a human’s face— for to me the reputed contributed nothing.	But from those reputed to be something— whatever they were formerly makes no difference to me; the god does not accept a human’s face— for to me the reputed contributed nothing.
Gal.02.07		But to the contrary, when they saw that I had been entrusted with the euangelion of the uncircumcised, just as Peter of the circumcised,
Gal.02.08		—for the one who worked in Peter in a diplomatic mission of the circumcision, also worked in me among the gentiles—
Gal.02.09	<b><u>Peter and James and John</u></b> <b><u>gave the right hand</u></b> <b>to me,</b> <b>so that</b> <b>I</b> [would go] <b><u>to the gentiles,</u></b> <b><u>they to the circumcision,</u></b>	and knowing the favor that was given to me, James and Cephas and John, those reputed to be pillars, gave the right hand of partnership to me and to Barnabas, so that we [would go] to the gentiles, but they to the circumcision,
Gal.02.10	<b><u>only so that we remember the beggars.</u></b>	only so that we remember the beggars, the very thing which I also was eager to do.
Gal.02.11	<b><u>I opposed Peter to his face,</u></b> <b><u>because he was self-condemned,</u></b>	Now when Cephas came to Antioch, I opposed him to his face, because he was self-condemned.
Gal.02.12	<b><u>fearing those of the circumcision,</u></b>	For before some came from James, they would eat with the gentiles. But when he came, he withdrew and separated himself, fearing those of the circumcision,
Gal.02.13	and they were play-acting along with him.	and the remaining Judeans were play-acting along with him, so that even Barnabas was lead astray by their play-acting.
Gal.02.14	But because <b><u>they were not being straightforward</u></b> <b><u>with the truth of the euangelion,</u></b> I said <b><u>to</u></b> <b><u>Peter,</u></b>	But when I saw that they were not being straightforward with the truth of the euangelion, I said to Cephas in front of everyone, “If you, a Judean subsisting gentile-like, are not also living Judean-like, how do you require gentiles to judaize?”

Gal.02.15		“We [are] Judeans by nature, and not offenders of the gentiles,
Gal.02.16a	<b><u>“Humanity is not made just by deeds of law, but only through faith”.</u></b>	“yet we know that humanity is not made just by deeds of law, but only through faith of Jesus Anointed, And we trusted in Anointed Jesus, so that we are proven just from [the] Anointed’s faith, and not from law’s deeds. Because by law’s deeds all flesh will not be proven just”.
Gal.02.17		But if while seeking to be proven just in [the] Anointed, we were found [to be] offenders, [is the] Anointed consequently a servant of offense? May it not be!
Gal.02.18	For if <b><u>these things I destroyed, I am rebuilding.</u></b>	For if these things I destroyed, I am building again, [then] I commend myself a trespasser.
Gal.02.19		For I through the law died to the law, so that I might live to god. With [the] Anointed I was co-crucified.
Gal.02.20	<b><u>But what I now live in flesh, I live in faith, in that of the god and of [the] Anointed who ransomed me and who gave himself over for me.</u></b>	Now I no longer live, but [the] Anointed lives in me. But what I now live in flesh, I live in faith, in that of the son of the god who loved me and who gave himself over for me.
Gal.02.21		I do not reject god’s favor. For if justice [is] through law, then [the] Anointed died without cause.

### Chapter 3

Gal.03.01	O foolish Galatians, who cast a spell on you not to trust in the truth, you before whose eyes Jesus [the] Anointed was publicly recorded among you as crucified?	O foolish Galatians, who cast a spell on you,  you before whose eyes Jesus [the] Anointed was publicly recorded  as crucified?
Gal.03.02		This only I wish to learn from you: by law’s works did you receive spirit, or by faith’s hearing?

Gal.03.03	Are you so mindless? After starting with spirit, are you now finishing with flesh?	Are you so mindless? After starting with spirit, are you now finishing with flesh?
Gal.03.04	Have you suffered such things randomly, if it [was] indeed at random?	Have you suffered such things randomly, if it [was] indeed at random?
Gal.03.05	Does the one who supplies the spirit to you and works powers among you, [do so] by law's works or by faith's hearing?	Therefore, does the one who supplies the spirit to you and works powers among you, [do so] by law's works or by faith's hearing?
Gal.03.06		Even so Abraham "trusted in god, and it was reckoned to him for justice", <sup>4</sup>
Gal.03.07		consequently know that those of faith, these are sons of Abraham.
Gal.03.08		But the scripture, having foreseen that from faith the god would make the gentiles just, euangelized in advance to Abraham, that "all the gentiles will be blessed in you", <sup>5</sup>
Gal.03.09		so that from faith they would be blessed, together with faithful Abraham.
Gal.03.11	— <b><u>because "the just will live from faith".</u></b> <sup>6</sup>	[[below]]
Gal.03.10	<b><u>For as many as</u></b> [are] <b><u>under law</u></b> <b><u>are under a curse.</u></b>	For as many as are of the works of law are under a curse, for it has been written, "Cursed [is] everyone who does not abide by everything written in the book of the law, to do these very things". <sup>7</sup>
Gal.03.11	[[above]]	Now it is clear that in the law, no one will be proven just with god, because "the just will live from faith".
Gal.03.12	<b><u>Now</u></b> <b><u>the one who does the same things</u></b> <b><u>will live in them.</u></b>	Now the law is not from faith, but the one who does the same things will live in them.
Gal.03.13	[The] <b><u>Anointed redeemed us</u></b> <b><u>from the curse of the law,</u></b> <b><u>becoming a curse for us,</u></b>  <b><u>"Cursed [is] everyone who hangs upon wood".</u></b> <sup>8</sup>	[The] Anointed redeemed us from the curse of the law, becoming a curse for us, because it has been written, "Cursed [is] everyone who hangs upon wood", so that to the gentiles the blessing of Abraham might come in Anointed Jesus,
Gal.03.14	so that <b><u>we might receive</u></b> <b><u>the blessing</u></b> <b><u>of the spirit through the faith.</u></b>	so that we might receive the promise of the spirit through the faith.

<sup>4</sup> Gen 15.6.

<sup>5</sup> Gen 12.3, 18.18.

<sup>6</sup> Hab 2.4.

<sup>7</sup> Dt 27.26.

<sup>8</sup> Dt 21.23.

Gal.03.15	[[ <i>below</i> ]]	Brothers, I am speaking in human [terms], likewise no one annuls or adds provisions to a covenant that has been validated by a human.
Gal.03.16		But the promises were decreed to Abraham and to his seed. It does not say, “and to his seeds”, as [if] over many, but instead over one, “and to your seed”, <sup>9</sup> which is [the] Anointed.
Gal.03.17		Now I say this, the law which came to be four-hundred and thirty years afterwards cannot revoke a covenant ratified by god so as to abolish the promise.
Gal.03.18		For if the inheritance [were] from the law, no longer [would it be] from a promise, but the god has shown favor to Abraham through a promise.
Gal.03.19		Why therefore the law? It was added in favor of the trespasses, until the seed should come to whom it has been promised, being ordained through angels by a mediator’s hand.
Gal.03.20		Now a mediator does not represent one [party], but the god is one.
Gal.03.21		Therefore is the law contrary to the promises [of the god]? May it not be! For if a law were given that were capable of giving life, there really would be justice from law.
Gal.03.22		But the scripture has confined all things under offense, so that the promise of the faith of Jesus Anointed might be given to those who trust.
Gal.03.23		But before faith came, we were guarded by law, confined for the faith about to be revealed,
Gal.03.24		so that the law became our child-tutor [leading] to [the] Anointed, so that we might be proven just from faith.
Gal.03.25		But when faith arrives, we are no longer under a child-tutor.
Gal.03.26	<b><u>For you all are sons of the faith.</u></b>	For you all are sons of god through faith in Anointed Jesus.
Gal.03.27		For as many as were baptized in [the] Anointed, you have clothed yourself in [the] Anointed.

<sup>9</sup> Gn 13.15.

Gal.03.28		<p>Within there is not Judean or Greek.          Within there is not slave or freeman.          Within there is not male and female.          For all of you are one in Anointed Jesus.</p>
Gal.03.29		<p>Now if you are of [the] Anointed,          consequently you are of Abraham's seed,          heirs according to the promise.</p>

Chapter 4

Gal.04.01		<p>Now I say, for as long as the heir is a child,          he is no different than a slave,          though being lord of all.</p>
Gal.04.02		<p>But he is under trustees and stewards          until the day preappointed by the father.</p>
Gal.03.15	<p><b><u>Yet I am speaking          in human</u></b> [terms].</p>	<p>[[above]]</p>
Gal.04.03	<p><b><u>When we were infants,          under the elementals          of the cosmic order          we were          in slavery.</u></b></p>	<p>So we also,          when we were infants,          under the elementals          of the cosmic order          we were          enslaved.</p>
Gal.04.04	<p><b><u>but when the fullness of time came,          the god sent forth the son of his,</u></b></p>	<p>But when the fullness of time came,          the god sent forth the son of his,          being born of a woman,          being born under law,</p>
Gal.04.05	<p><b><u>so that he might redeem those under the law,          so that we might          be taken into          adoption.</u></b></p>	<p>so that he might redeem those under the law,          so that we might          receive back the          adoption.</p>
Gal.04.06	<p><b><u>Now that you are sons          of the god,          he          has sent forth the spirit          of his          into the hearts of ours,          shrieking, "Abba the father"!</u></b></p>	<p>Now that you are sons,          the god          has sent forth the spirit          of the son          of his          into the hearts of ours,          shrieking, "Abba the father"!</p>
Gal.04.07	<p>So then,          you are not a slave,          but a son.</p>	<p>So then,          you are not a slave,          but a son,          now if a son,          also an heir through god.</p>
Gal.04.08	<p><b><u>If, therefore,          you serve          them who are          gods by the nature,</u></b></p>	<p>But          while at that time,          when you did not know god,          you served          them who are          not          gods by the nature,</p>

Gal.04.09	<p style="text-align: center;"><b><u>knowing god</u></b></p> <p style="text-align: center;">how <b><u>can you turn back</u></b></p> <p style="text-align: center;"><b><u>to the weak and beggarly elementals?</u></b></p>	<p style="text-align: center;">and now knowing god— or rather being known by god—, how can you turn back again to the weak and beggarly elementals, whom again as before you wish to serve?</p>
Gal.04.10	<p style="text-align: center;">—<b><u>observing</u></b> <b><u>occasional times and days and months</u></b> <b><u>and years.</u></b></p>	<p style="text-align: center;">You observe days and months and occasional times and years.</p>
Gal.04.11	<p style="text-align: center;">I fear for you, lest somehow in vain I toiled among you.</p>	<p style="text-align: center;">I fear for you, lest somehow in vain I have toiled among you.</p>
Gal.04.12	<p style="text-align: center;">Become like me, for I also [became] like you,</p> <p style="text-align: center;">I beg of you.</p>	<p style="text-align: center;">Become like me, for I also [became] like you, brothers, I beg of you.</p>
Gal.04.13	<p style="text-align: center;">Now you know that because of weakness of flesh, I euangelized to you at first,</p>	<p style="text-align: center;">Now you know that because of weakness of flesh, I euangelized to you at first,</p>
Gal.04.14	<p style="text-align: center;">and the testing of mine that [was] in my flesh you did not scorn,</p> <p style="text-align: center;">but you welcomed me as god's angel, as Anointed Jesus.</p>	<p style="text-align: center;">and the testing of yours</p> <p style="text-align: center;">in my flesh you did not scorn nor spit upon, but you welcomed me as god's angel, as Anointed Jesus.</p>
Gal.04.15	<p style="text-align: center;">Therefore, what was the blessing of yours?</p> <p style="text-align: center;">For I witness to you, that if it were possible to have plucked out your eyes, you would have given [them] to me.</p>	<p style="text-align: center;">Therefore, where [is] the blessing of yours?</p> <p style="text-align: center;">For I witness to you, that if it were possible to have plucked out your eyes, you would have given [them] to me.</p>
Gal.04.16	<p style="text-align: center;">So then have I now become your enemy by being truthful with you?</p>	<p style="text-align: center;">So then have I now become your enemy by being truthful with you?</p>
Gal.04.17	<p style="text-align: center;">They envy you, not in a good way. But they wish to exclude you, so that you might envy them. Now rival for better gifts.</p>	<p style="text-align: center;">They envy you, not in a good way. But they wish to exclude you, so that you might envy them.</p>
Gal.04.18	<p style="text-align: center;">But [it is] virtuous to rival in virtue always, and not only when I am present to you.</p>	<p style="text-align: center;">But [it is] virtuous to rival in virtue always, and not only when I am present to you,</p>
Gal.04.19		<p style="text-align: center;">my children for whom again I have contractions until Anointed is formed in you.</p>
Gal.04.20	<p style="text-align: center;">I wished to be present to you, and to change the tone of mine, because I am puzzled at you.</p>	<p style="text-align: center;">But I wished to be present to you now, and to change the tone of mine, because I am puzzled at you.</p>
Gal.04.21	<p style="text-align: center;">You who wish to be under law, do you not read the law?</p>	<p style="text-align: center;">Tell me, you who wish to be under law, do you not hear the law?</p>



Gal.04.22	For it has been written that <b><u>Abraham had two sons, one of the maidservant, and one of the freewoman.</u></b>	For it has been written that Abraham had two sons, one of the maidservant, and one of the freewoman.
Gal.04.23	But while the one has been born from the maidservant,  <b><u>the other</u></b> [has been born] <b><u>from the freewoman through the promise.</u></b>	But while the one has been born from the maidservant according to flesh, the other [has been born] from the freewoman through a promise.
Gal.04.24	<b><u>Such things are allegorized. For the same are two covenants: on the one hand one from mount Sinai, who gave birth into slavery in the assembly of the Judeans according to the law;</u></b>	Such things are allegorized. For the same are two covenants: on the one hand one from mount Sinai, who gave birth into slavery—  which is Hagar.
Laod.01.21   Gal.04.25	<b><u>but the other who gave birth above every ruler and power and authority, and every name that is named, not only in this aeon, but also in the coming one.</u></b>	Now Hagar is mount Sinai in Arabia. But it now corresponds to Jerusalem, for she is enslaved with her children.
Gal.04.26	into which devout assembly we were promised,  which is mother of us.	Now  the Jerusalem above  is free,  which is mother of us all.
Gal.04.27		For it has been written, “Rejoice sterile [woman] who cannot birth! Break out and shout, [woman] who has no contractions! Because many more [are] the desert’s children than of the one who has a husband”. <sup>10</sup>
Gal.04.28		Now we, brothers, are children of promise according to Isaac, but even so at that time, the one who was born according to flesh persecuted the one [born] according to spirit, so also now.
Gal.04.29		
Gal.04.30		But what does the scripture say? “Cast out the maidservant and her son. For the son of the maidservant will never inherit with the son of the freewoman”. <sup>11</sup>

<sup>10</sup> Is 54.1.

<sup>11</sup> Gn 21.10.

Gal.04.31	<b><u>So then, brothers, we are not children of the maidservant, but of the freewoman,</u></b>	Therefore, brothers, we are not children of the maidservant, but of the freewoman.
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Chapter 5

Gal.05.01a	<b><u>in which liberty [the] Anointed has liberated us.</u></b> Stand fast,  <b><u>and be not liable again to a yoke of slavery to the law.</u></b>	In the liberty [the] Anointed has liberated us. Stand fast, therefore, and be not liable again to a yoke of slavery.
Gal.05.02		Behold, I, Paul, say to you, that if you are circumcised, [the] Anointed will not profit you at all.
Gal.05.03	<b><u>Now I bear witness that a circumcised human is a debtor to fulfill the entire law.</u></b>	Now I bear witness again to every circumcised human, who is a debtor to do the entire law:
Gal.05.04		you have been abolished from [the] Anointed; you who are proven just in law, you fell away from favor.
Gal.05.05		For by the spirit from faith, we anxiously await the hope of justice.
Gal.05.06	<b><u>In [the] Anointed neither circumcision avails anything, nor foreskin, but instead faith being fulfilled through love.</u></b>	For in Anointed Jesus neither circumcision avails anything, nor foreskin, but instead faith being effected through love.
Gal.05.07		You were running virtuously. Who thwarted you not to be persuaded by truth?
Gal.05.08		This persuasion [is] not from the one who calls you.
Gal.05.09	<b><u>A little leaven adulterates the whole dough.</u></b>	A little leaven leavens the whole dough.
Gal.05.10	<b><u>But the one who troubles you bears the judgment.</u></b>	I have trusted in you in [the] lord, that you will not comprehend anything different. But the one who troubles you bears the judgment, whoever it might be.
Gal.05.11		Now I, brothers, if I am still proclaiming circumcision, why am I still persecuted? Then the scandal of the cross is abolished.

Gal.05.12		O that those disturbing you would amputate themselves as well!
Gal.05.13		For you were called unto liberty, brothers, not mere liberty as an occasion for flesh. But through love be enslaved to one another.
Gal.05.14b	<b><u>For the whole law in you has been fulfilled: “Love your neighbor as yourself”.</u></b> <sup>12</sup>	For the whole law in one word is fulfilled in the [saying], “Love your neighbor as yourself”.
Gal.05.15		Now if you bite and devour one another, look out lest you be consumed by one another.
Gal.05.16		Now I say, you should walk in spirit, and you should not ever complete flesh’s desire.
Gal.05.17		For the flesh desires contrary to the spirit, and the spirit contrary to the flesh. For they are opposed to one another, so that you do not do the things you wish.
Gal.05.18		But if you are led in spirit, you are not under law.
Gal.05.19	<b><u>But the deeds of the flesh are evident, which are: adultery, impurity, debauchery,</u></b>	But the deeds of the flesh are evident, which are: fornication, impurity, debauchery,
Gal.05.20	<b><u>idolatries, sorceries, hostilities, lusts, jealousies, infuriations, resentments, dissensions, factions, envies, inebriations, revelries,</u></b>	idolatry, sorcery, hostilities, lust, jealousy, infuriations, resentments, dissensions, factions,
Gal.05.21	<b><u>as I said before, that those who practice such things will not inherit god’s kingdom.</u></b>	envies, inebriations, revelries, and things similar to those that I say above, even as I said before, that those who practice such things will not inherit god’s kingdom.
Gal.05.22		Now the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith,
Gal.05.23		gentleness, self-control. Against such things there is no law.
Gal.05.24	<b><u>But those who are of the Anointed have crucified the flesh, with the passions and the desires.</u></b>	But those who are of the Anointed Jesus have crucified the flesh, with the passions and desires.

## Chapter 6

Gal.06.01		Brothers, even if a human is overtaken in some trespass, you the spiritual ones should restore such a one in a spirit of gentleness, observing yourself lest you be tempted.
Gal.06.02	<b><u>Carry each other’s burdens, and so you will fill up the law of the Anointed.</u></b>	Carry each other’s burdens, and so you will fill up the law of the Anointed.
Gal.06.03		For if someone thinks himself something, though being nothing, one deceives oneself.

<sup>12</sup> Lv 19.18.

Gal.06.04		But let each evaluate one's own work, and at that time to oneself alone one will have a boast, and not to the other,
Gal.06.05		for each must carry one's own load.
Gal.06.06	Now <u>the one</u> <u>instructed</u> <u>in word,</u> <u>let that one partner</u> <u>with the one instructing in all goods.</u>	Now the one being instructed in word, let that one partner with the one instructing in all goods.
Gal.06.07	<u>You are led astray:</u> <u>god is not mocked,</u> <u>for whatever things</u> <u>a human sows,</u> <u>these things</u> <u>he also reaps,</u>	Do not be led astray: god is not mocked, for whatever thing a human sows, that thing he also reaps,
Gal.06.08	because <u>the one who sows</u> in the decay of himself, from the decay <u>harvests decay.</u> But the one who sows in the life, from life <u>harvests life.</u>	because the one who sows in the flesh of himself, from the flesh harvests decay. But the one who sows in the spirit, from the spirit harvests life eternal.
Gal.06.09	<u>Now while doing what is virtuous,</u> <u>let us not grow weary,</u> but we will harvest at a proper time	Now while doing what is virtuous, let us not grow weary, for we will harvest at a proper time, not becoming faint.
Gal.06.10	<u>so then</u> <u>as we</u> <u>have</u> <u>a moment,</u> <u>let us work the good.</u>	so then as we might have a moment, let us work the good for all, but most of all for the house-members of the faith.
Gal.06.11		Look with what large letters, I have written with my own hand!
Gal.06.12	As many as wish to look good in flesh, they necessitate you to be circumcised only so that for the cross <u>of the Anointed</u> <u>they might not be persecuted.</u>	As many as wish to look good in flesh, they necessitate you to be circumcised only so that for the cross of the Anointed they might not be persecuted.
Gal.06.13	<u>For neither do the circumcised themselves</u> <u>keep the law,</u> but they wish you to be circumcised so that they might boast in your flesh.	For neither do the circumcised themselves keep the law, but they wish you to be circumcised so that they might boast in your flesh.

Gal.06.14	<b><u>The cosmic order has been crucified to me, and I to the cosmic order.</u></b>	Now let it not be for me to boast, except in the cross of our lord Jesus Anointed, through which the cosmic order has been crucified to me, and I to the cosmic order.
Gal.06.15	For in Anointed Jesus, neither circumcision nor foreskin avails anything, but only a new creation.	For neither circumcision nor foreskin is anything, but only a new creation.
Gal.06.16	And as many as <b>are walking in step</b> with this rule, peace upon them and mercy.	And as many as will walk in step with this rule, peace upon them and mercy, even upon the Israel of the god.
Gal.06.17	<b><u>For I carry in my body the pointed marks of the Anointed.</u></b>	Of the remainder, let no one cause me troubles, for I carry in my body the pointed marks of the Anointed.
Gal.06.18		The favor of our lord Jesus Anointed [be] with your spirit, brothers. Amen.

## 1.2. 1 Corinthians

### Prologue

1Co.00.00	<p style="text-align: center;">To the Corinthians 1</p> <p style="text-align: center;">Corinthians are Achaeans, and they had similarly heard truth's word, and overturned in many ways by false emissaries were influenced, some by a verbose eloquence of philosophy, others by severing of Judean law. The emissary calls them back to truth and euangelic wisdom, writing to them from Ephesus.</p>	
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### Chapter 1

1Co.01.01	<p style="text-align: center;"><b><u>Paul, an emissary of Jesus Anointed,</u></b> by [the] will of god,</p>	<p style="text-align: center;">Paul, called an emissary of Jesus Anointed, by [the] will of god, and Sosthenes the brother,</p>
1Co.01.02	<p style="text-align: center;">to the assembly</p> <p style="text-align: center;">in <b>Corinth.</b></p>	<p style="text-align: center;">to the assembly of the god, which is in Corinth, to those consecrated in Anointed Jesus, called devotees, with all those who call upon the name of our lord Jesus Anointed in every place, theirs and ours,</p>
1Co.01.03	<p style="text-align: center;"><b><u>favor and peace</u></b> <b><u>from god our father and lord Jesus.</u></b></p>	<p style="text-align: center;">favor and peace from god our father and lord Jesus.</p>
1Co.01.04		<p style="text-align: center;">I thank my god always concerning you, over the favor of god which was given to you in Anointed Jesus,</p>
1Co.01.05		<p style="text-align: center;">that in everything you were enriched with him, in every word and all knowledge,</p>
1Co.01.06		<p style="text-align: center;">even so the testimony of the Anointed was established among you,</p>
1Co.01.07		<p style="text-align: center;">so that you are not lacking in any gift, anxiously awaiting the unveiling of our lord Jesus Anointed,</p>
1Co.01.08		<p style="text-align: center;">and he will establish you to the end, without reproach on the day of our lord Jesus.</p>
1Co.01.09		<p style="text-align: center;">Faithful [is] the god through whom you were called into partnership with his son Jesus Anointed our lord.</p>
1Co.01.10		<p style="text-align: center;">Now I call upon you, brothers, through the name of our lord Jesus Anointed, that everyone affirm the same, and that there not be divisions among you, but that you be fully furnished with the same intellect and with the same mind.</p>

1Co.01.11		For it has been clarified to me about you, my brothers, by those of Chloe, that there are contentions among you.
1Co.01.12		Now I mean this, that each of you says, “I am of Paul”, “I am of Apollos”, “I am of Cephas”, “I am of [the] Anointed”.
1Co.01.13		Has [the] Anointed been divided? Was Paul crucified for you, or were you baptized into the name of Paul?
1Co.01.14		I show gratitude [to god] that I baptized none of you except Crispus and Gaius,
1Co.01.15		so that no one may say that he was baptized into the name of mine.
1Co.01.16		Now I also baptized the house of Stephanas. As for the rest I do not know if I baptized anyone else.
1Co.01.17		For [the] Anointed did not send me forth to baptize, but to euangelize, not with with wisdom of word, lest the cross of the Anointed be emptied.
1Co.01.18	<p style="text-align: center;"><b><u>The cross of the Anointed</u></b> <b><u>is folly to those being destroyed,</u></b> <b><u>but</u></b> <b><u>power</u></b> <b><u>and wisdom</u></b> <b><u>of god to</u></b>  <b><u>the ones being saved.</u></b></p>	<p style="text-align: center;">For on the one hand, the word of the cross of the Anointed is folly to those being destroyed, but on the other hand, power  of god to us, the ones being saved.</p>
1Co.01.19	<p style="text-align: center;"><b><u>For it has been written,</u></b> <b><u>“I will destroy the wisdom of the wise ones,</u></b> <b><u>and the insight of the insightful ones I will deny”.</u></b><sup>13</sup></p>	<p style="text-align: center;">For it has been written, “I will destroy the wisdom of the wise ones, and the insight of the insightful ones I will deny”.</p>
1Co.01.20	<p style="text-align: center;"><b><u>Has god not made foolish</u></b> <b><u>the wisdom of the cosmic order</u></b> of this [one]?</p>	<p style="text-align: center;">Where [is] the wise? Where [is] the scribe? Where [is] the disputer of this aeon? Has god not made foolish the wisdom of the cosmic order?</p>
1Co.01.21	<p style="text-align: center;"><b><u>Since in the wisdom of the god,</u></b> <b><u>the cosmic order did not</u></b> <b><u>through wisdom know the</u></b> <b><u>lord,</u></b> <b><u>the god was pleased,</u></b> <b><u>through the folly of the proclamation,</u></b> <b><u>to save those who trust.</u></b></p>	<p style="text-align: center;">For since in the wisdom of the god, the cosmic order did not through wisdom know the god, the god was pleased, through the folly of the proclamation, to save those who trust,</p>
1Co.01.22	<p style="text-align: center;"><b><u>Since Judeans ask for signs,</u></b> <b><u>and Greeks seek wisdom,</u></b></p>	<p style="text-align: center;">and since Judeans ask for signs, and Greeks seek wisdom,</p>

<sup>13</sup> Is 24.19.

1Co.01.23	<p><b><u>he proclaims</u></b> <b><u>a cross,</u></b></p> <p><b><u>to Judeans a scandal,</u></b></p> <p>to Greeks folly,</p>	<p>we yet proclaim [the] Anointed crucified, on the one hand, to Judeans a scandal, on the other hand, to [the] nations folly,</p>
1Co.01.24	<p>but to them, to Judeans as well as to Greeks, Anointed [is] god's power and god's wisdom,</p>	<p>but to them who are called, to Judeans as well as to Greeks, [we proclaim] Anointed, god's power and god's wisdom,</p>
1Co.01.25	<p>because <b><u>the folly of the god</u></b> <b><u>is wiser than humans,</u></b> and <b><u>the weakness of the god</u></b> <b><u>is stronger than humans.</u></b></p>	<p>because the folly of the god is wiser than humans, and the weakness of the god is stronger than humans.</p>
1Co.01.26		<p>For look at your calling brothers, that not many [were] wise according to flesh, not many powerful, not many well-born.</p>
1Co.01.27	<p>But <b><u>god has chosen the foolish things</u></b> <b><u>of the cosmic order</u></b> <b><u>to shame the wise things,</u></b> <b><u>and god has chosen the weak things</u></b> <b><u>of the cosmic order</u></b> <b><u>to shame the strong things,</u></b></p>	<p>But god has chosen the foolish things of the cosmic order to shame the wise things, and god has chosen the weak things of the cosmic order to shame the strong things,</p>
1Co.01.28	<p><b><u>and god has chosen the ignoble things,</u></b> <b><u>and the least things,</u></b> <b><u>and the things scorned—</u></b> <b><u>the things that are not—</u></b> <b><u>to abolish the things that are,</u></b></p>	<p>and god has chosen the ignoble things,  and the things scorned— the things that are not— to abolish the things that are,</p>
1Co.01.29	<p><b><u>so that all flesh may not be boastful before</u></b> <b><u>him,</u></b></p>	<p>so that all flesh may not be boastful before the god.</p>
1Co.01.30	<p>[—now from him you are in Anointed Jesus, who came to be wisdom for us from god, justice as well as consecration and ransoming—]</p>	<p>Now from him you are in Anointed Jesus, who came to be wisdom for us from god, justice as well as consecration and ransoming,</p>
1Co.01.31	<p><b><u>so that even as it has been written,</u></b> <b><u>“Let the one who is boastful boast” in [the] lord,</u></b><sup>14</sup></p>	<p>so that even as it has been written, “Let the one who is boastful boast” in [the] lord.</p>

## Chapter 2

1Co.02.01	<p>declaring  <b><u>the mystery of the god,</u></b></p>	<p>I also, when I came to you, brothers, did not come with eminence of word or wisdom, declaring to you the mystery of the god.</p>
1Co.02.02		<p>For I did not judge to know anything among you, except Jesus Anointed and him crucified.</p>

<sup>14</sup> Jr 9.22-23.



1Co.02.03		I also in weakness and in fear and in much trembling came to be with you, and my word and my proclamation [were]
1Co.02.04	<b>not in plausibility of wisdom.</b>	not in persuasive words of wisdom, but in demonstrations of spirit and of power, so that your faith not be in the wisdom of humans, but in the power of god.
1Co.02.05		Yet among the mature we speak wisdom, but not the wisdom of this aeon nor of the rulers of this aeon who are rendered idle,
1Co.02.06	<b><u>Among the mature we speak wisdom of the rulers of this aeon who are rendered idle,</u></b>	but we speak god's wisdom in a mystery which has been hidden, which god foreordained before the aeons for our glory,
1Co.02.07	but we speak <b>god's wisdom in a mystery which has been hidden, which god foreordained before the aeons for our glory,</b>	which no one of the rulers of this aeon has known. For if they had known, they would not have crucified the lord of the glory.
1Co.02.08	<b><u>For if they had known, they would not have crucified the lord of the glory.</u></b>	But even as it has been written, "What things eye did not see and ears did not hear, and did not ascend upon human heart, these things god has prepared for those who love him". <sup>15</sup>
1Co.02.09		To us the god has revealed through the spirit. For the spirit searches all things, even the deep things of the god.
1Co.02.10		For who among humans has known the things of a human, except for the spirit of the human that [is] in him? So also no one has known the things of the god, except the spirit of the god.
1Co.02.11		But we have not received the spirit of the cosmic order, but the spirit which [is] of the god, so that we may know the things gifted to us by the god, which things we also speak, not in words taught from human wisdom, but in things taught by spirit, comparing spiritual things with spiritual things.
1Co.02.12		
1Co.02.13		

<sup>15</sup> The precise reference is debated. Proposed sources and/or early intertexts include: Ps-Philo *Ant.* 26.13; *1Clem* 34.8; *AscIs* 11.34; *GThom* 17.

1Co.02.14		Now a beastly human does not receive the things of the spirit of the god, for they are folly to him, and he is unable to know, because they are examined spiritually.
1Co.02.15		But the spiritual [human] examines all things, but he is examined by no one.
1Co.02.16	<b><u>For “who has known the mind of [the] lord, and who became his counselor?”<sup>16</sup></u></b>	For “who has known the mind of [the] lord?  Who has counseled him?” But we have the mind of [the] Anointed.

### Chapter 3

1Co.03.01		I also, brothers, was unable to speak to you as with spiritual things, but only as with fleshly things, as with infants in [the] Anointed.
1Co.03.02		Milk I gave you to drink, not food, for you were not yet capable.
1Co.03.03		For you are still fleshly. For where jealousy and strife [are] among you, are you not fleshly and acting like a human?
1Co.03.04		For when someone says, “Now I am of Paul”, but another, “I am of Apollo”, are you not humans?
1Co.03.05		What then is Apollo? What now is Paul? Servants through whom you trusted, and to each as the lord gave.
1Co.03.06		I planted, Apollo watered, but the god made grow, so that neither
1Co.03.07		the one who plants is anything, nor the one who waters, but [only] the god who makes grow.
1Co.03.08		Now the one who plants and the one who waters are singular, and each will receive one’s own reward according to one’s own toil.
1Co.03.09		For we are coworkers of god, god’s field, god’s building you are.

<sup>16</sup> The second part of the respective quotations pull from different segments of LXX Is 40.13.

1Co.03.10	<p><b><u>As a wise architect</u></b>  <b><u>I have laid a foundation.</u></b>  Someone else builds over it,  but each must watch  how he builds.</p>	<p>According to the favor of the god  that has been given to me,  as a wise architect  I laid a foundation  But someone else builds over it,  but each must watch  how he builds.</p>
1Co.03.11	<p><b><u>For no one can lay</u></b>  <b><u>another foundation</u></b>  <b><u>than what was laid,</u></b>  <b><u>which is [the] Anointed.</u></b></p>	<p>For no one can lay  another foundation  than what was laid,  which is [the] Anointed,  Jesus.</p>
1Co.03.12	<p>Now <b><u>if anyone builds</u></b>  <b><u>upon the foundation</u></b>  this [one]  [with] gold  and  silver, precious stones,  wood, grass, straw,</p>	<p>Now if anyone builds  upon the foundation  [with] gold,  silver, precious stones,  wood, grass, straw,</p>
1Co.03.13	<p>the one doing this <b><u>the work</u></b>  may become clear,  because <b><u>in fire</u></b> it is revealed,  and the fire <b><u>will evaluate</u></b>  what quality is <b><u>the work of each.</u></b></p>	<p>the work of each  will become clear,  because in fire it is revealed,  and the fire will evaluate  what quality is the work of each.</p>
1Co.03.14	<p>If someone's work  that he built remains,  <b><u>a reward will be received.</u></b></p>	<p>If someone's work  that he built remains,  a reward will be received.</p>
1Co.03.15	<p>If someone's work is to be burnt,  he will suffer loss    <b><u>through fire.</u></b></p>	<p>If someone's work is to be burnt,  he will suffer loss,  though he himself will be saved,  but even so  through fire.</p>
1Co.03.16	<p><b><u>Do you not know that</u></b>  <b><u>you [all] are the temple of the god,</u></b>  <b><u>and the spirit of the god lives in you [all]?</u></b></p>	<p>Do you not know that  you [all] are the temple of the god,  and the spirit of the god lives in you [all]?</p>
1Co.03.17	<p><b><u>If anyone destroys the temple of the god,</u></b>  <b><u>the god will destroy</u></b>  <b><u>him.</u></b></p>	<p>If anyone destroys the temple of the god,  the god will destroy  this one.  For the temple of the god is sacred,  which you [all] are.</p>
1Co.03.18	<p>Let no one deceive himself  with empty words.    <b><u>Become fools</u></b>  <b><u>so that</u></b>  <b><u>you [all] may be made wise [ones].</u></b></p>	<p>Let no one deceive himself.    If anyone among you seems  to be wise in this aeon,  become a fool  so that  one may be made wise.</p>
1Co.03.19	<p><b><u>For the wisdom of this cosmic order</u></b>  <b><u>is folly with the god.</u></b>  <b><u>For it has been written,</u></b>  <b><u>"He who catches the wise [ones]</u></b>  <b><u>in their craftiness",<sup>17</sup></u></b></p>	<p>For the wisdom of this cosmic order  is folly with the god.  For it has been written,  "He who catches the wise [ones]  in their craftiness",</p>

<sup>17</sup> Job 5.13.

1Co.03.20	and again, <b><u>“The lord knows the reasonings of the wise, that they are empty”</u></b> . <sup>18</sup>	and again, “The lord knows the reasonings of the wise, that they are empty”.
1Co.03.21	<b><u>So then let no one be boastful in a human, for everything is yours, whether Paul</u></b>	So then let no one be boastful in humans, for everything is yours, whether Paul
1Co.03.22	<b><u>or Cephas, or the cosmic order, or life, or death, or things present, or things coming. Everything [is] yours.</u></b>	or Apollos or Cephas, or the cosmic order, or life, or death, or things present, or things coming. Everything [is] yours.
1Co.03.23	Now you [are] of [the] Anointed, but [the] Anointed [is] of god,	Now you [are] of [the] Anointed, but [the] Anointed [is] of god.

#### Chapter 4

1Co.04.01		So let a human consider us as assistants of [the] Anointed and house-managers of god’s mysteries.
1Co.04.02		Further here it is required among house-managers that one be found faithful.
1Co.04.03		But for me it is minuscule that I be examined by you, or by any human session, neither do I examine myself.
1Co.04.04		For I have been conscious of nothing in myself. But I have not been proven just in that. Now the one who examines me is the lord.
1Co.04.05	<b><u>and he illuminates the things hidden in darkness, and will make visible the plans of the hearts, and then the praise will come to each one from the god.</u></b>	So then do not judge anything before the moment until the lord comes who also illuminates the things hidden in darkness, and will make visible the plans of the hearts, and then the praise will come to each one from the god.
1Co.04.06		Now these things, brothers, I have reconfigured to myself and Apollo for your sake, so that in us you may learn, “not beyond what things have been written”, so that one on behalf of the one may not be puffed up against the other.
1Co.04.07		For who differentiates you? And what do you have that you did not receive? But if you also received, why do you boast as not having received?
1Co.04.08		Already you have been satiated. Already you have become rich. You have come to reign without us, and would that you had come to reign, so that we might reign with you.

<sup>18</sup> Ps 93.11.

1Co.04.09	<p>the god has displayed us emissaries last, like those condemned to die, because <b><u>we have become</u></b> <b><u>a spectacle to the cosmic order,</u></b> both <b><u>to angels and to humans.</u></b></p>	<p>For I think that  god has displayed us emissaries last, like those condemned to die, because we have become a spectacle to the cosmic order, both to angels and to humans.</p>
1Co.04.10		<p>We are fools on account of [the] Anointed, but you are prudent in [the] Anointed; we [are] weak, but you [are] strong, you [are] honored, but we [are] dishonored.</p>
1Co.04.11		<p>Up to this hour we hunger and thirst and go naked and are beaten and are displaced,</p>
1Co.04.12		<p>and we toil, working with our own hands. When reviled, we bless. When persecuted, we endure.</p>
1Co.04.13	<p>Blasphemed  we have become like the cosmic order's refuse, the scrubbings off of everyone up to now.</p>	<p>When slandered, we entreat. We have become like the cosmic order's refuse, the scrubbings off of everyone up to now.</p>
1Co.04.14	<p><b>I write</b> you these things  as my beloved <b><u>children.</u></b></p>	<p>Not to shame you do I write  these things, but to admonish [you] as my beloved children.</p>
1Co.04.15	<p><b><u>In</u></b>  <b><u>euangelion I birthed you.</u></b></p>	<p>For if you have thousands of child-tutors in [the] Anointed, yet not many fathers. For in Anointed Jesus through euangelion I birthed you.</p>
1Co.04.16		<p>Therefore I entreat you, become imitators of me.</p>
1Co.04.17		<p>For this reason I sent you Timothy, who is my child, beloved and faithful in [the] lord, who will remind you of my ways in Anointed Jesus, even as I teach in every assembly.</p>
1Co.04.18		<p>Now some are puffed up, as if I were not coming to you.</p>
1Co.04.19		<p>But I will come quickly to you, if the lord wills, and I will know, not the word of those puffed up, but the power.</p>
1Co.04.20		<p>For the dominion of the god [is] not in word but in power.</p>

1Co.04.21		What do you wish? Shall I come to you with a staff, or in love as well as a spirit of gentleness?
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Chapter 5

1Co.05.01	Actually name-calling is happening  <b>among the gentiles,</b> that [one] <b><u>is having [the] wife of [his] father,</u></b>	Actually it is heard [that there is] fornication among you, and such fornication that [is] not even among the gentiles, that someone is having [the] wife of [his] father,
1Co.05.02	and  the one <b><u>doing</u></b> the deed this [one] <b><u>let him be removed</u></b> <b><u>from amidst</u></b> them.	and you are puffed up! And should you not rather mourn, so that the one doing the deed this [one] he may be taken away from amidst you [all].
1Co.05.03	<b>I have judged</b>	For though I, being absent in body, yet being present in spirit, already I have judged him who has thus accomplished this:
1Co.05.04		in the name of our lord Jesus, when you are gathered together and my spirit is with [you] in the power of the lord of ours, Jesus,
1Co.05.05	<b><u>to give over such a one to the adversary,</u></b> <b><u>to a plague of the flesh,</u></b> <b><u>so that [his] spirit be saved</u></b> <b><u>on the day of the lord.</u></b>	to give over such a one to the adversary, to a plague of the flesh, so that [his] spirit be saved on the day of the lord Jesus.
1Co.05.06	Do you not know that a little yeast adulterates the whole mix?	Your boasting is not virtuous. Do you not know that a little yeast leavens the whole mix?
1Co.05.07	<b><u>Cleanse away the old leaven,</u></b> <b><u>so that you may be a new mix,</u></b> <b><u>just as you are, unleavened,</u></b> <b><u>for the pascha of ours</u></b>  <b><u>also has been sacrificed,</u></b> [the] <b><u>Anointed.</u></b>	Therefore, cleanse away the old leaven, so that you may be a new mix, just as you are, unleavened, for the pascha of ours on our behalf also has been sacrificed, [the] Anointed.
1Co.05.08	So then <b>let us keep festival,</b> <b>neither with</b> old leaven, nor with [leaven] <b>of fornication,</b> but with unleavened [loaves] of sincerity and truth	So then let us keep festival, neither with old leaven of evil and of fornication, but with unleavened [loaves] of sincerity and truth.

1Co.05.09		I wrote to you in the letter not to be commingled with fornicators:
1Co.05.10		not altogether with regard to the fornicators of this cosmic order, or with the greedy and rapacious, or with idolaters, since then you would have to depart from the cosmic order.
1Co.05.11	<b>eating together.</b>	But now I have written to you not to be commingled: if anyone designated a brother be a fornicator, or greedy, or idolatrous, or a reviler, or a drunkard, or rapacious, with such a one not even eating together.
1Co.05.12		For what [is it] to me to judge those outside? You judge those inside, [do you] not?
1Co.05.13		But god judges those outside. “Remove the evil from among you”. <sup>19</sup>

## Chapter 6

1Co.06.01		Does any one of you dare, when having [something] against another, to have [it] adjudicated by the unjust and not by the devotees?
1Co.06.02		Or do you not know that the devotees will judge the cosmic order? And if the cosmic order is judged by you, are you not unworthy of the smallest courts?
1Co.06.03	<b>Do you not know that <u>we will judge angels</u> or even living things?</b>	Do you not know that we will judge angels or even living things?
1Co.06.04	Indeed, therefore, if you have real life courts, do you seat them who are scorned in the assembly?	Indeed, therefore, if you have real life courts, do you seat them who are scorned in the assembly?
1Co.06.05	So is there not among you a wise [person], or even one who will be capable of deciding between [someone and] the brother of his?	I say [this] to your shame. So is there not among you anyone who is wise, who will be capable of deciding between [someone and] the brother of his?
1Co.06.06		But a brother is adjudicated with a brother, and this before the faithless?
1Co.06.07		This is also, therefore, already completely a defeat for you, because you have judgments with each other. Why not instead be wronged? Why not instead be defrauded?
1Co.06.08		But you are wronging and defrauding, and this to brothers?

<sup>19</sup> Dt 17.7.

1Co.06.09		Or do you not know that the unjust will not inherit god's kingdom? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor softies, nor man-bedders,
1Co.06.10		nor thieves, nor greedy, nor drunkards, nor revilers, nor rapacious will inherit god's kingdom.
1Co.06.11		And these things some of you were. But you were washed. But you were consecrated. But you were made just in the name of the lord Jesus Anointed and in the spirit of the god of ours.
1Co.06.12	Everything is permissible to me.	Everything is permissible to me, but not everything contributes. Everything is permissible to me, but I will not be ruled by any.
1Co.06.13	Foods for the stomach, and the stomach for foods. But god will bring to an end both it and them. Now <b><u>the body [is] not for fornication, but for the lord, and the lord for the body, as the temple [is] for the god, and the god for the temple,</u></b>	Foods for the stomach, and the stomach for foods. But god will bring to an end both it and them.  The body [is] not for fornication, but for the lord, and the lord for the body.
1Co.06.14	who <b><u>raised the lord and raised us up.</u></b>	But god also raised the lord and will raise us through his power.
1Co.06.15	Or <b><u>do you not know that your bodies are members of [the] Anointed? Therefore, after taking the members of [the] Anointed, will I make them members of a harlot? May it not be!</u></b>	Or do you not know that your bodies are members of [the] Anointed? Therefore, after taking the members of [the] Anointed, will I make them members of a harlot? May it not be!
1Co.06.16	<b><u>Do you not know that the one who is joined with a harlot is one body?</u></b>	Or do you not know that the one who is joined with a harlot is one body? For it says, "the two will become as one flesh". <sup>20</sup>
1Co.06.17		But the one who is joined with the lord is one spirit.
1Co.06.18	<b><u>Flee the fornication.</u></b>	Flee the fornication. Every sinful deed that a human might do is outside the body but the one who fornicates offends within one's own body.

<sup>20</sup> Gn 2.24.



1Co.06.19	Or do you not know that <b>the bodies of yours</b>  <b>are not your own?</b>	Or do you not know that the body of yours is a temple of the sacred spirit in you [all], which you [all] have from god, and you [all] are not your own?
1Co.06.20	For you were purchased with a price. <b>Consequently,</b> <b>glorify the god in</b> <b>the mortal</b> <b>body.</b>	For you were purchased with a price. Therefore, glorify the god in your body, which is from the god.

## Chapter 7

1Co.07.01	[It is] virtuous for a human not to touch a woman.	Now regarding what you have written to me, “[it is] virtuous for a human not to touch a woman”,
1Co.07.02	On account of fornication, <b>let</b> each <b>not</b> <b>have the wife of his own.</b>	but on account of fornications, let each  have the wife of his own, and let each wife have her own husband.
1Co.07.03		Let the husband pay back the debt to the wife, now similarly also the wife to the husband.
1Co.07.04		The wife does not have authority over her own body, but the husband [does]. Now similarly also the husband does not have authority over his own body, but the wife [does].
1Co.07.05		Do not deprive each other, except by agreement for an occasional time, so that you may attend to prayer. Then be together again, so that the adversary does not test you on account of your lack of self-control.
1Co.07.06		But this I say as an allowance, not as a command.
1Co.07.07	For I wish  humans to be also like myself, <b>but each has one's own gift from god,</b> <b>which</b> [is] <b>thus and</b> <b>which</b> [is] <b>so.</b>	Now I wish all humans to be also like myself, but each has one's own gift from god. the [one] thus and the [one] so.
1Co.07.08	Now I say to the unmarried and to widows, virtuous for them if they remain as I.	Now I say to the unmarried and to widows, virtuous for them if they remain as I.

1Co.07.09		But if they cannot be self-controlled, let them marry. For it is better to marry than to burn.
1Co.07.10	Now to the married <b>I command</b> , not I, but <b>the</b> <b>Anointed</b> , <b>wife should not</b> <b>separate herself</b> <b>from husband.</b>	Now to the married I command, not I, but the lord, wife should not be separated from husband.
1Co.07.11	Now <b>if</b>  she was <b>separated</b> , <b>let her remain unmarried</b> , <b>or let her be reconciled to husband</b> , and let husband not send away wife,	Now if indeed she was separated, let her remain unmarried, or let her be reconciled to husband, and let husband not send away wife.
1Co.07.12		But to the rest I myself say, not the lord, if any brother has a faithless wife, and she consents to live with him, let him not send her away,
1Co.07.13		and if any woman has a faithless husband, and he consents to live with her, let her not send him away.
1Co.07.14		For the faithless man has been consecrated by the wife, and the faithless woman has been consecrated by the brother. Consequently, since the children of yours are unclean, but now they are consecrated.
1Co.07.15		But if the faithless separates oneself, let [that] one be separated. Neither the brother nor the sister has been bound in such things. But the god has called you in peace.
1Co.07.16		For do you know, wife, if you will save [your] husband? Or do you know, husband, if you will save [your] wife?
1Co.07.17		Let one live, if not as the lord apportioned to each, [then] thus as the god called each, even as I command in all the assemblies.
1Co.07.18		Was anyone called after having been circumcised? Let him not draw it back. Has anyone in uncircumcision been called? Let him not be circumcised.
1Co.07.19		The circumcision is nothing, and uncircumcision is nothing, but keeping god's commandments.
1Co.07.20		In the calling in which one was called, let each remain in that.

1Co.07.21		[As] a slave were you called? Let it not concern you. But if you are also able to be free, instead make use [of that].
1Co.07.22		For the slave who was called in [the] lord is [the] lord's freedman. Similarly the free man who was called is [the] Anointed's slave.
1Co.07.23		You were purchased with a price. Do not become slaves of humans.
1Co.07.24		In whatever [state] each was called, brothers, let one remain in that with god.
1Co.07.25		Now regarding the virgins, I have no command of [the] lord, but I give perspective as one shown mercy by the lord to be faithful.
1Co.07.26		Therefore, I make this custom to live virtuously on account of the present necessity, that [it is] virtuous for a human to be as [one is].
1Co.07.27		Are you bound to a wife? Do not seek divorce. Are you divorced from a wife? Do not seek a wife.
1Co.07.28		Now if you did marry, you did not offend, and if the virgin married, she did not offend. Now such things carry affliction in the flesh, but I am sparing you.
1Co.07.29	<b><u>because</u></b> <b><u>the opportune time has been shortened,</u></b>  so that those who have wives should be as those not having.	Now this I am saying, brothers,  the opportune time has been shortened, what remains, so that those who have wives should be as those not having,
1Co.07.30		and those weeping as not weeping, and those rejoicing as not rejoicing, and those purchasing as not possessing,
1Co.07.31		and those utilizing the cosmic order as not fully utilizing. For the form of this cosmic order is passing away.
1Co.07.32		But I wish you to be free of concern. The unmarried is concerned for the things of the lord, how he may be pleasing to the lord.
1Co.07.33		But the married is concerned for the things of the cosmic order, how he may please the wife,

1Co.07.34		<p>and he has been divided.  And the woman the unmarried [one] and the virgin is concerned for the things of the lord, so that she may be consecrated both in the body and in the spirit.  But the married [woman] is concerned for the things of the cosmic order, how she may please the husband.</p>
1Co.07.35		<p>Now this I say for your own benefit, not so that I may throw a noose on you, but [leading] unto [your] elegance and attentiveness to the lord without distraction.</p>
1Co.07.36		<p>But if anyone is considering acting improperly toward his virgin, if she is past prime, and it ought to be, let him do what he wishes.  He does not offend.  Let them marry.</p>
1Co.07.37		<p>But he who has stood steady in his heart, not having necessity, and who holds authority over his own will, and has judged this in his own heart, to keep his own virgin, will act virtuously;</p>
1Co.07.38	<p>so then he who takes in marriage will do virtuously and he who does not take in marriage will do better.</p>	<p>so then he who takes in marriage his own virgin does virtuously, and he who does not take in marriage will do better.</p>
1Co.07.39	<p>A woman is bound by law for as much time as her husband lives. But if the husband should die indeed, she is free <b>to be married</b> to whomever she wishes, <b>only in [the] lord.</b></p>	<p>A woman is bound for as much time as her husband lives. But if the husband should die, she is free to be married to whomever she wishes, only in [the] lord.</p>
1Co.07.40		<p>But she is more blessed if thus she remains, according to my insight.  Now I also seem to have god's spirit.</p>

## Chapter 8

1Co.08.01	<p><b><u>Now in regard to the idol-sacrifices,</u></b>  we know that we all have knowledge.  Now knowledge puffs up, but love builds up.</p>	<p>Now in regard to the idol-sacrifices, we know that we all have knowledge.  Knowledge puffs up, but love builds up.</p>
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1Co.08.02	Now if [one]  knows,  not yet has he known as he ought to know.	If  someone seems to have known something, not yet has he known as he ought to know.
1Co.08.03	But if someone loves,  this one has been known.	but if someone loves the god, this one has been known by him.
1Co.08.04	<b><u>We know that an idol is nothing.</u></b>	Therefore, regarding food from the idol-sacrifices, we know that an idol is nothing in the cosmic order, and that [there is] no other god except one.
1Co.08.05	<b><u>For even though there are those called gods, whether in heaven or on earth,</u></b>	For even though there are those called gods, whether in heaven or on earth, even as there are many gods and many lords,
1Co.08.06	<b><u>for us</u> [there is] <b><u>one god the father,</u></b> <b><u>from whom</u> [are] <b><u>all things</u></b> <b><u>for us,</u></b>  <b><u>through whom</u></b> [the] <b><u>Anointed</u></b> [is] <b><u>in all.</u></b></b></b>	but for us [there is] one god the father, from whom [are] all things,  and we [exist] for him, and one lord Jesus Anointed, through whom  [are] all things and through him we [exist].
1Co.08.07		But this knowledge [is] not in everyone, even some up to now in the consort of an idol, as they eat an idol-sacrifice, their conscience being weak is also stained.
1Co.08.08	Now food does not bring us together with the god: we neither abound if we eat, nor do we lack if we do not eat.	Now food does not bring us near to the god, we neither lack if we do not eat, nor do we abound if we eat.
1Co.08.09	Now watch out lest somehow this authority of yours becomes a stumbling to the weak.	Now watch out lest somehow this authority of yours becomes a stumbling to the weak.
1Co.08.10		For if anyone sees you who have knowledge seated in an idol-temple, will not his conscience, being weak, be edified to eat the idol-sacrifices?
1Co.08.11		For the weak is destroyed by your knowledge, the brother for whom [the] Anointed died.
1Co.08.12		So now by sinning against the brothers, and striking their weakened conscience, you offend against [the] Anointed.

1Co.08.13	<p>For this reason, if food scandalizes the brother, <b><u>may I never eat meat into the [coming] aeon, so that I may not scandalize the brother.</u></b></p>	<p>For this reason, if food scandalizes the brother of mine, may I never eat meat into the [coming] aeon, so that I may not scandalize the brother of mine.</p>
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## Chapter 9

1Co.09.01	<p>Am I not an emissary? Am I not free? Have I not seen Jesus [the] lord of ours?</p>	<p>Am I not free? Am I not an emissary? Have I not seen Jesus the lord of ours? Are you not the work of mine in [the] lord?</p>
1Co.09.02		<p>If I am not an emissary to others, yet I am indeed to you, for you are my emissary's seal in [the] lord.</p>
1Co.09.03		<p>This is my defense to those who interrogate me.</p>
1Co.09.04	<p>Do we not have authority to eat and drink?</p>	<p>Do we not have authority to eat and drink?</p>
1Co.09.05		<p>Do we not have authority to bring along a sister as a wife, as [do] also the other emissaries, and the brothers of the lord, and Cephas?</p>
1Co.09.06		<p>Or [is it] only Barnabas and I [who] do not have authority not to be working?</p>
1Co.09.07	<p><b>Who soldiers?</b>  <b>Who plants</b> a vineyard and does not eat and drink of its fruit?  <b>Who shepherds a flock</b> and does not eat of the milk?</p>	<p>Who soldiers with his own wages at any time? Who plants a vineyard and does not eat  its fruit? Or who shepherds a flock and does not eat of the milk of the flock?</p>
1Co.09.08	<p>Let me not speak  in a human [way], <b>if</b> <b>also</b> <b><u>the law</u></b> <b><u>of Moses</u></b> <b><u>does not</u></b> <b><u>say these things.</u></b></p>	<p>Am I not saying these things in a human [way] or also does not  the law say these things?</p>
1Co.09.09	<p>For he has written, <b><u>“you shall not muzzle an ox threshing”</u></b>.<sup>21</sup> <b><u>Is it about oxen that concerns the god?</u></b></p>	<p>For it has been written in the law of Moses, “You shall not silence an ox threshing”. Is it about oxen that concerns the god?</p>

<sup>21</sup> Dt 25.4.

1Co.09.10	<b><u>For it was written on account of us.</u></b>	Or does he speak entirely for our sake? For it was written on account of us, because the plower is obliged upon hope to plow, and the thresher upon hope of sharing.
1Co.09.11		If we sowed spiritual things among you, [is it] overmuch if we harvest fleshly things from you?
1Co.09.12		If others partake of this authority over you, [may] not we all the more? But we have not utilized this authority, but we protect all things, lest we give some hindrance to the euangelion of the Anointed.
1Co.09.13		Do you not know that they who are working at sacred things eat from the sacred place, they who attend the altar have a share in the altar?
1Co.09.14	<b>So also the lord has commanded them who proclaim the euangelion to live from the euangelion.</b>	So also the lord has commanded them who proclaim the euangelion to live from the euangelion.
1Co.09.15	<b><u>I have not utilized any of these.</u></b>  <b><u>No one will empty the boast of mine.</u></b>	Now I have not utilized any of these, nor have I written them so to be done for me. For more virtuous [is it] to me to die than that anyone will empty the boast of mine.
1Co.09.16	If I euangelize, there is no favor to me.  for woe  to me, if I do not euangelize.	For if I euangelize, there is no boast to me. For necessity presses on me, for woe is to me, if I do not euangelize.
1Co.09.17	For if I do this voluntarily, I have a reward, but if involuntarily, I have been entrusted with house-management.	For if I do this voluntarily, I have a reward, but if involuntarily, I have been entrusted with house-management.
1Co.09.18	What then is the reward for me? So that when preaching I may lay down <b>free of charge</b> the euangelion of [the] Anointed, in order not to exploit my authority in the euangelion.	What then is the reward of mine? So that when preaching I may lay down free of charge the euangelion,  in order not to exploit my authority in the euangelion.
1Co.09.19	For though being free of all, I enslaved myself to all so that I might also gain the many.	For though being free of all, I enslaved myself to all so that I might  gain the many,

1Co.09.20		and I became to the Judeans like a Judean, so that I might gain Judeans; to those under the law like one under law, though myself not being under law, so that I might gain those under law;
1Co.09.21		to the lawless like a lawless [person], though myself not being without god's law, but lawful in [the] Anointed, so that I might gain the lawless.
1Co.09.22		To the weak I became weak, so that I might gain the weak. To all I have become all things, so that by all means I might save some.
1Co.09.23		Now all things I do on account of the euangelion, so that I might become its joint-partner.
1Co.09.24		Do you not know that they who run in a stadium, though all run, yet one receives the prize? Run thus so that you may overcome.
1Co.09.25		Now everyone who competes exercises self-restraint in all things, they at that time so as to receive a mortal crown, but we an immortal [one].
1Co.09.26		Accordingly so I run: not as with uncertainty. Thus I box: not as one thrashing the air.
1Co.09.27		But I black-eye punch my body and make [it] a slave lest somehow after preaching to others, I myself become disqualified.

## Chapter 10

1Co.10.01	<b><u>For I do not wish you to be ignorant, brothers, that our fathers were under the cloud, and all passed through the sea.</u></b>	For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea,
1Co.10.02		and all were baptized into Moses in the cloud and in the sea,
1Co.10.03	<b><u>and all ate the spiritual food, and all drank the</u></b>	and all ate the same spiritual food
1Co.10.04	<b><u>spiritual drink, for they drank from a spiritual rock that followed. But the rock was the Anointed.</u></b>	and all drank the same spiritual drink, for they drank from a spiritual rock that followed. But the rock was the Anointed.



1Co.10.05	<b><u>But not with the majority of them was</u></b> [he] <b><u>pleased</u></b>  <b><u>in the desert.</u></b>	But not with the majority of them was the god pleased, for they were laid low in the desert.
1Co.10.06	<b><u>But these things happened as</u></b> <b><u>archetypes of us,</u></b> <b><u>so that</u></b> <b><u>we not be desirers of evil</u></b> <b><u>even as they</u></b>  <b><u>desired.</u></b>	But these things happened as archetypes of us, in order that we not be desirers of evil even as they also desired.
1Co.10.07	<b><u>Neither be idolaters even as some of them,</u></b>  <b><u>as it has been written,</u></b> <b><u>“the people sat to eat and drink</u></b> <b><u>and arose to play”,</u></b> <sup>22</sup>	Neither be idolaters even as some of them, just as it has been written, “the people sat to eat and drink and arose to play”,
1Co.10.08		neither fornicate, even as some of them fornicated, and on one day about twenty-three thousand fell,
1Co.10.09	<b><u>neither let us test</u></b> <b><u>the Anointed,</u></b> even as some of them tested and were destroyed by the serpents,	neither let us test the lord, even as some of them tested and were being destroyed by the serpents,
1Co.10.10	nor <b><u>let us grumble,</u></b> even as <b><u>some of them</u></b> grumbled and were destroyed by the <b><u>destroyer.</u></b>	nor should you grumble, even as some of them grumbled and were destroyed by the destroyer.
1Co.10.11	<b><u>Now</u></b> <b><u>even as</u></b> <b><u>these things befell them,</u></b>  <b><u>but it was written for our admonition,</u></b> <b><u>for whom the ends of the aeons</u></b> <b><u>arrived.</u></b>	Now all these things befell them typologically, but it was written for our admonition, for whom the ends of the aeons have arrived.
1Co.10.12		So then the one who thinks to be standing, let him watch out lest he fall.
1Co.10.13		No temptation has come upon you except a human [one]. But the god is faithful, who will not allow you to be tempted beyond what you are capable. But he will make, along with the temptation, also the escape to be able to endure.
1Co.10.14	For this reason,  flee from idolatry.	For this reason, beloved ones of mine, flee from idolatry.
1Co.10.15		I am speaking as to sensible [persons]. You [yourselves], judge what I am saying.

<sup>22</sup> Ex 32.6.

1Co.10.16		The cup of blessing which we bless, is it not a partnership of the blood of [the] Anointed? The bread which we break, is it not a partnership of the body of [the] Anointed?
1Co.10.17		Because [there is] one bread, one body are we the many, for all of us share of the one bread.
1Co.10.18		Look at Israel according to flesh, those eating the sacrifices, are they not partners of the altar?
1Co.10.19	<b><u>What then am I saying?</u></b> <b><u>That</u></b> <b><u>a sacrifice</u></b> <b><u>is anything,</u></b> <b><u>or that</u></b> <b><u>an idol-sacrifice</u></b> <b><u>is anything?</u></b>	What then am I saying? That an idol-sacrifice is anything? Or that an idol is anything?
1Co.10.20	<b><u>Only that the things</u></b> [they] <b><u>sacrifice</u></b> [are] <b><u>for demons and not for god.</u></b>	Only that the things the gentiles sacrifice [are] for demons and not for god. But I do not wish you to become partners of demons.
1Co.10.21		You cannot drink [the] lord's cup and demons' cup. You cannot share [the] lord's table and demons' table.
1Co.10.22		Or are we provoking the lord to jealousy? Are we stronger than him?
1Co.10.23		All things are permissible, but not all things contribute. All things are permissible, but not all things edify.
1Co.10.24		No one should seek that of himself, but instead that of the other.
1Co.10.25	<b>Eat</b> everything sold in the market.	Eat everything sold in the market, examining nothing on account of conscience.
1Co.10.26		for "the earth and its fullness [are] the lord's". <sup>23</sup>
1Co.10.27	If any of the faithless invites you to dinner, and you wish to go, eat everything set before you.	If any of the faithless invites you,  and you wish to go, eat everything set before you, examining nothing on account of conscience.
1Co.10.28	But if anyone tells you, "This is <b>an idol-sacrifice</b> ", do not eat.	But if anyone tells you, "This is an idol-sacrifice", do not eat, on account of that one who informed, and [on account] of conscience.

<sup>23</sup> Ps 24.1.

1Co.10.29		But [by] “conscience” I mean not one’s own but the other’s. For why is my liberty judged by another’s conscience?
1Co.10.30		If I partake in favor, why am I blasphemed over that [over which] I show gratitude?
1Co.10.31	Therefore, whether you eat or drink, or whatever you do, all things [are] for the glory of god.	Therefore, whether you eat or drink, or whatever you do, do all things for the glory of god.
1Co.10.32		Become inoffensive to Judeans, and to Greeks, and to the assembly of the god,
1Co.10.33		even as I also appease everything in everyone, not seeking what [is] beneficial to myself, but what [is] beneficial to many, that they may be saved.

## Chapter 11

1Co.11.01		Be imitators of me, even as I also [am] of [the] Anointed.
1Co.11.02		Now I praise you that you remember everything from me and [that] you hold firm the traditions, just as I have given them over to you.
1Co.11.03	<b><u>The head of a man is the Anointed.</u></b>	Now I wish you to know that the head of a man is the Anointed, but [the] head of a woman [is] the man, yet [the] head of the Anointed [is] the god.
1Co.11.04	Every man who prays or who prophesies having [a covering] over [his] head shames his head.	Every man who prays or who prophesies having [a covering] over [his] head shames his head.
1Co.11.05	But every <b>woman</b> who prays or <b>who prophesies with the head uncovered shames the head of herself.</b> For it is one and the same [as] to one being shorn.	But every woman who prays or who prophesies with the head uncovered shames the head of hers. For it is one and the same [as] to one being shorn.
1Co.11.06	For if a woman is uncovered, let her also be shorn. But if [it is] shameful to be shorn or to be shaven, let her be covered.	For if a woman is uncovered, let her also be shorn. But if [it is] shameful to be shorn or to be shaven, let her be covered.
1Co.11.07	<b>For</b> <b><u>a man ought not have the head covered, since he exists</u></b> [as] <b>god’s image.</b>	For on the one hand a man ought not have the head covered, since he exists [as] god’s image and glory. But on the other hand, the woman is man’s glory.
1Co.11.08	Woman [is] from <b>man,</b>	For man is not from woman, but woman [is] from man,

1Co.11.09	and woman [exists] because of the human.	and man was not created because of the woman, but woman [exists] because of the human.
1Co.11.10	For this reason, <b><u>the woman ought to have an authority upon the head, because of the angels.</u></b>	For this reason, the woman ought to have an authority upon the head, because of the angels.
1Co.11.11	However, neither [is] woman separate from man, nor man separate from woman in [the] lord.	However, neither [is] woman separate from man, nor man separate from woman in [the] lord.
1Co.11.12	For even as woman [is] from the man, so also [does] man [exist] through the woman.	For even as woman [is] from the man, so also [does] man [exist] through the woman. But all things [are] from the god.
1Co.11.13		Judge amongst your own selves: is it proper [that] an uncovered woman pray to the god?
1Co.11.14	Or does not nature herself teach you that, if a man grows out his hair, it is dishonoring for him,	Does not nature herself teach you that, if a man grows out his hair, it is dishonoring for him,
1Co.11.15	but if a woman grows out her hair, it is glory for her? Because long hair has been given  in place of a covering.	but if a woman grows out her hair, it is glory for her? Because long hair has been given to her in place of a covering.
1Co.11.16		Now if anyone seems to be fond of strife, we do not have any such custom, nor [do] the assemblies of the god.
1Co.11.17		But in proclaiming this I am not praising you, because you are not coming together for the better but for the worse.
1Co.11.18	For first, when you come together in assembly, I hear there exist divisions among you, and I put faith in it in part.	For first, when you come together in assembly, I hear there exist divisions among you, and I put faith in it in part.
1Co.11.19	There must also be elections  so that <b><u>the approved</u></b> may become visible.	For there must also be elections among you so that the approved may become visible among you.
1Co.11.20		Therefore, when you assemble all together, it is not to eat the dominical meal.
1Co.11.21		For each takes his own meal by eating in advance, and while one hungers, the other is drunk.
1Co.11.22		For do you not have houses for eating and drinking? Or are you disdainful of the assembly of god, and do you shame those who do not have? What am I saying to you? Shall I praise you? In this I do not praise you.

1Co.11.25	<b>The lord,</b> taking <b>the cup,</b> blessing he gave to the disciples saying, “This is in my blood”,	[[ <i>below</i> ]]
1Co.11.23	and taking <b>the bread,</b>	For I received from the lord what I have also given over to you, that the lord Jesus, on the night on which he was given over,  took bread,
1Co.11.24	blessing  saying, “This is of me <b>the body</b> ”.	and showing gratitude he fractured [it] and he said, “This of me is the body which is for you. Do this in the commemoration of mine”.
1Co.11.25	[[ <i>above</i> ]]	Similarly also the cup after dining, saying, “This cup is the new covenant in my blood. Do this, as often as you drink, in the commemoration of mine”.
1Co.11.26		For as often as you eat this bread and drink this cup, you proclaim the death of the lord until when he comes.
1Co.11.27		So then whoever eats the bread or drinks the blood unworthily, will be liable of the body and the blood of the lord.
1Co.11.28	But let a human evaluate oneself, and thus let one eat of the bread and drink of the blood.	But let a human evaluate oneself, and thus let one eat of the bread and drink of the blood.
1Co.11.29	For the one who eats and drinks eats and drinks <b>judgment</b> on oneself.	For the one who eats and drinks eats and drinks judgment on oneself by not distinguishing the body.
1Co.11.30		For this reason many among you [are] weak and sickly, and considerable are asleep.
1Co.11.31		But if we distinguish ourselves, we would not be judged.
1Co.11.32	But <b>by being judged</b> by [the] lord we are being trained, lest we be condemned along with the cosmic order.	But by being judged by the lord we are being trained, lest we be condemned along with the cosmic order.

1Co.11.33		So then, my brothers, when you come together to eat, wait for each other.
1Co.11.34		If anyone is hungry, let one eat at home, lest you all come together in judgment. But the remaining things I will arrange when I come.

## Chapter 12

1Co.12.01	<b><u>Now concerning spiritual things</u></b> , brothers, I do not wish you to be ignorant.	Now concerning spiritual things, brothers, I do not wish you to be ignorant.
1Co.12.02	You know that when you were gentiles, you were led away toward mute idols, however you were led.	You know that when you were gentiles, you were led away toward mute idols, however you were led.
1Co.12.03		Therefore, I made known to you that no one speaking in god's spirit says, "Jesus be cursed", and no one is able to say, "Lord Jesus", except in sacred spirit.
1Co.12.04	Now there are divisions <b><u>of gifts</u></b> .	Now there are divisions of gifts, but the same spirit,
1Co.12.05		and there are divisions of services, and the same lord,
1Co.12.06		and there are divisions of works, but the same god, who works all things in all things.
1Co.12.07		But to each has been given the manifestation of the spirit for what contributes.
1Co.12.08	<b><u>To this one through the spirit a word of wisdom has been given; to another a word of knowledge;</u></b>	For while to this one through the spirit a word of wisdom has been given; but to another a word of knowledge according to the same spirit;
1Co.12.09	<b><u>to another faith by the same spirit; to another a gift of healings;</u></b>	to another faith by the same spirit; but to another gifts of healings in the one spirit;

1Co.12.10	<p><u>to another</u> [a gift] <u>of powers;</u></p> <p><u>to another prophesy;</u></p> <p><u>to another</u> <u>discernment</u> <u>of spirits;</u></p> <p><u>to another families of languages;</u></p> <p><u>to another translation of languages.</u></p>	<p>but to another works of powers; but to another prophesy; but to another discernments of spirits; but to another families of languages; but to another translation of languages.</p>
1Co.12.11		But the same spirit works all these things, dividing to each individually even as it wishes.
1Co.12.12	<p>For just as <b>the body is one,</b> and it has <b>many members,</b> but all the members of the body of one [person] —though being many—, <b>are one body,</b> so also <b>the Anointed.</b></p>	<p>For even as the body is one, and it has many members, but all the members of the body —though being many—, are one body, so also the Anointed.</p>
1Co.12.13		For we all also have been baptized in one spirit into one body, whether Judeans or Greeks, whether slaves or free, and all were given one spirit to drink.
1Co.12.14	For <b>the body is also not one member but many.</b>	For the body is also not one member but many.
1Co.12.15		If the foot should say, “Because I am not a hand, I am not of the body”, not by this is it not of the body,
1Co.12.16		and if the ear should say, “Because I am not an eye, I am not of the body”, not by this is it not of the body.
1Co.12.17		If an entire body [were] an eye, where the hearing? If an entire [body] [were] hearing, where the smell?
1Co.12.18	But now <b>the god has placed the members,</b> each one of them, <b>on the body</b> just as he wished.	But now the god has placed the members, each one of them, on the body just as he wished.
1Co.12.19	Now if all were one member, where [is] the body?	Now if all were one member, where [is] the body?
1Co.12.20		But now while [there are] many members, yet [there is] one body.
1Co.12.21		Now the eye cannot say to the hand, “I do not have need of you”, or again the head to the feet, “I do not have need of you”.

1Co.12.22		Rather the members of the body that seem weaker are much more necessary for living,
1Co.12.23		and what things we think to be more dishonored of the body, to them we put round more excessive honor, and our indecent things have more excessive decency,
1Co.12.24	<b><u>But the god has commingled the body,</u></b> to what lacks giving more excessive honor.	but our decent things have no need. But the god has commingled the body, to what is lacking giving more excessive honor,
1Co.12.25		lest there be division in the body. But the members are concerned the same for each other,
1Co.12.26		and if one member suffers all the members co-suffer. If one member is glorified all the members co-rejoice.
1Co.12.27		Now you are [the] Anointed's body and members of a part.
1Co.12.28	<b><u>the lord</u></b> <b><u>appointed</u></b> <b><u>in the assembly</u></b> <b><u>both</u></b> <b><u>emissaries</u></b> <b><u>and</u></b> <b><u>prophets</u></b> and teachers and powers.	Them also indeed the god appointed  first emissaries, second prophets, third teachers, then powers, then gifts of healings, reassurances, governings, families of languages.
1Co.12.29	[Are] all emissaries? All prophets? All teachers? All powers?	[Are] all emissaries? All prophets? All teachers? All powers?
1Co.12.30	Do all have gifts of healings? Do all speak in languages? Do all translate?	Do all have gifts of healings? Do all speak in languages? Do all translate?
1Co.12.31	But be rivalrous for <b><u>the gifts,</u></b> <b><u>the better</u></b> [ones], and moreover a <b>surpassing</b> way to you <b>I show</b> .	But be rivalrous for the gifts, the better [ones], and moreover a surpassing way to you I show.

## Chapter 13

1Co.13.01	If in the languages of humans and of angels I speak, but I do not have <b>love</b> , I have become echoing copper or wailing cymbal.	If in the languages of humans and of angels I speak, but I do not have love, I have become echoing copper or wailing cymbal.
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1Co.13.02	Even if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to displace mountains, but I do not have love, I am nothing.	Even if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to displace mountains, but I do not have love, I am nothing.
1Co.13.03	And if I morsel away all my possessions, and if I give over my body so that I am burned, but I do not have love, I am profited nothing.	and if I morsel away all my possessions and if I give over my body so that I may be boastful, but I do not have love, I am profited nothing.
1Co.13.04	Love suffers long,  shows kindness, does not envy,  does not flaunt itself, does not puff itself up,	Love suffers long. Love shows kindness, does not envy. Love does not flaunt itself, does not puff itself up,
1Co.13.05		does not act disgracefully, does not seek the things of oneself, is not provoked, does not count upon evil,
1Co.13.06		does not rejoice over injustice, but co-rejoices with the truth,
1Co.13.07	protects all things, keeps faith in all things, hopes all things, endures all things.	protects all things, keeps faith in all things, hopes all things, endures all things.
1Co.13.08	Love never falls away. But whether prophecies, they will be abolished. Whether languages, they will be stopped. Whether knowledge, it will be abolished.	Love never falls flat. But whether prophecies, they will be abolished. Whether languages, they will be stopped. Whether knowledge, it will be abolished.
1Co.13.09	For we know partly, and we prophesy partly.	For we know partly, and we prophesy partly.
1Co.13.10	But when the complete comes, then “partly” will be abolished.	But when the complete comes, then “partly” will be abolished.
1Co.13.11	When I was an infant, I was speaking like an infant, I was thinking like an infant, I was reasoning like an infant. But when I have become a man, I have abolished the [ways] of the infant.	When I was an infant, I was speaking like an infant, I was thinking like an infant, I was reasoning like an infant.  When I have become a man, I have abolished the [ways] of the infant.
1Co.13.12	For now we see as through a mirror in an enigma, but at that time face to face. Now I know partly, but at that time I will recognize, even as I was recognized.	For now we see  through a mirror in an enigma, but at that time face to face. Now I know partly, but at that time I will recognize, even as I was recognized.

1Co.13.13	But now there remains these three things: faith, hope, love. But greatest of these [is] love.	But now there remains these three things: faith, hope, love. But greatest of these [is] love.
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Chapter 14

1Co.14.01	Pursue love, but be rivalrous <b>for spiritual things</b> , but more that <b>you may prophesy</b> .	Pursue love, but be rivalrous for spiritual things, but more that you may prophesy.
1Co.14.02	For the <b>one speaking in a language</b> <b>does not speak with humans</b> , <b>but with</b> <b>the god</b> . For no one hears, but a <b>spirit</b> <b>speaks mysteries</b> .	For the one speaking in a language does not speak with humans, but with god. For no one hears, but one speaks mysteries in spirit.
1Co.14.03	Now the one who prophesies to humans speaks edification and exhortation and comfort.	Now the one who prophesies to humans speaks edification and exhortation and comfort.
1Co.14.04	The one who speaks in a language edifies oneself, but the one who prophesies edifies god's assembly.	The one who speaks in a language edifies oneself, but the one who prophesies edifies an assembly.
1Co.14.05	I wish all of you to speak in languages, but more that you may prophesy. Now greater [is] one who prophesies than one who speaks in languages, unless it be that one translates, so that the assembly may receive edification.	Now I wish all of you to speak in languages, but more that you may prophesy. Now greater [is] one who prophesies than one who speaks in languages, unless one translates, so that the assembly may receive edification.
1Co.14.06	But now brothers, if I come to you speaking in languages, what shall I profit you if I am not speaking to you either in <b>revelation</b> , or in knowledge, or in prophecy, or <b>teaching</b> ?	But now brothers, if I come to you speaking in languages, what shall I profit you if I am not speaking to you either in revelation, or in knowledge, or in prophecy, or in teaching?
1Co.14.07	Likewise [for] <b>the lifeless things</b> giving voice, whether a flute or a guitar: if they do not <b>give</b> distinction <b>in tones</b> how will what is fluted or what is guitared be known?	Likewise [for] the lifeless things giving voice, whether a flute or a guitar, if they do not give distinction in tones how will what is fluted or what is guitared be known?
1Co.14.08	For even if a trumpet gives an unclear voice, who will be preparing for war?	For even if a trumpet gives an unclear voice, who will be preparing for war?
1Co.14.09	So also you through the language: if you do not give a <b>well-known word</b> , how will what is spoken be known? For you will be speaking into air.	So also you through the language: if you do not give a well-known word, how will what is spoken be known? For you will be speaking into air.

1Co.14.10	So many families of voices perchance in the cosmic order, and none of them voiceless.	So many families of voices perchance in the cosmic order, and none voiceless.
1Co.14.11	If therefore I do not know the power of the voice, I will be to the one speaking a barbarian, and the one speaking a barbarian to me.	If therefore I do not know the power of the voice, I will be to the one speaking a barbarian, and the one speaking a barbarian to me.
1Co.14.12	So also you, since you are rivalrous of spiritual things, be rivalrous for the edification of the assembly so that you may abound.	So also you, since you are rivalrous of spiritual things, be rivalrous for the edification of the assembly so that you may abound.
1Co.14.13	For this reason, let the one who speaks in a language <b>pray that one may translate.</b>	Therefore, let the one who speaks in a language pray that one may translate.
1Co.14.14	If I should pray in a language, my spirit is praying, but my mind is fruitless.	[For] if I should pray in a language, my spirit is praying, but my mind is fruitless.
1Co.14.15	What is [this] then? <b>I should pray in the spirit,</b> but I should pray  in the mind. <b>I should sing</b> in the spirit, but I should sing  in the mind.	What is [this] then? I will pray in the spirit, but I will pray also in the mind. I will sing in the spirit, but I will sing also in the mind.
1Co.14.16	Since if you blessed in spirit, how will the one who fills the place of the commoner say the “amen” over your blessing, since one does not know what you are saying.	Since if you bless in spirit, how will the one who fills the place of the commoner say the “amen” over your gratitude, since one does not know what you are saying?
1Co.14.17	For you on the one hand virtuously are blessing, yet the other is not edified.	For you on the one hand virtuously are showing gratitude, yet the other is not edified.
1Co.14.18	I give blessing to the god that [I am] more than all of you speaking in a language.	I show gratitude to the god:  more than all of you I speak in languages
1Co.14.19	<b><u>But in assembly I prefer to speak five words on account of the law, so that I may instruct others, than ten thousand words in a language.</u></b>	But in assembly I prefer to speak five words with my mind, so that I may instruct others, than ten thousand words in a language.

1Co.14.20		Brothers, do not become children in your cores, but be infants in evil, and become mature in your cores.
1Co.14.21	<b><u>In the law it has been written that, “In other languages and in other lips I will speak to this people”.</u></b> <sup>24</sup>	In the law it has been written that, “In other languages and in lips of others I will speak to this people, <sup>25</sup> and not even so will they listen to me’, says the lord”. <sup>26</sup>
1Co.14.34	<b><u>The women in assembly should be silent, for it is not yielded to them to speak, but to be subordinated, even as the law says,</u></b>	[[ <i>below</i> ]]
1Co.14.35	<b><u>unless they wish to learn.</u></b>	[[ <i>below</i> ]]
1Co.14.22	So then the languages are a sign, not to the faithful but to the faithless, but prophecy not to the faithless but to the faithful.	So then the languages are a sign, not to the faithful but to the faithless, but prophecy not to the faithless but to the faithful.
1Co.14.23		If, therefore, the entire assembly comes together and all speak in languages, then commoners or faithless ones enter, will they not say that you are manic?
1Co.14.24	But if all <b>should prophesy</b> , then enters some faithless one,	But if all should prophesy, then enters some faithless one or commoner, he will be reprovved by all, will be closely examined by all.
1Co.14.25	and thus <b><u>the hidden things of the heart of his will be visible.</u></b>	The hidden things of the heart of his will be visible, and thus falling upon [his] face he will worship the god, proclaiming that, “the god is actually among you”!
1Co.14.26	What is [this] then, brothers? When you come together, each has <b>a psalm</b> , has <b>a teaching</b> , has <b>a revelation</b> , has <b>a language</b> , <b>has a translation</b> . Let everything be for edification.	What is [this] then, brothers? When you come together, each has a psalm, has a teaching, has a revelation, has a language, has a translation. Let everything be for edification.
1Co.14.27		If anyone speaks in a language, by two or three at most and in turn, and let one translate.
1Co.14.28	But if the translator is not there, let one be silent in assembly, but let one speak to oneself and to the god.	But if there is not a translator, let one be silent in assembly, but let one speak to oneself and to the god.
1Co.14.29	But let two or three prophets speak, and the others settle differences.	But let two or three prophets speak, and the others settle differences.

<sup>24</sup> Is 28.11.

<sup>25</sup> Is 28.11.

<sup>26</sup> Is 28.12-13a, either an LXX paraphrase or a paraphrase or mistranslation of the Hebrew text.

1Co.14.30	But if [it] be revealed to another who is seated, let the first be silent,	But if [it] be revealed to another who is seated, let the first be silent.
1Co.14.31		For you are all capable of prophesying one at a time, so that all may learn, and all be exhorted,
1Co.14.32	and <u>prophets'</u> <u>spirit is subordinated</u> <u>to prophets,</u>	and prophets' spirits are subordinated to prophets,
1Co.14.33	<u>for</u> <u>it</u> <u>is not of disorder but of peace.</u>	for the god is not of disorder but of peace, as in all the assemblies of the devotees.
1Co.14.34	[[above]]	Let the women in the assemblies be silent, for it is not yielded to them to speak. But let them be subordinated, even as the law also says.
1Co.14.35	[[above]]	But if they wish to learn, let them inquire at home to their own husbands. For it is shameful for a woman to speak in assembly
1Co.14.36		Or did the word of the god come out of you? Or did it arrive to you alone?
1Co.14.37		If anyone thinks to be a prophet or spiritual, let him recognize the things I write to you, that they are [the] lord's commandment.
1Co.14.38		But if anyone is unknowing, let him be unknown.
1Co.14.39		So then, brothers, be rivalrous to prophesy, and do not prevent speaking in languages, but let all things happen decently and in order.
1Co.14.40		

## Chapter 15

1Co.15.01	<u>Now I make known to you, brothers,</u> <u>the euangelion</u> <u>which I euangelized to you,</u>	Now I make known to you, brothers, the euangelion which I euangelized to you, which you also received, and in which you have stood,
1Co.15.02	through which you are also saved, to which word I euangelized to you  you are obliged to hold fast.	through which you are also saved, to which word I euangelized to you, if  you hold fast, except if you did not trust rashly.
1Co.15.03	For I have given over to you at first  <u>that [the] Anointed died,</u>	For I have given over to you at first what I also received: that [the] Anointed died for our offenses according to the scriptures,

1Co.15.04	<u>and</u> <u>he was buried,</u> <u>and</u> <u>he was raised</u> <u>on the third day.</u>	and that he was buried, and that he was raised on the third day, according to the scriptures, and that he was seen by Cephas, next by the twelve;
1Co.15.05		then he was seen above by five-hundred brothers at once, most of whom remain until now, but some have fallen asleep;
1Co.15.06		afterwards, he was seen by James, then by all the emissaries;
1Co.15.07		then, last of all, as to the untimely born, he appeared to me also.
1Co.15.08		For I am the least of the emissaries, I who am not sufficient to be called an emissary, because I persecuted the assembly of the god.
1Co.15.09		But by god's favor I am what I am, and his favor that [was] to me was not made futile. But I toiled more excessively than them all, not I, but god's favor with me.
1Co.15.10		Therefore, whether I or whether they, so we preach and so you trusted.
1Co.15.11	<u>so we preach and so you trusted.</u>	Now if [the] Anointed is preached, that he has been raised from dead ones, how are some among you saying that there is no resurrection from dead ones?
1Co.15.12	<b>How are some among you saying that there is not <u>resurrection from dead ones</u>?</b>	Now if there is not resurrection from dead ones, neither has [the] Anointed been raised.
1Co.15.13		Now if [the] Anointed has not been raised, then futile [is] also the proclamation of ours, and futile [is] the faith of yours,
1Co.15.14	<u>If [the] Anointed has not been raised,</u> <u>then empty [is] also</u> the proclamation of ours.	and we are even found false witnesses of the god, because we have witnessed about the god that he raised the Anointed, whom he did not raise, if indeed then dead ones are not raised.
1Co.15.15		For if dead ones are not raised, neither has [the] Anointed been raised.
1Co.15.16		Now if [the] Anointed has not been raised, your faith is empty; you are still in your offenses.
1Co.15.17	Then also those who have fallen asleep <b>were destroyed.</b>	Then also those who have fallen asleep in [the] Anointed were destroyed.
1Co.15.18		If in this life we alone have hoped in [the] Anointed, we are more pitiable than all humans.
1Co.15.19		

1Co.15.20		But now [the] Anointed has been raised from dead ones, the first fruit of those who have fallen asleep.
1Co.15.21	For <b><u>since death</u></b> [was] <b><u>through a human,</u></b> <b><u>also through a human</u></b> [was] <b><u>resurrection from dead ones.</u></b>	For since death [was] through a human, also through a human [was] resurrection from dead ones.
1Co.15.22	For <b><u>just as in Adam</u></b> <b><u>they die,</u></b> <b><u>so also in the Anointed will all be made alive.</u></b>	For just as in Adam they all die, so also in the Anointed will all be made alive.
1Co.15.23		Now each in one's own order, first fruit [the] Anointed, then those belonging to [the] Anointed at his arrival,
1Co.15.24		then the completion, when he will give over the kingdom to the god and father, when he will abolish every rule, and every authority and power.
1Co.15.25	<b><u>For it is necessary that he reign</u></b> <b><u>until when he puts</u></b>  <b><u>the enemies</u></b> <b><u>of his</u></b> <b><u>under his feet.</u></b>	For it is necessary that he reign until when he puts all the enemies  under his feet.
1Co.15.26		The last enemy abolished is death.
1Co.15.27		For all things he has subordinated under his feet. Now when he says that all things have been subordinated, [it is] clear that "all things" [is] with exception of the one who subordinated him.
1Co.15.28	Now when he subordinates to him all things, at that time <b><u>the son</u></b> himself will be subordinated to the one <b><u>who subordinated</u></b> to him all things, so that the god may be all in <b><u>all.</u></b>	Now when he subordinates to him all things, at that time the son himself will be subordinated to the one who subordinated to him all things, so that the god may be all in all.
1Co.15.29	<b><u>What will they do</u></b> <b><u>who are baptized on behalf of the dead ones?</u></b> <b><u>If dead ones are not at all raised,</u></b> <b><u>why are they also baptized</u></b> <b><u>on behalf of</u></b> <b><u>the dead ones?</u></b>	Otherwise, what will they do who are baptized on behalf of the dead ones? If dead ones are not at all raised, why are they also baptized on behalf of them?
1Co.15.30	And why are we endangering ourselves every hour?	And why are we endangering ourselves every hour?
1Co.15.31	Daily dying, [so I] swear upon your boast,  which I have in  lord.	Daily I die, [so I] swear upon your boast, brothers, which I have in Anointed Jesus our lord.

1Co.15.32		If by human [analogy], I fought beasts in Ephesus, what benefit [was] it to me? If dead ones are not raised, “Let us eat, and let us drink, for tomorrow we die”. <sup>27</sup>
1Co.15.33	Do not be led astray. Evil interactions ruin good ethics.	Do not be led astray. Evil interactions ruin good ethics.
1Co.15.34	Sober up justly, and do not offend. For some have ignorance of god. To your shame I say [this].	Sober up justly, and do not offend. For some have ignorance of god. To your shame I speak.
1Co.15.35	<b><u>But someone says,</u></b> <b><u>“How are the dead ones raised?”</u></b> <b><u>Now with what kind of body do they come?”</u></b>	But someone says, “How are the dead ones raised?” Now with what kind of body do they come?”
1Co.15.36	<b><u>Fool! What you yourself sow</u></b> <b><u>is not made alive unless</u></b> <b><u>first</u></b> <b><u>it dies,</u></b>	Fool! What you yourself sow is not made alive unless  it dies,
1Co.15.37	and what <b><u>you sow,</u></b> <b><u>you sow</u></b> not the body that will come to be, but a naked <b><u>seed,</u></b> perchance <b><u>of grain or of any of the rest.</u></b>	and what you sow, you sow not the body that will come to be, but a naked seed, perchance of grain or of any of the rest.
1Co.15.38	But the <b><u>god</u></b> gives to it <b><u>a body just as he wished,</u></b> but <b><u>each</u></b> <b><u>of the seeds</u></b> <b><u>receives</u></b> <b><u>its own body.</u></b>	But the god gives to it a body just as he wished, and to each of the seeds  its own body.
1Co.15.39	Not all flesh [is] the same flesh <b><u>but some</u></b> <b><u>flesh</u></b> [is] <b><u>of</u></b> <b><u>a human,</u></b> <b><u>now other flesh of beasts,</u></b> now other flesh <b><u>of birds,</u></b> now other of fish,	Not all flesh [is] the same flesh, but some  [is] of humans, now other flesh of beasts, now other flesh of birds, now other of fish,
1Co.15.40	<b><u>and heavenly bodies, and earthly bodies.</u></b> But the glory of the heavenly ones is different, and the [glory] of the earthly ones is different.	and heavenly bodies, and earthly bodies. But the glory of the heavenly ones is different, and the [glory] of the earthly ones is different.
1Co.15.41	<b><u>Sun’s glory [is] different,</u></b> <b><u>and moon’s glory [is] different,</u></b> <b><u>and stars’ glory [is] different.</u></b>	Sun’s glory [is] different, and moon’s glory [is] different, and stars’ glory [is] different, for star differs from star in glory.
1Co.15.42	<b><u>So also the resurrection</u></b> from the dead ones: <b><u>it is sown in destruction,</u></b> <b><u>it is raised in incorruption;</u></b>	So also the resurrection from the dead ones: it is sown in destruction, it is raised in incorruption;
1Co.15.43	<b><u>it is sown</u></b> in dishonor, <b><u>it is raised in glory;</u></b> <b><u>it is sown in weakness,</u></b> <b><u>it is raised in power;</u></b>	it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

<sup>27</sup> Is 22.13.



1Co.15.44	<b><u>it is sown a beastly body, it is raised a spiritual body;</u></b>	it is sown a beastly body, it is raised a spiritual body; if the body is beastly, it is also spiritual.
1Co.15.45	Even so it has been written, <b><u>“The first human Adam became a living beast”,<sup>28</sup> the last lord a life-giving spirit.</u></b>	Even so it has been written, “The first human Adam became a living beast”, the last Adam a life-giving spirit.
1Co.15.46	But <b><u>the spiritual</u></b> [was] <b><u>not first.</u></b>	But the spiritual [was] not first but the beastly, afterwards the spiritual.
1Co.15.47	<b><u>The first human</u></b> [was] <b><u>from the dust.</u></b> <b><u>The second human</u></b> [was] <b><u>the lord</u></b> <b><u>from heaven</u></b> <b><u>the heavenly</u></b> [one].	The first human [was] from the dust. The second human [was]  from heaven.
1Co.15.48	<b><u>Such as</u></b> [was] <b><u>the dust-born,</u></b> <b><u>such also</u></b> [are] <b><u>the dust-born;</u></b> <b><u>and such as</u></b> [was] <b><u>the heavenly,</u></b> <b><u>such also</u></b> [are] <b><u>the heavenly;</u></b>	Such as [was] the dust-born, such also [are] the dust-born; and such as [was] the heavenly, such also [are] the heavenly;
1Co.15.49	and <b><u>just as we wore</u></b> <b><u>the image of the dust-born,</u></b> <b><u>let us</u></b> <b><u>also wear the image of the heavenly.</u></b>	and just as we wore the image of the dust-born, we will also wear the image of the heavenly.
1Co.15.50	<b><u>For</u></b> <b><u>this I say, brothers,</u></b> <b><u>that flesh and blood</u></b> <b><u>will not inherit</u></b> <b><u>god’s kingdom,</u></b> <b><u>neither does the corruption</u></b> <b><u>inherit the incorruption.</u></b>	Now this I say, brothers, that flesh and blood cannot inherit god’s kingdom, neither does the corruption inherit the incorruption.
1Co.15.51	<b><u>Behold, a mystery I speak to you:</u></b> <b><u>though</u></b> <b><u>we all will</u></b>  <b><u>fall asleep,</u></b>  <b><u>we all will</u></b> <b><u>not</u></b> <b><u>be changed,</u></b>	Behold, a mystery I speak to you:  we all will not fall asleep, but we all will  be changed,
1Co.15.52	<b><u>in an instant,</u></b> <b><u>in a blink of an eye,</u></b>  <b><u>and the dead ones</u></b> <b><u>will be raised imperishable,</u></b> <b><u>and we will be changed.</u></b>	in an instant, in a blink of an eye, at the last trumpet, for it will trumpet, and the dead ones will be raised imperishable, and we will be changed.
1Co.15.53	<b><u>For it is necessary for this perishable</u></b> <b><u>to clothe itself in incorruption,</u></b> <b><u>and for this mortal</u></b> <b><u>to clothe itself in immortality.</u></b>	For it is necessary for this perishable to clothe itself in incorruption, and for this mortal to clothe itself in immortality.

<sup>28</sup> Gn 2.7.

1Co.15.54	<p><u>Now whenever</u></p> <p><u>the mortal,</u>  <u>this has clothed itself in immortality,</u>  <u>then the word that has been written</u>  <u>will come to be,</u>  <u>“Death was gulped down in victory”.</u><sup>29</sup></p>	<p>Now whenever  this perishable  has clothed itself in incorruption,  and  the mortal,  this has clothed itself in immortality,  then the word that has been written  will come to be,  “Death was gulped down in victory”.</p>
1Co.15.55	<p><u>“Where, death, is your victory?</u>  <u>Where, death, is your sting?”</u><sup>30</sup></p>	<p>“Where, death, is your victory?  Where, death, is your sting?”</p>
1Co.15.56	<p>Now the sting of death [is] the offense,  but the power of the offense [is] the law,</p>	<p>Now the sting of death [is] the offense,  but the power of the offense [is] the law,</p>
1Co.15.57	<p><u>to the god [be] favor</u>  <u>who gives us the victory</u></p>	<p>but  to the god [be] favor  who gives us the victory  through our lord Jesus Anointed.</p>
1Co.15.58		<p>So then, my beloved brothers,  be steady, immovable,  exceeding in the work of the lord always,  knowing that your toil is not futile in [the] lord.</p>

## Chapter 16

1Co.16.01		<p>But concerning the collection that [is]  for the devotees,  even as I have commanded  the assemblies of Galatia,  thus also you must do.</p>
1Co.16.02		<p>The day after sabbath let each of you set aside,  storing up anything if  he be put on a prosperous path,  so that when I come  there not be collections at that time.</p>
1Co.16.03		<p>But when I arrive,  whomever you have approved,  through letters I will send them  to carry off your favor to Jerusalem.</p>
1Co.16.04		<p>But if it be worthy for me also to go,  they will go with me.</p>
1Co.16.05		<p>But I will come to you  when I am passing through Macedonia,  for I am passing through Macedonia.</p>
1Co.16.06		<p>Now I am continuing on perchance to you,  or will also winter with [you],  so that you may send me forth wherever I may go.</p>
1Co.16.07		<p>For I do not wish to see you now in passing.  For I hope to remain with you for some time  if the lord should entrust.</p>
1Co.16.08		<p>But I will remain in Ephesus until the Pentecost,</p>

<sup>29</sup> Is 25.8 restated.

<sup>30</sup> Hos 13.14 restated.

1Co.16.09		for a large and productive door has opened to me, and many [are my] opponents.
1Co.16.10		Now if Timothy should come, look out that he may be fearless toward you, for he is working the lord's work as I also [am].
1Co.16.11		Therefore, let not anyone scorn him, but send him forth in peace so that he may come to me, for I am awaiting him along with the brothers.
1Co.16.12		Now concerning the brother Apollos, many times I exhorted him that he should come to you with the brothers, and he was completely unwilling to come now, but he will be going when the time is right.
1Co.16.13		Keep awake! Stand in the faith! Be manly! Be strong!
1Co.16.14		Let all of your [doings] be done in love.
1Co.16.15		Now I exhort you brothers— you have known the household of Stephanas, that it is the first fruit of Achaia, and they have stationed themselves for service to the devotees—
1Co.16.16		that you also be subordinate to such ones, and to everyone who co-works and toils.
1Co.16.17		Now I rejoice over the arrival of Stephanas and Fortunatus and Achaicus, that they have filled up your deficiency, for they gave rest to my spirit and to yours.
1Co.16.18		Therefore recognize such ones.
1Co.16.19		The assemblies of Asia are embracing you. Aquila and Priscilla are embracing you in [the] lord many times, along with the assembly which [is] by their house.
1Co.16.20		All the brothers are embracing you. Embrace one another with a devout kiss.
1Co.16.21		The embrace with my own hand: from Paul.
1Co.16.22		If anyone does not love the lord, let him be cursed. Maranatha!
1Co.16.23		The favor of the lord Jesus [be] with you.
1Co.16.24		My love [be] with you all in Anointed Jesus.

## 1.3. 2 Corinthians

### Prologue

2Co.00.00	<p style="text-align: center;">to Corinthians 2</p> <p style="text-align: center;">After [their] penance was conducted, he writes to them from Troas, and after highly praising, exhorts them on to better things.</p>	
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### Chapter 1

2Co.01.01	<p style="text-align: center;"><b><u>Paul, emissary of Jesus Anointed,</u></b> through [the] will of god,</p> <p style="text-align: center;">to the assembly,</p> <p style="text-align: center;">the one in Corinth,</p> <p style="text-align: center;"><b><u>in</u></b></p> <p style="text-align: center;"><b><u>Achaia,</u></b></p>	<p style="text-align: center;">Paul, emissary of Jesus Anointed, through [the] will of god, and Timothy the brother, to the assembly of the god, the one being in Corinth, along with all the devotees who are in all Achaia,</p>
2Co.01.02	<p style="text-align: center;">favor to you and peace, from god our father and lord Jesus.</p>	<p style="text-align: center;">favor to you and peace, from god our father and lord Jesus Anointed.</p>
2Co.01.03	<p style="text-align: center;"><b><u>Blessed [be] the god</u></b> <b><u>of the lord of ours Jesus Anointed,</u></b> <b><u>the father of the mercies,</u></b></p>	<p style="text-align: center;">Blessed [be] the god and father of the lord of ours Jesus Anointed, the father of the mercies, and god of all consolation,</p>
2Co.01.04	<p style="text-align: center;">who consoles us in all the affliction of ours, in order to enable us to console those in all affliction, through the consolation with which we are consoled by the god,</p>	<p style="text-align: center;">who consoles us in all the affliction of ours, in order to enable us to console those in all affliction, through the consolation with which we are consoled by the god,</p>
2Co.01.05	<p style="text-align: center;">that just as the sufferings of Anointed exceed in us, so through the Anointed the support of ours also exceeds.</p>	<p style="text-align: center;">that just as the sufferings of Anointed exceed in us, so through the Anointed the support of ours also exceeds.</p>
2Co.01.06	<p style="text-align: center;">Now if we are afflicted, [it is] for the sake of your support and salvation. If we are supported, [it is] for the sake of your support, which is working in endurance of the same sufferings which we also suffer,</p>	<p style="text-align: center;">Now if we are afflicted, [it is] for the sake of your support and salvation. If we are supported, [it is] for the sake of your support, which is working in endurance of the same sufferings which we also suffer,</p>
2Co.01.07	<p style="text-align: center;">and the hope of ours [is] firm on your behalf, having known that, as you are partners of the sufferings, thus also of the support.</p>	<p style="text-align: center;">and the hope of ours [is] firm on your behalf, having known that, as you are partners of the sufferings, thus also of the support.</p>

2Co.01.08	For we do not wish you to be ignorant, brothers, about the affliction of ours that was happening in Asia, that to an excess above capacity we were weighed down, so then to put us in great difficulty even of living.	For we do not wish you to be ignorant, brothers, about the affliction of ours that was happening in Asia, that to an excess above capacity we were weighed down, so then to put us in great difficulty even of living.
2Co.01.09		But we ourselves have had in ourselves the sentence of the death, so that we would not have been persuaded by ourselves, but by the god who raises the dead ones,
2Co.01.10		who rescued us from so great a death, and will rescue into what we have hoped, {that} he will even still rescue,
2Co.01.11		and as you cooperate on our behalf in entreaty, so that by many faces, the gift to us through many may be shown gratitude on our behalf.
2Co.01.12		For the boasting of ours is this, the witness of the conscience of ours, that in simplicity and sincerity of the god, {and} not in fleshly wisdom, but in a gift of god, we were brought back to the cosmic order, but more exceedingly toward you.
2Co.01.13		For we are not writing other things to you than the things you read or also recognize. But I hope that you will also recognize up to completion,
2Co.01.14		just as you recognized us in part, that we are your boast, even as you [are] ours on the day of the lord of ours Jesus,
2Co.01.15		and in this the confidence I was willing previously to come to you, so that you may have a second favor,
2Co.01.16		and through you to pass into Macedonia, and again from Macedonia to come to you, and by you to be sent forth into Judea.
2Co.01.17		Hence, when willing this, did I then consult lightly? Or the things I am willing, am I willing according to flesh, so that there may be with me the “yes, yes” and the “no, no”?
2Co.01.18	The word of ours to you is not “yes” and “no”.	But faithful [be] the god that the word of ours that [was] to you is not “yes” and “no”.

2Co.01.19	<p>For Jesus Anointed, the son of the god who has been preached among you through us, through me</p> <p>did not become “yes” and “no” but it has become “yes” in him.</p>	<p>For Jesus Anointed, the son of the god who has been preached among you through us, through me and Silvanus and Timothy did not become “yes” and “no” but it has become “yes” in him.</p>
2Co.01.20	<p><b><u>For all the promises of god in him [are] “yes” Therefore also through him the “amen” to the god unto glory through us,</u></b></p>	<p>For as many as [are] promises of god in him [are] “yes”. Therefore also through him the “amen” to the god unto glory through us.</p>
2Co.01.21		<p>Now the one who establishes us with you in [the] Anointed and anoints us [is] god,</p>
2Co.01.22	<p>even the one who sealed us and gave us the deposit of the spirit in the hearts of ours.</p>	<p>even the one who sealed us and gave us the deposit of the spirit in the hearts of ours.</p>
2Co.01.23		<p>Now I invoke the god as witness upon the life of mine, that sparing you I came no more into Corinth.</p>
2Co.01.24		<p>Not that we are masters of the faith of yours, but we are co-workers of the joy of yours, for in the faith you have stood.</p>

## Chapter 2

2Co.02.01		<p>For I judged in myself this, not to come again in pain to you.</p>
2Co.02.02		<p>For if I pain you, who indeed [is] the one who cheers me, except the one pained by me?</p>
2Co.02.03		<p>And I wrote this very thing, lest in coming I might have pain, from whom it was necessary to cause me joy, having been persuaded over all of you, that the joy of mine is of all of you.</p>
2Co.02.04		<p>For out of much affliction and constraint of heart, I wrote to you through many tears, not so that you would be pained, but so that you would know the love which I have more exceedingly for you.</p>
2Co.02.05		<p>Now if anyone has caused pain, one has not caused me pain, but in part—lest I impose—to you all.</p>
2Co.02.06		<p>Sufficient for such a one [is] this the damage assessment, that by the many.</p>
2Co.02.07		<p>So then on the contrary, you instead [should] be favorable and supportive, lest somehow such a one be swallowed down in the more exceeding pain.</p>

2Co.02.08		Therefore, I support you to validate love for him,
2Co.02.09		for toward this I also wrote, so that I might know the approval of yours, if you are obedient in all things.
2Co.02.10		Now to whomever you show any favor, I also, for I also, whatever I have been favored, if I have been favored anything on your account in presence of [the] Anointed,
2Co.02.11		lest we be defrauded by the adversary, for we are not ignorant of the thoughts of his.
2Co.02.12		Now after coming into Troas for the euangelion of the Anointed, a door having been opened to me in [the] lord,
2Co.02.13		I had not had relaxation in the spirit of mine in me not finding Titus the brother of mine, but after taking leave of them, I departed into Macedonia.
2Co.02.14		But favor to the god who always leads us in triumphal procession in the Anointed and manifests the scent of the knowledge of him through us in every place,
2Co.02.15		because we are [the] Anointed's pleasant aroma to the god among those being saved and among those being destroyed,
2Co.02.16		while to these a scent of death unto death, to those a scent of life unto life, and who [is] sufficient for these things?
2Co.02.17	For we are not <b>like the rest</b> who are retailing the word of the god,  as from god <b>facing the god,</b> in [the] Anointed they are uttering,	For we are not like the many who are retailing the word of the god, but as from sincerity, but as from god in god's presence, in [the] Anointed we are speaking.

### Chapter 3

2Co.03.01		Are we beginning again to recommend ourselves? Or have we need like some of introductory letters to you or from you?
2Co.03.02		The letter of us you are, having been inscribed in the hearts of ours, having been known and having been read by all humans,
2Co.03.03	being manifested that you are a letter of [the] Anointed being supplied by us, and <b>having been inscribed</b> not with ink, but <b>with spirit</b> of a god who lives, not <b>in stone plates,</b> but <b>in fleshly heart plates</b>	being manifested that you are a letter of [the] Anointed being supplied by us, having been inscribed not with ink but with spirit of a god who lives, not in stone plates, but in fleshly heart plates.

2Co.03.04		Now such confidence we have through the Anointed toward the god,
2Co.03.05		not that we are sufficient from ourselves to be reckoning anything as from ourselves, but the sufficiency of ours [is] from the god,
2Co.03.06	<b>of a new covenant, not of letter but of spirit, for <u>the</u> letter kills, but the spirit makes alive.</b>	who also made us sufficient ministers of a new covenant, not of letter but of spirit, for the letter kills, but the spirit makes alive.
2Co.03.07	Now if the [covenant] of the death in letter, having been impressed on stones, <b>came to be in glory, so then the sons of Israel were not capable of gazing on the face of Moses,</b> because of <u>the glory</u> of the face of his, <b>which is being abolished,</b>	Now if the service of the death in letters having been impressed in stones, came to be in glory, so then the sons of Israel were not capable of gazing on the face of Moses, because of the glory of the face of his, which is being abolished,
2Co.03.08	how <b>much more</b> will the [covenant] of the spirit not be <b>in glory?</b>	how much more will the service of the spirit not be in glory?
2Co.03.09		For if [there was] glory in the service of the condemnation, how much more does the service of the justice exceed in glory.
2Co.03.10	For even what has been glorified has not been glorified in this, the aspect as regards the surpassing glory.	For even what has been glorified has not been glorified in this, the aspect as regards the surpassing glory.
2Co.03.11	For if what is being abolished [was] through glory, much more what remains [is] in glory <b>and not being abolished,</b>	For if what is being abolished [was] through glory, how much more what remains [is] in glory.
2Co.03.12		Therefore, since we have such hope, we are consulting with much boldness,
2Co.03.13	and not just as <b>Moses was placing a veil upon the face of himself,</b> for the sons of Israel not to gaze on the conclusion <b>of what was being abolished,</b>	and not just as Moses was placing a veil upon the face of his, for the sons of Israel not to gaze on the conclusion of what was being abolished,



2Co.03.14	<p><b><u>but the thoughts of the cosmic order were petrified,</u></b></p> <p><b><u>up to the present day the same veil,</u></b></p> <p>because <b><u>in</u></b> [the] <b><u>Anointed</u></b> it is abolished,</p>	<p>but the thoughts of theirs were petrified, for up to the present day, the same veil remains upon the reading of the old covenant, not being unveiled, because in [the] Anointed it is abolished.</p>
2Co.03.15	<p><b><u>it lays over the heart of theirs,</u></b></p>	<p>But up to today, whenever Moses is read, a veil lays over the heart of theirs.</p>
2Co.03.16	<p><b><u>but whenever one turns back to the god, the veil is taken off.</u></b></p>	<p>But whenever one turns back lord, the veil is taken off.</p>
2Co.03.17	<p>Now the lord is the spirit, but where the spirit of lord [is] [is] liberty.</p>	<p>Now the lord is the spirit, but where the spirit of lord [is], there [is] liberty.</p>
2Co.03.18	<p><b><u>Already we with face unveiled,</u></b></p> <p>the Anointed <b><u>reflecting in a mirror the very image, are being transformed from glory to glory, just as from lord of spirits.</u></b></p>	<p>But we all with face unveiled, the glory of [the] lord reflecting in a mirror the very image, are being transformed from glory to glory, even as from lord of spirit.</p>

#### Chapter 4

2Co.04.01		<p>On account of this, since we have this the service, just as we were pitied, we do not lose heart.</p>
2Co.04.02		<p>But we forbid ourselves the hidden things of the shame, not walking in craftiness, neither contaminating the word of the god, but in manifestation of the truth, commending ourselves to every conscience of humans before the god.</p>
2Co.04.03	<p>But even if the euangelion of ours has been veiled, to those who are being destroyed it has been veiled,</p>	<p>But even if the euangelion of ours has been veiled, to those who are being destroyed it has been veiled,</p>

2Co.04.04	<b><u>in whom the god of this the aeon blinded the thoughts of the faithless so as not to shine through the illumination of the euangelion of the glory of the Anointed who is an image of the god.</u></b>	in whom the god of this the aeon blinded the thoughts of the faithless in order not to discern the illumination of the euangelion of the glory of the Anointed who is an image of the god.
2Co.04.05	<b><u>For we do not preach ourselves, but Anointed Jesus lord, but ourselves slaves of yours through Jesus,</u></b>	For we do not preach ourselves, but Jesus Anointed lord, but ourselves slaves of yours through Jesus,
2Co.04.06	<b><u>because the god who said, “out of darkness let light shine”,<sup>31</sup> shone down in the hearts of ours for illumination of the knowledge of the glory of his in face of [the] Anointed.</u></b>	because the god who said, “out of darkness will light shine”, who shone in the hearts of ours for illumination of the knowledge of the glory of the god in face of {Jesus} Anointed.
2Co.04.07	<b><u>We have this the treasure in earthen vessels, so that the excess</u></b>  [be] <b><u>of the god and not from us,</u></b>	But we have this the treasure in earthen vessels, so that the excess of the power may be of the god and not from us,
2Co.04.08	in everything <b><u>being afflicted,</u></b> but not being confined, <b><u>left wanting,</u></b> but not greatly doubting,	in everything being afflicted, but not being confined, left wanting, but not greatly doubting,
2Co.04.09	<b><u>being persecuted,</u></b> but not being left behind, <b><u>being struck down,</u></b> but not being destroyed,	being persecuted, but not being left behind, being struck down, but not being destroyed,
2Co.04.10	<b><u>the necrosis of the god in the body carrying around, so that also the life of the Anointed in the body of ours may be made visible.</u></b>	always the necrosis of Jesus in the body carrying around, so that also the life of Jesus in the body of ours may be made visible.
2Co.04.11	For we the living are being handed over to <b><u>death,</u></b>  so that also <b><u>the life of the Anointed may be made visible in</u></b> the mortal of <b><u>ours flesh,</u></b>	For always we the living are being handed over to death on account of Jesus, so that also the life of Jesus may be made visible in the mortal flesh of ours.
2Co.04.12		So then the death is operating in us, but the life in you,

<sup>31</sup> A paraphrase of Gn 1.2 and/or other verses.

2Co.04.13	<b><u>but having the same spirit of the faith,</u></b>  <b><u>we also trust,</u></b> <b><u>therefore we also speak.</u></b>	but having the same spirit of the faith, according to what has been written, “I trusted therefore I spoke”, <sup>32</sup> we also trust, therefore we also speak,
2Co.04.14		having known that the one who raised the lord Jesus will also raise us with Jesus and will present [us] with you.
2Co.04.15		For all things [are] on your account, so that the favor, after going beyond bound through the many, may make the gratitude exceed for the glory of the god.
2Co.04.16	<b><u>Therefore, we do not lose heart.</u></b> <b><u>Now if the outer human of ours is being destroyed,</u></b> <b><u>yet the</u></b> <b><u>from within</u></b> [human] <b><u>of ours is being renewed day by day.</u></b>	Therefore, we do not lose heart. Now if the outer human of ours is being destroyed, yet the inner [human] of ours is being renewed day by day.
2Co.04.17	For the momentary temporariness and lightness of the affliction of ours by excess is producing in excess an eternal weight of glory for us,	For the momentary  lightness of the affliction of ours by excess is producing in excess an eternal weight of glory for us,
2Co.04.18	<b><u>not</u></b> looking after our <b><u>seen things,</u></b> <b><u>but the not seen things,</u></b> for <b><u>the</u></b> seen <b><u>things</u></b> [are] <b><u>temporary,</u></b> but <b><u>the</u></b> not seen <b><u>things eternal.</u></b>	not looking after our seen things, but the not seen things, for the seen things [are] temporary, but the not seen things eternal.

## Chapter 5

2Co.05.01	For we have known that <b><u>if the earthly dwelling</u></b> of the tent <b><u>of ours were destroyed,</u></b> we have a <b><u>building</u></b> from god, a dwelling <b><u>not hand-made,</u></b> <b><u>eternal in the heavens.</u></b>	For we have known that if the earthly dwelling of the tent of ours were destroyed, we have a building from god, a dwelling not hand-made, eternal in the heavens.
2Co.05.02	For even in this <b><u>we sigh deeply,</u></b> <b><u>yearning to be clothed</u></b> in the habitation of ours, <b><u>that from heaven,</u></b>	For even in this we sigh deeply, yearning to be clothed in the habitation of ours, that from heaven,
2Co.05.03	<b><u>if</u></b> <b><u>indeed</u></b> <b><u>after being unclothed,</u></b> <b><u>we will not be found naked.</u></b>	<b><u>if</u></b> at least after being unclothed, we will not be found naked.

<sup>32</sup> Ps 115.1.

2Co.05.04	<p style="text-align: center;"><u>For we being in this the tent of the body are sighing deeply while burdened, in that we do not wish to be unclothed but to be clothed, so that this the mortal may be drunk down by the life,</u></p>	<p style="text-align: center;">For we being in  the tent  are sighing deeply while burdened, in that we do not wish to be unclothed but to be clothed, so that  the mortal may be drunk down by the life.</p>
2Co.05.05	<p style="text-align: center;"><u>the  god who gave to us the down-payment of the spirit.</u></p>	<p style="text-align: center;">Now the one who produced us for this very thing [is] god, who gave to us the down-payment of the spirit.</p>
2Co.05.06	<p style="text-align: center;"><u>While living at home in the flesh, we are living abroad from the lord.</u></p>	<p style="text-align: center;">Therefore always being of good courage, and having known that while living at home in the body, we are living abroad from the lord.</p>
2Co.05.07		<p style="text-align: center;">For by faith we are walking, not by what is seen.</p>
2Co.05.08	<p style="text-align: center;"><u>We are well pleased rather to live abroad from the body, and to live at home with the lord.</u></p>	<p style="text-align: center;">Now we have good courage, and we are well pleased, rather to live abroad from the body, and to live at home with the lord.</p>
2Co.05.09		<p style="text-align: center;">Therefore in fact we love the honor, whether living at home, or living abroad, to be well-pleasing to him.</p>
2Co.05.10	<p style="text-align: center;"><u>It is necessary for us all to be manifested in front of the dais of the Anointed, so that each may be conveyed which things through the body  one accomplished, whether good or evil.</u></p>	<p style="text-align: center;">For it is necessary for us all to be manifested in front of the dais of the Anointed, so that each may be conveyed the things through the body for which one accomplished, whether good or paltry.</p>
2Co.05.11		<p style="text-align: center;">Therefore having known the fear of the lord, we persuade humans, but to the god have we been manifested, now I hope also in the consciences of yours to be manifested.</p>
2Co.05.12		<p style="text-align: center;">We are not recommending ourselves again to you, but giving an occasion to you of boasting over us, so that you may have [it], for those who are boastful in face and not in heart.</p>
2Co.05.13		<p style="text-align: center;">For either we are ecstatic to god, or we are sound-minded to you.</p>
2Co.05.14	<p style="text-align: center;">For the love of the Anointed constrains us who judged this, that one died for all, so then all died.</p>	<p style="text-align: center;">For the love of the Anointed constrains us who judged this, that one died for all, so then all died.</p>

2Co.05.15		And he died for all, so that those who live would no longer live for themselves, but for the one who died for them and was raised.
2Co.05.16		So then we, from the present on, know no one according to flesh, and if we have known [the] Anointed according to flesh, yet now we no longer know.
2Co.05.17	<b><u>So then if anyone [is] in [the] Anointed: new creation. The ancient things passed away. Behold all the things have come to be new.</u></b>	So then if anyone [is] in [the] Anointed: new creation. The ancient things passed away. Behold things have come to be new.
2Co.05.18		Now all the things [are] from the god, the one who exchanged us for himself through [the] Anointed and gave to us the service of the exchange,
2Co.05.19		as that god was in [the] Anointed, exchanging cosmic order for himself, not reckoning to them the trespasses of theirs, and placing in us the account of the exchange.
2Co.05.20		Therefore, on behalf of [the] Anointed we are elders, as of the god who summons through us, we are urging on behalf of [the] Anointed, be exchanged to the god.
2Co.05.21		He made the one who knew no offense an offense for our sake, so that we could become justice of god in him.

## Chapter 6

2Co.06.01		Now as co-workers, we also exhort you, not in vain to receive the favor of the god.
2Co.06.02		For he says, “At an acceptable moment, I listened to you, and on a day of salvation, I came to your aid”. <sup>33</sup> Behold now: an acceptable moment. Behold now: a day of salvation.
2Co.06.03		[We are] giving offense to no one, so that the service not be blamed,
2Co.06.04		but in everything commending ourselves as servants of god, in much endurance, in afflictions, in necessities, in confinements,

<sup>33</sup> Is 49.8.

2Co.06.05		in beatings, in prisons, in disturbances, in toils, in watchings, in fastings,
2Co.06.06		in purity, in knowledge, in long-suffering, in goodness, in sacred spirit, in unfeigned love,
2Co.06.07		in a word of truth, in power of god, through the implements of the justice of the right and of left,
2Co.06.08		through glory and dishonor, through inauspicious and auspicious, as deceivers and truth-tellers,
2Co.06.09		as unknowns and recognized, as dying, and behold we live, as disciplined, and not put to death,
2Co.06.10		as pained, but always rejoicing, as beggars, yet having many riches, as having nothing, and possessing all things.
2Co.06.11		The mouth of ours opened to you, Corinthians, the heart of ours has been broadened.
2Co.06.12		You are not confined by us, but you are confined in the gut-level empathies of yours.
2Co.06.13		Now [for] the same recompense— I speak as to children— you must also be broadened.
2Co.06.14		Do not become other-yoked with faithless ones, for what participation [exists] between justice and lawlessness, or what partnership with light towards darkness?
2Co.06.15		Now what concord of [the] Anointed with Beliar, or what share in faithful with faithless?
2Co.06.16		Now what agreement in god's temple with [those] of idols? For we are a temple of a living god, just as the god said that, “I will inhabit in them, and I will walk among, and I will be their god, and they will be my people”. <sup>34</sup>

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<sup>34</sup> Lv 26.11-12.

2Co.06.17		Therefore, “depart from their midst, and be separated’, says lord” <sup>35</sup> and, “do not touch of unclean”, <sup>36</sup> “and I will receive you”, <sup>37</sup>
2Co.06.18		and, “I will be to you as a father, and you will be to me as sons and daughters’, says lord almighty”. <sup>38</sup>

## Chapter 7

2Co.07.01	Therefore, having these the promises,  <b><u>let us cleanse ourselves from pollution of flesh and of blood,</u></b>	Therefore, having these the promises, beloved ones, let us cleanse ourselves from all pollution of flesh and of spirit, completing sanctity in fear of god.
2Co.07.02		Make space for us. We have wronged no one. We have corrupted no one. We have taken advantage of no one.
2Co.07.03		I do not speak unto condemnation, for I have previously said that in the hearts of ours you are, in the dying together and living together.
2Co.07.04		Much confidence [is] mine toward you. Much boasting [is] mine over you. I have been filled with comfort. I am overabounding in the joy over all the affliction of ours.
2Co.07.05		For indeed, after we came into Macedonia, the flesh of ours had had no relaxation, but being afflicted in everything, fights outside, fears inside,
2Co.07.06		but the one who supports the lowly supported us, the god, in the arrival of Titus,
2Co.07.07		but not only in the arrival of his, but also in the support by which he was supported by you, as he announced to us the yearning of yours, the lamentation of yours, the rivalry of yours over me, so then for me to be more delighted.

<sup>35</sup> Is 52.11.

<sup>36</sup> Is 52.11.

<sup>37</sup> Ez 20.34.

<sup>38</sup> 2Sm 7.14 reworded.

2Co.07.08		<p>Because if I also pained you in the letter, I do not regret, even if I did regret. {For} I see that the letter, that one, even if it pained you for an hour,</p>
2Co.07.09		<p>now I rejoice, not because you were pained, but because you were pained into repentance. For you were pained as concerns god, so that you might suffer damage from us in anything.</p>
2Co.07.10		<p>For the pain as concerns god works repentance into unrepenting salvation, but the pain of the cosmic order produces death.</p>
2Co.07.11		<p>For behold this very thing: what such did being pained as concerns god produce in you but urgency, but a defense speech, but indignation, but fear, but yearning, but rivalry, but vindication. In everything you commended yourselves to be chaste in the matter,</p>
2Co.07.12		<p>so that even if I wrote to you, [it was] not for the sake of the wrongdoer, nor for the sake of the one done wrong, but for the sake of manifesting the urgency of yours, which [is] for our sake in you before the god.</p>
2Co.07.13		<p>For this reason we have been supported, now on top of the support of ours. We were more exceedingly joyous over the joy of Titus, because the spirit of his has been given rest by all of you,</p>
2Co.07.14		<p>because if I have boasted anything to him over you, I was not ashamed, but as we spoke everything in truth to you, so also the boasting of ours over Titus came to be truth,</p>
2Co.07.15		<p>and the gut-level empathies of his are more exceedingly for you, as he is reminded of the obedience of all of you, as with fear and trembling you received him.</p>
2Co.07.16		<p>I rejoice that in everything, I am of good courage in you.</p>

## Chapter 8

2Co.08.01		<p>Now we make know to you, brothers, the favor of the god, which has been given to the assemblies of Macedonia,</p>
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2Co.08.02		that in much testing of affliction of the joy of theirs, and the lowly beggary of theirs, [it] exceeded in the wealth of the simple generosity of theirs.
2Co.08.03		I witness that, according to capacity, and beyond capacity, of their own accord,
2Co.08.04		with much summoning, beseeching us the favor and the partnership of the service, which [is] for the devotees,
2Co.08.05		and not just as we hoped, but they gave themselves first to the lord, and to us through god's will,
2Co.08.06		in order for us to summon Titus, so that just as he started before, so also he would complete in you even this the favor.
2Co.08.07		Yet even as you exceed in everything, in faith, and in word, and in knowledge, and all diligence, and in the love of ours in you, so that also in this the favor may you exceed.
2Co.08.08		I do not speak as a command, but by way of the diligence of others, and evaluating the legitimacy of the love of yours.
2Co.08.09		For you know the favor of the lord of ours, Jesus Anointed, that on account of you he was a beggar, though being wealthy, so that you might be wealthy, in the beggary of that one,
2Co.08.10		and I give an opinion in this, for this contributes to you who started ahead a year ago, not only the doing but also the wishing.
2Co.08.11		But now also you must complete the doing, so that just as [was] the readiness of wishing, so also [will be] the completing from what [you are] having.
2Co.08.12		For if the readiness is put forward, [it is] acceptable as far as one may have, not as far as one does not have,
2Co.08.13		for not so that [there be] relaxation for them, affliction for you, but out of equality,
2Co.08.14		in the present moment, the abundance of yours [is] for the deficiency of theirs, so that also the abundance of theirs may be for the deficiency of yours, so that there may be equality,

2Co.08.15		just as it has been written, “He [with] the much did not overabound, and he [with] the little did not have less”. <sup>39</sup>
2Co.08.16		Now favor [be] to the god, the one who gave the same diligence on your behalf in the heart of Titus,
2Co.08.17		because though he received the summons, being more diligent, of his own accord he departed to you.
2Co.08.18		Now we have sent along with him the brother, of whom the praise in the euangelion [is] throughout all the assemblies,
2Co.08.19		not only that, but also having been voted by the assemblies a travel-companion of ours, with the favor, this which is being served by us, for the glory of the lord {of his}, and our readiness,
2Co.08.20		fetching this, lest anyone blame us for the forcefulness, this which is being served by us.
2Co.08.21		For we preplan virtuous things, not only before [the] lord, but also before humans.
2Co.08.22		Now we have sent along with them the brother of ours, whom we have approved often in many things as being diligent, but now much more diligent in great confidence which [is] in you,
2Co.08.23		whether on behalf of Titus, my partner and a co-worker to you, whether brothers of ours, emissaries of assemblies, glory of [the] Anointed.
2Co.08.24		Thus the demonstration of the love of yours, and of our boasting on your behalf, to them demonstrating in [the] presence of the assemblies.

## Chapter 9

2Co.09.01		For about the service which [is] to the devotees, excessive it is for me to write to you,
2Co.09.02		for I have known the readiness of yours, which I boast over you to Macedonians, that Achaia was prepared from a year ago, and the rivalry of yours provoked the many.

<sup>39</sup> Ex 16.18.

2Co.09.03		Now I sent the brothers, lest the boasting of ours which [is] over you, be emptied in this the share, so that just as I said, you may be prepared,
2Co.09.04		lest somehow, if Macedonians should come with me, and they should find you unprepared, we should be put to shame, not that I mention you in this the basis.
2Co.09.05		Therefore, we deemed it necessary to summon the brothers, so that they may go ahead to you, and complete beforehand the previously promised blessing of yours, for this to be prepared, thus as a blessing and not as greediness,
2Co.09.06		now about this, the one who sows sparingly, sparingly also will reap, and the one who sows upon blessings, upon blessings also will reap,
2Co.09.07		each one just as he chose before in the heart, not from pain or from necessity, for the god loves a cheerful giver.
2Co.09.08		But the god is able to exceed all favor to you, so that in everything, always having sufficiency, you may exceed in every good work,
2Co.09.09		just as it has been written, “He scattered, he gave to the day-laborers, the justice of his remains into the aeon”. <sup>40</sup>
2Co.09.10		Now the one who over-supplies seed to the sower, and bread for food, will supply and will multiply the seed of yours, and will increase the things produced of the justice of yours,
2Co.09.11		being enriched in everything, in all simple generosity, which produces through us gratitude to the god,
2Co.09.12		because the service of this, the ritual service, not only is replenishing the deficiencies of the devotees, but also exceeding through many gratitudes to the god,

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<sup>40</sup> Ps 111.9.

2Co.09.13		through the testing of this the service, glorifying the god over the submission of the confession of yours, for the euangelion of [the] Anointed, and in simple generosity of partnership, for them and for all,
2Co.09.14		and by entreaty of theirs on your behalf, who yearn for us through the exceeding favor of the god upon you.
2Co.09.15		Favor [be] to the god over the ineffable gift of his.

## Chapter 10

2Co.10.01		Now I myself, Paul, summon you, through the mildness and reasonableness of the Anointed, who in person though lowly among you, now being away am bold to you.
2Co.10.02		Now I urge not being bold while being present, in the boldness by which I reckon to dare undertake upon some who are reckoning us as walking according to flesh,
2Co.10.03		for though in flesh walking, we do not soldier according to flesh,
2Co.10.04		for the implements of the warfare of ours [are] not fleshly, but powerful by the god unto demolition of fortresses, pulling down calculations,
2Co.10.05		and every lofty thing being lifted against the knowledge of the god, and taking captive every understanding for the obedience of the Anointed,
2Co.10.06		and having at [the] ready to punish every disobedience, when the obedience of yours be fulfilled.
2Co.10.07		Look at things according to appearance. If anyone has persuaded oneself to be of [the] Anointed, let this one reckon again of oneself, that just as the same [is] of [the] Anointed, thus also we,
2Co.10.08		for {even} if I should boast anything excessively about the authority of ours, which the lord has given for edification, and not for your demolition, I will not be put to shame,
2Co.10.09		lest I seem as if frightening you, through the letters,

2Co.10.10		because the letters, they say, [are] weighty and strong, but the presence of the body weak, and the word being scorned.
2Co.10.11		Let such a one reckon this, that such as we are in the word through letters while absent, such also when present in the deed.
2Co.10.12		For we do not dare to reckon or compare ourselves to some who are commending themselves, but they, measuring themselves by themselves, and comparing themselves to themselves, are not understanding.
2Co.10.13		But we will not be boastful in the immeasurables, but according to the measure of the measuring stick which the god of measure distributed to us to extend even up to you,
2Co.10.14		for we are not— as those not extending to you— overextending ourselves, for even up to you we outran in the euangelion of the Anointed,
2Co.10.15		not being boastful in the immeasurables, in toils of others, but having hope, as the faith of yours increases, among you to be magnified, according to the measuring stick of ours, in excess,
2Co.10.16		in the [places] beyond you to euangelize, not by another's measuring stick, to be boastful in the things prepared.
2Co.10.17		But the one who is boasting, let him boast in [the] lord.
2Co.10.18		For not the one who commends oneself is that one approved, but the one whom the lord commends.

## Chapter 11

2Co.11.01		O that you put up with me a little something of folly, but indeed you are putting up with me, for I am jealous for you, with a jealousy of god, for I betrothed you to one man, to present a chaste virgin to the Anointed.
2Co.11.02	<b><u>to present a chaste virgin to the Anointed.</u></b>	

2Co.11.03		<p>But I am afraid lest somehow,  as the serpent led astray Eve  in the craftiness of his,  he might corrupt the thoughts of yours  from the simple generosity  {and the chastity} which [is] in the Anointed.</p>
2Co.11.04		<p>For if one who comes preaches another Jesus  whom we did not preach,  or you receive a different spirit  which you did not receive,  or a different euangelion  which you did not welcome,  virtuously you put up [with it].</p>
2Co.11.05		<p>For I reckon myself to have lacked nothing  of the preeminent emissaries.</p>
2Co.11.06		<p>Now even if [I am] a commoner in the word,  yet not in the knowledge.  But in everything [we] were made known,  in all things among you.</p>
2Co.11.07		<p>Or did I commit an offense by lowering myself  so that you might be lifted high,  because I freely euangelized to you  the euangelion of the god?</p>
2Co.11.08		<p>I pillaged other assemblies,  taking paid provision for the ministry of yours,  and when present with you,  and when I lacked,  I did not lean heavily on anyone.</p>
2Co.11.09		<p>For the lack of mine,  the brothers when coming  from Macedonia replenished,  and in everything I kept  myself unburdensome to you,  and will keep.</p>
2Co.11.10		<p>[the] Anointed's truth is in me,  that this boast will not be hedged  for me in the regions of Achaia.</p>
2Co.11.11		<p>For what reason?  Because I do not love you?  The god knows [I do].</p>
2Co.11.12		<p>But what I do and will do,  [is] so that I may cut off the occasion  from the ones wishing an occasion,  that they may find [something]  in which they may boast,  just like we [do].</p>
2Co.11.13	<p><b><u>And</u></b>  <b><u>these [are]</u></b>  <b><u>false emissaries,</u></b>  <b><u>crafty workers,</u></b>  <b><u>metamorphosing themselves</u></b>  into emissaries of [the] Anointed,</p>	<p>For  the such [are]  false emissaries,  crafty workers,  metamorphosing themselves  into emissaries of [the] Anointed,</p>

2Co.11.14	for <u>the adversary</u> himself <u>metamorphoses himself</u> <u>into an angel of light.</u>	and no wonder, for the adversary himself metamorphoses himself into an angel of light.
2Co.11.15		Therefore, no great thing if also the servants of his are metamorphosing themselves as servants of justice. Their end will be according to the works of theirs.
2Co.11.16		Again I say, lest anyone should think me to be a fool, if otherwise, receive me as a fool, so that I also may boast a little something.
2Co.11.17		What I am speaking, I am not speaking according to [the] lord, but as in foolishness in this the basis of the boasting.
2Co.11.18		Since many are boasting according to flesh, I also will boast.
2Co.11.19		For you pleasantly put up with the fools, being sensible [yourselves].
2Co.11.20		For you put up [with it] if someone enslaves you, if someone devours, if someone takes, if someone elevates oneself, if someone flays you on [your] face.
2Co.11.21		To [our] dishonor so I say, because we have been weak. But in that which someone may be brash, I say in foolishness, I also am brash.
2Co.11.22		Are they Hebrews? I also. Are they Israelites? I also. Are they Abraham's seed? I also.
2Co.11.23		Are they ministers of [the] Anointed? Being out of my mind am I speaking: I beyond, in toils more abundantly, in imprisonments more abundantly, in beatings more exceedingly, in deaths many times.
2Co.11.24		From Judeans five times I took forty minus one [lashings].
2Co.11.25		Thrice was I beaten with rods. Once was I stoned. Thrice was I shipwrecked. Night and day in the deep have I spent.

2Co.11.26		<p>On journeys often:  in dangers from rivers;  in dangers from bandits;  in dangers from [my] race;  in dangers from gentiles;  in dangers in city;  in dangers in desert;  in dangers at sea;  in dangers among false emissaries.</p>
2Co.11.27		<p>In toil and in hardship,  in sleepless [nights] often;  in hunger and in thirst;  in fastings often;  in cold and in nakedness.</p>
2Co.11.28		<p>Apart from external things,  the anxiety to me it [is] daily,  the concern for all the assemblies.</p>
2Co.11.29		<p>Who is weak,  and I am not weak?  Who is offended,  and I do not burn?</p>
2Co.11.30		<p>It is necessary to boast.  I will boast about the things  of the weakness of mine.</p>
2Co.11.31		<p>The god and father of the lord Jesus has known,  who being blessed into the aeons,  that I am not lying,</p>
2Co.11.32		<p>in Damascus the ethnarch  of Aretas the king  was guarding the city of Damascenes  to arrest me,</p>
2Co.11.33		<p>and through a window in a basket  was I let down through the wall,  and I escaped the hands of his.</p>

## Chapter 12

2Co.12.01	<p>Boasting is necessary,    for  I will move on into    revelations of [the] lord.</p>	<p>Boasting is necessary,  though it does not contribute,  yet  I will move on into  visions and  revelations of [the] lord.</p>
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2Co.12.02	<p style="text-align: center;"><b><u>A human</u></b></p> <p style="text-align: center;"><b><u>was snatched away</u></b> <b><u>up to third heaven</u></b></p>	<p style="text-align: center;">I have known a human in [the] Anointed fourteen years ago, whether in body, I have not known, whether outside the body, I have not known, the god has known. Such a one was snatched away up to third heaven.</p>
2Co.12.03		<p style="text-align: center;">And I have known, such a human, whether in body, whether apart from the body, I have not known, the god has known,</p>
2Co.12.04	<p style="text-align: center;">into <b><u>the paradise</u></b> and heard <b><u>unspeakable speakings</u></b> <b><u>which are not allowed</u></b> <b><u>for a human to speak</u></b></p>	<p style="text-align: center;">that he was snatched away into the paradise, and heard unspeakable speakings, which are not allowed for a human to speak.</p>
2Co.12.05		<p style="text-align: center;">Over such a one I will boast, but over myself I will not boast, except in the weaknesses.</p>
2Co.12.06		<p style="text-align: center;">For if I shall wish to be boasting, I would not be a fool, for I would speak truth. But I am refraining, lest anyone reckon to me beyond what one sees in me, or hears {anything} from me,</p>
2Co.12.07	<p style="text-align: center;">even in the excess of the revelations. So lest <b><u>I be over-exalted,</u></b> a thorn <b><u>in the flesh was given to me,</u></b> <b><u>adversary's angel,</u></b> <b><u>so that he might strike me,</u></b> <b><u>so that</u></b> <b><u>I</u></b> not <b><u>be over-exalted.</u></b></p>	<p style="text-align: center;">even in the excess of the revelations, So lest I be over-exalted, a thorn in the flesh was given to me, adversary's angel, so that he might strike me, lest I be over-exalted.</p>
2Co.12.08	<p style="text-align: center;">For the sake of this, <b><u>thrice I summoned the lord</u></b> <b><u>so that it might depart from me.</u></b></p>	<p style="text-align: center;">For the sake of this, thrice I summoned the lord so that it might depart from me,</p>

2Co.12.09	<p>For <b><u>the power is made complete in weakness.</u></b></p> <p>Thus most pleasantly will I be boasting instead in the weaknesses of mine, so that the power of the Anointed may encamp over me.</p>	<p>and he has said to me, “the favor of mine suffices for you, for the power is made complete in weakness”.</p> <p>Thus most pleasantly will I be boasting instead in the weaknesses of mine, so that the power of the Anointed may encamp over me.</p>
2Co.12.10		<p>Therefore, I am well-pleased in weaknesses, in outrages, in necessities, in persecutions and confinements for [the] Anointed’s sake, for when I am weak, then I am strong.</p>
2Co.12.11		<p>I have become a fool. You compelled me. For I was being obligated to be commended by you. For I lacked nothing of the preeminent emissaries, even if I am nothing.</p>
2Co.12.12		<p>The signs of the emissary were produced among you in all endurance with signs, and also wonders and powers.</p>
2Co.12.13		<p>For what is that which made you inferior beyond the remaining assemblies, except that I myself did not lean heavily on you? Favorably excuse me this the injustice.</p>
2Co.12.14		<p>Behold this third [time] readily have I [prepared] to come to you. And I will not lean heavily, for I do not seek the things of yours, but you. For the children are not obliged to store up for the parents, but the parents for the children.</p>
2Co.12.15		<p>Now most gladly I will spend and will be spent for the lives of yours, though [the] more abundantly I love you, [the] less I am loved.</p>
2Co.12.16		<p>But let it be. I did not weigh you down. But being crafty, I took you with guile.</p>
2Co.12.17		<p>Anyone of whom I have sent to you, did I take advantage of you through him?</p>
2Co.12.18		<p>I summoned Titus, and I sent along with [him] the brother. Did Titus take advantage of you at all? Did we not walk in the same spirit? Not with the same steps?</p>

2Co.12.19		Not long ago are you thinking that we are making a defense to you? Facing god in [the] Anointed we speak: now all the things, beloved ones, [are] for the sake of the edification of you.
2Co.12.20		For I am afraid lest somehow, after I come, not such as I wish may I find you, and I may be found by you such as you do not wish, lest somehow strife, jealousy, ragings, rivalries, evil-speakings, whisperings, puffings-up, disturbances,
2Co.12.21		lest again after I come the god of me will abase me, and I will lament many of those who have previously offended, and did not repent over the uncleanness, and fornication, and licentiousness in which they practiced.

### Chapter 13

2Co.13.01	This [is the] third [time] I am coming to you. On [the] mouth of two or <b><u>of three witnesses, every spoken word will be established.</u></b>	This [is the] third [time] I am coming to you. On [the] mouth of two witnesses and of three, every spoken word will be established.
2Co.13.02	I have previously said, and I say in advance,  <b><u>I will not be sparing.</u></b>	I have previously said, and I say in advance, as when present the second [time], and when absent now, to the ones who have previously offended, and to all the rest, that if I come once more, I will not be sparing,
2Co.13.03		since you seek proof of the one speaking in me, of [the] Anointed, who is not weak to you, but is strong in you,
2Co.13.04		for he was also crucified in weakness, but he lives from god's power. For we also are weak in him, but we will live with him from god's power in you.
2Co.13.05		Test yourselves if you are in the faith. Evaluate yourselves: or do you not recognize yourselves, that Jesus Anointed [is] in you? —if you are not disapproved.

2Co.13.06		But I hope that you will be knowing that we are not disapproved.
2Co.13.07		Now we are praying to the god for you not to do any evil, not so that we may manifest [as] approved, but so that you may do the virtuous, though we may be as disapproved.
2Co.13.08		For we are unable [to do] anything against the truth, but [only] on behalf of truth.
2Co.13.09		For we rejoice whenever we are weak, but you may be strong. And this we are praying: the restoration of yours.
2Co.13.10	For this reason, while absent I write, so that <b><u>when present, I may not consult severely, according to the authority which the lord gave to me.</u></b>	For this reason, while absent I write these things, so that when present, I may not consult severely, according to the authority which the lord gave to me for edification and not for demolition.
2Co.13.11		[As for the] rest, brothers, rejoice, be restored, be encouraged, consider the same thing, be peaceable, and the god of the love and of peace will be with you.
2Co.13.12		Embrace one another with a holy kiss. The devotees all embrace you.
2Co.13.13		The favor of the lord Jesus Anointed, and the love of the god, and the partnership of the sacred spirit [be] with all of you.

## 1.4. Romans

### Prologue

Rom.00.00	<p style="text-align: center;">To Romans</p> <p style="text-align: center;">Romans are in parts of Italy. They have been preceded by false emissaries, and under [the] name of our lord Jesus Anointed were being induced into the law and prophets. The emissary calls them back to euangelic truth, writing to them from Athens.</p>	
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### Chapter 1

Rom.01.01	<p style="text-align: center;"><u>Paul,</u></p> <p style="text-align: center;"><u>an emissary</u></p>	<p style="text-align: center;">Paul, a slave of Anointed Jesus, called an emissary, set apart for god's euangelion,</p>
Rom.01.02		<p style="text-align: center;">which was promised in advance through the prophets of his in sacred scriptures,</p>
Rom.01.03		<p style="text-align: center;">regarding the son of his, who was made from the seed of David according to flesh,</p>
Rom.01.04		<p style="text-align: center;">who was designated son of god in power according to spirit of sacredness by resurrection from dead ones, Jesus Anointed the lord of us,</p>
Rom.01.05	<p style="text-align: center;">among the gentiles,</p>	<p style="text-align: center;">through whom we have received favor and a diplomatic mission for the obedience of faith among all the gentiles on behalf of his name,</p>
Rom.01.06		<p style="text-align: center;">among whom even you are called of Jesus Anointed,</p>
Rom.01.07	<p style="text-align: center;">to all in Rome, favor and peace from god our father and lord Jesus Anointed.</p>	<p style="text-align: center;">to all those who are in Rome beloved of god, to those called devotees, favor to you and peace from god our father and lord Jesus Anointed.</p>
Rom.01.08		<p style="text-align: center;">Accordingly first I show gratitude to the god of mine through Jesus Anointed regarding all of you, because your faith is declared in all the cosmic order.</p>

Rom.01.09		For my witness is the god to whom I give ritual service in the spirit of mine in the euangelion of the son of his, as unceasingly I make remembrance of you,
Rom.01.10		always over the prayers of mine, begging if somehow, at some time, I may be put on a prosperous path in the will of the god to come to you.
Rom.01.11		For I yearn to see you so that I may transfer a spiritual gift to you, in order for you to be fixed firm,
Rom.01.12		that is, to be invited together among you through the faith that [is] in each other, both yours and mine.
Rom.01.13		Now I do not wish you to be ignorant, brothers, that many times I set out to come to you, and was hindered until the present, so that I might have some fruit also among you, even as also among the remaining nations.
Rom.01.14		Both to Greeks and to barbarians, both to the wise and to the unintelligent, I am a debtor.
Rom.01.15		Thus the readiness on my part to euangelize also to you who are in Rome.
Rom.01.16	<b><u>For I am not ashamed by the euangelion, for the power of god it is for salvation to everyone who trusts, to Judean and to Greek.</u></b>	For I am not ashamed by the euangelion, for the power of god it is for salvation to everyone who trusts, to Judean if only first and to Greek.
Rom.01.17	<b><u>For the justice of god in it has been revealed from faith for faith.</u></b>	For the justice of god in it has been revealed from faith for faith, even as it has been written, “but the just will live from faith”. <sup>41</sup>
Rom.01.18	<b><u>For the wrath of god has been revealed from heaven upon impiety and injustice of humans, who are holding back the truth in injustice.</u></b>	For the wrath of god has been revealed from heaven upon all impiety and injustice of humans, who are holding back the truth in injustice,
Rom.01.19		because what is known of the god is visible among them, for the god manifested to them.
Rom.01.20		For the invisible things of his, being understood from cosmic order’s creation, are observed in the created things, both his everlasting power and divinity, so as for them to be inexcusable.
Rom.01.21		Therefore, knowing the god, they did not glorify [him] as god nor show gratitude, but they became empty in their debates, and their oblivious heart was darkened.

<sup>41</sup> Hab 2.4.

Rom.01.22		Professing to be wise, they were made foolish,
Rom.01.23		and they exchanged the glory of the immortal god for the likeness of the image of a mortal human, and of birds, and of four-footed [animals], and of creeping [animals].
Rom.01.24		Therefore, the god gave them over in the desires of their hearts to an uncleanness of dishonoring their bodies among themselves.
Rom.01.25		They exchanged the truth of the god for the lie, and they revered and ritually served the creature alongside the one who created, who is blessed into the aeons, amen.
Rom.01.26		For this reason the god gave them over to passions of dishonor. For even their women exchanged the natural intimacy for what [is] paranatural.
Rom.01.27		Similarly also the men, after letting go of the natural intimacy of the female, were kindled in their desire for each other: men in men accomplishing the indecent and receiving back in themselves the recompense which was necessitated by their wandering,
Rom.01.28		and even as they did not value keeping the god in [their] awareness, the god gave them over to a valueless mind to do improper things,
Rom.01.29		having been filled with all injustice, wickedness, greediness, evil, full of ill-will, murder, strife, baiting, evil-disposition, whisperers,
Rom.01.30		slanderers, god-scorns, ragers, flaunters, charlatans, contrivers of evils, disobedient to parents,
Rom.01.31		oblivious, faithless, emotionless, merciless,
Rom.01.32		who though recognizing the judgment of the god that they who are doing such things are worthy of death, not only do the same things, but also consent to those doing [them].

## Chapter 2

Rom.02.01		Therefore, you are inexcusable, O human, everyone who judges, for in what you judge the other, you are judging yourself, for you who judge do the same things.
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Rom.02.02	<b><u>For</u></b> <b><u>we know that the judgment of god</u></b> <b><u>is according to truth</u></b> over those who practice such things.	Now we know that the judgment of god is according to truth over those who practice such things.
Rom.02.03		But do you calculate this, O man who judges those who practice such things, and does the same things, that you will not flee from the judgment of the god?
Rom.02.04		Or do you disdain the wealth of his goodness and restraint and long-suffering, being ignorant that the goodness of the god leads you into repentance?
Rom.02.05		But in keeping with your stubbornness and unrepenting heart, you are storing up for yourself treasures of wrath on the day of wrath and unveiling of the just judgment of the god,
Rom.02.06		who will repay to each according to one's works:
Rom.02.07		on the one hand, to them who by endurance seek glory and honor and incorruption of good work, eternal life;
Rom.02.08		on the other hand, to them who out of intrigue are disobedient to the truth but obedient to the injustice, wrath, and anger;
Rom.02.09		affliction and confinement upon every life of a human who are accomplishing the evil, Judean first and also Greek;
Rom.02.10		but glory and honor and peace to everyone who produces the good, to Judean if only first and to Greek.
Rom.02.11		For there is no partiality near to the god.
Rom.02.12	<b><u>For as many as offended lawlessly</u></b> <b><u>will also be destroyed lawlessly,</u></b> <b><u>and as many as offended in law,</u></b> <b><u>they will be judged through law.</u></b>	For as many as offended lawlessly will also be destroyed lawlessly, and as many as offended in law, they will be judged through law.
Rom.02.13	<b><u>For the hearers of law are not just before god,</u></b> <b><u>but the doers of law will be proven just.</u></b>	For the hearers of law are not just before god, but the doers of law will be proven just.
Rom.02.14	For when the gentiles <b><u>that do not have law</u></b> <b><u>by nature do the things of the law,</u></b> such ones not having law are law for themselves.	For when the gentiles that do not have law by nature do the things of the law, those not having law are law for themselves.
Rom.02.15		They self-evinced the work of the law written on the hearts of theirs, while the conscience of theirs is co-witnessing, and the reasonings between each other are both accusing and defending



Rom.02.16	on a day when <b><u>the god judges the hidden things of the humans, according to the euangelion</u></b> of mine, <b><u>through</u></b> [the] <b><u>Anointed</u></b> .	on a day when the god judges the hidden things of the humans, according to the euangelion of mine, through [the] Anointed Jesus.
Rom.02.17	Now if you are an eponymous Judean, and you rest upon law, and boast in god,	Now if you are an eponymous Judean, and you rest upon law, and boast in god,
Rom.02.18		and you know the [divine] will, and you evaluate the points of difference, being instructed from the law,
Rom.02.19	having been persuaded of yourself being a guide of the blind, a light of those in darkness,	having been persuaded of yourself being a guide of the blind, a light of those in darkness,
Rom.02.20	a trainer of the foolish, a teacher of infants, <b><u>having the semblance of the knowledge, and of the truth in the law,</u></b>	a trainer of the foolish, a teacher of infants, having the semblance of the knowledge, and of the truth in the law,
Rom.02.21	therefore, <b><u>the one who teaches</u></b> another, do you teach yourself? The one who preaches <b><u>not to steal, do you steal?</u></b>	therefore, the one who teaches another, do you teach yourself? The one who preaches not to steal, do you steal?
Rom.02.22		The one who says do not commit adultery, do you commit adultery? The one who feels abomination at idols, do you rob temples?
Rom.02.23		You who boast in law, through the trespass of the law do you dishonor the god?
Rom.02.24	For <b><u>“the name of the god through you is blasphemed</u></b> among the gentiles”, <sup>42</sup> even as it has been written.	For “the name of the god through you is blasphemed among the gentiles”, even as it has been written.
Rom.02.25	<b><u>For while circumcision profits if you observe law, if you are a trespasser of law, your circumcision has become uncircumcision.</u></b>	For while circumcision profits if you observe law, if you are a trespasser of law, your circumcision has become uncircumcision.
Rom.02.26		If, therefore, the uncircumcised guards the just things of the law, will not the uncircumcision of his be reckoned for circumcision?
Rom.02.27	And <b><u>the uncircumcised</u></b> by nature, who has perfected the law, will judge you, through writing and circumcision, the trespasser of law.	And the uncircumcised by nature, who has perfected the law, will judge you, through writing and circumcision, the trespasser of law.
Rom.02.28	For <b><u>the Judean</u></b> is not <b><u>in the visible,</u></b> neither [is] the circumcision in flesh in the visible.	For the Judean is not in the visible, neither [is] the circumcision in flesh in the visible.
Rom.02.29	But <b><u>the Judean</u></b> [is] <b><u>in the hidden,</u></b> and <b><u>circumcision</u></b> [is] <b><u>of heart in spirit not in writing,</u></b> the praise of whom is not from humans, but instead from the god	But the Judean [is] in the hidden, and circumcision [is] of heart in spirit not in writing, the praise of whom is not from humans, but instead from the god.

<sup>42</sup> Is 52.5.

## Chapter 3

Rom.03.01		What then [is] the surplus of the Judean? Or what is the profit of circumcision?
Rom.03.02		Much in every way, {for} first that they were entrusted the sayings of the god.
Rom.03.03		For what if some have not been faithful? Does not the faithlessness of theirs abolish the faith of the god?
Rom.03.04		May it not be! Now let the god be true, but “every human a liar” <sup>43</sup> , even as it has been written, “so that you may be proven just by your words and may prevail when you are being judged” <sup>44</sup> .
Rom.03.05		But if our injustice combines with god’s justice, what will we say? Is the god who carries out the wrath unjust? In human [terms] I am speaking.
Rom.03.06		May it not be! Hence how is god judging the cosmic order?
Rom.03.07		But if the truth of the god in the lie of mine abounded to the glory of his, why am I also still judged as an offender?
Rom.03.08		And is it not as we are being blasphemed, even as some are saying that we say, “let us do evil things so that good things may come”? Justly is the judgment of them.
Rom.03.09		What then? Are we as alleged? Entirely not! For we accused in advance all, both Judeans and Greeks, of being under sin,
Rom.03.10		even as it has been written that, “There is not a just [person], not even one.
Rom.03.11		“There is not one who understands. There is not one who seeks after the god.
Rom.03.12		“All have turned away. At once they have been made useless. There is not one who does goodness, {not} even one” <sup>45</sup>
Rom.03.13		“The throat of theirs an opened tomb they baited with the tongues of theirs” <sup>46</sup> “Poison of asps under the lips of theirs” <sup>47</sup>

<sup>43</sup> LXX Ps 115.2.

<sup>44</sup> LXX 50.6.

<sup>45</sup> LXX Ps 14.1-3 = LXX 53.2-4.

<sup>46</sup> Ps 5.10.

<sup>47</sup> Ps 139.4.

Rom.03.14		“The mouth of theirs fills with curse and bitterness”. <sup>48</sup>
Rom.03.15		“Sharp the feet of theirs to spill blood,
Rom.03.16		“shattering and affliction in the paths of theirs,
Rom.03.17		“and a path of peace they have not known”. <sup>49</sup>
Rom.03.18		“There is no fear of god opposite the eyes of theirs”. <sup>50</sup>
Rom.03.19	Now we have known <b><u>that as many things as the law</u></b> says, it speaks to them in the law, so that <b><u>every mouth be fenced, and the whole cosmic order be liable</u></b> to the god.	Now we have known that as many things as the law says, it speaks to them in the law, so that every mouth be fenced, and the whole cosmic order be liable to the god.
Rom.03.20	<b><u>Law</u></b> [was] <b><u>at that time,</u></b>	Therefore, all flesh will not be proven just from works of law before him. For through law
Rom.03.21	but <b><u>now</u></b> apart from law, <b><u>god’s justice</u></b> has been made visible	[is] awareness of sin, but now apart from law god’s justice has been made visible, being witnessed by the law and the prophets.
Rom.03.22	<b><u>through faith of</u></b> [the] <b><u>Anointed.</u></b> <b><u>What is</u></b> [this] <b><u>distinction?</u></b>	Now god’s justice through faith of Jesus [the] Anointed [is] for all who are trusting, for there is no distinction.
Rom.03.23		For all offended and are falling short the glory of god,
Rom.03.24		being proven just as a free gift, by the favor of his, through the ransoming that [is] in Anointed Jesus,
Rom.03.25		whom the god put forward [as] a propitiation, through faith in the blood of his, for evidence of the justice of his, on account of the passing over of the previously done offenses,
Rom.03.26		in the restraint of the god, toward the evidence of the justice of his, in the present opportune time, so as for him to be just, and who proves just the one of Jesus’ faith.
Rom.03.27		Therefore, where the boasting? It was shut out. Through what kind of law? Of the works? No, but through law of faith.
Rom.03.28		For we reckon a human to be proven just by faith apart from works of law.

<sup>48</sup> Ps 10.7.

<sup>49</sup> Is 59.7-8; Pr 1.16.

<sup>50</sup> LXX Ps 35.2.

Rom.03.29		Or [is] the god of the Judeans only? Not also of gentiles? Yes, even of gentiles,
Rom.03.30		since [there is] one god who will prove circumcised just from faith, and uncircumcised through the faith.
Rom.03.31		Therefore, do we abolish law through the faith? May it not be! Rather we uphold law.

#### Chapter 4

Rom.04.01		What, then, shall we say Abraham, the forefather of ours, to have found according to flesh?
Rom.04.02	For if <u>Abraham</u> was proven just by works, he has a boast, but not to god.	For if Abraham was proven just by works, he has a boast, but not to god.
Rom.04.03		For what does the scripture say? Now Abraham trusted in the god, and it was reckoned to him for justice.
Rom.04.04		Now to the one who produces, the wages are not reckoned according to favor, but according to debt.
Rom.04.05		But to the one who does not produce, but has faith upon the one who makes just the ungodly, the faith of his is reckoned for justice.
Rom.04.06		Even so David tells the blessedness of the human to whom the god reckons justice apart from works:
Rom.04.07		“blessed [are they] of whom the lawless [deeds] were discharged, and of whom the offenses have been covered over.
Rom.04.08		“Blessed the man of whom lord will not reckon offense”. <sup>51</sup>
Rom.04.09		Hence, this blessedness, [is it] upon the circumcision, or also upon the uncircumcised? For we say, “the faith has been reckoned to Abraham for justice”.
Rom.04.10		How, therefore, was it reckoned? While being in circumcision or in uncircumcision?
Rom.04.11		And he received a sign of circumcision, a seal of the justice of faith, which [was while] in uncircumcision, in order that he be father of all in uncircumcision who trust, in order that {the} justice {also} be reckoned to them,

<sup>51</sup> Ps 31.1-2.

Rom.04.12		and [that he be] father of circumcision, to those not only of circumcision, but also to those walking in line with the steps of the faith [while] in uncircumcision of the father of ours, Abraham.
Rom.04.13		For not through law [was] the promise to Abraham, or to the seed of his, for him to be the heir of cosmic order, but through justice of faith.
Rom.04.14		For if the heirs [are] of the law, the faith has been made futile, and the promise has been abolished.
Rom.04.15		For the law accomplishes wrath, but where there is not law, neither [is there] trespass.
Rom.04.16		For this reason from faith, so that [it be] according to favor, in order that the promise be solid to all the seed, not only to [the seed] of the law, but also to [the seed] of faith of Abraham (who is father of all of us
Rom.04.17		even as it has been written that “Father of many nations I have placed you” <sup>52</sup> ), before whom he trusted in god who makes alive the dead ones and calls the things not existing as existing,
Rom.04.18		who trusted on hope against hope, for him to become father of all nations, according to what has been said, “So will be the seed of yours”, <sup>53</sup>
Rom.04.19		and not being weakened in the faith, he understood the body of himself, {already} having been necrotized, living around one hundred years, and the necrosis of the womb of Sarah,
Rom.04.20		but within the promise of the god, he was not settled on the faithlessness, but he was strengthened in the faith, giving glory to the god,
Rom.04.21		and having been fully assured that the one who has promised is capable also to do,
Rom.04.22		{and} therefore, “it was reckoned to him for justice”.
Rom.04.23		Now it was not written on account of him alone that “it was reckoned to him”,
Rom.04.24		but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus, the lord of ours, from dead ones,

<sup>52</sup> Gn 17.5.

<sup>53</sup> Gn 15.5.

Rom.04.25	who was given over on account of our trespasses, and was raised on account of our judgment.
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Chapter 5

Rom.05.01	<b><u>Having been proven just from faith of [the] Anointed, not from law, we have peace with the god,</u></b>	Therefore, having been proven just from faith,  we have peace with the god through the lord of ours Jesus Anointed,
Rom.05.02	through whom we have also had the approach  into this favor in which we have stood, and we are boasting upon hope of the glory of the god.	through whom we have also had the approach in the faith into this favor in which we have stood, and we are boasting upon hope of the glory of the god.
Rom.05.03		Now not only [that], but we are also boasting in the afflictions, having known that the affliction produces endurance,
Rom.05.04		and the endurance approval, and the approval hope,
Rom.05.05		now the hope does not dishonor, because the love of the god has been poured out in the hearts of ours through sacred spirit that was given to us.
Rom.05.06	<b><u>For [the] Anointed, while we were still weak, yet at an opportune time, died on behalf of ungodly ones.</u></b>	For [the] Anointed, while we were still weak, yet at an opportune time, died on behalf of ungodly ones.
Rom.05.07		For hardly will anyone be slain on behalf of a righteous [person]. For the good [person] perhaps someone also dares to die.
Rom.05.08		But the god brings together the love of his own to us, because while we were still offenders, [the] Anointed died for us.
Rom.05.09		Therefore, how much more, having been proven just now in the blood of his, will we be saved through him from the wrath.
Rom.05.10	For if while <b><u>being enemies,</u></b> we were exchanged to god through the death of the son of his, how much more, having been exchanged, will we be saved in the life of his.	For if while being enemies, we were exchanged to god through the death of the son of his, how much more, having been exchanged, will we be saved in the life of his.
Rom.05.11		Now not only [that], but we are also boasting in the god through the lord of ours Jesus Anointed, through whom now we received the exchange.

Rom.05.12		For this reason, just as through one human the offense entered into the cosmic order, and the death through the offense, so also the death passed through all humans, in that all offended,
Rom.05.13		for until the law [came], offense was in the cosmic order, but offense is not charged when law does not exist.
Rom.05.14		But the death reigned from Adam until Moses, even upon those who did not offend in the likeness of the trespass of Adam, who is an imprint of the coming one.
Rom.05.15		But not like the trespass, [was] thus also the gift. For if the many died in the trespass of the one, how much more the favor of the god, and the free gift in favor which [was] of the one human Jesus Anointed, went beyond to the many.
Rom.05.16		And the free gift [was] not like [that] through one who offended, for the judgment of one [was] for condemnation, but the gift from many trespasses [was] for a just decree.
Rom.05.17		For if the death reigned in the trespass of the one, how much more will those who receive the surplus of the favor and of the free gift of the proven justice reign through the one Jesus Anointed.
Rom.05.18		So then [it was] as through one's trespass within all humans unto condemnation, so also through one's just action within all humans unto a just decision of life.
Rom.05.19		For even as through the disobedience of the one human, the many were rendered offenders, so also through the obedience of the one, will the many be rendered just.
Rom.05.20	<b><u>Now law entered secretly, so that the trespass may go beyond bound,</u></b> but where the offense went beyond bound, <b><u>the favor superabounded,</u></b>	Now law entered secretly, so that the trespass may go beyond bound, but where the offense went beyond bound, the favor superabounded,
Rom.05.21	<b><u>so that even as the offense reigned in the death, so also the favor will reign in justice into life through Jesus Anointed.</u></b>	so that even as the offense reigned in the death, so also the favor will reign through justice into eternal life through Jesus Anointed the lord of ours.

## Chapter 6

Rom.06.01		<p>What then will we say?  Will we tarry in the offense  so that the favor may go beyond bound?</p>
Rom.06.02		<p>May it not be!  Whoever of us died in the offense,  how will we still live in it?</p>
Rom.06.03		<p>Or are you ignorant that,  as many of us as were baptized in Anointed Jesus  were baptized into the death of his?</p>
Rom.06.04		<p>Therefore, we were buried together with him  through the baptism into the death,  so that just as [the] Anointed was raised  from dead ones through the glory of the father,  so also we should walk in newness of life.</p>
Rom.06.05		<p>For if we have been born together  in the likeness of the death of his,  yet we will also be of the resurrection,</p>
Rom.06.06		<p>knowing this,  that the old human of ours was co-crucified,  so that the body of the offense may be abolished,  with us no longer slaving away in the offense.</p>
Rom.06.07		<p>For the one who died has been made just  apart from the offense.</p>
Rom.06.08		<p>Now if we died with [the] Anointed,  we trust that we will also live together with him,</p>
Rom.06.09		<p>having known that [the] Anointed,  having been raised from dead ones,  no longer dies.  Death no longer masters him.</p>
Rom.06.10		<p>For that which he died,  he died to the offense at once,  but that which he lives,  he lives to the god.</p>
Rom.06.11		<p>So also you:  reckon yourselves {to be} dead ones to the offense,  but living ones to the god in Anointed Jesus.</p>
Rom.06.12		<p>Therefore, let not the offense reign  in the mortal body of yours,  to obey the desires of it,</p>
Rom.06.13		<p>neither present the members of yours  [as] tools of injustice for the offense.  Instead, present yourselves to the god,  as though living beings from dead ones,  and the members of yours  [as] tools of justice to the god.</p>
Rom.06.14		<p>For offense shall not be master of you,  for you are not under law but under favor.</p>
Rom.06.15		<p>What then?  Shall we offend because  we are not under law but under favor?  May it not be!</p>



Rom.06.16		Have you not known that to whomever you present yourselves slaves for obedience, slaves you are to whomever you obey, truly either of offense for death, or of obedience for justice?
Rom.06.17		Now favor [be] to the god, because you were slaves of the offense, but you have obeyed from [the] heart an imprint of teaching to which you were given over.
Rom.06.18		Now having been liberated from the offense, you have been enslaved to the justice.
Rom.06.19		I am speaking humanly on account of the weakness of the flesh of yours, for just as you presented the members of yours bonded to the uncleanness and to the lawlessness for the lawlessness, so now present the members of yours bonded to the justice for consecration.
Rom.06.20		for when you were slaves of the offense, you were free for the justice.
Rom.06.21		Therefore, what fruit were you having at that time, over which things now you are ashamed? For the end of those things [is] death.
Rom.06.22		But now being liberated from the offense, yet having been enslaved to the god, you have the fruit of yours for consecration, but the end [is] life eternal.
Rom.06.23		For the provisions of the offense [are] death, but the gift of the god [is] life eternal in Anointed Jesus the lord of ours.

## Chapter 7

Rom.07.01		Or do you not know, brothers— for I speak law to the knowing—, that the law is master of the human for as much time as one lives?
Rom.07.02		For the man-subjected woman has been bound by law to the living man, but if the man should die, she has been abolished from the law of the man.
Rom.07.03		Consequently, therefore, while the man lives she will bear the name adulteress if she came to be with a different man. But if the man should die, she is free from the law for her not to be an adulteress by coming to be with a different man.

Rom.07.04	So then, brothers of mine, <u>you</u>  <u>have been put to death to the law through the body of the Anointed,</u> in order for you to come to be <u>with another,</u> <u>with the one who was raised from dead ones,</u> so that we may bear fruit to the god.	So then, brothers of mine, you also have been put to death to the law through the body of the Anointed, in order for you to come to be with another, with the one who was raised from dead ones, so that we may bear fruit to the god.
Rom.07.05	Now when we were in the <u>flesh,</u> the passions of the offenses which [were] through the <u>law</u> were operating in the members of ours, in order to bear fruit to the death.	For when we were in the flesh, the passions of the offenses which [were] through the law were operating in the members of ours, in order to bear fruit to the death.
Rom.07.06	But now we have been abolished from the law of the death, to that which we were restrained, so then for us to be enslaved in newness of spirit, and not in oldness of letter.	But now we have been abolished from the law, after dying to that which we were restrained, so then for us to be enslaved in newness of spirit, and not in oldness of letter.
Rom.07.07	<u>What then shall we say?</u> <u>That</u> <u>the law [is] offense?</u> <u>May it not be!</u> <u>Rather I did not know offense</u> <u>except through law.</u>	What then shall we say?  The law [is] offense? May it not be! Rather I did not know offense except through law. For I would not have known yearning if the law were not saying, “you shall not yearn”.
Rom.07.08		But the offense, taking occasion through the command, produced in me all yearning, for apart from law offense [is] dead.
Rom.07.09		Now I was formerly living apart from law, but after the command came, offense returned to life.
Rom.07.10		But I died, and the command, the selfsame for life, was found by me for death.
Rom.07.11	<u>The offense,</u> <u>taking occasion through the command,</u> <u>altogether deceived.</u>	For the offense, taking occasion through the command, altogether deceived me, and through it killed [me].
Rom.07.12	<u>So then the law is sacred,</u> <u>and the command sacred and just and good.</u>	So then the law is sacred, and the command sacred and just and good.
Rom.07.13	Therefore, did the good become death to me? May it not be! But the offense, <u>in order to appear as offense,</u> through the good was producing death, so that the offense might become offense exceedingly through the command.	Therefore, did the good become death to me? May it not be! But the offense, in order to appear as offense, through the good was producing death, so that the offense might become offense exceedingly through the command.
Rom.07.14	For we have known that <u>the law is spiritual,</u> but I am fleshly.	For we have known that the law is spiritual, but I am fleshly, having been sold under the offense.

Rom.07.15	For what I am producing I do not know. For what I do not wish to do, this I achieve, but what I hate, this I do.	For what I am producing I do not know. For what I do not wish to do, this I achieve, but what I hate, this I do.
Rom.07.16		But if what I do not wish, this I do, I concede to the law that [it is] virtuous.
Rom.07.17		But now it is no longer I producing it, but instead the offense dwelling in me.
Rom.07.18	For I have known that <b><u>good does not dwell</u></b> in me, that is, <b><u>in the flesh of mine</u></b> ,	For I have known that good does not dwell in me, that is, in the flesh of mine, for the wishing is laid before me, but the producing [of] the virtuous [is] not,
Rom.07.19	for I do not do good that I wish, but instead evil that I do not wish, this I practice.	for I do not do good that I wish, but instead evil that I do not wish, this I practice.
Rom.07.20		Now if what I do not wish, this {I} do, no longer is it I producing it, but instead the offense dwelling in me.
Rom.07.21		So I find the law, for me the one wishing to do the good, that the evil is laid before me.
Rom.07.22		For I rejoice together with the law of the god as concerns the inner human.
Rom.07.23	But I see another <b><u>law</u></b> <b><u>in the members of mine</u></b> , <b><u>making war against</u></b> <b><u>the law of the mind</u></b> of mine, and taking me captive <b><u>to the law of the offense</u></b> , <b><u>which exists in the members of mine</u></b> .	But I see another law in the members of mine, making war against the law of the mind of mine, and taking me captive to the law of the offense, which exists in the members of mine.
Rom.07.24	<b><u>Toilsome human</u></b> [am] I! <b><u>Who will pull me out of the body</u></b> <b><u>of this the death?</u></b>	Toilsome human [am] I! Who will pull me out of the body of this the death?
Rom.07.25		But favor [be] to the god, through Jesus Anointed the lord of ours! So then myself, while I am enslaved in the mind to law of god, yet in the flesh to law of offense.

## Chapter 8

Rom.08.01		Now then [there is] no condemnation for those in Anointed Jesus.
Rom.08.02		For the law of the spirit of the life in Anointed Jesus liberated you from the law of the offense and of the death.

Rom.08.03	<p style="text-align: center;">The god</p> <p style="text-align: center;"><b>by sending</b> <b>a son,</b></p> <p style="text-align: center;"><b><u>in likeness of flesh of offense,</u></b></p>	<p>For what [was] impossible of the law, in that it was weakened through the flesh, the god [has done] by sending the son of his own, in likeness of flesh of offense, and concerning offense condemned the offense in the flesh,</p>
Rom.08.04	<p style="text-align: center;"><b><u>so that the just judgment of the law</u></b> <b><u>might be fulfilled in us,</u></b> who exist not <b><u>in relation to flesh,</u></b> <b><u>but in relation to spirit.</u></b></p>	<p>so that the just judgment of the law might be fulfilled in us, who walk not in relation to flesh, but in relation to spirit.</p>
Rom.08.05	<p>For <b><u>those existing in relation to flesh</u></b> consider <b><u>the things of the flesh,</u></b> but those in relation to spirit, the things of the spirit.</p>	<p>For those existing in relation to flesh consider the things of the flesh, but those in relation to spirit, the things of the spirit.</p>
Rom.08.06	<p style="text-align: center;">For the mindset of the flesh [is] death, but the mindset of the spirit [is] life and peace,</p>	<p style="text-align: center;">For the mindset of the flesh [is] death, but the mindset of the spirit [is] life and peace.</p>
Rom.08.07		<p>Therefore, the mindset of the flesh [is] hostility toward god, for it is not subordinated to the law of the god, for neither is it able.</p>
Rom.08.08		<p>Now those existing in flesh are not capable of being pleasing to god.</p>
Rom.08.09	<p style="text-align: center;">but you <b><u>are not in flesh but</u></b> in spirit.</p>	<p>But you are not in flesh but in spirit, since god's spirit dwells in you. But if anyone does not have [the] Anointed's spirit, this one is not his.</p>
Rom.08.10	<p style="text-align: center;"><b><u>Though the body is dead</u></b> <b><u>on account of offense,</u></b> <b><u>the spirit [is] life on account of justice.</u></b></p>	<p>But if [the] Anointed [is] in you, though the body [is] dead on account of offense, the spirit [is] life on account of justice.</p>
Rom.08.11	<p style="text-align: center;"><b><u>The one who raised [the] Anointed from dead ones</u></b> <b><u>will also make alive the mortal bodies of yours.</u></b></p>	<p>Now if the spirit of the one who raised Jesus from dead ones dwells in you, the one who raised [the] Anointed from dead ones will also make alive the mortal bodies of yours through the indwelling spirit of his in you.</p>
Rom.08.12		<p style="text-align: center;">So then, brothers, we are debtors not to the flesh, to live in relation to flesh.</p>
Rom.08.13		<p>For if you live in relation to flesh, you are going to die, but if in spirit you put to death the deeds of the body, you will be alive.</p>
Rom.08.14		<p>For as many as are led by god's spirit, these are sons of god.</p>

Rom.08.15		For you did not receive a spirit of slavery, [leading] again into fear, but you received a spirit of son-adoption, in which we shriek, “Abba, the father”,
Rom.08.16		the spirit itself co-witnessing with the spirit of ours that we are children of god;
Rom.08.17		now if children also heirs, heirs of god, yet co-heirs of [the] Anointed, since we co-suffer, so that we may also be co-glorified.
Rom.08.18		For I reckon that the sufferings of the present moment are not worthy for the glory about to be revealed in us.
Rom.08.19		For the eager expectation of the creation anxiously awaits the revealing of the sons of the god.
Rom.08.20		For the creation was subordinated to emptiness, not voluntarily, but on account of the one who subordinated, in hope
Rom.08.21		that the creation herself will be liberated from the slavery of the destruction into the liberty of the glory of the children of the god.
Rom.08.22		For we have known that the whole creation sighs deeply together and travails together until the present,
Rom.08.23		now not only [that], but the same who have the firstfruit of the spirit, even we are sighing deeply in ourselves, anxiously awaiting son-adoption, the ransoming of the body of ours.
Rom.08.24		For we were saved in the hope, but hope that is seen is not hope, for who hopes for what one sees?
Rom.08.25		But if we hope for what we do not see, through endurance we anxiously await.
Rom.08.26		Now similarly also the spirit joins to help with the weakness of ours. For we do not know what is necessary, in so far as we should pray, but the spirit itself intercedes with unspeakable groans.
Rom.08.27		Now the one who searches the hearts has known what [is] the mindset of the spirit, because it intercedes as concerns god on behalf of devotees.
Rom.08.28		Now we have known that to them who love the god, all things work together for good to them who according to plan are called,

Rom.08.29		because those whom he foreknew, he also foreordained conformed to the image of the son of his, in order for him to be firstborn among many brothers.
Rom.08.30		Now those whom he foreordained, these he also called, and those whom he called, these he also proved just, but those he proved just, these he also glorified.
Rom.08.31		Therefore what shall we say to these things? If the god [is] over us, who [is] against us?
Rom.08.32		He who did not spare the son of his own, but gave him over on behalf of us all, how will he not favor all things to us together also with him?
Rom.08.33		Who will bring a charge against [the] chosen ones of god? God [is] the one who proves just.
Rom.08.34		Who [is] the one who condemns? Anointed {Jesus} who died, but more was raised, who also is at the god's right, who also intercedes on our behalf.
Rom.08.35		What will separate us from the love of the Anointed? Affliction or confinement or persecution or hunger or nakedness or danger or sword?
Rom.08.36		Even as it has been written, that "for your sake we are being killed all the day, we were reckoned as sheep of slaughter". <sup>54</sup>
Rom.08.37		But in all these things we more than conquer through the one who loved us.
Rom.08.38		For I have been persuaded that neither death, nor life, nor angels, nor sovereigns, nor present things, nor coming things, nor powers,
Rom.08.39		nor height, nor depth, nor any other creation, will be capable of separating us from the love of the god that [is] in Anointed Jesus the lord of ours.

## Chapter 9

Rom.09.01		I speak truth in [the] Anointed. I am not lying, as the conscience of mine co-witnesses to me in the sacred spirit,
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<sup>54</sup> Ps 43.23.

Rom.09.02		that enormous pain is upon me, and unrelenting grief in the heart of mine.
Rom.09.03		For I was praying that I myself be cursed from the Anointed on behalf of the brothers of mine, the relatives of mine as regards flesh.
Rom.09.04		These are Israelites, of whom [is] the son-adoption and the glory, and the covenants and the law-giving, and the ritual service and the promises,
Rom.09.05		of whom [are] the [fore]fathers, and from whom [is] the Anointed as regards flesh, who being god over all, [is] blessed into the aeons. Amen.
Rom.09.06		But [it is] not such that the word of the god has failed, for not all who [are] of Israel, [are] these Israel,
Rom.09.07		neither are [the] seed all children of Abraham, but “in Isaac a seed will be called for you”, <sup>55</sup>
Rom.09.08		that is the children of the flesh, these [are] not the children of the god, but the children of the promise are reckoned as seed.
Rom.09.09		For this [is] the word of promise, “at this the opportune time I will come, and a son will belong to Sarah”. <sup>56</sup>
Rom.09.10		Now not only [that], but also Rebecca, after having a marriage-bed of one, of Isaac the father of ours:
Rom.09.11		for they had not yet been born, or accomplished anything good or paltry, so that the elective plan of god might stand fast,
Rom.09.12		not from works but from the one who calls, it was spoken to her that “the greater will be slave to the lesser”, <sup>57</sup>
Rom.09.13		just as it has been written, “I have loved Jacob, but Esau I hated”. <sup>58</sup>
Rom.09.14		What therefore shall we say? [Is there] not injustice with the god? May it not be!
Rom.09.15		For he says to Moses, “I will show mercy on him whom I show mercy, and I will pity him whom I pity”. <sup>59</sup>

<sup>55</sup> Gn 21.12.

<sup>56</sup> Gn 18.10, 14.

<sup>57</sup> Gn 25.23.

<sup>58</sup> Mal 1.2-3.

<sup>59</sup> Ex 33.19.

Rom.09.16		So then [it is] not from the one who wishes, neither from the one who runs, but from the god who shows mercy.
Rom.09.17		For the scripture says to the Pharaoh that, “For this very thing I have awakened you, so that I may display in you the power of mine, and so that the name of mine may be proclaimed in all the earth”. <sup>60</sup>
Rom.09.18		So then he shows mercy on whom he wishes, but he hardens whom he wishes.
Rom.09.19		Hence you will say to me, why {then} does he still find offense? For against the plan of his who has stood opposed?
Rom.09.20		O human, so indeed who are you who answers back to the god? Will the sculpted say to the sculptor, “why did you make me so?” <sup>61</sup>
Rom.09.21		Or does the potter not hold authority over the clay, from the same mix to make a vessel which [is] for honor, or which [is] for dishonor?
Rom.09.22		But if the god, wishing to demonstrate the wrath, and to make known the capability of his, bore with much patience vessels of wrath restored for destruction,
Rom.09.23		and so that he might make known the wealth of the glory of his upon vessels of mercy, which he prepared ahead for glory,
Rom.09.24		us whom he also called, not only from the Judeans, but also from the gentiles,
Rom.09.25		as also he says in Hosea, “I will call the ‘not my people’, ‘my people’, and the ‘not having been loved’, ‘having been loved’”, <sup>62</sup>
Rom.09.26		“and it will be in the place where it was said to them, ‘not my people [are] you’, there they will be called sons of a living god”. <sup>63</sup>
Rom.09.27		Now Isaiah also shrieks on behalf of Israel, “Even if the number of the sons of Israel were as the sand of the sea, the remnant will be saved”. <sup>64</sup>

<sup>60</sup> Ex 9.16.

<sup>61</sup> Is 29.16.

<sup>62</sup> Hos 2.25.

<sup>63</sup> Hos 2.1.

<sup>64</sup> Is 10.22.



Rom.09.28		For completing and cutting short, [the] lord will bring about a word on the earth,
Rom.09.29		and just as Isaiah has said in advance, “If lord sabaoth had not left behind for us a seed, as Sodom we would have become, and as Gomorrah we would have been likened”. <sup>65</sup>
Rom.09.30		What then shall we say? That gentiles that had not pursued justice laid hold of justice, but justice that [was] from faith.
Rom.09.31		Now Israel, pursuing justice’s law, did not come first in law.
Rom.09.32		For what [reason]? Because not from faith, but as from works they have struck upon the stone of stumbling,
Rom.09.33		just as it has been written, “Behold I set in Zion a stone of stumbling and a rock of scandal, and the one who trusts upon him will not be put to shame”. <sup>66</sup>

## Chapter 10

Rom.10.01	Brothers, the satisfaction of the heart of mine, and the entreaty to the god on behalf of <b>Israel</b> , [is] for salvation.	Brothers, the satisfaction of the heart of mine, and the entreaty to the god on behalf of theirs, [is] for salvation.
Rom.10.02	For I witness to them that <b><u>they have jealousy of god,</u></b> <b><u>but not as regards awareness.</u></b>	For I witness to them that they have jealousy of god, but not as regards awareness.
Rom.10.03	<b><u>For while not knowing</u></b> <b><u>god,</u></b> <b><u>and seeking to establish the personal justice,</u></b> <b><u>they did not subordinate [themselves]</u></b> <b><u>to the justice of the god.</u></b>	For while not knowing the justice of the god, and seeking to establish the personal justice, they did not subordinate [themselves] to the justice of the god.
Rom.10.04	<b><u>For the completion of law [is the] Anointed</u></b> <b><u>for justice to everyone who trusts.</u></b>	For the completion of law [is the] Anointed for justice to everyone who trusts.
Rom.10.05		For Moses writes the justice that [is] from {the} law, that “the human who does these things will be alive in them”. <sup>67</sup>
Rom.10.06		Now thus speaks the justice from faith, “Do not say in the heart of yours, <sup>68</sup> ‘who will go up into the heaven?’ <sup>69</sup> this is to bring down [the] Anointed,

<sup>65</sup> Is 1.9.

<sup>66</sup> Is 28.16.

<sup>67</sup> Lv 18.5.

<sup>68</sup> Dt 9.4.

<sup>69</sup> Dt 30.12.

Rom.10.07		or ‘who will go down into the abyss?’ this is to bring up [the] Anointed from dead ones”,
Rom.10.08		but what does it say? “Near you is the spoken word, in the mouth of yours, and in the heart of yours”, <sup>70</sup> this is the spoken word of the faith which we proclaim,
Rom.10.09		that if you confess in the mouth of yours ‘lord Jesus’, and you trust in the heart of yours that the god raised him from dead ones, you will be saved.
Rom.10.10		For with a heart one is entrusted into justice, but with a mouth one is confessed into salvation.
Rom.10.11		For the scripture says, “Everyone who trusts upon him will not be put to shame”. <sup>71</sup>
Rom.10.12		For there is no distinction between Judean and Greek, for the same lord of all is rich unto all who are calling upon him.
Rom.10.13		For “everyone who calls upon the name of lord will be saved”. <sup>72</sup>
Rom.10.14		How then could they call upon him in whom they have not trusted? Now how could they trust [on one] of whom they did not hear? But how could they hear apart from one who preaches?
Rom.10.15		Now how could they preach if they were not sent? Just as it has been written, “How seasonable the feet of the ones who euangelize {the} good things”. <sup>73</sup>
Rom.10.16		But not all obeyed the euangelion, for Isaiah says, “Lord, who trusted in the hearing of ours?” <sup>74</sup>
Rom.10.17		So the faith [is] from hearing, but the hearing [is] through spoken word of [the] Anointed.
Rom.10.18		But I say did they not hear? Indeed, “into all the earth went out the sound of theirs, even to the bounds of the inhabited world the spoken words of theirs”. <sup>75</sup>

<sup>70</sup> Dt 30.14.

<sup>71</sup> Is 28.16.

<sup>72</sup> Joel 3.5.

<sup>73</sup> Is 52.7, Nah 2.1.

<sup>74</sup> Is 53.1.

<sup>75</sup> Ps 18.5.

Rom.10.19		<p>But I say did Israel not know?  First Moses says,  “I will provoke you to jealousy over not a nation,  over an unintelligent nation  I will provoke you to anger”.<sup>76</sup></p>
Rom.10.20		<p>But Isaiah boldly ventures and says,  “I was found {among} them who do not seek me.  I became visible to them  who are not consulting me”.<sup>77</sup></p>
Rom.10.21		<p>But unto Israel he says,  “All the day I have spread out the hands of mine  to a people disobeying and disagreeing”.<sup>78</sup></p>

## Chapter 11

Rom.11.01		<p>Therefore I say,  did the god thrust away the people of his?  May it not be!  For I also am an Israelite,  from Abraham’s seed,  from Benjamin’s tribe.</p>
Rom.11.02		<p>The god did not thrust away the people of his  whom he foreknew,  or have you not known in Elijah  what the scripture says,  how he intercedes with the god as concerns Israel,</p>
Rom.11.03		<p>“Lord they killed the prophets of yours.  The altars of yours they have demolished,  and I was left behind alone,  and they are seeking the life of mine”.<sup>79</sup></p>
Rom.11.04		<p>But what does the oracular response say to him?  “I have left behind for myself seven thousand men  who have not bent knee to Baal”.<sup>80</sup></p>
Rom.11.05		<p>So then also at the present moment,  a remnant according to favor’s choosing  has come to be,</p>
Rom.11.06		<p>but if by favor no longer from works,  since the favor would no longer be favor.</p>
Rom.11.07		<p>What then?  What Israel seeks after,  this it did not attain,  but the chosen attained,  but the rest were turned to stone,</p>

<sup>76</sup> Dt 32.21.

<sup>77</sup> Is 65.1.

<sup>78</sup> Is 65.2.

<sup>79</sup> 1Kg 19.10, 14.

<sup>80</sup> 1Kg 19.18.

Rom.11.08		just as it has been written, “The god gave to them a spirit of stupefaction, eyes of not seeing, and ears of not hearing, until the day [of] today”, <sup>81</sup>
Rom.11.09		and David says, “Let the table of theirs become as a trap, and as a hunt, and as a stumbling block, and as a retribution to them,
Rom.11.10		“let the eyes of theirs be darkened not to see and buckle the back of theirs for all [time]”. <sup>82</sup>
Rom.11.11		Therefore I say, did they stumble so that they might fall? May it not be! But in the trespass of theirs, the salvation for the gentiles [came] to provoke them to jealousy.
Rom.11.12		Now if the trespass of theirs [is] cosmic order’s wealth, and the defeat of theirs gentiles’ wealth, how much more the fullness of theirs!
Rom.11.13		But I am speaking to you the gentiles, thus in as much as I am an emissary of gentiles, I glorify the service of mine,
Rom.11.14		if somehow I may provoke to jealousy the flesh of mine, and I shall save some of them.
Rom.11.15		For if the casting away of them [is] an exchange of the cosmic order, what [is] the reception except life from dead ones?
Rom.11.16		Now if the firstfruit [is] devoted, [so] also the dough, and if the root [is] devoted, [so] also the small branches.
Rom.11.17		Now if some of the small branches were broken off, but you being a wild olive were ingrafted in them and became a co-partner of the root of the fattiness of the olive tree,
Rom.11.18		do not boast against the small branches. But if you do boast against, you do not bear the root but the root you.
Rom.11.19		Then you will say, “Small branches were broken off so that I might be ingrafted”.
Rom.11.20		Virtuously [said]. In the infidelity they were broken off, but you have stood in the faith. Think not lofty things, but be afraid.

<sup>81</sup> Dt 29.3, Is 29.10.

<sup>82</sup> Ps 68.23-24.

Rom.11.21		For if the god did not spare the small branches by nature, {not at all} neither will he spare you.
Rom.11.22		Behold, therefore, the goodness and severity of god: severity upon the fallen, but upon you god's goodness, if you remain in the goodness, since you also will be cut off.
Rom.11.23		But they also, if they do not remain in the infidelity, will be ingrafted, for capable is the god again to ingraft them.
Rom.11.24		For if you were cut off from the wild olive by nature, and were ingrafted contrary to nature, into a cultivated olive, how much more will they be ingrafted by nature on the olive tree their own.
Rom.11.25		For I do not wish you not to know, brothers, this the mystery, lest you be sensible to {beside} yourselves, that a petrification of part has come to Israel, until when the fullness of the gentiles entered,
Rom.11.26		and so all Israel will be saved, just as it has been written, "The one who redeems will come from Zion, will turn away ungodliness from Jacob,
Rom.11.27		"and this [is] for them the covenant from me", <sup>83</sup> "whenever I should take away the offenses of theirs". <sup>84</sup>
Rom.11.28		As concerns the euangelion [they are] enemies on account of you, but as concerns the choosing, [they are] beloved on account of the fathers,
Rom.11.29		for unrepentable [are] the gifts and the calling of the god.
Rom.11.30		For even as you formerly were disobedient to the god, now you have been pitied through the disobedience of theirs.
Rom.11.31		Even as they also now were disobedient [leading] to your own pitying, so that they also {now} may be pitied,
Rom.11.32		for the god confirmed them all to disobedience, so that he may pity them all.

<sup>83</sup> Is 59.20-21.

<sup>84</sup> Is 27.9.

Rom.11.33	<b><u>O depth of wealth and of wisdom</u></b>  <b><u>of god,</u></b> <b><u>and</u></b> <b><u>how</u></b>  <b><u>untraceable the ways of his!</u></b>	O depth of wealth and of wisdom and of knowledge of god!  How unsearchable the judgments of his, and untraceable the ways of his!
Rom.11.34	<b><u>“For who knew [the] lord’s mind?</u></b> <b><u>Or who became a counselor of his?”<sup>85</sup></u></b>	For who knew [the] lord’s mind? Or who became a counselor of his?
Rom.11.35	<b><u>“Or who has given first to him,</u></b> <b><u>and it will be repaid to him?”<sup>86</sup></u></b>	Or who has given first to him, and it will be repaid to him?
Rom.11.36		Because from him and through him and in him [are] all things. To him the glory into the aeons. Amen.

## Chapter 12

Rom.12.01		Therefore, I exhort you, brothers, through the mercies of the god, to present the bodies of yours a sacrifice, living, sacred, well-pleasing to the god, the reasonable ritual service of yours,
Rom.12.02		and be not conformed to this aeon, but be transformed in the renewal of the mind, in order for you to evaluate what [is] the will of the god, the good, and well-pleasing, and perfect.
Rom.12.03		For I say through the favor which was given me to everyone who is among you, not to be over-proud than what one must think, but to be sound-minded, to each as the god distributed a measure of faith.
Rom.12.04		For even as in one body we have many members, but all the members do not have the same action.
Rom.12.05		So we the many are one body in [the] Anointed, yet individually members of one another.
Rom.12.06		Now having different gifts according to the favor which was given to us, whether prophecy according to the proportion of the faith,
Rom.12.07		whether service in the serving, whether one who teaches in the teaching,
Rom.12.08		whether one who exhorts in the exhortation, one who distributes in simplicity, one who is set in front in haste, one who pities in cheerfulness.

<sup>85</sup> Is 40.13.

<sup>86</sup> Job 41.3.

Rom.12.09	<b><u>Hating the evil,</u></b> <b><u>being glued to the good,</u></b>	[Let] the love [be] without faking, abhorring the evil, being glued to the good,
Rom.12.10	[having] <b><u>familial affection</u></b> <b><u>in brotherly love for each other,</u></b>	[having] familial affection in brotherly love for each other, leading one another ahead in honor,
Rom.12.11		not hesitating in haste, bubbling in the spirit, being slaves to lord,
Rom.12.12	<b><u>rejoicing in the hope,</u></b> <b><u>staying behind in the affliction.</u></b>	rejoicing in the hope, staying behind in the affliction, obstinately persisting in the prayer,
Rom.12.13		participating in the needs of the devotees, pursuing the hospitality.
Rom.12.14	<b><u>Bless and do not curse.</u></b>	Bless those who persecute {you}. Bless and do not curse,
Rom.12.15		rejoicing with the rejoicing, weeping with the weeping,
Rom.12.16	<b><u>Be minded the same for each other,</u></b> <b><u>not thinking lofty things,</u></b> <b><u>but being led away with the low.</u></b> <b><u>Do not be mindful for yourselves,</u></b> <b><u>repaying evil for evil to no one,</u></b>	be minded the same for each other, not thinking lofty things, but being led away with the low. Do not be mindful for yourselves,
Rom.12.17		repaying evil for evil to no one, planning ahead virtuous things in the presence of all humans.
Rom.12.19	<b><u>not avenging yourselves.</u></b>	[[see below]]
Rom.12.18	<b><u>Be peaceable with all humans.</u></b>	If it [is] possible from you, be peaceable with all humans,
Rom.12.19	[[see above]]	not avenging themselves, beloved, but give place to the wrath, for it has been written, “Vengeance [is] mine I will repay’, says [the] lord”. <sup>87</sup>
Rom.12.20		But if the enemy of yours hungers, feed him scraps. If he thirsts, give him drink, for by doing this you will heap up coals of fire upon the head of his.
Rom.12.21		Do not be conquered by the evil, but conquer the evil with the good.

## Chapter 13

Rom.13.01		Let every life be subordinate to prevailing authorities, for there is no authority except by god, but those that exist have been put in order by god.
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<sup>87</sup> Dt 32.35.

Rom.13.02		So then the one who is embattled with an authority has opposed the ordinance of the god, but those who have opposed will bring judgment on themselves.
Rom.13.03		For those who rule are not a fear to the good work but to the evil. Now do you wish not to be afraid of the authority? Do the good, and you will have praise from it.
Rom.13.04		For god's servant is yours for the good. Now if you do evil, be afraid. For not without purpose does it carry the sword, for god's servant is a punisher in wrath, to one who practices the evil,
Rom.13.05		thus [the] necessity to be subordinate, not only on account of the wrath, but also on account of the conscience.
Rom.13.06		For this reason you also fulfill tributes, for god's ritual servants are firmly adhering in this very thing.
Rom.13.07		Pay back the debts to everyone, the tribute to whom the tribute [is due], the toll to whom the toll, the fear to whom the fear, the honor to whom the honor.
Rom.13.08	<b><u>For the one who loves the neighbor has fulfilled law.</u></b>	Owe no one anything except to love each other, for the one who loves the other has fulfilled law.
Rom.13.09	<b><u>For the [saying] "you shall not murder, you shall not commit adultery, you shall not steal, you shall not falsely witness",<sup>88</sup></u></b>  even if [there is] some other command, in the word,  <b><u>it is summarized in the [saying], "you shall love the neighbor as yourself".<sup>89</sup></u></b>	For the [saying], "you shall not commit adultery, you shall not murder, you shall not steal, you shall not yearn", even if [there is] some other command, in the word this [one], it is summarized {in the} [saying] "you shall love the neighbor of yours as yourself".
Rom.13.10	<b><u>The love does not produce evil to the neighbor, thus the fullness of law [is] the love.</u></b>	The love does not produce evil to the neighbor, thus the fullness of law [is] the love,

<sup>88</sup> Dt 5.17-21, Ex 20.13-17.

<sup>89</sup> Lv 19.18.



Rom.13.11		and having known this the moment, that [the] hour [is] already [near] for you to be raised from sleep, for now the salvation [is] nearer us than when we first trusted.
Rom.13.12		The night has cut away in front. Now the day has approached. Thus let us put away the works of the darkness. {Now} let us put on the implements of the light.
Rom.13.13		As during day let us walk with decency, not with revelries and strong drinks, not with promiscuities and licentious things, not with strife and jealousy.
Rom.13.14		But put on the lord Jesus Anointed, and do not make forethought of the flesh for yearnings.

## Chapter 14

Rom.14.01	Now receive to [yourselves] the one weakened in the faith, not debating in judgments.	Now receive to [yourselves] the one weakened in the faith, not debating in judgments.
Rom.14.02	<b><u>He who has faith eats all things, but the weakened eats vegetables.</u></b>	He who has faith eats all things, but the weakened eats vegetables.
Rom.14.03	Let the one who eats not scorn the one who does not eat, but let the one who does not eat not judge the one who eats.	Let the one who eats not scorn the one who does not eat, but let the one who does not eat not judge the one who eats, for the god has received him to [godself].
Rom.14.04		Who are you who judges another's house-slave? To one's own lord he stands or falls. Now he will be made to stand, for the lord is able to make him stand.
Rom.14.05		{For} one judges a day against a day, but one judges every day [alike]. Let each be fully satisfied in the mind his own.
Rom.14.06		The one who considers the day considers unto [the] lord, and the one who eats unto [the] lord, for he shows gratitude unto the god, and the one who does not eat, does not eat unto lord, and shows gratitude unto the god.
Rom.14.07		For no one of us lives to oneself, and no one dies to oneself.
Rom.14.08		For if we live, to the lord we live, and if we die, to the lord we die, and so if we live, and if we die, we are of the lord.
Rom.14.09		For to this [end the] Anointed died and lived, so that he would be master of dead ones and living ones.

Rom.14.10	Now you why are you judging the brother of yours? Or also you, why are you scorning the brother of yours? For all will be presented <b>at the dais of the <u>Anointed</u></b> .	Now you why are you judging the brother of yours? Or also you, why are you scorning the brother of yours? For all will be presented at the dais of the god.
Rom.14.11		For it has been written, “[as] I myself live’, says [the] lord”, <sup>90</sup> that “to me every knee will bend and every tongue will confess in full to the god”. <sup>91</sup>
Rom.14.12		{So} then, each of us will give a word about oneself {to the god}.
Rom.14.13		So let us no longer judge each other, but rather judge this, not placing an obstacle or a trip-stone for the brother.
Rom.14.14		I have known and been persuaded in lord Jesus that nothing [is] common in itself, except to one who reckons something to be common, to that one [it is] common.
Rom.14.15		For if on account of food the brother of yours is pained, you are no longer walking according to love. Do not for the food of yours destroy that one on whose behalf [the] Anointed died.
Rom.14.16		Thus let the good of yours not be blasphemed.
Rom.14.17		For the kingdom of the god is not food and drink, but justice and peace and joy in sacred spirit.
Rom.14.18		For the one who in this is a slave to the Anointed [is] well-pleasing to the god and approved to the humans.
Rom.14.19		So then let us pursue the things of the peace and the things of the edification of each other.
Rom.14.20		Do not dissolve the word of the god for food’s sake. All things [are] clean, but evil for the human who eats by way of stumbling.
Rom.14.21	<b><u>Virtuous</u></b> [is it] <b><u>not to eat meats,</u></b> <b><u>neither to drink wine,</u></b> <b><u>neither</u></b> [anything] <b><u>by which the brother</u></b>  either <b><u>stumbles</u></b> or is weakened.	Virtuous [is it] not to eat meats, neither to drink wine, neither [anything] by which the brother of yours  stumbles.
Rom.14.22		You, {what} faith you have, have for yourself before the god. Blessed [is] the one who does not judge oneself in that which one approves.

<sup>90</sup> Is 49.18 etc.

<sup>91</sup> Is 45.23.

Rom.14.23	<u>Now everything that [is] not from faith is offense.</u>	Now the one who is doubtful if one eats has been condemned, because not from faith. Now everything that [is] not from faith is offense.
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## Chapter 15

Rom.15.01		Now we the capable ought to carry the weaknesses of the incapable and not to be pleasing to themselves.
Rom.15.02		Let each of us be pleasing to the neighbor, for the good unto edification.
Rom.15.03		For the Anointed also was not pleasing to himself, but just as it has been written, “The revilings of those who revile you fell upon me”. <sup>92</sup>
Rom.15.04		For as many as were written in advance were written for the instruction, our own, so that through the endurance and through the exhortation of the scriptures, we might have the hope.
Rom.15.05		Now may the god of the endurance and of the exhortation give to you to consider the same for each other, according to Anointed Jesus,
Rom.15.06		so that in one accord with one mouth you may glorify the god and father of the lord of ours Jesus Anointed.
Rom.15.07		Therefore, you should receive each other, just as the Anointed also received you into glory of the god.
Rom.15.08		For I say [that the] Anointed has become a servant of circumcision on behalf of god’s truth in order to secure the promises of the [fore]fathers,
Rom.15.09		and [that] the gentiles for the sake of mercy glorified the god, just as it has been written, “For this [reason] I will confess in full to you among gentiles, and to the name of yours I will sing”, <sup>93</sup>
Rom.15.10		and again it says, “Cheer, gentiles, with the people of his”, <sup>94</sup>
Rom.15.11		and again, “Praise, all the gentiles, the lord, and let praise him all the peoples”, <sup>95</sup>

<sup>92</sup> Ps 68.10.

<sup>93</sup> Ps 17.50, 2Sm 22.50.

<sup>94</sup> Dt 32.43.

<sup>95</sup> Ps 117.1.

Rom.15.12		and again Isaiah says, “There will be the root of Jesse, and the one who is rising to rule over gentiles, on him gentiles will hope”. <sup>96</sup>
Rom.15.13		Now may the god of the hope fill you with all joy and peace in having faith, in order that you exceed in the hope in power of sacred spirit.
Rom.15.14		Now I have been persuaded, brothers of mine, even I myself concerning you, that you yourselves are full of goodness, having been filled with all {the} knowledge, enabled also to admonish each other.
Rom.15.15		Now more boldly I have written to you, as reminding you in part, on account of the savior, which was given to me by the god,
Rom.15.16		for me to be a ritual servant of Anointed Jesus among the gentiles, sacredly performing the euangelion of the god, so that the offering of the gentiles may be acceptable, consecrated in sacred spirit.
Rom.15.17		Therefore, I have {the} boasting in Anointed Jesus, the things for the god.
Rom.15.18		For I will not dare to speak anything of what [the] Anointed was not producing through me for obedience of gentiles in word and in deed,
Rom.15.19		in power of signs and wonders, in power of spirit {of god}, so then from Jerusalem, and in a circuit as far as Illyricum, I have fulfilled the euangelion of the Anointed.
Rom.15.20		Now, therefore, being ambitious to be euangelizing, not where [the] Anointed was named, lest I build upon another’s foundation,
Rom.15.21		but just as it has been written, “To whom he was not announced, about him they will see, and those who have not heard will understand”. <sup>97</sup>
Rom.15.22		For this reason I was being hindered the many [times] from coming to you,
Rom.15.23		but now no longer having a place in the regions these ones, but having a yearning to come to you [going] back many years,

<sup>96</sup> Is 11.10.

<sup>97</sup> Is 52.15.

Rom.15.24		whenever I may go into Spain. For I hope when passing across to look on you, and to be sent by you there, if I first should take my fill of you in part.
Rom.15.25		But now I am going into Jerusalem, serving the devotees.
Rom.15.26		For Macedonia and Achaia were well-pleased to render some partnership to the beggars of the devotees who [are] in Jerusalem.
Rom.15.27		For they were well-pleased, and debtors they are of theirs. For if the gentiles have partnered in the spiritual things of theirs, they also are indebted in the fleshly things to ritually serve them.
Rom.15.28		Therefore, after completing this, and after sealing for them this the fruit, I will depart through you to Spain.
Rom.15.29		Now I have known that, when coming to you, in fullness of blessing of [the] Anointed will I come.
Rom.15.30		But I summon you, {brothers}, through the lord of ours, Jesus Anointed, and through the love of the spirit, to be assembled together with me, in the prayers on behalf of me to the god,
Rom.15.31		so that I may be rescued from the disobedient ones in Judea, and the service of mine that [is] in Jerusalem may become acceptable to the devotees,
Rom.15.32		so that when coming in joy to you through [the] will of god, I may find rest together with you.
Rom.15.33		Now the god of the peace [be] with all of you. Amen.

## Chapter 16

Rom.16.01		I recommend to you Phoebe, the sister of ours, being {also} a servant of the assembly which [is] in Cenchrea,
Rom.16.02		that you may welcome her in [the] lord worthily of the devotees, and be present to her in whatever she may have need of you in deed, for she also has become a presider of many, even of me myself.
Rom.16.03		Embrace Prisca and Aquila, the co-workers of mine in Anointed Jesus,

Rom.16.04		who laid down the neck of themselves for the life of mine, to whom not only I show gratitude, but also all the assemblies of the gentiles,
Rom.16.05		and [embrace] the assembly by their house. Embrace Epaenetus the beloved of mine, who is firstfruits of Asia in [the] Anointed.
Rom.16.06		Embrace Mary, who toiled many things for you.
Rom.16.07		Embrace Andronicus and Junia, the relatives of mine and co-prisoners of mine, who are impressive among the emissaries, who also came to be in [the] Anointed before me.
Rom.16.08		Embrace Amplias, the beloved of mine in [the] lord.
Rom.16.09		Embrace Urbanus, the co-worker of ours in [the] Anointed, and Stachys, the beloved of mine.
Rom.16.10		Embrace Apelles, the approved in [the] Anointed. Embrace the ones of those of Aristobulus.
Rom.16.11		Embrace Herodion, the kinsman of mine. Embrace them of those of Narcissus who are in [the] lord.
Rom.16.12		Embrace Tryphena and Tryphosa, who have toiled in [the] lord. Embrace Persida the beloved, who toiled many things in [the] lord.
Rom.16.13		Embrace Rufus, the chosen in [the] lord, also the mother of his and mine.
Rom.16.14		Embrace Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them.
Rom.16.15		Embrace Philologus and Julia, Nereus, and the sister of his, and Olympas, and all the devotees with them.
Rom.16.16		Embrace each other with a holy kiss. All the assemblies of the Anointed embrace you.
Rom.16.17		Now I exhort you, brothers, to watch those who create the dissensions and the trip-stones, contrary to the instruction which you learned, and turn away from them.
Rom.16.18		For such are not enslaved to our lord Anointed, but to the belly of their own, and through the smooth talk and blessing, they lead astray the hearts of the guileless.
Rom.16.19		For the obedience of yours has been reaching everyone, therefore over you I rejoice, but I wish you to be wise in the good, but unmixed in the evil.
Rom.16.20		Now the god of the peace will crush the adversary under the feet of yours with speed. The favor of the lord of ours, Jesus, [be] with you.

Rom.16.21		Timothy, the co-worker of mine, and Lucius, and Jason, and Sosipater, the kinsmen of mine, embrace you.
Rom.16.22		I, Tertius, the one who wrote the letter in [the] lord, embrace you.
Rom.16.23		Gaius, the host of mine, and all the assembly embrace you. Erastus, the administrator of the city, and Quartus the brother embrace you
Rom.16.25		{Now to the one capable of establishing you according to the euangelion of mine, and the preaching of Jesus Anointed according to revelation of a mystery that had been kept silent for epochal durations,}
Rom.16.26		{but now having been manifested, even through prophetic scriptures by mandate of the eternal god, for obedience of faith made known to all the gentiles,}
Rom.16.27		{to god alone wise, through Jesus Anointed, to whom the glory into the aeons, amen.}

## 1.5. 1 Thessalonians

### Prologue

1Th.00.00a	to Thessalonians	
1Th.00.00b	<p>Thessalonians are Macedonians in Anointed Jesus.          With the word of truth accepted,          they persisted in faith,          even in a persecution of their city.          Afterwards they did not receive the things          which were said by false emissaries.          These the emissary praises,          writing to them from Athens.</p>	

### Chapter 1

1Th.01.01	<p><b><u>Paul,</u></b>  <b><u>to the assembly of Thessalonians,</u></b>          in father god and lord Jesus Anointed,          favor to you and peace.</p>	<p>Paul,          and Silas, and Timothy,          to the assembly of Thessalonians,          in father god and lord Jesus Anointed,          favor to you and peace.</p>
1Th.01.02		<p>We show gratitude to the god always          concerning all of you,          making remembrance          upon the prayers of ours incessantly,</p>
1Th.01.03		<p>remembering the work of the faith of yours,          and the toil of the love,          and of the endurance of the hope,          of the lord of ours Jesus Anointed          before the god and father of ours,</p>
1Th.01.04		<p>having known,          brothers beloved by {the} god,          the choosing of yours,</p>
1Th.01.05		<p>that the euangelion of ours did not come to you          in word alone but also in power,          and in sacred spirit,          and {in} much certainty of wisdom,          just as you have known,          such as we came to be with {in} you          on account of you.</p>
1Th.01.06		<p>And you became imitators of us and of the lord,          having received the word in much affliction,          with joy of sacred spirit,</p>
1Th.01.07		<p>so then for you to have become an impress          to all the faithful in Macedonia and in Achaia.</p>
1Th.01.08		<p>For from you the word of the lord          has sounded forth,          not only in Macedonia and {in} Achaia,          but also in every place,          the faith of yours which has gone out unto the god,          so then for us not to have necessity          to speak anything.</p>



1Th.01.09		For the same are announcing about us, what sort of entrance we had unto you, and how you turned back to the god from the idols to be enslaved to a living and true god,
1Th.01.10		even to await the son of his from the heavens, whom he raised from {the} dead ones, Jesus, who is saving us from the wrath which is coming.

## Chapter 2

1Th.02.01		For you yourselves have known, brothers, the entrance of ours that [was] unto you, that it did not become empty.
1Th.02.02		But after suffering previously and being done outrage, just as you have known, in Philippi, we were emboldened in the god of ours to speak to you the euangelion of the god in a great struggle.
1Th.02.03		For the exhortation of ours [was] not from wandering, nor from uncleanness, nor in guile.
1Th.02.04		But just as we were approved by the god to be entrusted the euangelion, thus we speak, not as pleasing to humans, but to god who examines the hearts of ours.
1Th.02.05		For neither at any time, did we come to be with a word of flattery, just as you have known, neither in a pretext for greediness— god [be] witness—,
1Th.02.06		neither seeking from humans glory, neither from you, nor from others,
1Th.02.07		though being made capable in weight as [the] Anointed's emissaries, yet we have become infants in your midst. As a [breast-]feeder warms the children her own,
1Th.02.08		so longing for you, we are well pleased to share with you, not only the euangelion of the god, but also the lives our own, because you have become beloved to us.
1Th.02.09		For remember, brothers, the toil of ours and the hardship, night and day producing, in order not to be burdensome to any of you, we have preached to you the euangelion of the god,
1Th.02.10		you [being] witnesses and the god, how devoutly and justly and blamelessly to you who trust we were,

1Th.02.11		even as you have known, how [we were to] each one of you, as a father to his own children,
1Th.02.12		exhorting you and encouraging and witnessing, in order for you to walk worthily of the god, the one who calls you into the kingdom of his own and glory.
1Th.02.13		And because of this, we also show gratitude to the god incessantly, because after receiving a word of hearing by us of the god, you did not accept a word of humans, but just as it is, truly a word of god, which also is active in you who trust.
1Th.02.14	<b>You suffered, <u>even you,</u> by the fellow countrymen your own, just as also they themselves by the Judeans,</b>	For you have become imitators, brothers, of the assemblies of the god that are in Judea in Anointed Jesus, because the same things you suffered, even you, by the fellow countrymen your own, just as also they themselves by the Judeans,
1Th.02.15	<b><u>the ones who killed both the lord Jesus</u> <u>and the prophets</u> <u>their own.</u></b>	the ones who killed both the lord Jesus and the prophets,  and chased us out, and to god they are not pleasing, and to all humans contrary,
1Th.02.16		hindering us from speaking to the gentiles, so that they might be saved, filling up the offenses of theirs always, but the wrath has overtaken them at last.
1Th.02.17		Now we, brothers, having been orphaned by you, for an hour's momentary occasion, in face not in heart, more abundantly we made haste, to see the face of yours with all desire.
1Th.02.18		Therefore, we wished to come to you, I, Paul, both once and twice, and the adversary hindered us.
1Th.02.19		For what [is] our hope, or joy or crown of boasting? Or [is it] not also you before the lord of ours, Jesus, in the coming of his?
1Th.02.20		For you are the glory of ours and the joy.

## Chapter 3

1Th.03.01	For this reason,  we were well pleased to be left  in <u>Athens</u> .	Therefore,  when we could keep it in no longer we were well pleased to be left alone in Athens,
1Th.03.02		and we sent Timothy, the brother of ours, and co-worker of the god in the euangelion of the Anointed, in order to establish you and to exhort on behalf of the faith of yours,
1Th.03.03		so that no one would shudder in the afflictions, these ones, for you yourselves have known, that we are laid down in this.
1Th.03.04	For even when we were with you, we were saying previously to you, that we are about to be afflicted, just as it also happened and you have known.	For even when we were with you, we were saying previously to you, that we are about to be afflicted, just as it also happened and you have known.
1Th.03.05		For this reason I also, when I could keep it in no longer, sent to know the faith of yours, lest somehow, the one who tempts tempted you, and the toil of ours had become empty.
1Th.03.06		But now Timothy has come to us from you, and has euangelized to us the faith and the love of yours, and that you have good concern for us always, yearning to see us, just as we also [yearn to see] you.
1Th.03.07		For this reason we were encouraged, brothers, by you in all the necessity and affliction of ours, through the faith of yours,
1Th.03.08		because we now live, if you have stood in [the] lord.
1Th.03.09		For what gratitude can we repay to the god about you in all the joy by which we rejoice because of you before the god of ours,
1Th.03.10		night and day superabundantly entreating in order to see the face of yours, and to restore the things lacking from the faith of yours?
1Th.03.11		Now the same god and father of ours, and the lord of ours Jesus, straighten the path of ours to you.
1Th.03.12		Now may the lord multiply and exceed in the love for each other and for all, just as also we for you,

1Th.03.13		in order to establish the hearts of yours, blameless in sanctity before the god and father of ours in the coming of the lord of ours, Jesus, with all of the devotees of his. {Amen}.
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Chapter 4

1Th.04.01		Thus [as for the] rest, brothers, we request you and exhort in lord Jesus, that just as you have received from us the [way] it is necessary for you to walk, and to be pleasing to god, also walk just so, so that you may abound more.
1Th.04.02		For you have known what commands we gave to you through the lord Jesus.
1Th.04.03	For this is <b><u>will of the god,</u></b> <b><u>the consecration of yours,</u></b> <b><u>to keep away from the fornication,</u></b>	For this is will of the god, the consecration of yours, to keep away from the fornication,
1Th.04.04	[for] <b><u>each</u></b>  <b><u>to know</u></b> [how] <b><u>to procure the vessel of oneself in</u></b>  <b><u>value,</u></b>  <b><u>not in</u></b>	[for] each of you to know [how] to procure the vessel of oneself in consecration and value, not in
1Th.04.05	<b><u>yearning,</u></b> <b><u>even as also the gentiles.</u></b>	passion of yearning, even as also the gentiles that have not known the god,
1Th.04.06		not to overstep and take advantage in the matter of the brother of his, because [the] lord [is] an avenger for the sake of these all, just as we said previously to you, and you solemnly denounced.
1Th.04.07	For the god did <b><u>not</u></b> call us upon <b><u>uncleanness but in consecration.</u></b>	For the god did not call us upon uncleanness but in consecration.
1Th.04.08	Consequently, the one who refuses does not refuse a human, but the god who even gave the spirit of his, the sacred [one], to us.	Consequently, the one who refuses does not refuse a human, but the god who gave the spirit of his, the sacred [one], to [the one] who gave us.
1Th.04.09	Now concerning the brotherly love, we do not have need to write to you,	now concerning the brotherly love you [all] do not have need [of us] to write to you, for you yourselves are god-taught so as to love each other

1Th.04.10	for you also do the same for all the brothers in <b><u>Macedonia.</u></b>	for you also do the same for all the brothers in all Macedonia, now we exhort you, brothers, to exceed more, and to be honor-loving, to keep silence, and to practice your own things, and to produce with the hands of yours, {your own}, just as we commanded you, so that you may walk decently toward those outside, and [so that] you may have need of no one.
1Th.04.11		
1Th.04.12		
1Th.04.13		Now we do not wish you to be ignorant, brothers, about the ones who fall asleep, lest you be grieved, just as the rest who are not having hope.
1Th.04.14		For if we trust that Jesus died and rose, so also the god will lead the ones who have slept through Jesus with him.
1Th.04.15	We say this to you in a word of [the] lord: <b><u>the ones left behind at the coming of the Anointed,</u></b>	For we say this to you in a word of [the] lord, that we the living, the ones left behind at the coming of the lord, will not at all overtake the ones who fell asleep,
1Th.04.16	<b><u>with them</u></b> <b><u>the dead ones in [the] Anointed will be raised</u></b> [as] <b><u>first ones;</u></b>	because the lord himself, with battle-summons, with sound of a chief-angel, and with trumpet of god will descend from heaven, and the dead ones in [the] Anointed will be raised first,
1Th.04.17	<b><u>we</u></b> <b><u>will be snatched away in clouds into a reception of the lord in air</u></b>	since we the living, the ones who are left, together with them will be snatched away in clouds into a meeting of the lord in air, and so always we will be with lord.
1Th.04.18		So then exhort each other with the words, these.

## Chapter 5

1Th.05.01		Now concerning the durations and the moments, brothers, you have no need to be written to you,
1Th.05.02		for you yourselves have accurately known that lord's day like a thief at night thus comes.

1Th.05.03		When they might say, “peace and security”, at that time sudden destruction besets them, even as the birth-pang which takes hold in stomach, and they may not at all escape.
1Th.05.04		But you, brothers, are not in darkness, so that the day should catch you like a thief,
1Th.05.05		for all of you are sons of light and sons of day. We are not of night nor of darkness,
1Th.05.06		so then let us not fall asleep like the rest, but let us stay woke and be sober.
1Th.05.07		For those who sleep, sleep at night, and those who get drunk, drink at night.
1Th.05.08		Now we who are of day, let us be sober, clothing ourselves with a breastplate of faith and of love, and a head-covering, hope of salvation,
1Th.05.09		because the god did not set us for wrath, but for possessing of salvation through the lord of ours Jesus Anointed,
1Th.05.10		who died for us, so that whether we stay woke, or fall asleep, we may live together with him.
1Th.05.11		Therefore, exhort each other, and edify one the other, just as also you are doing.
1Th.05.12		Now we ask you, brothers, to know the ones who toil among you, and are presiding over you in [the] lord, and admonishing you,
1Th.05.13		even to be led by them superabundantly in love because of the work of theirs. Be peaceable among yourselves.
1Th.05.14		Now we summon you, brothers, admonish the disorderly, encourage the mini-souls, uphold the weak, be long suffering toward all.
1Th.05.15		Watch lest anyone repay evil for evil to someone, but always pursue the good, {both} for each other and for all.
1Th.05.16		Rejoice always.
1Th.05.17		Pray incessantly.
1Th.05.18		In everything show gratitude, for this [is] god’s will in Anointed Jesus for you.
1Th.05.19	<b><u>Do not quench the spirit.</u></b>	Do not quench the spirit.
1Th.05.20	<b><u>Do not scorn prophecies.</u></b>	Do not scorn prophecies,

1Th.05.21	Evaluate all things. Hold fast the good.	but evaluate all things. Hold fast the good.
1Th.05.22		Keep away from every form of evil.
1Th.05.23	Now may the same god of the peace,  may he hold together <b><u>the spirit</u></b> <b><u>of yours</u></b> <b><u>and the body</u></b> <b><u>and the life</u></b>  <b><u>blamelessly at the coming of the lord</u></b> <b><u>and savior</u></b> <b><u>of ours,</u></b>  <b><u>Anointed.</u></b>	Now may the same god of the peace consecrate you altogether, and may he keep whole the spirit  and the life and the body of yours blamelessly at the coming of the lord  of ours, Jesus Anointed.
1Th.05.24		Faithful [is] the one who calls you, who also will do [this].
1Th.05.25		Brothers, pray {also} concerning us.
1Th.05.26		Embrace all the brothers with a holy kiss.
1Th.05.27		I oath-bind you by the lord, [that] the letter be read to all the brothers.
1Th.05.28		The favor of the lord of ours, Jesus Anointed, [be] with you.

## 1.6. 2 Thessalonians

### Prologue

2Th.00.00a	To the Thessalonians	
2Th.00.00b	To Thessalonians he writes, and makes known to them about the newest times, and about the disclosure of enemies. He writes from Athens.	

### Chapter 1

2Th.01.01	<b>Paul,</b> <b><u>to the assembly of Thessalonians</u></b> in god [the] father of ours, and lord Jesus Anointed,	Paul, and Silas, and Timothy, to the assembly of the Thessalonians in god [the] father of ours, and lord Jesus Anointed,
2Th.01.02	favor to you and peace.	favor to you and peace, from god [the] father {of ours}, and lord Jesus Anointed.
2Th.01.03		We are obligated to show gratitude to the god always concerning you, brothers, just as it is worthy, because the faith of yours super-increases, and the love of each one of all of you overflows for each other,
2Th.01.04		so that we ourselves boast in you among the assemblies of the god over the endurance of yours, and faith in all the persecutions of yours, and in the afflictions in which you are holding up,
2Th.01.05		proof of the just judgment of the god, so as to deem you worthy of the kingdom of the god for which you also suffer,
2Th.01.06	[It is] <b><u>just before [the] lord</u></b> <b><u>to return with the afflictions</u></b> <b><u>them who afflict you,</u></b>	if indeed [it be] just before [the] god to repay with the afflictions them who afflict you,
2Th.01.07	<b><u>and to</u></b> <b><u>the</u></b> <b><u>afflicted relaxation</u></b>  <b><u>at the revelation of the lord Jesus</u></b> <b><u>from heaven with angels of his power,</u></b>	and to you who are afflicted relaxation with us at the revelation of the lord Jesus from heaven with angels of his power,
2Th.01.08	<b><u>who gives</u></b> <b><u>vengeance to those who have not known god,</u></b> <b><u>and to those who are not obedient</u></b> <b><u>to the euangelion.</u></b>	in a fire of flame, which gives vengeance to those who have not known god, and to those who are not obedient to the euangelion of the lord of ours Jesus.
2Th.01.09	<b><u>These pay a penalty,</u></b> <b><u>eternal destruction from the presence of the lord,</u></b> <b><u>and from the glory of the strength of his,</u></b>	These pay a penalty, eternal destruction from the presence of the lord, and from the glory of the strength of his,



2Th.01.10		when he comes to be glorified with the devotees of his, and be marveled at among all the ones who trust, because the witness of ours was trusted by you, on the day that one.
2Th.01.11		For this we also pray always concerning you, so that the god of ours may deem you worthy of the calling, and may fulfill every good pleasure of goodness and work of faith in power,
2Th.01.12		so that the name of the lord of ours Jesus may be glorified among you, and you in him, in keeping with the favor of the god of ours and lord Jesus Anointed.

## Chapter 2

2Th.02.01	over <b><u>the coming of the lord,</u></b>	Now we request you, brothers, about the coming of our lord Jesus Anointed, and the assembling of us over him,
2Th.02.02	so as for you not to be quickly shaken out of the mind, nor to cry aloud.	so as for you not to be quickly shaken out of the mind, nor to cry aloud, neither by spirit nor by word, nor by letter, as [if] via us, as that the day of the lord has started.
2Th.02.03	<b><u>First,</u></b> <b><u>the human of the</u></b> <b><u>offense</u></b> <b><u>is revealed,</u></b> <b><u>the son of the destruction,</u></b>	Let one not completely deceive you in any way, that if the defection comes first, and the human of the lawlessness is revealed, the son of the destruction,
2Th.02.04	<b><u>who</u></b> <b><u>self-exalts over everything called god,</u></b> <b><u>or revered object,</u></b> <b><u>so then for him to sit in the temple of the god,</u></b> <b><u>exhibiting himself,</u></b> <b><u>that he is god.</u></b>	who opposes and self-exalts over everything called god, or revered object, so then for him to sit in the temple of the god, exhibiting himself, that he is god.
2Th.02.05	Do you not remember that, when still being with you, I was telling you these things?	Do you not remember that, when still being with you, I was telling you these things?
2Th.02.06	And you have known the one who restrains now, in order for him to be revealed in the moment of his own,	And you have known the one who restrains now, in order for him to be revealed in the moment of his own.
2Th.02.07		For the mystery of lawlessness is already working, only the one who restrains now, until he comes to be out of [the] midst,

2Th.02.08		and at that time the lawless one will be revealed, whom the lord {Jesus} will take away, in the spirit of the mouth of his, and will abolish with the manifestation of the coming of his,
2Th.02.09	whose coming, <b><u>by the working of the adversary in all power, and with signs and wonders of falsehood,</u></b>	whose coming, by the working of the adversary in all power, and with signs and wonders of falsehood,
2Th.02.10	and in all deception of injustice, for those being destroyed, <b><u>in return for which they did not receive the love of the truth, so as for them to be saved,</u></b>	and in all deception of injustice, for those being destroyed, in return for which they did not receive the love of the truth, so as for them to be saved,
2Th.02.11	<b><u>and for this reason,</u></b> he sends <b><u>them a working of deception,</u></b>	and for this reason, the god sends them a working of deception, so as for them to trust in the lie,
2Th.02.12	<b><u>so that all be judged who did not trust in the truth, but were well pleased with injustice.</u></b>	so that all be judged who did not trust in the truth, but were well pleased with injustice.
2Th.02.13		Now we are obligated to show gratitude to the god always concerning you, brothers beloved by [the] lord, because the god was taking you [as] firstfruits for salvation in consecration of spirit and in faith of truth.
2Th.02.14		For it he {also} called you through the euangelion of ours, for possession of glory of the lord of ours Jesus Anointed,
2Th.02.15		so then, brothers, stand firm, and hold fast the traditions that you were taught, whether through word, whether through letter of ours.
2Th.02.16		Now the same lord of ours, Jesus Anointed, and {the} god the father of ours, who loved us, and gave eternal exhortation, and good hope in favor,
2Th.02.17		may he exhort the hearts of yours, and may he establish [you] in every work and good word.

### Chapter 3

2Th.03.01		[As for] the rest, pray, brothers, concerning us, so that the word of the lord may run, and may be glorified, just as also to you,
2Th.03.02		and so that we may be rescued from the out of place and evil humans, for the faith [is] not of all.

2Th.03.03		Now faithful is the lord, who will establish you and guard from the evil.
2Th.03.04		Now we have been persuaded in [the] lord over you, that what things we command, you {both} are doing and will do.
2Th.03.05		Now the lord straighten the hearts of yours in the love of the god, and in the endurance of the Anointed.
2Th.03.06		But we command you, brothers, in name of the lord {of ours}, Jesus Anointed, for you to be gathered away from every brother walking disorderly, and not according to the tradition which they received from us.
2Th.03.07		For you yourselves have known, how it is necessary to imitate us, because we were not undisciplined among you.
2Th.03.08		Neither did we eat bread from anyone without charge, but in toil and hardship, by night and by day, producing so as not to put any burden on you,
2Th.03.09		not because we do not have authority, but so that we might give an impress to you in order to imitate us.
2Th.03.10	For also when we were with you, this <b><u>we commanded</u></b> you, that if anyone does not wish <b><u>to produce</u></b> , neither <b><u>let him eat</u></b> .	For also when we were with you, this we commanded you, that if anyone does not wish to produce, neither let him eat.
2Th.03.11		For we hear [that] some walk among you unconventionally, producing nothing, but dilly-dallying.
2Th.03.12	We command through the lord of ours Jesus Anointed, that with quietness producing, they may eat the bread of their own.	Now to such ones, we command and we exhort in lord Jesus Anointed, that with quietness producing, they may eat the bread of their own.
2Th.03.13	But you, brothers, do not lose heart of doing good.	But you, brothers, do not lose heart of doing good.
2Th.03.14		But if anyone does not obey the word of ours through the letter, mark this one, not to commingle with him, so that he may turn around,
2Th.03.15		and do not hold [him] as an enemy, but admonish as a brother.
2Th.03.16		Now may the very lord of peace give to you the peace through everything in every way. The lord [be] with all of you.

2Th.03.17		<p>The embrace with the hand,  my own,  of Paul,  which is a sign in every letter,  so I write.</p>
2Th.03.18		<p>The favor of the lord of ours Jesus Anointed  [be] with all of you.</p>

## 1.7. Laodiceans (= Ephesians)

### Prologue

Lao.00.00a	To Laodiceans	
Lao.00.00b	Laodiceans are Asians. The blessed emissary Paul praises them, that once the euangelic faith was accepted, they persisted in the word of truth, writing to them.	

### Chapter 1

Lao.01.01	<b><u>Paul, emissary of Jesus Anointed</u></b> by god's will, <b><u>to</u></b> <b><u>all</u></b> <b><u>in Laodicea,</u></b>	Paul, emissary of Anointed Jesus, by god's will, to the devotees who are in Ephesus, and to [the] faithful in Anointed Jesus,
Lao.01.02	favor and peace from god father of ours and lord Jesus Anointed.	favor to you and peace from god father of ours and lord Jesus Anointed.
Lao.01.03	Blessed [be] the god who	Blessed [be] the god and father of the lord of ours, Jesus Anointed, who
Lao.01.04		blessed us with all spiritual blessing, in the heavenlies in [the] Anointed, just as he chose us in him, before [the] foundation of cosmic order, for us to be devoted and blameless before him in love,
Lao.01.05	predestined us <b><u>for son-adoption</u></b> through Jesus Anointed,	predestined us for son-adoption through Jesus Anointed for him, according to the good-pleasure of the will of his,
Lao.01.06	which <b><u>he favored us in the beloved,</u></b>	for praise of glory of the favor of his, which he favored us in the beloved,
Lao.01.07	<b><u>in whom we have the ransoming</u></b> <b><u>through the blood of his,</u></b> in keeping with the wealth of the favor of his,	in whom we have the ransoming through the blood of his, the dismissal of trespasses, in keeping with the wealth of the favor of his,
Lao.01.08		which he abounded to us in all wisdom and intention,
Lao.01.09	making known to us <b><u>the mystery of the will of his,</u></b> <b><u>as regards the good-pleasure</u></b> <b><u>which he appointed in advance,</u></b>	making known to us the mystery of the will of his, as regards the good-pleasure of his, which he appointed in advance in him,

Lao.01.10	<b><u>for dispensation of the fullness of the moments,</u></b> <b><u>for all things to be summarized in the Anointed,</u></b> <b>the things</b> <b>in</b> <b>the heavens,</b> <b><u>and the things upon the earth,</u></b>	for dispensation of the fullness of the moments, for all things to be summarized in the Anointed, the things upon the heavens, and the things upon the earth in him,
Lao.01.11		in whom also we were appointed, after having been predestined, according to [the] plan of the one who operates all things, according to the determination of the will of his,
Lao.01.12	<b><u>in order for us to be for praise of glory,</u></b> <b><u>who have hoped in advance in the Anointed.</u></b>	in order for us to be for praise of glory of his, who have hoped in advance in the Anointed.
Lao.01.13	<b><u>In whom also you,</u></b> <b><u>after hearing the word of the truth,</u></b> <b><u>the euangelion,</u></b>  <b><u>in whom after also trusting,</u></b> <b><u>you were sealed in the spirit,</u></b> <b><u>the sacred [one] of the promise,</u></b>	In whom also you, after hearing the word of the truth, the euangelion of the salvation of yours, in whom after also trusting, you were sealed in the spirit, the sacred [one] of the promise,
Lao.01.14	which is a down-payment on the inheritance of ours,	which is a down-payment on the inheritance of ours, for the ransoming of the possession, for praise of the glory of his.
Lao.01.15		For this reason I also, after hearing the faith regarding you in the lord Jesus, and the love, that for all the devotees,
Lao.01.16		I do not cease showing gratitude for you, making remembrance upon the prayers of mine,
Lao.01.17	so that the god of the <b>lord</b> of ours, Jesus <b>Anointed,</b> <b>the father of the glory,</b> may give to us <b>a spirit of wisdom,</b> and of revelation in full knowledge of him,	so that the god of the lord of ours, Jesus Anointed, the father of the glory, may give to us a spirit of wisdom, and of revelation in full knowledge of him,
Lao.01.18	<b><u>after the eyes of the heart</u></b>  <b><u>have been enlightened,</u></b> <b>in order for you to know</b> what is the hope <b>of the calling,</b>  what [is] <b>the wealth</b>  <b><u>of the inheritance</u></b>  <b><u>among the devotees,</u></b>	after the eyes of the heart {of yours} have been enlightened, in order for you to know what is the hope of the calling of his, what [is] the wealth of the glory of the inheritance of his among the devotees,

Lao.01.19		and what [is] the exceeding greatness of the power of his for us, who are trusting in keeping with the working of the might of the strength of his,
Lao.01.20	<b><u>of the strength of his which he worked in the Anointed, raising him from dead ones, and seating [him] at his right</u></b> in the heavenlies.	which he worked in the Anointed, raising him from dead ones, and seating [him] at his right in the heavenlies,
Lao.01.21		up above every rule and authority and power and lordship, and every name that is named, not only in this the aeon, but also in the coming one.
Lao.01.22	And <b><u>he subordinated all things under the feet of his,</u></b> and gave him headship over all in the assembly.	And he subordinated all things under the feet of his, and gave him headship over all in the assembly,
Lao.01.23		which is the body of his, the fullness of the one who is filling all in all.

## Chapter 2

Lao.02.01	And you, <b><u>being dead in the trespasses,</u></b> and in the offenses of yours,	And you, being dead in the trespasses and in the offenses of yours,
Lao.02.02	<b><u>in which you walked, in keeping with the aeon of this, the cosmic order, in keeping with the ruler of the authority of the air, of the one working in the sons of the disobedience, among whom we all also turned back in the yearnings of the flesh</u></b> of ours, doing the willings of the flesh, and of the thoughts, and <b><u>we were by nature children of wrath, like also the rest.</u></b>	in which formerly you walked, in keeping with the aeon of this, the cosmic order, in keeping with the ruler of the authority of the air, the spirit of the one now working in the sons of the disobedience, among whom we all also turned back formerly in the yearnings of the flesh of ours, doing the willings of the flesh, and of the thoughts, and we were children by nature of wrath, like also the rest.
Lao.02.03		But the god, being wealthy in mercy, because of the great love of his, [with] which he loved us,
Lao.02.04		while we were dead in trespasses, made us alive together with the Anointed. By favor you have been saved.
Lao.02.05		And he co-raised and he co-sat [you] in the heavenlies with Anointed Jesus,
Lao.02.06		

Lao.02.07		so that in the aeons, the coming ones, the exceeding wealth of the favor of his may be demonstrated in kindness upon us in Anointed Jesus,
Lao.02.08		for in favor you have been saved through faith, and this is not of you, the gift of god, not from works, lest anyone be boasting.
Lao.02.09		For of his we are a work, having been created in [the] Anointed Jesus for good works, for which the god prepared in advance, so that in them we might walk,
Lao.02.10	<b><u>Of his we are a work, having been created in [the] Anointed.</u></b>	
Lao.02.11	For this reason, <b><u>as you remember formerly the gentiles in flesh, who are called uncircumcision by the one called circumcision in flesh hand-made,</u></b>	wherefore, remember that formerly you the gentiles in flesh, who are called uncircumcision by the one called circumcision in flesh hand-made,
Lao.02.12	<b><u>that you were in that the moment separate from [the] Anointed, alienated from the citizenship of Israel, and strangers of the covenants, and of the promise, not having hope, and godless in the cosmic order.</u></b>	that you were at that the moment separate from [the] Anointed, alienated from the citizenship of Israel, and strangers of the covenants  of the promise, not having hope, and godless in the cosmic order.
Lao.02.13	<b><u>But now in [the] Anointed, you who formerly being distant have been brought near in the blood of his.</u></b>	But now in [the] Anointed Jesus, you who formerly being distant have been brought near in the blood of the Anointed.
Lao.02.14	<b><u>For the same is the peace of ours, the one who makes the both one, and after destroying the partition-wall of the enclosure of the hostility in the flesh,</u></b>	For the same is the peace of ours, the one who makes the both one, and after destroying the partition-wall of the enclosure,  the hostility in the flesh of his,
Lao.02.15	<b><u>abolishing the law of the commands by decrees, so that he might create the two in him into one human, making peace,</u></b>	abolishing the law of the commands in decrees, so that he might create the two in him into one human, making peace,  and
Lao.02.16	<b><u>might reconcile the both to the god in one body, through the cross killing the hostility in it.</u></b>	might reconcile the both in one body to the god, through the cross killing the hostility in it,



Lao.02.17	<p><u>He euangelized peace to</u></p> <p><u>the distant</u></p> <p><u>and</u></p> <p><u>to the near,</u></p>	<p>and coming</p> <p>he euangelized peace to</p> <p>you</p> <p>the distant</p> <p>and</p> <p>peace</p> <p>to the near,</p>
Lao.02.18	<p><u>the both</u></p> <p><u>the approach to the father.</u></p>	<p>because through him we</p> <p>the both</p> <p>in one spirit have</p> <p>the approach to the father.</p>
Lao.02.19	<p><u>No longer are you strangers and sojourners,</u></p> <p><u>but</u></p> <p><u>co-citizens of the devotees,</u></p> <p><u>but</u></p> <p><u>house-members of the god,</u></p>	<p>So then,</p> <p>no longer are you strangers and sojourners,</p> <p>but</p> <p>you are</p> <p>co-citizens of the devotees,</p> <p>and</p> <p>house-members of the god,</p>
Lao.02.20	<p><u>having been built upon the foundation</u></p> <p><u>of the emissaries,</u></p> <p><u>him being corner foundation</u></p> <p><u>stone</u></p> <p>[the] <u>Anointed,</u></p>	<p>having been built upon the foundation</p> <p>of the emissaries</p> <p>and prophets,</p> <p>him being corner foundation</p> <p>[the] Anointed</p> <p>Jesus,</p>
Lao.02.21	<p>in whom the entire <u>building,</u></p> <p>being fitted together.</p>	<p>in whom the entire building,</p> <p>being fitted together,</p> <p>grows into a sacred temple in [the] lord,</p>
Lao.02.22		<p>in whom you also are being built together,</p> <p>into a dwelling-place of the god in spirit.</p>

### Chapter 3

Lao.03.01		<p>By favor of this,</p> <p>I, Paul,</p> <p>the prisoner of the Anointed {Jesus}</p> <p>on behalf of you the gentiles,</p>
Lao.03.02		<p>if at least you have heard the house-management</p> <p>of the favor of the god,</p> <p>which was given to me for you,</p>
Lao.03.03		<p>{that} by a revelation,</p> <p>the mystery was made known to me,</p> <p>just as I previously wrote in brief,</p>
Lao.03.04		<p>which you can by reading observe the intelligence</p> <p>of mine in the mystery of the Anointed,</p>
Lao.03.05		<p>which in other generations was not made known</p> <p>to the sons of the humans,</p> <p>as now it was revealed to the sacred emissaries</p> <p>of his and to prophets by spirit,</p>
Lao.03.06		<p>the gentiles being co-heirs and co-bodies</p> <p>and co-sharers of the promise in Anointed Jesus</p> <p>through the euangelion,</p>

Lao.03.07		of whom I became a servant, according to the free gift of the favor of the god which was given to me, by the working of the power of his,
Lao.03.08	<b><u>To me,</u></b> <b><u>the least of all,</u></b>  <b>was given</b> this <b>the favor,</b> to the gentiles to be euangelizing the unsearchable wealth of the Anointed,	to me, the least of all devotees, was given this the favor, to the gentiles to be euangelizing the unsearchable wealth of the Anointed,
Lao.03.09	and <b><u>to illuminate</u></b> <b><u>for all,</u></b> <b><u>what [is] the house-management</u></b> <b><u>of the mystery which has been hidden</u></b> <b><u>from the aeons</u></b> <b>by</b> <b><u>the god,</u></b> <b><u>the one who created all things,</u></b>	and to illuminate {for all}, what [is] the house-management of the mystery which has been hidden from the aeons in the god, the one who created all things,
Lao.03.10	<b><u>so as to make known</u></b>  <b><u>to the rulers and to the authorities</u></b> <b><u>in the heavenlies through the assembly,</u></b> <b><u>the multifaceted wisdom of the god:</u></b>	so as to make known now to the rulers and to the authorities in the heavenlies through the assembly, the multifaceted wisdom of the god,
Lao.03.11		according to [the] plan of the aeons which he made in the Anointed Jesus, the lord of ours,
Lao.03.12		in whom we have the frankness and approach in confidence through the faith of his,
Lao.03.13		wherefore I am asking [you] not to lose heart in the afflictions of mine on your behalf, which is your glory.
Lao.03.14		By favor of this, I bend the knees of mine to the father,
Lao.03.15		from whom an entire lineage in heavens and upon earth is named,
Lao.03.16		that he might give to you, as concerns the wealth of the glory of his, in power to be strengthened, through the spirit of his, in the inner human,
Lao.03.17		[for] the Anointed to inhabit [it], through the faith in the hearts of yours, in love being rooted and founded,
Lao.03.18		that you might have strength enough to be taking hold, together with all the devotees, what [is] the breadth and length and height and depth,
Lao.03.19		even to know the love of the Anointed, that exceeded the knowledge, that you may be filled in all the fullness of the god.

Lao.03.20		Now to the one who is capable to do superabundantly beyond everything about which we are asking or are observing, according to the power that is working in us,
Lao.03.21		to him [be] the glory in the assembly, and in Anointed Jesus, into all the generations of the aeon of the aeons. Amen.

#### Chapter 4

Lao.04.01		Therefore, I summon you, I, the prisoner in [the] lord, to walk worthily of the calling by which you were called,
Lao.04.02		with all lowliness and meekness, with long-suffering, upholding one another in love,
Lao.04.03		being diligent to keep the unity, of the spirit in the shared bond of the peace,
Lao.04.04		one body, and one spirit, just as also you were called in one hope of the calling of yours,
Lao.04.05	<b><u>one lord,</u></b> <b><u>one faith,</u></b> <b><u>one baptism,</u></b>	one lord, one faith, one baptism,
Lao.04.06	<b><u>one Anointed,</u></b> <b><u>one god and father of all,</u></b> <b><u>who [is] over all,</u></b> <b><u>and through all,</u></b> <b><u>and in all</u></b> <b><u>of us.</u></b>	one god and father of all, who [is] over all, and through all, and in all.
Lao.04.07		Now to each one of us the favor was given, according to the measure of the free gift of the Anointed,
Lao.04.08	Therefore it says, “ <b><u>He took captive captivity</u></b> ”. <sup>98</sup>	Therefore it says, “Ascending into height, he took captive captivity, gave gifts to the humans”. <sup>99</sup>
Lao.04.09	Now the [saying] “he ascended”, what is [it] except that first, he also descended into the nethers of the earth?	Now the [saying], “he ascended”, what is [it] except that  he also descended into the nether parts of the earth?

<sup>98</sup> Ps 68.19.

<sup>99</sup> Ps 68.19. This example is an illuminating, clear microcosm of the broader pattern of intertextuality with the Hebrew scriptures found on close inspection of these two corpora. Marcion did not remove scripture references. The canonical version expanded and added them.

Lao.04.10	<b><u>The one who descended is the same as the one who ascended</u></b> up above all the heavens, so as to fill all things.	The one who descended is the same as the one who ascended up above all the heavens, so as to fill all things,
Lao.04.11		and he gave the emissaries, then the prophets, then the euangelizers, then the shepherds and teachers,
Lao.04.12		for the fitting of the devotees for work of service, for edification of the body of the Anointed,
Lao.04.13		until we all arrive into the unity of the faith and of the full knowledge of the son of the god, into a complete man, into a measure of stature of the fullness of the Anointed,
Lao.04.14		so that we should no longer be infants, wave-tossed and carried round by each wind of the teaching, in the trickery of the humans, in craftiness toward the crafty device of the wandering,
Lao.04.15		but by truth-telling in love, we should grow in all things into him who is the head, [the] Anointed,
Lao.04.16		from whom the whole body, being governed together and brought together through each bond of the provision, by working in measure of each single part, achieves the increase of the body for building of itself in love,
Lao.04.17		so I say this and I witness in [the] lord, [for] you no longer to walk just as also the gentiles walk, in emptiness of the mind of theirs,
Lao.04.18		being darkened in the understanding, being alienated from the life of the god because of the ignorance which is existing in them because of the petrification of the hearts of theirs,
Lao.04.19		who being numb, gave themselves over to the licentiousness for working of all uncleanness in greed.
Lao.04.20		But not thus have you learned the Anointed,
Lao.04.21		if at least you heard him, and were taught in him, just as truth is in Jesus,

Lao.04.22		[for] you to put away, in regard to the former way of life, the old human who is being corrupted by the yearnings of the guile,
Lao.04.23		but to be renewed in the spirit of the mind of yours,
Lao.04.24		and to be clothed with the new human, the one created according to god in justice and sanctity of the truth,
Lao.04.25	<b><u>Putting away the lie, speak truth each to the neighbor.</u></b>	wherefore, putting away the lie, speak truth each with the neighbor of his, because we are members of each other.
Lao.04.26	<b><u>“Be provoked to anger, and do not offend, do not let the sun set upon the provocation of yours”</u></b> . <sup>100</sup>	“Be provoked to anger, and do not offend, do not let the sun set upon {the} provocation of yours”,
Lao.04.27		neither give place to the devil.
Lao.04.28		The one who thieves, let him thief no longer, but instead let him toil, working with the hands {his own} the good, so that he may have [something] to give a share of to the one who has necessity.
Lao.04.29		Do not let depart from the mouth of yours any rotten word, but only something good for edification of the necessity, so that it may give favor to those hearing,
Lao.04.30		and do not grieve the spirit, the sacred of the god, in which you were sealed for a day of ransoming.
Lao.04.31		Suspend all bitterness and infuriation and wrath and screaming and blasphemy from you, along with all evil.
Lao.04.32		{But} be useful to each other, [having] healthy gut-level empathies, being favorable to yourselves, just as also the god in [the] Anointed has been favorable to you.

## Chapter 5

Lao.05.01		Thus become imitators of the god, as beloved children,
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<sup>100</sup> Zch 8.16.

Lao.05.02	And walk in love, just as also <b><u>the Anointed</u></b> loved us, and gave himself over on behalf of us, <b><u>an offering and sacrifice to the god.</u></b>	and walk in love, just as also the Anointed loved us, and gave himself over on behalf of us, an offering and sacrifice to the god for a scent of fragrance.
Lao.05.03		Now fornication, and all uncleanness or greed, let [these] not even be named among you, just as is proper for devotees,
Lao.05.04		and ugliness and foolish speaking, or wittiness which is unfitting, but instead gratitude.
Lao.05.05		For this you have known, knowing that every fornicator, or unclean, or greedy, which is idolatry, does not have an inheritance in the kingdom of the Anointed and of god.
Lao.05.06		Let no one cheat you with empty words, for because of these things the wrath of the god is coming upon the sons of the disobedience.
Lao.05.07		Thus do not become co-partakers of theirs,
Lao.05.08	For previously you were darkness, but now light in [the] lord. Walk as children of light.	for previously you were darkness, but now light in [the] lord. Walk as children of light,
Lao.05.09		for the fruit of the light [is] in all goodness and justice and truth,
Lao.05.10		evaluating what is well-pleasing to the lord.
Lao.05.11	<b><u>Do not co-partner in the works of the darkness.</u></b>	And do not co-partner in the works, the fruitless [ones] of the darkness, but rather indeed shame [them].
Lao.05.12		For the hidden things being done by them are shameful even to say.
Lao.05.13		But all things being shamed by the light are made visible.
Lao.05.14	For everything that is made visible is light, <b><u>wherefore it says,</u></b> <b><u>“Awaken [you] who is sleeping, and rise from the dead ones, and the Anointed will shine upon you”</u></b> ,	For everything that is made visible is light, wherefore it says, “Awaken [you] who is sleeping, and rise from the dead ones, and the Anointed will shine upon you”.
Lao.05.15		Therefore, watch how precisely you walk, not as unwise ones but as wise ones,
Lao.05.16	buying up the moment, because the days are evil.	buying up the moment, because the days are evil.
Lao.05.17		For this reason do not become senseless, but grasp what [is] the will of the lord.
Lao.05.18	<b><u>And do not get drunk on wine, in which there is wantonness, but be filled with spirit,</u></b>	And do not get drunk on wine, in which there is wantonness, but be filled with spirit,

Lao.05.19	<p style="text-align: center;"><u>with</u> <b>strums and odes</b></p> <p style="text-align: center;"><b>singing</b></p> <p style="text-align: center;"><u>to the</u> <b>god.</b></p>	<p style="text-align: center;">speaking to each other in strums and odes and spiritual songs, singing and strumming in the heart of yours to the lord,</p>
Lao.05.20		<p style="text-align: center;">showing gratitude always on behalf of all, in name of the lord of ours Jesus Anointed, to the god and father,</p>
Lao.05.21		<p style="text-align: center;">being subordinate to each other in fear of Anointed,</p>
Lao.05.22	<p style="text-align: center;"><b><u>The wives:</u></b> <b><u>to the husbands</u></b></p> <p style="text-align: center;"><b><u>be subordinate,</u></b></p>	<p style="text-align: center;">the wives to the husbands their own</p> <p style="text-align: center;">as to the lord,</p>
Lao.05.23	<p style="text-align: center;"><b><u>because man is head of the woman,</u></b> <b><u>as also the Anointed [is] head of the assembly.</u></b></p>	<p style="text-align: center;">because man is head of the woman, as also the Anointed [is] head of the assembly, himself savior of the body.</p>
Lao.05.24		<p style="text-align: center;">But as the assembly is subordinated to [the] Anointed, so also the wives to the husbands in everything.</p>
Lao.05.25	<p style="text-align: center;">The husbands: love the wives, <b><u>just as also the Anointed loved the assembly,</u></b></p>	<p style="text-align: center;">The husbands: love the wives, just as also the Anointed loved the assembly, and gave himself over on her behalf</p>
Lao.05.26		<p style="text-align: center;">so that he might consecrate her, cleansing in the washing of the water with spoken word,</p>
Lao.05.27		<p style="text-align: center;">so that he might present to himself the honored assembly, not having blemish or wrinkle or anything of the sort, but so that she may be sacred and blameless.</p>
Lao.05.28	<p style="text-align: center;">Thus the husbands are obligated to love the wives of theirs as the bodies of theirs. <b><u>The one who loves the wife of himself,</u></b> <b><u>loves</u></b> <b><u>the flesh of</u></b> <b><u>himself.</u></b></p>	<p style="text-align: center;">Thus the husbands are obligated also to love the wives of theirs as the bodies of theirs. The one who loves the wife of himself, loves himself.</p>
Lao.05.29	<p style="text-align: center;"><b><u>No one ever</u></b> <b><u>hates</u></b> <b><u>the flesh of himself,</u></b> <b><u>but brings it up and warms it,</u></b> <b><u>just as also the Anointed [does for] the assembly,</u></b></p>	<p style="text-align: center;">For no one ever hated the flesh of himself, but brings it up and warms it, just as also the Anointed [does for] the assembly,</p>
Lao.05.30	<p style="text-align: center;">because we are members of the body of his, from the flesh of his, and from the bones of his.</p>	<p style="text-align: center;">because we are members of the body of his.</p>

Lao.05.31	<p style="text-align: center;"><b>For it a human leaves behind father and mother, and the two will be as one flesh.</b></p>	<p style="text-align: center;">For this a human leaves behind the father and the mother, and will be bonded to the wife of his, and the two will be as one flesh.</p>
Lao.05.32	<p style="text-align: center;"><b><u>The mystery this one is great, but I am speaking of Anointed and assembly.</u></b></p>	<p style="text-align: center;">The mystery this one is great, but I am speaking of Anointed and of the assembly.</p>
Lao.05.33		<p style="text-align: center;">However, you also individually, let each one love the wife of his own as himself, but the wife, that she may fear the husband.</p>

## Chapter 6

Lao.06.01	<p style="text-align: center;"><b><u>The children: be obedient to the parents of yours,</u></b>  for this is just.</p>	<p style="text-align: center;">The children: be obedient to the parents of yours in [the] lord, for this is just.</p>
Lao.06.02	<p style="text-align: center;"><b><u>Honor the father and the mother.</u></b></p>	<p style="text-align: center;">Honor the father of yours and the mother, which is [the] first command with a promise, so that it may be well with you, and you may be long-durationed upon the land.</p>
Lao.06.03		
Lao.06.04	<p style="text-align: center;"><b><u>And the fathers: bring up the children in training and admonition of lord.</u></b></p>	<p style="text-align: center;">And the fathers: do not provoke to anger the children of yours, but bring up them in training and admonition of lord.</p>
Lao.06.05		<p style="text-align: center;">The slaves: be obedient to the lords according to flesh, with fear and trembling, in simplicity of the heart of yours, as to the Anointed,not with eyeservice as human-pleasers, but as slaves of [the] Anointed, doing the will of the god from soul, being slaves with good-will, as to the lord, and not to humans, having known that each, if he should do anything good, this will be provided by lord, whether slave or whether free.</p>
Lao.06.06		
Lao.06.07		
Lao.06.08		



Lao.06.09		And the lords: do the same things to them, abandoning the threat, having known that the lord of them and of you is in heavens, and there is not partiality with him.
Lao.06.10		[As for] the rest: be empowered in [the] lord, and in the might of the strength of his.
Lao.06.11	<b><u>Be clothed in the panoply of the god to stand up to the crafty devices of the devil,</u></b>	Be clothed in the panoply of the god, so you may be capable to stand up to the crafty devices of the devil,
Lao.06.12	<b><u>because for you the wrestling is</u></b>  <b><u>with the authorities, with the cosmic rulers of the darkness this, with the spiritual things of the evil in the heavenlies.</u></b>	because for us the wrestling is not with blood and flesh, but with the rulers, with the authorities, with the cosmic rulers of the darkness this, with the spiritual things of the evil in the heavenlies.
Lao.06.13		For this reason, take up the panoply of the god, so that you may be capable to make a stand on the day, the evil [one], and after producing everything to stand.
Lao.06.14	So stand, <b><u>girding the loin of yours in truth,</u></b> <b><u>and</u></b> being clothed <b><u>in the breastplate of justice,</u></b>	So stand, girding the loin of yours in truth, and being clothed in the breastplate of justice,
Lao.06.15	<b><u>and fastening</u></b> the feet <b><u>in readiness of the euangelion of the peace, not of the war,</u></b>	and fastening the feet in readiness of the euangelion of the peace,
Lao.06.16	with which  <b><u>to quench all the arrows the enflamed ones of the evil,</u></b>	in all things taking up the oblong shield of the faith, with which you are able to quench all the arrows {the} enflamed ones of the evil,
Lao.06.17		and accept the helmet of the salvation, and the sword of the spirit, which is god's spoken word,
Lao.06.18	through every  <b><u>entreaty,</u></b> praying in every <b>moment,</b>	through every prayer and entreaty, praying in every moment in spirit, and for this staying woke with all perseverance and entreaty, concerning all the devotees,

Lao.06.19	<p>even on behalf of me,  so that <b>a word may be given</b> to me,  <u><b>in opening of the mouth</b></u> of mine,  <u><b>in boldness to make known the mystery</b></u></p>	<p>even on behalf of me,  so that a word may be given to me,  in opening of the mouth of mine,  in boldness to make known the mystery  of the euangelion,</p>
Lao.06.20	<p><u><b>in chain,</b></u>  <u><b>so that in it I may speak boldly.</b></u></p>	<p>on behalf of which I am an elder  in chain,  so that in it I may speak boldly,  as it is necessary for me to speak.</p>
Lao.06.21		<p>Now that you also may know  the things regarding me,  what I am doing,  Tychicus the beloved brother,  and faithful servant in [the] lord,  will make known to you everything,</p>
Lao.06.22		<p>whom I have sent to you for this very thing,  so that you may know the things about us  and he may encourage the hearts of yours.</p>
Lao.06.23		<p>Peace to the brothers,  and love with faith from father god  and lord Jesus Anointed.</p>
Lao.06.24		<p>The favor [be] with all of the ones  who love the lord of ours,  Jesus Anointed,  in incorruption.</p>

## 1.8. Colossians

### Prologue

Col.00.00a	To Colossians	
Col.00.00b	Colossians also just like Laodiceans are Asians. They themselves had been preceded by false emissaries, and the emissary himself has not approached them, but he also corrects them by letter. In fact they have heard a word from Archippus who also has accepted a ministry among them. Therefore the emissary, now having been bound, writes to them from Ephesus.	

### Chapter 1

Col.01.01	<b><u>Paul, an emissary of Anointed Jesus,</u></b> through [the] will of god,	Paul, an emissary of Anointed Jesus, through [the] will of god, and Timothy the brother,
Col.01.02	<b><u>to the ones in Colossae,</u></b>  favor  and peace from god [the] father of ours,	to the devotees in Colossae, and to the faithful brothers in Anointed, favor to you, and peace from god [the] father of ours.
Col.01.03		We show gratitude to the god, [the] father of the lord of ours Jesus Anointed, praying always about you,
Col.01.04		after hearing the faith of yours in Anointed Jesus, and the love which you have for all the devotees,
Col.01.05	because of <b><u>the hope which is laid away</u></b>  <b><u>in the heavens,</u></b> <b><u>which you heard</u></b>  <b><u>in the word of the truth of the euangelion,</u></b>	because of the hope which is laid away for you in the heavens, which you heard previously in the word of the truth of the euangelion,
Col.01.06	<b><u>of the one coming to you,</u></b> <b><u>just as also</u></b> <b><u>he is</u></b> <b><u>in all the cosmic order,</u></b>	of the one coming to you, just as also it is in all the cosmic order bearing fruit and is growing, just as also among you, from that day you heard and you recognized the favor of the god in truth,
Col.01.07		just as you learned from Epaphras, the beloved co-slave of ours, who is on your behalf a faithful servant of [the] Anointed,
Col.01.08		who also exhibited to us the love of yours in spirit.

Col.01.09		For this reason we also, from that day we heard, have not stopped for your sake praying and asking, so that you may be filled with the full knowledge of the will of his, in all wisdom and in spiritual understanding.
Col.01.10		To walk worthily of the lord in all obsequiousness, in every good work bearing fruit and growing in the full knowledge of the god,
Col.01.11		in all power being empowered, according to the might of the glory of his, in all endurance and long-suffering with joy,
Col.01.12		showing gratitude to the father, who has made you sufficient for the share of the calling of the devotees in the light,
Col.01.13		who rescued us from the authority of the darkness, and removed [us] into the kingdom of the son of the love of his,
Col.01.14		in whom we have the ransoming, the dismissal of the offenses,
Col.01.15	<b><u>who is an image of the god, the invisible.</u></b>	who is an image of the god, the invisible, firstborn of all creation,
Col.01.16		because in him were created all things in the heavens and upon the earth, the visible things and the invisible things. Whether thrones, or dominions, or rulers, or authorities: all things through him and to him have been created.
Col.01.17	<b><u>And he is before all things.</u></b>	And he is before all things, and all things connect in him.
Col.01.18		And he is the head of the body of the assembly, who is beginning, firstborn of the dead ones, so that he himself may be protean among all,
Col.01.19	<b><u>In him all the fullness was well pleased to inhabit,</u></b>	because in him all the fullness was well pleased to inhabit,
Col.01.20	<b><u>and to reconcile all things to him, making peace through the blood of the cross of his.</u></b>	and through him to reconcile all things to him, making peace through the blood of the cross of his {through him}, whether the things upon the earth, or the things in the heavens.
Col.01.21	<b><u>And you formerly [were] being alienated and hostiles in intention in the works, the evil [ones],</u></b>	And you formerly [were] being alienated and hostiles in intention in the works, the evil [ones],
Col.01.22	but now <b><u>he has reconciled [you] in the body of his through the death.</u></b>	but now he has reconciled [you] in the body of the flesh of his through the death, to present you devoted and blameless and without reproach before him,

Col.01.23		if at least you abide in the faith, having been founded and steady, and not shifted from the hope of the euangelion which you heard, the one preached in all creation, which [is] under the heaven, of which I, Paul, came to be a servant.
Col.01.24	Now I rejoice in the sufferings on behalf of you, and <b><u>I resupply the deficiencies of the afflictions of the Anointed in the flesh</u></b>  <b><u>on behalf of the body of his, which is the assembly.</u></b>	Now I rejoice in the sufferings on behalf of you, and I resupply the deficiencies of the afflictions of the Anointed in the flesh of mine on behalf of the body of his, which is the assembly,
Col.01.25		of which I came to be a servant, as concerns the house-management of the god, which has been given to me in you to fill the word of the god,
Col.01.26		the mystery which had been hidden from the aeons and from the generations, but now was made visible to his devotees,
Col.01.27		to whom the god wished to make known, what [is] the wealth of the glory of the mystery of this among the gentiles, which is [the] Anointed among you, the hope of the glory,
Col.01.28		whom we declare, while admonishing every human and teaching every human with all wisdom, so that we may present every human complete in [the] Anointed.
Col.01.29		For this I also toil, competing according to the working of his, which is working in me in power.

## Chapter 2

Col.02.01		For I wish you to know how big a struggle I have for your sake, and for those in Laodicea, and as many as have not seen the face of mine in flesh,
Col.02.02		so that the hearts of theirs were comforted, being joined together in love and in all wealth of the certainty of the understanding in full knowledge of the mystery of the god of [the] Anointed,
Col.02.03		in which all the treasures of the wisdom and knowledge are hidden.
Col.02.04	Now this I say, so that <b><u>no one may mislead you with likely argumentation</u></b>	This I say, so that no one may mislead you with likely argumentation,

Col.02.05		for if I am absent in the flesh, but in the spirit I am with you, rejoicing and seeing the order of yours, and the solid body of the faith of yours in [the] Anointed.
Col.02.06		Therefore, as you received the Anointed Jesus the lord, walk in him,
Col.02.07		being rooted and being built upon him, and being made firm in faith, just as you were taught, exceeding in gratitude.
Col.02.08	<b>of the philosophy and <u>empty deceit</u>, as regards the tradition of the humans, according to the elementals of the cosmic order.</b>	Watch lest someone will be taking you captive through the philosophy and empty deceit, as regards the tradition of the humans, according to the elementals of the cosmic order, and not according to [the] Anointed,
Col.02.09		because in him, all the fullness of the divinity dwells bodily.
Col.02.10		And you have been completed in him who is the head of all rule and authority,
Col.02.11		in whom also you were circumcised with a circumcision not by hand, in the putting off of the body of the flesh in the circumcision of the Anointed,
Col.02.12		after being buried together with him in the baptism, in whom also you were raised together through the faith, by the working of the god, who raised him from dead ones,
Col.02.13	<b>God made you alive together with him, favorably excusing to us all the trespasses.</b>	and when you were dead ones {in} the trespasses and the uncircumcision of the flesh of yours, he made you alive together with him, favorably excusing to us all the trespasses,
Col.02.14		after wiping off the handwriting against us in the public decisions, which was set against us, and he lifted it up from the midst, nailing it to the cross.
Col.02.15		After undressing the rulers and the authorities, he made a example in boldness, triumphantly processing them on it.
Col.02.16	<b><u>Let not anyone judge you in meat and in drink, or in sharing of festival, or of new moon, or of sabbaths,</u></b>	Therefore, let not anyone judge you in meat and in drink, or in sharing of festival, or of new moon, or of sabbaths,
Col.02.17	<b><u>which is a shadow of the coming things, but the body of the Anointed.</u></b>	which are a shadow of the coming things, but the body of the Anointed.

Col.02.18	Let no one contest-judge you <b><u>who delights in mind-abasement, and in religion of the angels, haunting for things he has seen not,</u></b>	Let no one contest-judge you who delights in mind-abasement, and in religion of the angels, haunting for things he has seen,  rashly being puffed up by the mind of the flesh of his,
Col.02.19	<b><u>and not mastering the head.</u></b>	and not mastering the head, from which all the body, through the connections and bonds, being over-supplied and joined together, increases the growth from the god.
Col.02.20	If you died with [the] Anointed from the elementals of the cosmic order, <b><u>why</u></b>  <b><u>are you dogmatized?</u></b>	If you died with [the] Anointed from the elementals of the cosmic order, why as ones living in [the] cosmic order are you dogmatized?
Col.02.21	<b><u>Neither touch, nor taste,</u></b>	Neither touch, nor taste, nor handle,
Col.02.22	which are all for destruction in the abuse, <b><u>as regards the commands and teachings of the humans,</u></b>	which are all for destruction in the abuse, as regards the commands and teachings of the humans,
Col.02.23	which things are a word, though having wisdom in voluntary religious usage, and in lowliness of the mind and in mercilessness of body, [yet] not with any value for repletion of the flesh.	which things are a word, though having wisdom in voluntary religious usage, and in lowliness  {and} in mercilessness of body, [yet] not with any value for repletion of the flesh.

### Chapter 3

Col.03.01		Therefore, if you were raised together with [the] Anointed, seek the things above, where the Anointed is at right of the god sitting.
Col.03.02		Consider the things above, not the things upon the earth.
Col.03.03	<b><u>For</u></b>  <b><u>the life of yours has been hidden with the Anointed in the god.</u></b>	For you died, and the life of yours has been hidden with the Anointed in the god.
Col.03.04	<b><u>Now</u></b> <b><u>when the Anointed is made visible,</u></b> <b><u>the life of</u></b> <b><u>ours</u></b>  <b><u>with</u></b> <b><u>the Anointed</u></b> <b><u>in the god</u></b> <b><u>will be made visible in glory.</u></b>	When the Anointed is made visible, the life of yours, at that time also you with him  will be made visible in glory.

Col.03.05	Therefore, mortify the members of yours, the [ones] upon the earth, fornication, uncleanness, desire, yearning, evil, and the greed, which is idolatry.	Therefore, mortify the members,  the [ones] upon the earth, fornication, uncleanness, desire, yearning, evil, and the greed, which is idolatry,
Col.03.06	Because of this, the wrath of the god is coming upon the sons of the disobedience,	Because of these, the wrath of the god is coming {upon the sons of the disobedience},
Col.03.07	among whom you also formerly walked, when you were living among them.	among whom you also formerly walked, when you were living among them.
Col.03.08	But now put away even you all things.	But now put away even you all things: wrath, infuriation, evil, blasphemy, foul language from the mouth of yours.
Col.03.09	Do not lie to each other, <b><u>having taken off the old human,</u></b>	Do not lie to each other, having taken off the old human, along with the actions of it,
Col.03.10	<b><u>and clothing yourselves with the new, the one being renewed.</u></b>	and clothing yourselves with the new, the one being renewed in full knowledge, according to [the] image of the one who created it,
Col.03.11		where there is not within Greek and Judean, circumcised and uncircumcised, barbarian, Scythian, slave, free, but [the] Anointed [is] all {things} and in all.
Col.03.12		Therefore, clothe yourselves as chosen of the god, devoted and beloved, [with] gut-level empathies of compassion, goodness, lowliness, gentleness, long-suffering,
Col.03.13		upholding each other, and favorably excusing each other if someone has a cause of complaint with someone, just as also the lord favorably excused you, you likewise [should do].
Col.03.14		Now upon all these [clothe yourselves] in love, which is a uniting bond of the completeness.
Col.03.15		And let the peace of the Anointed arbitrate in the hearts of yours, into which you were also called in one body, and be grateful.
Col.03.16		Let the word of the Anointed inhabit in you richly, in all wisdom teaching and admonishing each other, with strums, odes, spiritual songs, in {the} favor singing in the hearts of yours to the god,
Col.03.17		and whatever you do, in word or in deed, [do] everything in name of lord Jesus, showing gratitude to the father god through him.



Col.03.18		The wives: be subordinated to the husbands, as was befitting in [the] lord.
Col.03.19		The husbands: love the wives, and do not embitter them.
Col.03.20		The children: be obedient to the parents in all ways, for this is well-pleasing in [the] lord.
Col.03.21		The fathers: do not irritate the children of yours, lest they be disheartened.
Col.03.22		The slaves: be obedient in all ways to the lords according to flesh, not in eye-service as human-pleasers, but in simplicity of heart, fearing the lord.
Col.03.23		Whatever you do, be working from soul, as to the lord and not to humans.
Col.03.24		Having known that from lord, you will receive the repayment of the inheritance. To the lord Anointed be enslaved,
Col.03.25		for the one who injures will be redressed for what he injured, and there is not partiality.

#### Chapter 4

Col.04.01		The lords: provide what [is] just and what [is] equal to the slaves, having known that you have a lord in heaven.
Col.04.02		In the praying persist obstinately, staying woke in it with gratitude,
Col.04.03		at the same time praying also concerning us, that the god would open to us a door of the word to speak the mystery of the Anointed, because of whom I also have been bound,
Col.04.04		so that I will make visible the same, as is necessary for me to speak.
Col.04.05		In wisdom walk toward those outside, buying up the moment.
Col.04.06		[Let] the speech of yours always [be] with favor, being prepared with salt, to have known how it is necessary for you to answer to each one.
Col.04.07		All the things in regard to me he will make known to you, [he being] Tychicus, the beloved brother and faithful servant and co-slave in [the] lord,

Col.04.08		whom I have sent to you for this very thing, so that you may know the things about us, and that he may encourage the hearts of yours,
Col.04.09		along with Onesimus the faithful and beloved brother, who is of you. They will make known all the things here.
Col.04.10		Aristarchus, the co-captive of mine, embraces you, and Mark the cousin of Barnabas also (about whom you received commands; if he should come to you, receive him)
Col.04.11		and Jesus who is called Justus, these being of circumcision, these alone co-workers in the kingdom of the god. They became to me a consolation.
Col.04.12		Epaphras embraces you, he who is of you, a slave of [the] Anointed {Jesus}, always contending on behalf of you in the prayers, so that you might stand complete, and fully assured in every will of the god.
Col.04.13		For I witness to him that he has a great labor on behalf of you, and of those in Laodicea, and those in Hierapolis.
Col.04.14		Luke the doctor, the beloved, and Demas embraces you.
Col.04.15		Embrace the brothers in Laodicea, and Nymphas, and the assembly that [is] at her house.
Col.04.16		And when the letter is read by you, arrange also for it to be read in the assembly of Laodiceans, and for you also to read the one of Laodiceans.
Col.04.17		And tell Archippus, look after the service which you have received in [the] lord, so that you fulfill it.
Col.04.18		The embrace in the hand mine own, of Paul. Remember the chains of mine. The favor [be] with you.

## 1.9. Philippians

### Prologue

Phl.00.00	<p>To</p> <p>Philippians are themselves Macedonians.          With the word of truth accepted,          they have stood firm in faith,          nor did they accept false emissaries.          The emissary praises them, writing to them from          Rome from a prison through Epaphroditus.</p>	
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### Chapter 1

Phl.01.01	<p><b>Paul,</b></p> <p>to all</p> <p>in <b>Philippi,</b></p>	<p>Paul</p> <p>and Timothy, slaves of Anointed Jesus,          to all          the devotees in Anointed Jesus who are          in Philippi,          together with the bishops and deacons,</p>
Phl.01.02	<p>favor</p> <p>and peace          from god our father          and lord Jesus Anointed.</p>	<p>favor</p> <p>to you          and peace          from god our father          and lord Jesus Anointed.</p>
Phl.01.03		<p>I show gratitude to the god of mine          over every memory of you,</p>
Phl.01.04		<p>always in every entreaty of mine on behalf of          all of you making entreaty with joy</p>
Phl.01.05		<p>over your partnership in the euangelion          from the first day until now,</p>
Phl.01.06		<p>having been persuaded of this very thing,          that the one who commenced among you          a good work will complete [it]          until the day of Anointed Jesus.</p>
Phl.01.07		<p>Even so it is just for me to comprehend          this on behalf of all of you,          on account of me holding you in the heart,          both in my chains and in the defense          and confirmation of the euangelion,          you all who are my fellow partakers of favor.</p>
Phl.01.08		<p>For the god is my witness,          how I yearn after you all          with gut-level empathies of Anointed Jesus,</p>
Phl.01.09		<p>and I pray this,          that your love still more and more may abound          in awareness and all perception,</p>
Phl.01.10		<p>in order for you to assess the points of difference,          so that you may be          unmixed and un stumbling in [the] Anointed's day,</p>
Phl.01.11		<p>having been filled with [the] fruit of justice,          which [is] through Jesus Anointed          for glory and praise of god.</p>

Phl.01.12		Now I wish you to know, brothers, that the things concerning me have come instead for the progress of the euangelion,
Phl.01.13	<u>My chains</u> have become <u>visible in</u> [the] <u>Anointed,</u>	so that my chains have become visible in [the] Anointed in the whole praetorium and all the rest,
Phl.01.14	<u>and</u> <u>those</u> <u>who have been persuaded by my chains</u> <u>dare exceedingly without fear to speak the word.</u>	and most of the brothers in [the] lord who have been persuaded by my chains dare exceedingly without fear to speak the word.
Phl.01.15	<u>Though some preach the Anointed</u> <u>because of ill-will and strife,</u> <u>some because of good-will,</u>	Though some preach the Anointed because of ill-will and strife, some because of good-will,
Phl.01.16	<u>though these out of love,</u>	though these out of love, knowing that I am laid up in defense of the euangelion,
Phl.01.17	but <u>those declare the Anointed out of intrigue,</u> <u>not sincerely.</u>	those declare the Anointed out of intrigue, not sincerely, supposing to rouse affliction in my chains.
Phl.01.18	For what? <u>Only that in every way,</u> <u>whether in pretext or in truth,</u> [the] <u>Anointed is declared,</u> <u>and in this I rejoice,</u> <u>but also will be rejoicing,</u>	For what? Only that in every way, whether in pretext or in truth, [the] Anointed is declared, and in this I rejoice, but also will be rejoicing,
Phl.01.19		for I know that this will turn out for deliverance through your entreaty and the provision of the spirit of Jesus Anointed,
Phl.01.20		according to the eager expectation and my hope that I will not be ashamed in anything, but in all boldness as always and now, [the] Anointed will be magnified in my body, whether through life or through death.
Phl.01.21		For to me living [is] [the] Anointed, and dying gain.
Phl.01.22		Now if living in flesh, this to me [is] [the] fruit of work, and what I will choose I am not making known.
Phl.01.23	<u>having the desire to unloose and to be with</u> <u>the lord,</u>	Now I am constrained by the two, having the desire to unloose and to be with Anointed, for [that is] better by much more,
Phl.01.24		but remaining in the flesh [is] more necessary for you,
Phl.01.25		and having been persuaded of this, I have known that I will remain, and I will remain beside all of you for your progress and joy of faith,
Phl.01.26		so that your boast may abound in Anointed Jesus in me, through my arrival again to you.

Phl.01.27		Only live worthily as citizens of the euangelion of Anointed, so that whether I come and see you, or whether being away, I may hear things about you, that you stand firm in one spirit, in one soul striving together in faith of the euangelion,
Phl.01.28		and not being frightened in any way by those who are opposing [you], which is for them proof of destruction, but of your salvation, and this from god,
Phl.01.29		because it was favored to you on behalf of [the] Anointed, not only to trust in him, but also to suffer on his behalf,
Phl.01.30		having the same struggle, such as you saw in me and now hear in me.

## Chapter 2

Phl.02.01		Therefore, if [there is] any exhortation in [the] Anointed, if any consolation of love, if any partnership of spirit, if any gut-level empathies and compassion,
Phl.02.02		fulfill my joy so that you comprehend the same, having the same love, convivals, considering one thing,
Phl.02.03		nothing according to intrigue, neither according to empty glory, but instead in abasement of mind, deeming one another as surpassing yourselves,
Phl.02.04		not looking out for the things of yourselves, but each the things of others.
Phl.02.05		Comprehend within you this, that [is] also in Anointed Jesus,
Phl.02.06	<b><u>who existing in god's form, did not deem robbery to be equal to god,</u></b>	who existing in god's form, did not deem robbery to be equal to god,
Phl.02.07	<b><u>but emptied himself, taking a slave's form,</u></b>  <b><u>in likeness of a human, and being found</u></b>  <b><u>human in design,</u></b>	but emptied himself, taking a slave's form, becoming in likeness of humans, and being found as human in design,
Phl.02.08	he abased himself, becoming <b><u>obedient unto death,</u></b>  <b><u>a cross's death.</u></b>	he abased himself, becoming obedient unto death, moreover a cross's death.

Phl.02.09		For this reason, the god super-exalted and favored him the name that [is] over every name,
Phl.02.10		so that in the name of Jesus, every knee should bend, of heavenlies and of terrestrials and of subterraneans,
Phl.02.11		and every tongue should confess in full that Jesus Anointed [is] lord in glory of father god.
Phl.02.12		So then, beloved ones of mine, even as you always obeyed, not only as in my arrival, but now all the more in my absence, with fear and trembling work out their own salvation,
Phl.02.13		for god is the one working in you, both to wish and to work for the sake of good-will.
Phl.02.14		Do all things without grumbling and debating,
Phl.02.15		so that you may become blameless and unmixed, god's children without blemish amidst a crooked and twisted generation, among whom you shine as luminaries in cosmic order,
Phl.02.16		extending life's word for a boast to me on [the] Anointed's day, that I did not run in futility, neither did I toil in futility,
Phl.02.17		but if I am also poured out over the sacrifice and ritual service of the faith of yours, I rejoice and co-rejoice with you all.
Phl.02.18		Now by the same [token], you also should rejoice and co-rejoice with me!
Phl.02.19		Now I hope in lord Jesus to send Timothy quickly to you, so that I also may be encouraged, knowing the things concerning you.
Phl.02.20		For I have no one equal in soul, who will legitimately care for things concerning you.
Phl.02.21		For they all seek the things of themselves, not those of Jesus Anointed.
Phl.02.22		But you know his approval, that as a child to a father, he was enslaved with me for the euangelion.
Phl.02.23		Therefore, I hope to send him as immediately as I can look back at the things concerning me.
Phl.02.24		But I have been persuaded in [the] lord that I myself will return quickly.

Phl.02.25		But I deemed [it] necessary to send to you Epaphroditus, the brother and co-worker and fellow-soldier of mine, but your emissary, and the ritual servant of the obligation of mine,
Phl.02.26		since he has been yearning for you all, and distressed because you heard that he fell ill.
Phl.02.27		For indeed he did fall ill, near to death, but the god was merciful to him, not only to him but also to me, so that I would not have grief upon grief.
Phl.02.28		Therefore, more hastily I have sent him, so that when seeing him again, you might be joyful, and I be more free of grief.
Phl.02.29		Therefore, welcome him in [the] lord with all joy, and hold such ones honored,
Phl.02.30		that on account of the work of [the] Anointed, he came near to death, being endangered in life, so that he might fill up the lack of yours of the ritual service to me.

### Chapter 3

Phl.03.01		[As for] the rest, brothers of mine, rejoice in [the] lord. To write the same things to you, though not troublesome to me, but [is] assuring for you.
Phl.03.02		Watch out for the dogs. Watch out for evil workers. Watch out for the mutilation.
Phl.03.03	For we are <b><u>the circumcision,</u></b> <b><u>those who</u></b>  in spirit  <b><u>are boasting</u></b> in Anointed Jesus and have not been persuaded in flesh,	For we are the circumcision, those who worship in spirit of god, and who are boasting in Anointed Jesus, and have not been persuaded in flesh,
Phl.03.04	although I <b>have persuasiveness</b> indeed in flesh. If anyone else seems to persuade in <b><u>flesh,</u></b> I more:	although I have persuasiveness indeed in flesh. If anyone else seems to persuade in flesh, I more:

Phl.03.05	<p><b><u>in circumcision</u></b></p> <p><b><u>of Benjamin's tribe;</u></b></p> <p><b><u>a Hebrew of Hebrews;</u></b></p> <p><b><u>a Pharisee.</u></b></p>	<p>eighth day</p> <p>in circumcision,</p> <p>of Israel's descent,</p> <p>of Benjamin's tribe,</p> <p>a Hebrew of Hebrews,</p> <p>regarding law</p> <p>a Pharisee,</p>
Phl.03.06		<p>regarding jealousy,</p> <p>persecuting the assembly,</p> <p>regarding justice which is living by law,</p> <p>blameless.</p>
Phl.03.07	<p><b><u>Whatever things were gain to me,</u></b></p> <p><b><u>these things I have deemed loss</u></b></p> <p><b><u>because of the Anointed.</u></b></p>	<p>{But} whatever things were gain to me,</p> <p>these things I have deemed loss</p> <p>because of the Anointed.</p>
Phl.03.08	<p>But so indeed I deem everything</p> <p>to be loss <b><u>on account of the exaltation</u></b></p> <p><b><u>of the knowledge of Anointed</u></b> Jesus,</p> <p>the lord of mine,</p> <p>through whom all things</p> <p>I have suffered loss</p> <p><b><u>and I deem dung</u></b></p> <p>so that I may gain [the] Anointed,</p>	<p>But so indeed I deem everything</p> <p>to be loss on account of the exaltation</p> <p>of the knowledge of Anointed Jesus,</p> <p>the lord of mine,</p> <p>through whom all things</p> <p>I have suffered loss</p> <p>and I deem dung</p> <p>so that I may gain [the] Anointed,</p>
Phl.03.09	<p>and may be found in him,</p> <p><b><u>not having my own justice,</u></b></p> <p><b><u>that from law,</u></b></p> <p><b><u>but that through</u></b></p> <p><b><u>him,</u></b></p> <p><b><u>that</u></b></p> <p><b><u>from god.</u></b></p>	<p>and may be found in him,</p> <p>not having my own justice,</p> <p>that from law,</p> <p>but that through</p> <p>Anointed's faith,</p> <p>that</p> <p>justice</p> <p>from god</p> <p>upon the faith,</p>
Phl.03.10		<p>to know him,</p> <p>and the power of his rising,</p> <p>and [the] partnership [of] his sufferings,</p> <p>being conformed in his death,</p>
Phl.03.11		<p>if somehow I may attain to the rising up</p> <p>that [is] from dead ones.</p>
Phl.03.12		<p>Not that I have already received,</p> <p>or have already been completed,</p> <p>but I pursue if I may also overtake that over</p> <p>which I was overtaken by Anointed [Jesus].</p>
Phl.03.13		<p>Brothers,</p> <p>I do not reckon myself to have overtaken,</p> <p>but one [thing I do]:</p> <p>while forgetting the things behind,</p> <p>yet reaching out for things ahead.</p>
Phl.03.14		<p>In keeping with a goal,</p> <p>I pursue for the prize of the calling up</p> <p>of the god in Anointed Jesus.</p>
Phl.03.15		<p>Therefore, as many as [are] complete,</p> <p>let us comprehend this,</p> <p>and if you comprehend something differently,</p> <p>this also the god will reveal to you,</p>



Phl.03.16		yet to that [point] we have arrived ahead, to walk in line with the same.
Phl.03.17		Become co-imitators of me, brothers, and look at the ones who walk thus, even as you have us [as] an imprint.
Phl.03.18		For many walk, about whom I told you many times, and now I also say while weeping, [as] the enemies of the cross of the Anointed,
Phl.03.19		the end of whom [is] destruction, of whom the god [is] the belly, and the glory [is] in their shame, who comprehend earthly things.
Phl.03.20	For <b><u>our governing charter</u></b> exists <b><u>in heavens,</u></b> from which <b><u>we anxiously await</u></b> [the] <b><u>Anointed,</u></b>	For our governing charter exists in heavens, from which we anxiously await a savior, lord Jesus Anointed,
Phl.03.21	<b><u>who will metamorphose</u></b> <b><u>the body of the abasement of ours,</u></b> <b><u>conformed to the body of the glory of his.</u></b>	who will metamorphose the body of the abasement of ours, conformed to the body of the glory of his, by the working of the one who enables him even to subordinate to him all things.

#### Chapter 4

Phl.04.01		So then, brothers of mine, beloved and yearned for, joy and crown of mine, stand thus in [the] lord, beloved ones.
Phl.04.02		I exhort Euodia, and I exhort Syntyche, to comprehend the same in [the] lord.
Phl.04.03		Yes, I also ask you, legitimate yoke-fellow, take part with them, these women who in the euangelion strove together with me, along with Clement, and the remaining co-workers of mine, whose names [are] in life's book.
Phl.04.04		Rejoice in [the] lord always! Again I say, rejoice!
Phl.04.05		Let the gentleness of yours be known to all humans. The lord [is] near.
Phl.04.06		Be concerned for nothing, but in every prayer and in [every] entreaty, with gratitude let your requests be made known to the god,

Phl.04.07		and the peace of the god, which exceeds every mind, will guard the hearts of yours and the thoughts of yours in Anointed Jesus.
Phl.04.08		[As for] the rest, brothers, whatever things are true, whatever revered, whatever just, whatever chaste, whatever dear, whatever auspicious, if any virtue, and if any praise, consider these things.
Phl.04.09		What things you learned and received and heard and saw in me, do these things, and the god of the peace will be with you.
Phl.04.10		But I was joyful in [the] lord greatly, because already formerly you sprouted up again the consideration on my behalf, on which you were also considering, but were lacking opportunity,
Phl.04.11		not that I speak because of lack, for I learned, in whatever things I am, to be self-sufficient,
Phl.04.12		and I have known being abased, and I have known abounding. I am initiated in everything and in all things, both being full and hungering, both abounding and lacking.
Phl.04.13		I have strength for all things in the one who strengthens me.
Phl.04.14		Nevertheless, you have acted virtuously, partnering together in the affliction of mine.
Phl.04.15		Now you have also known, Philippians, that in the beginning of the euangelion, when I departed from Macedonia, no assembly at all partnered in the account of giving and receiving, except you alone.
Phl.04.16		For even in Thessalonica, you sent once and twice to my need,
Phl.04.17		not that I seek after the gift, but I seek after the fruit that abounds to your statement.

Phl.04.18		<p>I keep away all things, and I abound.</p> <p>I have been filled after having received from Epaphroditus the things from you, a scent of lovely fragrance, an acceptable sacrifice, well-pleasing to the god.</p>
Phl.04.19		<p>Now the god of mine will fill every need of yours according to the wealth of his in glory in Anointed Jesus.</p>
Phl.04.20		<p>Now to the god and father of ours [be] the glory into the aeons of the aeons. Amen.</p>
Phl.04.21		<p>Embrace every devotee in Anointed Jesus. The brothers with me embrace you.</p>
Phl.04.22		<p>All the devotees embrace you, now especially those from Caesar's household.</p>
Phl.04.23		<p>The favor of our lord Jesus Anointed [be] with your spirit.</p>

## 1.10. Philemon

### Prologue

Phm.00.00	<p>To</p> <p>To Philemon he produces a letter on behalf of Onesimus his slave. Yet he writes to him from Rome in prison.</p>	
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### Chapter 1

Phm.01.01	<p><b>Paul,</b> <b>a prisoner of Anointed Jesus,</b>  <b>to Philemon,</b></p>	<p>Paul, a prisoner of Anointed Jesus, and Timothy the brother, to Philemon, the beloved and fellow worker of ours,</p>
Phm.01.02		<p>and to Apphia the sister, and to Archippus the fellow soldier of ours, and to the assembly at your house,</p>
Phm.01.03	<p>favor  and peace from god our father and lord Jesus Anointed.</p>	<p>favor to you and peace from god our father and lord Jesus Anointed.</p>
Phm.01.04		<p>I show gratitude to the god of mine, always making remembrance of you in my prayers,</p>
Phm.01.05	<p>Hearing your faith and love, which you have for the lord Jesus Anointed,</p>	<p>hearing your love and faith, which you have for the lord Jesus  and for all the devotees,</p>
Phm.01.06		<p>so that the partnership of your faith may become productive in awareness of every good which [is] among us in [the] Anointed.</p>
Phm.01.07		<p>For I have had much joy and solidarity in your love, because the entrails of the devotees have been given rest through you, brothers.</p>
Phm.01.08	<p>therefore, though having boldness to command what appertains to you, I exhort more on account of love.</p>	<p>Therefore, though having boldness to command what appertains to you, I exhort more on account of love, being such an elder as Paul now, and also a prisoner of Anointed Jesus.</p>
Phm.01.09		<p>I exhort you concerning my child, whom I birthed in the chains, Onesimus,</p>
Phm.01.10	<p>who formerly [was] useless to you, but now well useful {both} to you and to me, whom I sent back to you,</p>	<p>who formerly [was] useless to you, but now well useful {both} to you and to me, whom I sent back to you, him that is my own entrails,</p>
Phm.01.11		<p>whom I sent back to you, him that is my own entrails,</p>
Phm.01.12		

Phm.01.13	whom I was wishing to hold back for myself, so that on your behalf he might serve me in the chains of the euangelion.	whom I was wishing to hold back for myself, so that on your behalf he might serve me in the chains of the euangelion.
Phm.01.14		Now apart from your intent, I wished to do nothing, so that the good of yours might not be as by necessity but rather by choice.
Phm.01.15	For this reason he was separated for an hour, so that you might have him back forever.	For quickly for this reason, he was separated for an hour, so that you may have him back forever,
Phm.01.16		no longer as a slave, but more than a slave, [as] a beloved brother, especially to me, but much more to you, both in flesh and in [the] lord.
Phm.01.17		Therefore, if you hold me [to be] a partner, receive him as me.
Phm.01.18		But if he wronged you or owes you anything, bill it to me.
Phm.01.19		I, Paul, have written with my own hand, I will repay, lest I tell you that you owe yourself to me.
Phm.01.20		Yes, brother, may I profit from you in [the] lord. Give rest to my entrails in [the] Anointed.
Phm.01.21		Having been confident in your obedience, I have written to you, knowing that you will do the things on which I speak.
Phm.01.22		Now at the same time, prepare hospitality for me, for I am hoping that through your prayers, I will be favored [to come] to you.
Phm.01.23		Epaphras my co-prisoner embraces you in Anointed Jesus,
Phm.01.24		[as do] Markos, Aristarchus, Demas, [and] Lukas the co-workers of mine.
Phm.01.25	The favor of the lord of ours Jesus Anointed [be] with your spirit. Amen.	The favor of the lord  Jesus Anointed [be] with your spirit.

## Part 2. Simplified Parallel Texts

“Le seul moyen d'affronter un monde sans liberté  
est de devenir si absolument libre qu'on fasse de sa propre existence un acte de révolte”

—Camus, *L'homme révolté*

“rightly dividing the word of truth”  
— an early-orthodox scribe impersonating Paul, 2 Tim 2.15

## 2.1. Galatians

### Prologue

Gal.00.00a	to the Galatians	
Gal.00.00b	Galatians are Greeks they accepted the word of truth first from the emissary but after he departed they were tempted by false emissaries so that they were reverting to the law and circumcision the emissary calls them back to the faith of truth writing to them from Ephesus	

### Chapter 1

Gal.01.01a	<b><u>Paul</u></b> <b><u>an emissary</u></b> <b><u>neither by</u></b> <b><u>humans</u></b> <b><u>nor through</u></b> <b><u>a human</u></b> <b><u>but through</u></b> <b><u>Jesus Anointed</u></b>	
Gal.01.01b		and father god
Gal.01.01c	<b><u>the one</u></b> <b><u>who raised him</u></b> from dead ones	
Gal.01.02a		and all the brothers with me
Gal.01.02b	[to the assemblies] <b><u>in Galatia</u></b>	to the assemblies of Galatia
Gal.01.03a	favor	
Gal.01.03b		to you
Gal.01.03c	and peace from	
Gal.01.03d	father god	god our father
Gal.01.03e	and lord Jesus	
Gal.01.03f		Anointed
Gal.01.04		who gave himself for our offenses so that he may deliver us from the presently existing aeon of evil according to the will of the god and our father

Gal.01.05		to whom [be] the glory into the aeons of aeons amen
Gal.01.06a	<u>I am astonished</u> <u>that</u>	
Gal.01.06b		so
Gal.01.06b	<u>quickly you</u> <u>are transferring</u> <u>yourselves away</u> <u>from the one</u> <u>who called you</u> <u>in favor</u>	
Gal.01.06c		of [the] Anointed
Gal.01.06d	<u>to another</u> <u>euangelion</u>	
Gal.01.07a	<u>which</u>	
Gal.01.07b	<u>by all means</u>	
Gal.01.07c	<u>is not another</u>	
Gal.01.07d	<u>as concerns</u> <u>my euangelion</u>	
Gal.01.07e	<u>except that</u> <u>there are some</u> <u>who are</u> <u>disturbing you</u> <u>and wishing</u> <u>to change</u>	
Gal.01.07f	<u>to another</u>	the
Gal.01.07g	<u>euangelion</u> <u>of the Anointed</u>	
Gal.01.08a	<u>but even if</u>	
Gal.01.08b		we or
Gal.01.08c	<u>an angel</u> <u>from heaven</u>	
Gal.01.08d	<u>otherwise</u>	
Gal.01.08e	<u>euangelizes</u>	
Gal.01.08f		to you
Gal.01.08g	<u>other than what</u> <u>we euangelized</u> <u>to you</u> <u>let him</u> <u>be accursed</u>	
Gal.01.09a		as we have previously said and yet again I say
Gal.01.09b	<u>if someone</u> <u>euangelizes</u> <u>to you</u>	
Gal.01.09c		other than what you received let him be accursed



Gal.01.10		for am I now persuading humans or the god? or am I seeking to please humans? if I were still pleasing humans I would not be a slave of [the] Anointed
Gal.01.11a	now	for
Gal.01.11b		I make known to you brothers the euangelion that was euangelized by me is not of human derivation
Gal.01.12a		for neither did I receive it <b>from a human</b>
Gal.01.12b	neither	nor
Gal.01.12c		was I taught [it] but [I received it] through a revelation of Jesus Anointed
Gal.01.13a		for
Gal.01.13b		you heard
Gal.01.13c		of my way of life formerly in Judaism
Gal.01.13d		<b>that I was persecuting to an extreme the assembly of the god and was</b>
Gal.01.13e	waging war on	destroying
Gal.01.13f		it
Gal.01.14a		and I pushed forward in my Judaism beyond many contemporaries among my people
Gal.01.14b		<b>living exceedingly rivalrous over the paternal traditions of mine</b>
Gal.01.15a		<b>but when he was pleased who set me apart from my mother's womb</b>

Gal.01.15b		and called through his favor
Gal.01.16		to reveal his son in me so that <b>I might euangelize him among the gentiles</b> I did not immediately consult with flesh and blood
Gal.01.17a		neither did I come
Gal.01.17b		up
Gal.01.17c		to Jerusalem
Gal.01.17d		to all who were emissaries before me but I came away into Arabia and again returned to Damascus
Gal.01.18a		then after three years I came up to Jerusalem
Gal.01.18b	[[ <i>below</i> ]]	to visit with Cephas and I stayed with him fifteen days
Gal.01.19		but I did not see any other of the emissaries except James the brother of the lord
Gal.01.20		now the things that I write to you behold before the god that I am not lying
Gal.01.21		then I came into the regions of Syria and Cilicia

Gal.01.22	yet I was unknown by face to the assemblies of Judea that were in [the] Anointed
Gal.01.23	now they were only hearing that the one persecuting us formerly now is euangelizing the faith that previously he was destroying
Gal.01.24	and they glorified the god in me

## Chapter 2

Gal.02.01a	<b><u>then after</u></b> <b><u>fourteen years</u></b>
Gal.02.01b	again
Gal.02.01c	<b><u>I went up</u></b> <b><u>into Jerusalem</u></b>
Gal.02.01d	with Barnabas taking along Titus also
Gal.01.18b	to visit with <b><u>Peter</u></b> [[ <i>above</i> ]]
Gal.01.19	but I did not see any other of the emissaries except James the brother of the lord [[ <i>above</i> ]]
Gal.02.02a	I went up on account of a revelation and <b><u>I declared</u></b> <b><u>to them</u></b> <b><u>the euangelion</u></b> that I proclaim among the gentiles
Gal.02.02b	privately to those of repute
Gal.02.02c	<b><u>lest</u></b>
Gal.02.02d	in any way
Gal.02.02e	<b><u>in vain</u></b>
Gal.02.02f	<b><u>I was running</u></b> <b><u>or had run</u></b> I had run or was running

Gal.02.03		<p><u>yet not even</u>  <u>Titus</u>  <u>who was</u>  <u>with me</u>  <u>though</u>  <u>being Greek</u>  <u>was compelled</u>  <u>to be circumcised</u></p>	
Gal.02.04a			except
Gal.02.04b		<p><u>because of</u>  <u>false emissaries</u>  <u>secretly included</u>  <u>who were</u>  <u>surveilling</u>  <u>the liberty</u>  <u>of ours</u>  <u>which</u>  <u>we have in</u></p>	
Gal.02.04c	[the]		
Gal.02.04d		<u>Anointed</u>	
Gal.02.04e			Jesus
Gal.02.04f		<u>in order to</u> <u>enslave us</u>	
Gal.02.05a			to them
Gal.02.05b		<p><u>not even</u>  <u>for one hour</u>  <u>did we yield</u>  <u>in submission</u>  so that  <b>the truth</b>  of the euangelion  might persevere  in relation  to you</p>	
Gal.02.06a		<p>but from  those reputed  to be something  whatever they  were formerly  makes no  difference to me</p>	
Gal.02.06b			the
Gal.02.06c		<p>god does  not accept  a human's face  for to me  the reputed  contributed  nothing</p>	

Gal.02.07		but to the contrary when they saw that I had been entrusted with the euangelion of the uncircumcised just as Peter of the circumcised
Gal.02.08		for the one who worked in Peter in a diplomatic mission of the circumcision also worked in me among the gentiles
Gal.02.09a		and knowing the favor that was given to me
Gal.02.09b	<u>Peter and James and John</u>	James and Cephas and John
Gal.02.09c		those reputed to be pillars
Gal.02.09d	<u>gave the right hand</u>	
Gal.02.09e		of partnership
Gal.02.09f	<u>to me</u>	
Gal.02.09g		and to Barnabas
Gal.02.09h	<u>so that</u>	
Gal.02.09i	<u>I</u>	we
Gal.02.09j		[would go] <u>to the gentiles</u>
Gal.02.09k		but
Gal.02.09l		<u>they to the circumcision</u>
Gal.02.10a		<u>only so that we remember the beggars</u>
Gal.02.10b		the very thing which I also was eager to do
Gal.02.11a		now when
Gal.02.11b	[see below]	Cephas
Gal.02.11c		came to Antioch
Gal.02.11d	<u>I opposed</u>	
Gal.02.11e	<u>Peter</u>	him
Gal.02.11c		<u>to [his] face because he was self-condemned</u>

Gal.02.12a		for before some came from James they would eat with the gentiles but when he came he withdrew and separated himself
Gal.02.12b	<b><u>fearing those of the circumcision</u></b>	
Gal.02.13a	and	
Gal.02.13b	they	the remaining Judeans
Gal.02.13c	were play-acting along with him	
Gal.02.13d		so that even Barnabas was lead astray by their play-acting
Gal.02.14a	but	
Gal.02.14b		when I saw
Gal.02.14c	because	that
Gal.02.14d	<b><u>they were not being straightforward with the truth of the euangelion</u></b> I said <b><u>to</u></b>	
Gal.02.14e	<b><u>Peter</u></b>	Cephas
Gal.02.14f		in front of everyone if you a Judean subsisting gentile-like are not also living Judean-like how do you require gentiles to judaize?
Gal.02.15		we [are] Judeans by nature and not offenders of the gentiles
Gal.02.16a		but we know that
Gal.02.16b	<b><u>humanity is not made just by deeds of law but only through faith</u></b>	

Gal.02.16c		of Jesus Anointed and we trusted in [the] Anointed Jesus so that we are proven just from [the] Anointed's faith and not from law's deeds because by law's deeds all flesh will not be made just
Gal.02.17		but if while seeking to be proven just in [the] Anointed we were found [to be] offenders [is the] Anointed consequently a servant of offense? may it not be
Gal.02.18a		for if <b><u>these things</u></b> <b><u>I destroyed</u></b>
Gal.02.18b	<b><u>I am rebuilding</u></b>	I am building again
Gal.02.18c		[then] I commend myself a trespasser
Gal.02.19		for I through the law died to the law so that I might live to god with [the] Anointed I was co-crucified
Gal.02.20a		now I no longer live but [the] Anointed lives in me
Gal.02.20b		<b><u>but what I now</u></b> <b><u>live in flesh</u></b> <b><u>I live in faith</u></b> <b><u>in that</u></b>
Gal.02.20c		of the son
Gal.02.20d		<b><u>of the god</u></b>
Gal.02.20e	<b><u>and of</u></b> [the] <b><u>Anointed</u></b>	
Gal.02.20f		<b><u>who</u></b>

Gal.02.20g	<u>ransomed</u>	loved
Gal.02.20h	<u>me</u> and who gave himself over for me	
Gal.02.21	I do not reject god's favor for if justice [is] through law then [the] Anointed died without cause	

### Chapter 3

Gal.03.01a	O foolish Galatians who cast a spell on you	
Gal.03.01b	not to trust in the truth	
Gal.03.01c	you before whose eyes Jesus [the] Anointed was publicly recorded	
Gal.03.01d	among you	
Gal.03.01e	as crucified?	
Gal.03.02	this only I wish to learn from you by law's works did you receive spirit or by faith's hearing?	
Gal.03.03	are you so mindless? after starting with spirit are you now finishing with flesh?	
Gal.03.04	have you suffered such things randomly if it [was] indeed at random?	
Gal.03.05a	therefore	



Gal.03.05b		<p>does the one  who supplies  the spirit  to you  and works  powers  among you  [do so]  by law's works or  by faith's hearing?</p>
Gal.03.06		<p>even so Abraham  trusted in god  and it was reckoned  to him for justice</p>
Gal.03.07		<p>consequently know  that those of faith  these are sons  of Abraham</p>
Gal.03.08		<p>but the scripture  having foreseen  that from faith  the god would make  the gentiles just  euangelized  in advance  to Abraham  that all  the gentiles  will be blessed  in you</p>
Gal.03.09		<p>so that  from faith  they would  be blessed  together with  faithful Abraham</p>
Gal.03.11b	<p><b><u>because the just  will live from faith</u></b></p>	<p>[[ below]]</p>
Gal.03.10a	<p><b><u>for as many as</u></b></p>	
Gal.03.10b	<p>[are]  <b><u>under law</u></b></p>	<p>are  of the works of law</p>
Gal.03.10c	<p><b><u>are under a curse</u></b></p>	
Gal.03.10d		<p>for it has  been written  cursed [is]  everyone  who does  not abide  by everything  written  in the book  of the law  to do these  very things</p>

Gal.03.11a		now it is clear that in the law no one will be proven just with god
Gal.03.11b	[[above]]	because the just will live from faith
Gal.03.12a	<u>now</u>	
Gal.03.12b		the law is not from faith but
Gal.03.12c	<u>the one who does the same things will live in them</u>	
Gal.03.13a	[the] <u>Anointed redeemed us from the curse of the law becoming a curse for us</u>	
Gal.03.13b		because it has been written
Gal.03.13c	<u>cursed [is] everyone who hangs upon wood</u>	
Gal.03.14a		so that to the gentiles the blessing of Abraham might come in Anointed Jesus
Gal.03.14b	so that <u>we might receive</u>	
Gal.03.14c	<u>the blessing</u>	the promise
Gal.03.14d	<u>of the spirit through the faith</u>	
Gal.03.15a		brothers
Gal.03.15b	[[below]]	I am speaking in human [terms]
Gal.03.15c		likewise no one annuls or adds provisions to a covenant that has been validated by a human

Gal.03.16		<p>but the promises  were decreed  to Abraham  and to his seed  it does not say  and to his seeds  as [if] over many  but instead  over one  and to your seed  which is  [the] Anointed</p>
Gal.03.17		<p>now I say this  the law which  came to be  four-hundred  and thirty  years afterwards  cannot revoke  a covenant  ratified by god  so as to abolish  the promise</p>
Gal.03.18		<p>for if  the inheritance  [were] from  the law  no longer  [would it be]  from a promise  but the god  has shown favor  to Abraham  through a promise</p>
Gal.03.19		<p>why therefore  the law?  it was added  in favor  of the trespasses  until the seed  should come  to whom it has  been promised  being ordained  through angels  by a mediator's hand</p>
Gal.03.20		<p>now a mediator  does not  represent  one [party]  but the god  is one</p>

Gal.03.21		therefore is the law contrary to the promises [of the god]? may it not be for if a law were given that were capable of giving life there really would be justice from law
Gal.03.22		but the scripture has confined all things under offense so that the promise of the faith of Jesus Anointed might be given to those who trust
Gal.03.23		but before faith came we were guarded by law confined for the faith about to be revealed
Gal.03.24		so that the law became our child-tutor [leading] to [the] Anointed so that we might be proven just from faith
Gal.03.25		but when faith arrives we are no longer under a child-tutor
Gal.03.26a	<b><u>for you are sons</u></b>	
Gal.03.26b		of god
Gal.03.26c	<b><u>of</u></b>	through
Gal.03.26d	<b><u>the faith</u></b>	
Gal.03.26e		in Anointed Jesus
Gal.03.27		for as many as were baptized in [the] Anointed you have clothed yourself in [the] Anointed

Gal.03.28		<p>within there is not          Judean or          Greek          within there is not          slave or          freeman          within there is not          male and          female          for all of you          are one          in Anointed Jesus</p>
Gal.03.29		<p>now if you are          of [the] Anointed          consequently you are          of Abraham's seed          heirs according          to the promise</p>

#### Chapter 4

Gal.04.01		<p>now I say          for as long as          the heir is a child          he is no different          than a slave          though being          lord of all</p>
Gal.04.02		<p>but he is          under trustees          and stewards          until the day          preappointed          by the father</p>
Gal.03.15b	<p><b>yet I am          still speaking          in human</b> [terms]</p>	<p>[[<i>above</i>]]</p>
Gal.04.03a		<p>so we also</p>
Gal.04.03b	<p><b><u>when we          were infants          under the          elementals          of the cosmic order          we were</u></b></p>	
Gal.04.03c	<p><b><u>in slavery</u></b></p>	<p>enslaved</p>
Gal.04.04a	<p><b><u>but when the fullness          of time came          the god sent forth          the son of his</u></b></p>	
Gal.04.04b		<p>being born          of a woman          being born          under law</p>

Gal.04.05a		<u>so that he might redeem those under the law so that we might</u>	
Gal.04.05b	<u>be taken into adoption</u>		receive back the adoption
Gal.04.06a		<u>now that you are sons</u>	
Gal.04.06b	<u>of the god he</u>		the god
Gal.04.06c		<u>has sent forth</u>	
Gal.04.06d		<u>the spirit</u>	
Gal.04.06e			of the son
Gal.04.06f		<u>of his</u>	
Gal.04.06g		<u>into the hearts of ours shrieking Abba the father</u>	
Gal.04.07a		so then you are not a slave but a son	
Gal.04.07b			now if a son also an heir through god
Gal.04.08a	<u>if therefore</u>		but
Gal.04.08b			while at that time when you did not know god
Gal.04.08c	<u>you serve</u>		you served
Gal.04.08d		<u>them who are</u>	
Gal.04.08e			not
Gal.04.08f		<u>gods by the nature</u>	
Gal.04.09a			and now
Gal.04.09b		<u>knowing god</u>	
Gal.04.09c			or rather being known by god
Gal.04.09d		how <u>can you turn back</u>	
Gal.04.09e			again
Gal.04.09f		<u>to the weak and beggarly elementals</u>	
Gal.04.09g	?		whom again as before you wish to serve?
Gal.04.10a	<u>observing</u>		you observe
Gal.04.10b	<u>occasional times and days and months</u>		days and months and occasional times
Gal.04.10c		<u>and years</u>	

Gal.04.11a	I fear for you lest somehow in vain	
Gal.04.11b	I toiled	I have toiled
Gal.04.11c	among you	
Gal.04.12a	become like me for I also [became] like you	
Gal.04.12b	brothers	
Gal.04.12c	I beg of you	
Gal.04.13a	now you know that because of weakness of flesh I euangelized to you at first	
Gal.04.14a	and the testing	
Gal.04.14b	of mine	of yours
Gal.04.14c	that [was]	
Gal.04.14d	in my flesh you did not scorn	
Gal.04.14e	nor spit upon	
Gal.04.14f	but you welcomed me as god's angel as Anointed Jesus	
Gal.04.15a	therefore	
Gal.04.15b	what was	where [is]
Gal.04.15c	the blessing of yours? for I witness to you that if it were possible to have plucked out the eyes of yours you would have given [them] to me	
Gal.04.16	so then have I now become your enemy by being truthful with you?	
Gal.04.17a	they envy you not in a good way but they wish to exclude you so that you might envy them	

Gal.04.17b	now rival for better gifts	
Gal.04.18		but [it is] virtuous to rival in virtue always and not only when I am present to you
Gal.04.19		my children for whom again I have contractions until Anointed is formed in you
Gal.04.20a		but
Gal.04.20b		I wished to be present to you
Gal.04.20c		now
Gal.04.20d		and to change the tone of mine because I am puzzled at you
Gal.04.21a		tell me
Gal.04.21b		you who wish to be under law do you not
Gal.04.21c	read	hear
Gal.04.21d		the law?
Gal.04.22		for it has been written that Abraham had two sons one of the maidservant and one of the freewoman
Gal.04.23a		but while the one has been born from the maidservant
Gal.04.23b		according to flesh
Gal.04.23c		<u>the other</u> [has been born] <u>from the freewoman</u> <u>through</u>
Gal.04.23d	<u>the</u>	a
Gal.04.23e		<u>promise</u>



Gal.04.24a	<u>such things are allegorized for the same are two covenants on the one hand one from mount Sinai who gave birth into slavery</u>	
Gal.04.24b	<u>in the assembly of the Judeans according to the law</u>	
Gal.04.24c		which is Hagar
Laod.01.21   Gal.04.25a	<u>but the other who gave birth above every ruler and power and authority and every name that is named not only in this aeon but also in the coming one</u>	
Gal.04.25b		now Hagar is mount Sinai in Arabia but it now corresponds to Jerusalem for she is enslaved with her children
Gal.04.26a	<u>into which</u>	now
Gal.04.26b	<u>devout assembly</u>	the Jerusalem above
Gal.04.26c	<u>we were promised</u>	
Gal.04.26d		is free
Gal.04.26e	<u>which is mother of us</u>	
Gal.04.26f		all

Gal.04.27		for it has been written rejoice sterile [woman] who cannot birth break out and shout [woman] who has no contractions because many more [are] the desert's children than of the one who has a husband
Gal.04.28		now we brothers are children of promise according to Isaac
Gal.04.29		but even so at that time the one who was born according to flesh persecuted the one [born] according to spirit so also now
Gal.04.30		but what does the scripture say? cast out the maidservant and her son for the son of the maidservant will never inherit with the son of the freewoman
Gal.04.31a	<b><u>so then</u></b>	therefore
Gal.04.31b		<b><u>brothers</u></b> <b><u>we are not</u></b> <b><u>children of the</u></b> <b><u>maidservant</u></b> <b><u>but of the</u></b> <b><u>freewoman</u></b>

## Chapter 5

Gal.05.01a	<b><u>in which</u></b>	in the
Gal.05.01b		<b><u>liberty</u></b> [the] <b><u>Anointed</u></b> <b><u>has liberated us</u></b>
Gal.05.01c		stand fast

Gal.05.01d		therefore
Gal.05.01e	and <b><u>be not liable again to a yoke of slavery</u></b>	
Gal.05.01f	<b><u>to the law</u></b>	
Gal.05.02		behold I Paul say to you that if you are circumcised [the] Anointed will not profit you at all
Gal.05.03a	<b><u>now I bear witness</u></b>	
Gal.05.03b		again
Gal.05.03c	<b><u>that a circumcised human</u></b>	to every circumcised human
Gal.05.03d		who
Gal.05.03e	<b><u>is a debtor</u></b>	
Gal.05.03f	<b><u>to fulfill</u></b>	to do
Gal.05.03g	<b><u>the entire law</u></b>	
Gal.05.04		you have been abolished from [the] Anointed you who are proven just in law you fell away from favor
Gal.05.05		for by the spirit from faith we anxiously await the hope of justice
Gal.05.06a		for
Gal.05.06b		<b><u>in</u></b>
Gal.05.06c	[the]	
Gal.05.06d		<b><u>Anointed</u></b>
Gal.05.06e		Jesus
Gal.05.06f	<b><u>neither circumcision avails anything nor foreskin but instead faith</u></b>	
Gal.05.06g	<b><u>being fulfilled</u></b>	being effected
Gal.05.06h	<b><u>through love</u></b>	
Gal.05.07		you were running virtuously who thwarted you not to be persuaded by truth?
Gal.05.08		this persuasion [is] not from the one who calls you
Gal.05.09a	<b><u>a little leaven</u></b>	
Gal.05.09b	<b><u>adulterates</u></b>	leavens
Gal.05.09c	<b><u>the whole dough</u></b>	
Gal.05.10a		I have trusted in you in

		[the] lord that you will comprehend nothing different
Gal.05.10b	<b><u>but the one who troubles you bears the judgment</u></b>	
Gal.05.10c		whoever it might be
Gal.05.11		now I brothers if I am still proclaiming circumcision why am I still persecuted? then the scandal of the cross is abolished
Gal.05.12		O that those disturbing you would amputate themselves as well
Gal.05.13		for you were called unto liberty brothers not mere liberty as an occasion for flesh but through love be enslaved to one another
Gal.05.14a	<b><u>for the whole law</u></b>	
Gal.05.14b	<b><u>in you has been fulfilled</u></b>	in one word is fulfilled
Gal.05.14c		in the [saying]
Gal.05.14d	<b><u>love your neighbor as yourself</u></b>	
Gal.05.15		now if you bite and devour one another look out lest you be consumed by one another
Gal.05.16		now I say you should walk in spirit and you should not ever complete flesh's desire
Gal.05.17		for the flesh desires

		contrary to the spirit and the spirit contrary to the flesh for they are opposed to one another so that you do not do the things you wish
Gal.05.18		but if you are led in spirit you are not under law
Gal.05.19a	<b><u>but the deeds of the flesh are evident which are</u></b>	
Gal.05.19b	<b><u>adultery</u></b>	fornication
Gal.05.19c	<b><u>impurity debauchery</u></b>	
Gal.05.20a	<b><u>idolatries sorceries</u></b>	idolatry sorcery
Gal.05.20b	<b><u>hostilities</u></b>	
Gal.05.20c	<b><u>lusts jealousies</u></b>	lust jealousy
Gal.05.20d	<b><u>infuriations resentments dissensions factions</u></b>	
Gal.05.21a	<b><u>envies inebriations revelries</u></b>	
Gal.05.21b		and things similar to those that I say above even
Gal.05.21c	<b><u>as I said before that those who practice such things will not inherit god's kingdom</u></b>	
Gal.05.22		now the fruit of the spirit is love joy peace long-suffering kindness goodness faith
Gal.05.23		gentleness self-control against such things there is no law
Gal.05.24a	<b><u>but those who are of the Anointed</u></b>	

Gal.05.24b		Jesus
Gal.05.24c	<u>have crucified the flesh with the passions and the desires</u>	

Chapter 6

Gal.06.01		brothers even if a human is overtaken in some trespass you the spiritual ones should restore such a one in a spirit of gentleness observing yourself lest you be tempted
Gal.06.02	<u>carry each other's burdens and so you will fill up the law of the Anointed</u>	
Gal.06.03		for if someone thinks himself something though being nothing one deceives oneself
Gal.06.04		but let each evaluate one's own work and at that time for oneself alone one will have a boast and not to the other
Gal.06.05		for each must carry one's own load
Gal.06.06a	now <u>the one</u>	
Gal.06.06b	<u>instructed</u>	being instructed
Gal.06.06c	<u>in word</u>	the word

Gal.06.06d		<u>let that one partner with the one instructing in all goods</u>	
Gal.06.07a	<u>you are led astray</u>		do not be led astray
Gal.06.07b		<u>god is not mocked for</u>	
Gal.06.07c	<u>whatever things</u>		whatever thing
Gal.06.07d		<u>a human sows</u>	
Gal.06.07e	<u>these things</u>		that thing
Gal.06.07f		<u>he also reaps</u>	
Gal.06.08a		because the one who sows in the	
Gal.06.08b	decay		flesh
Gal.06.08c		of himself from the	
Gal.06.08d	decay		flesh
Gal.06.08e		<u>harvests decay</u> but the one who sows in the	
Gal.06.08f	life		spirit
Gal.06.08g		from	
Gal.06.08h	the life		the spirit
Gal.06.08i		<u>harvests life</u>	
Gal.06.08j			eternal
Gal.06.09a		<u>now while doing what is virtuous let us not grow weary</u>	
Gal.06.09b	but		for
Gal.06.09c		we will harvest at a proper time	
Gal.06.09d			not becoming faint
Gal.06.10a		<u>so then</u>	
Gal.06.10b	<u>as we have</u>		as we might have
Gal.06.10c		<u>a moment let us work the good</u>	
Gal.06.10d			for all but most of all for the house-members of the faith
Gal.06.11			look with what large letters I have written with my own hand!

Gal.06.12		as many as wish to look good in flesh they necessitate you to be circumcised only so that for the cross <u>of the Anointed</u> <u>they might not</u> <u>be persecuted</u>	
Gal.06.13		<u>for neither do</u> <u>the circumcised</u> <u>themselves</u> <u>keep the law</u> but they wish you to be circumcised so that they might boast in your flesh	
Gal.06.14a			now let it not be for me to boast except in the cross of our lord Jesus Anointed through which
Gal.06.14b		<u>the cosmic order</u> <u>has been</u> <u>crucified to me</u> <u>and I to the</u> <u>cosmic order</u>	
Gal.06.15a		for	
Gal.06.15b	in Anointed Jesus		
Gal.06.15c		neither circumcision nor uncircumcision	
Gal.06.15d	avails		is
Gal.06.15e		anything but only a new creation	
Gal.06.16a		and as many as	
Gal.06.16b	<b>are walking in step</b>		will walk in step
Gal.06.16c		with this rule peace upon them and mercy	
Gal.06.16d			even upon the Israel of the god



Gal.06.17a		of the remainder let no one cause me troubles
Gal.06.17b	<u>for I carry</u> <u>in my body</u> <u>the pointed</u> <u>marks</u> <u>of the</u> <u>Anointed</u>	
Gal.06.18		the favor of our lord Jesus Anointed [be] with your spirit brothers amen

## 2.2. 1 Corinthians

### Prologue

1Co.00.00a	To the Corinthians 1	
1Co.00.00b	Corinthians are Achaeans and they had similarly heard truth's word and overturned in many ways by false emissaries were influenced some by a verbose eloquence of philosophy others by severing of Judean law the emissary calls them back to truth and euangelic wisdom writing to them from Ephesus	

### Chapter 1

1Co.01.01a	<b>Paul</b>	
1Co.01.01b		called
1Co.01.01c	<b><u>an emissary</u></b> <b><u>of Jesus</u></b> <b><u>Anointed</u></b> by [the] will of god	
1Co.01.01d		and Sosthenes the brother
1Co.01.02a	to the assembly	
1Co.01.02b		of the god which is
1Co.01.02c	in <b>Corinth</b>	
1Co.01.02d		to those consecrated in Anointed Jesus called devotees with all those who call upon the name of our lord Jesus Anointed in every place theirs and ours
1Co.01.03a	<b><u>favor and peace</u></b> <b><u>from god</u></b> <b><u>our father</u></b> <b><u>and lord Jesus</u></b>	
1Co.01.03b		Anointed

1Co.01.04		I thank my god always concerning you over the favor of god which was given to you in Anointed Jesus
1Co.01.05		that in everything you were enriched with him in every word and all knowledge
1Co.01.06		even so the testimony of the Anointed was established among you
1Co.01.07		so that you are not lacking in any gift anxiously awaiting the unveiling of our lord Jesus Anointed
1Co.01.08		and he will establish you to the end without reproach on the day of our lord Jesus
1Co.01.09		faithful [is] the god through whom you were called into partnership with his son Jesus Anointed our lord

1Co.01.10		<p>now I call upon you  brothers  through the name  of our lord  Jesus Anointed  that everyone  affirm the same  and that there not be  divisions  among you  but that you  be fully furnished  with the  same intellect  and with the  same mind</p>
1Co.01.11		<p>for it has  been clarified  to me about you  my brothers  by those of Chloe  that there are  contentions  among you</p>
1Co.01.12		<p>now I mean this  that each of you says  I am of Paul  I am of Apollos  I am of Cephas  I am of [the] Anointed</p>
1Co.01.13		<p>has [the] Anointed  been divided?  was Paul crucified for you  or were you baptized  into the name of Paul?</p>
1Co.01.14		<p>I show gratitude  [to god]  that I baptized  none of you  except Crispus  and Gaius</p>
1Co.01.15		<p>so that  no one may say  that he  was baptized  into the name  of mine</p>

1Co.01.16		now I also baptized the house of Stephanas as for the rest I do not know if I baptized anyone else
1Co.01.17		for [the] Anointed did not send me forth to baptize but to euangelize not with wisdom of word lest the cross of the Anointed be emptied
1Co.01.18a		for on the one hand the word of
1Co.01.18b	<u>the cross of the Anointed is folly to those being destroyed but power</u>	
1Co.01.18c	<u>and wisdom</u>	
1Co.01.18d	<u>from god to</u>	
1Co.01.18e		us
1Co.01.18f	<u>the ones being saved for it has been written I will destroy the wisdom of the wise and the insight of the insightful I will deny</u>	
1Co.01.19		
1Co.01.20a		where [is] the wise? where [is] the scribe? where [is] the disputer of this aeon?
1Co.01.20b	<u>has god not made foolish the wisdom of the cosmic order of this [one]?</u>	
1Co.01.21a		for
1Co.01.21b	<u>since in the wisdom of the god the cosmic order did not through wisdom know the</u>	

1Co.01.21c	<u>lord</u>	god
1Co.01.21d	<u>the god was pleased through the folly of the proclamation to save those who trust</u>	
1Co.01.22a		and
1Co.01.22b	<u>since Judeans ask for signs and Greeks seek wisdom</u>	
1Co.01.23a	<u>he proclaims</u>	we yet proclaim
1Co.01.23b	<u>a cross</u>	[the] Anointed crucified
1Co.01.23c		on the one hand
1Co.01.23d	<u>to Judeans a scandal</u>	
1Co.01.23e		on the other hand
1Co.01.23f	to Greeks	to [the] gentiles
1Co.01.23g	folly	
1Co.01.24a	but to them	
1Co.01.24b		who are called
1Co.01.24c	to Judeans as well as to Greeks	
1Co.01.24d	[the] Anointed [is] god's power and god's wisdom	[we proclaim] [the] Anointed god's power and god's wisdom
1Co.01.25	<u>because the folly of the god is wiser than humans and the weakness of the god is stronger than humans</u>	
1Co.01.26		for look at your calling brothers that not many [are] wise according to flesh not many powerful not many well-born

1Co.01.27	<p style="text-align: center;"> <u>but god</u>  <u>has chosen</u>  <u>the foolish things</u>  <u>of the cosmic order</u>  <u>to shame</u>  <u>the wise things</u>  <u>and god has chosen</u>  <u>the weak things</u>  <u>of the cosmic order</u>  <u>to shame</u>  <u>the strong things</u> </p>	
1Co.01.28a	<p style="text-align: center;"> <u>and god</u>  <u>has chosen</u>  <u>the ignoble things</u> </p>	
1Co.01.28b	<p style="text-align: center;"> <u>and the</u>  <u>least things</u> </p>	
1Co.01.28c	<p style="text-align: center;"> <u>and the things</u>  <u>scorned</u>  <u>the things</u>  <u>that are not</u>  <u>to abolish</u>  <u>the things</u>  <u>that are</u> </p>	
1Co.01.29a	<p style="text-align: center;"> <u>so that</u>  <u>all flesh</u>  <u>may not</u>  <u>be boastful</u>  <u>before</u> </p>	
1Co.01.29b	<p style="text-align: center;"><u>him</u></p>	<p style="text-align: center;">the god</p>
1Co.01.30	<p style="text-align: center;">         [now by him          you are          in Anointed Jesus          who came          to be wisdom          for us          from god          justice          as well as          consecration          and ransoming]       </p>	<p style="text-align: center;">         now by him          you are          in Anointed Jesus          who came          to be wisdom          for us          from god          justice          as well as          consecration          and ransoming       </p>
1Co.01.31	<p style="text-align: center;"> <u>so that</u>  <u>even as</u>  <u>it has</u>  <u>been written</u>  <u>let the one</u>  <u>who is boastful</u>  <u>boast in</u>  <u>[the] lord</u> </p>	

Chapter 2

1Co.02.01a		I also when I came to you brothers did not come with eminence of word or wisdom
1Co.02.01b	<b>declaring</b>	
1Co.02.01c		to you
1Co.02.01d	<b><u>the mystery</u></b> <b><u>of the god</u></b>	
1Co.02.02		for I did not judge to know anything among you except Jesus Anointed and him crucified
1Co.02.03		I also in weakness and in fear and in much trembling came to be with you
1Co.02.04a		and my word and my proclamation [was]
1Co.02.04b	<b>not in</b>	
1Co.02.04c	<b>plausibility</b>	persuasive words
1Co.02.04d	<b><u>of wisdom</u></b>	
1Co.02.04e		but in demonstrations of spirit and of power
1Co.02.05		so that your faith not be in the wisdom of humans but in the power of god
1Co.02.06a		yet
1Co.02.06b	<b><u>among the</u></b> <b><u>mature</u></b> <b><u>we speak</u></b> <b><u>wisdom</u></b>	
1Co.02.06c		but not the wisdom of this aeon nor
1Co.02.06d	<b><u>of the rulers</u></b> <b><u>of this aeon</u></b> <b><u>who are</u></b> <b><u>rendered idle</u></b>	



1Co.02.07		<p>but we speak  <u>god's wisdom</u>  <u>in a mystery</u>  <u>which has</u>  <u>been hidden</u>  <u>which god</u>  <u>foreordained</u>  <u>before the aeons</u>  <u>for our glory</u></p>
1Co.02.08		<p><u>which no one</u>  <u>of the rulers</u>  <u>of this aeon</u>  <u>has known</u>  <u>for if they</u>  <u>had known</u>  <u>they would not</u>  <u>have crucified</u>  <u>the lord</u>  <u>of the glory</u></p>
1Co.02.09		<p>but even as  it has been written  what things  eye did not see  and ear did not hear  and did not ascend  upon human heart  these things  god has prepared  for those  who love him</p>
1Co.02.10		<p>to us the god  has revealed  through the spirit  for the spirit  searches all things  even the deep things  of the god</p>
1Co.02.11		<p>for who  among humans  has known  the things  of a human  except for the spirit  of the human  that [is] in him?  so also no one  has known  the things of the god  except the spirit  of the god</p>

1Co.02.12		but we have not received the spirit of the cosmic order but the spirit which [is] of the god so that we may know the things gifted to us by the god
1Co.02.13		which things we also speak not in words taught from human wisdom but in things taught by spirit comparing spiritual things with spiritual things
1Co.02.14		now a beastly human does not receive the things of the spirit of the god for they are folly to him and he is unable to know because they are examined spiritually
1Co.02.15		but the spiritual [human] examines all things but he is examined by no one
1Co.02.16a	<b><u>for who has known the mind of [the] lord</u></b>	
1Co.02.16b	<b><u>and</u></b>	
1Co.02.16c	<b><u>who became his counselor?</u></b>	
1Co.02.16d		who has counseled him?  but we have the mind of [the] Anointed

## Chapter 3

1Co.03.01		<p>I also  brothers  was unable  to speak to you  as with spiritual things  but only  as with fleshly things  as with infants  in [the] Anointed</p>
1Co.03.02		<p>milk I gave you to drink  not food  for you were  not yet capable</p>
1Co.03.03		<p>for you are  still fleshly  for where jealousy  and strife  [are] among you  are you not fleshly  and acting  like a human?</p>
1Co.03.04		<p>for when someone says  now I am of Paul  but another  I am of Apollo  are you not humans?</p>
1Co.03.05		<p>what then is Apollo?  what now is Paul?  servants through whom  you trusted  and to each  as the lord gave</p>
1Co.03.06		<p>I planted  Apollo watered  but the god  made grow</p>
1Co.03.07		<p>so that neither  the one  who plants  is anything  nor the one  who waters  but [only]  the god  who makes grow</p>

1Co.03.08		now the one who plants and the one who waters are singular and each will receive one's own reward according to one's own toil
1Co.03.09		for we are coworkers of god god's field god's building you are
1Co.03.10a	according to the favor	
1Co.03.10b		of the god
1Co.03.10c	that has been given to me <b>as a wise architect</b>	
1Co.03.10d	<b><u>I have laid</u></b>	I laid
1Co.03.10e	<b><u>a foundation</u></b>	
1Co.03.10f		now
1Co.03.10g	someone else builds over it but each must watch how he builds	
1Co.03.11a	<b>for no one can lay another another foundation than what was laid which is [the] <u>Anointed</u></b>	
1Co.03.11b		Jesus
1Co.03.12a	now <b>if <u>anyone</u> <u>builds upon</u> <u>the foundation</u></b>	
1Co.03.12b	this [one]	
1Co.03.12c		[with] gold
1Co.03.12d	and	
1Co.03.12e	silver precious stones wood grass straw	
1Co.03.13a	the one doing this <b><u>the work</u></b> may	the work of each will

1Co.03.13b		become clear because <b>in fire</b> it is revealed and the fire <b>will evaluate</b> what quality is <b>the work of each</b>
1Co.03.14		if someone's work that he built remains <b>a reward</b> <b>will be received</b>
1Co.03.15a		if someone's work is to be burnt he will suffer loss
1Co.03.15b		though he himself will be saved but even so
1Co.03.15c		<b>through fire</b>
1Co.03.16		<b>do you not</b> <b>know that</b> <b>you [all]</b> <b>are the temple</b> <b>of the god</b> <b>and the spirit</b> <b>of the god</b> <b>lives in</b> <b>you [all]?</b>
1Co.03.17a		<b>if anyone</b> <b>destroys</b> <b>the temple</b> <b>of the god</b> <b>the god</b> <b>will destroy</b>
1Co.03.17b	<b>him</b>	this one
1Co.03.17c		for the temple of the god is sacred which you [all] are
1Co.03.18a		let no one deceive himself
1Co.03.18b	with empty words	
1Co.03.18c		if anyone among you seems to be wise in this aeon
1Co.03.18d	<b>become fools</b>	become a fool
1Co.03.18e		<b>so that</b>
1Co.03.18f	<b>you [all]</b> <b>may be made</b> <b>wise [ones]</b>	one may be made wise

1Co.03.19	<p><u>for the wisdom</u>  <u>of this cosmic order</u>  <u>is folly</u>  <u>with the god</u>  <u>for it has</u>  <u>been written</u>  <u>he who catches</u>  <u>the wise</u> [ones]  <u>in their craftiness</u></p>	
1Co.03.20	<p>and again  <u>the lord knows</u>  <u>the reasonings</u>  <u>of the wise</u>  <u>that they</u>  <u>are empty</u></p>	
1Co.03.21a	<p><u>so then</u>  <u>let no one</u>  <u>be boastful</u></p>	
1Co.03.21b	<u>in a human</u>	in humans
1Co.03.21c	<p><u>for everything</u>  <u>is yours</u></p>	
1Co.03.22a	<u>whether Paul</u>	
1Co.03.22b		or Apollos
1Co.03.22c	<p><u>or Cephas</u>  <u>or the cosmic order</u>  <u>or life or death</u>  <u>or things present</u>  <u>or things coming</u>  <u>everything</u>  <u>[is] yours</u></p>	
1Co.03.23	<p>now you [are]  of [the]  Anointed  but [the]  Anointed  [is] of god</p>	

#### Chapter 4

1Co.04.01	<p>so let a human  consider us  as assistants of  [the] Anointed  and house-managers  of god's mysteries</p>	
1Co.04.02	<p>further here  it is required  among house-managers  that one  be found faithful</p>	

1Co.04.03		but for me it is minuscule that I be examined by you or by any human session neither do I examine myself
1Co.04.04		for I have been conscious of nothing in myself but I have not been proven just in that now the one who examines me is the lord
1Co.04.05a		so then do not judge anything before the moment until the lord comes
1Co.04.05b	and he	who also
1Co.04.05c		<b><u>illuminates</u></b> <b><u>the things</u></b> <b><u>hidden</u></b> <b><u>in darkness</u></b> and <b><u>will</u></b> <b><u>make visible</u></b> the plans <b><u>of the hearts</u></b> and then <b><u>the praise</u></b> <b><u>will come</u></b> <b><u>to each one</u></b> <b><u>from the god</u></b>
1Co.04.06		now these things brothers I have reconfigured to myself and Apollo for your sake so that in us you may learn not beyond what things have been written so that one on behalf of the one may not be puffed up against the other

1Co.04.07		<p>for who differentiates you?  and what  do you have  that you  did not receive?  but if you  also received  why do  you boast  as not having  received?</p>
1Co.04.08		<p>already you have  been satiated  already you have  become rich  you have come  to reign  without us  and would that  you had come  to reign  so that we might  reign with you</p>
1Co.04.09a		for I think that
1Co.04.09b	the	
1Co.04.09c		<p>god has  displayed us  emissaries last  like those  condemned  to die  because  <u>we have become</u>  <u>a spectacle</u>  <u>to the cosmic order</u>  <u>both to angels</u>  <u>and to humans</u></p>
1Co.04.10		<p>we are fools  on account of  [the] Anointed  but you are prudent  in [the] Anointed  we [are]  weak  but you [are]  strong  you [are]  honored  but we [are]  dishonored</p>



1Co.04.11		up to this hour we hunger and thirst and go naked and are beaten and are displaced
1Co.04.12		and we toil working with our own hands when reviled we bless when persecuted we endure
1Co.04.13a	blasphemed	when slandered
1Co.04.13b		we entreat
1Co.04.13c	we have become like the cosmic order's refuse the scrubbings off of everyone up to now	
1Co.04.14a		not to shame you do
1Co.04.14b	<b>I write</b>	
1Co.04.14c	you	
1Co.04.14d	these things	
1Co.04.14e		but to admonish [you]
1Co.04.14f	as my beloved <b><u>children</u></b>	
1Co.04.15a		for if you have thousands of child-tutors in [the] Anointed yet not many fathers for
1Co.04.15b	<b><u>in</u></b>	
1Co.04.15c		Anointed Jesus through
1Co.04.15d	<b><u>euangelion</u></b> <b><u>I birthed you</u></b>	
1Co.04.16		therefore I entreat you become imitators of me

1Co.04.17		for this reason I sent you Timothy who is my child beloved and faithful in [the] lord who will remind you of my ways in Anointed Jesus even as I teach in every assembly
1Co.04.18		now some are puffed up as if I were not coming to you
1Co.04.19		but I will come quickly to you if the lord wills and I will know not the word of those puffed up but the power
1Co.04.20		for the dominion of the god [is] not in word but in power
1Co.04.21		what do you wish? shall I come to you with a staff or in love as well as a spirit of gentleness?

## Chapter 5

1Co.05.01a		actually
1Co.05.01b	name-calling is happening	it is heard
1Co.05.01c		[that there is] fornication among you and such fornication that [is] not even
1Co.05.01d		<b>among the gentiles that</b>
1Co.05.01e	[one]	someone

1Co.05.01f	<b><u>is having</u></b> [the] <b><u>wife</u></b> <b><u>of [his] father</u></b>	
1Co.05.02a		and you are puffed up and should you not rather mourn
1Co.05.02b	and	so that
1Co.05.02c	the one <b><u>doing</u></b> the deed this [one]	
1Co.05.02d	let him be removed	may be taken away
1Co.05.02e	from amidst	
1Co.05.02f	them?	you [all]?
1Co.05.03a		for though I being absent in body yet being present in spirit already
1Co.05.03b	<b>I have judged</b>	
1Co.05.03c		him who has thus accomplished this
1Co.05.04		in the name of our lord Jesus when you are gathered together and my spirit is with [you] in the power of our lord of ours Jesus
1Co.05.05a	<b><u>to give over</u></b> <b><u>such a one</u></b> <b><u>to the adversary</u></b> <b><u>to a plague</u></b> <b><u>of the flesh</u></b> <b><u>so that [his] spirit</u></b> <b><u>be saved</u></b> <b><u>on the day</u></b> <b><u>of the lord</u></b>	
1Co.05.05b		Jesus
1Co.05.06a		your boasting is not virtuous
1Co.05.06b	do you not know that a little yeast	
1Co.05.06c	adulterates	leavens
1Co.05.06d	the whole mix?	
1Co.05.07a		therefore

1Co.05.07b	<p><u>cleanse away</u>  <u>the old leaven</u>  so that  <u>you may be</u>  <u>a new mix</u>  <u>just as you are</u>  <u>unleavened</u>  <u>for the pascha</u>  <u>of ours</u></p>	
1Co.05.07c		on our behalf
1Co.05.07d	<p><u>also has been</u>  <u>sacrificed</u>  [the] <u>Anointed</u></p>	
1Co.05.08a	<p>so then  <b>let us keep festival</b>  <b>neither with</b>  old leaven</p>	
1Co.05.08b	nor with [leaven]	of evil and
1Co.05.08c	<p><u>of fornication</u>  but with  unleavened [loaves]  of sincerity  and truth</p>	
1Co.05.09		<p>I wrote to you  in the letter  not to be  commingled  with fornicators</p>
1Co.05.10		<p>not altogether  with regard to  the fornicators  of this cosmic order  or with the greedy  and rapacious  or with idolaters  since then  you would have to  depart from  the cosmic order</p>

1Co.05.11a		<p>but now I have written to you not to be commingled if anyone designated a brother be a fornicator or greedy or idolatrous or a reviler or a drunkard or rapacious with such a one not even</p>
1Co.05.11b	<b>eating together</b>	
1Co.05.12		<p>for what [is it] to me to judge those outside? you judge those inside [do you] not?</p>
1Co.05.13		<p>but god judges those outside remove the evil from among you</p>

## Chapter 6

1Co.06.01		<p>does any one of you dare when having [something] against another to have [it] adjudicated by the unjust and not by the devotees?</p>
1Co.06.02		<p>or do you not know that the devotees will judge the cosmic order? and if the cosmic order is judged by you are you not unworthy of the smallest courts?</p>

1Co.06.03	<p>do you not know that <u>we will</u> <u>judge angels</u> or even living things?</p>	
1Co.06.04	<p>indeed therefore if you have real life courts do you seat them who are scorned in the assembly?</p>	
1Co.06.05a		<p>I say [this] to your shame</p>
1Co.06.05b	<p>so is there not among you</p>	
1Co.06.05c	<p>a wise [person]</p>	<p>anyone wise</p>
1Co.06.05d	<p>or even one</p>	
1Co.06.05e	<p>who will be capable of deciding between [someone and] the brother of his?</p>	
1Co.06.06		<p>but a brother is adjudicated with a brother and this before the faithless?</p>
1Co.06.07		<p>this is also therefore already completely a defeat for you because you have judgments with each other why not instead be wronged? why not instead be defrauded?</p>
1Co.06.08		<p>but you are wronging and defrauding and this to brothers?</p>

1Co.06.09		<p>or do you not know that the unjust will not inherit god's kingdom? do not be deceived neither fornicators nor idolaters nor adulterers nor softies nor man-bedders</p>
1Co.06.10		<p>nor thieves nor greedy nor drunkards nor revilers nor rapacious will inherit god's kingdom</p>
1Co.06.11		<p>and these things some of you were but you were washed but you were consecrated but you were made just in the name of the lord Jesus Anointed and in the spirit of the god of ours</p>
1Co.06.12a	<p>everything is permissible to me</p>	
1Co.06.12b		<p>but not everything contributes everything is permissible to me but I will not be ruled by any</p>
1Co.06.13a	<p>foods for the stomach and the stomach for foods but god will bring to an end both this and these</p>	
1Co.06.13b	<p>now</p>	
1Co.06.13c	<p><u>the body</u> [is] <u>not for fornication</u> <u>but for the lord</u> <u>and the lord</u> <u>for the body</u></p>	

1Co.06.13d	<u>as the temple</u> [is] <u>for the god</u> <u>and the god</u> <u>for the temple</u>	
1Co.06.14a		but
1Co.06.14b	who	god also
1Co.06.14c	<u>raised the lord</u> <u>and</u>	
1Co.06.14d	<u>raised us up</u>	will raise us
1Co.06.14e		through his power
1Co.06.15	<p>or <u>do you</u> <u>not know that</u> <u>your bodies are</u> <u>members of</u> [the] <u>Anointed?</u> <u>therefore</u> <u>after taking</u> <u>the members of</u> [the] <u>Anointed</u> <u>will I make them</u> <u>members</u> <u>of a harlot?</u> <u>may it not be</u></p>	
1Co.06.16a		or
1Co.06.16b	<p><u>do you not</u> <u>know that</u> <u>the one</u> <u>who is joined</u> <u>with a harlot</u> <u>is one body?</u></p>	
1Co.06.16c		for it says the two will become as one flesh
1Co.06.17		but the one who is joined with the lord is one spirit
1Co.06.18a	<u>flee the fornication</u>	
1Co.06.18b		every sinful deed that a human might do is outside the body but the one who fornicates offends within one's own body
1Co.06.19a	or do you not know that <b>the</b>	
1Co.06.19b	<b>bodies</b>	body
1Co.06.19c	<b>of yours</b>	
1Co.06.19d		is a temple of the sacred spirit in you [all] which you [all] have from god and you [all]
1Co.06.19e	<b>are not</b> <b>your own?</b>	



1Co.06.20a		for you were purchased with a price
1Co.06.20b	<b><u>consequently</u></b>	therefore
1Co.06.20c		<b><u>glorify the god</u></b> <b><u>in</u></b>
1Co.06.20d	<b><u>the mortal</u></b>	your
1Co.06.20e		<b><u>body</u></b>
1Co.06.20f		which is from god

## Chapter 7

1Co.07.01a		now regarding what you have written to me
1Co.07.01b		[it is] virtuous for a human not to touch a woman
1Co.07.02a		but
1Co.07.02b		on account of
1Co.07.02c	fornication	fornications
1Co.07.02d		<b><u>let</u></b> each
1Co.07.02e	<b><u>not</u></b>	
1Co.07.02f		<b><u>have</u></b> <b><u>the wife</u></b> <b><u>of his own</u></b>
1Co.07.02g		and let each wife have her own husband
1Co.07.03		let the husband pay back the debt to the wife now similarly also the wife to the husband
1Co.07.04		the wife does not have authority over her own body but the husband [does] now similarly also the husband does not have authority over his own body but the wife [does]
1Co.07.05		do not deprive each other except by agreement for an occasional time so that you may attend to prayer then be together again so that the adversary does not test you on account of your lack of self-control

1Co.07.06		but this I say as an allowance not as a command
1Co.07.07a	for	but
1Co.07.07b	I wish	
1Co.07.07c		all
1Co.07.07d	humans to be also like myself <b><u>but each has one's own gift from god</u></b>	
1Co.07.07e	<b><u>which</u></b> [is]	the [one]
1Co.07.07f	<b><u>thus and</u></b>	
1Co.07.07g	<b><u>which</u></b> [is]	the [one]
1Co.07.07h	<b><u>so</u></b>	
1Co.07.08	now I say to the unmarried and to widows virtuous for them if they remain as I	
1Co.07.09		but if they cannot be self-controlled let them marry for it is better to marry than to burn
1Co.07.10a	now to the married <b>I command</b> not I but <b><u>the</u></b>	
1Co.07.10b	<b><u>Anointed</u></b>	lord
1Co.07.10c	<b><u>wife should not</u></b>	
1Co.07.10d	<b><u>separate herself</u></b>	be separated
1Co.07.10e	<b><u>from husband</u></b>	
1Co.07.11a	now <b><u>if</u></b>	
1Co.07.11b		indeed
1Co.07.11c	she was <b><u>separated</u></b> <b><u>let her remain</u></b> <b><u>unmarried</u></b> <b><u>or let her</u></b> <b><u>be reconciled</u></b> <b><u>to husband</u></b> and let husband not send away wife	
1Co.07.12		but to the rest I myself say not the lord if any brother has a faithless wife and she consents to live with him let him not send her away
1Co.07.13		and if any woman has a faithless husband and he consents to live with her let her not send him away

1Co.07.14		<p>for the faithless man has been consecrated by the wife and the faithless woman has been consecrated by the brother consequently since the children of yours are unclean but now they are consecrated</p>
1Co.07.15		<p>but if the faithless separates oneself let [that] one be separated neither the brother nor the sister has been bound in such things but the god has called you in peace</p>
1Co.07.16		<p>for do you know wife if you will save [your] husband? or do you know husband if you will save [your] wife?</p>
1Co.07.17		<p>let one live if not as the lord apportioned to each [then] thus as the god called each even as I command in all the assemblies</p>
1Co.07.18		<p>was anyone called after having been circumcised? let him not draw it back has anyone in uncircumcision been called? let him not be circumcised</p>
1Co.07.19		<p>the circumcision is nothing and the uncircumcision is nothing but keeping god's commandments</p>
1Co.07.20		<p>in the calling in which one was called let each remain in that</p>
1Co.07.21		<p>[as] a slave were you called? let it not concern you but if you are also able to be free instead make use [of that]</p>

1Co.07.22		for the slave who was called in [the] lord is [the] lord's freedman similarly the free man who was called is [the] Anointed's slave
1Co.07.23		you were purchased with a price do not become slaves of humans
1Co.07.24		in whatever [state] each was called brothers let one remain in that with god
1Co.07.25		now regarding the virgins I have no command of [the] lord but I give perspective as one shown mercy by the lord to be faithful
1Co.07.26		therefore I make this custom to live virtuously on account of the present necessity that [it is] virtuous for a human to be as [one is]
1Co.07.27		are you bound to a wife? do not seek divorce are you divorced from a wife? do not seek a wife
1Co.07.28		now if you did marry you did not offend and if the virgin married she did not offend now such things carry affliction in the flesh but I am sparing you
1Co.07.29a		now this I am saying brothers
1Co.07.29b	<b><u>because</u></b>	
1Co.07.29c		<b><u>the opportune time has been shortened</u></b>
1Co.07.29d		what remains
1Co.07.29e		so that those who have wives should be as those not having

1Co.07.30		<p>and those weeping  as not weeping  and those rejoicing  as not rejoicing  and those purchasing  as not possessing</p>
1Co.07.31		<p>and those utilizing  the cosmic order  as not fully utilizing  for the form  of this cosmic order  is passing away</p>
1Co.07.32		<p>but I wish you  to be free of concern  the unmarried  is concerned  for the things of the lord  how he may be  pleasing to the lord</p>
1Co.07.33		<p>but the married  is concerned  for the things  of the cosmic order  how he may  please the wife</p>
1Co.07.34		<p>and he has been divided  and the woman  the unmarried [one]  and the virgin  is concerned for  the things of the lord  so that she  may be consecrated  both in the body  and in the spirit  but the married [woman]  is concerned for  the things of  the cosmic order  how she may please  the husband</p>
1Co.07.35		<p>now this I say  for your own benefit  not so that I may  throw a noose on you  but [leading] unto [your]  elegance and attentiveness  to the lord  without distraction</p>

1Co.07.36		but if anyone is considering acting improperly toward his virgin if she is past prime and it ought to be let him do what he wishes he does not offend let them marry
1Co.07.37		but he who has stood steady in his heart not having necessity and who holds authority over his own will and has judged this in his own heart to keep his own virgin will act virtuously
1Co.07.38a	so then he who takes in marriage	
1Co.07.38b		his own virgin
1Co.07.38c	will do	does
1Co.07.38d	virtuously and he who does not take in marriage will do better	
1Co.07.39a	a woman is bound	
1Co.07.39b	by law	
1Co.07.39c	for as much time as her husband lives but if the husband should die	
1Co.07.39d	indeed	
1Co.07.39e	she is free <b>to be married</b> to whomever she wishes <b>only in [the] lord</b>	
1Co.07.40		but she is more blessed if thus she remains according to my insight now I also seem to have god's spirit

Chapter 8

1Co.08.01a	<b><u>now</u></b> <b><u>in regard to</u></b> <b><u>the idol-sacrifices</u></b> we know that we all have knowledge	
1Co.08.01b	now	
1Co.08.01c	knowledge puffs up but love builds up	
1Co.08.02a	now	
1Co.08.02b	if	
1Co.08.02c	[one]	someone
1Co.08.02d		seems
1Co.08.02e	knows	to have known
1Co.08.02f		something
1Co.08.02g	not	
1Co.08.02h	as yet	yet
1Co.08.02i	has he known as he ought to know	
1Co.08.03a	but if someone loves	
1Co.08.03b		the god
1Co.08.03c	this one has been known	
1Co.08.03d		by him
1Co.08.04a		therefore regarding food from the idol-sacrifices
1Co.08.04b	<b><u>we know that</u></b> <b><u>an idol is nothing</u></b>	
1Co.08.04c		in the cosmic order and that [there is] no other god except one
1Co.08.05a	<b><u>for even though there are</u></b> <b><u>those called gods</u></b> <b><u>whether in heaven</u></b> <b><u>or on earth</u></b>	
1Co.08.05b		even as there are many gods and many lords
1Co.08.06a		but
1Co.08.06b	<b><u>for us</u></b> [there is] <b><u>one god the father</u></b> <b><u>from whom</u></b> [are] <b><u>all things</u></b>	
1Co.08.06c	<b><u>for us</u></b>	
1Co.08.06d		and we [exist] for him and one lord Jesus Anointed
1Co.08.06e	<b><u>through whom</u></b>	

1Co.08.06f	[the] <b>Anointed</b>	
1Co.08.06g	[is] <b>in all</b>	[are] all things
1Co.08.06h		and through him we [exist]
1Co.08.07		but this knowledge [is] not in everyone even some up to now in the consort of an idol as they eat an idol-sacrifice their conscience being weak is also stained
1Co.08.08a		now food does not
1Co.08.08b	bring us together with	bring us near to
1Co.08.08c		the god we neither
1Co.08.08d	abound	lack
1Co.08.08e		if we
1Co.08.08f	eat	do not eat
1Co.08.08g		nor do we
1Co.08.08h	lack	abound
1Co.08.08i		if we
1Co.08.08j	do not eat	eat
1Co.08.09		now watch out lest somehow this authority of yours becomes a stumbling to the weak
1Co.08.10		for if anyone sees you who have knowledge seated in an idol-temple will not his conscience being weak be edified to eat the idol-sacrifices?
1Co.08.11		for the weak is destroyed by your knowledge the brother for whom [the] Anointed died
1Co.08.12		so now by sinning against the brothers and striking their weakened conscience you offend against [the] Anointed
1Co.08.13a		for this reason if food scandalizes the brother



1Co.08.13b		of mine
1Co.08.13d	<u>may I never</u> <u>eat meat</u> <u>into the</u> [coming] <u>aeon</u> <u>so that I may</u> <u>not scandalize</u> <u>the brother</u>	
1Co.08.13e		of mine

## Chapter 9

1Co.09.01a	am I not	
1Co.09.01b	an emissary?	free?
1Co.09.01c	am I not	
1Co.09.01d	free?	an emissary?
1Co.09.01e	have I not seen Jesus	
1Co.09.01f	[the]	the
1Co.09.01g	lord of ours?	
1Co.09.01h		are you not the work of mine in [the] lord?
1Co.09.02		if I am not an emissary to others yet I am indeed to you for you are my emissary's seal in [the] lord
1Co.09.03		this is my defense to those who interrogate me
1Co.09.04	do we not have authority to eat and drink?	
1Co.09.05		do we not have authority to bring along a sister as a wife as [do] also the other emissaries and the brothers of the lord and Cephas?
1Co.09.06		or [is it] only Barnabas and I [who] do not have authority not to be working?
1Co.09.07a	<b>who soldiers</b>	
1Co.09.07b	?	with his own wages at any time?
1Co.09.07c	<b>who plants</b> a vineyard and does not eat	

1Co.09.07d	and drink of	
1Co.09.07e		its fruit?
1Co.09.07f		or
1Co.09.07g	<b>who shepherds a flock and does not eat of the milk</b>	
1Co.09.07h	?	of the flock?
1Co.09.08a	let me not speak	am I not saying
1Co.09.08b		these things
1Co.09.08c	in a human [way]	
1Co.09.08d	<b>if</b>	or
1Co.09.08e	<b>also</b>	
1Co.09.08f		does not
1Co.09.08g	<b><u>the law</u></b>	
1Co.09.08h	<b><u>of Moses</u></b>	
1Co.09.08i	<b><u>does not</u></b>	
1Co.09.08j	<b><u>say these things</u></b>	
1Co.09.08k		?
1Co.09.09a	<b>for</b>	
1Co.09.09b	<b>he</b>	it
1Co.09.09c	<b>has written</b>	has been written
1Co.09.09d		in the law of Moses
1Co.09.09e	<b><u>you shall not</u></b>	
1Co.09.09f	<b><u>muzzle</u></b>	silence
1Co.09.09g	<b><u>an ox threshing is it about oxen that concerns the god?</u></b>	
1Co.09.10a		or does he speak entirely for our sake?
1Co.09.10b	<b><u>for it was written on account of us</u></b>	
1Co.09.10c		because the plower is obliged upon hope to plow and the thresher upon hope of sharing
1Co.09.11		if we sowed spiritual things among you [is it] overmuch if we harvest fleshly things from you?

1Co.09.12		if others partake of this authority over you [may] not we all the more? but we have not utilized this authority but we protect all things lest we give some hindrance to the euangelion of the Anointed
1Co.09.13		do you not know that they who are working at sacred things eat from the sacred place they who attend the altar have a share in the altar?
1Co.09.14	<b>so also the lord has commanded them who proclaim the euangelion to live from <u>the euangelion</u></b>	
1Co.09.15a		now
1Co.09.15b	I have not utilized any of these	
1Co.09.15c		nor have I written them that it be done so for me for more virtuous [is it] to me to die than that
1Co.09.15d	no one	anyone
1Co.09.15e	<b><u>will empty the boast of mine</u></b>	
1Co.09.16a		for
1Co.09.16b	if I euangelize there is no	
1Co.09.16c	favor	boast
1Co.09.16d	to me	
1Co.09.16e		for necessity presses on me
1Co.09.16f	for woe	

1Co.09.16g		is
1Co.09.16h		to me
1Co.09.16i		if I should not euangelize
1Co.09.17		for if I do this voluntarily I have a reward but if involuntarily I have been entrusted with house-management
1Co.09.18a		what then is the reward
1Co.09.18b	for me?	of mine?
1Co.09.18c		so that when preaching I may lay down <b>free of charge</b> the euangelion
1Co.09.18d	of [the] Anointed	
1Co.09.18e		in order not to exploit my authority in the euangelion
1Co.09.19a		for though being free of all I enslaved myself to all so that I might
1Co.09.19b	also	
1Co.09.19c		gain the many
1Co.09.20		and I became to the Judeans like a Judean so that I might gain Judeans to those under the law like one under law though myself not being under law so that I might gain those under law

1Co.09.21		<p>to the lawless  like a lawless  [person]  though myself  not being  without god's law  but lawful in  [the] Anointed  so that I  might gain  the lawless</p>
1Co.09.22		<p>to the weak  I became weak  so that I might  gain the weak  to all  I have become  all things  so that  by all means  I might  save some</p>
1Co.09.23		<p>now  all things I do  on account  of the euangelion  so that I might  become its  joint-partner</p>
1Co.09.24		<p>do you not  know that  they who run  in a stadium  though all run  yet one receives  the prize  run thus so that  you may overcome</p>
1Co.09.25		<p>now everyone  who competes  exercises  self-restraint  in all things  they at that time  so as to receive  a mortal crown  but we an  immortal [one]</p>
1Co.09.26		<p>accordingly  so I run  not as with  uncertainty  thus I box  not as one  punching the air</p>

1Co.09.27		but I black-eye punch my body and make [it] a slave lest somehow after preaching to others I myself become disqualified
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Chapter 10

1Co.10.01a		<b><u>for I do not wish you to be ignorant brothers that</u></b>
1Co.10.01b		all
1Co.10.01c		<b><u>our fathers were under the cloud and all passed through the sea</u></b>
1Co.10.02		and all were baptized into Moses in the cloud and in the sea
1Co.10.03a		<b><u>and all ate the</u></b>
1Co.10.03b		same
1Co.10.03c		<b><u>spiritual food</u></b>
1Co.10.04a		<b><u>and all drank the</u></b>
1Co.10.04b		same
1Co.10.04c		<b><u>spiritual drink for they drank from a spiritual rock that followed but the rock was the Anointed</u></b>
1Co.10.05a		<b><u>but not with the majority of them was</u></b>
1Co.10.05b	[he]	the god
1Co.10.05c		<b><u>pleased</u></b>
1Co.10.05d		for they were laid low
1Co.10.05e		<b><u>in the desert</u></b>
1Co.10.06a		<b><u>but these things happened as archetypes of us</u></b>
1Co.10.06b	<b><u>so that</u></b>	in order that

1Co.10.06c	<u>we not be</u> <u>desirers of evil</u> <u>even as they</u>	
1Co.10.06d		also
1Co.10.06e	<u>desired</u>	
1Co.10.07a	<u>neither</u> <u>be idolaters</u> <u>even as</u> <u>some of them</u>	
1Co.10.07b	<u>as</u>	just as
1Co.10.07c	<u>it has been written</u> <u>the people sat</u> <u>to eat and drink</u> <u>and arose</u> <u>to play</u>	
1Co.10.08		neither fornicate even as some of them fornicated and on one day about twenty-three thousand fell
1Co.10.09a	<u>neither</u> <u>let us test</u>	
1Co.10.09b	<u>the Anointed</u>	the lord
1Co.10.09c	even as some of them tested and	
1Co.10.09d	were destroyed	were being destroyed
1Co.10.09e	by the serpents	
1Co.10.10a	nor	
1Co.10.10b	<u>let us grumble</u>	should you grumble
1Co.10.10c	even as <u>some of them</u> grumbled and were destroyed by the <u>destroyer</u>	
1Co.10.11a	<u>now</u>	
1Co.10.11b	<u>even as</u>	all
1Co.10.11c	<u>these things</u> <u>befell them</u>	
1Co.10.11d		typologically
1Co.10.11e	<u>but it was written</u> <u>for our admonition</u> <u>for whom the</u> <u>ends of the aeons</u>	
1Co.10.11f	<u>arrived</u>	have arrived
1Co.10.12		so then the one who thinks to be standing let him watch out lest he fall

1Co.10.13		no temptation has come upon you except a human [one] but the god is faithful who will not allow you to be tempted beyond what you are capable but he will make along with the temptation also the escape to be able to endure
1Co.10.14a	for this reason	
1Co.10.14b		beloved ones of mine
1Co.10.14c	flee from idolatry	
1Co.10.15		I am speaking as to sensible [persons] you [yourselves] judge what I am saying
1Co.10.16		the cup of blessing which we bless is it not a partnership of the blood of [the] Anointed? the bread which we break is it not a partnership of the body of [the] Anointed?
1Co.10.17		because [there is] one bread one body are we the many for all of us share of the one bread
1Co.10.18		look at Israel according to flesh those eating the sacrifices are they not partners of the altar?
1Co.10.19a	<u>what then</u> <u>am I saying?</u> <u>that</u>	
1Co.10.19b	<u>a sacrifice</u>	an idol-sacrifice
1Co.10.19c	<u>is anything</u>	is anything?
1Co.10.19d	<u>or that</u>	
1Co.10.19e	<u>an idol-sacrifice</u>	an idol



1Co.10.19f	<u>is anything?</u>	
1Co.10.20a	<u>only that the things</u>	
1Co.10.20b	[they]	the gentiles
1Co.10.20c	<u>sacrifice</u> [are] <u>for demons</u> <u>and not for god</u>	
1Co.10.20b		but I do not wish you to become partners of demons
1Co.10.21		you cannot drink [the] lord's cup and demons' cup you cannot share [the] lord's table and demons' table
1Co.10.22		or are we provoking the lord to jealousy? are we stronger than him?
1Co.10.23		all things are permissible but not all things contribute all things are permissible but not all things edify
1Co.10.24		no one should seek that of himself but instead that of the other
1Co.10.25a	<u>eat everything</u> sold in the market	
1Co.10.25b		examining nothing on account of conscience
1Co.10.26		for the earth and its fullness [are] the lord's
1Co.10.27a	if any of the faithless invites you	
1Co.10.27b	to dinner	

1Co.10.27c	and you wish to go eat everything set before you	
1Co.10.27d		examining nothing on account of conscience
1Co.10.28a	but if anyone tells you this is <b>an idol-sacrifice</b> do not eat	
1Co.10.28b		on account of that one who informed and [on account] of conscience
1Co.10.29		now [by] conscience I mean not one's own but the other's for why is my liberty judged by another's conscience?
1Co.10.30		if I partake in favor why am I blasphemed over that [over which] I show gratitude?
1Co.10.31a	therefore whether you eat or drink or whatever you do	
1Co.10.31b	all things [are]	do all things
1Co.10.31c	for the glory of god	
1Co.10.32		become inoffensive to Judeans and to Greeks and to the assembly of the god

1Co.10.33		<p>even as I also appease everything in everyone not seeking what [is] beneficial to myself but what [is] beneficial to many that they may be saved</p>
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## Chapter 11

1Co.11.01		<p>be imitators of me even as I also [am] of [the] Anointed</p>
1Co.11.02		<p>now I praise you that you remember everything from me and [that] you hold firm the traditions just as I have given them over to you</p>
1Co.11.03a		<p>now I wish you to know that</p>
1Co.11.03b	<b><u>the head of</u></b>	
1Co.11.03c	a	every
1Co.11.03d	<b><u>man</u> is the Anointed</b>	
1Co.11.03e		<p>but [the] head of a woman [is] the man yet [the] head of the Anointed [is] the god</p>
1Co.11.04	<p>every man who prays or who prophesies having [a covering] over [his] head shames his head</p>	

1Co.11.05a	but every <u>woman</u> who prays or <u>who prophesies</u> <b>with the head</b> <b>uncovered</b> <b>shames the head of</b>	
1Co.11.05b	<b>herself</b>	hers
1Co.11.05c	for it is one and the same [as] to one being shorn	
1Co.11.06	for if a woman is uncovered let her also be shorn but if [it is] shameful to be shorn or to be shaven let her be covered	
1Co.11.07	<b>for</b>	
1Co.11.07		on the one hand
1Co.11.07	<b><u>a man ought not</u></b> <b><u>have the</u></b> <b><u>head covered since</u></b> <b><u>he exists</u></b> [as] <b><u>god's image</u></b>	
1Co.11.07		and glory but on the other hand the woman is man's glory
1Co.11.08a		for man is not from woman but
1Co.11.08b	woman [is] from <b><u>man</u></b>	
1Co.11.09a	and	and
1Co.11.09b		man was not created on account of the woman but
1Co.11.09c	woman [exists] because of the human	
1Co.11.10	for this reason <b><u>the woman</u></b> <b><u>ought to have</u></b> <b><u>an authority</u></b> <b><u>upon the head</u></b> <b><u>because of</u></b> <b><u>the angels</u></b>	

1Co.11.11	however neither [is] woman separate from man nor man separate from woman in [the] lord	
1Co.11.12a	for even as woman [is] from the man so also [does] man [exist] through the woman	
1Co.11.12b		but all things [are] from the god
1Co.11.13		judge amongst your own selves is it proper [that] an uncovered woman pray to the god?
1Co.11.14a	or	
1Co.11.14b	does not nature herself teach you that if a man grows out his hair it is dishonoring for him	
1Co.11.15a	but if a woman grows out her hair it is glory for her? because long hair has been given	
1Co.11.15b		to her
1Co.11.15c	in place of a covering	
1Co.11.16		now if anyone seems to be fond of strife we do not have any such custom nor [do] the assemblies of the god
1Co.11.17		but in proclaiming this I am not praising you because you are not coming together for the better but for the worse

1Co.11.18		for first when you come together in assembly I hear there exist divisions among you and I put faith in it in part
1Co.11.19a		for
1Co.11.19b		there also must be elections
1Co.11.19c		among you
1Co.11.19d		so that <b><u>the approved</u></b> may become visible
1Co.11.19e		among you
1Co.11.20		therefore when you assemble all together it is not to eat the dominical meal
1Co.11.21		for each takes his own meal by eating in advance and while one hungers the other is drunk
1Co.11.22		for do you not have houses for eating and drinking? or are you disdainful of the assembly of god and do you shame those who do not have? what am I saying to you? shall I praise you? in this I do not praise you
1Co.11.25a	<b><u>the lord</u></b>	[[ below]]
1Co.11.25b	taking	
1Co.11.25c	<b><u>the cup</u></b>	[[ below]]

1Co.11.25d	<p> blessing  he gave  to the disciples  saying </p>	
1Co.11.25e	<p> this is </p>	<p> [[ <i>below</i> ]] </p>
1Co.11.25f	<p> in my blood </p>	<p> [[ <i>below</i> ]] </p>
1Co.11.23a		<p> for I received  from the lord  what I have also  given over  to you that </p>
1Co.11.23b	<p> [[ <i>above</i> ]] </p>	<p> the lord </p>
1Co.11.23c		<p> Jesus  on the night  on which  he was given over </p>
1Co.11.23d	<p> and </p>	
1Co.11.23e	<p> taking <b>the</b> </p>	<p> took </p>
1Co.11.23f		<p> <b>bread</b> </p>
1Co.11.24a		<p> and </p>
1Co.11.24b	<p> blessing </p>	<p> showing gratitude </p>
1Co.11.24c		<p> he fractured [it] and </p>
1Co.11.24d	<p> saying </p>	<p> he said </p>
1Co.11.24e		<p> this </p>
1Co.11.24f	<p> is of me </p>	<p> of me is </p>
1Co.11.24g		<p> <b>the body</b> </p>
1Co.11.24h		<p> which is for you  do this in the  commemoration  of mine </p>
1Co.11.25a		<p> similarly also </p>
1Co.11.25b	<p> [[ <i>above</i> ]] </p>	<p> the cup </p>
1Co.11.25c		<p> after dining saying </p>
1Co.11.25d	<p> [[ <i>above</i> ]] </p>	<p> this </p>
1Co.11.25e		<p> cup </p>
1Co.11.25f	<p> [[ <i>above</i> ]] </p>	<p> is </p>
1Co.11.25g		<p> the new covenant </p>
1Co.11.25h	<p> [[ <i>above</i> ]] </p>	<p> in my blood </p>
1Co.11.25i		<p> do this as often  as you drink  in the  commemoration  of mine </p>
1Co.11.26		<p> for as often as  you eat this bread  and drink this cup  you proclaim  the death  of the lord  until when he comes </p>

1Co.11.27		so then whoever eats the bread or drinks the blood unworthily will be liable of the body and the blood of the lord
1Co.11.28		but let a human evaluate oneself and thus let one eat of the bread and drink of the blood
1Co.11.29a		for the one who eats and drinks eats and drinks <b>judgment</b> on oneself
1Co.11.29b		by not distinguishing the body
1Co.11.30		for this reason many among you [are] weak and sickly and considerable are asleep
1Co.11.31		but if we distinguish ourselves we would not be judged
1Co.11.32a		but <b>by being judged</b> by
1Co.11.32b	[the] lord	the lord
1Co.11.32c		we are being trained lest we be condemned along with the cosmic order
1Co.11.33		so then my brothers when you come together to eat wait for each other



1Co.11.34		<p>if anyone is hungry let one eat at home lest you all come together in judgment but the remaining things I will arrange when I come</p>
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## Chapter 12

1Co.12.01	<p><b><u>now concerning spiritual things</u></b> brothers I do not wish you to be ignorant</p>	
1Co.12.02	<p>you know that when you were gentiles you were led away toward mute idols however you were led</p>	
1Co.12.03		<p>therefore I made known to you that no one speaking in god's spirit says Jesus be cursed and no one is able to say Lord Jesus except in sacred spirit</p>
1Co.12.04a	<p>now there are divisions <b><u>of gifts</u></b></p>	
1Co.12.04b		<p>but the same spirit</p>
1Co.12.05		<p>and there are divisions of services and the same lord</p>
1Co.12.06		<p>and there are divisions of works but the same god who works all things in all things</p>

1Co.12.07		but to each has been given the manifestation of the spirit for what contributes for while
1Co.12.08a		
1Co.12.08b	<u>to this one through the spirit a word of wisdom has been given</u>	
1Co.12.08c		but
1Co.12.08d	<u>to another a word of knowledge</u>	
1Co.12.08e		according to the same spirit
1Co.12.09a	<u>to another faith by the same spirit</u>	
1Co.12.09b		but
1Co.12.09c	<u>to another</u>	
1Co.12.09d	<u>a gift</u>	gifts
1Co.12.09e	<u>of healing</u>	
1Co.12.09f		in the one spirit
1Co.12.10a		but
1Co.12.10b	<u>to another</u>	
1Co.12.10c	[a gift]	works
1Co.12.10d	<u>of powers</u>	
1Co.12.10e		but
1Co.12.10f	<u>to another prophesy</u>	
1Co.12.10g		but
1Co.12.10h	<u>to another</u>	
1Co.12.10i	<u>discernment</u>	discernments
1Co.12.10j	<u>of spirits</u>	
1Co.12.10k		but
1Co.12.10l	<u>to another families of languages</u>	
1Co.12.10m		but
1Co.12.10n	<u>to another translation of languages</u>	
1Co.12.11		but the same spirit works all these things dividing to each individually even as it wishes
1Co.12.12a		for
1Co.12.12b	just as	even as

1Co.12.12c		<p><b><u>the body is one</u></b>  and it has  many members  but all  the members  of the body</p>
1Co.12.12d	of one [person]	
1Co.12.12e		<p>though being many  <b><u>are one body</u></b>  so also  <b><u>the Anointed</u></b></p>
1Co.12.13		<p>for we all also  have been baptized  in one spirit  into one body  whether Judeans  or Greeks  whether slaves  or free  and all were given  one spirit  to drink</p>
1Co.12.14		<p>for <b><u>the body</u></b>  is also  <b><u>not one member</u></b>  <b><u>but many</u></b></p>
1Co.12.15		<p>if the foot  should say  because I am  not a hand  I am  not of the body  not by this is it  not of the body</p>
1Co.12.16		<p>and if the ear  should say  because  I am not an eye  I am not of the body  not by this is it  not of the body</p>
1Co.12.17		<p>if an entire body  [were] an eye  where the hearing?  if an entire [body]  [were] hearing  where the smell?</p>
1Co.12.18		<p>but now  <b><u>the god</u></b>  <b><u>has placed</u></b>  <b><u>the members</u></b>  each one of them  <b><u>on the body</u></b>  just as he wished</p>

1Co.12.19	now if all were one member where [is] the body?	
1Co.12.20		but now while [there are] many members yet [there is] one body
1Co.12.21		now the eye cannot say to the hand I do not have need of you or again the head to the feet I do not have need of you
1Co.12.22		rather the members of the body that seem weaker are much more necessary for living
1Co.12.23		and what things we think to be more dishonored of the body to them we put round more excessive honor and our indecent things have more excessive decency
1Co.12.24a		but our decent things have no need
1Co.12.24b	<b><u>but the god</u></b> <b><u>has commingled</u></b> <b><u>the body</u></b> to what	
1Co.12.24c	lacks	is lacking
1Co.12.24d	giving more excessive honor	
1Co.12.25		lest there be division in the body but the members are concerned the same for each other
1Co.12.26		and if one member suffers all the members co-suffer if one member is glorified all the members co-rejoice

1Co.12.27		now you are [the] Anointed's body and members of a part
1Co.12.28a		them also indeed
1Co.12.28b		the
1Co.12.28c	lord	god
1Co.12.28c		appointed
1Co.12.28d	even	first
1Co.12.28e		emissaries
1Co.12.28f	and	second
1Co.12.28g		prophets
1Co.12.28h	and	third
1Co.12.28i		teachers
1Co.12.28j	and	then
1Co.12.28k		powers
1Co.12.28l		then gifts of healings reassurances governings families of languages
1Co.12.29		[are] all emissaries? all prophets? all teachers? all powers?
1Co.12.30		do all have gifts of healings? do all speak in languages? do all translate?
1Co.12.31a		but be rivalrous for <b><u>the gifts</u></b> <b>the better</b> [ones]. and moreover a <b>surpassing</b> way to you <b><u>I show</u></b>

## Chapter 13

1Co.13.01		if in the languages of humans and of angels I speak but I do not have <b><u>love</u></b> I have become ringing copper or shouting cymbal
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1Co.13.02	<p>even if I  have prophecy  and know  all mysteries  and all knowledge  and if I  have all faith  so as to  displace mountains  but I do not have love  I am nothing</p>	
1Co.13.03a	<p>and if I  morsel away  all my possessions  and if I give  over my body  so that</p>	
1Co.13.03b	I am burned	I may be boastful
1Co.13.03c	<p>but I do not  have love  I am profited  nothing</p>	
1Co.13.04a	love suffers long	
1Co.13.04b		love
1Co.13.04c	<p>shows kindness  does not envy</p>	
1Co.13.04d		love
1Co.13.04e	<p>does not  flaunt itself  does not  puff itself up</p>	
1Co.13.05	<p>does not act  disgracefully  does not seek  the things  of oneself  is not provoked  does not count  upon evil</p>	
1Co.13.06	<p>does not rejoice  over injustice  but co-rejoices  with the truth</p>	
1Co.13.07	<p>protects  all things  keeps faith in  all things  hopes  all things  endures  all things</p>	
1Co.13.08a	love never	
1Co.13.08b	falls away	falls flat

1Co.13.08c		but whether prophecies they will be abolished whether languages they will be stopped whether knowledge it will be abolished
1Co.13.09		for we know partly and we prophesy partly
1Co.13.10		but when the complete comes then partly will be abolished
1Co.13.11a		when I was an infant I was speaking like an infant I was thinking like an infant I was reasoning like an infant
1Co.13.11b	but	
1Co.13.11c		when I have become a man I have abolished the [ways] of the infant
1Co.13.12a		for now we see
1Co.13.12b	as	
1Co.13.12		through a mirror in an enigma but at that time face to face now I know partly but at that time I will recognize even as I was recognized
1Co.13.13		but now there remains these three things faith hope love but greatest of these [is] love

Chapter 14

1Co.14.01		pursue love but be rivalrous <b><u>for spiritual things</u></b> but more that <b>you may prophesy</b>
1Co.14.02a		for the <b><u>one speaking</u></b> <b><u>in a language</u></b> <b><u>does not speak</u></b> <b><u>with humans</u></b> <b><u>but with</u></b>
1Co.14.02b	<b><u>the god</u></b>	god
1Co.14.02c		for no one hears but
1Co.14.02d	<b><u>a spirit</u></b>	one
1Co.14.02e		<b><u>speaks mysteries</u></b>
1Co.14.02f		in spirit
1Co.14.03		now the one who prophesies to humans speaks edification and exhortation and comfort
1Co.14.04a		the one who speaks in a language edifies oneself but the one who prophesies edifies
1Co.14.04b	god's	an
1Co.14.04c		assembly
1Co.14.05a		now
1Co.14.05b		I wish all of you to speak in languages but more that you may prophesy now greater [is] one who prophesies than one who speaks in languages unless
1Co.14.05c	it be that one	one



1Co.14.05d	translates so that the assembly may receive edification
1Co.14.06a	but now brothers if I come to you speaking in languages what shall I profit you if I am not speaking to you either in <b>revelation</b> or in knowledge or in prophecy or
1Co.14.06b	in
1Co.14.06c	<b>teaching?</b>
1Co.14.07	likewise [for] the lifeless things giving voice whether a flute or a guitar if they do not <b>give</b> distinction <b>in tones</b> how will what is fluted or what is guitared be known?
1Co.14.08	for even if a trumpet gives an unclear voice who will be preparing for war?
1Co.14.09	so also you through the language if you do not give a <b>well-known word</b> how will what is spoken be known? for you will be speaking <b>into air</b>
1Co.14.10a	so many families of voices perchance in the cosmic order and none

1Co.14.10b	of them	
1Co.14.10c		voiceless
1Co.14.11		if therefore I do not know the power of the voice I will be to the one speaking a barbarian and the one speaking a barbarian to me
1Co.14.12		so also you since you are rivalrous of spiritual things be rivalrous for the edification of the assembly so that you may abound
1Co.14.13a	for this reason	therefore
1Co.14.13b		let the one who speaks in a language <b>pray that one may translate</b>
1Co.14.14a		[For]
1Co.14.14b		if I should pray in a language my spirit is praying but my mind is fruitless
1Co.14.15a		what is [this] then?
1Co.14.15b	<b>I should pray</b>	I will pray
1Co.14.15c		in the spirit but
1Co.14.15d	I should pray	I will pray
1Co.14.15e		also
1Co.14.15f		in the mind
1Co.14.15g	<b>I should sing</b>	I will sing
1Co.14.15h		in the spirit but
1Co.14.15i	I should sing	I will sing
1Co.14.15j		also
1Co.14.15k		in the mind
1Co.14.16a		since if
1Co.14.16b	you blessed	you bless
1Co.14.16c		in spirit how will the one who fills the place of the commoner say the amen over your
1Co.14.16d	blessing	gratitude

1Co.14.16e	since one does not know what you are saying?	
1Co.14.17a	for you on the one hand virtuously	
1Co.14.17b	are blessing	are showing gratitude
1Co.14.17c	yet the other is not edified	
1Co.14.18a	I give blessing	I show gratitude
1Co.14.18b	to the god	
1Co.14.18c	that [I am]	
1Co.14.18d	more than all of you	
1Co.14.18e	speaking	I speak
1Co.14.18f	in a language	in languages
1Co.14.19a	<b><u>but in assembly I prefer to speak five words</u></b>	
1Co.14.19b	<b><u>on account of the law</u></b>	with my mind
1Co.14.19c	<b><u>so that I may instruct others than ten thousand words in a language</u></b>	
1Co.14.20		brothers do not become children in your cores but be infants in evil and become mature in your cores
1Co.14.21a	<b><u>in the law it has been written that in other languages and in</u></b>	
1Co.14.21b	<b><u>other lips</u></b>	lips of others
1Co.14.21c	<b><u>I will speak to this people</u></b>	
1Co.14.21d		and not even so will they listen to me says the lord

1Co.14.34	<u>the women in assembly should be silent for it is not yielded to them to speak but to be subordinated even as the law says</u>	[[ <i>below</i> ]]
1Co.14.35	<u>unless they wish to learn</u>	[[ <i>below</i> ]]
1Co.14.22	so then the languages are a sign not to the faithful but to the faithless but prophecy not to the faithless but to the faithful	
1Co.14.23	if therefore the entire assembly comes together and all speak in languages then commoners or faithless ones enter will they not say that you are manic?	
1Co.14.24a	but if all <b>should prophesy</b> then enters some faithless one	
1Co.14.24b	or commoner he will be reproved by all will be closely examined by all	
1Co.14.25a	and thus	
1Co.14.25b	<u>the hidden things of the heart of his will be visible</u>	

1Co.14.25c		and thus falling upon [his] face he will worship the god proclaiming that the god is actually among you
1Co.14.26		what is [this] then brothers? when you come together each has <b><u>a psalm</u></b> has <b><u>a teaching</u></b> has <b><u>a revelation</u></b> has <b><u>a language</u></b> <b><u>has a translation</u></b> let everything be for edification
1Co.14.27		if anyone speaks in a language by two or three at most and in turn and let one translate
1Co.14.28a	but if	
1Co.14.28b	the translator is not there	there is not a translator
1Co.14.28c		let one be silent in assembly but let one speak to oneself and to the god
1Co.14.29		but let two or three prophets speak and the others settle differences
1Co.14.30		but if [it] be revealed to another who is seated let the first be silent
1Co.14.31		for you are all capable of prophesying one at a time so that all may learn and all be exhorted

1Co.14.32a		<b><u>and prophets'</u></b>
1Co.14.32b	<b><u>spirit</u></b> <b><u>is subordinated</u></b>	spirits are subordinated
1Co.14.32c		<b><u>to prophets</u></b>
1Co.14.33a		for
1Co.14.33b	<b><u>it</u></b>	the god
1Co.14.33c		<b><u>is not of disorder</u></b> <b><u>but of peace</u></b>
1Co.14.33d		as in all the assemblies of the devotees
1Co.14.34	[[ <i>above</i> ]]	let the women in the assemblies be silent for it is not yielded to them to speak but let them be subordinated even as the law also says
1Co.14.35	[[ <i>above</i> ]]	but if they wish to learn let them inquire at home to their own husbands for it is shameful for a woman to speak in assembly
1Co.14.36		or did the word of the god come out of you? or did it arrive to you alone?
1Co.14.37		if anyone thinks to be a prophet or spiritual let him recognize the things I write to you that they are [the] lord's commandment
1Co.14.38		but if anyone is unknowing let him be unknown

1Co.14.39		so then brothers be rivalrous to prophesy and do not prevent speaking in languages
1Co.14.40		but let all things happen decently and in order

## Chapter 15

1Co.15.01a		<b><u>now I make known to you brothers the euangelion which I euangelized to you</u></b>
1Co.15.01b		which you also received and in which you have stood
1Co.15.02a		through which you are also saved to which word I euangelized to you
1Co.15.02b		if
1Co.15.02c	you are obliged	
1Co.15.02d	to hold fast	you hold fast
1Co.15.02e		except if you did not trust rashly
1Co.15.03a	for I have handed over to you at first	
1Co.15.03b		what I also received
1Co.15.03c		<b><u>that [the] Anointed died</u></b>
1Co.15.03d		for our offenses according to the scriptures
1Co.15.04a		<b><u>and</u></b>
1Co.15.04b		that
1Co.15.04c		<b><u>he was buried and</u></b>
1Co.15.04d		that

1Co.15.04e	<u>he was raised on the third day</u>	
1Co.15.04f		according to the scriptures
1Co.15.05		and that he was seen by Cephas next by the twelve
1Co.15.06		then he was seen above by five-hundred brothers at once most of whom remain until now but some have fallen asleep
1Co.15.07		afterwards he was seen by James then by all the emissaries
1Co.15.08		then last of all as to the untimely born he appeared to me also
1Co.15.09		for I am the least of the emissaries I who am not sufficient to be called an emissary because I persecuted the assembly of the god
1Co.15.10		but by god's favor I am what I am and his favor that [was] to me was not made futile but I toiled more excessively than them all not I but god's favor with me
1Co.15.11a		therefore whether I or whether they
1Co.15.11b	<u>so we preach and so you trusted</u>	



1Co.15.12a		now if [the] Anointed is preached that he has been raised from dead ones
1Co.15.12b	<b>how are some among you saying that there is not <u>resurrection</u> from dead ones?</b>	
1Co.15.13		now if there is not resurrection from dead ones neither has [the] Anointed been raised
1Co.15.14a		now
1Co.15.14b	<b>if [the] <u>Anointed</u> <u>has not</u> <u>been raised</u> <u>then</u></b>	
1Co.15.14c	<b><u>empty</u></b>	futile
1Co.15.14c	[is] <b>also</b> the proclamation of ours	
1Co.15.14d		and futile [is] the faith of yours
1Co.15.15		and we are even found false witnesses of the god because we have witnessed about the god that he raised the Anointed whom he did not raise if indeed then dead ones are not raised
1Co.15.16		for if dead ones are not raised neither has [the] Anointed been raised

1Co.15.17		now if [the] Anointed has not been raised your faith is empty you are still in your offenses
1Co.15.18a	then also those who have fallen asleep	
1Co.15.18b		in [the] Anointed
1Co.15.18c	<b>were destroyed</b>	
1Co.15.19		if in this life we alone have hoped in [the] Anointed we are more pitiable than all humans
1Co.15.20		but now [the] Anointed has been raised from dead ones the first fruit of those who have fallen asleep
1Co.15.21	for <b><u>since</u></b> <b><u>death</u></b> [was] <b><u>through a human</u></b> <b><u>also</u></b> <b><u>through a human</u></b> [was] <b><u>resurrection</u></b> <b><u>from dead ones</u></b>	
1Co.15.22a	for <b><u>just as</u></b> <b><u>in Adam</u></b>	
1Co.15.22b	<b><u>they die</u></b>	they all die
1Co.15.22c	<b><u>so also</u></b> <b><u>in the Anointed</u></b> <b><u>will all be</u></b> <b><u>made alive</u></b>	
1Co.15.23a	now each in one's own order	
1Co.15.23b		first fruit [the] Anointed then those belonging to [the] Anointed at his arrival

1Co.15.24		then the completion when he will give over the kingdom to the god and father when he will abolish every rule and every authority and power
1Co.15.25a	<b><u>for it is necessary that he reign until when he puts</u></b>	
1Co.15.25b		all
1Co.15.25c	<b><u>the enemies</u></b>	
1Co.15.25d	<b><u>of his</u></b>	
1Co.15.25e	<b><u>under his feet</u></b>	
1Co.15.26		the last enemy abolished is death
1Co.15.27		for all things he has subordinated under his feet now when he says that all things have been subordinated [it is] clear that all things [is] with exception of the one who subordinated him
1Co.15.28	now when he subordinates to him all things at that time <b><u>the son</u></b> himself will be subordinated to the one <b>who subordinated</b> to him all things so that god may be all in <b>all</b>	
1Co.15.29a		otherwise

1Co.15.29b	<u>what will they do who are baptized on behalf of the dead ones? if dead ones are not at all raised why are they also baptized on behalf of</u>	
1Co.15.29c	<u>the dead ones?</u>	them?
1Co.15.30	and why are we endangering ourselves every hour?	
1Co.15.31a	daily	
1Co.15.31b	dying	I die
1Co.15.31c	[so I] swear upon your boast	
1Co.15.31d	brothers	
1Co.15.31e	which I have in	
1Co.15.31f	Anointed Jesus our	
1Co.15.31g	lord	
1Co.15.32	if by human [analogy] I fought beasts in Ephesus what benefit [was] it to me? if dead ones are not raised let us eat and let us drink for tomorrow we die	
1Co.15.33	do not be led astray evil interactions ruin good ethics	
1Co.15.34a	sober up justly and do not offend for some have ignorance of god to your shame	
1Co.15.34b	I say [this]	I speak
1Co.15.35	<u>but someone says how are the dead ones raised now with what kind of body do they come?</u>	
1Co.15.36a	<u>fool what you yourself sow is not made alive unless</u>	
1Co.15.36b	<u>first</u>	
1Co.15.36c	<u>it dies</u>	

1Co.15.37		and what <b>you sow</b> <b>you sow</b> not the body that will come to be but a naked <b>seed</b> perchance <b>of grain</b> <b>or of any of the rest</b>
1Co.15.38a		but the <b>god</b> gives to it <b>a body</b> <b>just as he wished</b>
1Co.15.38b	but <b>each</b>	and to each
1Co.15.38c		<b>of the seeds</b>
1Co.15.38d	<b>receives</b>	
1Co.15.38e		<b>its own body</b>
1Co.15.39a		not all flesh [is] the same flesh <b>but some</b>
1Co.15.39b	<b>flesh</b>	
1Co.15.39c	[is] of	
1Co.15.39d	<b>a human</b>	humans
1Co.15.39e		<b>now other</b> <b>flesh of beasts</b> now other flesh <b>of birds</b> now other of fish
1Co.15.40		<b>and heavenly bodies</b> <b>and earthly bodies</b> but the glory of the heavenly ones is different and the [glory] of the earthly ones is different
1Co.15.41a		<b>sun's glory</b> [is] <b>different</b> <b>and moon's glory</b> [is] <b>different</b> <b>and stars' glory</b> [is] <b>different</b>
1Co.15.41b		for star differs from star in glory
1Co.15.42		<b>so also the</b> <b>resurrection</b> from the dead ones <b>it is sown</b> <b>in destruction</b> <b>it is raised</b> <b>in incorruption</b>

1Co.15.43		<p>it is sown in dishonor <u>it is raised</u> <u>in glory</u> it is sown <u>in weakness</u> <u>it is raised</u> <u>in power</u></p>
1Co.15.44a		<p><u>it is sown</u> <u>a beastly body</u> <u>it is raised</u> <u>a spiritual body</u></p>
1Co.15.44b		<p>if the body is beastly it is also spiritual</p>
1Co.15.45a		<p>even so it has been written <u>the first</u> <u>human Adam</u> <u>became a</u> <u>living beast</u> <u>the last</u></p>
1Co.15.45b	<u>lord</u>	Adam
1Co.15.45c		<u>a life-giving spirit</u>
1Co.15.46a	but <u>the spiritual</u> [was] <u>not first</u>	
1Co.15.46b		but the beastly afterwards the spiritual
1Co.15.47a		<p><u>the first human</u> [was] <u>from the dust</u> <u>the second human</u> [was]</p>
1Co.15.47b	<u>the lord</u>	
1Co.15.47c		<u>from heaven</u>
1Co.15.47d	<u>the heavenly</u> [one]	
1Co.15.48		<p><u>such as</u> [was] <u>the dust-born</u> <u>such also</u> [are] <u>the dust-born</u> <u>and such as</u> [was] <u>the heavenly</u> <u>such also</u> [are] <u>the heavenly</u></p>
1Co.15.49a		<p>and <u>just as</u> <u>we wore</u> <u>the image</u> <u>of the dust-born</u></p>
1Co.15.49b	<u>let us</u>	we will
1Co.15.49c		<p><u>also wear</u> <u>the image</u> <u>of the heavenly</u></p>

1Co.15.50a	<u>for</u>	now
1Co.15.50b	<u>this I say brothers that flesh and blood</u>	
1Co.15.50c	<u>will not inherit</u>	cannot inherit
1Co.15.50d	<u>god's kingdom neither does the corruption inherit the incorruption</u>	
1Co.15.51a	<u>behold a mystery I speak to you</u>	
1Co.15.51b	<u>though</u>	
1Co.15.51c	<u>we all will</u>	
1Co.15.51d		not
1Co.15.51e	<u>fall asleep</u>	
1Co.15.51f		but
1Co.15.51g	<u>we all will</u>	
1Co.15.51h	<u>not</u>	
1Co.15.51i	<u>be changed in an instant in a blink of an eye</u>	
1Co.15.52a		
1Co.15.52b		at the last trumpet for it will trumpet
1Co.15.52c	<u>and the dead ones will be raised imperishable and we will be changed</u>	
1Co.15.53	<u>for it is necessary for this perishable to clothe itself in incorruption and for this mortal to clothe itself in immortality</u>	
1Co.15.54a	<u>now whenever</u>	
1Co.15.54b		this perishable has clothed itself in incorruption and
1Co.15.54c	<u>the mortal this has clothed itself in immortality then the word that has been written will come to be death was gulped down in victory</u>	

1Co.15.55		<u>where death is your victory? where death is your sting?</u>
1Co.15.56		now the sting of death [is] the offense but the power of the offense [is] the law
1Co.15.57a		but
1Co.15.57b		<u>to the god [be] favor who gives us the victory</u>
1Co.15.57c		through our lord Jesus Anointed
1Co.15.58		so then my beloved brothers be steady immovable exceeding in the work of the lord always knowing that your toil is not futile in [the] lord

## Chapter 16

1Co.16.01		but concerning the collection that [is] for the devotees even as I have commanded the assemblies of Galatia thus also you must do the day after sabbath let each of you set aside storing up anything if he be put on a prosperous path so that when I come there not be collections at that time
1Co.16.02		



1Co.16.03		<p>but when I arrive  whomever you  have approved  through letters  I will send them  to carry off  your favor  to Jerusalem</p>
1Co.16.04		<p>but if it be proper  for me also to go  they will go with me</p>
1Co.16.05		<p>but I will come to you  when I am passing  through Macedonia  for I am passing  through Macedonia</p>
1Co.16.06		<p>now I am  continuing on  perchance to you  or will also  winter with [you]  so that you may  send me forth  wherever I may go</p>
1Co.16.07		<p>for I do not wish  to see you  now in passing  for I hope to remain  with you  for some time  if the lord  should entrust</p>
1Co.16.08		<p>but I will remain  in Ephesus  until the Pentecost</p>
1Co.16.09		<p>for a large  and productive door  has opened to me  and many [are my]  opponents</p>
1Co.16.10		<p>now if Timothy  should come  look out that  he may be  fearless toward you  for he is working  the lord's work  as I also [am]</p>

1Co.16.11		<p>therefore  let not anyone  scorn him  but send him  forth in peace  so that he may  come to me  for I am  awaiting him  along with  the brothers</p>
1Co.16.12		<p>now concerning  the brother Apollos  many times I  exhorted him  so that he should  come to you  with the brothers  and he was  completely unwilling  to come now  but he will be going  when the time is right</p>
1Co.16.13		<p>keep awake stand  in the faith  be manly be strong</p>
1Co.16.14		<p>let all of  your [doings]  be done in love</p>
1Co.16.15		<p>now I exhort you  brothers  you have known  the household  of Stephanas  that it is the  first fruit  of Achaia  and they have  stationed  themselves  for service  to the devotees</p>
1Co.16.16		<p>that you also be  subordinate  to such ones  and to everyone  who co-works  and toils</p>

1Co.16.17		now I rejoice over the arrival of Stephanas and Fortunatus and Achaicus that they have filled up your deficiency
1Co.16.18		for they gave rest to my spirit and to yours therefore recognize such ones
1Co.16.19		the assemblies of Asia are embracing you Aquila and Priscilla are embracing you in [the] lord many times along with the assembly which [is] by their house
1Co.16.20		all the brothers are embracing you embrace one another with a devout kiss
1Co.16.21		the embrace with my own hand from Paul
1Co.16.22		if anyone does not love the lord let him be cursed maranatha
1Co.16.23		the favor of the lord Jesus [be] with you
1Co.16.24		my love [be] with you all in Anointed Jesus

## 2.3. 2 Corinthians

### Prologue

2Co.00.00a	to Corinthians 2	
2Co.00.00b	after [their] penance was conducted he writes to them from Troas and after highly praising exhorts them on to better things.	

### Chapter 1

2Co.01.01a	<b><u>Paul</u></b> <b><u>emissary</u></b> <b><u>of Jesus Anointed</u></b> through [the] will of god	
2Co.01.01b		and Timothy the brother
2Co.01.01c	to the assembly	
2Co.01.01d		of the god
2Co.01.01e	the one	
2Co.01.01f		being
2Co.01.01g	in Corinth	
2Co.01.01h		together with the devotees all the ones who are
2Co.01.01i	<b><u>in</u></b>	
2Co.01.01j		all
2Co.01.01k	<b><u>Achaia</u></b>	
2Co.01.02a	favor to you and peace from god our father and lord Jesus	
2Co.01.02b		Anointed
2Co.01.03a	<b><u>blessed</u></b> [be] <b><u>the god</u></b>	
2Co.01.03b		and father
2Co.01.03c	<b><u>of the lord of ours</u></b> <b><u>Jesus Anointed</u></b> <b><u>the father</u></b> <b><u>of the mercies</u></b>	
2Co.01.03d		and god of all consolation

2Co.01.04	<p>who consoles us  in all the  affliction of ours  in order to enable us  to console those  in all affliction  through the consolation  by which  we are consoled  by the god</p>
2Co.01.05	<p>that just as the  sufferings of  the Anointed  exceed in us  so through  the Anointed  the support of ours  also exceeds</p>
2Co.01.06	<p>now if we  are afflicted  [it is]  for the sake of  your support  and salvation  if we are  supported [it is]  for the sake  of your support  which is working  in endurance  of the same sufferings  which we also suffer</p>
2Co.01.07	<p>and the hope of ours  [is] firm on your behalf  having known that  as you are partners  of the sufferings  thus also of  the support</p>
2Co.01.08	<p>for we do not wish  you to be ignorant  brothers  about the  affliction of ours  that was  happening  in Asia  that to an excess  above capacity  we were weighed down  so then to put us  in great difficulty  even of living</p>

2Co.01.09		<p>but we ourselves  have had in ourselves  the sentence  of the death  so that we  would not have  been persuaded  by ourselves  but by the god  who raises  the dead ones</p>
2Co.01.10		<p>who rescued us  from so great a death  and will rescue  into what we  have hoped  {that} he will  even still rescue</p>
2Co.01.11		<p>and as you cooperate  on our behalf  in entreaty  so that  by many faces  the gift to us  through many  may be shown  gratitude  on our behalf</p>
2Co.01.12		<p>for the boasting  of ours is this  the witness of the  conscience of ours  that in simplicity  and sincerity  of the god  {and} not in  fleshly wisdom  but in a gift of god  we were  brought back  to the cosmic order  but more exceedingly  toward you</p>
2Co.01.13		<p>for we are not writing  other things to you  than the things you read  or also recognize  but I hope that you  will also recognize  up to completion</p>

2Co.01.14		just as you recognized us in part that we are your boast even as you [are] ours on the day of the lord of ours Jesus
2Co.01.15		and in this the confidence I was willing previously to come to you so that you may have a second favor
2Co.01.16		and through you to pass into Macedonia and again from Macedonia to come to you and by you to be sent forth into Judea
2Co.01.17		hence when willing this did I then consult lightly? or the things I am willing am I willing according to flesh so that there may be with me the yes yes and the no no?
2Co.01.18a		but faithful [be] the god that
2Co.01.18b	the word of ours	
2Co.01.18c		that [was]
2Co.01.18d	to you is not yes and no	
2Co.01.19a	for Jesus Anointed the son of the god who has been preached among you through us through me	
2Co.01.19b		and Silvanus and Timothy
2Co.01.19c	did not become yes and no but it has become yes in him	
2Co.01.20a	<u>for</u>	
2Co.01.20b	<u>all the</u>	as many as [are]

2Co.01.20c		<p><u>promises of god</u>  <u>in him</u> [are] <u>yes</u>  <u>therefore also</u>  <u>through him</u>  <u>the amen</u>  <u>to the god</u>  <u>unto glory</u>  <u>through us</u></p>
2Co.01.21		<p>now the one  who establishes us  with you in  [the] Anointed  and anoints us  [is] god</p>
2Co.01.22		<p>even the one  who sealed us  and gave us  the deposit  of the spirit  in the hearts  of ours</p>
2Co.01.23		<p>now I invoke  the god as witness  upon the life of mine  that sparing you  I came no more  into Corinth</p>
2Co.01.24		<p>not that we are masters  of the faith of yours  but we are co-workers  of the joy of yours  for in the faith  you have stood</p>

## Chapter 2

2Co.02.01		<p>for I judged  in myself this  not to come again  in pain to you</p>
2Co.02.02		<p>for if I pain you  who indeed [is] the one  who cheers me  except the one  pained by me?</p>



2Co.02.03		<p>and I wrote  this very thing  lest in coming  I might have pain  from whom  it was necessary  to cause me joy  having been persuaded  over all of you  that the joy of mine is  of all of you</p>
2Co.02.04		<p>for out of  much affliction  and constraint  of heart  I wrote to you  through many tears  not so that  you would  be pained  but so that  you would  know the love  which I have more  exceedingly for you</p>
2Co.02.05		<p>now if anyone  has caused pain  one has not  caused me pain  but in part  lest I impose  to you all</p>
2Co.02.06		<p>sufficient for  such a one  [is] this the  damage assessment  that by the many</p>
2Co.02.07		<p>so then  on the contrary  you instead  [should] be  favorable  and supportive  lest somehow  such a one  be swallowed down  in the more  exceeding pain</p>
2Co.02.08		<p>therefore  I support you  to validate  love for him</p>

2Co.02.09		<p>for toward this  I also wrote  so that I  might know  the approval of yours  if you are obedient  in all things</p>
2Co.02.10		<p>now to whomever  you show any favor  I also  for I also  whatever  I have  been favored  if I have  been favored  anything  on your account  in presence of  [the] Anointed</p>
2Co.02.11		<p>lest we be  defrauded  by the adversary  for we are  not ignorant  of the thoughts of his</p>
2Co.02.12		<p>now after coming  into Troas  for the euangelion  of the Anointed  a door having  been opened  to me in [the] lord</p>
2Co.02.13		<p>I had not had relaxation  in the spirit of mine  in me not finding  Titus the brother of mine  but after taking leave of them  I departed into Macedonia</p>
2Co.02.14		<p>but favor to the  god who always  leads us  in triumphal procession  in the Anointed  and manifests the scent  of the knowledge of him  through us in every place</p>

2Co.02.15		because we are [the] Anointed's pleasant aroma to the god among those being saved and among those being destroyed
2Co.02.16		while to these a scent of death unto death to those a scent of life unto life and who [is] sufficient for these things?
2Co.02.17a	for we are not <b><u>like the</u></b>	
2Co.02.17b	<b><u>rest</u></b>	many
2Co.02.17c	who are retailing the word of the god	
2Co.02.17d		but as from sincerity but
2Co.02.17e	as from god	
2Co.02.17f	<b><u>facing the god</u></b>	in god's presence
2Co.02.17g	in [the] Anointed	
2Co.02.17h	they are uttering	we are speaking

### Chapter 3

2Co.03.01		are we beginning again to recommend ourselves? or have we need like some of introductory letters to you or from you?
2Co.03.02		the letter of us you are having been inscribed in the hearts of ours having been known and having been read by all humans

2Co.03.03a	being manifested that you are a letter of [the] Anointed being supplied by us	
2Co.03.03b	and	
2Co.03.03c	<u>having been</u> <u>inscribed</u> not with ink but <u>with spirit</u> of a god who lives not <u>in stone plates</u> but <u>in fleshly</u> <u>heart plates</u>	
2Co.03.04		now such confidence we have through the Anointed toward the god
2Co.03.05		not that we are sufficient from ourselves to be reckoning anything as from ourselves but the sufficiency of ours [is] from the god
2Co.03.06a		who also made us sufficient ministers
2Co.03.06b	<u>of a new covenant</u> <u>not of letter</u> <u>but of spirit</u> for <u>the</u> letter kills but the spirit makes alive	
2Co.03.07a	now if the	
2Co.03.07b	[covenant]	service
2Co.03.07c	of the death in	
2Co.03.07d	letter	letters
2Co.03.07e	having been impressed	
2Co.03.07f	on	in

2Co.03.07g	<p>stones  <u>came to be</u>  <u>in glory</u>  <u>so then the</u>  <u>sons of Israel</u>  <u>were not capable</u>  <u>of gazing</u>  <u>on the face</u>  <u>of Moses</u>  because of  <u>the glory</u>  of the face of his  <u>which is being</u>  <u>abolished</u></p>	
2Co.03.08a	<p>how <u>much more</u> will  the</p>	
2Co.03.08b	[covenant]	service
2Co.03.08c	<p>of the spirit  not be <u>in glory</u>?</p>	
2Co.03.09		<p>for if  [there was] glory  in the service  of the condemnation  how much more  does the service  of the justice  exceed in glory</p>
2Co.03.10	<p>for even what  has been  glorified  has not been  glorified  in this  the aspect  as regards  the surpassing  glory</p>	
2Co.03.11a	<p>for if what is  being abolished  [was] through glory</p>	
2Co.03.11b		how
2Co.03.11c	<p>much more  what remains  [is] in glory</p>	
2Co.03.11d	<u>and not being</u> <u>abolished</u>	
2Co.03.12		<p>therefore  since we have  such hope  we are consulting  with much boldness</p>

2Co.03.13a		and not just as <b><u>Moses</u></b> <b><u>was placing</u></b> <b><u>a veil</u></b> <b><u>upon the face</u></b> <b><u>of</u></b>
2Co.03.13b	<b><u>himself</u></b>	his
2Co.03.13c		for the sons of Israel not to gaze on the conclusion <b><u>of what was</u></b> <b><u>being abolished</u></b>
2Co.03.14a		<b><u>but the thoughts of</u></b>
2Co.03.14b	<b><u>the cosmic order</u></b>	theirs
2Co.03.14c		<b><u>were petrified</u></b>
2Co.03.14d		for
2Co.03.14e		<b><u>up to the present day</u></b> <b><u>the same veil</u></b>
2Co.03.14f		remains upon the reading of the old covenant not being unveiled
2Co.03.14g		because <b><u>in [the] Anointed</u></b> it is abolished
2Co.03.15a		but up to today whenever Moses is read
2Co.03.15b	<b><u>it</u></b>	a veil
2Co.03.15c		<b><u>lays over</u></b> <b><u>the heart of theirs</u></b>
2Co.03.16a		<b><u>but whenever</u></b> <b><u>one turns back to</u></b>
2Co.03.16b	<b><u>the god</u></b>	lord
2Co.03.16c		<b><u>the veil</u></b> <b><u>is taken off</u></b>
2Co.03.17a		now the lord is the spirit but where the spirit of lord [is]
2Co.03.17b		there
2Co.03.17c		[is] liberty
2Co.03.18a	<b><u>already</u></b>	but
2Co.03.18b		<b><u>we</u></b>
2Co.03.18c		all
2Co.03.18d		<b><u>with face unveiled</u></b>
2Co.03.18e		the glory of
2Co.03.18f	the Anointed	[the] lord

2Co.03.18g	<u>reflecting</u> <u>in a mirror</u> <u>the very image</u> <u>are being</u> <u>transformed</u> <u>from glory</u> <u>to glory</u>	
2Co.03.18h	<u>just as</u>	even as
2Co.03.18i	<u>from lord of</u>	
2Co.03.18j	<u>spirits</u>	spirit

#### Chapter 4

2Co.04.01	on account of this since we have this the service just as we were pitied we do not lose heart	
2Co.04.02	but we forbid ourselves the hidden things of the shame not walking in craftiness neither contaminating the word of the god but in manifestation of the truth commending ourselves to every conscience of humans before the god	
2Co.04.03	but even if the euangelion of ours has been veiled to those who are being destroyed it has been veiled	
2Co.04.04a	<u>in whom</u> <u>the god of this</u> <u>the aeon</u> <u>blinded the thoughts</u> <u>of the faithless</u>	
2Co.04.04b	<u>so as</u> <u>not</u> <u>to shine through</u>	in order not to discern

2Co.04.04c		<u>the illumination of the euangelion of the glory of the Anointed who is an image of the god</u>	
2Co.04.05a		<u>for we do not preach ourselves</u>	
2Co.04.05b	<u>Anointed Jesus</u>	<u>but</u>	Jesus Anointed
2Co.04.05c		<u>lord but ourselves slaves of yours through Jesus</u>	
2Co.04.06a		<u>because the god who said out of darkness</u>	
2Co.04.06b	<u>let</u>		will
2Co.04.06c		<u>light shine</u>	
2Co.04.06d	<u>shone down</u>		who shone
2Co.04.06e		<u>in the hearts of ours for illumination of the knowledge of the glory of</u>	
2Co.04.06f	<u>his</u>		the god
2Co.04.06g		<u>in face of</u>	
2Co.04.06h	[the]		{Jesus}
2Co.04.06i		<u>Anointed</u>	
2Co.04.07a			but
2Co.04.07b		<u>we have this the treasure in earthen vessels so that the excess</u>	
2Co.04.07c			of the power
2Co.04.07d	[be]		may be
2Co.04.07e		<u>of the god and not from us</u>	
2Co.04.08		in everything being afflicted but not being confined left wanting but not greatly doubting	
2Co.04.09		being persecuted but not being left behind being struck down but not being destroyed	
2Co.04.10a			always
2Co.04.10b		<u>the necrosis of</u>	



2Co.04.10c	<u>the god</u>	Jesus
2Co.04.10d	<u>in the body carrying around so that also the life of</u>	
2Co.04.10e	<u>the Anointed</u>	Jesus
2Co.04.10f	<u>in the body of ours may be made visible</u>	
2Co.04.11a	for	
2Co.04.11b	always	
2Co.04.11c	we the living are being handed over to death	
2Co.04.11d	on account of Jesus	
2Co.04.11e	so that also <u>the life of</u>	
2Co.04.11f	<u>the Anointed</u>	Jesus
2Co.04.11g	<u>may be made visible in</u> the mortal	
2Co.04.11h	of <u>ours flesh</u>	flesh of ours
2Co.04.12	so then the death is operating in us but the life in you	
2Co.04.13a	<u>but having the same spirit of the faith</u>	
2Co.04.13b	according to what has been written I trusted therefore I spoke	
2Co.04.13c	<u>we also trust therefore we also speak</u>	
2Co.04.14	having known that the one who raised the lord Jesus will also raise us with Jesus and will present [us] with you	
2Co.04.15	for all things [are] on your account so that the favor after going beyond bound through the many may make the gratitude exceed for the glory of the god	

2Co.04.16a		<u>therefore</u> <u>we do not</u> <u>lose heart</u> <u>but if the</u> <u>outer human</u> <u>of ours</u> <u>is being</u> <u>destroyed</u> <u>yet the</u>
2Co.04.16b	<u>from within</u>	inner
2Co.04.16c		[human] <u>of ours</u> <u>is being renewed</u> <u>day by day</u>
2Co.04.17a		for the momentary
2Co.04.17b	temporariness and	
2Co.04.17c		lightness of the affliction of ours by excess is producing in excess an eternal weight of glory for us
2Co.04.18		<u>not</u> looking after our <u>seen things</u> but <u>the</u> <u>not seen things</u> for <u>the</u> seen <u>things</u> [are] <u>temporary</u> but <u>the</u> not seen <u>things</u> <u>eternal</u>

## Chapter 5

2Co.05.01		for we have known that <u>if the earthly</u> <u>dwelling</u> of the tent <u>of ours</u> <u>were destroyed</u> we have a <b>building</b> from god a dwelling <u>not hand-made</u> <u>eternal</u> <u>in the heavens</u>
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2Co.05.02		for even in this <u>we sigh deeply</u> <u>yearning</u> <u>to be clothed</u> in the habitation of ours <u>that from heaven</u> <u>if</u>
2Co.05.03a	<u>indeed</u>	at least
2Co.05.03b		<u>after being</u> <u>unclothed</u> <u>we will not</u> <u>be found naked</u> <u>for we being in</u>
2Co.05.04a		
2Co.05.04b	<u>this</u>	
2Co.05.04c		<u>the tent</u>
2Co.05.04d	<u>of the body</u>	
2Co.05.04e		<u>are sighing deeply</u> <u>while burdened</u> <u>in that we</u> <u>do not wish</u> <u>to be unclothed</u> <u>but to be clothed</u> <u>so that</u>
2Co.05.04f	<u>this</u>	
2Co.05.04g		<u>the mortal</u> <u>may be drunk down</u> <u>by the life</u>
2Co.05.05a		now
2Co.05.05b		<u>the</u>
2Co.05.05c		one who produced us for this very thing [is]
2Co.05.05d		<u>god</u> <u>who gave to us</u> <u>the down-payment</u> <u>of the spirit</u>
2Co.05.06a		therefore always being of good courage and having known that
2Co.05.06b		<u>while living</u> <u>at home</u> <u>in the</u>
2Co.05.06c	<u>flesh</u>	body
2Co.05.06d		<u>we are</u> <u>living abroad</u> <u>from the lord</u>
2Co.05.07		for by faith we are walking not by what is seen
2Co.05.08a		now we have good courage and

2Co.05.08b		<u>we are well pleased rather to live abroad from the body and to live at home with the lord</u>
2Co.05.09		therefore in fact we love the honor whether living at home or living abroad to be well-pleasing to him
2Co.05.10a		for
2Co.05.10b		<u>it is necessary for us all to be manifested in front of the dais of the Anointed so that each may be conveyed</u>
2Co.05.10c	<u>which things</u>	the things
2Co.05.10d		<u>through the body</u>
2Co.05.10e		for which
2Co.05.10f		<u>one accomplished whether good or</u>
2Co.05.10g	<u>evil</u>	paltry
2Co.05.11		therefore having known the fear of the lord we persuade humans but to the god have we been manifested now I hope also in the consciences of yours to be manifested
2Co.05.12		we are not recommending ourselves again to you but giving an occasion to you of boasting over us so that you may have [it] for those who are boastful in face and not in heart
2Co.05.13		for either we are ecstatic to god or we are sound-minded to you

2Co.05.14	<p>for the love of the Anointed constrains us who judged this that one died for all so then all died</p>	
2Co.05.15		<p>and he died for all so that those who live would no longer live for themselves but for the one who died for them and was raised</p>
2Co.05.16		<p>so then we from the present on know no one according to flesh and if we have known [the] Anointed according to flesh yet now we no longer know</p>
2Co.05.17a	<p><b><u>so then if anyone</u></b> <b><u>[is] in Anointed</u></b> <b><u>new creation</u></b> <b><u>the ancient things</u></b> <b><u>passed away</u></b> <b><u>behold</u></b></p>	
2Co.05.17b	<p><b><u>all the</u></b></p>	
2Co.05.17c	<p><b><u>things</u></b> <b><u>have come to be</u></b> <b><u>new</u></b></p>	
2Co.05.18		<p>now all the things [are] from the god the one who exchanged us for himself through [the] Anointed and gave to us the service of the exchange</p>

2Co.05.19		<p>as that god was  in [the] Anointed  exchanging  cosmic order  for himself  not reckoning  to them  the trespasses  of theirs  and placing in us  the account of  the exchange</p>
2Co.05.20		<p>therefore  on behalf of  [the] Anointed  we are elders  as of the god  who summons  through us  we are urging  on behalf of  [the] Anointed  be exchanged  to the god</p>
2Co.05.21		<p>he made  the one  who knew  no offense  an offense  for our sake  so that we  could become  justice of god  in him</p>

## Chapter 6

2Co.06.01		<p>now as co-workers  we also  exhort you  not in vain  to receive  the favor  of the god</p>
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2Co.06.02		<p>for he says  at an acceptable  moment  I listened to you  and on a day  of salvation  I came to your aid  behold now  an acceptable  moment  behold now  a day of salvation</p>
2Co.06.03		<p>[we are] giving  offense to no one  so that the service  not be blamed</p>
2Co.06.04		<p>but in everything  commending  ourselves  as servants of god  in much endurance  in afflictions  in necessities  in confinements</p>
2Co.06.05		<p>in beatings  in prisons  in disturbances  in toils  in watchings  in fastings</p>
2Co.06.06		<p>in purity  in knowledge  in long-suffering  in goodness  in sacred spirit  in unfeigned love</p>
2Co.06.07		<p>in a word of truth  in power of god  through the  implements  of the justice  of the right and of left</p>
2Co.06.08		<p>through glory  and dishonor  through inauspicious  and auspicious  as deceivers  and truth-tellers</p>
2Co.06.09		<p>as unknowns  and recognized  as dying  and behold we live  as disciplined  and not put to death</p>

2Co.06.10		<p>as pained  but always rejoicing  as beggars  yet having many riches  as having nothing  and possessing  all things</p>
2Co.06.11		<p>the mouth  of ours  opened to you  Corinthians  the heart  of ours  has been broadened</p>
2Co.06.12		<p>you are not  confined by us  but you are  confined in  the gut-level empathies  of yours</p>
2Co.06.13		<p>now [for] the  same recompense  I speak as to children  you must  also be broadened</p>
2Co.06.14		<p>do not become  other-yoked  with faithless ones  for what  participation [exists]  between justice  and lawlessness  or what partnership  with light  towards darkness?</p>
2Co.06.15		<p>now what concord  of [the] Anointed  with Beliar  or what share  in faithful  with faithless?</p>



2Co.06.16		<p>now what  agreement  in god's  temple with  [those] of idols?  for we are  a temple  of a living god  just as the god  said that  I will inhabit  in them  and I will  walk among  and I will be  their god  and they will be  my people</p>
2Co.06.17		<p>therefore  depart from  their midst  and be separated  says lord  and do not touch  of unclean  and I will  receive you  and I will be  to you  as a father  and you will be  to me  as sons  and daughters  says lord almighty</p>
2Co.06.18		<p>therefore  depart from  their midst  and be separated  says lord  and do not touch  of unclean  and I will  receive you  and I will be  to you  as a father  and you will be  to me  as sons  and daughters  says lord almighty</p>

## Chapter 7

2Co.07.01a		<p>therefore  having these  the promises</p>
2Co.07.01b		<p>beloved ones</p>
2Co.07.01c		<p><b><u>let us cleanse  ourselves from</u></b></p>
2Co.07.01d		<p>all</p>
2Co.07.01e		<p><b><u>pollution  of flesh and of</u></b></p>
2Co.07.01f	<p><b><u>blood</u></b></p>	<p>spirit</p>
2Co.07.01g		<p>completing sanctity  in fear of god</p>

2Co.07.02		<p>make space for us  we have wronged  no one  we have corrupted  no one  we have taken advantage  of no one</p>
2Co.07.03		<p>I do not speak  unto condemnation  for I have  previously said that  in the hearts  of ours you are  in the dying  together  and living  together</p>
2Co.07.04		<p>much confidence  [is] mine  toward you  much boasting  [is] mine over you  I have been filled  with comfort  I am overabounding  in the joy  over all  the affliction  of ours</p>
2Co.07.05		<p>for indeed  after we came  into Macedonia  the flesh of ours  had had  no relaxation  but being afflicted  in everything  fights outside  fears inside</p>
2Co.07.06		<p>but the one  who supports  the lowly  supported us  the god  in the arrival  of Titus</p>

2Co.07.07		<p>but not only  in the arrival  of his  but also  in the support  by which  he was supported  by you  as he announced  to us  the yearning  of yours  the lamentation  of yours  the rivalry  of yours  over me  so then  for me  to be more  delighted</p>
2Co.07.08		<p>because if  I also pained you  in the letter  I do not regret  even if  I did regret  {for} I see that  the letter  that one  even if  it pained you  for an hour</p>
2Co.07.09		<p>now I rejoice  not because  you were pained  but because  you were pained  into repentance  for you were pained  as concerns god  so that you might  suffer damage  from us in anything</p>
2Co.07.10		<p>for the pain  as concerns god  works repentance  into unrepenting  salvation  but the pain  of the cosmic order  produces death</p>

2Co.07.11		<p>for behold  this very thing  what such  did being pained  as concerns god  produce in you  but urgency  but a defense speech  but indignation  but fear  but yearning  but rivalry  but vindication  in everything you  commended  yourselves  to be chaste  in the matter</p>
2Co.07.12		<p>so that even if  I wrote to you  [it was] not  for the sake  of the wrongdoer  nor for  the sake of  the one  done wrong  but for  the sake of  manifesting  the urgency  of yours  which [is]  for our sake  in you  before the god</p>
2Co.07.13		<p>for this reason  we have been  supported  now on top of  the support  of ours  we were more  exceedingly  joyous  over the joy  of Titus  because  the spirit  of his  has been  given rest  by all of you</p>

2Co.07.14		<p>because if  I have boasted  anything  to him over you  I was not ashamed  but as we spoke  everything  in truth  to you  so also  the boasting  of ours  over Titus  came to be truth</p>
2Co.07.15		<p>and the  gut-level empathies  of his  are more  exceedingly  for you  as he  is reminded  of the obedience  of all of you  as with fear  and trembling  you received him</p>
2Co.07.16		<p>I rejoice that  in everything  I am  of good courage  in you</p>

## Chapter 8

2Co.08.01		<p>now we make know to you  brothers  the favor of the god  which has been given  to the assemblies of Macedonia</p>
2Co.08.02		<p>that in much testing of affliction  of the joy of theirs  and the lowly beggary of theirs  [it] exceeded in the wealth  of the simple  generosity of theirs</p>
2Co.08.03		<p>I witness that  according to capacity  and beyond capacity  of their own accord</p>

2Co.08.04		<p>with much summoning  beseching us  the favor and  the partnership  of the service  which [is] for  the devotees</p>
2Co.08.05		<p>and not just as we hoped  but they gave themselves  first to the lord  and to us through  god's will</p>
2Co.08.06		<p>in order for us  to summon Titus  so that just as  he started before  so also he would  complete in you  even this  the favor</p>
2Co.08.07		<p>yet even as  you exceed  in everything  in faith and in word  and in knowledge  and all urgency  and in the love  of ours in you  so that also  in this  the favor  may you exceed</p>
2Co.08.08		<p>I do not speak  as a command  but by way of  the urgency of others  and evaluating  the legitimacy  of the love of yours</p>
2Co.08.09		<p>for you know  the favor  of the lord of ours  Jesus Anointed  that on account  of you  he was a beggar  though being wealthy  so that you might  be wealthy  in the beggary  of that one</p>

2Co.08.10		<p>and I give  an opinion  in this  for this contributes  to you  who started ahead  a year ago  not only  the doing  but also  the wishing</p>
2Co.08.11		<p>but now also  you must  complete  the doing  so that  just as [was]  the readiness of wishing  so also [will be]  the completing  from what  [you are] having</p>
2Co.08.12		<p>for if the  readiness  is put forward  [it is] acceptable  as far as  one may have  not as far as one  does not have</p>
2Co.08.13		<p>for not so that  [there be]  relaxation for them  affliction for you  but out of equality</p>
2Co.08.14		<p>in the present  moment  the abundance  of yours [is]  for the deficiency  of theirs  so that also  the abundance  of theirs  may be for  the deficiency  of yours  so that  there may  be equality</p>

2Co.08.15		<p>just as it has  been written  he [with]  the much  did not  overabound  and he [with]  the little  did not have less</p>
2Co.08.16		<p>now favor [be]  to the god  the one who gave  the same diligence  on your behalf  in the heart  of Titus</p>
2Co.08.17		<p>because though  he received the summons  being more diligent  of his own accord  he departed to you</p>
2Co.08.18		<p>now we have sent  along with him  the brother  of whom the praise  in the euangelion [is]  throughout all  the assemblies</p>
2Co.08.19		<p>not only that  but also having  been voted  by the assemblies  a travel-companion  of ours  with the favor  this which  is being  served by us  for the glory  of the lord {of his}  and our readiness</p>
2Co.08.20		<p>fetching this  lest anyone blame us  for the forcefulness  this which is being  served by us</p>
2Co.08.21		<p>for we preplan  virtuous things  not only  before [the] lord  but also  before humans</p>



2Co.08.22		<p>now we have sent along with them the brother of ours whom we have approved often in many things as being diligent but now much more diligent in great confidence which [is] in you</p>
2Co.08.23		<p>whether on behalf of Titus my partner and a co-worker to you whether brothers of ours emissaries of assemblies glory of [the] Anointed</p>
2Co.08.24		<p>thus the demonstration of the love of yours and of our boasting on your behalf to them demonstrating in [the] presence of the assemblies</p>

## Chapter 9

2Co.09.01		<p>for about the service which [is] to the devotees excessive it is for me to write to you</p>
2Co.09.02		<p>for I have known the readiness of yours which I boast over you to Macedonians that Achaia was prepared from a year ago and the rivalry of yours provoked the many</p>

2Co.09.03		<p>now I sent the brothers lest the boasting of ours which [is] over you be emptied in this the share so that just as I said you may be prepared</p>
2Co.09.04		<p>lest somehow if Macedonians should come with me and they should find you unprepared we should be put to shame not that I mention you in this the basis</p>
2Co.09.05		<p>therefore we deemed it necessary to summon the brothers so that they may go ahead to you and complete beforehand the previously promised blessing of yours for this to be prepared thus as a blessing and not as greediness</p>
2Co.09.06		<p>now about this the one who sows sparingly sparingly also will reap and the one who sows upon blessings upon blessings also will reap</p>

2Co.09.07		<p>each one just as  he chose before  in the heart  not from pain  or from necessity  for the god loves  a cheerful giver</p>
2Co.09.08		<p>but the god  is able  to exceed  all favor  to you  so that  in everything  always having  sufficiency  you may exceed  in every  good work</p>
2Co.09.09		<p>just as it has  been written  he scattered  he gave to  the day-laborers  the justice of his  remains into  the aeon</p>
2Co.09.10		<p>now the one  who over-supplies  seed to the sower  and bread for food  will supply  and will multiply  the seed of yours  and will increase  the things produced  of the justice  of yours</p>
2Co.09.11		<p>being enriched  in everything  in all simple  generosity  which produces  through us  gratitude to the god</p>

2Co.09.12		<p>because the service of this the ritual service not only is replenishing the deficiencies of the devotees but also exceeding through many gratitudes to the god</p>
2Co.09.13		<p>through the testing of this the service glorifying the god over the submission of the confession of yours for the euangelion of [the] Anointed and in simple generosity of partnership for them and for all</p>
2Co.09.14		<p>and by entreaty of theirs on your behalf who yearn for us through the exceeding favor of the god upon you</p>
2Co.09.15		<p>favor [be] to the god over the ineffable gift of his</p>

## Chapter 10

2Co.10.01		<p>now I myself Paul summon you through the mildness and reasonableness of the Anointed who in person though lowly among you now being away am bold to you</p>
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2Co.10.02		<p>now I urge  not being bold  while being present  in the boldness  by which I reckon  to dare undertake  upon some  who are  reckoning us  as walking  according to flesh</p>
2Co.10.03		<p>for though  in flesh walking  we do not soldier  according to flesh</p>
2Co.10.04		<p>for the  implements  of the warfare  of ours  [are] not fleshly  but powerful  by the god  unto demolition  of fortresses  pulling down  calculations</p>
2Co.10.05		<p>and every  lofty thing  being lifted  against the  knowledge  of the god  and taking captive  every understanding  for the obedience  of the Anointed</p>
2Co.10.06		<p>and having  at [the] ready  to punish  every disobedience  when the obedience  of yours be fulfilled</p>

2Co.10.07		<p>look at things  according to  appearance  if anyone  has persuaded  oneself  to be of  [the] Anointed  let this one  reckon again  of oneself  that just as  the same  [is] of [the]  Anointed  thus also we</p>
2Co.10.08		<p>for {even} if  I should boast  anything  excessively  about the  authority  of ours  which the lord  has given for  edification  and not for  your demolition  I will not be  put to shame</p>
2Co.10.09		<p>lest I seem as if  frightening you  through the letters</p>
2Co.10.10		<p>because the letters  they say  [are] weighty  and strong  but the presence  of the body weak  and the word  being scorned</p>
2Co.10.11		<p>let such a one  reckon this  that such  as we are  in the word  through letters  while absent  such also when  present in the deed</p>

2Co.10.12		<p>for we do not dare to reckon or compare ourselves to some who are commending themselves but they measuring themselves by themselves and comparing themselves to themselves are not understanding</p>
2Co.10.13		<p>but we will not be boastful in the immeasurables but according to the measure of the measuring stick which the god of measure distributed to us to extend even up to you</p>
2Co.10.14		<p>for we are not as those not extending to you overextending ourselves for even up to you we outran in the euangelion of the Anointed</p>
2Co.10.15		<p>not being boastful in the immeasurables in toils of others but having hope as the faith of yours increases among you to be magnified according to the measuring stick of ours in excess</p>
2Co.10.16		<p>in the [places] beyond you to euangelize not by another's measuring stick to be boastful in the things prepared</p>

2Co.10.17		but the one who is boasting let him boast in [the] lord
2Co.10.18		for not the one who commends oneself is that one approved but the one whom the lord commends

## Chapter 11

2Co.11.01		o that you put up with me a little something of folly but indeed you are putting up with me
2Co.11.02a		for I am jealous for you with a jealousy of god for I betrothed you to one man
2Co.11.02b	<b><u>to present a chaste virgin to the Anointed</u></b>	
2Co.11.03		but I am afraid lest somehow as the serpent led astray Eve in the craftiness of his he might corrupt the thoughts of yours from the simple generosity {and the chastity} which [is] in the Anointed



2Co.11.04		<p>for if one  who comes  preaches  another Jesus  whom we  did not preach  or you receive  a different spirit  which you did  not receive  or a different  euangelion  which you did  not welcome  virtuously you  put up [with it]</p>
2Co.11.05		<p>for I reckon myself  to have lacked  nothing  of the preeminent  emissaries</p>
2Co.11.06		<p>now even if [I am]  a commoner  in the word  yet not  in the knowledge  but in everything  [we] were  made known  in all things  among you</p>
2Co.11.07		<p>or did I commit  an offense  by lowering myself  so that you might  be lifted high  because I freely  euangelized to you  the euangelion  of the god?</p>
2Co.11.08		<p>I pillaged  other assemblies  taking paid  provision  for the ministry  of yours</p>

2Co.11.09		and when present with you and when I lacked I did not lean heavily on anyone for the lack of mine the brothers when coming from Macedonia replenished and in everything I kept myself unburdensome to you and I will keep
2Co.11.10		[the] Anointed's truth is in me that this boast will not be hedged for me in the regions of Achaia
2Co.11.11		for what reason? because I do not love you? the god knows [I do]
2Co.11.12		but what I do and will do [is] so that I may cut off the occasion from the ones wishing an occasion that they may find [something] in which they may boast just like we [do]
2Co.11.13a	<b><u>and</u></b>	for
2Co.11.13b	<b><u>these</u> [are]</b>	such [are]
2Co.11.13c		<b><u>false emissaries</u></b>
2Co.11.13d		<b><u>crafty workers</u></b> <b><u>metamorphosing</u></b> <b><u>themselves</u></b> into emissaries of [the] Anointed
2Co.11.14a		and no wonder

2Co.11.14b		<p>for <b><u>the adversary</u></b>  himself  <b><u>metamorphoses</u></b>  <b><u>himself</u></b>  <b><u>into an angel</u></b>  <b><u>of light</u></b></p>
2Co.11.15		<p>therefore  no great thing  if also  the servants of his  are metamorphosing  themselves  as servants of justice  their end will be  according to  the works of theirs</p>
2Co.11.16		<p>again I say  lest anyone  should think me  to be a fool  if otherwise  receive me  as a fool  so that I also  may boast  a little something</p>
2Co.11.17		<p>what I am speaking  I am not speaking  according to  [the] lord  but as in  foolishness  in this the basis  of the boasting</p>
2Co.11.18		<p>since many  are boasting  according to flesh  I also will boast</p>
2Co.11.19		<p>for you pleasantly  put up  with the fools  being sensible  [yourselves]</p>

2Co.11.20		<p>for you put up  [with it]  if someone  enslaves you  if someone  devours  if someone  takes  if someone  elevates oneself  if someone  flays you  on [your] face</p>
2Co.11.21		<p>to [our] dishonor  so I say  because  we have been weak  but in that which  someone  may be brash  I say in foolishness  I also am brash</p>
2Co.11.22		<p>are they Hebrews?  I also  are they Israelites?  I also  are they Abraham's seed?  I also</p>
2Co.11.23		<p>are they ministers  of [the] Anointed?  being out of my mind  am I speaking  I beyond  in toils more  abundantly  in imprisonments  more abundantly  in beatings more  exceedingly  in deaths  many times</p>
2Co.11.24		<p>from Judeans  five times  I took forty  minus one  [ lashings ]</p>

2Co.11.25		<p>thrice  was I beaten  with rods  once  was I stoned  thrice  was I shipwrecked  night and day  in the deep  have I spent</p>
2Co.11.26		<p>on journeys often  in dangers  from rivers  in dangers  from bandits  in dangers  from [my] race  in dangers  from gentiles  in dangers  in city  in dangers  in desert  in dangers  at sea  in dangers  among  false emissaries</p>
2Co.11.27		<p>in toil and  in hardship  in sleepless  [nights] often  in hunger and  in thirst  in fastings often  in cold and  in nakedness</p>
2Co.11.28		<p>apart from  external things  the anxiety  to me it [is] daily  the concern for  all the assemblies</p>
2Co.11.29		<p>who is weak  and I am not weak?  who is offended  and I do not burn?</p>
2Co.11.30		<p>it is necessary  to boast  I will boast  about the things  of the weakness  of mine</p>

2Co.11.31		the god and father of the lord Jesus has known who being blessed into the aeons that I am not lying
2Co.11.32		in Damascus the ethnarch of Aretas the king was guarding the city of Damascenes to arrest me
2Co.11.33		and through a window in a basket was I let down through the wall and I escaped the hands of his

## Chapter 12

2Co.12.01a		boasting is necessary
2Co.12.01b		though it does not contribute
2Co.12.01c	for	yet
2Co.12.01d		I will move on into
2Co.12.01e		visions and
2Co.12.01f		revelations of [the] lord
2Co.12.02a		I have known
2Co.12.02b		<b><u>a human</u></b>
2Co.12.02c		in [the] Anointed fourteen years ago whether in body I have not known whether outside the body I have not known the god has known such a one
2Co.12.02d		<b><u>was snatched away up to third heaven</u></b>
2Co.12.03		and I have known such a human whether in body whether apart from the body I have not known the god has known
2Co.12.04a		that he was snatched away

2Co.12.04b		<p>into <u>the</u>  <u>paradise</u>  and heard  <u>unspeakable</u>  <u>speaking</u>  <u>which are</u>  <u>not allowed</u>  <u>for a human</u>  <u>to speak</u></p>
2Co.12.05		<p>over such a one  I will boast  but over myself  I will not boast  except in  the weaknesses</p>
2Co.12.06		<p>for if I shall wish  to be boasting  I would not be a fool  for I will speak truth  but I am refraining  lest anyone  reckon to me  beyond what one  sees in me  or hears {anything}  from me</p>
2Co.12.07a		<p>even in  the excess  of the revelations  so lest <u>I be</u>  <u>over-exalted</u>  a thorn  <u>in the flesh</u>  <u>was given to me</u>  <u>adversary's angel</u>  <u>so that</u>  <u>he might</u>  <u>strike me</u></p>
2Co.12.07b	<u>so that</u>	lest
2Co.12.07c		<u>I</u>
2Co.12.07d	not	
2Co.12.07e		<u>be over-exalted</u>
2Co.12.08		<p>for the sake  of this  <u>thrice</u>  <u>I summoned</u>  <u>the lord</u>  <u>so that</u>  <u>it might depart</u>  <u>from me</u></p>
2Co.12.09a		<p>and he has  said to me  the favor of mine  suffices for you</p>

2Co.12.09b		<p>for <u>the power</u>  <u>is made complete</u>  <u>in weakness</u>  thus most  pleasantly  will I be boasting  instead  in the weaknesses  of mine  so that  the power of  the Anointed  may encamp  over me</p>
2Co.12.10		<p>therefore  I am well-pleased  in weaknesses  in outrages  in necessities  in persecutions  and confinements  for [the]  Anointed's sake  for when I am weak  then I am strong</p>
2Co.12.11		<p>I have become  a fool  you compelled me  for I was being  obligated  to be commended  by you  for I lacked  nothing  of the preeminent  emissaries  even if I am nothing</p>
2Co.12.12		<p>the signs of  the emissary  were produced  among you  in all endurance  with signs  and also wonders  and powers</p>



2Co.12.13		<p>for what is that which made you inferior beyond the remaining assemblies except that I myself did not lean heavily on you? favorably excuse me this the injustice</p>
2Co.12.14		<p>behold this third [time] readily have I [prepared] to come to you and I will not lean heavily for I do not seek the things of yours but you for the children are not obliged to store up for the parents but the parents for the children</p>
2Co.12.15		<p>now most gladly I will spend and will be spent for the lives of yours though [the] more abundantly I love you [the] less I am loved</p>
2Co.12.16		<p>but let it be I did not weigh you down but being crafty I took you with guile</p>
2Co.12.17		<p>anyone of whom I have sent to you did I take advantage of you through him?</p>

2Co.12.18		<p>I summoned Titus  and I sent  along with [him]  the brother  did Titus  take advantage  of you at all?  did we not walk  in the  same spirit?  not with the  same steps?</p>
2Co.12.19		<p>not long ago  are you thinking  that we are making  a defense to you?  facing god in  [the] Anointed  we speak  now all  the things  beloved ones  [are] for the sake of  the edification  of you</p>
2Co.12.20		<p>for I am afraid  lest somehow  after I come  not such  as I wish  may I find you  and I may be  found by you  such as you  do not wish  lest somehow  strife  jealousy  ragings  rivalries  evil-speakings  whisperings  puffings-up  disturbances</p>

2Co.12.21		<p>lest again  after I come  the god of me  will abase me  and I will  lament many  of those who  have previously  offended  and did not  repent over  the uncleanness  and fornication  and licentiousness  in which  they practiced</p>
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Chapter 13

2Co.13.01a	<p>this [is the]  third [time]  I am coming  to you  on [the] mouth  of two</p>	
2Co.13.01b	<p>or <b><u>of three</u></b>  <b><u>witnesses</u></b></p>	<p>witnesses  and of three</p>
2Co.13.01c	<p><b><u>every</u></b>  <b><u>spoken word</u></b>  <b><u>will be</u></b>  <b><u>established</u></b></p>	
2Co.13.02a	<p>I have  previously said  and I say  in advance</p>	
2Co.13.02b		<p>as when present  the second [time]  and when  absent now  to the ones  who have  previously  offended  and to all the rest  that if I come  once more</p>
2Co.13.02c	<p><b><u>I will not</u></b>  <b><u>be sparing</u></b></p>	

2Co.13.03		<p>since you seek proof of the one speaking in me of [the] Anointed who is not weak to you but is strong in you</p>
2Co.13.04		<p>for he was also crucified in weakness but he lives from god's power for we also are weak in him but we will live with him from god's power in you</p>
2Co.13.05		<p>test yourselves if you are in the faith evaluate yourselves or do you not recognize yourselves that Jesus Anointed [is] in you? if you are not disapproved</p>
2Co.13.06		<p>but I hope that you will be knowing that we are not disapproved</p>
2Co.13.07		<p>now we are praying to the god for you not to do any evil not so that we may manifest [as] approved but so that you may do the virtuous though we may be as disapproved</p>

2Co.13.08		for we are unable [to do] anything against the truth but [only] on behalf of truth
2Co.13.09		for we rejoice whenever we are weak but you may be strong and this we are praying the restoration of yours
2Co.13.10a	for this reason while absent I write	
2Co.13.10b		these things
2Co.13.10c	so that <b><u>when present</u></b> <b><u>I may not</u></b> <b><u>consult severely</u></b> <b><u>according to</u></b> <b><u>the authority</u></b> <b><u>which the lord</u></b> <b><u>gave to me</u></b>	
2Co.13.10d		for edification and not for demolition
2Co.13.11		[as for the] rest brothers rejoice be restored be encouraged consider the same thing be peaceable and the god of the love and of peace will be with you
2Co.13.12		embrace one another with a holy kiss the devotees all embrace you

2Co.13.13		the favor of the lord Jesus Anointed and the love of the god and the partnership of the sacred spirit [be] with all of you
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## 2.4. Romans

### Prologue

Rom.00.00	<p style="text-align: center;">to Romans</p> <p>Romans are in parts of Italy they have been preceded by false emissaries and under [the] name of our lord Jesus Anointed were being induced into the law and prophets. the emissary calls them back to euangelic truth writing to them from Athens</p>	
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### Chapter 1

Rom.01.01a		<b><u>Paul</u></b>
Rom.01.01b		a slave of Anointed Jesus called
Rom.01.01c		<b><u>an emissary</u></b>
Rom.01.01d		set apart for god's euangelion
Rom.01.02		which was promised in advance through the prophets of his in sacred scriptures
Rom.01.03		regarding the son of his who was made from the seed of David according to flesh
Rom.01.04		who was designated son of god in power according to spirit of sacredness by resurrection from dead ones Jesus Anointed the lord of us
Rom.01.05a		through whom we have received favor and a diplomatic mission for the obedience of faith

Rom.01.05b	among	
Rom.01.05c		all
Rom.01.05d	the gentiles	
Rom.01.05e		on behalf of his name
Rom.01.06		among whom even you are called of Jesus Anointed
Rom.01.07a	to all	
Rom.01.07b		those who are
Rom.01.07c	in Rome	
Rom.01.07d		beloved of god
Rom.01.07e		to those called devotees
Rom.01.07f	favor	
Rom.01.07g		to you
Rom.01.07h	and peace from god our father and lord Jesus Anointed	
Rom.01.08		accordingly first I show gratitude to the god of mine through Jesus Anointed regarding all of you because your faith is declared in all the cosmic order
Rom.01.09		for my witness is the god to whom I give ritual service in the spirit of mine in the euangelion of the son of his as unceasingly I make remembrance of you
Rom.01.10		always over the prayers of mine begging if somehow at some time I may be put on a prosperous path in the will of the god to come to you



Rom.01.11		for I yearn to see you so that I may transfer a spiritual gift to you in order for you to be fixed firm
Rom.01.12		that is to be invited together among you through the faith that [is] in each other both yours and mine
Rom.01.13		now I do not wish you to be ignorant brothers that many times I set out to come to you and was hindered until the present so that I might have some fruit also among you even as also among the remaining nations
Rom.01.14		both to Greeks and to barbarians both to the wise and to the unintelligent I am a debtor
Rom.01.15		thus the readiness on my part to euangelize also to you who are in Rome
Rom.01.16a		<b><u>for I am</u></b> <b><u>not ashamed</u></b> <b><u>by the euangelion</u></b> <b><u>for the</u></b> <b><u>power of god</u></b> <b><u>it is</u></b> <b><u>for salvation</u></b> <b><u>to everyone</u></b> <b><u>who trusts</u></b> <b><u>to Judean</u></b>
Rom.01.16b		if only first
Rom.01.16c		<b><u>and to Greek</u></b>

Rom.01.17a	<u>for the justice of god in it has been revealed from faith for faith</u>	
Rom.01.17b		even as it has been written but the just will live from faith
Rom.01.18a	<u>for the wrath of god has been revealed from heaven upon</u>	
Rom.01.18b		all
Rom.01.18c	<u>impiety and injustice of humans who are holding back the truth in injustice</u>	
Rom.01.19		because what is known of the god is visible among them for the god manifested to them
Rom.01.20		for the invisible things of his being understood from cosmic order's creation are observed in the created things both his everlasting power and divinity so as for them to be inexcusable
Rom.01.21		therefore knowing the god they did not glorify [him] as god nor show gratitude but they became empty in their debates and their oblivious heart was darkened

Rom.01.22		<p>professing to be wise they were made foolish</p>
Rom.01.23		<p>and they exchanged the glory of the immortal god for the likeness of the image of a mortal human and of birds and of four-footed [animals] and of creeping [animals]</p>
Rom.01.24		<p>therefore the god gave them over in the desires of their hearts to an uncleanness of dishonoring their bodies among themselves</p>
Rom.01.25		<p>they exchanged the truth of the god for the lie and they revered and ritually served the creature alongside the one who created who is blessed into the aeons amen</p>
Rom.01.26		<p>for this reason the god gave them over to passions of dishonor for even their women exchanged the natural intimacy for what [is] paranatural</p>

Rom.01.27		<p>similarly also  the men  after letting go  of the natural  intimacy  of the female  were kindled  in their desire  for each other  men in men  accomplishing  the indecent  and receiving back  in themselves  the recompense  which was  necessitated  by their  wandering</p>
Rom.01.28		<p>and even as they  did not value  keeping the god  in [their]  awareness  the god gave  them over to  a valueless mind  to do improper  things</p>
Rom.01.29		<p>having been  filled with all  injustice  wickedness  greediness  evil  full of ill-will  murder  strife  baiting  evil-disposition  whisperers</p>
Rom.01.30		<p>slanderers  god-scorns  ragers  flaunters  charlatans  contrivers  of evils  disobedient  to parents</p>
Rom.01.31		<p>oblivious  faithless  emotionless  merciless</p>

Rom.01.32		<p>who though recognizing the judgment of the god that they who are doing such things are worthy of death not only do the same things but also consent to those doing [them]</p>
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## Chapter 2

Rom.02.01		<p>therefore you are inexcusable O human everyone who judges for in what you judge the other you are judging yourself for you who judge do the same things</p>
Rom.02.02a	<b><u>for</u></b>	now
Rom.02.02b	<p><b><u>we know that the judgment of god is according to truth</u></b> over those who practice such things</p>	
Rom.02.03		<p>but do you calculate this O man who judges those who practice such things and does the same things that you will not flee from the judgment of the god?</p>

Rom.02.04		<p>or do you disdain the wealth of his goodness and restraint and long-suffering being ignorant that the goodness of the god leads you into repentance?</p>
Rom.02.05		<p>but in keeping with your stubbornness and unrepenting heart you are storing up for yourself treasures of wrath on the day of wrath and unveiling of the just judgment of the god</p>
Rom.02.06		<p>who will repay to each according to one's works</p>
Rom.02.07		<p>on the one hand to them who with endurance seek glory and honor and incorruption of good work eternal life</p>
Rom.02.08		<p>on the other hand to them who out of intrigue are disobedient to the truth but obedient to the injustice wrath and anger</p>
Rom.02.09		<p>affliction and confinement upon every life of a human who are accomplishing the evil Judean first and also Greek</p>

Rom.02.10		but glory and honor and peace to everyone who produces the good to Judean if only first and to Greek
Rom.02.11		for there is no partiality near to the god
Rom.02.12		<u>for as many as offended lawlessly will also be destroyed lawlessly and as many as offended in law they will be judged through law</u>
Rom.02.13		<u>for the hearers of law are not just before god but the doers of law will be proven just</u>
Rom.02.14a		for when the gentiles <u>that do not have law by nature do the things of the law</u>
Rom.02.14b	such ones	those
Rom.02.14c		not having law are law for themselves

Rom.02.15		<p>they self-evince  the work  of the law  written on the  hearts of theirs  while the  conscience  of theirs  is co-witnessing  and the reasonings  between each other  are both accusing  and defending</p>
Rom.02.16a	<p>on a day when  <u>the god judges</u>  <u>the hidden things</u>  <u>of the humans</u>  <u>according to the</u>  <u>euangelion</u> of mine  <u>through</u> [the]  <u>Anointed</u></p>	
Rom.02.16b		<p>Jesus</p>
Rom.02.17		<p>now if  you are  an eponymous  Judean  and you rest  upon law  and boast  in god</p>
Rom.02.18		<p>and you know  the [divine] will  and you evaluate  the points  of difference  being instructed  from the law</p>
Rom.02.19	<p>having been  persuaded  of yourself being  a guide of the blind  a light of those  in darkness</p>	
Rom.02.20	<p>a trainer of  the foolish  a teacher of infants  <u>having the semblance</u>  <u>of the knowledge</u>  <u>and of the truth</u>  <u>in the law</u></p>	



Rom.02.21	therefore <b><u>the one who teaches</u></b> another do you teach yourself? the one who preaches <b><u>not to steal</u></b> <b><u>do you steal?</u></b>	
Rom.02.22		the one who says do not commit adultery do you commit adultery? the one who feel abomination at idols do you rob temples?
Rom.02.23		You who boast in law through the trespass of the law do you dishonor the god?
Rom.02.24	for <b><u>the name of the god through you is blasphemed</u></b> among the gentiles even as it has been written	
Rom.02.25	<b><u>for while circumcision profits if you observe law if you are a trespasser of law your circumcision has become uncircumcision</u></b>	
Rom.02.26		if therefore the uncircumcised guards the just things of the law will not the uncircumcision of his be reckoned for circumcision?

Rom.02.27	<p>and <b><u>the uncircumcised</u></b>  by nature  who has  perfected  the law  will judge you  through  writing and  circumcision  the trespasser  of law</p>
Rom.02.28	<p>for <b><u>the Judean</u></b>  is not  <b><u>in the visible</u></b>  neither [is]  the circumcision  in flesh  in the visible</p>
Rom.02.29	<p>but <b><u>the Judean</u></b> [is]  <b><u>in the hidden</u></b> and  <b><u>circumcision</u></b> [is]  <b><u>of heart in spirit</u></b>  <b><u>not in writing</u></b>  the praise of whom  is not from humans  but instead  from the god</p>

### Chapter 3

Rom.03.01	<p>what then [is]  the surplus  of the Judean?  or what is  the profit  of circumcision?</p>
Rom.03.02	<p>much in  every way  {for} first that  they were  entrusted  the sayings  of the god</p>
Rom.03.03	<p>for what if some  have not  been faithful?  does not the  faithlessness  of theirs  abolish the faith  of the god?</p>

Rom.03.04		<p>may it not be  now let the  god be true  but every  human a liar  even as it  has been written  so that you  may be proven just  by your words  and may prevail  when you  are being judged</p>
Rom.03.05		<p>but if  our injustice  combines with  god's justice  what will we say?  is the god  who carries out  the wrath unjust?  in human [terms]  I am speaking</p>
Rom.03.06		<p>may it not be  hence how is god  judging the  cosmic order?</p>
Rom.03.07		<p>but if the truth  of the god  in the lie of mine  abounded to  the glory of his  why am I  also still  judged as  an offender?</p>
Rom.03.08		<p>and is it not as  we are being  blasphemed  even as some  are saying  that we say  let us do  evil things  so that  good things  may come?  justly is the  judgment of them</p>

Rom.03.09		<p> what then?  are we  as alleged?  entirely not  for we accused  in advance all  both Judeans  and Greeks  of being  under offense </p>
Rom.03.10		<p> even as  it has been  written  that there  is not  a just [person]  not even one </p>
Rom.03.11		<p> there is not  one who  understands  there is not one  who seeks  after the god </p>
Rom.03.12		<p> all have  turned away  at once  they have been  made useless  there is not one  who does goodness  {not} even one </p>
Rom.03.13		<p> the throat  of theirs  an opened tomb  they baited  with the tongues  of theirs  poison of asps  under the lips  of theirs </p>
Rom.03.14		<p> the mouth  of theirs  fills with curse  and bitterness </p>
Rom.03.15		<p> sharp the feet  of theirs  to spill blood </p>
Rom.03.16		<p> shattering and  affliction  in the paths  of theirs </p>

Rom.03.17		and a path of peace they have not known
Rom.03.18		there is no fear of god opposite the eyes of theirs
Rom.03.19	now we have known <b><u>that as many things as the law</u></b> says it speaks to them in the law so that <b><u>every mouth be fenced and the whole cosmic order be liable</u></b> to the god	
Rom.03.20a		therefore all flesh will not be proven just from works of law before him for through
Rom.03.20b		<b><u>law</u></b>
Rom.03.20c	[was] <b><u>at that time</u></b>	[is] awareness of offense
Rom.03.21a	but <b><u>now</u></b> apart from law <b><u>god's justice</u></b> has been made visible	
Rom.03.21b		being witnessed by the law and the prophets
Rom.03.22a		now god's justice
Rom.03.22b		<b><u>through faith of</u></b>
Rom.03.22c		Jesus
Rom.03.22d		[the] <b><u>Anointed</u></b>
Rom.03.22e		[is] for all who are trusting
Rom.03.22f	<b><u>what</u></b>	for there
Rom.03.22g		<b><u>is</u></b>
Rom.03.22h	[this] <b><u>distinction?</u></b>	no distinction
Rom.03.23		for all offended and are falling short of the glory of god

Rom.03.24		being proven just as a free gift by the favor of his through the ransoming that [is] in Anointed Jesus
Rom.03.25		whom the god put forward [as] a propitiation through faith in the blood of his for evidence of the justice of his on account of the passing over of the previously done offenses
Rom.03.26		in the restraint of the god toward the evidence of the justice of his in the present opportune time so as for him to be just and who proves just the one of Jesus' faith
Rom.03.27		therefore where the boasting? it was shut out through what kind of law? of the works? no but through law of faith
Rom.03.28		for we reckon a human to be proven just by faith apart from works of law
Rom.03.29		or [is] the god of the Judeans only? not also of gentiles? yes even of gentiles

Rom.03.30		since [there is] one god who will prove circumcised just from faith and uncircumcised through the faith
Rom.03.31		therefore do we abolish law through the faith? may it not be rather we uphold law

#### Chapter 4

Rom.04.01		what then shall we say Abraham the forefather of ours to have found according to flesh?
Rom.04.02	for if <u>Abraham</u> was proven just by works he has a boast but not to god	
Rom.04.03		for what does the scripture say? now Abraham trusted in the god and it was reckoned to him for justice
Rom.04.04		now to the one who produces the wages are not reckoned according to favor but according to debt
Rom.04.05		but to the one who does not produce but has faith upon the one who makes just the ungodly the faith of his is reckoned for justice

Rom.04.06		even as David tells the blessedness of the human to whom the god reckons justice apart from works
Rom.04.07		blessed [are they] of whom the lawless [deeds] were discharged and of whom the offenses have been covered over
Rom.04.08		blessed the man of whom lord will not reckon offense
Rom.04.09		hence this blessedness [is it] upon the circumcision or also upon the uncircumcision? for we say the faith has been reckoned to Abraham for justice
Rom.04.10		how therefore was it reckoned? while being in circumcision or in uncircumcision?
Rom.04.11		and he received a sign of circumcision a seal of the justice of faith which [was while] in uncircumcision in order that he be father of all in uncircumcision who trust in order that {the} justice {also} be reckoned to them



Rom.04.12		and [that he be] father of circumcision to those not only of circumcision but also to those walking in line with the steps of the faith [while] in uncircumcision of the father of ours Abraham
Rom.04.13		for not through law [was] the promise to Abraham or to the seed of his for him to be the heir of cosmic order but through justice of faith
Rom.04.14		for if the heirs [are] of the law the faith has been made futile and the promise has been abolished
Rom.04.15		for the law accomplishes wrath but where there is not law neither [is there] trespass
Rom.04.16		for this reason from faith so that [it be] according to favor in order that the promise be solid to all the seed not only to [the seed] of the law but also to [the seed] of faith of Abraham (who is father of all of us

Rom.04.17		<p>even as it has  been written that  father of  many nations  I have  placed you)  before whom  he trusted in god  who makes alive  the dead ones  and calls  the things  not existing  as existing</p>
Rom.04.18		<p>who trusted  on hope against hope  for him to become  father of all nations  according to what  has been said  so will be  the seed of yours</p>
Rom.04.19		<p>and not being  weakened  in the faith  he understood  the body  of himself  {already} having  been necrotized  living around  one hundred years  and the necrosis  of the womb  of Sarah</p>
Rom.04.20		<p>but but within  the promise  of the god  he was not settled  on the faithlessness  in the promise  of the god  but he was  strengthened  in the faith  giving glory  to the god</p>
Rom.04.21		<p>and having been  fully assured  that the one  who has promised  is capable  also to do</p>

Rom.04.22		{and} therefore it was reckoned to him for justice
Rom.04.23		now it was not written on account of him alone that it was reckoned to him
Rom.04.24		but also on account of us to whom it is about to be reckoned to those who trust upon the one who raised Jesus the lord of ours from dead ones
Rom.04.25		who was given over on account of our trespasses and was raised on account of our judgment

## Chapter 5

Rom.05.01a		therefore
Rom.05.01b		<b><u>having been proven just from faith</u></b>
Rom.05.01c	<b><u>of [the] Anointed not from law</u></b>	
Rom.05.01d		<b><u>we have peace with the god</u></b>
Rom.05.01e		through the lord of ours Jesus Anointed
Rom.05.02a		through whom we have also had the approach
Rom.05.02b		in the faith

Rom.05.02c	into this favor in which we have stood and we are boasting upon hope of the glory of the god	
Rom.05.03		now not only [that] but we are also boasting in the afflictions having known that the affliction produces endurance
Rom.05.04		and the endurance approval and the approval hope
Rom.05.05		now the hope does not dishonor because the love of the god has been poured out in the hearts of ours through sacred spirit that was given to us
Rom.05.06	<b><u>for [the] Anointed while we were still weak yet at an opportune time died on behalf of ungodly ones</u></b>	
Rom.05.07		for hardly will anyone be slain on behalf of a righteous [person] for the good [person] perhaps someone also dares to die
Rom.05.08		but the god brings together the love of his own to us because while we were still offenders [the] Anointed died for us

Rom.05.09		<p>therefore  how much more  having been  proven just  now in the  blood of his  will we be saved  through him  from the wrath</p>
Rom.05.10	<p>for if while  <u>being enemies</u>  we were exchanged to god  through the death  of the son of his  how much more  having been exchanged  will we be saved  in the life of his</p>	
Rom.05.11		<p>now not  only [that]  but we are  also boasting  in the god  through the lord of  ours Jesus Anointed  through whom  now we received  the exchange</p>
Rom.05.12		<p>for this reason  just as  through  one human  the offense  entered  into the  cosmic order  and the death  through  the offense  so also  the death passed  through all humans  in that  all offended</p>
Rom.05.13		<p>for until  the law [came]  offense was in  the cosmic order  but offense  is not charged  when law  does not exist</p>

Rom.05.14		<p>but the death reigned from Adam until Moses even upon those who did not offend in the likeness of the trespass of Adam who is an imprint of the coming one</p>
Rom.05.15		<p>but not like the trespass [was] thus also the gift for if the many died in the trespass of the one how much more the favor of the god and the free gift in favor which [was] of the one human Jesus Anointed went beyond to the many</p>
Rom.05.16		<p>and the free gift [was] not like [that] through one who offended for the judgment of one [was] for condemnation but the gift from many trespasses [was] for a just decree</p>

Rom.05.17		for if the death reigned in the trespass of the one how much more will those who receive the surplus of the favor and of the free gift of the proven justice reign through the one Jesus Anointed
Rom.05.18		so then [it was] as through one's trespass within all humans unto condemnation so also through one's just action within all humans unto a just decision of life
Rom.05.19		for even as through the disobedience of the one human the many were rendered offenders so also through the obedience of the one will the many be rendered just
Rom.05.20	<p><u>now law</u> <u>entered secretly</u> <u>so that the trespass</u> <u>may go</u> <u>beyond bound</u> but where the offense went beyond bound <u>the favor</u> <u>superabounded</u></p>	
Rom.05.21	<p><u>so that even as</u> <u>the offense</u> <u>reigned</u> <u>in the death</u> <u>so also the favor</u> <u>will reign</u></p>	
Rom.05.21	<u>in</u>	through
Rom.05.21	<u>justice into life</u>	
Rom.05.21		eternal
Rom.05.21	<u>through</u> <u>Jesus Anointed</u>	

Rom.05.21		the lord of ours
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## Chapter 6

Rom.06.01		<p>what then will we say? will we tarry in the offense so that the favor may go beyond bound?</p>
Rom.06.02		<p>may it not be whoever of us died in the offense how will we still live in it?</p>
Rom.06.03		<p>or are you ignorant that as many of us as were baptized in Anointed Jesus were baptized into the death of his?</p>
Rom.06.04		<p>therefore we were buried together with him through the baptism into the death so that just as [the] Anointed was raised from dead ones through the glory of the father so also we should walk in newness of life</p>
Rom.06.05		<p>for if we have been born together in the likeness of the death of his yet we will also be of the resurrection</p>
Rom.06.06		<p>knowing this that the old human of ours was co-crucified so that the body of the offense may be abolished with us no longer slaving away in the offense</p>



Rom.06.07		for the one who died has been made just apart from the offense
Rom.06.08		now if we died with [the] Anointed we trust that we will also live together with him
Rom.06.09		having known that [the] Anointed having been raised from dead ones no longer dies death no longer masters him
Rom.06.10		for that which he died he died to the offense at once but that which he lives he lives to the god
Rom.06.11		so also you reckon yourselves {to be} dead ones to the offense but living ones to the god in Anointed Jesus
Rom.06.12		therefore let not the offense reign in the mortal body of yours to obey the desires of it

Rom.06.13		<p>neither present  the members  of yours  [as] tools  of injustice  for the offense  instead  present  yourselves  to the god  as though  living beings  from dead ones  and the  members  of yours  [as] tools  of justice  to the god</p>
Rom.06.14		<p>for offense  shall not be  master of you  for you are not  under law  but under favor</p>
Rom.06.15		<p>what then?  shall we offend  because we are  not under law  but under favor?  may it not be</p>
Rom.06.16		<p>have you not  known that  to whomever you  present  yourselves  slaves for  obedience  slaves you are  to whomever  you obey  truly either  of offense  for death  or of obedience  for justice?</p>

Rom.06.17		<p>now favor [be]  to the god  because  you were  slaves of  the offense  but you  have obeyed  from [the] heart  an imprint  of teaching  to which you  were given over</p>
Rom.06.18		<p>now having  been liberated  from the offense  you have  been enslaved  to the justice</p>
Rom.06.19		<p>I am speaking  humanly  on account of  the weakness  of the flesh  of yours  for just as  you presented  the members  of yours  slaves to  the uncleanness  and to the  lawlessness  for the  lawlessness  so now present  the members  of yours  slaves to the  justice  for consecration</p>
Rom.06.20		<p>for when  you were  slaves of  the offense  you were  liberated  for the justice</p>

Rom.06.21		<p>what fruit therefore were you having at that time? over which things now you are ashamed for the end of those things [is] death</p>
Rom.06.22		<p>but now being liberated from the offense yet having been enslaved to the god you have the fruit of yours for consecration but the end [is] life eternal</p>
Rom.06.23		<p>for the provisions of the offense [are] death but the gift of the god [is] life eternal in Anointed Jesus the lord of ours</p>

## Chapter 7

Rom.07.01		<p>or do you not know brothers for I speak law to the knowing that the law is master of the human for as much time as one lives?</p>
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Rom.07.02		<p>for the man-subjected woman has been bound by law to the living man but if the man should die she has been abolished from the law of the man</p>
Rom.07.03		<p>consequently therefore while the man lives she will bear the name adulteress if she came to be with a different man but if the man should die she is free from the law for her not to be an adulteress by coming to be with a different man</p>
Rom.07.04a	<p>so then brothers of mine <u>you</u></p>	
Rom.07.04b		also
Rom.07.04c	<p><u>have been</u> <u>put to death</u> <u>to the law</u> <u>through</u> <u>the body</u> <u>of the Anointed</u> in order for you to come to be <u>with another</u> <u>with the one</u> <u>who was raised</u> <u>from dead ones</u> so that we may bear fruit to the god</p>	
Rom.07.05a	now	for

Rom.07.05b		when we were in the <b>flesh</b> the passions of the offenses which [were] through the <b>law</b> were operating in the members of ours in order to bear fruit to the death
Rom.07.06a		but now we have been abolished from the law
Rom.07.06b	of the death	after dying
Rom.07.06c		to that which we were restrained so then for us to be enslaved in newness of spirit and not in oldness of letter
Rom.07.07a		<b><u>what then</u></b> <b><u>shall we say?</u></b>
Rom.07.07b	<b><u>that</u></b>	
Rom.07.07c		<b><u>the law</u></b> [is] <b><u>offense?</u></b> <b><u>may it not be</u></b> <b><u>rather</u></b> <b><u>I did not know</u></b> <b><u>offense except</u></b> <b><u>through law</u></b>
Rom.07.07d		for I would not have known yearning if the law were not saying you shall not yearn
Rom.07.08		but the offense taking occasion through the command produced in me all yearning for apart from law offense [is] dead

Rom.07.09		now I was formerly living apart from law but after the command came offense returned to life
Rom.07.10		but I died and the command the selfsame for life was found by me for death
Rom.07.11a		for
Rom.07.11b		<b><u>the offense</u></b> <b><u>taking</u></b> <b><u>occasion</u></b> <b><u>through the</u></b> <b><u>command</u></b> <b><u>altogether</u></b> <b><u>deceived</u></b>
Rom.07.11c		me and through it killed [me]
Rom.07.12		<b><u>so then</u></b> <b><u>the law</u></b> <b><u>is sacred</u></b> <b><u>and the command</u></b> <b><u>sacred and</u></b> <b><u>just and good</u></b>
Rom.07.13		therefore did the good become death to me? may it not be but the offense <b><u>in order</u></b> <b><u>to appear</u></b> as <b><u>offense</u></b> through the good was producing death so that the offense might become offense exceedingly through the command
Rom.07.14a		for we have known that <b><u>the law</u></b> <b><u>is spiritual</u></b> but I am fleshly

Rom.07.14b		having been sold under the offense
Rom.07.15	for what I am producing I do not know for what I do not wish to do this I achieve but what I hate this I do	
Rom.07.16		but if what I do not wish this I do I concede to the law that [it is] virtuous
Rom.07.17		but now it is no longer I producing it but instead the offense dwelling in me
Rom.07.18a	for I have known that <b><u>good does not</u></b> <b><u> dwell</u></b> in me that is <b><u>in the flesh</u></b> <b><u>of mine</u></b>	
Rom.07.18b		for the wishing is laid before me but the producing [of] the virtuous [is] not
Rom.07.19	for I do not do good that I wish but instead evil that I do not wish this I practice	
Rom.07.20		now if what I do not wish this {I} do no longer is it I producing it but instead the offense dwelling in me



Rom.07.21		so I find the law to me the one wishing to do the good that the evil is laid before me
Rom.07.22		for I rejoice together with the law of the god as concerns the inner human
Rom.07.23		but I see another <u>law</u> <u>in the members</u> <u>of mine</u> <u>making war</u> <u>against the law</u> <u>of the mind</u> of mine and taking me captive <u>to the law</u> <u>of the offense</u> <u>which exists in</u> <u>the members</u> <u>of mine</u>
Rom.07.24		<u>toilsome</u> <u>human</u> [am] I <u>who will</u> <u>pull me out</u> <u>of the body</u> <u>of this</u> <u>the death?</u>
Rom.07.25		but favor [be] to the god through Jesus Anointed the lord of ours so then myself while I am enslaved in the mind to law of god yet in the flesh to law of offense

Chapter 8

Rom.08.01		now then [there is] no condemnation for those in Anointed Jesus
Rom.08.02		for the law of the spirit of the life in Anointed Jesus liberated you from the law of the offense and of the death
Rom.08.03a		for what [was] impossible of the law in that it was weakened through the flesh
Rom.08.03b	<b>the god</b>	
Rom.08.03c		[has done]
Rom.08.03d	<b><u>by sending</u></b>	
Rom.08.03e	<b><u>a son</u></b>	the son
Rom.08.03f		of his own
Rom.08.03g	<b><u>in likeness of flesh of offense</u></b>	
Rom.08.03h		and concerning offense condemned the offense in the flesh
Rom.08.04a	<b><u>so that the just judgment of the law might be fulfilled in us who</u></b>	
Rom.08.04b	exist	walk
Rom.08.04c	<b><u>not in relation to flesh but in relation to spirit</u></b>	
Rom.08.05	<b><u>for those existing in relation to flesh consider the things of the flesh but those in relation to spirit the things of the spirit</u></b>	

Rom.08.06	for the mindset of the flesh [is] death but the mindset of the spirit [is] life and peace	
Rom.08.07		therefore the mindset of the flesh [is] hostility toward god for it is not subordinated to the law of the god for neither is it able
Rom.08.08		now those existing in flesh are not capable of being pleasing to god
Rom.08.09a	<b>but you are not in flesh but in spirit</b>	
Rom.08.09b		since god's spirit dwells in you but if anyone does not have [the] Anointed's spirit this one is not his
Rom.08.10a		but if [the] Anointed [is] in you
Rom.08.10b	<b><u>though the body</u></b>	
Rom.08.10c	<b><u>is</u></b>	<b>[is]</b>
Rom.08.10d	<b><u>dead on account of offense the spirit [is] life on account of justice</u></b>	
Rom.08.11a		now if the spirit of the one who raised Jesus from dead ones dwells in you
Rom.08.11b	<b><u>the one who raised [the] Anointed from dead ones will also make alive the mortal bodies of yours</u></b>	

Rom.08.11c		through the indwelling spirit of his in you
Rom.08.12		so then brothers we are debtors not to the flesh to live in relation to flesh
Rom.08.13		for if you live in relation to flesh you are going to die but if in spirit you put to death the deeds of the body you will be alive
Rom.08.14		for as many as are led by god's spirit these are sons of god
Rom.08.15		for you did not receive a spirit of slavery [leading] again into fear but you received a spirit of son-adoption in which we shriek abba the father
Rom.08.16		the spirit itself co-witnessing with the spirit of ours that we are children of god
Rom.08.17		now if children also heirs heirs of god yet co-heirs of [the] Anointed since we co-suffer so that we may also be co-glorified

Rom.08.18		for I reckon that the sufferings of the present moment are not worthy for the glory about to be revealed in us
Rom.08.19		for the eager expectation of the creation anxiously awaits the revealing of the sons of the god
Rom.08.20		for the creation was subordinated to emptiness not voluntarily but on account of the one who subordinated in hope
Rom.08.21		that the creation herself will be liberated from the slavery of the destruction into the liberty of the glory of the children of the god
Rom.08.22		for we have known that the whole creation sighs deeply together and travails together until the present
Rom.08.23		now not only [that] but the same who have the firstfruit of the spirit even we are sighing deeply in ourselves anxiously awaiting son-adoption the ransoming of the body of ours

Rom.08.24		<p>for  we were saved  in the hope  but hope  that is seen  is not hope  for who hopes for  what one sees?</p>
Rom.08.25		<p>but if we hope for  what we do not see  through endurance  we anxiously await</p>
Rom.08.26		<p>now similarly  also the spirit  joins to help  with the  weakness  of ours  for we do not know  what is necessary  in so far as  we should pray  but the spirit  itself intercedes  with unspeakable  groans</p>
Rom.08.27		<p>now the one  who searches  the hearts  has known  what [is] the  mindset  of the spirit  because  it intercedes  as concerns god  on behalf  of devotees</p>
Rom.08.28		<p>now we  have known  that to them  who love the god  all things  work together  for good  to them  who according  to plan  are called</p>

Rom.08.29		because those whom he foreknew he also foreordained conformed to the image of the son of his in order for him to be firstborn among many brothers
Rom.08.30		now those whom he foreordained these he also called and those whom he called these he also proved just but those he proved just these he also glorified
Rom.08.31		therefore what shall we say to these things? if the god [is] over us who [is] against us?
Rom.08.32		he who did not spare the son of his own but gave him over on behalf of us all how will he not favor all things to us together also with him?
Rom.08.33		who will bring a charge against [the] chosen ones of god? god [is] the one who makes just

Rom.08.34		<p> who [is] the one  who condemns?  Anointed {Jesus}  who died  but more  was raised  who also is  at the god's right  who also  intercedes  on our behalf </p>
Rom.08.35		<p> what will  separate us  from the love  of the Anointed?  affliction  or confinement  or persecution  or hunger  or nakedness  or danger  or sword? </p>
Rom.08.36		<p> even as it  has been written  that for your sake  we are being killed  all the day  we were reckoned  as sheep  of slaughter </p>
Rom.08.37		<p> but in all  these things  we more than  conquer  through the one  who loved us </p>
Rom.08.38		<p> for I have been  persuaded that  neither death  nor life  nor angels  nor sovereigns  nor present  things  nor coming  things  nor powers </p>



Rom.08.39		<p>nor height  nor depth  nor any  other creation  will be capable  of separating us  from the love  of the god  that [is] in  Anointed Jesus  the lord of ours</p>
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Chapter 9

Rom.09.01		<p>I speak truth  in [the] Anointed  I am not lying  as the conscience  of mine  co-witnesses to me  in the sacred spirit</p>
Rom.09.02		<p>that enormous pain  is upon me  and unrelenting grief  in the heart of mine</p>
Rom.09.03		<p>for I was praying  that I myself  be cursed  from the Anointed  on behalf of  the brothers of mine  the relatives of mine  as regards flesh</p>
Rom.09.04		<p>these are Israelites  of whom [is]  the son-adoption  and the glory  and the covenants  and the law-giving  and the ritual service  and the promises</p>
Rom.09.05		<p>of whom [are]  the [fore]fathers  and from whom  [is] the Anointed  as regards flesh  who being god  over all  [is] blessed  into the aeons  amen</p>

Rom.09.06		<p>but [it is]  not such  that the word  of the god  has failed  for not all who  [are] of Israel  [are] these Israel</p>
Rom.09.07		<p>neither are  [the] seed  all children  of Abraham  but in Isaac  a seed  will be called  for you</p>
Rom.09.08		<p>that is  the children  of the flesh  these [are] not  the children  of the god  but the children  of the promise  are reckoned  as seed</p>
Rom.09.09		<p>for this [is]  the word of promise  at this  the opportune time  I will come  and a son  will belong  to Sarah</p>
Rom.09.10		<p>now  not only [that]  but also Rebecca  after having  a marriage-bed  of one  of Isaac  the father of ours</p>
Rom.09.11		<p>for they had  not yet been born  or accomplished  anything  good or paltry  so that the  elective plan  of god  might stand fast</p>

Rom.09.12		not from works but from the one who calls it was spoken to her that the greater will be slave to the lesser
Rom.09.13		just as it has been written I have loved Jacob but Esau I hated
Rom.09.14		what therefore shall we say? [is there] not injustice with the god? may it not be
Rom.09.15		for he says to Moses I will show mercy on him whom I show mercy and I will pity him whom I pity
Rom.09.16		so then [it is] not from the one who wishes neither from the one who runs but from the god who shows mercy
Rom.09.17		for the scripture says to the Pharaoh that for this very thing I have awakened you so that I may display in you the power of mine and so that the name of mine may be proclaimed in all the earth

Rom.09.18		<p>so then he shows mercy on whom he wishes but he hardens whom he wishes</p>
Rom.09.19		<p>hence you will say to me why {then} does he still find offense? for against the plan of his who has stood opposed?</p>
Rom.09.20		<p>O human so indeed who are you who answers back to the god? will the sculpted say to the sculptor why did you make me so?</p>
Rom.09.21		<p>or does the potter not hold authority over the clay from the same mix to make a vessel which [is] for honor or which [is] for dishonor?</p>
Rom.09.22		<p>but if the god wishing to demonstrate the wrath and to make known the capability of his bore with much patience vessels of wrath restored for destruction</p>

Rom.09.23		and so that he might make known the wealth of the glory of his upon vessels of mercy which he prepared ahead for glory
Rom.09.24		us whom he also called not only from the Judeans but also from the gentiles
Rom.09.25		as also he says in Hosea I will call the not my people my people and the not having been loved having been loved
Rom.09.26		and it will be in the place where it was said to them not my people [are] you there they will be called sons of a living god
Rom.09.27		now Isaiah also shrieks on behalf of Israel even if the number of the sons of Israel were as the sand of the sea the remnant will be saved
Rom.09.28		for completing and cutting short [the] lord will bring about a word on the earth

Rom.09.29		<p>and just as Isaiah has said in advance if lord sabaoth had not left behind for us a seed as Sodom we would have become and as Gomorrah we would have been likened</p>
Rom.09.30		<p>what then shall we say? that gentiles that had not pursued justice laid hold of justice but justice that [was] from faith</p>
Rom.09.31		<p>now Israel pursuing justice's law did not come first in law</p>
Rom.09.32		<p>for what [reason]? because not from faith but as from works they have struck upon the stone of stumbling</p>
Rom.09.33		<p>just as it has been written behold I set in Zion a stone of stumbling and a rock of scandal and the one who trusts upon him will not be put to shame</p>

Chapter 10

Rom.10.01a	brothers the satisfaction of the heart of mine and the entreaty to the god on behalf of	
Rom.10.01b	<u>Israel</u>	theirs
Rom.10.01c	[is] for salvation	
Rom.10.02	for I witness to them that <u>they have</u> <u>jealousy of god</u> but not as regards awareness	
Rom.10.03a	for while not knowing	
Rom.10.03b		the justice
Rom.10.03c	<u>god</u>	of the god
Rom.10.03d	<u>and seeking</u> <u>to establish</u> the personal justice <u>they did not</u> <u>subordinate</u> [themselves] <u>to the justice</u> <u>of the god</u>	
Rom.10.04	for the <u>completion</u> <u>of law</u> [is the] <u>Anointed</u> <u>for justice</u> <u>to everyone</u> <u>who trusts</u>	
Rom.10.05		for Moses writes the justice that [is] from {the} law that the human who does these things will be alive in them

Rom.10.06		<p>now thus speaks  the justice  from faith  do not say  in the heart  of yours  who will go up  into the heaven?  this is to  bring down  [the] Anointed</p>
Rom.10.07		<p>or who will  go down  into the abyss?  this is to bring up  [the] Anointed  from dead ones</p>
Rom.10.08		<p>but what  does it say?  near you is  the spoken word  in the mouth  of yours  and in the  heart of yours  this is the  spoken word  of the faith  which we proclaim</p>
Rom.10.09		<p>that if  you confess  in the mouth  of yours  lord Jesus  and you trust  in the heart  of yours  that the god  raised him  from dead ones  you will be saved</p>
Rom.10.10		<p>for  with a heart  one is entrusted  into justice  but with a mouth  one is confessed  into salvation</p>
Rom.10.11		<p>for  the scripture says  everyone who  trusts upon him  will not be  put to shame</p>



Rom.10.12		for there is no distinction between Judean and Greek for the same lord of all is rich unto all who are calling upon him
Rom.10.13		for everyone who calls upon the name of lord will be saved
Rom.10.14		how then could they call upon him in whom they have not trusted? now how could they trust [on one] of whom they did not hear? but how could they hear apart from one who preaches?
Rom.10.15		now how could they preach if they were not sent? just as it has been written how seasonable the feet of the ones who euangelize {the} good things
Rom.10.16		but not all obeyed the euangelion for Isaiah says lord who trusted in the hearing of ours?
Rom.10.17		so the faith [is] from hearing but the hearing [is] through spoken word of [the] Anointed

Rom.10.18		<p>but I say  did they  not hear?  indeed into  all the earth  went out the  sound of theirs  even to  the bounds of  the inhabited world  the spoken words  of theirs</p>
Rom.10.19		<p>but I say did  Israel not know?  first Moses says  I will provoke  you to jealousy  over not a nation  over an unintelligent  nation  I will provoke  you to anger</p>
Rom.10.20		<p>but Isaiah  boldly ventures  and says  I was found  {among} them  who do not seek me  I became visible  to them  who are not  consulting me</p>
Rom.10.21		<p>but unto Israel  he says  all the day  I have spread out  the hands of mine  to a people  disobeying  and disagreeing</p>

## Chapter 11

Rom.11.01		<p>therefore  I say  did the god  thrust away  the people of his?  may it not be  for I also  am an Israelite  from Abraham's seed  from Benjamin's tribe</p>
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Rom.11.02		<p>the god did not  thrust away  the people of his  whom he foreknew  or have you not  known in Elijah  what the  scripture says  how he intercedes  with the god  as concerns Israel</p>
Rom.11.03		<p>lord they killed  the prophets of yours  the altars of yours  they have demolished  and I was  left behind alone  and they are seeking  the life of mine</p>
Rom.11.04		<p>but what does  the oracular response  say to him?  I have left behind  for myself  seven thousand men  who have not  bent knee to Baal</p>
Rom.11.05		<p>so then  also at the  present moment  a remnant  according to  favor's choosing  has come to be</p>
Rom.11.06		<p>but if by favor  no longer  from works  since the  favor would  no longer  be favor</p>
Rom.11.07		<p>what then?  what Israel  seeks after  this it did  not attain  but the chosen  attained  but the rest  were turned  to stone</p>

Rom.11.08		<p>just as it has  been written  the god gave  to them  a spirit  of stupefaction  eyes of  not seeing  and ears of  not hearing  until the day  [of] today</p>
Rom.11.09		<p>and David says  let the table  of theirs  become as a trap  and as a hunt  and as a  stumbling block  and as a  retribution  to them</p>
Rom.11.10		<p>let the eyes  of theirs  be darkened  not to see  and buckle  the back  of theirs  for all [time]</p>
Rom.11.11		<p>therefore I say  did they stumble  so that they  might fall?  may it not be  but in the  trespass  of theirs  the salvation  for the gentiles  [came]  to provoke them  to jealousy</p>
Rom.11.12		<p>now if the  trespass  of theirs  [is] cosmic order's  wealth  and the defeat  of theirs  gentiles' wealth  how much more  the fullness  of theirs</p>

Rom.11.13		but I am speaking to you the gentiles thus in as much as I am an emissary of gentiles I glorify the service of mine
Rom.11.14		if somehow I may provoke to jealousy the flesh of mine and I shall save some of them
Rom.11.15		for if the casting away of them [is] an exchange of the cosmic order what [is] the reception except life from dead ones?
Rom.11.16		now if the firstfruit [is] devoted [so] also the dough and if the root [is] devoted [so] also the small branches
Rom.11.17		now if some of the small branches were broken off but you being a wild olive were ingrafted in them and became a co-partner of the root of the fattiness of the olive tree
Rom.11.18		do not boast against the small branches but if you do boast against you do not bear the root but the root you

Rom.11.19		then you will say small branches were broken off so that I might be ingrafted
Rom.11.20		virtuously [said] in the infidelity they were broken off but you have stood in the faith think not lofty things but be afraid
Rom.11.21		for if the god did not spare the small branches by nature {not at all} neither will he spare you
Rom.11.22		behold therefore the goodness and severity of god severity upon the fallen but upon you god's goodness if you remain in the goodness since you also will be cut off
Rom.11.23		but they also if they do not remain in the infidelity will be ingrafted for capable is the god again to ingraft them
Rom.11.24		for if you were cut off from the wild olive by nature and were ingrafted contrary to nature into a cultivated olive how much more will they be ingrafted by nature on the olive tree their own

Rom.11.25		<p>for I do not  wish you  not to know  brothers  this the mystery  lest you  be sensible  to {beside}  yourselves  that a petrification  of part  has come  to Israel  until when  the fullness  of the gentiles  entered</p>
Rom.11.26		<p>and so all Israel  will be saved  just as it  has been  written  the one who  redeems  will come  from Zion  will turn away  ungodliness  from Jacob</p>
Rom.11.27		<p>and this [is]  for them  the covenant  from me  whenever  I should  take away  the offenses  of theirs</p>
Rom.11.28		<p>as concerns  the euangelion  [they are] enemies  on account of you  but as concerns  the choosing  [they are] beloved  on account of  the fathers</p>
Rom.11.29		<p>for unrepentable [are]  the gifts and  the calling  of the god</p>

Rom.11.30		for even as you formerly were disobedient to the god now you have been pitied through the disobedience of theirs
Rom.11.31		even as they also now were disobedient [leading] to your own pitying so that they also {now} may be pitied
Rom.11.32		for the god confirmed them all to disobedience so that he may pity them all
Rom.11.33a	<b><u>o depth of wealth and of wisdom</u></b>	
Rom.11.33b		and of knowledge
Rom.11.33c	<b><u>of god</u></b>	
Rom.11.33d	<b><u>and</u></b>	
Rom.11.33e	<b><u>how</u></b>	
Rom.11.33f		unsearchable the judgments of his and
Rom.11.33g	<b><u>untraceable the ways of his</u></b>	
Rom.11.34	<b><u>for who knew [the] lord's mind? or who became a counselor of his?</u></b>	
Rom.11.35	<b><u>or who has given first to him and it will be repaid to him?</u></b>	
Rom.11.36		because from him and through him and in him [are] all things to him the glory into the aeons amen



Chapter 12

<p>Rom.12.01</p>		<p>therefore I exhort you brothers through the mercies of the god to present the bodies of yours a sacrifice living devoted well-pleasing to the god the reasonable ritual service of yours</p>
<p>Rom.12.02</p>		<p>and be not conformed to this aeon but be transformed in the renewal of the mind in order for you to evaluate what [is] the will of the god the good and well-pleasing and perfect</p>
<p>Rom.12.03</p>		<p>for I say through the favor which was given me to everyone who is among you not to be over-proud than what one must think but to be sound-minded to each as the god distributed a measure of faith</p>

Rom.12.04		for even as in one body we have many members but all the members do not have the same action
Rom.12.05		so we the many are one body in [the] Anointed yet individually members of one another
Rom.12.06		now having different gifts according to the favor which was given to us whether prophecy according to the proportion of the faith
Rom.12.07		whether service in the serving whether one who teaches in the teaching
Rom.12.08		whether one who exhorts in the exhortation one who distributes in simplicity one who is set in front in haste one who pities in cheerfulness
Rom.12.09a		[let] the love [be] without faking
Rom.12.09b	<b><u>hating</u></b>	abhorring
Rom.12.09c	<b><u>the evil being glued to the good</u></b>	
Rom.12.10a	[having] <b><u>familial affection in brotherly love for each other</u></b>	
Rom.12.10b		leading one another ahead in honor

Rom.12.11		not hesitating in haste bubbling in the spirit being slaves to lord
Rom.12.12a	<b><u>rejoicing in the hope staying behind in the affliction</u></b>	
Rom.12.12b		obstinately persisting in the prayer
Rom.12.13		participating in the needs of the devotees pursuing the hospitality
Rom.12.14a		bless those who persecute {you}
Rom.12.14b	<b><u>bless and do not curse</u></b>	
Rom.12.15		rejoicing with the rejoicing weeping with the weeping
Rom.12.16	<b><u>be minded the same for each other not thinking lofty things but being led away with the low do not be mindful for yourselves</u></b>	
Rom.12.17a	<b><u>repaying evil for evil to no one</u></b>	
Rom.12.17b		planning ahead virtuous things in the presence of all humans
Rom.12.19a	<b><u>not avenging yourselves</u></b>	[[ see below]]
Rom.12.18a		if it [is] possible from you
Rom.12.18b	<b><u>be peaceable with all humans</u></b>	

Rom.12.19a	[[ see above]]	not avenging yourselves
Rom.12.19b		beloved but give place to the wrath for it has been written vengeance [is] mine I will repay says [the] lord
Rom.12.20		but if the enemy of yours hungers feed him scraps if he thirsts give him drink for by doing this you will heap up coals of fire upon the head of his
Rom.12.21		do not be conquered by the evil but conquer the evil with the good

### Chapter 13

Rom.13.01		let every life be subordinate to prevailing authorities for there is no authority except by god but those that exist have been put in order by god.
Rom.13.02		so then the one who is embattled with an authority has opposed the ordinance of the god but those who have opposed will bring judgment on themselves

Rom.13.03		<p>for those who rule  are not a fear  to the good work  but to the evil  now do you wish  not to be afraid  of the authority?  do the good  and you will have  praise from it</p>
Rom.13.04		<p>for god's servant  is yours for  the good  now if you do evil  be afraid  for not without  purpose  does it carry  the sword  for god's servant  is a punisher  in wrath  to one who  practices the evil</p>
Rom.13.05		<p>thus [the] necessity  to be subordinate  not only on account  of the wrath  but also on account  of the conscience</p>
Rom.13.06		<p>for this reason you  also fulfill tributes  for god's  ritual servants  are firmly adhering  in this very thing</p>
Rom.13.07		<p>pay back  the debts  to everyone  the tribute  to whom  the tribute  [is due]  the toll to  whom the toll  the fear to  whom the fear  the honor to  whom the honor</p>
Rom.13.08a		<p>owe no one  anything  except to love  each other</p>

Rom.13.08b	<u>for the one who loves the</u>	
Rom.13.08c	<u>neighbor</u>	other
Rom.13.08d	<u>has fulfilled law</u>	
Rom.13.09a	<u>for the</u> [saying]	
Rom.13.09b	<u>you shall not murder</u>	you shall not commit adultery
Rom.13.09c	<u>you shall not commit adultery</u>	you shall not murder
Rom.13.09d	<u>you shall not steal</u>	
Rom.13.09e	you shall not falsely witness	
Rom.13.09f		you shall not yearn
Rom.13.09g	even if [there is] some other command in the word	
Rom.13.09h		this [one]
Rom.13.09i	<u>it is summarized</u>	
Rom.13.09j	<u>in the</u>	{in the}
Rom.13.09k	[saying] <u>you shall love the neighbor</u>	
Rom.13.09l		of yours
Rom.13.09m	<u>as yourself</u>	
Rom.13.10	<u>the love does not produce evil to the neighbor thus the fullness of law</u> [is] <u>the love</u>	
Rom.13.11		and having known this the moment that [the] hour [is] already [near] for you to be raised from sleep for now the salvation [is] nearer us than when we first trusted

Rom.13.12		<p>the night has  cut away  in front  now the day  has approached  thus let us  put away  the works of  the darkness  {now} let us  put on  the implements  of the light</p>
Rom.13.13		<p>as during day  let us walk  with decency  not with  revelries  and strong drinks  not with  promiscuities  and licentious things  not with  strife  and jealousy</p>
Rom.13.14		<p>but put on the  lord Jesus  Anointed  and do not  make forethought  of the flesh  for yearnings</p>

#### Chapter 14

Rom.14.01		<p>now receive  to [yourselves]  the one weakened  in the faith  not debating  in judgments</p>
Rom.14.02		<p><b><u>he who</u></b>  <b><u>has faith</u></b>  <b><u>eats all things</u></b>  <b><u>but the</u></b>  <b><u>weakened</u></b>  <b><u>eats vegetables</u></b></p>

Rom.14.03a		<p>let the one  who eats  not scorn  the one  who does  not eat  but let  the one  who does  not eat  not judge  the one  who eats</p>
Rom.14.03b		<p>for the god  has received him  to [godself]</p>
Rom.14.04		<p>who are you  who judges  another's  house-slave?  to one's  own lord  he stands  or falls  now he will be  made to stand  for the lord  is able  to make him stand</p>
Rom.14.05		<p>{for} one judges  a day against a day  but one judges  every day [alike]  let each be  fully satisfied  in the mind  his own</p>
Rom.14.06		<p>the one who  considers the day  considers unto  [the] lord  and the one  who eats  eats unto  [the] lord  for he  shows gratitude  unto the god  and the one  who does  not eat  does not eat  unto lord  and shows gratitude  unto the god</p>



Rom.14.07		for no one of us lives to oneself and no one dies to oneself
Rom.14.08		for if we live to the lord we live and if we die to the lord we die and so if we live and if we die we are of the lord
Rom.14.09		for to this [end] [the] Anointed died and lived so that he would be master of dead ones and living ones
Rom.14.10a		now you why are you judging the brother of yours? or also you why are you scorning the brother of yours? for all will be presented <u>at the dais</u> <u>of the</u>
Rom.14.10b	<u>Anointed</u>	god
Rom.14.11		for it has been written [as] I myself live says [the] lord that to me every knee will bend and every tongue will confess in full to the god

Rom.14.12		{so} then each of us will give a word about oneself {to the god}
Rom.14.13		so let us no longer judge each other but rather judge this not placing an obstacle or a trip-stone for the brother
Rom.14.14		I have known and been persuaded in lord Jesus that nothing [is] common in itself except to one who reckons something to be common to that one [it is] common
Rom.14.15		for if on account of food the brother of yours is pained you are no longer walking according to love do not for the food of yours destroy that one on whose behalf [the] Anointed died
Rom.14.16		thus let the good of yours not be blasphemed
Rom.14.17		for the kingdom of the god is not food and drink but justice and peace and joy in sacred spirit
Rom.14.18		for the one who in this is a slave to the Anointed [is] well-pleasing to the god and approved to the humans

Rom.14.19		so then let us pursue the things of the peace and the things of the edification of each other
Rom.14.20		do not dissolve the word of the god for food's sake all things [are] clean but evil for the human who eats by way of stumbling
Rom.14.21a		<b><u>virtuous</u></b> [is it] <b><u>not to</u></b> <b><u>eat meats</u></b> <b><u>neither to</u></b> <b><u>drink wine</u></b> <b><u>neither</u></b> [anything] <b><u>by which</u></b> <b><u>the brother</u></b>
Rom.14.21b		of yours
Rom.14.21c	either	
Rom.14.21d		<b><u>stumbles</u></b>
Rom.14.21e	or is weakened	
Rom.14.22		you {what} faith you have have for yourself before the god blessed [is] the one who does not judge oneself in that which one approves
Rom.14.23a		now the one who is doubtful if one eats has been condemned because not from faith
Rom.14.23b		<b><u>now everything</u></b> <b><u>that</u></b> [is] <b><u>not</u></b> <b><u>from faith</u></b> <b><u>is offense</u></b>

Chapter 15

Rom.15.01		<p>now we the capable  ought to carry  the weaknesses  of the incapable  and not to be  pleasing to themselves</p>
Rom.15.02		<p>let each of us  be pleasing  to the neighbor  for the good  unto edification</p>
Rom.15.03		<p>for the Anointed also  was not pleasing  to himself  but just as it  has been written  the revilings of those  who revile you  fell upon me</p>
Rom.15.04		<p>for as many as were  written in advance  were written for  the instruction our own  so that through  the endurance  and through  the exhortation  of the scriptures  we might have  the hope</p>
Rom.15.05		<p>now may  the god  of the endurance  and of the exhortation  give to you  to consider  the same  for each other  according to  Anointed Jesus</p>
Rom.15.06		<p>so that in one accord  with one mouth  you may glorify  the god and father  of the lord of ours  Jesus Anointed</p>
Rom.15.07		<p>therefore you should  receive each other  just as the Anointed  also received you  into glory of the god</p>

Rom.15.08		<p>for I say [that]  [the] Anointed  has become  a servant  of circumcision  on behalf of  god's truth  in order to secure  the promises  of the [fore]fathers</p>
Rom.15.09		<p>and [that]  the gentiles  for the sake  of mercy  glorified the god  just as it  has been written  for this [reason]  I will confess  in full  to you  among gentiles  and to the name  of yours  I will sing</p>
Rom.15.10		<p>and again  it says  cheer gentiles  with the people  of his</p>
Rom.15.11		<p>and again  praise  all the gentiles  the lord  and let praise him  all the peoples</p>
Rom.15.12		<p>and again  Isaiah says  there will be  the root of Jesse  and the one  who is rising  to rule over gentiles  on him gentiles  will hope</p>

Rom.15.13		<p>now may the god  of the hope  fill you  with all joy  and peace  in having faith  in order that  you exceed  in the hope  in power of  sacred spirit</p>
Rom.15.14		<p>now I have  been persuaded  brothers of mine  even I myself  concerning you  that you yourselves  are full of goodness  having been filled  with all {the}  knowledge  enabled also  to admonish  each other</p>
Rom.15.15		<p>now more boldly  I have written  to you  as reminding  you in part  on account of  the savior  which was given  to me by the god</p>
Rom.15.16		<p>for me to be  a ritual servant  of Anointed Jesus  among the gentiles  sacredly performing  the euangelion  of the god  so that the offering  of the gentiles  may be acceptable  consecrated  in sacred spirit</p>
Rom.15.17		<p>therefore I have  {the} boasting  in Anointed Jesus  the things  for the god</p>

Rom.15.18		<p>for I will not dare to speak anything of what [the] Anointed was not producing through me for obedience of gentiles in word and in deed</p>
Rom.15.19		<p>in power of signs and wonders in power of spirit {of god} so then from Jerusalem and in a circuit as far as Illyricum I have fulfilled the euangelion of the Anointed</p>
Rom.15.20		<p>now therefore being ambitious to be euangelizing not where [the] Anointed was named lest I build upon another's foundation</p>
Rom.15.21		<p>but just as it has been written to whom he was not announced about him they will see and those who have not heard will understand</p>
Rom.15.22		<p>for this reason I was being hindered the many [times] from coming to you</p>
Rom.15.23		<p>but now no longer having a place in the regions these ones but having a yearning to come to you [going] back many years</p>

Rom.15.24		<p>whenever I may go into Spain for I hope when passing across to look on you and to be sent by you there if I first should take my fill of you in part</p>
Rom.15.25		<p>but now I am going into Jerusalem serving the devotees</p>
Rom.15.26		<p>for Macedonia and Achaia were well-pleased to render some partnership to the beggars of the devotees who [are] in Jerusalem</p>
Rom.15.27		<p>for they were well-pleased and debtors they are of theirs for if the gentiles have partnered in the spiritual things of theirs they also are indebted in the fleshly things to ritually serve them</p>
Rom.15.28		<p>therefore after completing this and after sealing for them this the fruit I will depart through you to Spain</p>
Rom.15.29		<p>now I have known that when coming to you in fullness of blessing of [the] Anointed will I come</p>



Rom.15.30		<p>but I summon  you {brothers}  through the  lord of ours  Jesus Anointed  and through  the love  of the spirit  to be assembled  together with me  in the prayers  on behalf of me  to the god</p>
Rom.15.31		<p>so that I may be  rescued from  the disobedient ones  in Judea  and the service  of mine  that [is] in Jerusalem  may become  acceptable  to the devotees</p>
Rom.15.32		<p>so that when coming  in joy to you  through [the]  will of god  I may find rest  together with you</p>
Rom.15.33		<p>now the god  of the peace  [be] with all of you  amen</p>

## Chapter 16

Rom.16.01		<p>I recommend  to you Phoebe  the sister of ours  being {also} a servant  of the assembly  which [is] in Cenchrea</p>
Rom.16.02		<p>that you may  welcome her in [the] lord  worthily of  the devotees  and be present  to her in whatever  she may have need  of you in deed  for she also  has become  a presider of many  even of me myself</p>

Rom.16.03		embrace Prisca and Aquila the co-workers of mine in Anointed Jesus
Rom.16.04		who laid down the neck of themselves for the life of mine to whom not only I show gratitude but also all the assemblies of the gentiles
Rom.16.05		and [embrace] the assembly by their house embrace Epaenetus the beloved of mine who is firstfruit of Asia in [the] Anointed
Rom.16.06		embrace Mary who toiled many things for you
Rom.16.07		embrace Andronicus and Junia the relatives of mine and co-prisoners of mine who are impressive among the emissaries who also came to be in [the] Anointed before me
Rom.16.08		embrace Amplias the beloved of mine in [the] lord
Rom.16.09		embrace Urbanus the co-worker of ours in [the] Anointed and Stachys the beloved of mine
Rom.16.10		embrace Apelles the approved in [the] Anointed embrace them of those of Aristobulus

Rom.16.11		embrace Herodion the kinsman of mine embrace them of those of Narcissus who are in [the] lord
Rom.16.12		embrace Tryphena and Tryphosa who have toiled in [the] lord embrace Persida the beloved who toiled many things in [the] lord
Rom.16.13		embrace Rufus the chosen in [the] lord also the mother of his and mine
Rom.16.14		embrace Asyncritus Phlegon Hermas Patrobas Hermes and the brothers with them
Rom.16.15		embrace Philologus and Julia Nereus and the sister of his and Olympas and all the devotees with them
Rom.16.16		embrace each other with a holy kiss all the assemblies of the Anointed embrace you
Rom.16.17		now I exhort you brothers to watch those who create the dissensions and the trip-stones contrary to the instruction which you learned and turn away from them

Rom.16.18		<p>for such are not enslaved to our lord Anointed but to the belly of their own and through the smooth talk and blessing they lead astray the hearts of the guileless</p>
Rom.16.19		<p>for the obedience of yours has been reaching everyone therefore over you I rejoice but I wish you to be wise in the good but unmixed in the evil</p>
Rom.16.20		<p>now the god of the peace will crush the adversary under the feet of yours with speed the favor of the lord of ours Jesus [be] with you</p>
Rom.16.21		<p>Timothy the co-worker of mine and Lucius and Jason and Sosipater the kinsmen of mine embrace you</p>
Rom.16.22		<p>I Tertius the one who wrote the letter in [the] lord embrace you</p>

Rom.16.23		Gaius the host of mine and all the assembly embrace you Erastus the administrator of the city and Quartus the brother embrace you
Rom.16.25		{now to the one capable of establishing you according to the euangelion of mine and the preaching of Jesus Anointed according to revelation of a mystery that had been kept silent for epochal durations}
Rom.16.26		{but now having been manifested even through prophetic scriptures by mandate of the eternal god for obedience of faith made known to all the gentiles}
Rom.16.27		{to god alone wise through Jesus Anointed to whom the glory into the aeons amen}

## 2.5. 1 Thessalonians

### Prologue

1Th.00.00a	to Thessalonians	
1Th.00.00b	Thessalonians are Macedonians in Anointed Jesus with the word of truth accepted they persisted in faith even in a persecution of their city afterwards they did not receive the things which were said by false emissaries these the emissary praises writing to them from Athens	

### Chapter 1

1Th.01.01a	<b>Paul</b>	
1Th.01.01b		and Silas and Timothy
1Th.01.01c	<b><u>to the assembly of Thessalonians</u></b> in father god and lord Jesus Anointed favor to you and peace	
1Th.01.02		we show gratitude to the god always concerning all of you making remembrance upon the prayers of ours incessantly
1Th.01.03		remembering the work of the faith of yours and the toil of the love and of the endurance of the hope of the lord of ours Jesus Anointed before the god and father of ours

1Th.01.04		having known brothers beloved by {the} god the choosing of you
1Th.01.05		that the euangelion of ours did not come to you in word alone but also in power and in sacred spirit and {in} much certainty of wisdom just as you have known such as we came to be with {in} to you on account of you
1Th.01.06		and you became imitators of us and of the lord having received the word in much affliction with joy of sacred spirit
1Th.01.07		so then for you to have become an impress to all the faithful in Macedonia and in Achaia
1Th.01.08		for from you the word of the lord has sounded forth not only in Macedonia and {in} Achaia but also in every place the faith of yours which has gone out unto the god so then for us not to have necessity to speak anything

1Th.01.09		<p>for the same  are announcing  about us  what sort of  entrance  we had unto you  and how you  turned back  to the god  from the idols  to be enslaved  to a living  and true god</p>
1Th.01.10		<p>even to await  the son of his  from the heavens  whom he raised  from {the}  dead ones  Jesus who  is saving us  from the wrath  which is coming</p>

## Chapter 2

1Th.02.01		<p>for you yourselves  have known  brothers  the entrance of ours  that [was] unto you  that it did not  become empty</p>
1Th.02.02		<p>but after  suffering  previously  and being  done outrage  just as you  have known  in Philippi  we were  emboldened  in the god of ours  to speak to you  the euangelion  of the god  in a great struggle</p>
1Th.02.03		<p>for the exhortation  of ours [was]  not from wandering  nor from uncleanness  nor in guile</p>



1Th.02.04		<p>but just as we  were approved  by the god  to be entrusted  the euangelion  thus we speak  not as pleasing  to humans  but to god  who examines  the hearts of ours</p>
1Th.02.05		<p>for neither  at any time  did we come to be  with a word  of flattery  just as you  have known  neither in a pretext  for greediness  god [be] witness</p>
1Th.02.06		<p>neither seeking  from humans glory  neither from you  nor from others</p>
1Th.02.07		<p>though being made  capable in weight  as [the] Anointed's  emissaries  yet we have become  infants in  your midst  as a [breast-]  feeder warms  the children her own</p>
1Th.02.08		<p>so longing for you  we are well pleased  to share with you  not only the  euangelion  of the god  but also the  lives our own  because you  have become  beloved to us</p>

1Th.02.09		<p>for remember  brothers  the toil of ours  and the hardship  night and day  producing  in order not  to be burdensome  to any of you  we have  preached to you  the euangelion  of the god</p>
1Th.02.10		<p>you [being]  witnesses  and the god  how devoutly  and justly  and blamelessly  to you who trust  we were</p>
1Th.02.11		<p>even as you  have known  how [we were to]  each one of you  as a father  to his own children</p>
1Th.02.12		<p>exhorting you  and encouraging  and witnessing  in order for you  to walk worthily  of the god the one  who calls you  into the kingdom  of his own  and glory</p>

1Th.02.13		<p>and because  of this  we also  show gratitude  to the god  incessantly  because after  receiving a word  of hearing by us  of the god  you did  not accept  a word  of humans  but just as it is  truly a word  of god  which also  is active  in you  who trust</p>
1Th.02.14a		<p>for you  have become  imitators  brothers  of the assemblies  of the god  that are in Judea  in Anointed Jesus  because the  same things</p>
1Th.02.14b	<p><b>you suffered  <u>even you</u>  <u>by the fellow</u>  <u>countrymen</u>  <u>your own</u>  just as  also they  themselves  <u>by the Judeans</u></b></p>	
1Th.02.15a	<p><b><u>the ones</u>  <u>who killed</u>  <u>both the</u>  <u>lord</u> Jesus  <u>and the</u>  <u>prophets</u></b></p>	
1Th.02.15b	<p><b><u>their own</u></b></p>	
1Th.02.15c		<p>and chased us out  and to god  they are  not pleasing  and to all  humans contrary</p>

1Th.02.16		hindering us from speaking to the gentiles so that they might be saved filling up the offenses of theirs always but the wrath has overtaken them at last
1Th.02.17		now we brothers having been orphaned by you for an hour's momentary occasion in face not in heart more abundantly we made haste to see the face of yours with all desire
1Th.02.18		therefore we wished to come to you I Paul both once and twice and the adversary hindered us
1Th.02.19		for what [is] our hope or joy or crown of boasting? or [is it] not also you before the lord of ours Jesus in the coming of his?
1Th.02.20		for you are the glory of ours and the joy

### Chapter 3

1Th.03.01a	for this reason	therefore
1Th.03.01b		when we could keep it in no longer
1Th.03.01c	we were well pleased to be left	
1Th.03.01d		alone
1Th.03.01e	in <u>Athens</u>	

1Th.03.02		<p>and we sent  Timothy  the brother  of ours  and co-worker  of the god  in the euangelion  of the Anointed  in order to  establish you  and to exhort  on behalf of  the faith of yours</p>
1Th.03.03		<p>so that no one  would shudder  in the afflictions  these ones  for you yourselves  have known  that we  are laid down  in this</p>
1Th.03.04	<p>for even when  we were  with you  we were saying  previously  to you  that we  are about  to be afflicted  just as it  also happened  and you  have known</p>	
1Th.03.05		<p>for this reason  I also  when I could keep  it in no longer  sent to know  the faith  of yours  lest somehow  the one  who tempts  tempted you  and the toil of ours  had become empty</p>

1Th.03.06		<p>but now Timothy  has come to  us from you and  has euangelized  to us the faith  and the love  of yours and  that you have  good concern  for us always  yearning to see us  just as we also  [yearn to see] you</p>
1Th.03.07		<p>for this reason  we were encouraged  brothers  by you in all  the necessity  and affliction  of ours  through the  faith of yours</p>
1Th.03.08		<p>because  we now live  if you have  stood in [the] lord</p>
1Th.03.09		<p>for what gratitude  can we repay  to the god  about you  in all the joy  by which  we rejoice  because of you  before the god  of ours</p>
1Th.03.10		<p>night and day  superabundantly  entreating  in order to see  the face of yours  and to restore  the things lacking  from the faith  of yours?</p>
1Th.03.11		<p>now the same god  and father of ours  and the lord  of ours Jesus  straighten the path  of ours to you</p>

1Th.03.12		<p>now may the  lord multiply  and exceed  in the love  for each other  and for all  just as also  we for you</p>
1Th.03.13		<p>in order to  establish  the hearts  of yours  blameless  in sanctity  before the god  and father of ours  in the coming  of the lord  of ours Jesus  with all of the  devotees of his  {amen}</p>

#### Chapter 4

1Th.04.01		<p>thus  [as for the] rest  brothers  we request you  and exhort  in lord Jesus  that just as  you have  received  from us  the [way]  it is necessary  for you  to walk  and to be  pleasing to god  also walk just so  so that you may  abound more</p>
1Th.04.02		<p>for you have known  what commands  we gave to you  through the  lord Jesus</p>

1Th.04.03		for this is <b><u>will of the god</u></b> <b><u>the consecration</u></b> <b><u>of yours</u></b> <b><u>to keep away</u></b> <b><u>from the</u></b> <b><u>fornication</u></b>
1Th.04.04a		[for] <b><u>each</u></b>
1Th.04.04b		of you
1Th.04.04c		<b><u>to know the</u></b> [way] <b><u>to procure</u></b> <b><u>the vessel</u></b> <b><u>of oneself</u></b> <b><u>in</u></b>
1Th.04.04d		consecration and
1Th.04.04e	<b><u>value</u></b>	
1Th.04.05a		<b><u>not in</u></b>
1Th.04.05b		passion of
1Th.04.05c		<b><u>yearning</u></b> <b><u>even as also</u></b> <b><u>the gentiles</u></b>
1Th.04.05d		that have not known the god
1Th.04.06		not to overstep and take advantage in the matter of the brother of his because [the] lord [is] an avenger for the sake of these all just as we said previously to you and you solemnly denounced
1Th.04.07		for the god did <b><u>not</u></b> call us <b><u>upon uncleanness</u></b> <b><u>but with</u></b> <b><u>consecration</u></b>
1Th.04.08a		consequently the one who refuses does not refuse a human but the god who
1Th.04.08b	even	
1Th.04.08c		gave the spirit of his the sacred [one] to
1Th.04.08d		[the one] who gave
1Th.04.08e		us



1Th.04.09a	now concerning the brotherly love	
1Th.04.09b	we	you
1Th.04.09c	do not have need	
1Th.04.09d		[of us]
1Th.04.09e	to write to you	
1Th.04.09f		for you yourselves are god-taught so as to love each other
1Th.04.10a	for you also do the same for all the brothers in <u>Macedonia</u>	
1Th.04.10b		now we exhort you brothers to exceed more
1Th.04.11		and to be honor-loving to keep silence and to practice your own things and to produce with the hands of yours {your own} just as we commanded you
1Th.04.12		so that you may walk decently toward those outside and [so that] you may have need of no one
1Th.04.13		now we do not wish you to be ignorant brothers about the ones who fall asleep lest you be grieved just as the rest who are not having hope

1Th.04.14		for if we trust that Jesus died and rose so also the god will lead the ones who have slept through Jesus with him
1Th.04.15a		for
1Th.04.15b	we say this to you in a word of [the] lord	
1Th.04.15c		that we the living
1Th.04.15d	<u>the ones</u> <u>left behind</u> <u>at the coming</u> <u>of the</u>	
1Th.04.15e	<u>Anointed</u>	lord
1Th.04.15f		will not at all overtake the ones who fell asleep
1Th.04.16a		because the lord himself
1Th.04.16b	<u>with</u>	
1Th.04.16c	<u>them</u>	battle-summons with sound of a chief-angel and with trumpet of god will descend from heaven and
1Th.04.16d	<u>the dead ones</u> <u>in [the] Anointed</u> <u>will be raised</u>	
1Th.04.16e	[as] <u>first ones</u>	first
1Th.04.17a		since
1Th.04.17b	<u>we</u>	
1Th.04.17c		the living the ones who are left together with them
1Th.04.17d	<u>will be</u> <u>snatched away</u> <u>in clouds into a</u>	
1Th.04.17e	<u>reception</u>	meeting
1Th.04.17f	<u>of the lord</u> <u>in air</u>	

1Th.04.17g		and so always we will be with lord
1Th.04.18		so then exhort each other with the words these

## Chapter 5

1Th.05.01		now concerning the durations and the moments brothers you have no need to be written to you
1Th.05.02		for you yourselves have accurately known that lord's day like a thief at night thus comes
1Th.05.03		when they might say peace and security at that time sudden destruction besets them even as the birth-pang which takes hold in stomach and they may not at all escape
1Th.05.04		but you brothers are not in darkness so that the day should catch you like a thief
1Th.05.05		for all of you are sons of light and sons of day we are not of night nor of darkness

1Th.05.06		so then let us not fall asleep like the rest but let us stay woke and be sober
1Th.05.07		for those who sleep sleep at night and those who get drunk drink at night
1Th.05.08		now we who are of day let us be sober clothing ourselves with a breastplate of faith and of love and a head-covering hope of salvation
1Th.05.09		because the god did not set us for wrath but for possessing of salvation through the lord of ours Jesus Anointed
1Th.05.10		who died for us so that whether we stay woke or fall asleep we may live together with him
1Th.05.11		therefore exhort each other and edify one the other just as also you are doing
1Th.05.12		now we ask you brothers to know the ones who toil among you and are presiding over you in [the] lord and admonishing you

1Th.05.13		even to be led by them superabundantly in love because of the work of theirs be peaceable among yourselves
1Th.05.14		now we summon you brothers admonish the disorderly encourage the mini-souls uphold the weak be long suffering toward all
1Th.05.15		watch lest anyone repay evil for evil to someone but always pursue the good {both} for each other and for all
1Th.05.16		rejoice always
1Th.05.17		pray incessantly
1Th.05.18		in everything show gratitude for this [is] god's will in Anointed Jesus for you
1Th.05.19	<b><u>do not quench the spirit</u></b>	
1Th.05.20	<b><u>do not scorn prophecies</u></b>	
1Th.05.21a		but
1Th.05.21b	evaluate all things hold fast the good	
1Th.05.22		keep away from every form of evil
1Th.05.23a	now may the same god of the peace	
1Th.05.23b		consecrate you altogether and
1Th.05.23c	may he	
1Th.05.23d	hold together	keep whole
1Th.05.23e	<b><u>the spirit</u></b>	
1Th.05.23f	<b><u>of yours</u></b>	[[see below]]
1Th.05.23g	<b><u>and</u></b>	
1Th.05.23h	<b><u>the body</u></b>	the life

1Th.05.23i	<b><u>and</u></b>	
1Th.05.23j	<b><u>the life</u></b>	the body
1Th.05.23k	[[ <i>see above</i> ]]	of yours
1Th.05.23l	<b><u>blamelessly</u></b> <b><u>at the coming</u></b> <b><u>of the lord</u></b>	
1Th.05.23m	<b><u>and savior</u></b>	
1Th.05.23n	<b><u>of ours</u></b>	
1Th.05.23o		Jesus
1Th.05.23p	<b><u>Anointed</u></b>	
1Th.05.24		faithful [is] the one who calls you who also will do [this]
1Th.05.25		brothers pray {also} concerning us
1Th.05.26		embrace all the brothers with a holy kiss
1Th.05.27		I oath-bind you by the lord [that] the letter be read to all the brothers
1Th.05.28		the favor of the lord of ours Jesus Anointed [be] with you

## 2.6. 2 Thessalonians

### Prologue

2Th.00.00a	to the Thessalonians	
2Th.00.00b	to Thessalonians he writes and makes known to them about the newest times and about the disclosure of enemies he writes from Athens	

### Chapter 1

2Th.01.01a	<b><u>Paul</u></b>	
2Th.01.01b		and Silas and Timothy
2Th.01.01c	<b><u>to the assembly of the Thessalonians</u></b> in god [the] father of ours and lord Jesus Anointed	
2Th.01.02a	favor to you and peace	
2Th.01.02b		from god [the] father {of ours} and lord Jesus Anointed
2Th.01.03		we are obligated to show gratitude to the god always concerning you brothers just as it is worthy because the faith of yours super-increases and the love of each one of all of you overflows for each other

2Th.01.04		so that we ourselves boast in you among the assemblies of the god over the endurance of yours and faith in all the persecutions of yours and in the afflictions in which you are holding up
2Th.01.05		proof of the just judgment of the god so as to deem you worthy of the kingdom of the god for which you also suffer
2Th.01.06a		if indeed
2Th.01.06b	[It is]	[it be]
2Th.01.06c		<b><u>just before</u></b>
2Th.01.06d	[the] <b><u>lord</u></b>	[the] god
2Th.01.06e	<b><u>to return</u></b>	
2Th.01.06f		<b><u>with the afflictions them who afflict you</u></b>
2Th.01.07a		<b><u>and to</u></b>
2Th.01.07b	<b><u>the</u></b>	you who are
2Th.01.07c		<b><u>afflicted relaxation</u></b>
2Th.01.07d		with us
2Th.01.07e		<b><u>at the revelation of the lord Jesus from heaven with angels of his power</u></b>
2Th.01.08a		in a fire of flame
2Th.01.08b	<b><u>who</u></b>	which
2Th.01.08c		<b><u>gives vengeance to those who have not known god and to those who are not obedient to the euangelion</u></b>
2Th.01.08d		of the lord of ours Jesus



2Th.01.09	<p style="text-align: center;"><u>these pay</u> <u>a penalty</u> <u>eternal destruction</u> <u>from the presence</u> <u>of the lord</u> <u>and from</u> <u>the glory</u> <u>of the strength</u> <u>of his</u></p>	
2Th.01.10		<p style="text-align: center;">when he comes to be glorified with the devotees of his and be marveled at among all the ones who trust because the witness of ours was trusted by you on the day that one</p>
2Th.01.11		<p style="text-align: center;">for this we also pray always concerning you so that the god of ours may deem you worthy of the calling and may fulfill every good pleasure of goodness and work of faith in power</p>
2Th.01.12		<p style="text-align: center;">so that the name of the lord of ours Jesus may be glorified among you and you in him in keeping with the favor of the god of ours and lord Jesus Anointed</p>

## Chapter 2

2Th.02.01a	<p style="text-align: center;">now we request you brothers</p>	
2Th.02.01b	<p style="text-align: center;">about <u>the coming</u> <u>of the lord</u></p>	

2Th.02.01c		Jesus Anointed and the assembling of us over him
2Th.02.02a	so as for you not to be quickly shaken out of the mind nor to cry aloud	
2Th.02.02b		neither by spirit nor by word nor by letter as [if] via us as that the day of the lord has started
2Th.02.03a		let one not completely deceive you in any way that if the defection comes
2Th.02.03b	<b><u>first</u></b>	
2Th.02.03c		and
2Th.02.03d	<b><u>the human of the</u></b>	
2Th.02.03e	<b><u>offense</u></b>	lawlessness
2Th.02.03f	<b><u>is revealed the son of the destruction</u></b>	
2Th.02.04a	<b><u>who</u></b>	
2Th.02.04b		opposes and
2Th.02.04c	<b><u>self-exalts over everything called god or revered object so then for him to sit in the temple of the god exhibiting himself that he is god</u></b>	
2Th.02.05	do you not remember that when still being with you I was telling you these things?	

2Th.02.06	<p>and you  have known  the one who  restrains now  in order for him  to be revealed  in the moment  of his own</p>	
2Th.02.07		<p>for the mystery  of lawlessness  is already  working  only the one who  restrains now  until he comes  to be out of  [the] midst</p>
2Th.02.08		<p>and at that time  the lawless one  will be revealed  whom the  lord {Jesus}  will take away  in the spirit  of the mouth of his  and will abolish  with the  manifestation  of the coming  of his</p>
2Th.02.09	<p>whose coming  <u>by the working  of the adversary  in all power  and with signs  and wonders  of falsehood</u></p>	
2Th.02.10	<p>and in all  deception  of injustice  for those  being destroyed  <u>in return  for which  they did  not receive  the love  of the truth  so as for them  to be saved</u></p>	
2Th.02.11a	<p><u>and for  this reason</u></p>	
2Th.02.11b	he	the god

2Th.02.11c		sends <u>them</u> <u>a working of</u> <u>deception</u>
2Th.02.11d		so as for them to trust in the lie
2Th.02.12		<u>so that all</u> <u>be judged</u> <u>who did</u> <u>not trust</u> <u>in the truth</u> <u>but were</u> <u>well pleased</u> <u>with injustice</u>
2Th.02.13		now we are obligated to show gratitude to the god always concerning you brothers beloved by [the] lord because the god was taking you [as] firstfruit for salvation in consecration of spirit and in faith of truth
2Th.02.14		for it he {also} called you through the euangelion of ours for possession of glory of the lord of ours Jesus Anointed
2Th.02.15		so then brothers stand firm and hold fast the traditions that you were taught whether through a word whether through a letter of ours

2Th.02.16		<p>now the same  lord of ours  Jesus Anointed  and {the} god  the father of ours  who loved us  and gave eternal  exhortation  and good hope  in favor</p>
2Th.02.17		<p>may he exhort  the hearts of yours  and may he  establish [you]  in every work  and good word</p>

### Chapter 3

2Th.03.01		<p>[as for] the rest  pray brothers  concerning us  so that  the word  of the lord  may run  and may be  glorified  just as also  to you</p>
2Th.03.02		<p>and so that we  may be rescued  from the  out of place  and evil humans  for the faith  [is] not of all</p>
2Th.03.03		<p>now faithful  is the lord  who will  establish you  and guard  from the evil</p>
2Th.03.04		<p>now we have  been persuaded  in [the] lord  over you  that what things  we command  you {both}  are doing  and will do</p>

2Th.03.05		<p>now the lord  straighten  the hearts  of yours  in the love  of the god  and in the  endurance  of the Anointed</p>
2Th.03.06		<p>but we  command you  brothers  in name of the  lord {of ours}  Jesus Anointed  for you to be  gathered away  from every brother  walking disorderly  and not according  to the tradition  which they received  from us</p>
2Th.03.07		<p>for you yourselves  have known  how it is necessary  to imitate us  because we were  not undisciplined  among you</p>
2Th.03.08		<p>neither did we eat  bread from anyone  without charge  but in toil  and hardship  by night and by day  producing so as  not to put  any burden on you</p>
2Th.03.09		<p>not because  we do not  have authority  but so that  we might  give an impress  to you in order  to imitate us</p>
2Th.03.10	<p>for also  when we were  with you this  <u>we commanded</u> you  that if anyone  does not wish  <u>to produce</u>  neither <u>let him eat</u></p>	

2Th.03.11		for we hear [that] some walk among you unconventionally producing nothing but dilly-dallying
2Th.03.12a		now to such ones
2Th.03.12b	we command	
2Th.03.12c		and we exhort
2Th.03.12d	through the lord	in [the] lord
2Th.03.12e	of ours	
2Th.03.12f	Jesus Anointed	
2Th.03.12g	that with quietness producing they may eat the bread of their own	
2Th.03.13	but you brothers do not lose heart of doing good	
2Th.03.14		but if anyone does not obey the word of ours through the letter mark this one not to commingle with him so that he may turn around
2Th.03.15		and do not hold [him] as an enemy but admonish as a brother
2Th.03.16		now may the very lord of peace give to you the peace through everything in every way the lord [be] with all of you
2Th.03.17		the embrace with the hand my own of Paul which is a sign in every letter so I write

2Th.03.18		the favor of the lord of ours Jesus Anointed [be] with all of you
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## 2.7. Laodiceans (= Ephesians)

### Prologue

Lao.00.00a	to Laodiceans	
Lao.00.00b	Laodiceans are Asians the blessed emissary Paul praises them that once the euangelic faith was accepted they persisted in the word of truth writing to them	

### Chapter 1

Lao.01.01a	<u>Paul</u> <u>emissary of</u>	
	<u>Jesus Anointed</u>	Anointed Jesus
	by god's will <u>to</u>	
Lao.01.01b	<u>all</u>	the devotees who are
Lao.01.01c	<u>in Laodicea</u>	in Ephesus
Lao.01.01d		and to [the] faithful in Anointed Jesus
Lao.01.02a	favor	
Lao.01.02b		to you
Lao.01.02c	and peace from god [the] father of ours and lord Jesus Anointed	
Lao.01.03a	blessed [be] the god	
Lao.01.03b		and father of the lord of ours Jesus Anointed
Lao.01.03c	who	
Lao.01.03d		blessed us with all spiritual blessing in the heavenlies in [the] Anointed



Lao.01.04		just as he chose us in him before [the] foundation of [the] cosmic order for us to be devoted and blameless before him in love
Lao.01.05a	predestined us <b><u>for son-adoption</u></b> through Jesus Anointed	
Lao.01.05b		for him according to the good-pleasure of the will of his
Lao.01.06a		for praise of glory of the favor of his
Lao.01.06b	which <b><u>he</u></b> <b><u>avored us</u></b> <b><u>in the beloved</u></b>	
Lao.01.07a	<b><u>in whom we have</u></b> <b><u>the ransoming</u></b> <b><u>through the</u></b> <b><u>blood of his</u></b>	
Lao.01.07b		the dismissal of trespasses
Lao.01.07c	in keeping with the wealth of the favor of his	
Lao.01.08		which he abounded to us in all wisdom and intention
Lao.01.09a	making known to us <b><u>the mystery</u></b> <b><u>of the will</u></b> <b><u>of his</u></b> <b><u>as regards the</u></b> <b><u>good-pleasure</u></b>	
Lao.01.09b		of his
Lao.01.09c	<b><u>which he</u></b> <b><u>appointed</u></b> <b><u>in advance</u></b>	
Lao.01.09d		in him

Lao.01.10a	<u>for dispensation of the fullness of the moments for all things to be summarized in the Anointed the things</u>	
Lao.01.10b	<u>in</u>	upon
Lao.01.10c	<u>the heavens and the things upon the earth</u>	
Lao.01.10d		in him
Lao.01.11		in whom also we were appointed after having been predestined according to [the] plan of the one who operates all things according to the determination of the will of his
Lao.01.12a	<u>in order for us to be for praise of glory</u>	
Lao.01.12b		of his
Lao.01.12c	<u>who have hoped in advance in the Anointed</u>	
Lao.01.13a	<u>in whom also you after hearing the word of the truth the euangelion</u>	
Lao.01.13b		of the salvation of yours
Lao.01.13c	<u>in whom after also trusting you were sealed in the spirit the sacred [one] of the promise</u>	
Lao.01.14a	which is a down-payment on the inheritance of ours	

Lao.01.14b		for the ransoming of the possession for the praise of the glory of his
Lao.01.15		for this reason I also after hearing the faith regarding you in the lord Jesus and the love that for all the devotees
Lao.01.16		I do not cease showing gratitude for you making remembrance upon the prayers of mine
Lao.01.17		so that the god of the <b><u>lord</u></b> of ours Jesus <b><u>Anointed</u></b> <b><u>the father</u></b> <b><u>of the glory</u></b> may give to us <b><u>a spirit</u></b> <b><u>of wisdom</u></b> and of revelation in full knowledge of him
Lao.01.18a		<b><u>after the eyes</u></b> <b><u>of the heart</u></b>
Lao.01.18b		{of yours}
Lao.01.18c		<b><u>have been</u></b> <b><u>enlightened</u></b> <b><u>in order for</u></b> <b><u>you to know</u></b> what is the hope <b><u>of the calling</u></b>
Lao.01.18d		of his
Lao.01.18e		what [is] <b><u>the wealth</u></b>
Lao.01.18f		of the glory
Lao.01.18g		<b><u>of the inheritance</u></b>

Lao.01.18h		of his
Lao.01.18i	<u>among the devotees</u>	
Lao.01.19a		and what [is] the exceeding greatness of the power of his for us who are trusting in keeping with the working of the might
Lao.01.19b	<u>of the strength of his</u>	
Lao.01.20	<u>which he worked in the Anointed raising him from dead ones and seating [him] at his right in the heavenlies</u>	
Lao.01.21		up above every rule and authority and power and lordship and every name that is named not only in this the aeon but also in the coming one
Lao.01.22	and <u>he subordinated all things under the feet of his</u> and gave him headship over all in the assembly	
Lao.01.23		which is the body of his the fullness of the one who is filling all in all

Chapter 2

Lao.02.01		and you being <u>dead</u> <u>in the</u> <u>trespasses</u> and in the offenses of yours
Lao.02.02a		<u>in which</u>
Lao.02.02b		formerly
Lao.02.02c		<u>you walked</u> <u>in keeping with</u> <u>the aeon</u> <u>of this</u> <u>the cosmic order</u> <u>in keeping with</u> <u>the ruler</u> <u>of the authority</u> <u>of the air</u>
Lao.02.02d		the spirit
Lao.02.02e		<u>of the one</u>
Lao.02.02f		now
Lao.02.02g		<u>working</u> <u>in the sons</u> <u>of the</u> <u>disobedience</u>
Lao.02.03a		<u>among whom</u> <u>we all also</u> <u>turned back</u>
Lao.02.03b		fomerly
Lao.02.03c		<u>in the yearnings</u> <u>of the flesh</u> of ours doing the willings of the flesh and of the thoughts and <u>we were</u>
Lao.02.03d	by nature children	children by nature
Lao.02.03e		of wrath like also the rest
Lao.02.04		but the god being wealthy in mercy because of the great love of his [with] which he loved us

Lao.02.05		while we were dead in trespasses made us alive together with the Anointed by favor you have been saved
Lao.02.06		and he co-raised and he co-sat [you] in the heavenlies with Anointed Jesus
Lao.02.07		so that in the aeons the coming ones the exceeding wealth of the favor of his may be demonstrated in kindness upon us in Anointed Jesus
Lao.02.08		for in favor you have been saved through faith and this is not of you the gift of god
Lao.02.09		not from works lest anyone be boasting
Lao.02.10a		<b><u>for we are</u></b> <b><u>a work of his</u></b> <b><u>having been</u></b> <b><u>created</u></b> <b><u>in [the] Anointed</u></b>

Lao.02.10b		Jesus for good works for which the god prepared in advance so that in them we might walk
Lao.02.11a	for this reason	wherefore
Lao.02.11b	<u>as you remember</u>	remember that
Lao.02.11c		<u>formerly</u> <u>the gentiles</u> <u>in flesh</u> <u>who are called</u> <u>uncircumcision</u> <u>by the one</u> <u>called</u> <u>circumcision</u> <u>in flesh</u> <u>hand-made</u>
Lao.02.12a		<u>that you were</u> <u>in that</u> <u>the moment</u> <u>separate from</u> [the] <u>Anointed</u> <u>alienated</u> <u>from the</u> <u>citizenship</u> <u>of Israel</u> <u>and strangers</u> <u>of the covenants</u>
Lao.02.12b	<u>and</u>	
Lao.02.12c		<u>of the promise</u> <u>not having hope</u> <u>and godless</u> <u>in the cosmic order</u>
Lao.02.13a		<u>but now in</u> [the] <u>Anointed</u>
Lao.02.13b		Jesus
Lao.02.13c		<u>you who</u> <u>formerly</u> <u>being distant</u> <u>have been</u> <u>brought near</u> <u>in the blood</u> <u>of</u>
Lao.02.13d	<u>his</u>	the Anointed

Lao.02.14a		<u>for the same</u> <u>is the peace</u> <u>of ours</u> <u>the one who</u> <u>makes the</u> <u>both one</u> <u>and after</u> <u>destroying</u> <u>the partition-wall</u> <u>of the enclosure</u>
Lao.02.14b	<u>of</u>	
Lao.02.14c		<u>the hostility</u> <u>in the flesh</u>
Lao.02.14d		of his
Lao.02.15a		<u>abolishing the law</u> <u>of the commands</u>
Lao.02.15b	<u>by</u>	in
Lao.02.15c		<u>decrees</u> <u>so that he</u> <u>might create</u> <u>the two in him</u> <u>into one human</u> <u>making peace</u>
Lao.02.16a		and
Lao.02.16b		<u>might reconcile</u> <u>the both</u>
Lao.02.16c	<u>to the god</u> <u>in one body</u>	in one body to the god
Lao.02.16d		<u>through</u> <u>the cross</u> <u>killing the</u> <u>hostility in it</u>
Lao.02.17a		and coming
Lao.02.17b		<u>he euangelized</u> <u>peace to</u>
Lao.02.17c		you
Lao.02.17d		<u>the distant</u> <u>and</u>
Lao.02.17e		peace
Lao.02.17f		<u>to the near</u>
Lao.02.18a		because through him we
Lao.02.18b		<u>the both</u>
Lao.02.18c		in one spirit have
Lao.02.18d		<u>the approach</u> <u>to the father</u>
Lao.02.19a		so then
Lao.02.19b		<u>no longer</u> <u>are you</u> <u>strangers</u> <u>and sojourners</u> <u>but</u>



Lao.02.19c		you are
Lao.02.19d	<u>co-citizens</u> <u>of the devotees</u>	
Lao.02.19e	<u>but</u>	and
Lao.02.19f	<u>house-members</u> <u>of the god</u>	
Lao.02.20a	<u>having been</u> <u>built upon</u> <u>the foundation</u> <u>of the emissaries</u>	
Lao.02.20b		and prophets
Lao.02.20c	<u>him being</u> <u>corner foundation</u>	
Lao.02.20d	<u>stone</u>	
Lao.02.20e	[the] <u>Anointed</u>	
Lao.02.20f		Jesus
Lao.02.21a	in whom the entire <u>building</u> being fitted together	
Lao.02.21b		grows into a sacred temple in [the] lord
Lao.02.22		in whom you also are being built together into a dwelling-place of the god in spirit

### Chapter 3

Lao.03.01		by favor of this I Paul the prisoner of the Anointed {Jesus} on behalf of you the gentiles
Lao.03.02		if at least you have heard the house-management of the favor of the god which was given to me for you

Lao.03.03		{that} by a revelation the mystery was made known to me just as I previously wrote in brief
Lao.03.04		which you can by reading observe the intelligence of mine in the mystery of the Anointed
Lao.03.05		which in other generations was not made known to the sons of the humans as now it was revealed to the sacred emissaries of his and to prophets by spirit
Lao.03.06		the gentiles being co-heirs and co-bodies and co-sharers of the promise in Anointed Jesus through the euangelion
Lao.03.07		of whom I became a servant according to the free gift of the favor of the god which was given to me by the working of the power of his
Lao.03.08a		<b><u>to me</u></b> <b><u>the least</u></b> <b><u>of all</u></b>
Lao.03.08b		devotees

Lao.03.08c		<u>was given</u> this <u>the favor</u> to the gentiles to be euangelizing the unsearchable wealth of the Anointed
Lao.03.09a		and <u>to illuminate</u>
Lao.03.09b	<u>for all</u>	{for all}
Lao.03.09c		<u>what [is] the</u> <u>house-management</u> <u>of the mystery</u> <u>which has</u> <u>been hidden</u> <u>from the aeons</u>
Lao.03.09d	<u>by</u>	in
Lao.03.09e		<u>the god</u> <u>the one who</u> <u>created all things</u>
Lao.03.10a		<u>so as to</u> <u>make known</u>
Lao.03.10b		now
Lao.03.10c		<u>to the rulers</u> <u>and to the</u> <u>authorities</u> <u>in the heavenlies</u> <u>through the</u> <u>assembly</u> <u>the multifaceted</u> <u>wisdom</u> <u>of the god</u>
Lao.03.11		according to [the] plan of the aeons which he made in the Anointed Jesus the lord of ours
Lao.03.12		in whom we have the frankness and approach in confidence through the faith of his
Lao.03.13		wherefore I am asking [you] not to lose heart in the afflictions of mine on your behalf which is your glory

Lao.03.14		by favor of this I bend the knees of mine to the father
Lao.03.15		from whom an entire lineage in heavens and upon earth is named
Lao.03.16		that he might give to you as concerns the wealth of the glory of his in power to be strengthened through the spirit of his in the inner human
Lao.03.17		[for] the Anointed to inhabit [it] through the faith in the hearts of yours in love being rooted and founded
Lao.03.18		that you might have strength enough to be taking hold together with all the devotees what [is] the breadth and length and height and depth
Lao.03.19		even to know the love of the Anointed that exceeded the knowledge that you may be filled in all the fullness of the god

Lao.03.20		<p>now to  the one who  is capable to do  superabundantly  beyond everything  about which  we are asking  or are observing  according to  the power that  is working in us</p>
Lao.03.21		<p>to him [be]  the glory  in the assembly  and in Anointed  Jesus  into all the  generations  of the aeon  of the aeons  amen</p>

#### Chapter 4

Lao.04.01		<p>therefore  I summon you  I the prisoner  in [the] lord  to walk worthily  of the calling  by which you  were called</p>
Lao.04.02		<p>with all  lowliness and  meekness  with  long-suffering  upholding  one another  in love</p>
Lao.04.03		<p>being diligent  to keep the unity  of the spirit  in the shared bond  of the peace</p>
Lao.04.04		<p>one body  and  one spirit  just as also  you were called  in one hope  of the calling  of yours</p>

Lao.04.05	<u>one lord</u> <u>one faith</u> <u>one baptism</u>	
Lao.04.06a	<u>one Anointed</u>	
Lao.04.06b	<u>one god and</u> <u>father of all</u> <u>who [is] over all</u> <u>and through all</u> <u>and in all</u>	
Lao.04.06c	<u>of us</u>	
Lao.04.07		now to each one of us the favor was given according to the measure of the free gift of the Anointed
Lao.04.08a	<u>wherefore</u> <u>it says</u>	
Lao.04.08b		ascending into height
Lao.04.08c	<u>he took captive</u> <u>captivity</u>	
Lao.04.08d		gave gifts to the humans
Lao.04.09a	now the [saying] he ascended what is [it] except that	
Lao.04.09b	first	
Lao.04.09c	he also descended into the	
Lao.04.09d	nethers	nether
Lao.04.09e		parts
Lao.04.09f	of the earth?	
Lao.04.10	<u>the one who</u> <u>descended</u> <u>is the same</u> <u>as the one</u> <u>who ascended</u> up above all the heavens so as to fill all things	
Lao.04.11		and he gave the emissaries then the prophets then the euangelizers then the shepherds and teachers

Lao.04.12		<p>for the fitting of the devotees for work of service for edification of the body of the Anointed</p>
Lao.04.13		<p>until we all arrive into the unity of the faith and of the full knowledge of the son of the god into a complete man into a measure of stature of the fullness of the Anointed</p>
Lao.04.14		<p>so that we should no longer be infants wave-tossed and carried round by each wind of the teaching in the trickery of the humans in craftiness toward the crafty device of the wandering</p>
Lao.04.15		<p>but by truth-telling in love we should grow in all things into him who is the head [the] Anointed</p>

Lao.04.16		<p>from whom  the whole body  being governed  together  and brought  together  through each  bond of the  provision  by working  in measure  of each  single part  achieves  the increase  of the body  for building  of itself  in love</p>
Lao.04.17		<p>so I say this  and I witness  in [the] lord  [for] you  no longer  to walk  just as also  the gentiles  walk  in emptiness  of the mind  of theirs</p>
Lao.04.18		<p>being darkened in  the understanding  being alienated  from the life  of the god  because of the  ignorance  which is  existing  in them  because of  the petrification  of the hearts  of theirs</p>
Lao.04.19		<p>who being numb  gave  themselves  over to the  licentiousness  for working  of all  uncleanness  in greed</p>



Lao.04.20		but not thus have you learned the Anointed
Lao.04.21		if at least you heard him and were taught in him just as truth is in Jesus
Lao.04.22		[for] you to put away in regard to the former way of life the old human who is being corrupted by the yearnings of the guile
Lao.04.23		but to be renewed in the spirit of the mind of yours
Lao.04.24		and to be clothed with the new human the one created according to god in justice and sanctity of the truth
Lao.04.25a		wherefore
Lao.04.25b		<u>putting away</u> <u>the lie</u> <u>speak truth</u> <u>each</u>
Lao.04.25c	<u>to</u>	with
Lao.04.25d		<u>the neighbor</u>
Lao.04.25e		of his because we are members of each other

Lao.04.26a		<p><u>be provoked</u>  <u>to anger</u>  <u>and do not</u>  <u>offend</u>  <u>do not let</u>  <u>the sun</u>  <u>set upon</u></p>
Lao.04.26b	<u>the</u>	{the}
Lao.04.26c		<p><u>provocation</u>  <u>of yours</u></p>
Lao.04.27		<p>neither  give place  to the devil</p>
Lao.04.28		<p>the one  who thieves  let him thieve  no longer  but instead  let him toil  working  with the  hands  {his own}  the good  so that  he may have  [something]  to give a  share of  to the one  who has  necessity</p>
Lao.04.29		<p>do not let  depart  from the  mouth  of yours any  rotten word  but only  something good  for edification  of the  necessity  so that it  may give favor  to those  hearing</p>

Lao.04.30		and do not grieve the spirit the sacred of the god in which you were sealed for a day of ransoming
Lao.04.31		suspend all bitterness and infuriation and wrath and screaming and blasphemy from you along with all evil
Lao.04.32		{but} be useful to each other [having] healthy empathies being favorable to yourselves just as also the god in [the] Anointed has been favorable to you

## Chapter 5

Lao.05.01		thus become imitators of the god as beloved children
Lao.05.02a		and walk in love just as also <b><u>the Anointed</u></b> loved us and gave himself over on behalf of us <b><u>an offering</u></b> <b><u>and sacrifice</u></b> <b><u>to the god</u></b>
Lao.05.02b		for a scent of fragrance

Lao.05.03		<p>now  fornication  and all  uncleanness  or greed  let [these]  not even  be named  among you  just as  is proper  for devotees</p>
Lao.05.04		<p>and ugliness  and foolish  speaking  or wittiness  which is  unfitting  but instead  gratitude</p>
Lao.05.05		<p>for this you  have known  knowing  that every  fornicator  or unclean  or greedy  which is  idolatry  does not have  an inheritance in  the kingdom of  the Anointed  and of god</p>
Lao.05.06		<p>let no one  cheat you  with empty  words  for because of  these things  the wrath  of the god  is coming  upon the  sons of the  disobedience</p>
Lao.05.07		<p>thus do not  become  co-partakers  of theirs</p>

Lao.05.08	for previously you were darkness but now light in [the] lord walk as children of light	
Lao.05.09		for the fruit of the light [is] in all goodness and justice and truth
Lao.05.10		evaluating what is well-pleasing to the lord
Lao.05.11a		and
Lao.05.11b	<b><u>do not</u></b> <b><u>co-partner</u></b> <b><u>in the works</u></b>	
Lao.05.11c		the fruitless [ones]
Lao.05.11d	<b><u>of the darkness</u></b>	
Lao.05.11e		but rather indeed shame [them]
Lao.05.12		for the hidden things being done by them are shameful even to say
Lao.05.13		but all things being shamed by the light are made visible
Lao.05.14	for everything that is made visible is light <b><u>wherefore</u></b> <b><u>it says</u></b> <b><u>awaken</u></b> [you] <b><u>who is</u></b> <b><u>sleeping</u></b> <b><u>and rise</u></b> <b><u>from the</u></b> <b><u>dead ones</u></b> <b><u>and the</u></b> <b><u>Aointed</u></b> <b><u>will shine</u></b> <b><u>upon you</u></b>	

Lao.05.15		therefore watch how precisely you walk not as unwise ones but as wise ones
Lao.05.16		buying up the moment because the days are evil
Lao.05.17		for this reason do not become senseless but grasp what [is] the will of the lord
Lao.05.18		<b>and do not get drunk on wine in which there is wantonness</b> but be filled with spirit
Lao.05.19a		speaking to each other
Lao.05.19b	<b><u>with</u></b>	in
Lao.05.19c		<b><u>strums and odes</u></b>
Lao.05.19d		and spiritual songs
Lao.05.19e		<b><u>singing</u></b>
Lao.05.19f		and strumming in the heart of yours
Lao.05.19g		<b><u>to the</u></b>
Lao.05.19h	<b><u>god</u></b>	lord
Lao.05.20		showing gratitude always on behalf of all in name of the lord of ours Jesus Anointed to the god and father

Lao.05.21		being subordinate to each other in fear of [the] Anointed
Lao.05.22a	<b><u>the wives to the husbands</u></b>	
Lao.05.22b		their own
Lao.05.22c	<b><u>be subordinate</u></b>	
Lao.05.22d		as to the lord
Lao.05.23a	<b><u>because man is head of the woman as also the Anointed [is] head of the assembly</u></b>	
Lao.05.23b		himself savior of the body
Lao.05.24		but as the assembly is subordinated to [the] Anointed so also the wives to the husbands in everything
Lao.05.25a	the husbands love the wives <b><u>just as also the Anointed loved the assembly</u></b>	
Lao.05.25b		and gave himself over on her behalf
Lao.05.26		so that he might consecrate her cleansing in the washing of the water with spoken word

Lao.05.27		so that he might present to himself the honored assembly not having blemish or wrinkle or anything of the sort but so that she may be sacred and blameless
Lao.05.28a		thus the husbands are obligated
Lao.05.28b		also
Lao.05.28c		to love the wives of theirs as the bodies of theirs <b><u>the one who loves the wife of himself loves</u></b>
Lao.05.28d	<b><u>the flesh of</u></b>	
Lao.05.28e		<b><u>himself</u></b>
Lao.05.29a		for
Lao.05.29b		<b><u>no one ever</u></b>
Lao.05.29c	<b><u>hates</u></b>	hated
Lao.05.29d		<b><u>the flesh of himself but brings it up and warms it just as also the Anointed [does for] the assembly</u></b>
Lao.05.30a		because we are members of the body of his
Lao.05.30b	from the flesh of his and from the bones of his	
Lao.05.31a		<b><u>for</u></b>
Lao.05.31b	<b><u>it</u></b>	this
Lao.05.31c		<b><u>a human leaves behind</u></b>



Lao.05.31d		the
Lao.05.31e	<u>father and</u>	
Lao.05.31f		the
Lao.05.31g	<u>mother</u>	
Lao.05.31h		and will be bonded to the wife of his
Lao.05.31i	<u>and the two will be as one flesh</u>	
Lao.05.32a	<u>the mystery this one is great but I am speaking of</u> [the] <u>Anointed</u> <u>and</u>	
Lao.05.32b		of the
Lao.05.32c	<u>assembly</u>	
Lao.05.33		however you also individually let each one love the wife of his own as himself but the wife that she may fear the husband

## Chapter 6

Lao.06.01a	<u>the children be obedient to the parents of yours</u>	
Lao.06.01b		in [the] lord
Lao.06.01c	for this is just	
Lao.06.02a	<u>honor the father</u>	
Lao.06.02b		of yours
Lao.06.02c	<u>and the mother</u>	
Lao.06.02d		which is [the] first command with a promise
Lao.06.03		so that it may be well with you and you may be long-durationed upon the land
Lao.06.04a	<u>and the fathers</u>	

Lao.06.04b		do not provoke to anger the children of yours but
Lao.06.04c		<b><u>bring up</u></b>
Lao.06.04d	<b><u>the children</u></b>	them
Lao.06.04e		<b><u>in training and admonition of lord</u></b>
Lao.06.05		the slaves be obedient to the lords according to flesh with fear and trembling in simplicity of the heart of yours as to the Anointed
Lao.06.06		not with eyeservice as human-pleasers but as slaves of [the] Anointed doing the will of the god from soul
Lao.06.07		being slaves with good-will as to the lord and not to humans
Lao.06.08		having known that each if he should do anything good this will be provided by lord whether slave or whether free

Lao.06.09		and the lords do the same things to them abandoning the threat having known that the lord of them and of you is in heavens and there is not partiality with him
Lao.06.10		[as for] the rest be empowered in [the] lord and in the might of the strength of his
Lao.06.11a	<b><u>be clothed in the panoply of the god</u></b>	
Lao.06.11b		so you may be capable
Lao.06.11c	<b><u>to stand up to the crafty devices of the devil because for</u></b>	
Lao.06.12a		
Lao.06.12b	<b><u>you</u></b>	us
Lao.06.12c	<b><u>the wrestling is</u></b>	
Lao.06.12d		not with blood and flesh but with the rulers
Lao.06.12e	<b><u>with the authorities with the cosmic rulers of the darkness this with the spiritual things of the evil in the heavenlies</u></b>	

Lao.06.13		for this reason take up the panoply of the god so that you may be capable to make a stand on the day the evil [one] and after producing everything to stand
Lao.06.14		so stand <b><u>girding</u></b> <b><u>the loin</u></b> <b><u>of yours</u></b> <b><u>in truth</u></b> <b><u>and</u></b> being clothed <b><u>in the</u></b> <b><u>breastplate</u></b> <b><u>of justice</u></b>
Lao.06.15a		<b><u>and after</u></b> <b><u>fastening</u></b> the feet <b><u>in</u></b> <b><u>readiness of</u></b> <b><u>the euangelion</u></b> <b><u>of the peace</u></b>
Lao.06.15b	<b><u>not of the war</u></b>	
Lao.06.16a		in all things taking up the oblong shield of the faith
Lao.06.16b		with which
Lao.06.16c		you are able
Lao.06.16d		<b><u>to quench</u></b> <b><u>all the arrows</u></b>
Lao.06.16e	<b><u>the</u></b>	{the}
Lao.06.16f		<b><u>enflamed ones</u></b> <b><u>of the evil</u></b>
Lao.06.17		and accept the helmet of the salvation and the sword of the spirit which is god's spoken word
Lao.06.18a		through every
Lao.06.18b		prayer and

Lao.06.18c		<b><u>entreaty</u></b> praying in every <b>moment</b>
Lao.06.18d		in spirit and for this staying woke with all perseverance and entreaty concerning all the devotees
Lao.06.19a		even on behalf of me so that <b>a word</b> <b>may be</b> <b>given</b> to me <b><u>in opening of</u></b> <b><u>the mouth</u></b> of mine <b><u>in boldness</u></b> <b><u>to make known</u></b> <b><u>the mystery</u></b>
Lao.06.19b		of the euangelion
Lao.06.20a		on behalf of which I am an elder
Lao.06.20b		<b><u>in chain</u></b> <b><u>so that in it</u></b> <b><u>I may speak</u></b> <b><u>boldly</u></b>
Lao.06.20c		as it is necessary for me to speak
Lao.06.21		now that you also may know the things regarding me what I am doing Tychicus the beloved brother and faithful servant in [the] lord will make known to you everything

Lao.06.22		<p>whom I have sent to you for this very thing so that you may know the things about us and [so that] he may encourage the hearts of yours</p>
Lao.06.23		<p>peace to the brothers and love with faith from father god and lord Jesus Anointed</p>
Lao.06.24		<p>the favor [be] with all of the ones who love the lord of ours Jesus Anointed in incorruption</p>

## 2.8. Colossians

### Prologue

Col.00.00a	to Colossians	
Col.00.00b	Colossians also just like Laodiceans are Asians they themselves had been preceded by false emissaries and the emissary himself has not approached them but he also corrects them by letter in fact they have heard a word from Achippus who also has accepted a ministry among them therefore the emissary now having been bound writes to them from Ephesus	

### Chapter 1

Col.01.01a	<u>Paul</u> <u>an emissary</u> <u>of Anointed</u> <u>Jesus</u> through [the] will of god	
Col.01.01b		and Timothy the brother
Col.01.02a	<u>to the</u>	
Col.01.02b	<u>ones</u>	devotees
Col.01.02c	<u>in Colossae</u>	
Col.01.02d		and to the faithful brothers in Anointed
Col.01.02e	favor	
Col.01.02f		to you
Col.01.02g	and peace from god [the] father of ours	
Col.01.03		we show gratitude to the god [the] father of the lord of ours Jesus Anointed praying always about you

Col.01.04		after hearing the faith of yours in Anointed Jesus and the love which you have for all the devotees
Col.01.05a		because of <u>the hope</u> <u>which is</u> <u>laid away</u>
Col.01.05b		for you
Col.01.05c		<u>in the</u> <u>heavens</u> <u>which</u> <u>you heard</u>
Col.01.05d		previously
Col.01.05e		<u>in the word</u> <u>of the truth of</u> <u>the euangelion</u>
Col.01.06a		<u>of the one</u> <u>coming</u> <u>to you</u> <u>and just as</u>
Col.01.06b	<u>he is</u>	it is
Col.01.06c		<u>in all the</u> <u>cosmic order</u>
Col.01.06d		bearing fruit and is growing just as also among you from that day you heard and you recognized the favor of the god in truth
Col.01.07		just as you learned from Epaphras the beloved co-slave of ours who is on your behalf a faithful servant of [the] Anointed



Col.01.08		<p>who also exhibited to us the love of yours in spirit</p>
Col.01.09		<p>for this reason we also from that day we heard have not stopped on your behalf praying and asking so that you may be filled with the full knowledge of the will of his in all wisdom and in spiritual understanding</p>
Col.01.10		<p>to walk worthily of the lord in all obsequiousness in every good work bearing fruit and growing in the full knowledge of the god</p>
Col.01.11		<p>in all power being empowered according to the might of the glory of his in all endurance and long-suffering with joy</p>
Col.01.12		<p>showing gratitude to the father who has made you sufficient for the share of the calling of the devotees in the light</p>

Col.01.13		who rescued us from the authority of the darkness and removed [us] into the kingdom of the son of the love of his
Col.01.14		in whom we have the ransoming the dismissal of the offenses
Col.01.15a	<b><u>who is an image of the god the invisible</u></b>	
Col.01.15b		firstborn of all creation
Col.01.16		because in him were created all things in the heavens and upon the earth the visible things and the invisible things whether thrones or dominions or rulers or authorities all things through him and to him have been created
Col.01.17a	<b><u>and he is before all things</u></b>	
Col.01.17b		and all things connect in him
Col.01.18		and he is the head of the body of the assembly who is beginning firstborn of the dead ones so that he himself may be protean among all
Col.01.19a		because
Col.01.19b	<b><u>in him all the fullness was well pleased to inhabit</u></b>	
Col.01.20a	<b><u>and</u></b>	

Col.01.20b		through him
Col.01.20c	<p><b><u>to reconcile</u></b>  <b><u>all things to him</u></b>  <b><u>making peace</u></b>  <b><u>through the blood</u></b>  <b><u>of the cross</u></b>  <b><u>of his</u></b></p>	
Col.01.20d		{through him} whether the things upon the earth or the things in the heavens
Col.01.21	<p><b><u>and you</u></b>  <b><u>formerly</u></b>  [were] <b><u>being</u></b>  <b><u>alienated</u></b>  <b><u>and hostiles</u></b>  <b><u>in intention</u></b>  <b><u>in the works</u></b>  <b><u>the evil</u></b> [ones]</p>	
Col.01.22a	<p>but now  <b><u>he has</u></b>  <b><u>reconciled</u></b> [you]  <b><u>in the body</u></b></p>	
Col.01.22b		of the flesh
Col.01.22c	<p><b><u>of his</u></b>  <b><u>through</u></b>  <b><u>the death</u></b></p>	
Col.01.22d		to present you devoted and blameless and without reproach before him
Col.01.23		if at least you abide in the faith having been founded and steady and not shifted from the hope of the euangelion which you heard the one preached in all creation which [is] under the heaven of which I Paul came to be a servant

Col.01.24a	<p>now I rejoice  in the sufferings  on behalf of you  and <b><u>I resupply  the deficiencies  of the afflictions  of the Anointed  in the flesh</u></b></p>	
Col.01.24b		of mine
Col.01.24c	<p><b><u>on behalf of  the body of his  which is  the assembly</u></b></p>	
Col.01.25		<p>of which  I came to  be a servant  as concerns the  house-management  of the god  which has been  given to me  in you to fill  the word  of the god</p>
Col.01.26		<p>the mystery  which had  been hidden  from the aeons  and from  the generations  but now was  made visible  to his devotees</p>
Col.01.27		<p>to whom the  god wished  to make known  what [is]  the wealth  of the glory  of the mystery  of this  among the  gentiles  which is  [the] Anointed  among you  the hope of  the glory</p>

Col.01.28		<p>whom we declare while admonishing every human and teaching every human with all wisdom so that we may present every human complete in [the] Anointed</p>
Col.01.29		<p>for this I also toil competing according to the working of his which is working in me in power</p>

## Chapter 2

Col.02.01		<p>for I wish you to know how big a struggle I have for your sake and for those in Laodicea and as many as have not seen the face of mine in flesh</p>
Col.02.02		<p>so that the hearts of theirs were comforted being joined together in love and in all wealth of the certainty of the understanding in full knowledge of the mystery of the god of [the] Anointed</p>

Col.02.03		in which all the treasures of the wisdom and knowledge are hidden
Col.02.04a	now	
Col.02.04b		this I say so that <b>no one</b> <b><u>may mislead you</u></b> <b><u>with likely</u></b> <b><u>argumentation</u></b>
Col.02.05		for if I am absent in the flesh but in the spirit I am with you rejoicing and seeing the order of yours and the solid body of the faith of yours in [the] Anointed
Col.02.06		therefore as you received the Anointed Jesus the lord walk in him
Col.02.07		being rooted and being built upon him and being made firm in faith just as you were taught exceeding in gratitude
Col.02.08a		watch lest someone will be taking you captive
Col.02.08b	of	through
Col.02.08c		<b>the philosophy</b> and <b><u>empty deceit</u></b> <b><u>as regards</u></b> <b><u>the tradition</u></b> <b><u>of the humans</u></b> <b><u>according to</u></b> <b><u>the elementals of</u></b> <b><u>the cosmic order</u></b>
Col.02.08d		and not according to [the] Anointed

Col.02.09		because in him all the fullness of the divinity dwells bodily
Col.02.10		and you have been completed in him who is the head of all rule and authority
Col.02.11		in whom also you were circumcised with a circumcision not by hand in the putting off of the body of the flesh in the circumcision of the Anointed
Col.02.12		after being buried together with him in the baptism in whom also you were raised together through the faith by the working of the god who raised him from dead ones
Col.02.13a		and when you were dead ones {in} the trespasses and the uncircumcision of the flesh of yours
Col.02.13b	<u>god</u>	he
Col.02.13c	<u>made you alive</u> <u>together with him</u> <u>favorably</u> <u>excusing to us</u> all <u>the trespasses</u>	

Col.02.14		after wiping off the handwriting against us in the public decisions which was set against us and he lifted it up from the midst nailing it to the cross
Col.02.15		after undressing the rulers and the authorities he made an example in boldness triumphantly processing them on it
Col.02.16a		therefore
Col.02.16b		<b><u>let not anyone judge you in meat and in drink or in sharing of festival or of new moon or of sabbaths</u></b>
Col.02.17a	<b><u>which is</u></b>	which are
Col.02.17b		<b><u>a shadow of the coming things but the body of the Anointed</u></b>
Col.02.18a		let no one contest-judge against you <b><u>who delights in mind-abasement and in religion of the angels haunting for things he has seen</u></b>
Col.02.18b	<b><u>not</u></b>	
Col.02.18c		rashly being puffed up by the mind of the flesh of his
Col.02.19a		<b><u>and not mastering the head</u></b>



Col.02.19b		from which all the body through the connections and bonds being over-supplied and joined together increases the growth from the god
Col.02.20a	if you died with [the] Anointed from the elementals of the cosmic order <b>why</b>	
Col.02.20b		as ones living in [the] cosmic order
Col.02.20c	<b>are you dogmatized?</b>	
Col.02.21a	<b><u>neither touch nor taste</u></b>	
Col.02.21b		nor handle
Col.02.22	which are all for destruction in the abuse <b><u>as regards the commands and teachings of the humans</u></b>	
Col.02.23a	which things are a word though having wisdom in voluntary religious usage and in lowliness	
Col.02.23b	of the mind	
Col.02.23c	and	{and}
Col.02.23d	in mercilessness of body [yet] not with any value for repletion of the flesh	

Chapter 3

Col.03.01		therefore if you were raised together with [the] Anointed seek the things above where the Anointed is at right of the god sitting
Col.03.02		consider the things above not the things upon the earth
Col.03.03a		<u>for</u>
Col.03.03b		you died and
Col.03.03c		<u>the life of yours has been hidden with the Anointed in the god</u>
Col.03.04a		<u>now</u>
Col.03.04b		<u>when the Anointed is made visible the life of</u>
Col.03.04c		<u>ours</u>
Col.03.04d		yours at that time also you
Col.03.04e		<u>with</u>
Col.03.04f		him
Col.03.04g		<u>the Anointed in the god</u>
Col.03.04h		<u>will be made visible in glory</u>
Col.03.05a		therefore mortify the members
Col.03.05b		of yours
Col.03.05c		the [ones] upon the earth fornication uncleanness desire yearning evil and the greed which is idolatry
Col.03.06a		because of
Col.03.06b		this
		these

Col.03.06c		the wrath of the god is coming
Col.03.06d	upon the sons of the disobedience	{upon the sons of the disobedience}
Col.03.07		among whom you also formerly walked when you were living among them
Col.03.08a		but now put away even you all things
Col.03.08b		wrath infuriation evil blasphemy foul language from the mouth of yours
Col.03.09a		do not lie to each other <b><u>having taken off the old human</u></b>
Col.03.09b		along with the actions of it
Col.03.10a		<b><u>and clothing yourselves with the new the one being renewed</u></b>
Col.03.10b		in full knowledge according to [the] image of the one who created it
Col.03.11		where there is not within Greek and Judean circumcised and uncircumcised barbarian Scythian slave free but [the] Anointed [is] all {things} and in all

Col.03.12		<p>therefore          clothe yourselves          as chosen          of the god          devoted and          beloved [with]          empathies          of compassion          goodness          lowliness          gentleness          long-suffering</p>
Col.03.13		<p>upholding          each other          and favorably          excusing          each other          if someone has          a cause of          complaint          with someone          just as also          the lord          favorably          excused you          you likewise          [should do]</p>
Col.03.14		<p>now upon          all these          [clothe yourselves]          in love          which is a          uniting bond of          the completeness</p>
Col.03.15		<p>and let the peace          of the Anointed          arbitrate in the          hearts of yours          into which you          were also called          in one body          and be grateful</p>

Col.03.16		<p>let the word of the Anointed inhabit in you richly in all wisdom teaching and admonishing each other with strums odes spiritual songs in {the} favor singing in the hearts of yours to the god</p>
Col.03.17		<p>and whatever you do in word or in deed [do] everything in name of lord Jesus showing gratitude to the father god through him</p>
Col.03.18		<p>the wives be subordinated to the husbands as was befitting in [the] lord</p>
Col.03.19		<p>the husbands love the wives and do not embitter them</p>
Col.03.20		<p>the children be obedient to the parents in all ways for this is well-pleasing in [the] lord</p>
Col.03.21		<p>the fathers do not irritate the children of yours lest they be disheartened</p>

Col.03.22		<p>the slaves  be obedient  in all ways  to the lords  according to flesh  not in eye-service  as human-pleasers  but in simplicity  of heart  fearing the lord</p>
Col.03.23		<p>whatever you do  be working  from soul  as to the lord  and not to humans</p>
Col.03.24		<p>having known  that from lord  you will receive  the repayment  of the inheritance  to the lord  Anointed  be enslaved</p>
Col.03.25		<p>for the one  who injures  will be redressed  for what  he injured  and there is  not partiality</p>

#### Chapter 4

Col.04.01		<p>the lords  provide what  [is] just  and what  [is] equal  to the slaves  having known  that you  have a lord  in heaven</p>
Col.04.02		<p>in the praying  persist  obstinately  staying  woke in it  with gratitude</p>

Col.04.03		<p>at the same time praying also concerning us that the god would open to us a door of the word to speak the mystery of the Anointed because of whom I also have been bound</p>
Col.04.04		<p>so that I will make visible the same as is necessary for me to speak</p>
Col.04.05		<p>in wisdom walk toward those outside buying up the moment</p>
Col.04.06		<p>[let] the speech of yours always [be] with favor being prepared with salt to have known how it is necessary for you to answer to each one</p>
Col.04.07		<p>all the things in regard to me he will make known to you [he being] Tychicus the beloved brother and faithful servant and co-slave in [the] lord</p>

Col.04.08		<p>whom I have sent to you for this very thing so that you may know the things about us and that he may encourage the hearts of yours</p>
Col.04.09		<p>along with Onesimus the faithful and beloved brother who is of you they will make known all the things here</p>
Col.04.10		<p>Aristarchus the co-captive of mine embraces you and Mark the cousin of Barnabas also (about whom you received commands if he should come to you receive him)</p>
Col.04.11		<p>and Jesus who is called Justus these being of circumcision these alone co-workers in the kingdom of the god they became to me a consolation</p>



Col.04.12		<p>Epaphras  embraces you  he who is of you  a slave of  [the] Anointed  {Jesus}  always  contending  on behalf  of you  in the prayers  so that you  might stand  complete and  fully assured  in every will  of the god</p>
Col.04.13		<p>for I witness  to him  that he has  a great labor  on behalf of you  and of those in  Laodicea  and those in  Hierapolis</p>
Col.04.14		<p>Luke the doctor  the beloved  and Demas  embraces you</p>
Col.04.15		<p>embrace  the brothers  in Laodicea  and Nymphas  and the assembly  that [is]  at her house</p>
Col.04.16		<p>and when  the letter  is read by you  arrange also for  it to be read  in the assembly  of Laodiceans  and for you  also to read  the one of  Laodiceans</p>

Col.04.17		<p>and tell  Archippus  look after  the service  which you have  received in  [the] lord  so that you  fulfill it</p>
Col.04.18		<p>the embrace  in the hand  mine own  of Paul  remember  the chains  of mine  the favor [be]  with you</p>

## 2.9. Philippians

### Prologue

Phl.00.00	<p style="text-align: center;">to</p> <p style="text-align: center;">Philippians are themselves Macedonians with the word of truth accepted they have stood firm in faith nor did they accept false emissaries the emissary praises them writing to them from Rome from a prison through Epaphroditus</p>	
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### Chapter 1

Phl.01.01a		<b><u>Paul</u></b>
Phl.01.01b		and Timothy slaves of Anointed Jesus
Phl.01.01c		to all
Phl.01.01d		the devotees in Anointed Jesus who are
Phl.01.01e		in <b><u>Philippi</u></b>
Phl.01.01f		together with the bishops and deacons
Phl.01.02a		favor
Phl.01.02b		to you
Phl.01.02c		and peace from god our father and lord Jesus Anointed
Phl.01.03		I show gratitude to the god of mine over every memory of you
Phl.01.04		always in every entreaty of mine on behalf of all of you making entreaty with joy

Phl.01.05		<p>over your partnership in the euangelion from the first day until now</p>
Phl.01.06		<p>having been persuaded of this very thing that the one who commenced among you a good work will complete [it] until the day of Anointed Jesus</p>
Phl.01.07		<p>even so it is just for me to comprehend this on behalf of all of you on account of me holding you in the heart both in my chains and in the defense and confirmation of the euangelion you all who are my fellow partakers of favor</p>
Phl.01.08		<p>for the god is my witness how I yearn after you all with gut-level empathies of Anointed Jesus</p>
Phl.01.09		<p>and I pray this that your love still more and more may abound in awareness and all perception</p>

Phl.01.10		in order for you to assess the points of difference so that you may be unmixed and unstumbling in [the] Anointed's day
Phl.01.11		having been filled with [the] fruit of justice which [is] through Jesus Anointed for glory and praise of god
Phl.01.12		now I wish you to know brothers that the things concerning me have come instead for the progress of the euangelion
Phl.01.13a		so that
Phl.01.13b		<b><u>my chains</u></b> have become <b><u>visible</u></b> <b><u>in [the] Anointed</u></b>
Phl.01.14a		<b><u>and</u></b>
Phl.01.14b	<b><u>those</u></b>	most of the brothers in [the] lord
Phl.01.14c		<b><u>who have</u></b> <b><u>been persuaded</u></b> <b><u>by my chains</u></b> <b><u>dare exceedingly</u></b> <b><u>without fear</u></b> <b><u>to speak the word</u></b>
Phl.01.15		<b><u>though some</u></b> <b><u>preach the</u></b> <b><u>Anointed</u></b> <b><u>because of</u></b> <b><u>ill-will and strife</u></b> <b><u>some on account</u></b> <b><u>of good-will</u></b>
Phl.01.16a		<b><u>though these</u></b> <b><u>out of love</u></b>
Phl.01.16b		knowing that I am laid up in defense of the euangelion

Phl.01.17		<p>but <u>those declare</u>  <u>the Anointed</u>  <u>out of intrigue</u>  <u>not sincerely</u></p>
		<p>supposing  to rouse  affliction in  my chains</p>
Phl.01.18		<p>for what?  <b>only that</b>  <b>in every way</b>  <u>whether</u>  <u>in pretext</u>  <u>or in truth</u>  [the] <u>Anointed</u>  <u>is declared</u>  <b>and in this</b>  I rejoice  but also  <b>will be rejoicing</b></p>
Phl.01.19		<p>for I know  that this  will turn out  for deliverance  through your  entreaty and the  provision  of the spirit  of Jesus Anointed</p>
Phl.01.20		<p>according to the  eager expectation  and my hope  that I will not  be ashamed  in anything  but in all  boldness  as always  and now  Anointed will be  magnified  in my body  whether  through life or  through death</p>
Phl.01.21		<p>for to me  living [is]  [the] Anointed and  dying gain</p>

Phl.01.22		<p>now if living  in flesh  this to me [is]  [the] fruit of work  and what  I will choose  I am not  making known</p>
Phl.01.23a		<p>now I am  constrained  by the two</p>
Phl.01.23b	<p><b><u>having the  desire  to unloose and  to be with</u></b></p>	
Phl.01.23c	<p><b><u>the lord</u></b></p>	<p>[the] Anointed</p>
Phl.01.23d		<p>for [that is] better  by much more</p>
Phl.01.24		<p>but remaining  in the flesh  [is] more  necessary  for you</p>
Phl.01.25		<p>and having been  persuaded of this  I have known that  I will remain and  I will remain  beside all of you  for your progress  and joy of faith</p>
Phl.01.26		<p>so that your boast  may abound  in Anointed Jesus  in me  through my arrival  again to you</p>

Phl.01.27		<p>only live  worthily  as citizens of  the euangelion  of [the] Anointed  so that  whether  I come and  see you  or whether  being away  I may hear things  about you  that you  stand firm  in one spirit  in one soul  striving together  in faith  of the euangelion</p>
Phl.01.28		<p>and not being  frightened  in any way  by those  who are  opposing [you]  which is  for them  proof of  destruction  but of your  salvation  and this  from god</p>
Phl.01.29		<p>because it was  favored to you  on behalf of  [the] Anointed  not only  to trust  in him  but also  to suffer  on his behalf</p>
Phl.01.30		<p>having the  same struggle  such as you  saw in me  and now  hear in me</p>



Chapter 2

Phl.02.01		<p>therefore if          [there is] any          exhortation in          [the] Anointed          if any          consolation          of love          if any          partnership          of spirit          if any          gut-level empathies          and compassion</p>
Phl.02.02		<p>fulfill my joy          so that you          comprehend          the same          having the          same love          convivals          considering          one thing</p>
Phl.02.03		<p>nothing          according to          intrigue          neither          according to          empty glory          but instead in          abasement of mind          deeming          one another          as surpassing          yourselves</p>
Phl.02.04		<p>not looking          out for          the things          of yourselves          but each          the things          of others</p>
Phl.02.05		<p>comprehend          within you this          that [is] also in          Anointed Jesus</p>
Phl.02.06	<p><b><u>who existing          in god's form          did not deem          robbery          to be equal          to god</u></b></p>	

Phl.02.07a	<u>but emptied himself taking a slave's form</u>	
Phl.02.07b		becoming
Phl.02.07c	<u>in likeness of</u>	
Phl.02.07d	<u>a human</u>	humans
Phl.02.07e	<u>and being found</u>	
Phl.02.07f		as
Phl.02.07g	<u>human in design</u>	
Phl.02.08a	he abased himself becoming <u>obedient unto death</u>	
Phl.02.08b		moreover
Phl.02.08c	<u>a cross's death</u>	
Phl.02.09		for this reason the god super-exalted and favored him the name that [is] over every name
Phl.02.10		so that in the name of Jesus every knee should bend of heavenlies and of terrestrials and of subterraneans
Phl.02.11		and every tongue should confess in full that Jesus Anointed [is] lord in glory of father god
Phl.02.12		so then beloved ones of mine even as you always obeyed not only as in my arrival but now all the more in my absence with fear and trembling work out their own salvation

Phl.02.13		for god is the one working in you both to wish and to work for the sake of good-will
Phl.02.14		do all things without grumbling and debating
Phl.02.15		so that you may become blameless and unmixed god's children without blemish amidst a crooked and twisted generation among whom you shine as luminaries in [the] cosmic order
Phl.02.16		extending life's word for a boast to me on [the] Anointed's day that I did not run in futility neither did I toil in futility
Phl.02.17		but if I am also poured out over the sacrifice and ritual service of the faith of yours I rejoice and co-rejoice with you all
Phl.02.18		now by the same [token] you also should rejoice and co-rejoice with me!

Phl.02.19		<p>now I hope  in lord Jesus  to send  Timothy  quickly to you  so that I also  may be  encouraged  knowing  the things  concerning you</p>
Phl.02.20		<p>for I have  no one  equal in soul  who will  legitimately care  for things  concerning you</p>
Phl.02.21		<p>for  they all seek  the things  of themselves  not those  of Jesus  Anointed</p>
Phl.02.22		<p>but you know  his approval  that as a child  to a father  he was  enslaved with me  for the euangelion</p>
Phl.02.23		<p>therefore  I hope  to send him  as immediately as  I can look back  at the things  concerning me</p>
Phl.02.24		<p>but I have been  persuaded  in [the] lord  that I myself  will return  quickly</p>

Phl.02.25		<p>but I deemed [it] necessary to send to you Epaphroditus the brother and co-worker and fellow-soldier of mine but your emissary and the ritual servant of the obligation of mine</p>
Phl.02.26		<p>since he has been yearning for you all and distressed because you heard that he fell ill</p>
Phl.02.27		<p>for indeed he did fall ill near to death but the god was merciful to him not only to him but also to me so that I would not have grief upon grief</p>
Phl.02.28		<p>therefore more hastily I have sent him so that when seeing him again you might be joyful and I be more free of grief</p>
Phl.02.29		<p>therefore welcome him in [the] lord with all joy and hold such ones honored</p>

Phl.02.30		<p>that on account of the work of [the] Anointed he came near to death being endangered in life so that he might fill up the lack of yours of the ritual service to me</p>
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### Chapter 3

Phl.03.01		<p>[as for] the rest brothers of mine rejoice in [the] lord to write the same things to you though not troublesome to me but [is] assuring for you</p>
Phl.03.02		<p>watch out for the dogs watch out for evil workers watch out for the mutilation</p>
Phl.03.03a	<p>for we are <b><u>the circumcision</u></b> <b><u>those who</u></b></p>	
Phl.03.03b		<p>worship</p>
Phl.03.03c	<p>in spirit</p>	
Phl.03.03d		<p>of god and who</p>
Phl.03.03e	<p><b><u>are boasting</u></b> in Anointed Jesus and have not been persuaded in flesh</p>	

Phl.03.04	<p>although  <b>I have</b>  <b>persuasiveness</b>  indeed in <b><u>flesh</u></b>  if anyone  else seems  to persuade  in flesh  I more</p>
Phl.03.05a	eighth day
Phl.03.05b	<b><u>in circumcision</u></b>
Phl.03.05c	of Israel's descent
Phl.03.05d	<p><b><u>of Benjamin's</u></b>  <b><u>tribe</u></b>  <b><u>a Hebrew</u></b>  <b><u>of Hebrews</u></b></p>
Phl.03.05e	regarding law
Phl.03.05f	<b><u>a Pharisee</u></b>
Phl.03.06	<p>regarding jealousy  persecuting  the assembly  regarding justice  which is  living by law  blameless</p>
Phl.03.07a	{but}
Phl.03.07b	<p><b><u>whatever things</u></b>  <b><u>were gain to me</u></b>  <b><u>these things</u></b>  <b><u>I have deemed loss</u></b>  <b><u>because of</u></b>  <b><u>the Anointed</u></b></p>
Phl.03.08	<p>but so indeed  I deem everything  to be loss  <b><u>on account</u></b>  <b><u>of the exaltation</u></b>  <b><u>of the knowledge</u></b>  <b><u>of Anointed</u></b> Jesus  the lord of mine  through whom  all things  I have  suffered loss  <b><u>and I</u></b>  <b><u>deem dung</u></b>  so that  I may gain  [the] Anointed</p>

Phl.03.09a		and may be found in him <b><u>not having my own justice that from law but that through</u></b>
Phl.03.09b	<b><u>him</u></b>	[the] Anointed's faith
Phl.03.09c		<b><u>that</u></b>
Phl.03.09d		justice
Phl.03.09e		<b><u>from god</u></b>
Phl.03.09f		upon the faith
Phl.03.10		to know him and the power of his rising and [the] partnership [of] his sufferings being conformed in his death
Phl.03.11		if somehow I may attain to the rising up that [is] from dead ones
Phl.03.12		not that I have already received or have already been completed but I pursue if I may also overtake that over which I was overtaken by Anointed [Jesus]
Phl.03.13		brothers I do not reckon myself to have overtaken but one [thing I do] while forgetting the things behind yet reaching out for things ahead
Phl.03.14		in keeping with a goal I pursue for the prize of the calling up of the god in Anointed Jesus



Phl.03.15		therefore as many as [are] complete let us comprehend this and if you comprehend something differently this also the god will reveal to you
Phl.03.16		yet to that [point] we have arrived ahead to walk in line with the same
Phl.03.17		become co-imitators of me brothers and look at the ones who walk thus even as you have us [as] an imprint
Phl.03.18		for many walk about whom I told you many times and now I also say while weeping [as] the enemies of the cross of the Anointed
Phl.03.19		the end of whom [is] destruction of whom the god [is] the belly and the glory [is] in their shame who comprehend earthly things
Phl.03.20a		for <b><u>our</u></b> <b><u>governing</u></b> <b><u>charter</u></b> exists <b><u>in heavens</u></b> from which <b><u>we</u></b> <b><u>anxiously await</u></b>
Phl.03.20b	[the]	a savior lord Jesus
Phl.03.20c		<b><u>Anointed</u></b>

Phl.03.21a		<p style="text-align: center;"><u>who will</u>  <u>metamorphose</u>  <u>the body</u>  <u>of the abasement</u>  <u>of ours</u>  <u>conformed</u>  <u>to the body</u>  <u>of the glory</u>  <u>of his</u></p>
Phl.03.21b		<p style="text-align: center;">by the working  of the one  who empowers him  even  to subordinate  to him  all things</p>

#### Chapter 4

Phl.04.01		<p style="text-align: center;">so then  brothers of mine  beloved and  yearned for  joy  and crown  of mine  stand thus  in [the] lord  beloved ones</p>
Phl.04.02		<p style="text-align: center;">I exhort  Euodia  and I exhort  Syntyche  to comprehend  the same  in [the] lord</p>

Phl.04.03		<p>yes I also ask you legitimate yoke-fellow take part with them those women who in the euangelion strove together with me along with Clement and the remaining co-workers of mine whose names [are] in life's book</p>
Phl.04.04		<p>rejoice in [the] lord always again I say rejoice</p>
Phl.04.05		<p>let the gentleness of yours be known to all humans the lord [is] near</p>
Phl.04.06		<p>be concerned for nothing but in every prayer and in [every] entreaty with gratitude let your requests be made known to the god</p>
Phl.04.07		<p>and the peace of the god which exceeds every mind will guard the hearts of yours and the thoughts of yours in Anointed Jesus</p>

Phl.04.08		<p>[as for] the rest  brothers  whatever things  are true  whatever revered  whatever just  whatever chaste  whatever dear  whatever auspicious  if any virtue  and if any praise  consider  these things</p>
Phl.04.09		<p>what things  you learned  and received  and heard  and saw in me  do these things  and the god  of the peace  will be with you</p>
Phl.04.10		<p>but I  was joyful  in [the] lord  greatly  because  already  formerly  you sprouted  up again  the consideration  on my behalf  on which you  were also  considering  but were lacking  opportunity</p>
Phl.04.11		<p>not that I speak  because of lack  for I learned  in whatever things  I am  to be self-sufficient</p>
Phl.04.12		<p>and I have known  being abased  and I have known  abounding  I am initiated  in everything  and in all things  both being full  and hungering  both abounding  and lacking</p>

Phl.04.13		I have strength for all things in the one who strengthens me
Phl.04.14		nevertheless you have acted virtuously partnering together in the affliction of mine
Phl.04.15		now you have also known Philippians that in the beginning of the euangelion when I departed from Macedonia no assembly at all partnered in the statement of giving and receiving except you alone
Phl.04.16		for even in Thessalonica you sent once and twice to my need
Phl.04.17		not that I seek after the gift but I seek after the fruit that abounds to your statement
Phl.04.18		I keep away all things and I abound I have been filled after having received from Epaphroditus the things from you a scent of lovely fragrance an acceptable sacrifice well-pleasing to the god

Phl.04.19		<p>now the god of mine will fill every need of yours according to the wealth of his in glory in Anointed Jesus</p>
Phl.04.20		<p>now to the god and father of ours [be] the glory into the aeons of the aeons amen</p>
Phl.04.21		<p>embrace every devotee in Anointed Jesus the brothers with me embrace you</p>
Phl.04.22		<p>all the devotees embrace you now especially those from Caesar's household</p>
Phl.04.23		<p>the favor of our lord Jesus Anointed [be] with your spirit</p>

## 2.10. Philemon

### Prologue

Phm.00.00a	to	
Phm.00.00b	to Philemon he produces a letter on behalf of Onesimus his slave yet he writes to him from Rome in prison	

### Chapter 1

Phm.01.01a	<b>Paul</b> <b>a prisoner of</b> Anointed Jesus	
Phm.01.01b		and Timothy the brother
Phm.01.01c	<b>to Philemon</b>	
Phm.01.01d		the beloved and fellow worker of ours
Phm.01.02		and to Apphia the sister and to Archippus the fellow soldier of ours and to the assembly at your house
Phm.01.03a	favor	
Phm.01.03b		to you
Phm.01.03c	and peace from god our father and lord Jesus Anointed	
Phm.01.04		I show gratitude to the god of me always making remembrance of you in my prayers
Phm.01.05a	hearing your	
Phm.01.05b	faith	love
Phm.01.05c	and	
Phm.01.05d	love	faith
Phm.01.05e	which you have for the lord Jesus	
Phm.01.05f	Anointed	

Phm.01.05g		and for all the devotees
Phm.01.06		so that the partnership of your faith may become productive in awareness of every good which [is] among us in [the] Anointed
Phm.01.07		for I have had much joy and solidarity in your love because the entrails of the devotees have been given rest through you brothers
Phm.01.08		therefore though having boldness to command what appertains to you
Phm.01.09		I exhort more on account of love being such an elder as Paul now and also a prisoner of Anointed Jesus
Phm.01.10		I exhort you concerning my child whom I birthed in the chains Onesimus
Phm.01.11		who formerly [was] useless to you but now well useful [both] to you and to me



Phm.01.12a	whom I sent back to you	
Phm.01.12b		him that is my own entrails
Phm.01.13	whom I was wishing to hold back for myself so that on your behalf he might serve me in the chains of the euangelion	
Phm.01.14		now apart from your intent I wished to do nothing so that the good of yours might not be as by necessity but rather by choice
Phm.01.15a		for quickly
Phm.01.15b	for this reason he was separated for an hour so that you might have him back forever	
Phm.01.16		no longer as a slave but more than a slave [as] a beloved brother especially to me but much more to you both in flesh and in [the] lord
Phm.01.17		therefore if you hold me [to be] a partner receive him as me

Phm.01.18		but if he wronged you or owes you anything bill it to me
Phm.01.19		I Paul have written with my own hand I will repay lest I tell you that you owe yourself to me
Phm.01.20		yes brother may I profit from you in [the] lord give rest to my entrails in [the] Anointed
Phm.01.21		having been confident in your obedience I have written to you knowing that you will do the things on which I speak
Phm.01.22		now at the same time prepare hospitality for me for I am hoping that through your prayers I will be favored [to come] to you
Phm.01.23		Epaphras my co-prisoner embraces you in Anointed Jesus

Phm.01.24		[as well as] Markos Aristarchus Demas [and] Lukas the co-workers of mine
Phm.01.25a		the favor of the lord
Phm.01.25b	of ours	
Phm.01.25c		Jesus Anointed [be] with your spirit
Phm.01.25d	amen	