Paul's Literary Metamorphosis

Translations of Marcion's Apostolos and Canonical Counterparts

translated by Mark G. Bilby 10

edited by Jack Bull [®]

based on the Greek critical edition by Markus Vinzent 🗓

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Paul's Literary Metamorphosis: Translations of Marcion's *Apostolos* and Canonical Counterparts

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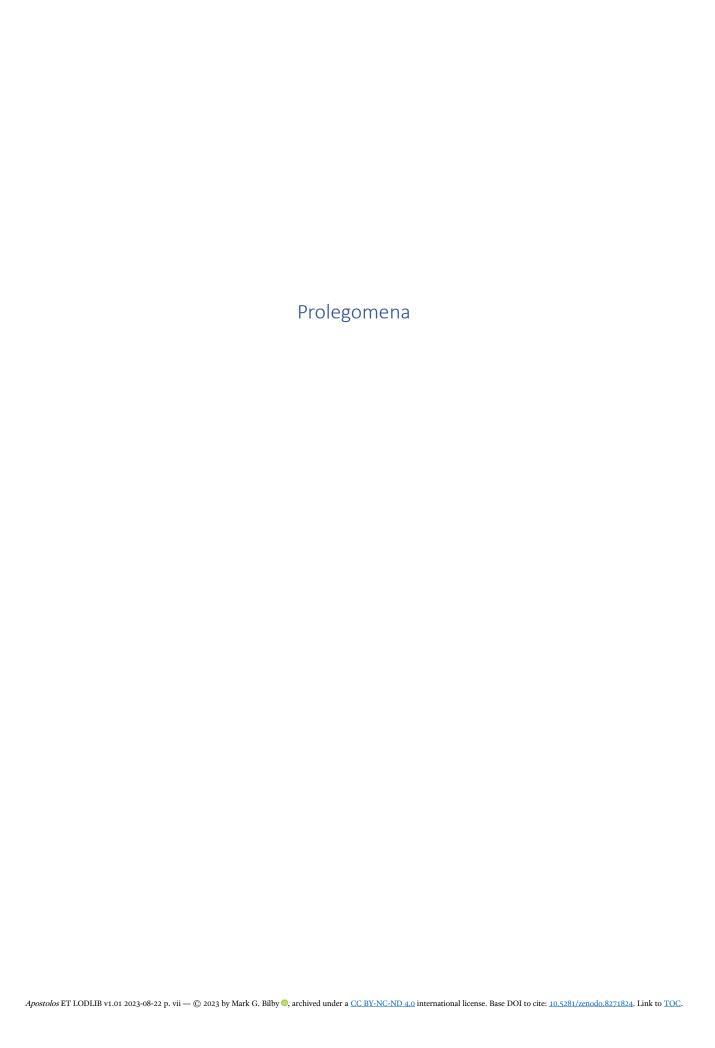
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Propaedeusis in Early Pauline Pattern Recognition

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."

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.

¹ 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
συ-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*.²

² 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 /	1 Col 0:0	1 +	-	1	-	-	-	-	-
Κολασσαεύς									
Corinthian / Κορίνθιος	2 1Cr 0:0, 2Cr	3 + 2Cr	1	4	1	4	1	-	3
	0:0	6:11							
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	-	1	-	-	-	-	-
		4:16							
Macedonian /	-	2 2Cr	3 c16	5	7	47	6	6	-
Μακεδών		9:2, 4							
Roman / Ῥωμαῖος	1 Rom 0:0	1 +	11	12	13	897	7	29	3
			c16, 22						
Thessalonian /	4 1Th 0:0, 1:1,	4 +	2	6	-	-	-	-	-
Θεσσαλονικεύς	2Th 0:0, 1:1								

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 $\Gamma \alpha \lambda \alpha \tau \iota \varkappa \delta \varsigma$ (*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.

Francke, 2023). The columns provided here for Acts, Revelation, Hebrews, LXX, and several external comparanda build on Vinzent'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 +	-	-	1	-	-	-	-	-
	1:2									
Corinth / Κόρινθος	2 1Cr	4 + 2Cr 1:23,	2	-	6	-	7	5	4	3
	1:2, 2Cr	2Tm 4:20								
	1:2									
Ephesus / "Εφεσος	-	6 1Cr 15:32,	8	2	16	-	12	-	_	1
		16:8, Eph 1:1,	c18-							
		1Tm 1:3, 2Tm	20							
		1:18, 4:12								
Galatia / Γαλατία	1 Gal	3 + 1Cr 16:1,	-	-	4	-	7	-	-	-
	1:2	2Tm 4:10								
Laodicea /	1 Lao	4 Col 2:1,	-	2	6	-	3	-	6	-
Λαοδίκεια	1:1*	4:13, 15, 16								
Philippi / Φίλιπποι	1 Phl	2 + 1Th 2:2	2	-	4	-	-	-	-	1
	1:1									
Rome / Ῥώμη	1 Rom	3 + Rom 1:15,	5	-	8	12	244	12	65	7
	1:7	2Tm 1.17								
Thessalonica /	-	2 Phl 4:16,	3	-	5	-	-	-	-	-
Θεσσαλονίκη		2Tm 4:10								

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	16 c11-15	18	10	67	-	4	3
		3:11							
Athens / Ἀθῆναι	1 1Th	1 +	3	4	-	2	4	-	-
	3:1								
Cenchreae /	-	1 Rom 16:1	1	2	-	-	-	-	-
Κεγχρεαί									
Damascus /	-	2 2Cr 11:32, Gal	13 c9, 22,	15	47	53	4	-	-
Δαμασκός		1:17	26						
Hieropolis /	-	1 Col 4:13	-	1	-	-	-	4	-
Ἱεράπολις								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	ı	-	1	1
Nicopolis /	-	1 Tts 3:12	-	1	-	1	-	-	-
Νικόπολις									

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
Gomorrah /	-	1 Rom 9:29	-	-	-	-	4	21	-	4	3	-
Γόμορρα												
Sinai / Σινᾶ	1 Gal	2 + Gal 4:25	2	-	-	-	4	39	-	1	4	3
	4:24		c 7									
Sodom /	-	1 Rom 9:29	-	-	2	-	9	40	1	12	8	1
Σόδομα												
Zion / Σιών	-	2 Rom 9:33,	-	-	-	1	7	184	-	-	6	1
		11:26										

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 *Hierousalêm*.

Table: Jerusalem

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

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. *Hierousalêm* 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, *Hierosoluma* as the dominant form as its Rome-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	7 + 1Cr 16:15, 2Cr	3	-	10	-	5	-	-	-
	1:1	9:2, 11:10, Rom 15:26,								
		1Th 1:7.8								
Arabia / Ἀραβία	-	2 Gal 1:17, 4:25	-	-	2	13	54	2	17	1
Asia / Ἀσία	-	4 + Rom 16:5, 1Cr	12	1	18	9	55	19	19	5
		16:19, 2Cr 1:8, 2Tm								
		1:15								
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 /	-	1 2Tm 4:10	-	-	1	-	1	-	-	-
Δαλματία										
Illyricum /	-	1 Rom 15:19	-	-	1	-	-	-	-	-
'Ιλλυρικόν										
Macedonia /	1 1Th	14 + Rom 15:26, 1Cr	8	-	22	-	7	4	9	-
Μακεδονία	4:10	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								
Spain / Σπανία	-	2 Rom 15:24, 25	-	-	2	1	ı	-	-	-
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 depicition 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.³ 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.

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

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 Ἰσράηλος) 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 is 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 /	-	1 Tts 1:12	1	-	-	2	2	2	-	1	-
Κρής											
Greek /	5 Gal 2:3,	13 Rom 1:14, 2:9,	9	-	-	25	16	151	51	27	3
"Ελλην	1Cr 1:22,	10, 3:9, 10:12, 1Cr									
	23*, 24, Rom	10:32, 12:13, Gal									
	1:16	3:28, Col 3:11									
Hebrew /	2 Phl 3:5(2)	3 + 2Cr 11:22	1	-	-	4	-	319	60	61	-
Έβραῖος											
Scythian /	-	1 Col 3:11	-	-	-	1	1	4	5	1	-
Σκύθης											

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 /	10 Gal 1:1, 1Cr 1:1, 2Cr 1:1 Rom 1:1, 1Th 1:1, 2Th	13 + 1Tm 1:1, 2Tm	-
Παῦλος	1:1, Lao 1:1, Col 1:1, Phl 1:1, Phm 1:1	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 /	1 1Cr	15 + Gal 5:2, 1Cr 1:12, 13,	127	-	-	158	-	1	-	2	6
Παῦλος	3:22	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									
Saul /	-	-	15	-	-	15	-	1	-	1	-
Σαῦλος											
Saul /	-	-	9	-	-	9	381	1	1	-	1
Σαούλ											

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 /	2 Gal	4 + 1Cr 15:7,	5	5	8	-	42	-	95	-	4	-
'Ιάκωβος	2:9,12	Gal 1:19										
John /	1 Gal 2:9	1 +	24	14	31	4	135	15	188	-	6	1
'Ιωάννης												
Cephas /	1 1Cr 3:22	8 + 1Cr 1:12,	-	-	-	-	9	-	-	-	-	1
Κηφᾶς		9:5, 15:5, Gal										
		1:18, 2:9, 11, 14										
Peter /	4 Gal	2 Gal 2:7, 8	56	13	19	-	156	-	-	-	1	5
Πέτρος	1:18*, 2:9*,											
	11*, 14*											

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	2 Gal	19 + Rom	7 c3(2),	5	15	-	73	212	1	161	307	13
/ Άβραάμ	4:22,	4:1, 3, 9, 12,	7(4), 13									
	Rom 4:2	13, 16, 9:7,										
		11:1, 2Cr										
		11:22, Gal										
		3:6, 7, 8, 9,										
		14, 16, 18, 29										
Benjamin	1 Phl	2 + Rom	1 c13	-	-	1	4	227	32	4	23	-
/ Βενιαμίν	3:5	11:1										
Moses /	3 1Cr	10 + Rom	19 c3,	6	10	1	80	831	310	480	112	41
Μωϋσῆς	9:8*, 2Cr	5:14, 9:15,	6(2),									
	3:7, 13	10:5, 19, 1Cr	7(9), 13,									
		9:9, 10:2,	15(3),									
		2Cr 3:15,	21, 26,									
		2Tm 3:8	28									
satan /	4 1Cr	10 + Rom	2 c5, 26	2	5	7	36	1	-	-	28	4
σατανᾶς	5:5, 2Cr	16:20, 1Cr										
	11:14,	7:5, 2Cr										
	12:7,	2:11, 1Th										
	2Th 2:9	2:18, 1Tm										
		1:20, 5:15										

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 occurences 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 / 'Αδάμ	2 1Cr	5 + Rom 5:14, 1Cr 15:22,	-	1	9	34	24	51	113	4
/ Ἄδαμος	15:22.45	45, 1Tm 2:13, 14			Jd					
Philemon /	1 Phm	1 +	-	-	1	-	-	-	-	-
Φιλήμων	1:1									
Onesimus /	1 Phm	2 + Col 4:9	_	-	2	-	-	-	-	3
'Ονήσιμος	1:10									
Titus / Τίτος	1 Gal 2:3	13 + 2Cr 2:13, 7:6, 13,	_	-	13	1	170	-	-	-
		14, 8:6, 16, 23, 12:18(2),								
		Gal 2:1, 2Tm 4:10, Tts 1:4								

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,	10 c2(3),	5	13	2	59	1091	291	1	30	4
	11:9, 2Tm 2:8	13(4)									
Isaac / Ἰσαάκ /	3 Rom 9:7, 10,	4 c3,	-	1	4	20	132	-	92	91	-
"Ισακος	Gal 4:28	7(3)									
Isaiah /	5 Rom 9:27, 29,	3 c8(2),	-	2	-	22	36	12	-	29	2
'Ησαΐας	10:16, 20, 15:12	28									
Jacob / Ἰακώβ	2 Rom 9:13,	8 c3,	-	4	3	27	403	-	118	159	13
	11:26	7(7)									
Jesse / Ἰεσσαί /	1 Rom 15:12	1 13:22	-	1	-	5	42	17	-	1	1
'Ιεσσαῖος											
Pharaoh /	1 Rom 9:17	3 c7	-	-	1	5	292	26	48	75	2
Φαραώ											

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	-	-	1	80	-	-	1	-
Beliar / Βελιάρ	1 2Cr 6:15	-	-	-	1	-	-	-	1	-
Elijah / Ἡλίας	1 Rom 11:2	5	7	-	29	84	35	1	11	1
Esau / 'Ησαῦ	1 Rom 9:13	-	-	2	3	109	2	32	17	1
Eve / Εὕα	1 2Cr 11:3, 1Tm 2:13	-	-	-	2	4	3	11	45	-
Hagar / Άγάρ	2 Gal 4:24, 25	-	-	-	2	14	-	-	-	-
Hosea / 'Ωσηέ	1 Rom 9:25	-	-	-	2	2	-	-	1	-
Jambres /	1 2Tm 3:8	-	-	-	1	-	-	-	-	-
'Ιαμβρῆς										
Jannes / Ἰάννης	1 2Tm 3:8	-	-	-	1	-	-	-	-	-
Rebecca /	1 Rom 9:10	-	-	-	1	34	9	29	4	3
'Ρεβέχχα										

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 /	2 1Tm 1:20, 2Tm	3 4:6,	-	-	5	27	358	5	13	-
Άλέξανδρος	4:14	19:33(2)				Mac				
Apollos /	8 1Cr 1:12, 3:4, 5, 6,	2 18:24,	-	-	10	-	-	-	-	2
'Απολλῶς	22, 4:6, 16:12, Tts	19:1								
	3:13									
Aquila /	3 Rom 16:3, 1Cr	3 18:2, 18,	-	-	6	-	2	-	-	-
'Ακύλας	16:19, 2Tm 4:19	26								
Aristarchus /	2 Col 4:10, Phm 1:24	3 19:29,	-	-	5	-	-	-	-	-
Άρίσταρχος		20:4, 27:2								
Barnabas /	5 1Cr 9:6, Gal 2:1.9,	23 c4, 9,	-	-	28	-	-	-	-	-
Βαρναβᾶς	13, Col 4:10	11-15								
Caesar /	1 Phl 4:22	10 c17,	4	7	29	-	585	23	5	4
Καΐσαρ		25-28								
Crispus /	1 1Cr 1:14	1 18:8	-	-	2	-	4	-	-	-
Κρίσπος							Vit			
Erastus /	2 Rom 16:23, 2Tm	1 19:22	-	-	3	-	-	-	-	-
"Εραστος	4:20									
Gaius / Γάιος	2 Rom 16:23, 1Cr	2 19:29,	-	-	5	-	244	95	-	5
	1:14	20:4			3Jn					
Hermes /	1 Rom 16:14	1 14:12	-	-	2	-	1	7	5	-
Έρμῆς										
Jason /	1 Rom 16:21	4 17:5-7, 9	-	-	5	14	7	1	3	-
'Ιάσων						Mac	Ant			
Justus /	1 Col 4:11	2 1:23,	-	-	3	-	25	-	-	-
'Ιοῦστος		18:7					Vit			
Lucius /	1 Rom 16:21	1 13:1	-	-	2	-	11	-	-	-
Λούκιος										
Markus /	3 Col 4:10, 2Tm 4:11,	4 c12, 15	-	-	8	-	34	-	-	-
Μᾶρκος	Phm 1:24				1Pt					
Mary /	1 Rom 16:6	2 1:14,	-	17	54	-	1	-	1	5
Μαρία		12:12								
Pilate /	1 1Tm 6:13	3	5	12	55	-	22	2	-	3
Πιλᾶτος										
Pontius /	1 1Tm 6:13	1	1	1	3	-	3	-	-	3
Πόντιος										
Prisca /	3 Rom 16:3, 1Cr	3 18:2, 18,	-	-	6	-	-	-	-	-
Πρίσκα	16:19, 2Tm 4:19	26								
Sosthenes /	1 1Cr 1:1	1 18:17	-	-	2	-	-	-	-	-
Σωσθένης										
Timothy /	19 Rom 16:21, 1Cr	6 16:1,	-	-	26	18	6	-	-	-
Τιμόθεος	4:17, 16:10, 2Cr 1:1,	17:14, 15,			Hb	Mac	Ant			

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

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 Pseudipegrapha, 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 / ἀχαϊκός	1 1Cr 16:17	-	-	1	-	-	-	-	-
Ampliatus /	1 Rom 16:8	-	-	1	-	-	-	-	_
'Αμπλιᾶτος									
Andronicus /	1 Rom 16:7	-	-	1	5	3	-	-	-
Άνδρόνικος					Mc				
Apelles / Ἀπελλῆς	1 Rom 16:10	-	-	1	-	1	-	3	-
								Gai	
Aphia / Ἀπφία	1 Phm 1:2	-	-	1	-	-	-	-	-
Archippus / Ἄρχιππος	2 Col 4:17, Phm 1:2	_	_	2	_	-	-	-	_
Aretas / Άρέτας	1 2Cr 11:32	_	_	1	_	_	_	_	_
Aristobolus /	1 Rom 16:10	_	_	1	1	254	_	6	_
'Αριστόβουλος	1 1011 10110			_	Mc	231			
Artemas / Άρτεμᾶς	1 Tts 3:12	_	_	1	-	-	_	_	_
Asyncritus /	1 Rom 16:14	_	_	1	_	_	_	_	_
'Ασύγκριτος	1 10111 10:14			_					
Carpus / Κάρπος	1 2Tm 4:13	_	_	1	_	_	_	1	_
Chloe / Χλόη	1 1 1 Cr 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	_	-	_	_	-
		-	-	2	_	-	- <u>-</u>	- <u>-</u>	-
Demas / Δημᾶς	2 Col 4:14, Phm 1:24	_	_	2	_	-	-	-	-
Enganotos / Engluses	1 Rom 16:5	_	_	1	_	_		_	
Epaenetos / Ἐπαίνετος				1	-		-	-	-
Epaphras / Ἐπαφρᾶς	3 Col 1:7, 4:12,	-	-	3	-	-	-	-	-
T 1 1', /	Phm 1:23					_			
Epaphroditus /	2 Phl 2:25, 2:18	-	-	2	-	5	-	-	-
Έπαφρόδιτος	rl a M			_					
Euboulos / Εὔβουλος	1 2Tm 4:21	-	-	1	-	-	-	-	-
Eunice / Εὐνίκη	1 2Tm 1:5	-	-	1	-	-	-	-	-
Euodia / Εὐοδία	1 Phl 4:2	-	-	1	-	-	-	-	-
Fortunatus /	1 1Cr 16:17	-	-	1	-	-	1	-	1
Φορτουνᾶτος									
Hermas / Ἑρμᾶς	1 Rom 16:14	-	-	1	-	-	-	-	13
Hermogenes /	1 2Tm 1:15	-	-	1	-	1	-	-	-
Έρμογένης									
Herodion / Ἡρωδίων	1 Rom 16:11	-	-	1	-	-	-	-	-
Hymenaeus /	2 1Tm 1:20, 2Tm	-	-	2	-	-	-	-	-
Υμέναιος	2:17								
Julia / Ἰουλία	1 Rom 16:15	-	-	1	-	27	1		
						Ant			
Junia / Ἰουνιᾶς	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 / Λουκᾶς	3 Col 4:4, Phm	-	-	3	-	-	-	1	-
	1:24, 2Tm 4:11								
Narcisscus /	1 Rom 16:11	-	-	1	-	-	-	-	-
Νάρκισσος									
Nereus / Νηρεύς	1 Rom 16:15	-	-	1	-	-	-	-	-
Nympha / Νύμφα	1 Col 4:15	-	-	1	-	-	-	-	-
Olympas / 'Ολυμπᾶς	1 Rom 16:15	-	-	1	-	-	-	-	-
Onesiphorus /	2 2Tm 1:16, 4:19	-	-	2	-	-	-	-	-
'Ονησίφορος									
Patrobus / Πατροβᾶς	1 Rom 16:14	-	-	1	-	-	-	-	-
Persis / Περσίς /	1 Rom 16:12	-	-	1	81	77	11	56	-
Πέρσης									
Philetus / Φίλητος	1 2Tm 2:17	-	-	1	-	-	-	-	-
Philologus /	1 Rom 16:15	-	-	1	-	-	-	-	-
Φιλόλογος									
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 / 'Ροῦφος	1 Rom 16:13	-	-	2 Mk	-	11	-	-	1
Sarah / Σάρρα	2 Rom 4:19, 9:9	-	-	4 Hb	67	24	58	30	-
				1Pt					
Silvanus / Σιλουανός	3 2Cr 1:19, 1Th 1:1,	-	-	4 1Pt	-	1	-	-	-
	2Th 1:1								
Sosipater /	1 Rom 16:21	-	-	1	2	1	-	-	-
Σωσίπατρος					Mc				
Stachys / Στάχυς	1 Rom 16:9	-	-	1	-	-	-	-	-
Stephanas / Στεφανᾶς	3 1Cr 1:16, 16:15,	-	-	3	-	-	-	-	-
	17								
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 / Οὐρβανός	1 Rom 16:9	-	-	1	-	-	-	-	-
Zenas / Ζηνᾶς	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

Geographical Named Entities	MPaul	CPaul	Acts
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

Personal Named Entities	MPaul	CPaul	Acts
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 $\pi\nu\epsilon\tilde{\nu}\mu\alpha$ / pneuma,

translated as "spirit" (evoking the presence and/or power of a god or a demon), or with $\[mu]$ $\[mu]$ $\[mu]$ $\[mu]$ $\[mu]$ 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 $\[mu]$ $\[mu]$ $\[mu]$ $\[mu]$ $\[mu]$ 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); ἄγιος / 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"; ψυχή / 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 $\sigma\pi\lambda$ άγχνα / 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 / $eth\hat{e}$. 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 $\frac{1}{2} \log n$. While $\frac{1}{2} \log n$ ($\frac{1}{2} \ln n$) $\frac{1}{2} \ln n$ ($\frac{1$

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 $\pi\iota\sigma\tau$ - / *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 $\delta\iota\varkappa\alpha\iota\sigma$ - / *dikaio*-, often rendered as "right-/righteou-" 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 ανθρωπος / anthrôpos as "human", thus distinguished from uses of the distinct Greek term for "man" as male: ανήρ|ανδρός / anêr|andros. At the same time, masculine plural nouns such as "brothers" / αδελφοί / 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

	To the Galatians	To the Galatians
Gal.00.00	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

chapter 1		
	Paul, an emissary neither by humans,	Paul, an emissary not by humans,
	nor through a human,	nor through a human,
	but through Jesus Anointed,	but through Jesus Anointed
Gal.01.01		and father god,
	the one who raised	the one who raised
	<u>himself</u>	him
	from dead ones,	from dead ones,
		and all the brothers with me,
Gal.01.02	[to the assemblies]	to the assemblies
	<u>in Galatia,</u>	of Galatia,
	favor	favor
		to you,
Caloroa	and peace from	and peace from
Gal.01.03	father god	god our father
	and lord Jesus.	and lord Jesus
		Anointed,
		who gave himself for our offenses,
Caloron		so that he may deliver us
Gal.01.04		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,
Gal.01.05		amen.
	I am astonished that	I am astonished that
		SO
	quickly you are transferring	quickly you are transferring
Gal.01.06	yourselves away from the one	yourselves away from the one
	who called you in favor	who called you in favor
		of [the] Anointed
	to another euangelion,	to another euangelion,

	which	which
	by all means	
	is not another	is not another,
	as concerns my euangelion,	
Gal.01.07	except that there are some	except that there are some
	who are disturbing you	who are disturbing you
	and wishing to change	and wishing to change
	<u>to another</u>	the
	euangelion of the Anointed.	euangelion of the Anointed.
	But even if	But even if
		we or
	an angel from heaven	an angel from heaven
	<u>otherwise</u>	-
Gal.01.08	euangelizes,	euangelizes
		to you
	other than what	other than what
	we euangelized to you,	we euangelized to you
	let him be accursed	let him be accursed!
		As we have previously said,
		and yet again I say,
Gal.01.09	if someone euangelizes to you!	if someone euangelizes to you
		other than what you received,
		let him be accursed.
		For am I now persuading humans or the god?
		Or am I seeking to please humans?
Gal.01.10		If I were still pleasing humans,
		I would not be a slave of [the] Anointed.
	Now	For
	I make known to you, brothers,	I make known to you, brothers,
Gal.01.11	the euangelion that was euangelized by me	the euangelion that was euangelized by me
	is not of human derivation.	is not of human derivation.
	For neither did I receive it from a human ,	For neither did I receive it from a human,
	neither	nor
Gal.01.12	was I taught [it], but [I received it]	was I taught [it], but [I received it]
	through a revelation of Jesus Anointed.	through a revelation of Jesus Anointed.
	You heard	For you heard
		of my way of life formerly in Judaism,
	that I was persecuting to an extreme	that I was persecuting to an extreme
Gal.01.13	the assembly of the god and	the assembly of the god and
	was waging war on	was destroying
	it,	it,
	7	and I pushed forward in my Judaism
		beyond many contemporaries among my people,
Gal.01.14	living exceedingly rivalrous over	living exceedingly rivalrous over
	the paternal traditions of mine.	the paternal traditions of mine.
	But when he was pleased,	But when he was pleased,
Gal.01.15	who set me apart from my mother's womb,	who set me apart from my mother's womb
		and called through his favor,
	to reveal his son in me,	to reveal his son in me,
	so that I might euangelize him among the gentiles,	so that I might euangelize him among the gentiles,
Gal.01.16	I did not immediately	I did not immediately
	consult with flesh and blood,	consult with flesh and blood,
		1

	neither did I come	neither did I come
		up
Gal.01.17	to Jerusalem,	to Jerusalem,
Gal.01.17		to all who were emissaries before me,
		but I came away into Arabia
		and again returned to Damascus.
		Then after three years I came up to Jerusalem
Gal.01.18	[[<i>below</i>]]	to visit with Cephas,
		and I stayed with him fifteen days.
Cal 01 10	[[wolod]]	But I did not see any other of the emissaries
Gal.01.19	[[below]]	except James the brother of the lord.
Gal.01.20		Now the things that I write to you,
Ga1.01.20		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	Yet I was unknown by face to the assemblies
Gal.01.22	of Judea that were in [the] Anointed.	of Judea that were in [the] Anointed.
	Now they were only hearing that the one	Now they were only hearing that the one
Gal.01.23	persecuting us formerly now is euangelizing	persecuting us formerly now is euangelizing
	the faith that previously he was destroying,	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

	Then after fourteen years,	Then after fourteen years,
Gal.02.01		again
Ga1.02.01	<u>I went up into Jerusalem</u>	I went up into Jerusalem
	- · ·	with Barnabas, taking along Titus also.
Gal.01.18	to visit with Peter .	[[above]]
C-1 01 10	But I did not see any other of the emissaries	[[
Gal.01.19	except James, the brother of the lord.	[[above]]
	I went up on account of a revelation,	I went up on account of a revelation,
	and I declared to them the euangelion	and I declared to them the euangelion
	that I proclaim among the gentiles,	that I proclaim among the gentiles,
Gal.02.02		privately to those of repute,
Ga1.02.02	<u>lest</u>	lest
		in any way
	<u>in vain</u>	in vain
	I was running or had run.	I had run or was running.
	Yet not even Titus who was with me,	Yet not even Titus who was with me,
Gal.02.03	though being Greek,	though being Greek,
	was compelled to be circumcised	was compelled to be circumcised,
		except
	because of false emissaries secretly included	because of false emissaries secretly included
	who were surveilling the liberty of ours	who were surveilling the liberty of ours
Gal.02.04a	which we have in	which we have in
	[the] <u>Anointed</u> ,	Anointed
		Jesus,
	<u>in order to enslave us</u> .	in order to enslave us.
		To them
	Not even for one hour	not even for one hour
Gal.02.05	did we yield in submission,	did we yield in submission,
	so that the truth of the euangelion	so that the truth of the euangelion
	might persevere in relation to you.	might persevere in relation to you.

	But from those reputed to be something—	But from those reputed to be something—
	whatever they were formerly	whatever they were formerly
Gal.02.06	makes no difference to me;	makes no difference to me;
	god does not accept a human's face—	the god does not accept a human's face—
	for to me the reputed contributed nothing.	for to me the reputed contributed nothing.
	for to me the reputed contributed nothing.	But to the contrary,
		when they saw that I had been entrusted
Gal.02.07		with the euangelion of the uncircumcised,
		just as Peter of the circumcised,
		—for the one who worked in Peter
Gal.02.08		in a diplomatic mission of the circumcision,
Ga1.02.00		•
		also worked in me among the gentiles—
		and knowing the favor
	D	that was given to me,
	Peter and James	James and Cephas
	<u>and John</u>	and John,
		those reputed to be pillars,
	gave the right hand	gave the right hand
Gal.02.09		of partnership
Gai.02.07	to me,	to me
		and to Barnabas,
	so that	so that
	I	we
	[would go] to the gentiles,	[would go] to the gentiles,
		but
	they to the circumcision,	they to the circumcision,
C-1 02 40	only so that we remember the beggars.	only so that we remember the beggars,
Gal.02.10	,	the very thing which I also was eager to do.
		Now when
		Cephas
Gal.02.11		came to Antioch,
	I opposed Peter to his face,	I opposed him to his face,
	because he was self-condemned,	because he was self-condemned.
	,	For before some came from James,
		they would eat with the gentiles.
Gal.02.12		But when he came,
Gui.02.12		he withdrew and separated himself,
	fearing those of the circumcision,	fearing those of the circumcision,
	and	and
	they	the remaining Judeans
Gal.02.13	were play-acting along with him.	were play-acting along with him,
Gai.02.13	were play-acting along with him.	so that even Barnabas
		was lead astray by their play-acting.
	D,1,6	
	But because	But when I saw
	they were not being straightforward	that they were not being straightforward
Gal.02.14	with the truth of the euangelion,	with the truth of the euangelion,
	I said <u>to</u>	I said to
	<u>Peter</u> ,	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?

G 1		"We [are] Judeans by nature,
Gal.02.15		and not offenders of the gentiles,
		"yet we know that
	"Humanity is not made just	humanity is not made just
	by deeds of law,	by deeds of law,
	but only through faith".	but only through faith
	, ,	of Jesus Anointed,
		And we trusted in Anointed
Gal.02.16a		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".
		But if while seeking
		to be proven just in [the] Anointed,
Gal.02.17		we were found [to be] offenders,
Ga1.02.17		[is the] Anointed consequently
		a servant of offense?
		May it not be!
	For if these things I destroyed,	For if these things I destroyed,
Gal.02.18	<u>I am rebuildin</u> g.	I am building again,
		[then] I commend myself a trespasser.
		For I through the law died to the law,
Gal.02.19		so that I might live to god.
		With [the] Anointed I was co-crucified.
		Now I no longer live,
		but [the] Anointed lives in me.
	But what I now live in flesh,	But what I now live in flesh,
	<u>I live in faith,</u>	I live in faith,
	<u>in that</u>	in that
Gal.02.20		of the son
	of the god	of the god
	and of [the] Anointed	
	<u>who</u>	who
	<u>ransomed</u>	loved
	me and who gave himself over for me.	me and who gave himself over for me.
		I do not reject god's favor.
Gal.02.21		For if justice [is] through law,
		then [the] Anointed died without cause.

Chapter 3

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

	. 11 >	. 11 >
	Are you so mindless?	Are you so mindless?
Gal.03.03	After starting with spirit,	After starting with spirit,
	are you now finishing with flesh?	are you now finishing with flesh?
Gal.03.04	Have you suffered such things randomly,	Have you suffered such things randomly,
Gai.03.04	if it [was] indeed at random?	if it [was] indeed at random?
		Therefore,
Gal.03.05	Does the one who supplies the spirit to you	does the one who supplies the spirit to you
Gai.03.05	and works powers among you,	and works powers among you,
	[do so] by law's works or by faith's hearing?	[do so] by law's works or by faith's hearing?
Cal 02.06		Even so Abraham "trusted in god,
Gal.03.06		and it was reckoned to him for justice",4
Calonon		consequently know that those of faith,
Gal.03.07		these are sons of Abraham.
		But the scripture, having foreseen that from faith
C-1 02 00		the god would make the gentiles just,
Gal.03.08		euangelized in advance to Abraham,
		that "all the gentiles will be blessed in you", ⁵
Cal oa oa		so that from faith they would be blessed,
Gal.03.09		together with faithful Abraham.
Gal.03.11	—because "the just will live from faith".6	[[below]]
	For as many as	For as many as
	[are]	are
	<u>under law</u>	of the works of law
0.102.40	are under a curse.	are under a curse,
Gal.03.10		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". ⁷
		Now it is clear that in the law,
Gal.03.11		no one will be proven just with god,
	[[<i>above</i>]]	because "the just will live from faith".
	Now	Now
Calonia		the law is not from faith, but
Gal.03.12	the one who does the same things	the one who does the same things
	will live in them.	will live in them.
	[The] Anointed redeemed us	[The] Anointed redeemed us
	from the curse of the law,	from the curse of the law,
Gal.03.13	becoming a curse for us,	becoming a curse for us,
	•	because it has been written,
	"Cursed [is] everyone who hangs upon wood".8	"Cursed [is] everyone who hangs upon wood",
		so that to the gentiles the blessing of Abraham
Gal.03.14		might come in Anointed Jesus,
	so that we might receive	so that we might receive
	the blessing	the promise
	of the spirit through the faith.	of the spirit through the faith.
		1

⁴ Gen 15.6. ⁵ Gen 12.3, 18.18. ⁶ Hab 2.4.

⁷ Dt 27.26.

⁸ Dt 21.23.

		n .1
	[[<i>below</i>]]	Brothers, I am speaking in human [terms],
Gal.03.15		likewise no one annuls
		or adds provisions to a covenant
		that has been validated by a human.
		But the promises were decreed
		to Abraham and to his seed.
0.100.46		It does not say, "and to his seeds",
Gal.03.16		as [if] over many,
		but instead over one, "and to your seed",9
		which is [the] Anointed.
		Now I say this, the law which came to be
0.100.45		four-hundred and thirty years afterwards
Gal.03.17		cannot revoke a covenant ratified by god
		so as to abolish the promise.
		For if the inheritance [were] from the law,
0.1.05.40		no longer [would it be] from a promise,
Gal.03.18		but the god has shown favor
		to Abraham through a promise.
		Why therefore the law?
		It was added in favor of the trespasses,
0.1		until the seed should come
Gal.03.19		to whom it has been promised,
		being ordained through angels
		by a mediator's hand.
6.1		Now a mediator does not represent one [party],
Gal.03.20		but the god is one.
		Therefore is the law contrary
		to the promises [of the god]?
0.1		May it not be!
Gal.03.21		For if a law were given
		that were capable of giving life,
		there really would be justice from law.
		But the scripture has confined
		all things under offense,
Gal.03.22		so that the promise
		of the faith of Jesus Anointed
		might be given to those who trust.
Cal 02 22		But before faith came, we were guarded by law,
Gal.03.23		confined for the faith about to be revealed,
		so that the law became
Gal.03.24		our child-tutor [leading] to [the] Anointed,
		so that we might be proven just from faith.
Gal.03.25		But when faith arrives,
Ga1.03.25		we are no longer under a child-tutor.
	For you all are sons of	For you all are sons of
Gal.03.26		god through
Ga1.03.20	<u>the faith</u> .	faith
		in Anointed Jesus.
Gal.03.27		For as many as were baptized in [the] Anointed,
341.03.27		you have clothed yourself in [the] Anointed.

⁹ Gn 13.15.

Gal.03.28	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.
	Now if you are of [the] Anointed,
Gal.03.29	consequently you are of Abraham's seed,
	heirs according to the promise.

Gal.04.01		Now I say, for as long as the heir is a child, he is no different than a slave, though being lord of all.
Gal.04.02		But he is under trustees and stewards until the day preappointed by the father.
Gal.03.15	<u>Yet I am speaking</u> <u>in human</u> [terms].	[[above]]
		So we also,
	When we were infants,	when we were infants,
C-1 04 02	under the elementals	under the elementals
Gal.04.03	of the cosmic order	of the cosmic order
	<u>we were</u>	we were
	<u>in slavery.</u>	enslaved.
	but when the fullness of time came,	But when the fullness of time came,
Gal.04.04	the god sent forth the son of his,	the god sent forth the son of his,
Ga1.04.04		being born of a woman,
		being born under law,
	so that he might redeem those under the law,	so that he might redeem those under the law,
Gal.04.05	so that we might	so that we might
Gan.04.05	be taken into	receive back the
	<u>adoption</u> .	adoption.
	Now that you are sons	Now that you are sons,
	of the god,	
	<u>he</u>	the god
Gal.04.06	has sent forth the spirit	has sent forth the spirit
Gu1.07.00		of the son
	<u>of his</u>	of his
	into the hearts of ours,	into the hearts of ours,
	shrieking, "Abba the father"!	shrieking, "Abba the father"!
	So then,	So then,
	you are not a slave,	you are not a slave,
Gal.04.07	but a son.	but a son,
		now if a son,
	-0.1.0	also an heir through god.
	If, therefore,	But
		while at that time,
Gal.04.08		when you did not know god,
	<u>you serve</u>	you served
	them who are	them who are
	and a bandle and a	not
	gods by the nature,	gods by the nature,

	1 . 1	and now
Gal.04.09	knowing god	knowing god—
		or rather being known by god—,
	how <u>can you turn back</u>	how can you turn back
		again
	to the weak and beggarly elementals?	to the weak and beggarly elementals,
		whom again as before you wish to serve?
	— <u>observing</u>	You observe
Gal.04.10	occasional times and days and months	days and months and occasional times
	and years.	and years.
	I fear for you,	I fear for you,
Gal.04.11	lest somehow in vain	lest somehow in vain
Ga1.04.11	I toiled	I have toiled
	among you.	among you.
	Become like me,	Become like me,
Cal 04 12	for I also [became] like you,	for I also [became] like you,
Gal.04.12		brothers,
	I beg of you.	I beg of you.
	Now you know that	Now you know that
Gal.04.13	because of weakness of flesh,	because of weakness of flesh,
	I euangelized to you at first,	I euangelized to you at first,
	and the testing	and the testing
	of mine	of yours
	that [was]	,
Gal.04.14	in my flesh you did not scorn,	in my flesh you did not scorn
	, , ,	nor spit upon,
	but you welcomed me as god's angel,	but you welcomed me as god's angel,
	as Anointed Jesus.	as Anointed Jesus.
	Therefore,	Therefore,
	what was	where [is]
	the blessing of yours?	the blessing of yours?
Gal.04.15	For I witness to you, that if it were possible	For I witness to you, that if it were possible
	to have plucked out your eyes,	to have plucked out your eyes,
	you would have given [them] to me.	you would have given [them] to me.
	So then have I now become your enemy	So then have I now become your enemy
Gal.04.16	by being truthful with you?	by being truthful with you?
	They envy you, not in a good way.	They envy you, not in a good way.
	But they wish to exclude you,	But they wish to exclude you,
Gal.04.17	so that you might envy them.	so that you might envy them.
	Now rival for better gifts.	00 11110 y 0 11 111 g 11 0 11 1 y 1 1 1 1 1 1 1
	But [it is] virtuous to rival in virtue always,	But [it is] virtuous to rival in virtue always,
Gal.04.18	and not only when I am present to you.	and not only when I am present to you,
		my children for whom again I have contractions
Gal.04.19		until Anointed is formed in you.
		But
Gal.04.20	I wished to be present to you,	I wished to be present to you now,
	and to change the tone of mine,	and to change the tone of mine,
	because I am puzzled at you.	because I am puzzled at you.
	because I am puzzieu at you.	Tell me,
	Vou who wish to be under law	you who wish to be under law,
Cal 04 21	You who wish to be under law,	7
Gal.04.21	do you not read	do you not hear
	read the law?	
	uie iaw:	the law?

	For it has been written that	For it has been written that
	Abraham had two sons.	Abraham had two sons,
Gal.04.22	one of the maidservant,	one of the maidservant,
	and one of the freewoman.	and one of the freewoman.
	But while the one has been born	But while the one has been born
	from the maidservant,	from the maidservant
	from the mardservant,	according to flesh,
Gal.04.23	<u>the other</u> [has been born]	the other [has been born]
	from the freewoman	from the freewoman
	through the promise.	through a promise.
	Such things are allegorized.	Such things are allegorized.
	For the same are two covenants:	For the same are two covenants:
	on the one hand one from mount Sinai,	on the one hand one from mount Sinai,
Cal 04 24	·	1
Gal.04.24	who gave birth into slavery	who gave birth into slavery—
	in the assembly of the Judeans	
	according to the law;	which is Hagar.
	but the other who gave birth	
	above every ruler and power and authority,	
т 1 од од	and every name that is named,	
Laod.01.21	not only in this aeon, but also in the coming one,	
Gal.04.25		Now Hagar is mount Sinai in Arabia.
		But it now corresponds to Jerusalem,
		for she is enslaved with her children.
		Now
	into which	
	devout assembly	the Jerusalem above
Gal.04.26	we were promised,	
Ga1.04.20		is free,
	which is mother of us.	which is mother of us
	which is mother of us.	all.
		For it has been written,
		"Rejoice sterile [woman] who cannot birth!
		Break out and shout,
Gal.04.27		[woman] who has no contractions!
		Because many more [are] the desert's children
		than of the one who has a husband". 10
		Now we, brothers,
Gal.04.28		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.
		But what does the scripture say?
		"Cast out the maidservant and her son.
Gal.04.30		For the son of the maidservant will never inherit
		with the son of the freewoman". 11

¹⁰ Is 54.1.

¹¹ Gn 21.10.

Gal.04.31	So then,	Therefore,
	brothers,	brothers,
	we are not children of the maidservant,	we are not children of the maidservant,
	but of the freewoman,	but of the freewoman.

Chapter 5		
	<u>in which</u> <u>liberty</u>	In the liberty
	[the] Anointed has liberated us.	[the] Anointed has liberated us.
Gal.05.01a	Stand fast,	Stand fast,
		therefore,
	and <u>be not liable</u>	and be not liable
	again to a yoke of slavery	again to a yoke of slavery.
	to the law.	
		Behold, I, Paul, say to you,
Gal.05.02		that if you are circumcised,
		[the] Anointed will not profit you at all.
	Now I bear witness	Now I bear witness
		again
	that a circumcised human	to every circumcised human,
Gal.05.03		who
	<u>is a debtor</u>	is a debtor
	<u>to fulfill</u>	to do
	<u>the entire law</u> .	the entire law:
		you have been abolished from [the] Anointed;
Gal.05.04		you who are proven just in law,
		you fell away from favor.
Caloros		For by the spirit from faith,
Gal.05.05		we anxiously await the hope of justice.
		For
	<u>In</u> [the] <u>Anointed</u>	in Anointed
		Jesus
Gal.05.06	neither circumcision avails anything,	neither circumcision avails anything,
Gai.05.00	<u>nor foreskin,</u>	nor foreskin,
	but instead <u>faith</u>	but instead faith
	being fulfilled	being effected
	through love.	through love.
C-1 05 05		You were running virtuously.
Gal.05.07		Who thwarted you not to be persuaded by truth?
0.1.5.00		This persuasion [is] not
Gal.05.08		from the one who calls you.
	A little leaven	A little leaven
Gal.05.09	<u>adulterates</u>	leavens
	the whole dough.	the whole dough.
		I have trusted in you in [the] lord,
		that you will not comprehend anything different.
Gal.05.10	But the one who troubles you	But the one who troubles you
	bears the judgment.	bears the judgment,
		whoever it might be.
		Now I, brothers,
		if I am still proclaiming circumcision,
Gal.05.11		why am I still persecuted?
		Then the scandal of the cross is abolished.
		Then the beardar of the cross is abouisited.

Gal.05.12		O that those disturbing you
Gui.03.12		would amputate themselves as well!
		For you were called unto liberty, brothers,
Gal.05.13		not mere liberty as an occasion for flesh.
		But through love be enslaved to one another.
Gal.05.14b	For the whole law in you has been fulfilled:	For the whole law in one word is fulfilled
Ga1.05.140	"Love your neighbor as yourself". 12	in the [saying], "Love your neighbor as yourself".
Gal.05.15		Now if you bite and devour one another,
Gai.05.15		look out lest you be consumed by one another.
Gal.05.16		Now I say, you should walk in spirit,
Ga1.05.10		and you should not ever complete flesh's desire.
		For the flesh desires contrary to the spirit,
Cal 05 17		and the spirit contrary to the flesh.
Gal.05.17		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	But the deeds of the flesh are evident, which are:	But the deeds of the flesh are evident, which are:
Gai.05.19	adultery, impurity, debauchery,	fornication, impurity, debauchery,
	<u>idolatries,</u>	idolatry,
	sorceries,	sorcery,
Gal.05.20	<u>hostilities,</u>	hostilities,
Ga1.05.20	<u>lusts,</u>	lust,
	<u>jealousies,</u>	jealousy,
	infuriations, resentments, dissensions, factions,	infuriations, resentments, dissensions, factions,
	envies, inebriations, revelries,	envies, inebriations, revelries,
		and things similar to those that I say above,
Gal.05.21		even
Gai.03.21	as I said before,	as I said before,
	that those who practice such things	that those who practice such things
	will not inherit god's kingdom.	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.
541.03.23		Against such things there is no law.
	But those who are of the Anointed	But those who are of the Anointed Jesus
Gal.05.24	have crucified the flesh,	have crucified the flesh,
	with the passions and the desires.	with the passions and desires.

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

¹² Lv 19.18.

		But let each evaluate one's own work,
		and at that time to oneself alone
Gal.06.04		one will have a boast,
		and not to the other,
Gal.06.05		for each must carry one's own load.
Ga1.00.05	Now the one	Now the one
0-1-06-06	<u>instructed</u>	being instructed
Gal.06.06	in word,	in word,
	let that one partner	let that one partner
	with the one instructing in all goods.	with the one instructing in all goods.
	You are led astray:	Do not be led astray:
	god is not mocked,	god is not mocked,
Gal.06.07	for whatever things	for whatever thing
,	<u>a human sows,</u>	a human sows,
	these things	that thing
	<u>he also reaps,</u>	he also reaps,
	because the one who sows in the	because the one who sows in the
	decay	flesh
	of himself, from the	of himself, from the
	decay	flesh
Gal.06.08	harvests <u>decay</u> .	harvests decay.
Ga1.00.00	But the one who sows in the	But the one who sows in the
	life,	spirit,
	from life	from the spirit
	harvests <u>life</u> .	harvests life
		eternal.
	Now while doing what is virtuous,	Now while doing what is virtuous,
C-1 of oo	let us not grow weary,	let us not grow weary,
Gal.06.09	but we will harvest at a proper time	for we will harvest at a proper time,
		not becoming faint.
	so then	so then
	as we	as we
	<u>have</u>	might have
	a moment,	a moment,
Gal.06.10	let us work the good.	let us work the good
		for all,
		but most of all
		for the house-members of the faith.
		Look with what large letters,
Gal.06.11		I have written with my own hand!
	As many as wish to look good in flesh,	As many as wish to look good in flesh,
	they necessitate you to be circumcised	they necessitate you to be circumcised
Gal.06.12	only so that for the cross	only so that for the cross
	of the Anointed	of the Anointed
	they might not be persecuted.	they might not be persecuted.
	For neither do the circumcised themselves	For neither do the circumcised themselves
	keep the law,	keep the law,
Gal.06.13		_
	but they wish you to be circumcised	but they wish you to be circumcised
	so that they might boast in your flesh.	so that they might boast in your flesh.

Gal.06.14	The cosmic order has been crucified to me, and I to the cosmic order.	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 are walking in step 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	For I carry in my body the pointed marks of the Anointed.	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

	To the Corinthians 1
1Co.00.00	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.

	Paul, an emissary of Jesus Anointed,	Paul, called an emissary of Jesus Anointed,
1Co.01.01	by [the] will of god,	by [the] will of god,
		and Sosthenes the brother,
	to the assembly	to the assembly
		of the god,
		which is
	in Corinth .	in Corinth,
1Co.01.02		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,
10 01 02	favor and peace	favor and peace
1Co.01.03	from god our father and lord Jesus.	from god our father and lord Jesus.
	j	I thank my god always concerning you,
1Co.01.04		over the favor of god which was given to you
		in Anointed Jesus,
10 01 05		that in everything you were enriched with him,
1Co.01.05		in every word and all knowledge,
10 01 06		even so the testimony of the Anointed
1Co.01.06		was established among you,
		so that you are not lacking in any gift,
1Co.01.07		anxiously awaiting the unveiling
		of our lord Jesus Anointed,
100 01 00		and he will establish you to the end,
1Co.01.08		without reproach on the day of our lord Jesus.
		Faithful [is] the god through whom
1Co.01.09		you were called into partnership
		with his son Jesus Anointed our lord.
		Now I call upon you, brothers,
		through the name of our lord Jesus Anointed,
1Co.01.10		that everyone affirm the same,
10.01.10		and that there not be divisions among you,
		but that you be fully furnished
		with the same intellect and with the same mind.

		For it has been clarified to me about you,
1Co.01.11		my brothers,
		by those of Chloe,
		·
		that there are contentions among you.
10 01 15		Now I mean this, that each of you says,
1Co.01.12		"I am of Paul", "I am of Apollos",
		"I am of Cephas", "I am of [the] Anointed".
		Has [the] Anointed been divided?
1Co.01.13		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
100.01.14		none of you except Crispus and Gaius,
1Co.01.15		so that no one may say
100.01.15		that he was baptized into the name of mine.
		Now I also baptized the house of Stephanas.
1Co.01.16		As for the rest I do not know
		if I baptized anyone else.
		For [the] Anointed did not
		send me forth to baptize,
1Co.01.17		but to euangelize,
•		not with with wisdom of word,
		lest the cross of the Anointed be emptied.
		For on the one hand,
		the word of
	The cross of the Anointed	the cross of the Anointed
	is folly to those being destroyed,	is folly to those being destroyed,
	but	but on the other hand,
1Co.01.18	<u>power</u>	power
	and wisdom	power
	of god to	of god to
	or gow to	us,
	the ones being saved.	the ones being saved.
	For it has been written.	For it has been written,
1Co.01.19	"I will destroy the wisdom of the wise ones,	"I will destroy the wisdom of the wise ones,
100.01.19	and the insight of the insightful ones I will deny". 13	and the insight of the insightful ones I will deny".
	and the hisight of the hisightful ones I will delig .	Where [is] the wise?
		Where [is] the wise: Where [is] the scribe?
		Where [is] the disputer of this aeon?
1Co.01.20	Use god not made feeligh	Has god not made foolish
	<u>Has god not made foolish</u> the wisdom of the cosmic order	the wisdom of the cosmic order?
		the wisdom of the cosmic order:
	of this [one]?	For-
1Co.01.21	Cinco in the mindom of the and	For since in the windom of the god
	Since in the wisdom of the god,	since in the wisdom of the god,
	the cosmic order did not	the cosmic order did not
	through wisdom know the	through wisdom know the
	lord,	god,
	the god was pleased,	the god was pleased,
	through the folly of the proclamation,	through the folly of the proclamation,
	to save those who trust.	to save those who trust,
. 0		and
1Co.01.22	Since Judeans ask for signs,	since Judeans ask for signs,
	and Greeks seek wisdom,	and Greeks seek wisdom,

¹³ Is 24.19.

	he proclaims	we yet proclaim
	a cross,	[the] Anointed crucified,
		on the one hand,
10-01-02	to Judeans a scandal,	to Judeans a scandal,
1Co.01.23	•	on the other hand,
	to Greeks folly,	to
	·	[the] nations
		folly,
	but to them,	but to them
		who are called,
1Co.01.24	to Judeans as well as to Greeks,	to Judeans as well as to Greeks,
	Anointed [is]	[we proclaim] Anointed,
	god's power and god's wisdom,	god's power and god's wisdom,
	because the folly of the god	because the folly of the god
1Co.01.25	is wiser than humans,	is wiser than humans,
100.01.23	and the weakness of the god	and the weakness of the god
	<u>is stronger than humans</u> .	is stronger than humans.
		For look at your calling brothers,
1Co.01.26		that not many [were] wise according to flesh,
100.01.20		not many powerful,
		not many well-born.
	But god has chosen the foolish things	But god has chosen the foolish things
	of the cosmic order	of the cosmic order
1Co.01.27	to shame the wise things,	to shame the wise things,
100.01.27	and god has chosen the weak things	and god has chosen the weak things
	of the cosmic order	of the cosmic order
	to shame the strong things,	to shame the strong things,
	and god has chosen the ignoble things,	and god has chosen the ignoble things,
	and the least things,	
1Co.01.28	and the things scorned—	and the things scorned—
	the things that are not—	the things that are not—
	to abolish the things that are,	to abolish the things that are,
1Co.01.29	so that all flesh may not be boastful before	so that all flesh may not be boastful before
	<u>him,</u>	the god.
1Co.01.30	[—now from him you are in Anointed Jesus,	Now from him you are in Anointed Jesus,
	who came to be wisdom for us from god,	who came to be wisdom for us from god,
	justice as well as consecration and ransoming—]	justice as well as consecration and ransoming,
1Co.01.31	so that even as it has been written,	so that even as it has been written,
	"Let the one who is boastful boast" in [the] lord, 14	"Let the one who is boastful boast" in [the] lord.

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

¹⁴ Jr 9.22-23.

		I also in weakness and in fear
1Co.02.03		and in much trembling came to be with you,
		and my word and my proclamation [were]
	not in	not in
1Co.02.04	plausibility	persuasive words
13010210	of wisdom.	of wisdom,
	or wideour.	but in demonstrations of spirit and of power,
		so that your faith not be in the wisdom of humans,
1Co.02.05		but in the power of god.
		Yet
	Among the mature	among the mature
	we speak wisdom	we speak wisdom,
1Co.02.06	We speak Wisdom	but not the wisdom of this aeon nor
	of the rulers of this aeon	of the rulers of this aeon
	who are rendered idle,	who are rendered idle,
	but we speak god's wisdom	but we speak god's wisdom
	in a mystery	in a mystery
1Co.02.07	which has been hidden,	which has been hidden,
100.02.07	which god foreordained	which god foreordained
	before the aeons for our glory,	before the aeons for our glory,
	which no one of the rulers	which no one of the rulers
	of this aeon has known.	of this aeon has known.
1Co.02.08	For if they had known,	For if they had known,
100.02.00	they would not have crucified	they would not have crucified
	the lord of the glory.	the lord of the glory.
	mie 101 w o1 tile Biolj.	But even as it has been written,
		"What things eye did not see
		and ears did not hear,
1Co.02.09		and did not ascend upon human heart,
		these things god has prepared
		for those who love him". 15
		To us the god has revealed through the spirit.
1Co.02.10		For the spirit searches all things,
		even the deep things of the god.
		For who among humans has known
		the things of a human,
		except for the spirit of the human
1Co.02.11		that [is] in him?
		So also no one has known the things of the god,
		except the spirit of the god.
		But we have not received
		the spirit of the cosmic order,
1Co.02.12		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,
10. 05. 15		not in words taught from human wisdom,
1Co.02.13		but in things taught by spirit,
		comparing spiritual things with spiritual things.

¹⁵ 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.

		Now a beastly human
		does not receive the things
100 02 14		of the spirit of the god,
1Co.02.14		for they are folly to him,
		and he is unable to know,
		because they are examined spiritually.
100 02 15		But the spiritual [human] examines all things,
1Co.02.15		but he is examined by no one.
	For "who has known the mind of [the] lord,	For "who has known the mind of [the] lord?
1Co.02.16	<u>and</u>	
	who became his counselor?"16	Who has counseled him?"
		But we have the mind of [the] Anointed.

·	
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,
1Co.03.07	so that neither 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.

 $^{^{16}}$ The second part of the respective quotations pull from different segments of LXX Is 40.13.

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

¹⁷ Job 5.13.

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

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

¹⁸ Ps 93.11.

and are beaten and are displaced, and we toil, working with our own hands. When reviled, we bless. When persecuted, we endure. Blasphemed When slandered, we entreat. We have become like the cosmic order's refuse, the scrubbings off of everyone up to now. Not to shame you do I write Volume I write I write I write			For I think that
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. 1Co.04.10 1Co.04.11 1Co.04.12 1Co.04.12 Blasphemed We have become like the cosmic order's refuse, the scrubbings off of everyone up to now. 1Co.04.13 I write you these things as my beloved children. 1Co.04.14 1Co.04.15 I m 1Co.04.15 In Anointed jesus through euangelion I birthed you. 1Co.04.16 Co.04.17 Anointed jesus through euangelion I birthed you. 1Co.04.18 Anointed jesus through euangelion I birthed you. 1Co.04.19 Anointed jesus through euangelion I birthed you. Therefore I cutterat you, become imitators of me. 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. Now some are puffed up, as if I were not coming to you. But will know, not the word of those puffed up, but the power. For the dominion for god			
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For the dominion of the god			
	10-0-5		
	1Co.04.20		

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

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

		I remote to rear in the letter
1Co.05.09		I wrote to you in the letter
100103107		not to be commingled with fornicators:
		not altogether with regard to the fornicators
		of this cosmic order,
100 05 10		or with the greedy and rapacious,
1Co.05.10		or with idolaters,
		since then you would have to depart
		from the cosmic order.
		But now I have written to you
		not to be commingled:
100 05 11		if anyone designated a brother
1Co.05.11		be a fornicator, or greedy, or idolatrous,
		or a reviler, or a drunkard, or rapacious,
	eating together.	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?
10 07 10		But god judges those outside.
1Co.05.13		"Remove the evil from among you". 19

•		
		Does any one of you dare,
1Co.06.01		when having [something] against another,
100.00.01		to have [it] adjudicated by the unjust
		and not by the devotees?
		Or do you not know that
10-06-02		the devotees will judge the cosmic order?
1Co.06.02		And if the cosmic order is judged by you,
		are you not unworthy of the smallest courts?
	Do you not know that	Do you not know that
1Co.06.03	<u>we will judge angels</u>	we will judge angels
	or even living things?	or even living things?
	Indeed, therefore,	Indeed, therefore,
	if you have real life courts,	if you have real life courts,
1Co.06.04	do you seat them	do you seat them
	who are scorned	who are scorned
	in the assembly?	in the assembly?
	·	I say [this] to your shame.
	So is there not among you	So is there not among you
10 26 25	a wise [person],	anyone who is wise,
1Co.06.05	or even one	·
	who will be capable of deciding	who will be capable of deciding
	between [someone and] the brother of his?	between [someone and] the brother of his?
10-06-06		But a brother is adjudicated with a brother,
1Co.06.06		and this before the faithless?
		This is also, therefore,
		already completely a defeat for you,
1Co.06.07		because you have judgments with each other.
-		Why not instead be wronged?
		Why not instead be defrauded?
10 26 20		But you are wronging and defrauding,
1Co.06.08		and this to brothers?

¹⁹ Dt 17.7.

		Or do you not know that
100.06.00		the unjust will not inherit god's kingdom? Do not be deceived.
1Co.06.09		
		Neither fornicators, nor idolaters, nor adulterers,
		nor softies, nor man-bedders,
10.06.10		nor thieves, nor greedy,
1Co.06.10		nor drunkards, nor revilers, nor rapacious
		will inherit god's kingdom.
		And these things some of you were.
		But you were washed.
1Co.06.11		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.
	Everything is permissible to me.	Everything is permissible to me,
1Co.06.12		but not everything contributes.
100.00.12		Everything is permissible to me,
		but I will not be ruled by any.
	Foods for the stomach,	Foods for the stomach,
	and the stomach for foods.	and the stomach for foods.
	But god will bring to an end	But god will bring to an end
	both it and them.	both it and them.
10-06-12	Now	
1Co.06.13	the body [is] not for fornication,	The body [is] not for fornication,
	but for the lord,	but for the lord,
	and the lord for the body,	and the lord for the body.
	as the temple [is] for the god,	,
	and the god for the temple,	
		But
	who	god also
1Co.06.14	raised the lord and	raised the lord and
	<u>raised us up</u> .	will raise us
	-	through his power.
	Or <u>do you not know that</u>	Or do you not know that
	your bodies are members of [the] Anointed?	your bodies are members of [the] Anointed?
.06	Therefore, after taking	Therefore, after taking
1Co.06.15	the members of [the] Anointed,	the members of [the] Anointed,
	will I make them members of a harlot?	will I make them members of a harlot?
	May it not be!	May it not be!
		Or
1Co.06.16	Do you not know that	do you not know that
	the one who is joined with a harlot is one body?	the one who is joined with a harlot is one body?
		For it says, "the two will become as one flesh". 20
0 1		But the one who is joined
1Co.06.17		with the lord is one spirit.
	Flee the fornication.	Flee the fornication.
	1 100 the 1911menton.	Every sinful deed that a human might do
1Co.06.18		is outside the body
		but the one who fornicates offends
		within one's own body.
		within one s own body.

²⁰ Gn 2.24.

	Or do you not know that	Or do you not know that
10-06-10	the bodies	the body
	of yours	of yours
1Co.06.19		is a temple of the sacred spirit in you [all],
		which you [all] have from god,
	are not your own?	and you [all] are not your own?
	For you were purchased with a price.	For you were purchased with a price.
	Consequently,	Therefore,
1Co.06.20	glorify the god in	glorify the god in
10.00.20	<u>the</u> mortal	your
	<u>body</u> .	body,
		which is from the god.

chapter /		
		Now regarding what
1Co.07.01	[T]	you have written to me,
	[It is] virtuous for a human	"[it is] virtuous for a human
	not to touch a woman.	not to touch a woman",
		but
	On account of	on account of
	fornication,	fornications,
1Co.07.02	<u>let</u> each	let each
	<u>not</u>	
	have the wife of his own.	have the wife of his own,
		and let each wife have her own husband.
100 07 02		Let the husband pay back the debt to the wife,
1Co.07.03		now similarly also the wife to the husband.
		The wife does not have authority
		over her own body,
40-05-04		but the husband [does].
1Co.07.04		Now similarly also the husband does not
		have authority over his own body,
		but the wife [does].
		Do not deprive each other,
		except by agreement for an occasional time,
		so that you may attend to prayer.
1Co.07.05		Then be together again,
		so that the adversary does not test you
		on account of your lack of self-control.
0 6		But this I say as an allowance,
1Co.07.06		not as a command.
	For	Now
	I wish	I wish
		all
	humans to be also like myself,	humans to be also like myself,
1Co.07.07	but each has one's own gift from god,	but each has one's own gift from god.
	which [is]	the [one]
	thus and	thus and
	<u>which</u> [is]	the [one]
	so.	so.
	Now I say to the unmarried and to widows,	Now I say to the unmarried and to widows,
1Co.07.08	virtuous for them if they remain as I.	virtuous for them if they remain as I.
		1 2 2 2 2

		But if they cannot be self-controlled,
1Co.07.09		let them marry.
		For it is better to marry than to burn.
	Now to the married I command ,	Now to the married I command,
	not I , but <u>the</u>	not I, but the
	Anointed,	lord,
1Co.07.10	wife should not	wife should not
	separate herself	be separated
	from husband.	from husband.
	Now if	Now if
	1.0.1. <u>a.</u>	indeed
	she was <u>separated</u> ,	she was separated,
1Co.07.11	let her remain unmarried,	let her remain unmarried,
	or let her be reconciled to husband,	or let her be reconciled to husband,
	and let husband not send away wife,	and let husband not send away wife.
	and let hasband not send away whe,	But to the rest I myself say,
		not the lord,
1Co.07.12		if any brother has a faithless wife,
100.07.12		and she consents to live with him,
		let him not send her away,
		and if any woman has a faithless husband,
1Co.07.13		and he consents to live with her,
100.07.13		let her not send him away.
		For the faithless man
		has been consecrated by the wife,
		and the faithless woman
1Co.07.14		has been consecrated by the brother.
100.07.17		Consequently,
		since the children of yours are unclean,
		but now they are consecrated.
		But if the faithless separates oneself,
		let [that] one be separated.
1Co.07.15		Neither the brother nor the sister
,		has been bound in such things.
		But the god has called you in peace.
		For do you know, wife,
		if you will save [your] husband?
1Co.07.16		Or do you know, husband,
		if you will save [your] wife?
		Let one live,
40.05.:-		if not as the lord apportioned to each,
1Co.07.17		[then] thus as the god called each,
		even as I command in all the assemblies.
		Was anyone called after having been circumcised?
10 07 10		Let him not draw it back.
1Co.07.18		Has anyone in uncircumcision been called?
		Let him not be circumcised.
		The circumcision is nothing,
1Co.07.19		and uncircumcision is nothing,
		but keeping god's commandments.
100.07.20		In the calling in which one was called,
1Co.07.20		let each remain in that.

		[As] a slave were you called?
		· ·
1Co.07.21		Let it not concern you.
		But if you are also able to be free,
		instead make use [of that].
		For the slave who was called in [the] lord
1Co.07.22		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,
100.07.24		let one remain in that with god.
		Now regarding the virgins,
1Co.07.25		I have no command of [the] lord,
100.07.23		but I give perspective as one shown mercy
		by the lord to be faithful.
		Therefore,
		I make this custom to live virtuously
1Co.07.26		on account of the present necessity,
		that [it is] virtuous
		for a human to be as [one is].
		Are you bound to a wife?
		Do not seek divorce.
1Co.07.27		Are you divorced from a wife?
		Do not seek a wife.
		Now if you did marry, you did not offend,
		and if the virgin married, she did not offend.
1Co.07.28		Now such things carry affliction in the flesh,
		but I am sparing you.
		Now this I am saying, brothers,
	because	, , , , , , , , , , , , , , , , , , , ,
	the opportune time has been shortened,	the opportune time has been shortened,
1Co.07.29		what remains,
	so that those who have wives	so that those who have wives
	should be as those not having.	should be as those not having,
	2	and those weeping as not weeping,
1Co.07.30		and those rejoicing as not rejoicing,
100.07.30		and those purchasing as not possessing,
		and those utilizing the cosmic order
1Co.07.31		as not fully utilizing.
100.07.31		For the form of this cosmic order is passing away.
		But I wish you to be free of concern.
		The unmarried is concerned
1Co.07.32		for the things of the lord,
		how he may be pleasing to the lord. But the married is concerned
100 07 33		
1Co.07.33		for the things of the cosmic order,
		how he may please the wife,

		11 1 1 1 1 1
		and he has been divided.
		And the woman the unmarried [one] and the
		virgin is concerned for the things of the lord,
1Co.07.34		so that she may be consecrated
130.07.31		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.
		Now this I say for your own benefit,
1Co 07 25		not so that I may throw a noose on you,
1Co.07.35		but [leading] unto [your] elegance and
		attentiveness to the lord without distraction.
		But if anyone is considering
		acting improperly toward his virgin,
		if she is past prime,
1Co.07.36		and it ought to be,
, 0		let him do what he wishes.
		He does not offend.
		Let them marry.
		But he who has stood steady in his heart,
		not having necessity,
		and who holds authority over his own will,
1Co.07.37		and has judged this in his own heart,
		to keep his own virgin,
		will act virtuously;
	so then he who takes in marriage	so then he who takes in marriage
	so then he who takes in marriage	his own virgin
	will do	does
1Co.07.38	virtuously	virtuously,
	and he who does not take in marriage	and he who does not take in marriage
	will do better.	will do better.
	A woman is bound	A woman is bound
		A woman is bound
	by law for as much time as her husband lives.	Con an arrest times as how hereboard lives
		for as much time as her husband lives.
1Co.07.39	But if the husband should die	But if the husband should die,
	indeed,	
	she is free <u>to be married</u>	she is free to be married
	to whomever she wishes,	to whomever she wishes,
	<u>only in</u> [the] <u>lord</u> .	only in [the] lord.
		But she is more blessed
1Co.07.40		if thus she remains,
200.07.70		according to my insight.
		Now I also seem to have god's spirit.

	Now in regard to the idol-sacrifices,	Now in regard to the idol-sacrifices,
	we know that we all have knowledge.	we know that we all have knowledge.
1Co.08.01	Now	
	knowledge puffs up,	Knowledge puffs up,
	but love builds up.	but love builds up.

	Now	
	if	If
	[one]	someone
1Co.08.02	[one]	seems
100.00.02	knows,	to have known
	Kilows,	something,
	not yet has he known as he ought to know.	not yet has he known as he ought to know.
	But if someone loves,	but if someone loves
	But it someone loves,	the god,
1Co.08.03	this one has been known.	this one has been known
		by him.
		Therefore, regarding food from the idol-sacrifices,
	We know that an idol is nothing.	we know that an idol is nothing
1Co.08.04		in the cosmic order,
		and that [there is] no other god except one.
	For even though there are those called gods,	For even though there are those called gods,
1Co.08.05	whether in heaven or on earth,	whether in heaven or on earth,
		even as there are many gods and many lords,
	for us [there is] one god the father,	but for us [there is] one god the father,
	from whom [are] all things	from whom [are] all things,
	for us,	
	,	and we [exist] for him,
1Co.08.06		and one lord Jesus Anointed,
	through whom	through whom
	[the] Anointed	
	[is] <u>in all.</u>	[are] all things
		and through him we [exist].
		But this knowledge [is] not in everyone,
1Co.08.07		even some up to now in the consort of an idol,
100.00.07		as they eat an idol-sacrifice,
		their conscience being weak is also stained.
	Now food does not	Now food does not
	bring us together with	bring us near to
	the god:	the god,
1Co.08.08	we neither abound	we neither lack
	if we eat,	if we do not eat,
	nor do we lack	nor do we abound
	if we do not eat.	if we eat.
100 00 00	Now watch out lest somehow	Now watch out lest somehow
1Co.08.09	this authority of yours	this authority of yours
	becomes a stumbling to the weak.	becomes a stumbling to the weak. For if anyone sees you who have knowledge
1Co.08.10		seated in an idol-temple,
		will not his conscience, being weak,
		be edified to eat the idol-sacrifices?
		For the weak is destroyed by your knowledge,
1Co.08.11		the brother for whom [the] Anointed died.
		So now by sinning against the brothers,
1Co.08.12		and striking their weakened conscience,
100.08.12		you offend against [the] Anointed.
		jou offeria against [the] fillomica.

10.09.12	For this reason,	For this reason,
	if food scandalizes the brother,	if food scandalizes the brother
		of mine,
1Co.08.13	may I never eat meat into the [coming] aeon,	may I never eat meat into the [coming] aeon,
	so that I may not scandalize the brother.	so that I may not scandalize the brother
		of mine.

Lnapter 9		
	Am I not	Am I not
	an emissary?	free?
	Am I not	Am I not
	free?	an emissary?
1Co.09.01	Have I not seen Jesus	Have I not seen Jesus
	[the]	the
	lord of ours?	lord of ours?
		Are you not
		the work of mine in [the] lord?
		If I am not an emissary to others,
1Co.09.02		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?	Do we not have authority to eat and drink?
100.03.04	Do we not have authority to cat and drink.	Do we not have authority Do we not have authority
		to bring along a sister as a wife,
1Co.09.05		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?
	Who soldiers?	Who soldiers
	w no soldiers:	
	777h	with his own wages at any time?
	Who plants a vineyard	Who plants a vineyard
	and does not eat	and does not eat
1Co.09.07	and drink of	
,	its fruit?	its fruit?
	**** 1 1 1 0 1	Or
	Who shepherds a flock	who shepherds a flock
	and does not eat of the milk?	and does not eat of the milk
		of the flock?
	Let me not speak	Am I not saying
		these things
	in a human [way],	in a human [way]
	$rac{ extbf{if}}{ au}$	or
1Co.09.08	<u>also</u>	also
	<u>the law</u>	does not
	of Moses	
	does not	the law
	say these things.	say these things?
	For he has written,	For it has been written
1Co.09.09		in the law of Moses,
1C0.09.09	"you shall not muzzle an ox threshing". 21	"You shall not silence an ox threshing".
	Is it about oxen that concerns the god?	Is it about oxen that concerns the god?

²¹ Dt 25.4.

		Or does he speak entirely for our sake?
	For it was written on account of us.	For it was written on account of us,
1Co.09.10	To it was written on account of us.	because the plower is obliged upon hope to plow,
		and the thresher upon hope of sharing.
		If we sowed spiritual things among you,
1Co.09.11		[is it] overmuch if we harvest
100.09.11		
		fleshly things from you?
		If others partake of this authority over you,
		[may] not we all the more?
1Co.09.12		But we have not utilized this authority,
		but we protect all things,
		lest we give some hindrance
		to the euangelion of the Anointed.
		Do you not know that they who are working
1Co.09.13		at sacred things eat from the sacred place,
		they who attend the altar have a share in the altar?
	So also the lord has commanded them	So also the lord has commanded them
1Co.09.14	who proclaim the euangelion	who proclaim the euangelion
	to live from the euangelion.	to live from the euangelion.
		Now
	I have not utilized any of these.	I have not utilized any of these,
		nor have I written them so to be done for me.
1Co.09.15		For more virtuous [is it]
		to me to die than that
	No one	anyone
	will empty the boast of mine.	will empty the boast of mine.
		For
	If I euangelize,	if I euangelize,
	there is no	there is no
	favor	boast
100 00 16	to me.	to me.
1Co.09.16		For necessity presses on me,
	for woe	for woe
		is
	to me,	to me,
	if I do not euangelize.	if I do not euangelize.
	For if I do this voluntarily,	For if I do this voluntarily,
	I have a reward,	I have a reward,
1Co.09.17	but if involuntarily,	but if involuntarily,
	I have been entrusted	I have been entrusted
	with house-management.	with house-management.
	What then is the reward	What then is the reward
	for me?	of mine?
	So that when preaching I may lay down	So that when preaching I may lay down
1Co.09.18	free of charge the euangelion	free of charge the euangelion,
	of [the] Anointed,	0
	in order not to exploit	in order not to exploit
	my authority in the euangelion.	my authority in the euangelion.
	For though being free of all,	For though being free of all,
	I enslaved myself to all so that I might	I enslaved myself to all so that I might
1Co.09.19	also	remounted injustice to all so that I might
	gain the many.	gain the many,
	Sum the many.	Sum the many,

	and I became to the Judeans like a Judean,
	so that I might gain Judeans;
1Co.09.20	to those under the law like one under law,
	though myself not being under law,
	so that I might gain those under law;
	to the lawless like a lawless [person],
1Co.09.21	though myself not being without god's law,
100.09.21	but lawful in [the] Anointed,
	so that I might gain the lawless.
	To the weak I became weak,
100 00 22	so that I might gain the weak.
1Co.09.22	To all I have become all things,
	so that by all means I might save some.
	Now all things I do
1Co.09.23	on account of the euangelion,
	so that I might become its joint-partner.
	Do you not know that they who run in a stadium,
10-00-04	though all run,
1Co.09.24	yet one receives the prize?
	Run thus so that you may overcome.
	Now everyone who competes
10- 00-25	exercises self-restraint in all things,
1Co.09.25	they at that time so as to receive a mortal crown,
	but we an immortal [one].
	Accordingly so I run:
1Co.09.26	not as with uncertainty.
	Thus I box: not as one thrashing the air.
	But I black-eye punch my body
10-00-0-	and make [it] a slave
1Co.09.27	lest somehow after preaching to others,
	I myself become disqualified.
	, ,

	For I do not wish you to be ignorant,	For I do not wish you to be ignorant,
	brothers, that	brothers, that
1Co.10.01		all
	our fathers were under the cloud,	our fathers were under the cloud,
	and all passed through the sea.	and all passed through the sea,
1Co.10.02		and all were baptized into Moses
100.10.02		in the cloud and in the sea,
	and all ate the	and all ate the
1Co.10.03		same
	<u>spiritual food,</u>	spiritual food
	and all drank the	and all drank the
100 10 04		same
	spiritual drink,	spiritual drink,
1Co.10.04	for they drank	for they drank
	from a spiritual rock that followed.	from a spiritual rock that followed.
	But the rock was the Anointed.	But the rock was the Anointed.

	But not with the majority of them was	But not with the majority of them was
	[he]	the god
1Co.10.05	pleased	pleased,
	<u>. </u>	for they were laid low
	in the desert.	in the desert.
	But these things happened as	But these things happened as
	archetypes of us,	archetypes of us,
	so that	in order that
1Co.10.06	we not be desirers of evil	we not be desirers of evil
	even as they	even as they
		also
	<u>desired</u> .	desired.
	Neither be idolaters even as some of them,	Neither be idolaters even as some of them,
		just
1Co.10.07	as it has been written,	as it has been written,
	"the people sat to eat and drink	"the people sat to eat and drink
	and arose to play", 22	and arose to play",
		neither fornicate,
1Co.10.08		even as some of them fornicated,
100110100		and on one day about twenty-three thousand fell,
	neither let us test	neither let us test
	the Anointed,	the lord,
1Co.10.09	even as some of them tested and	even as some of them tested and
100.10.07	were destroyed	were being destroyed
	by the serpents,	by the serpents,
	nor	nor
	let us grumble,	should you grumble,
1Co.10.10	even as some of them grumbled	even as some of them grumbled
	and were destroyed by the destroyer .	and were destroyed by the destroyer.
	Now	Now
	even as	all
	these things befell them,	these things befell them
1Co.10.11	mese mingo serem mem,	typologically,
100.10.11	but it was written for our admonition,	but it was written for our admonition,
	for whom the ends of the aeons	for whom the ends of the aeons
	arrived.	have arrived.
_		So then the one who thinks to be standing,
1Co.10.12		let him watch out lest he fall.
		No temptation has come upon you
		except a human [one].
		But the god is faithful,
1Co.10.13		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.
	For this reason,	For this reason,
1Co.10.14	2 02 0110 1040011,	beloved ones of mine,
	flee from idolatry.	flee from idolatry.
		I am speaking as to sensible [persons].
1Co.10.15		You [yourselves],
100.10.15		judge what I am saying.
		juuge what i am saying.

²² Ex 32.6.

		The own of blooding which we blood
		The cup of blessing which we bless,
		is it not a partnership
1Co.10.16		of the blood of [the] Anointed?
		The bread which we break,
		is it not a partnership
		of the body of [the] Anointed?
		Because [there is] one bread,
1Co.10.17		one body are we the many,
		for all of us share of the one bread.
		Look at Israel according to flesh,
1Co.10.18		those eating the sacrifices,
		are they not partners of the altar?
	What then am I saying?	What then am I saying?
	<u>That</u>	That
	<u>a sacrifice</u>	an idol-sacrifice
1Co.10.19	<u>is anything,</u>	is anything?
	or that	Or that
	an idol-sacrifice	an idol
	<u>is anything?</u>	is anything?
	Only that the things	Only that the things
	[they]	the gentiles
10-10-20	<u>sacrifice</u>	sacrifice
1Co.10.20	[are] for demons and not for god.	[are] for demons and not for god.
	_	But I do not wish you to become
		partners of demons.
		You cannot drink
10-10-21		[the] lord's cup and demons' cup.
1Co.10.21		You cannot share
		[the] lord's table and demons' table.
. 0		Or are we provoking the lord to jealousy?
1Co.10.22		Are we stronger than him?
		All things are permissible,
		but not all things contribute.
1Co.10.23		All things are permissible,
		but not all things edify.
		No one should seek that of himself,
1Co.10.24		but instead that of the other.
	Eat everything sold in the market.	Eat everything sold in the market,
1Co.10.25	, 6	examining nothing on account of conscience.
1Co.10.26		for "the earth and its fullness [are] the lord's". ²³
1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	If any of the faithless invites you	If any of the faithless invites you,
	to dinner,	
1Co.10.27	and you wish to go,	and you wish to go,
	eat everything set before you.	eat everything set before you,
	out over, aming out outlife you.	examining nothing on account of conscience.
	But if anyone tells you,	But if anyone tells you,
	"This is an idol-sacrifice ",	"This is an idol-sacrifice",
1Co.10.28	do not eat.	do not eat,
1C0.10.28	do not cat.	on account of that one who informed,
		and [on account] of conscience.
		and [on account] of conscience.

²³ Ps 24.1.

1Co.10.29		But [by] "conscience" I mean
		not one's own but the other's.
100.10.29		For why is my liberty
		judged by another's conscience?
		If I partake in favor,
1Co.10.30		why am I blasphemed
		over that [over which] I show gratitude?
	Therefore, whether you eat or drink,	Therefore, whether you eat or drink,
100 10 21	or whatever you do,	or whatever you do,
1Co.10.31	all things [are]	do all things
	for the glory of god.	for the glory of god.
100 10 22		Become inoffensive to Judeans, and to Greeks,
1Co.10.32		and to the assembly of the god,
		even as I also appease everything in everyone,
1Co.10.33		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.
		Now I praise you that
1Co.11.02		1 ,
		you remember everything from me
		and [that] you hold firm the traditions,
		just as I have given them over to you.
		Now I wish you to know that
1Co.11.03	The head of a man is the Anointed.	the head of a man is the Anointed,
100:11:05		but [the] head of a woman [is] the man,
		yet [the] head of the Anointed [is] the god.
	Every man who prays or who prophesies	Every man who prays or who prophesies
1Co.11.04	having [a covering] over [his] head	having [a covering] over [his] head
	shames his head.	shames his head.
	But every <u>woman</u> who prays or <u>who prophesies</u>	But every woman who prays or who prophesies
	with the head uncovered shames the head of	with the head uncovered shames the head of
1Co.11.05	herself.	hers.
	For it is one and the same [as]	For it is one and the same [as]
	to one being shorn.	to one being shorn.
	For if a woman is uncovered,	For if a woman is uncovered,
	let her also be shorn.	let her also be shorn.
1Co.11.06	But if [it is] shameful	But if [it is] shameful
	to be shorn or to be shaven,	to be shorn or to be shaven,
	let her be covered.	let her be covered.
	<u>For</u>	For
		on the one hand
10-11-05	a man ought not have the head covered,	a man ought not have the head covered,
1Co.11.07	since he exists [as] god's image.	since he exists [as] god's image
		and glory.
		But on the other hand, the woman is man's glory.
		For man is not from woman,
1Co.11.08		but
	Woman [is] from man,	woman [is] from man,

	and	and
	und	man was not created because of the woman,
1Co.11.09		but
	woman [exists] because of the human.	woman [exists] because of the human.
	For this reason,	For this reason,
100 11 10	the woman ought to have	the woman ought to have
1Co.11.10	an authority upon the head,	an authority upon the head,
	because of the angels.	because of the angels.
1Co.11.11	However, neither [is] woman separate from man,	However, neither [is] woman separate from man,
100.11.11	nor man separate from woman in [the] lord.	nor man separate from woman in [the] lord.
	For even as woman [is] from the man,	For even as woman [is] from the man,
1Co.11.12	so also [does] man [exist] through the woman.	so also [does] man [exist] through the woman.
		But all things [are] from the god.
		Judge amongst your own selves:
1Co.11.13		is it proper [that] an uncovered woman
		pray to the god?
	Or	
1Co.11.14	does not nature herself teach you that,	Does not nature herself teach you that,
•	if a man grows out his hair,	if a man grows out his hair,
	it is dishonoring for him,	it is dishonoring for him,
	but if a woman grows out her hair,	but if a woman grows out her hair,
	it is glory for her?	it is glory for her?
1Co.11.15	Because long hair has been given	Because long hair has been given
	in place of a covering	to her
	in place of a covering.	in place of a covering. Now if anyone seems to be fond of strife,
1Co.11.16		we do not have any such custom,
100.11.10		nor [do] the assemblies of the god.
		But in proclaiming this I am not praising you,
1Co.11.17		because you are not coming together
100.11.17		for the better but for the worse.
	For first, when you come together in assembly,	For first, when you come together in assembly,
1Co.11.18	I hear there exist divisions among you,	I hear there exist divisions among you,
	and I put faith in it in part.	and I put faith in it in part.
		For
	There must also be elections	there must also be elections
		among you
1Co.11.19	so that the approved	so that the approved
	may become visible.	may become visible
	·	among you.
1Co.11.20		Therefore, when you assemble all together,
100.11.20		it is not to eat the dominical meal.
1Co.11.21		For each takes his own meal by eating in advance,
100.11.21		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	The lord, taking the cup, blessing he gave to the disciples saying, "This is in my blood",	[[<i>below</i>]]
1Co.11.23	and taking the <u>bread</u>,	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 <u>the body</u> ".	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	[[above]]	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 judgment 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 <u>by being judged</u> 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.

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

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

		1 .
	to another	but to another
		works
	[a gift]	
	of powers;	of powers;
	4411	but
	to another prophesy;	to another prophesy;
1Co.12.10	1	but
	to another	to another
	<u>discernment</u>	discernments
	<u>of spirits;</u>	of spirits;
		but
	to another families of languages;	to another families of languages;
		but
	to another translation of languages.	to another translation of languages.
1Co.12.11		But the same spirit works all these things,
100.12.11		dividing to each individually even as it wishes.
	For	For
	just as	even as
	the body is one,	the body is one,
	and it has many members,	and it has many members,
1Co.12.12	but all the members of the body	but all the members of the body
	of one [person]	
	—though being many—,	—though being many—,
	are one body,	are one body,
	so also <u>the Anointed</u> .	so also the Anointed.
		For we all also have been baptized
		in one spirit into one body,
1Co.12.13		whether Judeans or Greeks,
100.12.13		whether slaves or free,
		and all were given one spirit to drink.
1Co.12.14	For the body is also not one member but many.	For the body is also not one member but many.
100.12.14	For the body is also not one member but many.	If the foot should say,
1Co.12.15		"Because I am not a hand,
		I am not of the body",
		not by this is it not of the body,
		and if the ear should say,
1Co.12.16		"Because I am not an eye,
		I am not of the body",
		not by this is it not of the body.
		If an entire body [were] an eye,
1Co.12.17		where the hearing?
100:12:17		If an entire [body] [were] hearing,
		where the smell?
	But now the god has placed the members,	But now the god has placed the members,
1Co.12.18	each one of them,	each one of them,
	on the body just as he wished.	on the body just as he wished.
1Co.12.19	Now if all were one member,	Now if all were one member,
	where [is] the body?	where [is] the body?
	,	But now while [there are] many members,
1Co.12.20		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".
		I do not have need of you.

10 12 22		Rather the members of the body that seem weaker
1Co.12.22		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		but our decent things have no need.
	But the god has commingled the body,	But the god has commingled the body,
	to what	to what
	lacks	is lacking
	giving more excessive honor.	giving more excessive honor,
	gring more excessive nonor.	lest there be division in the body.
1Co.12.25		But the members are concerned
100.12.23		the same for each other,
		and if one member suffers
		all the members co-suffer.
1Co.12.26		If one member is glorified
		all the members co-rejoice.
		Now you are [the] Anointed's body
1Co.12.27		and members of a part.
		Them also indeed
	the lord	the god
	appointed	appointed
	in the assembly	аррописи
	both	first
	emissaries	emissaries,
	and	second
1Co.12.28	<u>prophets</u>	prophets,
	and	third
	teachers	teachers,
	and	then
	powers.	powers,
	powers.	then gifts of healings, reassurances,
		governings, families of languages.
	[Are] all emissaries? All prophets?	[Are] all emissaries? All prophets?
1Co.12.29	All teachers? All powers?	All teachers? All powers?
	Do all have gifts of healings?	Do all have gifts of healings?
1Co.12.30	Do all speak in languages?	Do all speak in languages?
	Do all translate?	Do all translate?
	But be rivalrous for the gifts ,	But be rivalrous for the gifts,
1Co.12.31	the better [ones],	the better [ones],
	and moreover a surpassing way to you <u>I show</u> .	and moreover a surpassing way to you I show.
	and moreover a surpassing way to you <u>I snow</u> .	and moreover a surpassing way to you I snow.

1Co.13.01	If in the languages of humans	If in the languages of humans
	and of angels I speak,	and of angels I speak,
	but I do not have <u>love</u> ,	but I do not have love,
	I have become echoing copper or wailing cymbal.	I have become echoing copper or wailing cymbal.

	Even if I have prophecy and know all mysteries	Even if I have prophecy and know all mysteries
.0	and all knowledge,	and all knowledge,
1Co.13.02	and if I have all faith so as to displace mountains,	and if I have all faith so as to displace mountains,
	but I do not have love,	but I do not have love,
	I am nothing.	I am nothing.
	And if I morsel away all my possessions,	and if I morsel away all my possessions
	and if I give over my body so that	and if I give over my body so that
1Co.13.03	I am burned,	I may be boastful,
	but I do not have love,	but I do not have love,
	I am profited nothing.	I am profited nothing.
	Love suffers long,	Love suffers long.
		Love
	shows kindness,	shows kindness,
1Co.13.04	does not envy,	does not envy.
		Love
	does not flaunt itself,	does not flaunt itself,
	does not puff itself up,	does not puff itself up,
	30 00 1200 p sant 100 012 mp;	does not act disgracefully,
		does not seek the things of oneself,
1Co.13.05		is not provoked,
		does not count upon evil,
		· · · · · · · · · · · · · · · · · · ·
1Co.13.06		does not rejoice over injustice,
		but co-rejoices with the truth,
	protects all things,	protects all things,
1Co.13.07	keeps faith in all things,	keeps faith in all things,
	hopes all things,	hopes all things,
	endures all things.	endures all things.
	Love never	Love never
	falls away.	falls flat.
	But whether prophecies,	But whether prophecies,
1Co.13.08	they will be abolished.	they will be abolished.
100.13.00	Whether languages,	Whether languages,
	they will be stopped.	they will be stopped.
	Whether knowledge,	Whether knowledge,
	it will be abolished.	it will be abolished.
	For we know partly,	For we know partly,
1Co.13.09	and we prophesy partly.	and we prophesy partly.
_	But when the complete comes,	But when the complete comes,
1Co.13.10	then "partly" will be abolished.	then "partly" will be abolished.
	When I was an infant,	When I was an infant,
	I was speaking like an infant,	I was speaking like an infant,
	I was thinking like an infant,	I was thinking like an infant,
1Co.13.11	I was reasoning like an infant.	I was reasoning like an infant.
100.13.11		i was reasoning like an infant.
	But when I have become a man,	When I have become a man
		When I have become a man,
	I have abolished the [ways] of the infant.	I have abolished the [ways] of the infant.
	For now we see	For now we see
1Co.13.12	as	
	through a mirror in an enigma,	through a mirror in an enigma,
	but at that time face to face.	but at that time face to face.
	Now I know partly,	Now I know partly,
	but at that time I will recognize,	but at that time I will recognize,
	even as I was recognized.	even as I was recognized.

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

napter 14	Pursue love,	Pursue love,
1Co.14.01	but be rivalrous for spiritual things,	but be rivalrous for spiritual things,
	but more that you may prophesy .	but more that you may prophesy.
	For the one speaking in a language	For the one speaking in a language
	does not speak with humans,	does not speak with humans,
	but with	but with
	the god.	god.
1Co.14.02	For no one hears, but	For no one hears, but
	a <u>spirit</u>	one
	speaks mysteries.	speaks mysteries
	*	in spirit.
	Now the one who	Now the one who
10-1102	prophesies to humans	prophesies to humans
1Co.14.03	speaks edification	speaks edification
	and exhortation and comfort.	and exhortation and comfort.
	The one who speaks	The one who speaks
	in a language edifies oneself,	in a language edifies oneself,
1Co.14.04	but the one who prophesies edifies	but the one who prophesies edifies
	god's	an
	assembly.	assembly.
		Now
	I wish all of you to speak in languages,	I wish all of you to speak in languages,
	but more that you may prophesy.	but more that you may prophesy.
	Now greater [is] one who prophesies	Now greater [is] one who prophesies
	than one who speaks in languages,	than one who speaks in languages,
1Co.14.05	unless	unless
	it be that	
	one translates,	one translates,
	so that the assembly	so that the assembly
	may receive edification.	may receive edification.
	But now brothers,	But now brothers,
	if I come to you speaking in languages,	if I come to you speaking in languages,
1Co.14.06	what shall I profit you	what shall I profit you
	if I am not speaking to you either in revelation,	if I am not speaking to you either in revelation,
	or in knowledge, or in prophecy, or teaching ?	or in knowledge, or in prophecy, or in teaching
	Likewise [for] the lifeless things giving voice,	Likewise [for] the lifeless things giving voice,
	whether a flute or a guitar:	whether a flute or a guitar,
1Co.14.07	if they do not give distinction in tones	if they do not give distinction in tones
	how will what is fluted	how will what is fluted
	or what is guitared be known?	or what is guitared be known?
1Co 14 08	For even if a trumpet gives an unclear voice,	For even if a trumpet gives an unclear voice,
1Co.14.08	who will be preparing for war?	who will be preparing for war?
	So also you through the language:	So also you through the language:
1Co 14 00	if you do not give a well-known word,	if you do not give a well-known word,
1Co.14.09	how will what is spoken be known?	how will what is spoken be known?
	For you will be speaking into air.	For you will be speaking into air.

	So many families of voices	So many families of voices
	perchance in the cosmic order,	perchance in the cosmic order,
1Co.14.10	and none	and none
100.14.10	of them	and none
	voiceless.	voiceless.
	If therefore I do not know	If therefore I do not know
	the power of the voice,	the power of the voice,
1Co.14.11	I will be to the one speaking a barbarian,	I will be to the one speaking a barbarian,
	and the one speaking a barbarian to me.	and the one speaking a barbarian to me.
	So also you,	So also you,
	since you are rivalrous of spiritual things,	since you are rivalrous of spiritual things,
1Co.14.12	be rivalrous for the edification	be rivalrous for the edification
	of the assembly so that you may abound.	of the assembly so that you may abound.
	For this reason,	Therefore,
1Co.14.13	let the one who speaks in a language	·
100.14.13		let the one who speaks in a language pray that one may translate.
	pray that one may translate.	
	ICI ah and d mann in a lan manna	[For]
1Co.14.14	If I should pray in a language,	if I should pray in a language,
	my spirit is praying,	my spirit is praying,
	but my mind is fruitless.	but my mind is fruitless.
	What is [this] then?	What is [this] then?
	I should pray	I will pray
	in the spirit, but	in the spirit, but
	I should pray	I will pray
.0	1 1	also
1Co.14.15	in the mind.	in the mind.
	I should sing	I will sing
	in the spirit, but	in the spirit, but
	I should sing	I will sing
	to the actual	also
	in the mind.	in the mind.
	Since if you	Since if you
	blessed	bless
	in spirit,	in spirit,
1Co.14.16	how will the one who fills	how will the one who fills
	the place of the commoner	the place of the commoner
	say the "amen" over your	say the "amen" over your
	blessing,	gratitude,
	since one does not know what you are saying.	since one does not know what you are saying?
	For you on the one hand virtuously	For you on the one hand virtuously
1Co.14.17	are blessing,	are showing gratitude,
	yet the other is not edified.	yet the other is not edified.
	I give blessing	I show gratitude
	to the god	to the god:
1Co.14.18	that [I am]	1 11 6
	more than all of you	more than all of you
	speaking	I speak
	in a language.	in languages
	But in assembly I prefer to speak five words	But in assembly I prefer to speak five words
1Co.14.19	on account of the law,	with my mind,
	so that I may instruct others,	so that I may instruct others,
	than ten thousand words in a language.	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	In the law it has been written that, <u>"In other languages and in</u> <u>other lips</u> <u>I will speak to this people"</u> . ²⁴	In the law it has been written that, "In other languages and in lips of others I will speak to this people, 25 and not even so will they listen to me', says the lord". 26
1Co.14.34	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,	[[below]]
1Co.14.35	unless they wish to learn.	[[below]]
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 should prophesy , then enters some faithless one,	But if all should prophesy, then enters some faithless one or commoner, he will be reproved by all, will be closely examined by all.
1Co.14.25	and thus <u>the hidden things of the heart</u> of his will be visible.	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 a psalm , has a teaching , has a revelation , has a language , has a translation . 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.

²⁴ Is 28.11.

²⁵ Is 28.11.

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

	But if [it] be revealed to another who is seated,	But if [it] be revealed to another who is seated,
1Co.14.30	let the first be silent,	let the first be silent.
	,	For you are all capable
		of prophesying one at a time,
1Co.14.31		so that all may learn,
		and all be exhorted,
	and prophets'	and prophets'
1Co.14.32	spirit is subordinated	spirits are subordinated
	to prophets,	to prophets,
	for	for
100 14 22	<u>it</u>	the god
1Co.14.33	is not of disorder but of peace.	is not of disorder but of peace,
		as in all the assemblies of the devotees.
		Let the women in the assemblies be silent,
1Co.14.34	[[above]]	for it is not yielded to them to speak.
100.14.34		But let them be subordinated,
		even as the law also says.
	[[<i>above</i>]]	But if they wish to learn,
1Co.14.35		let them inquire at home to their own husbands.
100.14.35		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?
100.14.30		Or did it arrive to you alone?
		If anyone thinks to be a prophet or spiritual,
1Co.14.37		let him recognize the things I write to you,
		that they are [the] lord's commandment.
1Co.14.38		But if anyone is unknowing,
100.14.30		let him be unknown.
		So then, brothers,
1Co.14.39		be rivalrous to prophesy,
		and do not prevent speaking in languages,
1Co.14.40		but let all things happen decently and in order.

	Now I make known to you, brothers,	Now I make known to you, brothers,
	the euangelion	the euangelion
1Co.15.01	which I euangelized to you,	which I euangelized to you,
		which you also received,
		and in which you have stood,
	through which you are also saved,	through which you are also saved,
	to which word I euangelized to you	to which word I euangelized to you,
1Co 15 02		if
1Co.15.02	you are obliged	
	to hold fast.	you hold fast,
		except if you did not trust rashly.
	For I have given over to you at first	For I have given over to you at first
100 15 02		what I also received:
1Co.15.03	that [the] Anointed died,	that [the] Anointed died
		for our offenses according to the scriptures,

	and	and
		that
	he was buried,	he was buried,
	and	and
1Co.15.04		that
	he was raised	he was raised
	on the third day,	on the third day,
		according to the scriptures,
		and that he was seen by Cephas,
1Co.15.05		next by the twelve;
		then he was seen above
		by five-hundred brothers at once,
1Co.15.06		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;
		then, last of all,
1Co.15.08		as to the untimely born,
		he appeared to me also.
		For I am the least of the emissaries,
1Co.15.09		I who am not sufficient to be called an emissary,
		because I persecuted the assembly of the god.
		But by god's favor I am what I am,
1Co.15.10		and his favor that [was] to me was not made futile.
100.15.10		But I toiled more excessively than them all,
		not I, but god's favor with me.
100 15 11		Therefore, whether I or whether they,
1Co.15.11	so we preach and so you trusted.	so we preach and so you trusted.
		Now if [the] Anointed is preached,
.0		that he has been raised from dead ones,
1Co.15.12	How are some among you saying	how are some among you saying
	that there is not <u>resurrection from dead ones</u> ?	that there is no resurrection from dead ones?
_		Now if there is not resurrection from dead ones,
1Co.15.13		neither has [the] Anointed been raised.
	If [the] Anointed has not been raised,	Now if [the] Anointed has not been raised,
1Co.15.14	then empty [is] also the proclamation of ours.	then futile [is] also the proclamation of ours,
100.13.17	the proclamation of ours.	and futile [is] the faith of yours,
		and we are even found false witnesses of the god,
		because we have witnessed about the god
1Co.15.15		that he raised the Anointed,
100.13.13		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.
100 15 17		Now if [the] Anointed has not been raised,
1Co.15.17		your faith is empty;
	m 1 .1 1 1 C1 1	you are still in your offenses.
	Then also those who have fallen asleep	Then also those who have fallen asleep
1Co.15.18		in [the] Anointed
	were destroyed.	were destroyed.
		If in this life we alone
1Co.15.19		have hoped in [the] Anointed,
		we are more pitiable than all humans.

		But now [the] Anointed
1Co.15.20		has been raised from dead ones,
		the first fruit of those who have fallen asleep.
	For since death [was] through a human,	For since death [was] through a human,
1Co.15.21	also through a human [was]	also through a human [was]
	resurrection from dead ones.	resurrection from dead ones.
	For <u>just as in Adam</u>	For just as in Adam
1Co.15.22	they die,	they all die,
	so also in the Anointed will all be made alive.	so also in the Anointed will all be made alive.
	JO WALL SALE SALE SALES	Now each in one's own order,
		first fruit [the] Anointed,
1Co.15.23		then those belonging to [the] Anointed
		at his arrival,
		·
		then the completion,
		when he will give over
1Co.15.24		the kingdom to the god and father,
		when he will abolish every rule,
		and every authority and power.
	For it is necessary that he reign	For it is necessary that he reign
	<u>until when he puts</u>	until when he puts
1Co.15.25		all
100.15.25	<u>the enemies</u>	the enemies
	<u>of his</u>	
	under his feet.	under his feet.
1Co.15.26		The last enemy abolished is death.
		For all things he has subordinated under his feet.
		Now when he says
1Co.15.27		that all things have been subordinated,
,		[it is] clear that "all things" [is]
		with exception of the one who subordinated him.
	Now when he subordinates to him all things,	Now when he subordinates to him all things,
	at that time the son himself will be subordinated	at that time the son himself will be subordinated
1Co.15.28	to the one who subordinated to him all things,	to the one who subordinated to him all things,
	so that the god may be all in all .	so that the god may be all in all.
	so that the god may be an in an.	Otherwise,
	What will they do	what will they do
	who are baptized on behalf of the dead ones?	what will they do who are baptized on behalf of the dead ones?
1Co 15 20	If dead ones are not at all raised,	If dead ones are not at all raised,
1Co.15.29	·	
	why are they also baptized on behalf of	why are they also baptized on behalf of
	the dead ones?	them?
10 17 20		
1Co.15.30	And why are we endangering ourselves every hour?	And why are we endangering ourselves every hour?
	Daily	Daily
	dying,	I die,
1Co.15.31	[so I] swear upon your boast,	[so I] swear upon your boast,
		brothers,
	which I have in	which I have in
		Anointed Jesus our
	lord.	lord.

		TC1 1
		If by human [analogy],
		I fought beasts in Ephesus,
1Co.15.32		what benefit [was] it to me?
		If dead ones are not raised,
		"Let us eat, and let us drink,
		for tomorrow we die". ²⁷
1Co.15.33	Do not be led astray.	Do not be led astray.
100.13.33	Evil interactions ruin good ethics.	Evil interactions ruin good ethics.
	Sober up justly, and do not offend.	Sober up justly, and do not offend.
1Co.15.34	For some have ignorance of god.	For some have ignorance of god.
100.13.34	To your shame	To your shame
	I say [this].	I speak.
	But someone says,	But someone says,
1Co.15.35	"How are the dead ones raised?	"How are the dead ones raised?
	Now with what kind of body do they come?"	Now with what kind of body do they come?"
	Fool! What you yourself sow	Fool! What you yourself sow
1Co.15.36	is not made alive unless	is not made alive unless
100.15.30	<u>first</u>	
	<u>it dies,</u>	it dies,
	and what you sow ,	and what you sow,
1Co.15.37	you sow not the body that will come to be,	you sow not the body that will come to be,
100.13.37	but a naked seed ,	but a naked seed,
	perchance of grain or of any of the rest.	perchance of grain or of any of the rest.
	But the god gives to it a body just as he wished ,	But the god gives to it a body just as he wished,
	but <u>each</u>	and to each
1Co.15.38	of the seeds	of the seeds
	<u>receives</u>	
	<u>its own body</u> .	its own body.
	Not all flesh [is] the same flesh	Not all flesh [is] the same flesh,
	<u>but some</u>	but some
	<u>flesh</u>	
1Co.15.39	[is] <u>of</u>	[is] of
	<u>a human,</u>	humans,
	now other flesh of beasts,	now other flesh of beasts,
	now other flesh of birds, now other of fish,	now other flesh of birds, now other of fish,
	and heavenly bodies, and earthly bodies.	and heavenly bodies, and earthly bodies.
1Co.15.40	But the glory of the heavenly ones is different,	But the glory of the heavenly ones is different,
	and the [glory] of the earthly ones is different.	and the [glory] of the earthly ones is different.
	Sun's glory [is] different,	Sun's glory [is] different,
1Co.15.41	and moon's glory [is] different,	and moon's glory [is] different,
	and stars' glory [is] different.	and stars' glory [is] different,
		for star differs from star in glory.
	So also the resurrection from the dead ones:	So also the resurrection from the dead ones:
1Co.15.42	it is sown in destruction,	it is sown in destruction,
	it is raised in incorruption;	it is raised in incorruption;
	it is sown in dishonor,	it is sown in dishonor,
100 15 10	it is raised in glory;	it is raised in glory;
1Co.15.43	it is sown <u>in weakness</u> ,	it is sown in weakness,
	it is raised in power;	it is raised in power;

²⁷ Is 22.13.

	it is sown a beastly body,	it is sown a beastly body,
	it is raised a spiritual body;	it is raised a spiritual body;
1Co.15.44	it is faised a spiritual body,	if the body is beastly,
		it is also spiritual.
	Even so it has been written,	Even so it has been written,
1Co.15.45	"The first human Adam became a living beast", 28	"The first human Adam became a living beast",
100.13.43	the last lord a life-giving spirit.	the last Adam a life-giving spirit.
	But the spiritual [was] not first.	But the spiritual [was] not first
1Co.15.46	out die spiritual [was] not mst.	but the beastly,
100.13.40		afterwards the spiritual.
	The first human [was]	The first human [was]
	from the dust.	from the dust.
	The second human [was]	The second human [was]
1Co.15.47	the lord	
	from heaven	from heaven.
	the heavenly [one].	
	Such as [was] the dust-born,	Such as [was] the dust-born,
1Co 15 40	such also [are] the dust-born;	such also [are] the dust-born;
1Co.15.48	and such as [was] the heavenly,	and such as [was] the heavenly,
	<pre>such also [are] the heavenly;</pre>	such also [are] the heavenly;
	and just as we wore	and just as we wore
1Co.15.49	the image of the dust-born,	the image of the dust-born,
100.13.49	<u>let us</u>	we will
	also wear the image of the heavenly.	also wear the image of the heavenly.
	<u>For</u>	Now
	this I say, brothers,	this I say, brothers,
	that flesh and blood	that flesh and blood
1Co.15.50	will not inherit	cannot inherit
	god's kingdom,	god's kingdom,
	neither does the corruption	neither does the corruption
	inherit the incorruption.	inherit the incorruption.
	Behold, a mystery I speak to you:	Behold, a mystery I speak to you:
	<u>though</u> we all will	
	we an win	we all will
1Co.15.51	fall asleep,	not fall asleep,
100.15.51	<u>ian asieeр,</u>	but
	we all will	we all will
	not	we all will
	<u>be changed,</u>	be changed,
	in an instant,	in an instant,
1Co.15.52	in a blink of an eye,	in a blink of an eye,
		at the last trumpet,
		for it will trumpet,
	and the dead ones	and the dead ones
	will be raised imperishable,	will be raised imperishable,
	and we will be changed.	and we will be changed.
	For it is necessary for this perishable	For it is necessary for this perishable
10: 17	to clothe itself in incorruption,	to clothe itself in incorruption,
1Co.15.53	and for this mortal	and for this mortal
	to clothe itself in immortality.	to clothe itself in immortality.

²⁸ Gn 2.7.

	Now whenever	Now whenever
		this perishable
		has clothed itself in incorruption,
		and
1Co.15.54	the mortal,	the mortal,
	this has clothed itself in immortality,	this has clothed itself in immortality,
	then the word that has been written	then the word that has been written
	will come to be,	will come to be,
	"Death was gulped down in victory". 29	"Death was gulped down in victory".
100 15 55	"Where, death, is your victory?	"Where, death, is your victory?
1Co.15.55	Where, death, is your sting?" ³⁰	Where, death, is your sting?"
100 15 56	Now the sting of death [is] the offense,	Now the sting of death [is] the offense,
1Co.15.56	but the power of the offense [is] the law,	but the power of the offense [is] the law,
		but
100 15 57	to the god [be] favor	to the god [be] favor
1Co.15.57	who gives us the victory	who gives us the victory
		through our lord Jesus Anointed.
		So then, my beloved brothers,
1Co.15.58		be steady, immovable,
		exceeding in the work of the lord always,
		knowing that your toil is not futile in [the] lord.

	But concerning the collection that [is]
	for the devotees,
1Co.16.01	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
1Co.16.02	he be put on a prosperous path,
	so that when I come
	there not be collections at that time.
	But when I arrive,
100 16 02	whomever you have approved,
1Co.16.03	through letters I will send them
	to carry off your favor to Jerusalem.
100 16 04	But if it be worthy for me also to go,
1Co.16.04	they will go with me.
	But I will come to you
1Co.16.05	when I am passing through Macedonia,
	for I am passing through Macedonia.
	Now I am continuing on perchance to you,
1Co.16.06	or will also winter with [you],
	so that you may send me forth wherever I may go.
	For I do not wish to see you now in passing.
1Co.16.07	For I hope to remain with you for some time
	if the lord should entrust.
1Co.16.08	But I will remain in Ephesus until the Pentecost,

²⁹ Is 25.8 restated.

³⁰ Hos 13.14 restated.

1Co.16.09	for a large and productive door has opened to me,
160.10.09	and many [are my] opponents.
	Now if Timothy should come,
1Co.16.10	look out that he may be fearless toward you,
	for he is working the lord's work as I also [am].
	Therefore, let not anyone scorn him,
10-16-11	but send him forth in peace
1Co.16.11	so that he may come to me,
	for I am awaiting him along with the brothers.
	Now concerning the brother Apollos,
	many times I exhorted him
1Co.16.12	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.
10:16:12	Keep awake! Stand in the faith!
1Co.16.13	Be manly! Be strong!
1Co.16.14	Let all of your [doings] be done in love.
	Now I exhort you brothers—
	you have known the household of Stephanas,
1Co.16.15	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,
100.10.10	and to everyone who co-works and toils.
	Now I rejoice over the arrival
1Co.16.17	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.
100.10.18	Therefore recognize such ones.
	The assemblies of Asia are embracing you.
1Co.16.19	Aquila and Priscilla are embracing you
100.10.19	in [the] lord many times,
	along with the assembly which [is] by their house.
1Co.16.20	All the brothers are embracing you.
100.10,20	Embrace one another with a devout kiss.
1Co.16.21	The embrace with my own hand: from Paul.
	If anyone does not love the lord,
1Co.16.22	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

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

chapter 1		
	Paul, emissary of Jesus Anointed,	Paul, emissary of Jesus Anointed,
	through [the] will of god,	through [the] will of god,
		and Timothy the brother,
	to the assembly,	to the assembly
	,	of the god,
-0	the one	the one being
2Co.01.01	in Corinth,	in Corinth,
	,	along with all the devotees
		who are
	<u>in</u>	in
	-	all
	Achaia,	Achaea,
	favor to you and peace,	favor to you and peace,
	from god our father	from god our father
2Co.01.02	and lord Jesus.	and lord Jesus
	,	Anointed.
	Blessed [be] the god	Blessed [be] the god
	1 1	and father
2Co.01.03	of the lord of ours Jesus Anointed,	of the lord of ours Jesus Anointed,
	the father of the mercies,	the father of the mercies,
		and god of all consolation,
	who consoles us in all the affliction of ours,	who consoles us in all the affliction of ours,
	in order to enable us	in order to enable us
2Co.01.04	to console those in all affliction,	to console those in all affliction,
	through the consolation with which	through the consolation with which
	we are consoled by the god,	we are consoled by the god,
	that just as the sufferings of Anointed	that just as the sufferings of Anointed
2Co.01.05	exceed in us,	exceed in us,
200.01.05	so through the Anointed	so through the Anointed
	the support of ours also exceeds.	the support of ours also exceeds.
	Now if we are afflicted,	Now if we are afflicted,
	[it is] for the sake of your support and salvation.	[it is] for the sake of your support and salvation.
2Co.01.06	If we are supported,	If we are supported,
	[it is] for the sake of your support,	[it is] for the sake of your support,
	which is working in endurance	which is working in endurance
	of the same sufferings which we also suffer,	of the same sufferings which we also suffer,
	and the hope of ours [is] firm on your behalf,	and the hope of ours [is] firm on your behalf,
2Co 01 07	having known that,	having known that,
2Co.01.07	as you are partners of the sufferings,	as you are partners of the sufferings,
	thus also of the support.	thus also of the support.

	For we do not wish you to be ignorant,	For we do not wish you to be ignorant,
	brothers, about the affliction of ours	brothers, about the affliction of ours
	that was happening in Asia,	that was happening in Asia,
2Co.01.08	that to an excess above capacity	that to an excess above capacity
200.01.00	we were weighed down,	we were weighed down,
	so then to put us	so then to put us
	in great difficulty even of living.	in great difficulty even of living.
	in great difficulty even of fiving.	But we ourselves have had in ourselves
		the sentence of the death,
2Co.01.09		so that we would not
200.01.09		
		have been persuaded by ourselves,
		but by the god who raises the dead ones,
200 01 10		who rescued us from so great a death,
2Co.01.10		and will rescue into what we have hoped,
		{that} he will even still rescue,
		and as you cooperate on our behalf in entreaty,
2Co.01.11		so that by many faces,
		the gift to us through many
		may be shown gratitude on our behalf.
		For the boasting of ours is this,
		the witness of the conscience of ours,
		that in simplicity and sincerity of the god,
2Co.01.12		{and} not in fleshly wisdom,
		but in a gift of god,
		we were brought back to the cosmic order,
		but more exceedingly toward you.
		For we are not writing other things to you
2Co.01.13		than the things you read or also recognize.
		But I hope that you will also recognize
		up to completion,
		just as you recognized us in part,
2Co.01.14		that we are your boast,
		even as you [are] ours
		on the day of the lord of ours Jesus,
		and in this the confidence
2Co.01.15		I was willing previously to come to you,
		so that you may have a second favor,
-0		and through you to pass into Macedonia,
2Co.01.16		and again from Macedonia to come to you,
		and by you to be sent forth into Judea.
		Hence, when willing this,
		did I then consult lightly?
2Co.01.17		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"?
		But faithful [be] the god that
	The word of ours	the word of ours
2Co.01.18		that [was]
	to you	to you
	is not "yes" and "no".	is not "yes" and "no".

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

2Co.02.01	For I judged in myself this,
2C0.02.01	not to come again in pain to you.
	For if I pain you,
2Co.02.02	who indeed [is] the one who cheers me,
	except the one pained by me?
	And I wrote this very thing,
	lest in coming I might have pain,
2Co.02.03	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.
	For out of much affliction and constraint of heart,
	I wrote to you through many tears,
2Co.02.04	not so that you would be pained,
	but so that you would know the love
	which I have more exceedingly for you.
	Now if anyone has caused pain,
2Co.02.05	one has not caused me pain,
	but in part—lest I impose—to you all.
	Sufficient for such a one [is]
2Co.02.06	this the damage assessment,
	that by the many.
	So then on the contrary,
200 02 07	you instead [should] be favorable and supportive,
2Co.02.07	lest somehow such a one be swallowed down
	in the more exceeding pain.

2Co.02.08		Therefore, I support you to validate love for him,
		for toward this I also wrote,
2Co.02.09		so that I might know the approval of yours,
		if you are obedient in all things.
		Now to whomever you show any favor,
		I also, for I also,
2Co.02.10		whatever I have been favored,
		if I have been favored anything
		on your account in presence of [the] Anointed,
200 02 11		lest we be defrauded by the adversary,
2Co.02.11		for we are not ignorant of the thoughts of his.
		Now after coming into Troas
2Co.02.12		for the euangelion of the Anointed,
		a door having been opened to me in [the] lord,
		I had not had relaxation in the spirit of mine
2Co.02.13		in me not finding Titus the brother of mine,
200.02.13		but after taking leave of them,
		I departed into Macedonia.
		But favor to the god who always leads us
2Co.02.14		in triumphal procession in the Anointed
200.02.14		and manifests the scent of the knowledge of him
		through us in every place,
		because we are [the] Anointed's pleasant aroma
2Co.02.15		to the god among those being saved
		and among those being destroyed,
		while to these a scent of death unto death,
2Co.02.16		to those a scent of life unto life,
		and who [is] sufficient for these things?
	For we are not <u>like the</u>	For we are not like the
	<u>rest</u>	many
	who are retailing the word of the god,	who are retailing the word of the god,
2Co.02.17		but as from sincerity, but
200.02.17	as from god	as from god
	facing the god,	in god's presence,
	in [the] Anointed	in [the] Anointed
	they are uttering,	we are speaking.

		Are we beginning again to recommend ourselves?
2Co.03.01		Or have we need like some
		of introductory letters to you or from you?
		The letter of us you are,
200 02 02		having been inscribed in the hearts of ours,
2Co.03.02		having been known
		and having been read by all humans,
	being manifested that	being manifested that
	you are a letter of [the] Anointed	you are a letter of [the] Anointed
	being supplied by us,	being supplied by us,
2Co.03.03	and having been inscribed not with ink,	having been inscribed not with ink
	but with spirit of a god who lives,	but with spirit of a god who lives,
	not <u>in stone plates</u> ,	not in stone plates,
	but in fleshly heart plates	but in fleshly heart plates.

-0		Now such confidence we have
2Co.03.04		through the Anointed toward the god,
		not that we are sufficient from ourselves
2Co.03.05		to be reckoning anything as from ourselves,
		but the sufficiency of ours [is] from the god,
		who also made us sufficient ministers
	of a new covenant,	of a new covenant,
2Co.03.06	not of letter but of spirit,	not of letter but of spirit,
	for <u>the</u> letter kills,	for the letter kills,
	but the spirit makes alive.	but the spirit makes alive.
	Now if the	Now if the
	[covenant]	service
	of the death in	of the death in
	letter,	letters
	having been impressed	having been impressed
2Co.03.07	on	in
200.03.07	stones,	stones,
	came to be in glory,	came to be in glory,
	so then the sons of Israel	so then the sons of Israel
	were not capable of gazing on the face of Moses,	were not capable of gazing on the face of Moses,
	because of the glory of the face of his,	because of the glory of the face of his,
	which is being abolished,	which is being abolished,
	how <u>much more</u> will	how much more will
2Co.03.08	the [covenant]	the service
	of the spirit	of the spirit
	not be <u>in glory?</u>	not be in glory?
		For if [there was] glory in the service
2Co.03.09		of the condemnation,
		how much more does the service
	D 1.1 1 1.0 1	of the justice exceed in glory.
	For even what has been glorified	For even what has been glorified
2Co.03.10	has not been glorified in this,	has not been glorified in this,
	the aspect as regards	the aspect as regards
	the surpassing glory.	the surpassing glory.
	For if what is being abolished	For if what is being abolished
2Co 02 11	[was] through glory, much more	[was] through glory, how much more
2Co.03.11	what remains [is] in glory	what remains [is] in glory.
	and not being abolished,	what remains [18] in giory.
	and not being abousticu,	Therefore, since we have such hope,
2Co.03.12		we are consulting with much boldness,
	and not just as	and not just as
2Co.03.13	Moses was placing	Moses was placing
	a veil upon the face of	a veil upon the face of
	<u>a ven upon the race or</u> <u>himself</u> ,	his,
	for the sons of Israel not to gaze	for the sons of Israel not to gaze
	on the conclusion of what was being abolished,	on the conclusion of what was being abolished,
	on the conclusion of what was being abousiled,	on the conclusion of what was being aboustied,

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

2Co.04.01		On account of this,
		since we have this the service,
200.04.01		just as we were pitied,
		we do not lose heart.
		But we forbid ourselves
		the hidden things of the shame,
		not walking in craftiness,
2Co.04.02		neither contaminating the word of the god,
		but in manifestation of the truth,
		commending ourselves to every conscience
		of humans before the god.
	But even if the euangelion of ours	But even if the euangelion of ours
-0	has been veiled,	has been veiled,
2Co.04.03	to those who are being destroyed	to those who are being destroyed
	it has been veiled,	it has been veiled,

	. 1 .1 1 0.1 . 1	. 1 .1 1 0.1 . 1
	in whom the god of this the aeon	in whom the god of this the aeon
	blinded the thoughts of the faithless	blinded the thoughts of the faithless
2Co.04.04	so as not to shine through	in order not to discern
	the illumination of the euangelion	the illumination of the euangelion
	of the glory of the Anointed	of the glory of the Anointed
	who is an image of the god.	who is an image of the god.
	For we do not preach ourselves,	For we do not preach ourselves,
2Co.04.05	but Anointed Jesus lord,	but Jesus Anointed lord,
200.04.03	<u>but ourselves slaves</u>	but ourselves slaves
	of yours through Jesus,	of yours through Jesus,
	because the god who said,	because the god who said,
	<u>"out of darkness</u>	"out of darkness
	<u>let</u>	will
	<u>light shine"</u> ,31	light shine",
	shone down	who shone
2Co.04.06	in the hearts of ours for illumination	in the hearts of ours for illumination
	of the knowledge of the glory of	of the knowledge of the glory of
	<u>his</u>	the god
	in face of	in face of
	<u>[the]</u>	{Jesus}
	Anointed.	Anointed.
		But
	We have this the treasure in earthen vessels,	we have this the treasure in earthen vessels,
2Co.04.07	so that the excess	so that the excess
200.04.07		of the power
	[be]	may be
	of the god and not from us,	of the god and not from us,
	in everything being afflicted ,	in everything being afflicted,
2Co.04.08	but not being confined,	but not being confined,
200.04.00	left wanting,	left wanting,
	but not greatly doubting,	but not greatly doubting,
	being persecuted,	being persecuted,
2Co.04.09	but not being left behind,	but not being left behind,
20010 (10)	being struck down,	being struck down,
	but not being destroyed,	but not being destroyed,
		always
	the necrosis of	the necrosis of
	the god	Jesus
2Co.04.10	in the body carrying around,	in the body carrying around,
	so that also the life of	so that also the life of
	the Anointed	Jesus
	in the body of ours may be made visible.	in the body of ours may be made visible.
	For	For
2Co.04.11		always
	we the living are being handed over to death ,	we the living are being handed over to death
	.1 1 1 10 0	on account of Jesus,
	so that also the life of	so that also the life of
	the Anointed	Jesus
	may be made visible in the mortal	may be made visible in the mortal
	of <u>ours flesh</u> ,	flesh of ours.
2Co.04.12		So then the death is operating in us,
		but the life in you,

 $^{^{\}rm 31}$ A paraphrase of Gn 1.2 and/or other verses.

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

	For we have known that	For we have known that
	if the earthly dwelling of the tent	if the earthly dwelling of the tent
2Co 05 01	of ours were destroyed,	of ours were destroyed,
2Co.05.01	we have a building from god,	we have a building from god,
	a dwelling not hand-made,	a dwelling not hand-made,
	eternal in the heavens.	eternal in the heavens.
	For even in this we sigh deeply,	For even in this we sigh deeply,
2Co 05 02	yearning to be clothed	yearning to be clothed
2Co.05.02	in the habitation of ours,	in the habitation of ours,
	that from heaven,	that from heaven,
	<u>if</u>	if
2C= 05 02	<u>indeed</u>	at least
2Co.05.03	after being unclothed,	after being unclothed,
	we will not be found naked.	we will not be found naked.

³² Ps 115.1.

	For we being in	For we being in
	<u>this</u> the tent	the tent
	of the body	
2Co.05.04	are sighing deeply while burdened,	are sighing deeply while burdened,
	in that we do not wish to be unclothed	in that we do not wish to be unclothed
	but to be clothed, so that	but to be clothed, so that
	<u>this</u>	
	the mortal may be drunk down by the life,	the mortal may be drunk down by the life.
		Now
	<u>the</u>	the
2Co.05.05		one who produced us
	•	for this very thing [is]
	god	god,
	who gave to us the down-payment of the spirit.	who gave to us the down-payment of the spirit.
		Therefore always being of good courage,
2Co 05 06	While living at home in the	and having known that
2Co.05.06	flesh.	while living at home in the body,
	we are living abroad from the lord.	we are living abroad from the lord.
	we are nying abroad from the ford.	For by faith we are walking,
2Co.05.07		not by what is seen.
		Now we have good courage, and
20- 25-20	We are well pleased	we are well pleased,
2Co.05.08	rather to live abroad from the body,	rather to live abroad from the body,
	and to live at home with the lord.	and to live at home with the lord.
		Therefore in fact we love the honor,
2Co.05.09		whether living at home,
200.03.09		or living abroad,
		to be well-pleasing to him.
	It is necessary for us all to be manifested	For it is necessary for us all to be manifested
	in front of the dais of the Anointed,	in front of the dais of the Anointed,
	so that each may be conveyed which things	so that each may be conveyed the things
2Co.05.10	through the body	through the body
200.03.10	unough the body	for which
	one accomplished,	one accomplished,
	whether good or	whether good or
	<u>evil</u> .	paltry.
		Therefore having known the fear of the lord,
		we persuade humans,
2Co.05.11		but to the god have we been manifested,
		now I hope also in the consciences of yours
		to be manifested.
		We are not recommending ourselves again to you,
2Co.05.12		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.
		For either we are ecstatic to god,
2Co.05.13		or we are sound-minded to you.
	For the love of the Anointed constrains us	For the love of the Anointed constrains us
2Co.05.14	who judged this,	who judged this,
	that one died for all,	that one died for all,
	so then all died.	so then all died.

		And he died for all,
2Co.05.15		so that those who live
		would no longer live for themselves,
		but for the one who died for them and was raised.
		So then we, from the present on,
		know no one according to flesh,
2Co.05.16		and if we have known
		[the] Anointed according to flesh,
		yet now we no longer know.
	So then if anyone [is] in [the] Anointed:	So then if anyone [is] in [the] Anointed:
	new creation.	new creation.
20- 05 45	The ancient things passed away.	The ancient things passed away.
2Co.05.17	Behold	Behold
	<u>all the</u>	
	things have come to be new.	things have come to be new.
	_	Now all the things [are] from the god,
20- 25-10		the one who exchanged us for himself
2Co.05.18		through [the] Anointed and gave to us
		the service of the exchange,
		as that god was in [the] Anointed,
20- 05-10		exchanging cosmic order for himself,
2Co.05.19		not reckoning to them the trespasses of theirs,
		and placing in us the account of the exchange.
		Therefore,
2Co.05.20		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.
		He made the one who knew no offense
2Co.05.21		an offense for our sake,
		so that we could become justice of god in him.

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

³³ Is 49.8.

	in heatings, in pricens
200 06 05	in beatings, in prisons,
2Co.06.05	in disturbances, in toils,
	in watchings, in fastings,
	in purity, in knowledge,
2Co.06.06	in long-suffering, in goodness,
	in sacred spirit,
	in unfeigned love,
	in a word of truth,
2Co.06.07	in power of god,
	through the implements of the justice
	of the right and of left,
	through glory and dishonor,
2Co.06.08	through inauspicious and auspicious,
	as deceivers and truthtellers,
	as unknowns and recognized,
2Co.06.09	as dying, and behold we live,
	as disciplined, and not put to death,
	as pained, but always rejoicing,
2Co.06.10	as beggars, yet having many riches,
	as having nothing, and possessing all things.
	The mouth of ours opened to you,
2Co.06.11	Corinthians,
	the heart of ours has been broadened.
	You are not confined by us,
2Co.06.12	but you are confined
	in the gut-level empathies of yours.
	Now [for] the same recompense—
2Co.06.13	I speak as to children—
	you must also be broadened.
	Do not become other-yoked
	with faithless ones,
20.0611	for what participation [exists]
2Co.06.14	between justice and lawlessness,
	or what partnership
	with light towards darkness?
	Now what concord
2Co.06.15	of [the] Anointed with Beliar,
	or what share in faithful with faithless?
	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,
2Co.06.16	"I will inhabit in them,
	and I will walk among,
	and I will be their god,
	and they will be my people". ³⁴
	and they will be my people.

³⁴ Lv 26.11-12.

	Therefore,
	"depart from their midst,
200 06 15	and be separated', says lord"35
2Co.06.17	and,
	"do not touch of unclean", ³⁶
	"and I will receive you", ³⁷
	and,
	"I will be to you as a father,
2Co.06.18	and you will be to me
	as sons and daughters',
	says lord almighty".38

Chapter 7		
	Therefore, having these the promises,	Therefore, having these the promises,
		beloved ones,
	<u>let us cleanse</u> ourselves <u>from</u>	let us cleanse ourselves from
2Co.07.01		all
20.07.01	<u>pollution</u>	pollution
	of flesh and of	of flesh and of
	<u>blood</u> ,	spirit,
		completing sanctity in fear of god.
		Make space for us.
2Co.07.02		We have wronged no one.
20.07.02		We have corrupted no one.
		We have taken advantage of no one.
		I do not speak unto condemnation,
2Co 07 03		for I have previously said that
2Co.07.03		in the hearts of ours you are,
		in the dying together and living together.
		Much confidence [is] mine toward you.
		Much boasting [is] mine over you.
2Co.07.04		I have been filled with comfort.
		I am overabounding in the joy
		over all the affliction of ours.
		For indeed, after we came into Macedonia,
2Co.07.05		the flesh of ours had had no relaxation,
20.07.05		but being afflicted in everything,
		fights outside, fears inside,
2Co.07.06		but the one who supports the lowly supported us,
20.07.00		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.

³⁵ Is 52.11. ³⁶ Is 52.11. ³⁷ Ez 20.34. ³⁸ 2Sm 7.14 reworded.

in the letter, I do not regret, even if I did regret. {For) I see that the letter, that one, even if I did regret. {For) I see that the letter, that one, even if it pained you for an hour, now I rejoice, not because you were pained, but 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. For the pain as concerns god works repentance into unrepenting salvation, but the pain of the cosmic order produces death. 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 vaindication. In everything you commended yourselves to be chaste in the matter, so that even if I wrote to you, [it was] not for the sake of the wrongdoer, nor for the sake of the wrongdoer, nor for the sake of the one done wrong, but for the sake of the sake of the wrongdoer, nor for the sake of the sake in you before the god. 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, so also the boasting of ours over Titus came to be truth, 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. I rejoice that in everything.		December if I also mained view
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I rejoice that in everything,		
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I AIII (II CAMA CAMACA III WIII).	2Co.07.16	I am of good courage in you.

	Now we make know to you, brothers,
2Co.08.01	the favor of the god,
200.00.01	which has been given
	to the assemblies of Macedonia,

	that in much testing of affliction
	of the joy of theirs,
2Co.08.02	and the lowly beggary of theirs,
	[it] exceeded in the wealth
	of the simple generosity of theirs.
	I witness that,
2Co.08.03	according to capacity,
200.00.03	and beyond capacity,
	of their own accord,
	with much summoning,
2Co.08.04	beseeching us the favor
200.08.04	and the partnership of the service,
	which [is] for the devotees,
	and not just as we hoped,
2Co.08.05	but they gave themselves first to the lord,
	and to us through god's will,
	in order for us to summon Titus,
20. 00.00	so that just as he started before,
2Co.08.06	so also he would complete in you
	even this the favor.
	Yet even as you exceed in everything,
	in faith, and in word,
2Co.08.07	and in knowledge, and all diligence,
	and in the love of ours in you,
	so that also in this the favor may you exceed.
	I do not speak as a command,
2Co.08.08	but by way of the diligence of others,
	and evaluating the legitimacy of the love of yours.
	For you know the favor of the lord of ours,
	Jesus Anointed,
	that on account of you he was a beggar,
2Co.08.09	though being wealthy,
	so that you might be wealthy,
	in the beggary of that one,
	and I give an opinion in this,
	for this contributes to you
2Co.08.10	who started ahead a year ago,
	not only the doing but also the wishing.
	But now also you must complete the doing,
	so that just as [was] the readiness of wishing,
2Co.08.11	so also [will be] the completing
	from what [you are] having.
	For if the readiness is put forward,
2Co.08.12	[it is] acceptable as far as one may have,
200.00.12	not as far as one does not have,
	for not so that [there be] relaxation for them,
2Co.08.13	affliction for you,
200.00.13	but out of equality,
	in the present moment, the abundance of yours [is]
	for the deficiency of theirs,
2Co.08.14	so that also the abundance of theirs
	may be for the deficiency of yours,
	so that there may be equality,

	just as it has been written,
2Co.08.15	"He [with] the much did not overabound,
200.08.15	and he [with] the little did not have less". 39
	Now favor [be] to the god,
2Co.08.16	the one who gave the same diligence
200.08.10	on your behalf in the heart of Titus,
	because though he received the summons,
2Co.08.17	being more diligent,
200.06.17	of his own accord he departed to you.
	Now we have sent
	along with him the brother,
2Co.08.18	,
	of whom the praise in the euangelion [is]
	throughout all the assemblies,
	not only that,
	but also having been voted by the assemblies
20, 20, 12	a travel-companion of ours,
2Co.08.19	with the favor,
	this which is being served by us,
	for the glory of the lord {of his},
	and our readiness,
	fetching this,
2Co.08.20	lest anyone blame us for the forcefulness,
	this which is being served by us.
	For we preplan virtuous things,
2Co.08.21	not only before [the] lord,
	but also before humans.
	Now we have sent along with them
	the brother of ours,
2Co.08.22	whom we have approved
	often in many things as being diligent,
	but now much more diligent
	in great confidence which [is] in you,
	whether on behalf of Titus,
	my partner and a co-worker to you,
2Co.08.23	whether brothers of ours,
	emissaries of assemblies,
	glory of [the] Anointed.
	Thus the demonstration of the love of yours,
2Co.08.24	and of our boasting on your behalf,
	to them demonstrating
	in [the] presence of the assemblies.

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.

³⁹ Ex 16.18.

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

⁴⁰ Ps 111.9.

	through the testing of this the service,
	glorifying the god over the submission
2Co 00 12	of the confession of yours,
2Co.09.13	for the euangelion of [the] Anointed,
	and in simple generosity of partnership,
	for them and for all,
	and by entreaty of theirs
2Co.09.14	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.

	Now I myself, Paul, summon you,
2Co.10.01	through the mildness and reasonableness
	of the Anointed,
	who in person though lowly among you,
	now being away am bold to you.
	Now I urge not being bold while being present,
20-10-02	in the boldness by which I reckon
2Co.10.02	to dare undertake upon some who are reckoning
	us as walking according to flesh,
20-10-02	for though in flesh walking,
2Co.10.03	we do not soldier according to flesh,
	for the implements of the warfare of ours
	[are] not fleshly,
2Co.10.04	but powerful by the god
	unto demolition of fortresses,
	pulling down calculations,
	and every lofty thing being lifted
200 10 05	against the knowledge of the god,
2Co.10.05	and taking captive every understanding
	for the obedience of the Anointed,
	and having at [the] ready
2Co.10.06	to punish every disobedience,
	when the obedience of yours be fulfilled.
	Look at things according to appearance.
	If anyone has persuaded oneself
2Co.10.07	to be of [the] Anointed,
2C0.10.07	let this one reckon again of oneself,
	that just as the same [is] of [the] Anointed,
	thus also we,
	for {even} if I should boast anything excessively
2Co.10.08	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,
200.10.09	through the letters,

	hoogygo the letters
	because the letters,
20 10 10	they say,
2Co.10.10	[are] weighty and strong,
	but the presence of the body weak,
	and the word being scorned.
	Let such a one reckon this,
2Co.10.11	that such as we are in the word
	through letters while absent,
	such also when present in the deed.
	For we do not dare to reckon or compare ourselves
	to some who are commending themselves,
2Co.10.12	but they, measuring themselves by themselves,
	and comparing themselves to themselves,
	are not understanding.
	But we will not be boastful in the immeasurables,
	but according to the measure
2Co.10.13	of the measuring stick
	which the god of measure distributed to us
	to extend even up to you,
	for we are not—
	as those not extending to you—
2Co.10.14	overextending ourselves,
	for even up to you we outran
	in the euangelion of the Anointed,
	not being boastful in the immeasurables,
	in toils of others,
	but having hope,
2Co.10.15	as the faith of yours increases,
	among you to be magnified,
	according to the measuring stick of ours,
	in excess,
	in the [places] beyond you
2Co.10.16	to euangelize,
2C0.10.16	not by another's measuring stick,
	to be boastful in the things prepared.
200 10 17	But the one who is boasting,
2Co.10.17	let him boast in [the] lord.
	For not the one who commends oneself
2Co.10.18	is that one approved,
	but the one whom the lord commends.
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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,
2Co.11.02		with a jealousy of god,
200.11.02		for I betrothed you to one man,
	to present a chaste virgin to the Anointed.	to present a chaste virgin to the Anointed.

		But I am afraid lest somehow,
		as the serpent led astray Eve
2Co.11.03		in the craftiness of his,
200,111,03		he might corrupt the thoughts of yours
		from the simple generosity
		{and the chastity} which [is] in the Anointed.
		For if one who comes preaches another Jesus
		whom we did not preach,
		or you receive a different spirit
2Co.11.04		which you did not receive,
		or a different euangelion
		which you did not welcome,
		virtuously you put up [with it].
2Co.11.05		For I reckon myself to have lacked nothing
200.11.05		of the preeminent emissaries.
		Now even if [I am] a commoner in the word,
2Co.11.06		yet not in the knowledge.
200.11.00		But in everything [we] were made known,
		in all things among you.
		Or did I commit an offense by lowering myself
2Co.11.07		so that you might be lifted high,
200.11.07		because I freely euangelized to you
		the euangelion of the god?
2Co.11.08		I pillaged other assemblies,
20.11.00		taking paid provision for the ministry of yours,
		and when present with you,
		and when I lacked,
		I did not lean heavily on anyone.
		For the lack of mine,
2Co.11.09		the brothers when coming
		from Macedonia replenished,
		and in everything I kept
		myself unburdensome to you,
		and will keep.
		[the] Anointed's truth is in me,
2Co.11.10		that this boast will not be hedged
		for me in the regions of Achaia.
		For what reason?
2Co.11.11		Because I do not love you?
		The god knows [I do].
		But what I do and will do,
		[is] so that I may cut off the occasion
2Co.11.12		from the ones wishing an occasion,
200.11.12		that they may find [something]
		in which they may boast,
		just like we [do].
	And	For
	these [are]	the such [are]
2Co.11.13	false emissaries,	false emissaries,
200.11.13	<u>crafty workers,</u>	crafty workers,
	metamorphosing themselves	metamorphosing themselves
	into emissaries of [the] Anointed,	into emissaries of [the] Anointed,

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

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	On journeys often:
	in dangers from rivers;
	in dangers from bandits;
	in dangers from [my] race;
2Co.11.26	in dangers from gentiles;
	in dangers in city;
	in dangers in desert;
	in dangers at sea;
	in dangers among false emissaries.
	In toil and in hardship,
	in sleepless [nights] often;
2Co.11.27	in hunger and in thirst;
	in fastings often;
	in cold and in nakedness.
	Apart from external things,
2Co.11.28	the anxiety to me it [is] daily,
	the concern for all the assemblies.
	Who is weak,
2Co.11.29	and I am not weak?
200.11,29	Who is offended,
	and I do not burn?
	It is necessary to boast.
2Co.11.30	I will boast about the things
	of the weakness of mine.
	The god and father of the lord Jesus has known,
2Co.11.31	who being blessed into the aeons,
	that I am not lying,
	in Damascus the ethnarch
2Co.11.32	of Aretas the king
200.11.32	was guarding the city of Damascenes
	to arrest me,
	and through a window in a basket
2Co.11.33	was I let down through the wall,
	and I escaped the hands of his.

	Boasting is necessary,	Boasting is necessary, though it does not contribute,
2Co.12.01	for I will move on into	yet I will move on into
		visions and
	revelations of [the] lord.	revelations of [the] lord.

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

		and he has said to me,
		"the favor of mine suffices for you,
	For the power is made complete	for the power is made complete
	in weakness.	in weakness".
2Co.12.09	Thus most pleasantly	Thus most pleasantly
	will I be boasting instead	will I be boasting instead
	in the weaknesses of mine,	in the weaknesses of mine,
	so that the power of the Anointed	so that the power of the Anointed
	may encamp over me.	may encamp over me.
	,	Therefore, I am well-pleased
		in weaknesses, in outrages, in necessities,
		in persecutions and confinements
2Co.12.10		for [the] Anointed's sake,
		for when I am weak,
		then I am strong.
		I have become a fool.
		You compelled me.
		For I was being obligated
2Co.12.11		to be commended by you.
		For I lacked nothing of the preeminent emissaries,
		even if I am nothing.
		The signs of the emissary
		were produced among you
2Co.12.12		in all endurance with signs,
		and also wonders and powers.
		For what is that which made you inferior
2Co.12.13		beyond the remaining assemblies,
		except that I myself did not lean heavily on you?
		Favorably excuse me this the injustice.
		Behold this third [time] readily
		have I [prepared] to come to you.
20-1211		And I will not lean heavily,
2Co.12.14		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.
		Now most gladly I will spend and will be spent
2Co.12.15		for the lives of yours,
		though [the] more abundantly I love you,
		[the] less I am loved.
		But let it be.
2Co.12.16		I did not weigh you down.
		But being crafty,
		I took you with guile.
2Co.12.17		Anyone of whom I have sent to you,
		did I take advantage of you through him?
		I summoned Titus,
		and I sent along with [him] the brother.
2Co.12.18		Did Titus take advantage of you at all?
		Did we not walk in the same spirit?
		Not with the same steps?

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		
	This [is the] third [time]	This [is the] third [time]
	I am coming to you.	I am coming to you.
2Co.13.01	On [the] mouth of two	On [the] mouth of two
200.13.01	or of three witnesses ,	witnesses and of three,
	every spoken word	every spoken word
	will be established.	will be established.
	I have previously said,	I have previously said,
	and I say in advance,	and I say in advance,
	·	as when present the second [time],
2Co 12 02		and when absent now,
2Co.13.02		to the ones who have previously offended,
		and to all the rest,
		that if I come once more,
	<u>I will not be sparing</u> .	I will not be sparing,
		since you seek proof of the one speaking in me,
2Co 12 02		of [the] Anointed,
2Co.13.03		who is not weak to you,
		but is strong in you,
		for he was also crucified in weakness,
		but he lives from god's power.
2Co.13.04		For we also are weak in him,
		but we will live with him
		from god's power in you.
		Test yourselves if you are in the faith.
		Evaluate yourselves:
2Co.13.05		or do you not recognize yourselves,
		that Jesus Anointed [is] in you?
		—if you are not disapproved.

-0		But I hope that you will be knowing that
2Co.13.06		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.
		For we are unable [to do]
2Co.13.08		anything against the truth,
200113100		but [only] on behalf of truth.
		For we rejoice whenever we are weak,
		but you may be strong.
2Co.13.09		And this we are praying:
		the restoration of yours.
	For this reason,	For this reason,
	while absent I write,	while absent I write
		these things,
2Co 12 10	so that when present,	so that when present,
2Co.13.10	I may not consult severely,	I may not consult severely,
	according to the authority	according to the authority
	which the lord gave to me.	which the lord gave to me
		for edification and not for demolition.
		[As for the] rest, brothers,
		rejoice, be restored, be encouraged,
200 12 11		consider the same thing,
2Co.13.11		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

	To Romans	
Rom.00.00	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.	

Chapter 1		D 1
	<u>Paul,</u>	Paul,
_		a slave of Anointed Jesus,
Rom.01.01	_	called
	<u>an emissary</u>	an emissary,
		set apart for god's euangelion,
Rom.01.02		which was promised in advance
10111.01.02		through the prophets of his in sacred scriptures,
		regarding the son of his,
Rom.01.03		who was made from the seed of David
		according to flesh,
		who was designated son of god
D		in power according to spirit of sacredness
Rom.01.04		by resurrection from dead ones,
		Jesus Anointed the lord of us,
		through whom we have received favor
		and a diplomatic mission
		for the obedience of faith
Rom.01.05	among	among
	J	all
	the gentiles,	the gentiles
	3	on behalf of his name,
		among whom even you are called
Rom.01.06		of Jesus Anointed,
	to all	to all
		those who are
	in Rome,	in Rome
	,	beloved of god,
		to those called devotees,
Rom.01.07	favor	favor
	14,01	to you
	and peace	and peace
	from god our father	from god our father
	and lord Jesus Anointed.	and lord Jesus Anointed.
	and ford Jeous Infollited.	Accordingly first I show gratitude
		to the god of mine through Jesus Anointed
Rom.01.08		regarding all of you,
KUIII.U1.U0		because your faith is declared
		in all the cosmic order.
		in an 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.01.16	For I am not ashamed by the euangelion, for the power of god it is for salvation to everyone who trusts, to Judean	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.	and to Greek.
Rom.01.17	For the justice of god in it has been revealed from faith for faith.	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". ⁴¹
Rom.01.18	For the wrath of god has been revealed from heaven upon impiety and injustice of humans,	For the wrath of god has been revealed from heaven upon all impiety and injustice of humans,
Rom.01.19	who are holding back the truth in injustice.	who are holding back the truth in injustice, 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.

⁴¹ Hab 2.4.

Rom.01.22	Professing to be wise, they were made foolish,
	and they exchanged the glory of the immortal god
Dam 01 22	for the likeness of the image of a mortal human,
Rom.01.23	and of birds, and of four-footed [animals],
	and of creeping [animals].
	Therefore, the god gave them over in the desires
Rom.01.24	of their hearts to an uncleanness
	of dishonoring their bodies among themselves.
	They exchanged the truth of the god for the lie,
D 05 05	and they revered and ritually served
Rom.01.25	the creature alongside the one who created,
	who is blessed into the aeons, amen.
	For this reason the god gave them over
	to passions of dishonor.
Rom.01.26	For even their women exchanged
	the natural intimacy
	for what [is] paranatural.
	Similarly also the men,
	after letting go
	of the natural intimacy of the female,
Rom.01.27	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,
	and even as they did not value
Rom.01.28	keeping the god in [their] awareness,
K0III.01.20	the god gave them over to a valueless mind
	to do improper things,
	having been filled with all
Rom.01.29	injustice, wickedness, greediness, evil,
Kom.01.29	full of ill-will, murder, strife, baiting,
	evil-disposition, whisperers,
	slanderers, god-scorns,
Rom.01.30	ragers, flaunters, charlatans,
1.011.01.30	contrivers of evils,
	disobedient to parents,
Rom.01.31	oblivious, faithless,
1011.01.31	emotionless, merciless,
	who though recognizing
	the judgment of the god
Rom.01.32	that they who are doing such things
10111.01.32	are worthy of death,
	not only do the same things,
	but also consent to those doing [them].

<u>'</u>	
	Therefore, you are inexcusable, O human,
	everyone who judges,
Rom.02.01	for in what you judge the other,
	you are judging yourself,
	for you who judge do the same things.

Rom.02.02	For we know that the judgment of god is according to truth 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	For as many as offended lawlessly will also be destroyed lawlessly, and as many as offended in law, they will be judged through law.	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	For the hearers of law are not just before god, but the doers of law will be proven just.	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 that do not have law by nature do the things of the law, 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-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

Rom.02.16	on a day when the god judges the hidden things of the humans, according to the euangelion of mine, through [the] Anointed.	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, having the semblance of the knowledge, and of the truth in the law,	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, <u>the one who teaches</u> another, do you teach yourself? The one who preaches <u>not to steal,</u> <u>do you steal</u> ?	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 "the name of the god through you is blasphemed among the gentiles", 42 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	For while circumcision profits if you observe law, if you are a trespasser of law, your circumcision has become uncircumcision.	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 <u>the uncircumcised</u> 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 <u>the Judean</u> is not <u>in the visible</u> , 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 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	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.

⁴² Is 52.5.

Rom.03.01	What then [is] the surplus of the Judean?
	Or what is the profit of circumcision? Much in every way,
Pom 02 02	{for} first that they were entrusted
Rom.03.02	
	the sayings of the god. For what if some have not been faithful?
Dam 02 02	Does not the faithlessness of theirs
Rom.03.03	
	abolish the faith of the god?
	May it not be!
	Now let the god be true, but "every human a liar" 43,
Rom.03.04	even as it has been written,
	"so that you may be proven just by your words
	and may prevail when you are being judged"44.
	But if our injustice combines with god's justice,
Rom.03.05	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?
	But if the truth of the god in the lie of mine
Rom.03.07	
	abounded to the glory of his,
	why am I also still judged as an offender?
	And is it not as we are being blasphemed,
Dam 02 00	even as some are saying that we say,
Rom.03.08	"let us do evil things
	so that good things may come"?
	Justly is the judgment of them. What then?
	Are we as alleged?
Rom.03.09	Entirely not! For we accused in advance all,
	both Judeans and Greeks,
	of being under sin,
	even as it has been written that,
Pom 02 10	
Rom.03.10	"There is not a just [person], not even one.
	"There is not one who understands.
Rom.03.11	There is not one who seeks after the god.
	"All have turned away.
	•
Rom.03.12	At once they have been made useless.
	There is not one who does goodness, {not} even one". 45
	,
Rom.03.13	"The throat of theirs an opened tomb
	they baited with the tongues of theirs". ⁴⁶
	"Poison of asps under the lips of theirs". ⁴⁷

⁴³ LXX Ps 115.2.

⁴⁴ LXX 50.6. ⁴⁵ LXX Ps 14.1-3 = LXX 53.2-4.

⁴⁶ Ps 5.10.

⁴⁷ Ps 139.4.

D 00.44		"The mouth of theirs
Rom.03.14		fills with curse and bitterness". 48
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". 49
		"There is no fear of god
Rom.03.18		opposite the eyes of theirs". ⁵⁰
	Now we have known that	Now we have known that
	as many things as the law says,	as many things as the law says,
D 00.40	it speaks to them in the law,	it speaks to them in the law,
Rom.03.19	so that every mouth be fenced,	so that every mouth be fenced,
	and the whole cosmic order	and the whole cosmic order
	be liable to the god.	be liable to the god.
		Therefore, all flesh will not be proven just
		from works of law before him.
Rom.03.20		For through
	<u>Law</u>	law
	[was] at that time,	[is] awareness of sin,
	but now apart from law,	but now apart from law
Rom.03.21	god's justice has been made visible	god's justice has been made visible,
		being witnessed by the law and the prophets.
		Now god's justice
	through faith of	through faith of
	C	Jesus
Rom.03.22	[the] Anointed .	[the] Anointed
		[is] for all who are trusting,
	What is [this]	for there is no
	distinction?	distinction.
Dom 02 22		For all offended
Rom.03.23		and are falling short the glory of god,
		being proven just as a free gift,
Rom.03.24		by the favor of his,
		through the ransoming that [is] in Anointed Jesus,
		whom the god put forward [as] a propitiation,
		through faith in the blood of his,
Rom.03.25		for evidence of the justice of his,
		on account of the passing over
		of the previously done offenses,
		in the restraint of the god,
		toward the evidence of the justice of his,
Rom.03.26		in the present opportune time,
		so as for him to be just,
		and who proves just the one of Jesus' faith.
		Therefore, where the boasting?
		It was shut out.
Rom.03.27		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
KUIII.U3.20		by faith apart from works of law.

⁴⁸ Ps 10.7. ⁴⁹ Is 59.7-8; Pr 1.16. ⁵⁰ LXX Ps 35.2.

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

<u> </u>		77711 1.11
D 04.04		What, then, shall we say
Rom.04.01		Abraham, the forefather of ours,
		to have found according to flesh?
Rom.04.02	For if Abraham was proven just by works,	For if Abraham was proven just by works,
	he has a boast, but not to god.	he has a boast, but not to god.
		For what does the scripture say?
Rom.04.03		Now Abraham trusted in the god,
		and it was reckoned to him for justice.
		Now to the one who produces,
Rom.04.04		the wages are not reckoned according to favor,
		but according to debt.
		But to the one who does not produce,
Dom 04.05		but has faith upon the one
Rom.04.05		who makes just the ungodly,
		the faith of his is reckoned for justice.
Dam 04.06		Even so David tells the blessedness of the human
Rom.04.06		to whom the god reckons justice apart from works:
		"blessed [are they] of whom
Rom.04.07		the lawless [deeds] were discharged,
		and of whom the offenses have been covered over.
D 0		"Blessed the man of whom lord
Rom.04.08		will not reckon offense".51
		Hence, this blessedness,
		[is it] upon the circumcision,
		or also upon the uncircumcised?
Rom.04.09		For we say,
		"the faith has been reckoned
		to Abraham for justice".
_		How, therefore, was it reckoned?
Rom.04.10		While being in circumcision or in uncircumcision?
		And he received a sign of circumcision,
		a seal of the justice of faith,
		which [was while] in uncircumcision,
Rom.04.11		in order that he be father
1,22		of all in uncircumcision who trust,
		in order that {the} justice
		{also} be reckoned to them,
		(woo) be reckoned to them,

⁵¹ Ps 31.1-2.

Rom.04.12 but also to those not only of circumcision, but also to those walking in line with the steps of the faith (while] in uncircumcision of the faither of ours, Abraham. 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.04.13 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, enither [is there] trespass. For the law accomplishes wrath, but where there is not law, enither [is there] trespass. 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 Idvablator [in order that the promise be solid to all the seed, not only to [the seed] of faith of Abraham (who is father of all of us even as it has been written that "Father of many nations I have placed yours"), before whom he trusted in god who makes alive the dead ones and calls the things not existing as existing, 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," and the necrosis of the womb of Sarah, but within the promise of the god, he was not settled on 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, but within the promise of the god, he was not settled on the faith, giving glory to the god, and having been fully assured that the one who has promised is capable also to do, and having been fully assured that the one who has promised is capable also to do, first was reckoned to him for justice". Rom.04.23 An an an an one was reckoned to him for justice. Rom.04.24 but also on account of him alone that "it was reckoned to him for justice".		
Rom.04.12 But also to those walking in line with the steps of the faith (while) in uncircumcision of the faith and incircumcision of the faith with a promise to Abraham. 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. For if the heirs [are] of the law, the faith has been made futtle, and the promise has been abolished. For the law accomplishes wrath, but where there is not law, neither [is there] trespass. 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 faith of Abraham (who is father of all of us even as it has been written that "Father of many nations I have placed you" (who is father of all of us even as it has been written that "Father of many nations I have placed you who makes alive the dead ones and calls the things not existing as existing, 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," 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, 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.04.20		and [that he be] father of circumcision,
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Rom.04.18 according to what has been said, "So will be the seed of yours", 53 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, 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, and having been fully assured that the one who has promised is capable also to do, Rom.04.21 Rom.04.22 Rom.04.23 Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,		who trusted on hope against hope,
Rom.04.20 Rom.04.21 Rom.04.22 Rom.04.22 Rom.04.24	Dom 04.19	for him to become father of all nations,
Rom.04.19 Rom.04.20 Rom.04.21 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.24 Rom.04.25 Rom.04.26 Rom.04.26 Rom.04.26 Rom.04.27 Rom.04.27 Rom.04.28 Rom.04.28 Rom.04.28 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.20 Rom.04	K0111.04.16	according to what has been said,
Rom.04.19 he understood the body of himself, {already} having been necrotized, living around one hundred years, and the necrosis of the womb of Sarah, 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, {and} therefore, "it was reckoned to him for justice". Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,		"So will be the seed of yours", ⁵³
Rom.04.19 Rom.04.19 Rom.04.20 Rom.04.21 Rom.04.21 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.23 Rom.04.23 Rom.04.24 Rom.04.24 Rom.04.24 Rom.04.24 Rom.04.24 Rom.04.24 Rom.04.24 Rom.04.24 Rom.04.25 Rom.04.26 Rom.04.26 Rom.04.27 Rom.04.26 Rom.04.27 Rom.04.28 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.20 Rom.04		and not being weakened in the faith,
Rom.04.20 Rom.04.21 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.23 Rom.04.23 Rom.04.24 Rom.04.25 Rom.04.26 Rom.04.26 Rom.04.26 Rom.04.26 Rom.04.27 Rom.04.28 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.24 Rom.04.24 Rom.04.24 Rom.04.24 Rom.04.25 Rom.04.26 Rom.04.26 Rom.04.26 Rom.04.27 Rom.04.28 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.20 Rom.04		he understood the body of himself,
Rom.04.20 Rom.04.20 Rom.04.20 Rom.04.20 Rom.04.21 Rom.04.21 Rom.04.22 Rom.04.22 Rom.04.22 Rom.04.23 Rom.04.23 Rom.04.24 Rom.04.25 Rom.04.26 Rom.04.26 Rom.04.26 Rom.04.26 Rom.04.27 Rom.04.26 Rom.04.26 Rom.04.27 Rom.04.28 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.29 Rom.04.20 Rom.04	Rom.04.19	{already} having been necrotized,
Rom.04.20 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 Rom.04.22 Rom.04.23 But he was strengthened in the faith, giving glory to the god, and having been fully assured that the one who has promised is capable also to do, and therefore, it was reckoned to him for justice. Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,		living around one hundred years,
Rom.04.20 he was not settled on the faithlessness, but he was strengthened in the faith, giving glory to the god, Rom.04.21 Rom.04.22 Rom.04.22 Rom.04.23 he was not settled on the faithlessness, but he was strengthened in the faith, giving glory to the god, and having been fully assured that the one who has promised is capable also to do, {and} therefore, "it was reckoned to him for justice". Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,		and the necrosis of the womb of Sarah,
Rom.04.20 he was not settled on the faithlessness, but he was strengthened in the faith, giving glory to the god, Rom.04.21 Rom.04.22 Rom.04.22 Rom.04.23 he was not settled on the faithlessness, but he was strengthened in the faith, giving glory to the god, and having been fully assured that the one who has promised is capable also to do, {and} therefore, "it was reckoned to him for justice". Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,		but within the promise of the god,
Rom.04.21 Rom.04.22 Rom.04.22 Rom.04.23 Rom.04.23 But he was strengthened in the faith, giving glory to the god, and having been fully assured that the one who has promised is capable also to do, {and} therefore, "it was reckoned to him for justice". Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,	Pom 04 20	
Rom.04.21 Rom.04.22 Rom.04.23 and having been fully assured that the one who has promised is capable also to do, {and} therefore, "it was reckoned to him for justice". Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,	Rom.04.20	but he was strengthened in the faith,
Rom.04.21 who has promised is capable also to do, {and} therefore, "it was reckoned to him for justice". Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,		giving glory to the god,
Rom.04.21 who has promised is capable also to do, {and} therefore, "it was reckoned to him for justice". Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,	Down 04.21	
Rom.04.22 Rom.04.23 Rom.04.24 Rom.04.24 {and} therefore, "it was reckoned to him for justice". Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,	кот.04.21	,
Rom.04.22 Rom.04.23 "it was reckoned to him for justice". Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,	D. O.L.O.	
Rom.04.23 Now it was not written on account of him alone that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,	Kom.04,22	
Rom.04.23 that "it was reckoned to him", but also on account of us, to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,	D. G. C. C.	•
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,	Kom.04.23	
Rom.04.24 to whom it is about to be reckoned, to those who trust upon the one who raised Jesus,		
to those who trust upon the one who raised Jesus,		
	Kom.04.24	
		the lord of ours, from dead ones,

⁵² Gn 17.5.

⁵³ Gn 15.5.

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

		Therefore,
Rom.05.01	Having been proven just from faith of [the] Anointed,	having been proven just from faith,
	not from law, we have peace with the god,	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	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.	of the glory of the god. Now not only [that],
Rom.05.03		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	For [the] Anointed, while we were still weak, yet at an opportune time, died on behalf of ungodly ones.	For [the] Anointed, while we were still weak, yet at an opportune time, died on behalf of ungodly ones.
Rom.05.07	<u> </u>	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 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.	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.

		_ , , , , ,
		For this reason, just as through one human
		the offense entered into the cosmic order,
Rom.05.12		and the death through the offense,
		so also the death passed through all humans,
		in that all offended,
		for until the law [came],
Dom 05 12		offense was in the cosmic order,
Rom.05.13		but offense is not charged
		when law does not exist.
		But the death reigned from Adam until Moses,
		even upon those who did not offend
Rom.05.14		in the likeness of the trespass of Adam,
		who is an imprint of the coming one.
		But not like the trespass,
		[was] thus also the gift.
		For if the many died in the trespass of the one,
Dom 05 15		how much more the favor of the god,
Rom.05.15		
		and the free gift in favor
		which [was] of the one human Jesus Anointed,
		went beyond to the many.
		And the free gift [was] not like [that]
		through one who offended,
Rom.05.16		for the judgment of one [was] for condemnation,
		but the gift from many trespasses
		[was] for a just decree.
		For if the death reigned
		in the trespass of the one,
Dom 05 15		how much more will those
Rom.05.17		who receive the surplus of the favor
		and of the free gift of the proven justice
		reign through the one Jesus Anointed.
		So then [it was]
		as through one's trespass
Rom.05.18		within all humans unto condemnation,
		so also through one's just action
		within all humans unto a just decision of life.
		For even as through
		the disobedience of the one human,
Rom.05.19		the many were rendered offenders,
Kom.03.19		so also through the obedience of the one,
		will the many be rendered just.
	Novy lavy antored goarathy	· · · · · · · · · · · · · · · · · · ·
	Now law entered secretly,	Now law entered secretly,
Rom.05.20	so that the trespass	so that the trespass
	may go beyond bound,	may go beyond bound,
	but where the offense went beyond bound,	but where the offense went beyond bound,
	the favor superabounded,	the favor superabounded,
	so that even as the offense reigned in the death,	so that even as the offense reigned in the death,
Rom.05.21	so also the favor will reign	so also the favor will reign
	<u>in</u>	through
	<u>justice into</u>	justice into
		eternal
	life through Jesus Anointed.	life through Jesus Anointed
		the lord of ours.

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

	Have you not known that to whomever
	you present yourselves slaves for obedience,
Rom.06.16	slaves you are to whomever you obey,
	truly either of offense for death,
	or of obedience for justice?
	Now favor [be] to the god,
Rom.06.17	because you were slaves of the offense,
K0III.00.17	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,
K0111.00.18	you have been enslaved to the justice.
	I am speaking humanly on account of
	the weakness of the flesh of yours,
	for just as you presented the members of yours
Rom.06.19	bondaged to the uncleanness
	and to the lawlessness for the lawlessness,
	so now present the members of yours
	bondaged to the justice for consecration.
Rom.06.20	for when you were slaves of the offense,
R0III.00.20	you were free for the justice.
	Therefore, what fruit
Rom.06.21	were you having at that time,
10111.00.21	over which things now you are ashamed?
	For the end of those things [is] death.
	But now being liberated from the offense,
Rom.06.22	yet having been enslaved to the god,
	you have the fruit of yours for consecration,
	but the end [is] life eternal.
	For the provisions of the offense [are] death,
Rom.06.23	but the gift of the god [is] life eternal
	in Anointed Jesus the lord of ours.

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?
	For the man-subjected woman has been
Dom 07 03	bound by law to the living man,
Rom.07.02	but if the man should die,
	she has been abolished from the law of the man.
	Consequently, therefore,
	while the man lives
	she will bear the name adulteress
Rom.07.03	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.

	So then, brothers of mine, you	So then, brothers of mine, you
Rom.07.04	hama haan mukka dasah ka dha lama	also
	have been put to death to the law	have been put to death to the law
	through the body of the Anointed, in order for you to come to be with another,	through the body of the Anointed,
	with the one who was raised from dead ones,	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.	so that we may bear fruit to the god.
	Now	For
	when we were in the flesh ,	when we were in the flesh,
	the passions of the offenses	the passions of the offenses
Rom.07.05	which [were] through the <u>law</u>	which [were] through the law
	were operating in the members of ours,	when [were] through the law were operating in the members of ours,
	in order to bear fruit to the death.	in order to bear fruit to the death.
	But now we have been abolished from the law	But now we have been abolished from the law,
	of the death,	after dying
Rom.07.06	to that which we were restrained,	to that which we were restrained,
110111.07.00	so then for us to be enslaved in newness of spirit,	so then for us to be enslaved in newness of spirit,
	and not in oldness of letter.	and not in oldness of letter.
	What then shall we say?	What then shall we say?
	That	What then blan we say.
	the law [is] offense?	The law [is] offense?
	May it not be!	May it not be!
Rom.07.07	Rather I did not know offense	Rather I did not know offense
	except through law.	except through law.
		For I would not have known yearning
		if the law were not saying,
		"you shall not yearn".
		But the offense,
Rom.07.08		taking occasion through the command,
K0111.07.06		produced in me all yearning,
		for apart from law offense [is] dead.
		Now I was formerly living apart from law,
Rom.07.09		but after the command came,
		offense returned to life.
		But I died, and the command,
Rom.07.10		the selfsame for life,
		was found by me for death.
		For
_	The offense,	the offense,
Rom.07.11	taking occasion through the command,	taking occasion through the command,
	altogether deceieved.	altogether deceieved me,
	Codon do los la cond	and through it killed [me].
Rom.07.12	So then the law is sacred,	So then the law is sacred,
	and the command sacred and just and good.	and the command sacred and just and good.
Rom.07.13	Therefore, did the good become death to me?	Therefore, did the good become death to me?
	May it not be!	May it not be!
	But the offense, in order to appear as offense,	But the offense, in order to appear as offense,
	through the good was producing death,	through the good was producing death,
	so that the offense might become offense	so that the offense might become offense
	exceedingly through the command. For we have known that the law is spiritual,	exceedingly through the command.
Rom.07.14	but I am fleshly.	For we have known that the law is spiritual, but I am fleshly,
KUIII.U/.14	but I am nesmy.	having been sold under the offense.
		maving occir solu unuci uie onense.

	For what I am producing I do not know.	For what I am producing I do not know.
Rom.07.15	For what I do not wish to do, this I achieve,	For what I do not wish to do, this I achieve,
	but what I hate, this I do.	but what I hate, this I do.
Dam 07.16		But if what I do not wish, this I do,
Rom.07.16		I concede to the law that [it is] virtuous.
Dam 07 17		But now it is no longer I producing it,
Rom.07.17		but instead the offense dwelling in me.
	For I have known that	For I have known that
	good does not dwell in me,	good does not dwell in me,
Rom.07.18	that is, in the flesh of mine,	that is, in the flesh of mine,
		for the wishing is laid before me,
		but the producing [of] the virtuous [is] not,
	for I do not do good that I wish,	for I do not do good that I wish,
Rom.07.19	but instead evil that I do not wish,	but instead evil that I do not wish,
	this I practice.	this I practice.
		Now if what I do not wish,
Dom 07 20		this {I} do,
Rom.07.20		no longer is it I producing it,
		but instead the offense dwelling in me.
		So I find the law,
Rom.07.21		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
K0111.07.22		as concerns the inner human.
	But I see another <u>law</u>	But I see another law
	in the members of mine,	in the members of mine,
	making war against	making war against
Rom.07.23	the law of the mind of mine,	the law of the mind of mine,
	and taking me captive	and taking me captive
	to the law of the offense,	to the law of the offense,
	which exists in the members of mine.	which exists in the members of mine.
	<u>Toilsome human</u> [am] <u>I</u> !	Toilsome human [am] I!
Rom.07.24	Who will pull me out of the body	Who will pull me out of the body
	of this the death?	of this the death?
		But favor [be] to the god,
		through Jesus Anointed the lord of ours!
Rom.07.25		So then myself,
		while I am enslaved in the mind to law of god,
		yet in the flesh to law of offense.

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

		For what [was] impossible of the law,
Rom.08.03		in that it was weakened through the flesh,
	The god	the god
	1110 800	[has done]
	by sending	by sending
	_	the son
	a son,	of his own,
	in likeness of flesh of offense,	in likeness of flesh of offense,
	in fixeness of flesh of offense,	
		and concerning offense
	.11	condemned the offense in the flesh,
	so that the just judgment of the law	so that the just judgment of the law
D	might be fulfilled in us, who	might be fulfilled in us, who
Rom.08.04	exist	walk
	not in relation to flesh,	not in relation to flesh,
	but in relation to spirit.	but in relation to spirit.
	For those existing in relation to flesh	For those existing in relation to flesh
Rom.08.05	consider the things of the flesh,	consider the things of the flesh,
110111100105	but those in relation to spirit,	but those in relation to spirit,
	the things of the spirit.	the things of the spirit.
	For the mindset	For the mindset
Rom.08.06	of the flesh [is] death,	of the flesh [is] death,
K0111.00.00	but the mindset	but the mindset
	of the spirit [is] life and peace,	of the spirit [is] life and peace.
		Therefore, the mindset of the flesh
D		[is] hostility toward god,
Rom.08.07		for it is not subordinated to the law of the god,
		for neither is it able.
D 00.00		Now those existing in flesh
Rom.08.08		are not capable of being pleasing to god.
	but you <u>are not in flesh but</u> in spirit.	But you are not in flesh but in spirit,
	,	since god's spirit dwells in you.
Rom.08.09		But if anyone does not have
		[the] Anointed's spirit,
		this one is not his.
		But if [the] Anointed [is] in you,
	Though the body is dead	though the body [is] dead
Rom.08.10	on account of offense,	on account of offense,
	the spirit [is] life on account of justice.	the spirit [is] life on account of justice.
	me of account of justice.	Now if the spirit of the one who raised
		Jesus from dead ones dwells in you,
Rom.08.11	The one who raised [the] Anointed from dead ones	the one who raised [the] Anointed from dead ones
K0111.00.11	will also make alive the mortal bodies of yours.	will also make alive the mortal bodies of yours
	will also make anve the mortal bothes of yours.	through the indwelling spirit of his in you.
Dom 00 13		So then, brothers,
Rom.08.12		we are debtors not to the flesh,
		to live in relation to flesh.
		For if you live in relation to flesh,
Rom.08.13		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.

	For you did not receive a spirit of slavery,
Dam 00 15	[leading] again into fear,
Rom.08.15	but you received a spirit of son-adoption,
	in which we shriek, "Abba, the father",
Dam 09 16	the spirit itself co-witnessing with the spirit
Rom.08.16	of ours that we are children of god;
	now if children also heirs,
	heirs of god,
Rom.08.17	yet co-heirs of [the] Anointed,
	since we co-suffer,
	so that we may also be co-glorified.
	For I reckon that the sufferings of the present
Rom.08.18	moment are not worthy for the glory
	about to be revealed in us.
Rom.08.19	For the eager expectation of the creation anxiously
KOIII.00.19	awaits the revealing of the sons of the god.
	For the creation was subordinated to emptiness,
Rom.08.20	not voluntarily,
K0III.00.20	but on account of the one who subordinated,
	in hope
	that the creation herself will be liberated
Rom.08.21	from the slavery of the destruction into the liberty
	of the glory of the children of the god.
	For we have known that the whole creation
Rom.08.22	sighs deeply together and travails together
	until the present,
	now not only [that],
	but the same who have the firstfruit of the spirit,
Rom.08.23	even we are sighing deeply in ourselves,
	anxiously awaiting son-adoption,
	the ransoming of the body of ours.
	For we were saved in the hope,
Rom.08.24	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,
Kom.00.23	through endurance we anxiously await.
	Now similarly also the spirit joins to help
	with the weakness of ours.
Rom.08.26	For we do not know what is necessary,
Kom.00.20	in so far as we should pray,
	but the spirit itself intercedes
	with unspeakable groans.
	Now the one who searches the hearts has known
Rom.08.27	what [is] the mindset of the spirit,
10111.00.27	because it intercedes as concerns god
	on behalf of devotees.
	Now we have known that
Rom.08.28	to them who love the god,
1.0011.00.20	all things work together for good
	to them who according to plan are called,

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	because those whom he foreknew,
D 00 00	he also foreordained conformed
Rom.08.29	to the image of the son of his,
	in order for him to be
	firstborn among many brothers.
	Now those whom he foreordained,
	these he also called,
Rom.08.30	and those whom he called,
	these he also proved just,
	but those he proved just,
	these he also glorified.
	Therefore what shall we say to these things?
Rom.08.31	If the god [is] over us,
	who [is] against us?
	He who did not spare the son of his own,
Dom 09 22	but gave him over on behalf of us all,
Rom.08.32	how will he not favor all things to us
	together also with him?
	Who will bring a charge
Rom.08.33	against [the] chosen ones of god?
	God [is] the one who proves just.
	Who [is] the one who condemns?
	Anointed {Jesus} who died,
Rom.08.34	but more was raised,
	who also is at the god's right,
	who also intercedes on our behalf.
	What will separate us
	from the love of the Anointed?
Rom.08.35	Affliction or confinement or persecution
	or hunger or nakedness or danger or sword?
	Even as it has been written,
Rom.08.36	that "for your sake we are being killed all the day,
	we were reckoned as sheep of slaughter". ⁵⁴
	But in all these things we more than conquer
Rom.08.37	through the one who loved us.
	For I have been persuaded that
	neither death, nor life,
Rom.08.38	nor angels, nor sovereigns,
10111.00.30	nor present things, nor coming things,
	nor present tilligs, nor coming tilligs, nor powers,
	nor height, nor depth, nor any other creation,
Rom.08.39	will be capable of separating us
	from the love of the god
	that [is] in Anointed Jesus the lord of ours.

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Rom.09.01		I speak truth in [the] Anointed.
		I am not lying,
K0111.09.01	K0111.09.01	as the conscience of mine co-witnesses to me
		in the sacred spirit,

⁵⁴ Ps 43.23.

Rom.09.02	that enormous pain is upon me, and unrelenting grief in the heart of mine.
	For I was praying that I myself be cursed
	from the Anointed on behalf
Rom.09.03	of the brothers of mine,
	the relatives of mine as regards flesh.
	These are Israelites,
	of whom [is] the son-adoption and the glory,
Rom.09.04	
	and the covenants and the law-giving,
	and the ritual service and the promises,
	of whom [are] the [fore]fathers,
	and from whom [is]
Rom.09.05	the Anointed as regards flesh,
	who being god over all,
	[is] blessed into the aeons. Amen.
	But [it is] not such
Rom.09.06	that the word of the god has failed,
toni.09.00	for not all who [are] of Israel,
	[are] these Israel,
00.07	neither are [the] seed all children of Abraham,
lom.09.07	but "in Isaac a seed will be called for you", ⁵⁵
	that is the children of the flesh,
	these [are] not the children of the god,
Rom.09.08	but the children of the promise
	are reckoned as seed.
	For this [is] the word of promise,
Rom.09.09	"at this the opportune time I will come,
toni.03.03	and a son will belong to Sarah". ⁵⁶
	Now not only [that],
	but also Rebecca,
Rom.09.10	after having a marriage-bed of one,
	of Isaac the father of ours:
	for they had not yet been born,
Rom.09.11	or accomplished anything good or paltry,
	so that the elective plan of god
	might stand fast,
	not from works but from the one who calls,
Rom.09.12	it was spoken to her that
	"the greater will be slave to the lesser", ⁵⁷
	just as it has been written,
Rom.09.13	"I have loved Jacob,
Rom.09.13	· · · · · · · · · · · · · · · · · · ·
Rom.09.13	"I have loved Jacob,
	"I have loved Jacob, but Esau I hated". ⁵⁸
	"I have loved Jacob, but Esau I hated". ⁵⁸ What therefore shall we say? [Is there] not injustice with the god?
Rom.09.13 Rom.09.14	"I have loved Jacob, but Esau I hated". ⁵⁸ What therefore shall we say? [Is there] not injustice with the god? May it not be!
	"I have loved Jacob, but Esau I hated". ⁵⁸ What therefore shall we say? [Is there] not injustice with the god?

⁵⁵ Gn 21.12.

⁵⁶ Gn 18.10, 14.

⁵⁷ Gn 25.23.

⁵⁸ Mal 1.2-3.

⁵⁹ 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". 60
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?" ⁶¹
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'",
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". 63
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". ⁶⁴

⁶⁰ Ex 9.16. ⁶¹ Is 29.16. ⁶² Hos 2.25. ⁶³ Hos 2.1.

⁶⁴ Is 10.22.

Rom.09.28	For completing and cutting short,
10111.03.20	[the] lord will bring about a word on the earth,
	and just as Isaiah has said in advance,
Rom.09.29	"If lord sabaoth had not left behind for us a seed,
K0III.09.29	as Sodom we would have become,
	and as Gomorrah we would have been likened".65
	What then shall we say?
Pom 00 20	That gentiles that had not pursued justice
Rom.09.30	laid hold of justice,
	but justice that [was] from faith.
Dom 00 21	Now Israel, pursuing justice's law,
Rom.09.31	did not come first in law.
	For what [reason]?
Rom.09.32	Because not from faith, but as from works
	they have struck upon the stone of stumbling,
	just as it has been written,
	"Behold I set in Zion a stone of stumbling
Rom.09.33	and a rock of scandal,
	and the one who trusts upon him
	will not be put to shame".66

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

⁶⁵ Is 1.9. ⁶⁶ Is 28.16. ⁶⁷ Lv 18.5. ⁶⁸ Dt 9.4.

⁶⁹ Dt 30.12.

Rom.10.07	or 'who will go down into the abyss?' this is to bring up
Kom.10.07	[the] Anointed from dead ones",
	but what does it say?
	"Near you is the spoken word,
Rom.10.08	in the mouth of yours,
	and in the heart of yours", ⁷⁰
	this is the spoken word of the faith
	which we proclaim,
	that if you confess
_	in the mouth of yours 'lord Jesus',
Rom.10.09	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,
1011110110	but with a mouth one is confessed into salvation.
	For the scripture says,
Rom.10.11	"Everyone who trusts upon him
	will not be put to shame". 71
	For there is no distinction
Rom.10.12	between Judean and Greek,
K0111.10.12	for the same lord of all
	is rich unto all who are calling upon him.
D 40 42	For "everyone who calls upon the name of lord
Rom.10.13	will be saved". ⁷²
	How then could they call upon him
	in whom they have not trusted?
Dom 10 14	Now how could they trust [on one]
Rom.10.14	of whom they did not hear?
	But how could they hear
	apart from one who preaches?
	Now how could they preach
	if they were not sent?
Rom.10.15	Just as it has been written,
	"How seasonable the feet of the ones
	who euangelize {the} good things". 73
	But not all obeyed the euangelion,
Rom.10.16	for Isaiah says,
	"Lord, who trusted in the hearing of ours?" ⁷⁴
	So the faith [is] from hearing,
Rom.10.17	but the hearing [is]
,	through spoken word of [the] Anointed.
	But I say did they not hear? Indeed,
	"into all the earth went out the sound of theirs,
Rom.10.18	even to the bounds of the inhabited world
	the spoken words of theirs". ⁷⁵
	the spoken words of thems."

⁷⁰ Dt 30.14.

⁷¹ Is 28.16.
⁷² Joel 3.5.
⁷³ Is 52.7, Nah 2.1.
⁷⁴ Is 53.1.

⁷⁵ Ps 18.5.

	But I say did Israel not know?
	First Moses says,
Rom.10.19	"I will provoke you to jealousy over not a nation,
	over an unintelligent nation
	I will provoke you to anger". ⁷⁶
	But Isaiah boldly ventures and says,
Dom 10 20	"I was found {among} them who do not seek me.
Rom.10.20	I became visible to them
	who are not consulting me". ⁷⁷
	But unto Israel he says,
Rom.10.21	"All the day I have spread out the hands of mine
	to a people disobeying and disagreeing". 78

	Therefore I say,
	did the god thrust away the people of his?
	May it not be!
Rom.11.01	For I also am an Israelite,
	from Abraham's seed,
	from Benjamin's tribe.
	The god did not thrust away the people of his
	whom he foreknew,
Rom.11.02	or have you not known in Elijah
	what the scripture says,
	how he intercedes with the god as concerns Israel,
	"Lord they killed the prophets of yours.
Dom 11 02	The altars of yours they have demolished,
Rom.11.03	and I was left behind alone,
	and they are seeking the life of mine". 79
	But what does the oracular response say to him?
Rom.11.04	"I have left behind for myself seven thousand men
	who have not bent knee to Baal".80
	So then also at the present moment,
Rom.11.05	a remnant according to favor's choosing
	has come to be,
Rom.11.06	but if by favor no longer from works,
K0111.11.00	since the favor would no longer be favor.
	What then?
	What Israel seeks after,
Rom.11.07	this it did not attain,
	but the chosen attained,
	but the rest were turned to stone,

⁷⁶ Dt 32.21. ⁷⁷ Is 65.1. ⁷⁸ Is 65.2. ⁷⁹ 1Kg 19.10, 14. ⁸⁰ 1Kg 19.18.

Rom.11.08 "The god gave to them a spirit of stupefaction, eyes of not seeing, and ears of not hearing, until the day [cf] today*, so and bavid says, and bavid says, and bavid says, and bavid says, and says a strap, and as a hunt, and as a hunt, and as a stumbling block, and as a retribution to them, and as a stumbling block, and as a retribution to them, and see and buckle the back of theirs for all [time]*. So the first is deafkened not to see and buckle the back of theirs for all [time]*. So the first is deafkened not to see and buckle the back of theirs for all [time]*. So the first is deafkened not to see and buckle the back of theirs for all [time]*. So the first is deafkened not of see and buckle the back of theirs for all [time]*. So the first is deafkened to the see and buckle the back of theirs for all [time]*. So the first is deafkened to the see and buckle the back of theirs for all [time]*. So the first is deafkened to the see and buckle the back of theirs for all [time]*. So the first is deafkened to the see and buckle the back of theirs for all [time]*. So the first is deafkened to the see and buckle the back of theirs for all [time]*. So theirs is deafkened to provide the trespass of theirs, the salvation for the genuites (fame] to provoke them to jealousy. Rom.11.12 Rom.11.13		t t. t
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Rom.11.19 and ears of not hearing, until the day [of] today", 81 and David says, 81 "Let the table of theirs become as a trap, and as a stumbling block, and as a tribution to them, Rom.11.10 Rom.11.11 Rom.11.11 Rom.11.12 Rom.11.12 Rom.11.13 Rom.11.14 Rom.11.15 Rom.11.15 Rom.11.16 Rom.11.16 Rom.11.17 Rom.11.17 Rom.11.18 Rom.11.19 Rom.11.10 Rom.11.10 Rom.11.10 Rom.11.10 Rom.11.11 Rom.11.11 Rom.11.12 Rom.11.13 Rom.11.14 Rom.11.15 Rom.11.16 Rom.11.17 Rom.11.17 Rom.11.18 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.10 Rom.11.10	D 44.00	
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Rom.11.10 and as a retribution to them, "let the eyes of theirs be darkened not to see and buckle the back of theirs for all [time]". **S 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. 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! 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, if somehow I may provoke to jealousy the flesh of mine, and I shall save some of them. Rom.11.14 Rom.11.15 Rom.11.16 Rom.11.16 Rom.11.17 Rom.11.19 Rom.11.10 Rom.11.10 Rom.11.10 Rom.11.11 Rom.11.12 Rom.11.13 Rom.11.14 Rom.11.15 Rom.11.16 Rom.11.17 Rom.11.18 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.10 Rom.11.10 Rom.11.10 Rom.11.10 Rom.11.11 Rom.11.12 Rom.11.12 Rom.11.13 Rom.11.14 Rom.11.15 Rom.11.15 Rom.11.16 Rom.11.16 Rom.11.17 Rom.11.18 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.10 Rom.11.1		A ·
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Rom.11.11 But in the trespass of theirs, the salvation for the gentiles [came] to provoke them to jealousy. 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! But I am speaking to you the gentiles, thus in as much as I am an emissary of gentiles, thus in as much as I am an emissary of gentiles, thus in as much as I am an emissary of gentiles, thus in as much as I am an emissary of gentiles, thus in as much as I am an emissary of gentiles, and I shall save some of them. Rom.11.14 Rom.11.15 Rom.11.16 Rom.11.16 Rom.11.17 Rom.11.17 Rom.11.18 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.19 Rom.11.20 Rom.11		Therefore I say,
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		Think not lofty things, but be afraid.

⁸¹ Dt 29.3, Is 29.10. ⁸² Ps 68.23-24.

	T 'C.1 11:1
	For if the god did not spare
Rom.11.21	the small branches by nature,
	{not at all} neither will he spare you.
	Behold, therefore,
	the goodness and severity of god:
Rom.11.22	severity upon the fallen,
K0111.11.22	but upon you god's goodness,
	if you remain in the goodness,
	since you also will be cut off.
	But they also,
Pom 11 22	if they do not remain in the infidelity,
Rom.11.23	will be ingrafted,
	for capable is the god again to ingraft them.
	For if you were cut off
	from the wild olive by nature,
D	and were ingrafted contrary to nature,
Rom.11.24	into a cultivated olive,
	how much more will they be ingrafted by nature
	on the olive tree their own.
	For I do not wish you not to know,
	brothers, this the mystery,
Rom.11.25	lest you be sensible to {beside} yourselves,
10111.11.25	that a petrifaction of part has come to Israel,
	until when the fullness of the gentiles entered,
	and so all Israel will be saved,
	just as it has been written,
Rom.11.26	"The one who redeems will come from Zion,
	will turn away ungodliness from Jacob,
	"and this [is] for them the covenant from me", ⁸³
Rom.11.27	
	"whenever I should take away the offenses of theirs". 84
	As concerns the euangelion
Rom.11.28	[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.
	For even as you formerly
Rom.11.30	were disobedient to the god,
	now you have been pitied
	through the disobedience of theirs.
	Even as they also now were disobedient
Rom.11.31	[leading] to your own pitying,
	so that they also {now} may be pitied,
	for the god confirmed
Rom.11.32	them all to disobedience,
	so that he may pity them all.

⁸³ Is 59.20-21. ⁸⁴ Is 27.9.

	O depth of wealth and of wisdom	O depth of wealth and of wisdom
		and of knowedge
	of god,	of god!
Rom.11.33	and	-
	<u>how</u>	How
		unsearchable the judgments of his, and
	untraceable the ways of his!	untraceable the ways of his!
Dom. 11.24	"For who knew [the] lord's mind?	For who knew [the] lord's mind?
Rom.11.34	Or who became a counselor of his?"85	Or who became a counselor of his?
Dam 11 25	"Or who has given first to him,	Or who has given first to him,
Rom.11.35	and it will be repaid to him?"86	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.

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,
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.
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.
For even as in one body we have many members,
but all the members do not have the same action.
So we the many are one body in [the] Anointed,
yet individually members of one another.
Now having different gifts according to the favor
which was given to us,
whether prophecy
according to the proportion of the faith,
whether service in the serving,
whether one who teaches in the teaching,
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.

⁸⁵ Is 40.13. ⁸⁶ Job 41.3.

		[Let] the love [be] without faking,
D	<u>Hating</u>	abhoring
Rom.12.09	the evil,	the evil,
	being glued to the good,	being glued to the good,
	[having] familial affection	[having] familial affection
Rom.12.10	in brotherly love for each other,	in brotherly love for each other,
	 /	leading one another ahead in honor,
		not hesitating in haste,
Rom.12.11		bubbling in the spirit,
		being slaves to lord,
	rejoicing in the hope,	rejoicing in the hope,
Rom.12.12	staying behind in the affliction.	staying behind in the affliction,
	,	obstinately persisting in the prayer,
_		participating in the needs of the devotees,
Rom.12.13		pursuing the hospitality.
_		Bless those who persecute {you}.
Rom.12.14	Bless and do not curse.	Bless and do not curse,
_		rejoicing with the rejoicing,
Rom.12.15		weeping with the weeping,
	Be minded the same for each other,	be minded the same for each other,
D 6	not thinking lofty things,	not thinking lofty things,
Rom.12.16	but being led away with the low.	but being led away with the low.
	Do not be mindful for yourselves,	Do not be mindful for yourselves,
	repaying evil for evil to no one,	repaying evil for evil to no one,
Rom.12.17	,	planning ahead virtuous things
		in the presence of all humans.
Rom.12.19	not avenging yourselves.	[[see below]]
	5 5,	If it [is] possible from you,
Rom.12.18	Be peaceable with all humans.	be peaceable with all humans,
	[[see above]]	not avenging themselves,
		beloved,
Dam 12 10		but give place to the wrath,
Rom.12.19		for it has been written,
		"Vengeance [is] mine
		I will repay', says [the] lord".87
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.
Dom 12.21		Do not be conquered by the evil,
Rom.12.21		but conquer the evil with the good.

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

⁸⁷ Dt 32.35.

		So then the one who
Rom.13.02		is embattled with an authority
		has opposed the ordinance of the god,
		but those who have opposed
		will bring judgment on themselves.
		For those who rule are not a fear
		to the good work but to the evil.
Rom.13.03		Now do you wish
10111.13.03		not to be afraid of the authority?
		Do the good,
		and you will have praise from it.
		For god's servant is yours for the good.
		Now if you do evil, be afraid.
Rom.13.04		For not without purpose
K0111.13.04		does it carry the sword,
		for god's servant is a punisher in wrath,
		to one who practices the evil,
		thus [the] necessity to be subordinate,
Rom.13.05		not only on account of the wrath,
		but also on account of the conscience.
		For this reason you also fulfill tributes,
Rom.13.06		for god's ritual servants
		are firmly adhering in this very thing.
		Pay back the debts to everyone,
		the tribute to whom the tribute [is due],
Rom.13.07		the toll to whom the toll,
		the fear to whom the fear,
		the honor to whom the honor.
		Owe no one anything
		except to love each other,
Rom.13.08	For the one who loves the	for the one who loves the
	<u>neighbor</u>	other
	has fulfilled law.	has fulfilled law.
	For the [saying]	For the [saying],
	<u>"you shall not murder,</u>	"you shall not commit adultery,
	you shall not commit adultery,	you shall not murder,
	you shall not steal,	you shall not steal,
	you shall not falsely witness", 88	·
	·	you shall not yearn",
	even if [there is]	even if [there is]
Rom.13.09	some other command,	some other command,
	in the word,	in the word
		this [one],
	it is summarized	it is summarized
	in the [saying],	{in the} [saying]
	"you shall love the neighbor	"you shall love the neighbor
	•	of yours
	as yourself". 89	as yourself".
	The love does not produce evil	The love does not produce evil
Rom.13.10	to the neighbor,	to the neighbor,
	thus the fullness of law [is] the love.	thus the fullness of law [is] the love,

⁸⁸ Dt 5.17-21, Ex 20.13-17.
⁸⁹ Lv 19.18.

	and having known this the moment,
	that [the] hour [is] already [near]
Rom.13.11	for you to be raised from sleep,
	for now the salvation [is] nearer us
	than when we first trusted.
	The night has cut away in front.
	Now the day has approached.
Rom.13.12	Thus let us put away
	the works of the darkness.
	{Now} let us put on the implements of the light.
	As during day let us walk with decency,
Dom 12 12	not with revelries and strong drinks,
Rom.13.13	not with promiscuities and licentious things,
	not with strife and jealousy.
	But put on the lord Jesus Anointed,
Rom.13.14	and do not make forethought
	of the flesh for yearnings.

Lnapter 14		
	Now receive to [yourselves]	Now receive to [yourselves]
Rom.14.01	the one weakened in the faith,	the one weakened in the faith,
	not debating in judgments.	not debating in judgments.
Rom.14.02	He who has faith eats all things,	He who has faith eats all things,
	but the weakened eats vegetables.	but the weakened eats vegetables.
	Let the one who eats not scorn	Let the one who eats not scorn
	the one who does not eat,	the one who does not eat,
Rom.14.03	but let the one who does not eat	but let the one who does not eat
	not judge the one who eats.	not judge the one who eats,
		for the god has received him to [godself].
		Who are you who judges
		another's house-slave?
Rom.14.04		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.
		{For} one judges a day against a day,
Rom.14.05		but one judges every day [alike].
		Let each be fully satisfied in the mind his own.
		The one who considers the day
		considers unto [the] lord,
		and the one who eats eats unto [the] lord,
Rom.14.06		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,
K0111.14.07		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.
		For to this [end the] Anointed died and lived,
Rom.14.09		so that he would be master
		of dead ones and living ones.

	Now you why are you judging	Now you why are you judging
Rom.14.10	the brother of yours?	the brother of yours?
	Or also you,	Or also you,
	why are you scorning the brother of yours?	why are you scorning the brother of yours?
	For all will be presented at the dais of the	For all will be presented at the dais of the
	Anointed.	god.
		For it has been written,
Dom 14.11		"[as] I myself live', says [the] lord",90
Rom.14.11		that "to me every knee will bend
		and every tongue will confess in full to the god".91
Rom.14.12		{So} then, each of us will give
K0111.14.12		a word about oneself {to the god}.
		So let us no longer judge each other,
Rom.14.13		but rather judge this,
10111.14.13		not placing an obstacle
		or a trip-stone for the brother.
		I have known and been persuaded in lord Jesus
		that nothing [is] common in itself,
Rom.14.14		except to one who reckons
		something to be common,
		to that one [it is] common.
		For if on account of food
		the brother of yours is pained,
Rom.14.15		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,
1011117117		but justice and peace and joy in sacred spirit.
		For the one who in this is a slave to the Anointed
Rom.14.18		[is] well-pleasing to the god
		and approved to the humans.
Rom.14.19		So then let us pursue the things of the peace
1011117117		and the things of the edification of each other.
		Do not dissolve the word
		of the god for food's sake.
Rom.14.20		All things [are] clean,
		but evil for the human
		who eats by way of stumbling.
Rom.14.21	Virtuous [is it] not to eat meats,	Virtuous [is it] not to eat meats,
	neither to drink wine,	neither to drink wine,
	neither [anything] by which the brother	neither [anything] by which the brother
		of yours
	either	
	<u>stumbles</u>	stumbles.
	or is weakened.	77 (1 .) (1 .)
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.

⁹⁰ Is 49.18 etc.

⁹¹ Is 45.23.

		Now the one
		who is doubtful
		if one eats
Rom.14.23		has been condemned,
		because not from faith.
	Now everything that [is]	Now everything that [is]
	not from faith is offense.	not from faith is offense.

· ·	
Rom.15.01	Now we the capable ought to carry the weaknesses of the incapable
	and not to be pleasing to themselves.
_	Let each of us be pleasing to the neighbor,
Rom.15.02	for the good unto edification.
	For the Anointed also was not pleasing to himself,
D 45 00	but just as it has been written,
Rom.15.03	"The revilings of those
	who revile you fell upon me". 92
	For as many as were written in advance
	were written for the instruction, our own,
Rom.15.04	so that through the endurance
	and through the exhortation of the scriptures,
	we might have the hope.
	Now may the god of the endurance
Pom 15 05	and of the exhortation
Rom.15.05	give to you to consider the same for each other,
	according to Anointed Jesus,
	so that in one accord with one mouth
Rom.15.06	you may glorify the god and father
	of the lord of ours Jesus Anointed.
	Therefore, you should receive each other,
Rom.15.07	just as the Anointed also received you
	into glory of the god.
	For I say [that the] Anointed has become
Rom.15.08	a servant of circumcision on behalf of god's truth
Kom.13.00	in order to secure
	the promises of the [fore]fathers,
	and [that] the gentiles for the sake of mercy
	glorified the god,
Rom.15.09	just as it has been written,
K0111.15.09	"For this [reason] I will confess in full
	to you among gentiles,
	and to the name of yours I will sing", 93
Rom.15.10	and again it says,
	"Cheer, gentiles, with the people of his",94
	and again,
Rom.15.11	"Praise, all the gentiles, the lord,
	and let praise him all the peoples",95

⁹² Ps 68.10. 93 Ps 17.50, 2Sm 22.50. 94 Dt 32.43.

⁹⁵ Ps 117.1.

	and again Isaiah says,
	"There will be the root of Jesse,
Rom.15.12	and the one who is rising to rule over gentiles,
	on him gentiles will hope". 96
	Now may the god of the hope fill you
	with all joy and peace in having faith,
Rom.15.13	in order that you exceed in the hope
	in power of sacred spirit.
	Now I have been persuaded,
	brothers of mine,
	even I myself concerning you,
Rom.15.14	that you yourselves are full of goodness,
	having been filled with all {the} knowledge, enabled also to admonish each other.
	Now more boldly I have written to you,
Rom.15.15	as reminding you in part,
	on account of the savior,
	which was given to me by the god,
	for me to be a ritual servant of Anointed Jesus
	among the gentiles,
Rom.15.16	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,
Kom.13.17	the things for the god.
	For I will not dare to speak anything of what
Rom.15.18	[the] Anointed was not producing through me
	for obedience of gentiles in word and in deed,
	in power of signs and wonders,
	in power of spirit {of god},
Rom.15.19	so then from Jerusalem,
	and in a circuit as far as Illyricum,
	I have fulfilled the euangelion of the Anointed.
	Now, therefore,
D. v. 45 20	being ambitious to be euangelizing,
Rom.15.20	not where [the] Anointed was named,
	lest I build upon another's foundation,
	but just as it has been written,
	"To whom he was not announced,
Rom.15.21	about him they will see,
	and those who have not heard
	will understand". ⁹⁷
	For this reason
Rom.15.22	I was being hindered the many [times]
	from coming to you,
	but now no longer having a place
	in the regions these ones,
Rom.15.23	but having a yearning to come to you
	[going] back many years,
	[going] back many years,

⁹⁶ Is 11.10.

⁹⁷ Is 52.15.

	whenever I may go into Spain.
Dom 15 24	For I hope when passing across to look on you,
Rom.15.24	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,
K0111.15.25	serving the devotees.
	For Macedonia and Achaia were well-pleased
Rom.15.26	to render some partnership to the beggars
	of the devotees who [are] in Jerusalem.
	For they were well-pleased,
	and debtors they are of theirs.
Rom.15.27	For if the gentiles have partnered
Kom.13.27	in the spiritual things of theirs,
	they also are indebted in the fleshly things
	to ritually serve them.
	Therefore, after completing this,
Rom.15.28	and after sealing for them this the fruit,
	I will depart through you to Spain.
	Now I have known that,
Rom.15.29	when coming to you,
Kom.13.29	in fullness of blessing
	of [the] Anointed will I come.
	But I summon you, {brothers},
	through the lord of ours,
Rom.15.30	Jesus Anointed,
10111.13.30	and through the love of the spirit,
	to be assembled together with me,
	in the prayers on behalf of me to the god,
	so that I may be rescued
Rom.15.31	from the disobedient ones in Judea,
	and the service of mine that [is] in Jerusalem
	may become acceptable to the devotees,
	so that when coming in joy to you
Rom.15.32	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.
100001000	Amen.

	I recommend to you Phoebe,
Rom.16.01	the sister of ours,
R0III.10.01	being {also} a servant of the assembly
	which [is] in Cenchrea,
	that you may welcome her in [the] lord
	worthily of the devotees,
Rom.16.02	and be present to her in whatever
K0III.10.02	she may have need of you in deed,
	for she also has become a presider of many,
	even of me myself.
	Embrace Prisca and Aquila,
Rom.16.03	the co-workers of mine
	in Anointed Jesus,

	who laid down the neck of themselves
	for the life of mine,
Rom.16.04	to whom not only I show gratitude,
	but also all the assemblies of the gentiles,
	and [embrace] the assembly by their house.
Rom.16.05	Embrace Epaenetus the beloved of mine,
Koiii.10.05	who is firstfruits of Asia in [the] Anointed.
Rom.16.06	Embrace Mary,
	who toiled many things for you.
	Embrace Andronicus and Junia,
Rom.16.07	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,
110111110100	the beloved of mine in [the] lord.
	Embrace Urbanus,
Rom.16.09	the co-worker of ours in [the] Anointed,
	and Stachys, the beloved of mine.
Rom.16.10	Embrace Apelles, the approved in [the] Anointed.
Kom.10.10	Embrace the ones of those of Aristobulus.
	Embrace Herodion, the kinsman of mine.
Rom.16.11	Embrace them of those of Narcissus
	who are in [the] lord.
	Embrace Tryphena and Tryphosa,
D 16.12	who have toiled in [the] lord.
Rom.16.12	Embrace Persida the beloved,
	who toiled many things in [the] lord.
7. (Embrace Rufus, the chosen in [the] lord,
Rom.16.13	also the mother of his and mine.
	Embrace Asyncritus, Phlegon, Hermas, Patrobas,
Rom.16.14	Hermes, and the brothers with them.
	Embrace Philologus and Julia, Nereus,
Rom.16.15	and the sister of his, and Olympas,
9	and all the devotees with them.
	Embrace each other with a holy kiss.
Rom.16.16	All the assemblies of the Anointed embrace you.
	Now I exhort you, brothers,
	to watch those who create the dissensions
Rom.16.17	and the trip-stones,
10111.10.17	contrary to the instruction which you learned,
	and turn away from them.
	For such are not enslaved
	to our lord Anointed,
Dom 16.19	but to the belly of their own,
Rom.16.18	•
	and through the smooth talk and blessing,
	they lead astray the hearts of the guileless.
	For the obedience of yours
D	has been reaching everyone,
Rom.16.19	therefore over you I rejoice,
	but I wish you to be wise in the good,
	but unmixed in the evil.
	Now the god of the peace will crush the adversary
Rom.16.20	under the feet of yours with speed.
	The favor of the lord of ours, Jesus, [be] with you.

	Timothy, the co-worker of mine,
Rom.16.21	and Lucius, and Jason, and Sosipater,
	the kinsmen of mine, embrace you.
	I, Tertius,
Rom.16.22	the one who wrote the letter in [the] lord,
	embrace you.
	Gaius, the host of mine,
Rom.16.23	and all the assembly embrace you.
	Erastus, the administrator of the city,
	and Quartus the brother embrace you
	{Now to the one capable of establishing you
	according to the euangelion of mine,
Rom.16.25	and the preaching of Jesus Anointed
Kom.10.25	according to revelation of a mystery
	that had been kept silent
	for epochal durations,}
	{but now having been manifested,
	even through prophetic scriptures
Rom.16.26	by mandate of the eternal god,
	for obedience of faith
	made known to all the gentiles,}
	{to god alone wise,
Rom.16.27	through Jesus Anointed,
	to whom the glory into the aeons, amen.}

1.5. 1 Thessalonians

Prologue

1Th.00.00a	to Thessalonians	
	Thessalonians are Macedonians in Anointed Jesus.	
	With the word of truth accepted,	
Afterwa whic	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.	

	<u>Paul</u> ,	Paul,
		and Silas, and Timothy,
1Th.01.01 to the	to the assembly of Thessalonians,	to the assembly of Thessalonians,
	in father god and lord Jesus Anointed,	in father god and lord Jesus Anointed,
	favor to you and peace.	favor to you and peace.
	•	We show gratitude to the god always
1Th.01.02		concerning all of you,
		making remembrance
		upon the prayers of ours incessantly,
		remembering the work of the faith of yours,
		and the toil of the love,
1Th.01.03		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 yours,
		that the euangelion of ours did not come to you
1Th.01.05		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.
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,
		so then for you to have become an impress
1Th.01.07		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		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.
	But after suffering previously and being done outrage,
1Th.02.02	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.
	For the exhortation of ours
1Th.02.03	[was] not from wandering,
	nor from uncleanness, nor in guile.
	But just as we were approved by the god to be entrusted the euangelion,
1Th.02.04	thus we speak,
1111.02.04	not as pleasing to humans,
	but to god who examines the hearts of ours.
	For neither at any time,
	did we come to be with a word of flattery,
1Th.02.05	just as you have known,
	neither in a pretext for greediness—
	god [be] witness—,
	neither seeking from humans glory,
1Th.02.06	neither from you,
	nor from others,
	though being made capable in weight
1Th.02.07	as [the] Anointed's emissaries,
1111.02.07	yet we have become infants in your midst.
	As a [breast-]feeder warms the children her own,
	so longing for you,
	we are well pleased to share with you,
1Th.02.08	not only the euangelion of the god,
	but also the lives our own,
	because you have become beloved to us.
	For remember, brothers,
1Th 02 00	the toil of ours and the hardship,
1Th.02.09	night and day producing,
	in order not to be burdensome to any of you, we have preached to you the euangelion of the god,
	you [being] witnesses and the god,
1Th.02.10	how devoutly and justly and blamelessly
1111.02.10	to you who trust we were,
	to you who trust we were,

aTh on a		even as you have known,
1Th.02.11		how [we were to] each one of you,
		as a father to his own children,
		exhorting you and encouraging and witnessing,
1Th.02.12		in order for you to walk worthily of the god,
1111.02.12		the one who calls you
		into the kingdom of his own and glory.
		And because of this,
		we also show gratitude to the god incessantly,
		because after receiving
		a word of hearing by us of the god,
1Th.02.13		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.
		For you have become imitators, brothers,
		of the assemblies of the god
		that are in Judea in Anointed Jesus,
1Th.02.14		because the same things
1111.02.14	Vou suffered over you	
	You suffered, even you,	you suffered, even you,
	by the fellow countrymen your own,	by the fellow countrymen your own,
	just as also they themselves by the Judeans,	just as also they themselves by the Judeans,
	the ones who killed both the lord Jesus	the ones who killed both the lord Jesus
	and the prophets	and the prophets,
1Th.02.15	<u>their own</u> .	
		and chased us out,
		and to god they are not pleasing,
		and to all humans contrary,
		hindering us from speaking to the gentiles,
1Th.02.16		so that they might be saved,
1111.02.10		filling up the offenses of theirs always,
		but the wrath has overtaken them at last.
		Now we, brothers,
		having been orphaned by you,
1Th 02.17		for an hour's momentary occasion,
1Th.02.17		in face not in heart,
		more abundantly we made haste,
		to see the face of yours with all desire.
		Therefore, we wished to come to you,
1Th.02.18		I, Paul, both once and twice,
		and the adversary hindered us.
		For what [is] our hope,
		or joy or crown of boasting?
1Th.02.19		Or [is it] not also you before the lord of ours,
		Jesus, in the coming of his?
1Th 02.20		-
1Th.02.20		For you are the glory of ours and the joy.

Chapter 3		
	For this reason,	Therefore, when we could keep it in no longer
1Th.03.01	we were well pleased	we were well pleased
	to be left	to be left
	to be left	alone
	in <u>Athens</u> .	in Athens,
	m <u>runens</u> .	and we sent Timothy,
		the brother of ours,
		and co-worker of the god
1Th.03.02		in the euangelion of the Anointed,
		in order to establish you
		•
		and to exhort on behalf of the faith of yours, so that no one would shudder
1Th.03.03		in the afflictions, these ones,
		for you yourselves have known,
		that we are laid down in this.
	For even when we were with you,	For even when we were with you,
1Th.03.04	we were saying previously to you,	we were saying previously to you,
	that we are about to be afflicted,	that we are about to be afflicted,
	just as it also happened and you have known.	just as it also happened and you have known.
		For this reason I also,
		when I could keep it in no longer,
1Th.03.05		sent to know the faith of yours,
1111.03.03		lest somehow,
		the one who tempts tempted you,
		and the toil of ours had become empty.
		But now Timothy has come to us from you,
		and has euangelized to us
1Th.03.06		the faith and the love of yours,
1111.03.00		and that you have good concern for us always,
		yearning to see us,
		just as we also [yearn to see] you.
		For this reason we were encouraged, brothers,
1Th.03.07		by you in all the necessity and affliction of ours,
		through the faith of yours,
FI 0		because we now live,
1Th.03.08		if you have stood in [the] lord.
		For what gratitude can we repay to the god
1Th.03.09		about you in all the joy by which we rejoice
		because of you before the god of ours,
		night and day superabundantly entreating
1Th.03.10		in order to see the face of yours,
		and to restore the things lacking
		from the faith of yours?
		Now the same god and father of ours,
1Th.03.11		and the lord of ours Jesus,
1111.03.11		straighten the path of ours to you.
		Now may the lord multiply and exceed in the love
1Th.03.12		
		for each other and for all,
		just as also we for you,

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

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 will of the god , the consecration of yours , to keep away from the fornication ,	For this is will of the god, the consecration of yours, to keep away from the fornication,
1Th.04.04	[for] each to know [how] to procure the vessel of oneself in value,	[for] each of you to know [how] to procure the vessel of oneself in consecration and value,
1Th.04.05	not in yearning, even as also the gentiles.	not in 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 <u>not</u> call us upon <u>uncleanness but in consecration</u> .	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

	for you also do the same	for you also do the same
	for all the brothers	for all the brothers
	in	in
4Th 04 40	III	
1Th.04.10		all
	<u>Macedonia</u> .	Macedonia,
		now we exhort you,
		brothers, to exceed more,
		and to be honor-loving,
		0.
		to keep silence,
1Th.04.11		and to practice your own things,
1111.04.11		and to produce with the hands of yours,
		{your own},
		just as we commanded you,
		so that you may walk decently
1Th.04.12		toward those outside,
		and [so that] you may have need of no one.
		Now we do not wish you to be ignorant,
		brothers, about the ones who fall asleep,
1Th.04.13		_
		lest you be grieved,
		just as the rest who are not having hope.
		For if we trust that Jesus died and rose,
1Th.04.14		so also the god will lead the ones who have slept
		through Jesus with him.
		For
	We say this to you in a word of [the] lord:	we say this to you in a word of [the] lord,
		that we
1Th.04.15		the living,
	the ones left behind at the coming of the	the ones left behind at the coming of the
	Anointed,	lord,
	Anomicu,	
		will not at all overtake the ones who fell asleep,
		because the lord himself,
	with them	with battle-summons,
		with sound of a chief-angel,
1Th.04.16		and with trumpet of god will descend from heaven,
		and and
	Also deed amondming the Charles are stored and the control of	
	the dead ones in [the] Anointed will be raised	the dead ones in [the] Anointed will be raised
	[as] <u>first ones;</u>	first,
		since
	<u>we</u>	we
1Th.04.17		the living,
		the ones who are left,
		together with them
1111.04.1/		_
	will be snatched away in clouds into a	will be snatched away in clouds into a
	<u>reception</u>	meeting
	of the lord in air	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.
1111.04.10		55 their exhibit each other with the words, these.

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.

		When they might say,
		"peace and security",
1Th of oa		at that time sudden destruction besets them,
1Th.05.03		even as the birth-pang
		which takes hold in stomach,
		and they may not at all escape.
4Th of 04		But you, brothers, are not in darkness,
1Th.05.04		so that the day should catch you like a thief,
1Th or or		for all of you are sons of light and sons of day.
1Th.05.05		We are not of night nor of darkness,
1Th.05.06		so then let us not fall asleep like the rest,
1111.05.00		but let us stay woke and be sober.
		For those who sleep,
1Th of of		sleep at night,
1Th.05.07		and those who get drunk,
		drink at night.
		Now we who are of day,
		let us be sober,
1Th.05.08		clothing ourselves with
		a breastplate of faith and of love,
		and a head-covering, hope of salvation,
		because the god did not set us for wrath,
1Th.05.09		but for possessing of salvation
		through the lord of ours Jesus Anointed,
		who died for us,
1Th.05.10		so that whether we stay woke,
1111.05.10		or fall asleep,
		we may live together with him.
		Therefore, exhort each other,
1Th.05.11		and edify one the other,
		just as also you are doing.
		Now we ask you, brothers,
1Th.05.12		to know the ones who toil among you,
1111.03.12		and are presiding over you in [the] lord,
		and admonishing you,
		even to be led by them superabundantly
1Th.05.13		in love because of the work of theirs.
		Be peaceable among yourselves.
		Now we summon you, brothers,
		admonish the disorderly,
1Th.05.14		encourage the mini-souls,
		uphold the weak,
		be long suffering toward all.
		Watch lest anyone repay evil for evil to someone,
1Th.05.15		but always pursue the good,
ml s		{both} for each other and for all.
1Th.05.16		Rejoice always.
1Th.05.17		Pray incessantly.
mi o		In everything show gratitude,
1Th.05.18		for this [is] god's will
		in Anointed Jesus for you.
1Th.05.19	Do not quench the spirit.	Do not quench the spirit.
1Th.05.20	Do not scorn prophecies.	Do not scorn prophecies,

		but
1Th.05.21	Evaluate all things.	evaluate all things.
	Hold fast the good.	Hold fast the good.
1Th.05.22	<u> </u>	Keep away from every form of evil.
	Now may the same god of the peace,	Now may the same god of the peace
		consecrate you altogether, and
	may he hold together	may he keep whole
	the spirit	the spirit
	of yours	
	and the body	and the life
1Th.05.23	and the life	and the body
		of yours
	blamelessly at the coming of the lord	blamelessly at the coming of the lord
	and savior	
	of ours,	of ours,
		Jesus
	Anointed.	Anointed.
1Th 05 24		Faithful [is] the one who calls you,
1Th.05.24		who also will do [this].
1Th.05.25		Brothers, pray {also} concerning us.
1Th.05.26		Embrace all the brothers with a holy kiss.
4Th of of		I oath-bind you by the lord,
1Th.05.27		[that] the letter be read to all the brothers.
4Th 05 20		The favor of the lord of ours,
1Th.05.28		Jesus Anointed, [be] with you.

1.6. 2 Thessalonians

Prologue

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

Chapter 1	Paul,	Paul,
		and Silas, and Timothy,
2Th.01.01	to the assembly of Thessalonians	to the assembly of the Thessalonians
	in god [the] father of ours,	in god [the] father of ours,
	and lord Jesus Anointed,	and lord Jesus Anointed,
	favor to you and peace.	favor to you and peace,
2Th.01.02	, 1	from god [the] father {of ours},
		and lord Jesus Anointed.
		We are obligated to show gratitude
		to the god always concerning you,
2Th 01 02		brothers, just as it is worthy,
2Th.01.03		because the faith of yours super-increases,
		and the love of each one of all of you
		overflows for each other,
		so that we ourselves boast in you among the
2Th.01.04		assemblies of the god over the endurance of yours,
2111.01.04		and faith in all the persecutions of yours,
		and in the afflictions in which you are holding up,
		proof of the just judgment of the god,
2Th.01.05		so as to deem you worthy of the kingdom
		of the god for which you also suffer,
		if indeed
_	[It is]	[it be]
2Th.01.06	just before [the] lord	just before [the] god
	to return with the afflictions	to repay with the afflictions
	them who afflict you,	them who afflict you,
	and to	and to
	the	you who are
2Th.01.07	afflicted relaxation	afflicted relaxation
	1	with us
	at the revelation of the lord Jesus	at the revelation of the lord Jesus
	from heaven with angels of his power,	from heaven with angels of his power, in a fire of flame,
2Th.01.08	who gives	which gives
	who gives <u>vengeance to those who have not known god</u> ,	vengeance to those who have not known god,
	and to those who are not obedient	and to those who are not obedient
	to the euangelion.	to the euangelion
	to the cumperion.	of the lord of ours Jesus.
	These pay a penalty,	These pay a penalty,
2Th.01.09	eternal destruction from the presence of the lord,	eternal destruction from the presence of the lord,
	and from the glory of the strength of his,	and from the glory of the strength of his,

	when he comes to be glorified
	with the devotees of his,
2Th.01.10	and be marveled at among all the ones who trust,
	because the witness of ours was trusted by you,
	on the day that one.
	For this we also pray always concerning you,
	so that the god of ours
2Th.01.11	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 the coming of the lord ,	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	First, the human of the offense is revealed,	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, who	the son of the destruction, who
2Th.02.04	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.	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 lawlesness 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,
	whose coming,	whose coming,
2Th.02.09	by the working of the adversary in all power,	by the working of the adversary in all power,
	and with signs and wonders of falsehood,	and with signs and wonders of falsehood,
	and in all deception of injustice,	and in all deception of injustice,
	for those being destroyed,	for those being destroyed,
2Th.02.10	in return for which	in return for which
	they did not receive the love of the truth,	they did not receive the love of the truth,
	so as for them to be saved,	so as for them to be saved,
	and for this reason,	and for this reason,
aTh on an	he	the god
2Th.02.11	sends them a working of deception,	sends them a working of deception,
	_	so as for them to trust in the lie,
-771	so that all be judged who did not trust in the truth,	so that all be judged who did not trust in the truth,
2Th.02.12	but were well pleased with injustice.	but were well pleased with injustice.
		Now we are obligated to show gratitude to the god
		always concerning you,
		brothers beloved by [the] lord,
2Th.02.13		because the god was taking you [as] firstfruits
		for salvation in consecration of spirit
		and in faith of truth.
		For it he {also} called you
_		through the euangelion of ours,
2Th.02.14		for possession of glory
		of the lord of ours Jesus Anointed,
		so then, brothers, stand firm,
		and hold fast the traditions that you were taught,
2Th.02.15		whether through word,
		whether through letter of ours.
		Now the same lord of ours,
2Th.02.16		Jesus Anointed,
		and {the} god the father of ours,
		who loved us,
		and gave eternal exhortation,
		and good hope in favor,
		may he exhort the hearts of yours,
2Th.02.17		and may he establish [you]
		in every work and good word.
		in every work and good word.

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

2Th.03.03		Now faithful is the lord,
2111.03.03		who will establish you and guard from the evil.
		Now we have been persuaded
2Th.03.04		in [the] lord over you,
2111.03.04		that what things we command,
		you {both} are doing and will do.
		Now the lord straighten the hearts of yours
2Th.03.05		in the love of the god,
		and in the endurance of the Anointed.
		But we command you,
		brothers, in name of the lord {of ours},
		Jesus Anointed,
2Th.03.06		for you to be gathered away
		from every brother walking disorderly,
		and not according to the tradition
		which they received from us.
		For you yourselves have known,
2Th.03.07		how it is necessary to imitate us,
J		because we were not undisciplined among you.
		Neither did we eat bread from anyone
		without charge,
2Th.03.08		but in toil and hardship,
		by night and by day,
		producing so as not to put any burden on you,
		not because we do not have authority,
2Th.03.09		but so that we might give an impress
2111.03.07		to you in order to imitate us.
	For also when we were with you,	For also when we were with you,
	this we commanded you,	this we commanded you,
2Th.03.10	that if anyone does not wish to produce ,	that if anyone does not wish to produce,
	neither let him eat .	neither let him eat.
	nerener are min out.	For we hear [that] some walk
		among you unconventionally,
2Th.03.11		producing nothing,
		but dilly-dallying.
		Now to such ones,
	We command	we command
	we command	and we exhort
2Th.03.12	through the lord of ours	in lord
2111.03.12	Jesus Anointed,	Jesus Anointed,
	that with quietness producing,	that with quietness producing,
	they may eat the bread of their own.	they may eat the bread of their own.
	· · ·	· ·
2Th.03.13	But you, brothers,	But you, brothers,
	do not lose heart of doing good.	do not lose heart of doing good.
		But if anyone does not obey
aTh ag s		the word of ours through the letter,
2Th.03.14		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,
33		but admonish as a brother.
_		Now may the very lord of peace give to you
2Th.03.16		the peace through everything in every way.
		The lord [be] with all of you.

	The embrace with the hand,
	my own,
2Th.03.17	of Paul,
	which is a sign in every letter,
	so I write.
aTI, aa 40	The favor of the lord of ours Jesus Anointed
2Th.03.18	[be] with all of you.

1.7. Laodiceans (= Ephesians)

Prologue

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

· .	Paul, emissary of Jesus Anointed	Paul, emissary of Anointed Jesus,
	by god's will,	by god's will,
	<u>to</u>	to
Lao.01.01	<u>all</u>	the devotees who are
	<u>in Laodicea,</u>	in Ephesus,
		and to [the] faithful in Anointed Jesus,
	favor	favor
Lao.01.02		to you
La0.01.02	and peace from god father of ours	and peace from god father of ours
	and lord Jesus Anointed.	and lord Jesus Anointed.
	Blessed [be] the god	Blessed [be] the god
		and father of the lord of ours, Jesus Anointed,
Lao.01.03	who	who
		blessed us with all spiritual blessing,
		in the heavenlies in [the] Anointed,
		just as he chose us in him,
Lao.01.04		before [the] foundation of cosmic order,
Luo.01.04		for us to be devoted and blameless
		before him in love,
	predestined us <u>for son-adoption</u>	predestined us for son-adoption
Lao.01.05	through Jesus Anointed,	through Jesus Anointed
240.01.00		for him,
		according to the good-pleasure of the will of his,
Lao.01.06		for praise of glory of the favor of his,
	which he favored us in the beloved,	which he favored us in the beloved,
	in whom we have the ransoming	in whom we have the ransoming
Lao.01.07	through the blood of his,	through the blood of his,
•		the dismissal of trespasses,
	in keeping with the wealth of the favor of his,	in keeping with the wealth of the favor of his,
Lao.01.08		which he abounded to us
	1. 1	in all wisdom and intention,
	making known to us the mystery of the will of his,	making known to us the mystery of the will of his,
	as regards the good-pleasure	as regards the good-pleasure
Lao.01.09	_1.1.1.1	of his,
	which he appointed in advance,	which he appointed in advance
		in him,

	for dispensation of the fullness of the moments, for all things to be summarized in the Anointed,	for dispensation of the fullness of the moments, for all things to be summarized in the Anointed,
Lao.01.10	the things	the things
	<u>in</u>	upon
	the heavens,	the heavens,
	and the things upon the earth,	and the things upon the earth
		in him,
		in whom also we were appointed,
		after having been predestined,
Lao.01.11		according to [the] plan of the one
		who operates all things,
		according to the determination of the will of his,
Lao.01.12	in order for us to be for praise of glory,	in order for us to be for praise of glory of his,
	who have hoped in advance in the Anointed.	who have hoped in advance in the Anointed.
	<u>In whom also you,</u>	In whom also you,
	after hearing the word of the truth,	after hearing the word of the truth,
	the euangelion,	the euangelion
Lao.01.13	Q	of the salvation of yours,
	in whom after also trusting,	in whom after also trusting,
	you were sealed in the spirit,	you were sealed in the spirit,
	the sacred [one] of the promise,	the sacred [one] of the promise,
	which is a down-payment	which is a down-payment
Lao.01.14	on the inheritance of ours,	on the inheritance of ours,
La0.01.14		for the ransoming of the possession,
		for praise of the glory of his.
		For this reason I also,
		after hearing the faith regarding you
Lao.01.15		in the lord Jesus,
		and the love,
		that for all the devotees,
		I do not cease showing gratitude for you,
Lao.01.16		making remembrance
	1 1 1 1 1 0	upon the prayers of mine,
	so that the god of the <u>lord</u> of ours,	so that the god of the lord of ours,
I 04 45	Jesus <u>Anointed</u> ,	Jesus Anointed,
Lao.01.17	the father of the glory,	the father of the glory,
	may give to us a spirit of wisdom , and of revelation in full knowledge of him,	may give to us a spirit of wisdom, and of revelation in full knowledge of him,
	after the eyes of the heart	after the eyes of the heart
	atter the eyes of the heart	{of yours}
Lao.01.18	have been enlightened,	have been enlightened,
	in order for you to know	in order for you to know
	what is the hope of the calling,	what is the hope of the calling
		of his,
	what [is] the wealth	what [is] the wealth
	, <u> </u>	of the glory
	of the inheritance	of the inheritance
		of his
	among the devotees,	among the devotees,

		and what [is] the exceeding greatness
		of the power of his for us,
Lao.01.19		who are trusting in keeping with
		the working of the might
	of the strength of his	of the strength of his,
	which he worked in the Anointed,	which he worked in the Anointed,
Lao.01.20	raising him from dead ones,	raising him from dead ones,
	and seating [him] at his right in the heavenlies.	and seating [him] at his right in the heavenlies,
		up above every rule and authority
		and power and lordship,
Lao.01.21		and every name that is named,
		not only in this the aeon,
		but also in the coming one.
	And he subordinated all things	And he subordinated all things
Lao.01.22	under the feet of his,	under the feet of his,
	and gave him headship over all in the assembly.	and gave him headship over all in the assembly,
I ac 01 22		which is the body of his,
Lao.01.23		the fullness of the one who is filling all in all.

	And you ,	And you,
Lao.02.01	being dead in the trespasses,	being dead in the trespasses
	and in the offenses of yours,	and in the offenses of yours,
	<u>in which</u>	in which
		formerly
	<u>you walked,</u>	you walked,
	in keeping with the aeon of this,	in keeping with the aeon of this,
	the cosmic order,	the cosmic order,
Lao.02.02	in keeping with the ruler	in keeping with the ruler
	of the authority of the air,	of the authority of the air,
		the spirit
	of the one	of the one
		now
	working in the sons of the disobedience,	working in the sons of the disobedience,
	among whom we all also turned back	among whom we all also turned back
		formerly
	in the yearnings of the flesh of ours,	in the yearnings of the flesh of ours,
	doing the willings of the flesh,	doing the willings of the flesh,
Lao.02.03	and of the thoughts,	and of the thoughts,
	and <u>we were</u>	and we were
	<u>by nature children</u>	children by nature
	of wrath,	of wrath,
	<u>like also the rest</u> .	like also the rest.
		But the god,
Lao.02.04		being wealthy in mercy,
Lao.02.04		because of the great love of his,
		[with] which he loved us,
		while we were dead in trespasses,
Lao.02.05		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]
La0.02.00		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,
_		for in favor you have been saved through faith,
Lao.02.08		and this is not of you,
		the gift of god,
I ac 02 00		not from works,
Lao.02.09		lest anyone be boasting.
		For
	Of his we are a work,	of his we are a work,
	having been created in [the] Anointed.	having been created in [the] Anointed
Lao.02.10		Jesus
240102110		for good works,
		for which the god prepared in advance,
		so that in them we might walk,
	For this reason,	-
	•	wherefore, remember that
	as you remember	
Lao.02.11	formerly the gentiles in flesh,	formerly you the gentiles in flesh,
	who are called uncircumcision	who are called uncircumcision
	by the one called circumcision	by the one called circumcision
	<u>in flesh hand-made</u> ,	in flesh hand-made,
	that you were in that the moment	that you were at that the moment
	separate from [the] Anointed,	separate from [the] Anointed,
	alienated from the citizenship of Israel,	alienated from the citizenship of Israel,
Lao.02.12	and strangers of the covenants,	and strangers of the covenants
La0.02.12	<u>and</u>	
	of the promise,	of the promise,
	not having hope,	not having hope,
	and godless in the cosmic order.	and godless in the cosmic order.
	But now in [the] Anointed,	But now in [the] Anointed
		Jesus,
Lao.02.13	you who formerly being distant	you who formerly being distant
	have been brought near in the blood of	have been brought near in the blood of
	his.	the Anointed.
	For the same is the peace of ours,	For the same is the peace of ours,
	the one who makes the both one,	the one who makes the both one,
	and after destroying the partition-wall	and after destroying the partition-wall
Lao.02.14	of the enclosure	of the enclosure,
La0.02.14	of the enclosure	of the enclosure,
		ah a h a sailian in ah a flash
	the hostility in the flesh,	the hostility in the flesh
	1 1: 1: .1 1 6.1 1 1 1	of his,
Lao.02.15	abolishing the law of the commands by decrees,	abolishing the law of the commands in decrees,
	so that he might create	so that he might create
	the two in him into one human,	the two in him into one human,
	making peace,	making peace,
Lao.02.16		and
	might reconcile the both	might reconcile the both
	to the god	in one body
	<u>in one body,</u>	to the god,
	through the cross killing the hostility in it.	through the cross killing the hostility in it,
		• • • • • • • • • • • • • • • • • • • •

		and coming
	He euangelized peace to	he euangelized peace to
	<u> </u>	you
Lao.02.17	the distant	the distant
240102117	and	and
	MAAN.	peace
	to the near,	to the near,
	to the near,	because through him we
	the both	the both
Lao.02.18	the both	in one spirit have
	the approach to the father.	the approach to the father.
	the approach to the father.	So then,
	No longer are you strangers and sojourners,	no longer are you strangers and sojourners,
	but	but
Lao.02.19	<u>but</u>	you are
La0.02.19	co-citizens of the devotees,	co-citizens of the devotees,
	but	and
	house-members of the god,	house-members of the god,
	having been built upon the foundation	
	of the emissaries,	having been built upon the foundation of the emissaries
	of the emissaries,	
Lao.02.20	1: 1	and prophets,
La0.02.20	him being corner foundation	him being corner foundation
	stone	February American
	[the] <u>Anointed</u> ,	[the] Anointed
	. 1 .1 1 111	Jesus,
Lao.02.21	in whom the entire building ,	in whom the entire building,
	being fitted together.	being fitted together,
		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.

	By favor of this,
Lee 02.01	I, Paul,
Lao.03.01	the prisoner of the Anointed {Jesus}
	on behalf of you the gentiles,
	if at least you have heard the house-management
Lao.03.02	of the favor of the god,
	which was given to me for you,
	{that} by a revelation,
Lao.03.03	the mystery was made known to me,
	just as I previously wrote in brief,
Lee 02.04	which you can by reading observe the intelligence
Lao.03.04	of mine in the mystery of the Anointed,
	which in other generations was not made known
Lee 02.05	to the sons of the humans,
Lao.03.05	as now it was revealed to the sacred emissaries
	of his and to prophets by spirit,
	the gentiles being co-heirs and co-bodies
Lao.03.06	and co-sharers of the promise in Anointed Jesus
	through the euangelion,

		C 1 T1
		of whom I became a servant,
Lao.03.07		according to the free gift of the favor of the god
		which was given to me,
		by the working of the power of his,
	To me,	to me,
	the least of all,	the least of all
Lao.03.08		devotees,
La0.03.00	was given this the favor,	was given this the favor,
	to the gentiles to be euangelizing	to the gentiles to be euangelizing
	the unsearchable wealth of the Anointed,	the unsearchable wealth of the Anointed,
	and <u>to illuminate</u>	and to illuminate
	<u>for all,</u>	{for all},
	what [is] the house-management	what [is] the house-management
	of the mystery which has been hidden	of the mystery which has been hidden
Lao.03.09	from the aeons	from the aeons
	<u></u>	in
	the god,	the god,
	the one who created all things,	the one who created all things,
	so as to make known	so as to make known
	SO WS to IMMIN IMMINI	now
Lao.03.10	to the rulers and to the authorities	to the rulers and to the authorities
140.03.10	in the heavenlies through the assembly,	in the heavenlies through the assembly,
	the multifaceted wisdom of the god:	the multifaceted wisdom of the god,
	the manuaceted wisdom of the god.	according to [the] plan of the aeons
I 20 02 11		which he made in the Anointed Jesus,
Lao.03.11		the lord of ours,
		in whom we have the frankness and
Lao.03.12		
		approach in confidence through the faith of his,
I an 02 12		wherefore I am asking [you] not to lose heart
Lao.03.13		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,
		that he might give to you,
		as concerns the wealth of the glory of his,
Lao.03.16		in power to be strengthened,
		through the spirit of his,
		in the inner human,
		[for] the Anointed to inhabit [it],
Lao.03.17		through the faith in the hearts of yours,
		in love being rooted and founded,
		that you might have strength enough
Lao.03.18		to be taking hold,
		together with all the devotees,
		what [is] the breadth and length
		and height and depth,
		even to know the love of the Anointed,
Lao.03.19		that exceeded the knowledge,
		that you may be filled in all the fullness of the god.

	Now to the one who is capable to do
I ao 02 20	superabundantly beyond everything about which
Lao.03.20	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.

Спартет 4		
		Therefore,
		I summon you,
Lao.04.01		I,
La0.04.01		the prisoner in [the] lord,
		to walk worthily of the calling
		by which you were called,
		with all lowliness and meekness,
Lao.04.02		with long-suffering,
		upholding one another in love,
I 04.02		being diligent to keep the unity,
Lao.04.03		of the spirit in the shared bond of the peace,
		one body,
I ac 04 04		and one spirit,
Lao.04.04		just as also you were called
		in one hope of the calling of yours,
	one lord,	one lord,
Lao.04.05	one faith,	one faith,
	<u>one baptism,</u>	one baptism,
	one Anointed,	
	one god and father of all,	one god and father of all,
I ac 04 06	who [is] over all,	who [is] over all,
Lao.04.06	and through all,	and through all,
	and in all	and in all.
	<u>of us</u> .	
		Now to each one of us the favor was given,
Lao.04.07		according to the measure
		of the free gift of the Anointed,
	Therefore it says,	Therefore it says,
Lao.04.08		"Ascending into height,
La0.04.06	"He took captive captivity".98	he took captive captivity,
		gave gifts to the humans".99
	Now the [saying]	Now the [saying],
	"he ascended",	"he ascended",
	what is [it] except that	what is [it] except that
Lao.04.09	first,	
	he also descended into the	he also descended into the
	nethers	nether parts
	of the earth?	of the earth?

⁹⁸ Ps 68.19.

⁹⁹ 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	The one who descended is the same as the one who ascended 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 petrifaction 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, if at least you heard him,
Lao.04.21		and were taught in him, just as truth is in Jesus,

		[for] you to put away,
Lao.04.22		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
240.04.23		of the mind of yours,
		and to be clothed with the new human,
Lao.04.24		the one created according to god
		in justice and sanctity of the truth,
		wherefore,
	Putting away the lie,	putting away the lie,
	speak truth each	speak truth each
Lao.04.25	<u>to</u>	with
	the neighbor.	the neighbor
	-	of his,
		because we are members of each other.
	"Be provoked to anger,	"Be provoked to anger,
	and do not offend,	and do not offend,
Lao.04.26	do not let the sun set upon	do not let the sun set upon
	<u>the</u>	{the}
	provocation of yours". 100	provocation of yours",
Lao.04.27	•	neither give place to the devil.
		The one who thieves,
		let him thieve no longer,
		but instead let him toil,
Lao.04.28		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.
		Do not let depart from the mouth of yours
		any rotten word,
Lao.04.29		but only something good
. ,		for edification of the necessity,
		so that it may give favor to those hearing,
		and do not grieve the spirit,
Lao.04.30		the sacred of the god,
		in which you were sealed for a day of ransoming.
		Suspend all bitterness and infuriation and wrath
Lao.04.31		and screaming and blasphemy from you,
		along with all evil.
		{But} be useful to each other,
		[having] healthy gut-level empathies,
Lao.04.32		being favorable to yourselves,
		just as also the god in [the] Anointed
		has been favorable to you.
		1

I 05 01	Thus become imitators of the god,
Lao.05.01	as beloved children,

1		
	And walk in love,	and walk in love,
Lao.05.02	just as also the Anointed loved us,	just as also the Anointed loved us,
	and gave himself over on behalf of us,	and gave himself over on behalf of us,
	an offering and sacrifice to the god.	an offering and sacrifice to the god
		for a scent of fragrance.
		Now fornication,
Lao.05.03		and all uncleanness or greed,
		let [these] not even be named among you,
		just as is proper for devotees,
		and ugliness and foolish speaking,
Lao.05.04		or wittiness which is unfitting,
		but instead gratitude.
		For this you have known,
		knowing that every fornicator,
		or unclean,
Lao.05.05		or greedy,
		which is idolatry,
		does not have an inheritance
		in the kingdom of the Anointed and of god.
		Let no one cheat you with empty words,
Lao.05.06		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,
	For previously you were darkness,	for previously you were darkness,
Lao.05.08	but now light in [the] lord.	but now light in [the] lord.
	Walk as children of light.	Walk as children of light,
		for the fruit of the light [is]
Lao.05.09		in all goodness and justice and truth,
Lao.05.10		evaluating what is well-pleasing to the lord.
240.03.10		And
	Do not co-partner	do not co-partner
	in the works	in the works,
Lao.05.11	MA CARD III ORALD	the fruitless [ones]
	of the darkness.	of the darkness,
	or the darkness.	but rather indeed shame [them].
		For the hidden things being done by them
Lao.05.12		are shameful even to say.
		But all things being shamed
Lao.05.13		by the light are made visible.
	For avanything that is made visible is light	For everything that is made visible is light,
	For everything that is made visible is light, wherefore it says,	wherefore it says,
I 00 05 14	"Awaken [you] who is sleeping,	"Awaken [you] who is sleeping,
Lao.05.14	and rise from the dead ones,	, , , , , , , , , , , , , , , , , , , ,
	•	and rise from the dead ones,
	and the Anointed will shine upon you",	and the Anointed will shine upon you".
Lao.05.15		Therefore,
		watch how precisely you walk,
	1 .1 .1	not as unwise ones but as wise ones,
Lao.05.16	buying up the moment,	buying up the moment,
<u> </u>	because the days are evil.	because the days are evil.
Lao.05.17		For this reason do not become senseless,
		but grasp what [is] the will of the lord.
	And do not get drunk on wine,	And do not get drunk on wine,
Lao.05.18	in which there is wantonness,	in which there is wantonness,
	but be filled with spirit,	but be filled with spirit,

		speaking to each other
	<u>with</u>	in
	strums and odes	strums and odes
		and spiritual songs,
Lao.05.19	singing	singing
	- 5 - 5	and strumming in the heart of yours
	to the	to the
	god.	lord,
	<u>gou</u> .	showing gratitude always on behalf of all,
		,
Lao.05.20		in name of the lord of ours Jesus Anointed,
		to the god and father,
Lao.05.21		being subordinate to each other
20.03.21		in fear of Anointed,
	The wives:	the wives
	to the husbands	to the husbands
Lao.05.22		their own
	be subordinate,	
	2	as to the lord,
	because man is head of the woman,	because man is head of the woman,
Lao.05.23	as also the Anointed [is] head of the assembly.	as also the Anointed [is] head of the assembly,
La0.05.23	as also the Atlomited [18] head of the assembly.	
		himself savior of the body.
_		But as the assembly
Lao.05.24		is subordinated to [the] Anointed,
		so also the wives to the husbands in everything.
	The husbands:	The husbands:
I ac 05 25	love the wives,	love the wives,
Lao.05.25	just as also the Anointed loved the assembly,	just as also the Anointed loved the assembly,
	•	and gave himself over on her behalf
		so that he might consecrate her,
Lao.05.26		cleansing in the washing
Luo.03.20		of the water with spoken word,
		so that he might present to himself
		the honored assembly,
Lao.05.27		not having blemish or wrinkle
		or anything of the sort,
		but so that she may be sacred and blameless.
	Thus the husbands are obligated	Thus the husbands are obligated
		also
	to love the wives of theirs	to love the wives of theirs
I 05 20	as the bodies of theirs.	as the bodies of theirs.
Lao.05.28	The one who loves the wife of himself,	The one who loves the wife of himself,
	loves	loves
	the flesh of	
	himself.	himself.
		For
Lao.05.29	No one ever	
	No one ever	no one ever
	<u>hates</u>	hated
	the flesh of himself,	the flesh of himself,
	but brings it up and warms it,	but brings it up and warms it,
	just as also the Anointed [does for] the assembly,	just as also the Anointed [does for] the assembly
	because we are members of the body of his,	because we are members of the body of his.
Lao.05.30	from the flesh of his,	
	and from the bones of his.	
		1

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

	The children:	The children:
Lao.06.01	be obedient to the parents of yours,	be obedient to the parents of yours
La0.00.01		in [the] lord,
	for this is just.	for this is just.
	Honor the father	Honor the father
Lao.06.02		of yours
La0.00.02	and the mother.	and the mother,
		which is [the] first command with a promise,
Lao.06.03		so that it may be well with you,
La0.00.05		and you may be long-durationed upon the land.
	And the fathers:	And the fathers:
		do not provoke to anger the children of yours,
Lao.06.04		but
La0.00.04	<u>bring up</u>	bring up
	the children	them
	in training and admonition of lord.	in training and admonition of lord.
		The slaves:
		be obedient to the lords according to flesh,
Lao.06.05		with fear and trembling,
		in simplicity of the heart of yours,
		as to the Anointed,
		not with eyeservice as human-pleasers,
Lao.06.06		but as slaves of [the] Anointed,
		doing the will of the god from soul,
		being slaves with good-will,
Lao.06.07		as to the lord,
		and not to humans,
		having known that each,
Lao.06.08		if he should do anything good,
La0.00.06		this will be provided by lord,
		whether slave or whether free.

		And the lords:
		do the same things to them,
		abandoning the threat,
Lao.06.09		having known that the lord of them
		and of you is in heavens,
		and there is not partiality with him.
		[As for] the rest:
Lao.06.10		be empowered in [the] lord,
		and in the might of the strength of his.
	Be clothed in the panoply of the god	Be clothed in the panoply of the god,
Lao.06.11		so you may be capable
	to stand up to the crafty devices of the devil,	to stand up to the crafty devices of the devil,
	because	because
	for you	for us
	the wrestling is	the wrestling is
	the wiesting is	
		not
Lao.06.12		with blood and flesh,
		but with the rulers,
	with the authorities,	with the authorities,
	with the cosmic rulers of the darkness this,	with the cosmic rulers of the darkness this,
	with the spiritual things	with the spiritual things
	of the evil in the heavenlies.	of the evil in the heavenlies.
		For this reason,
		take up the panoply of the god,
		so that you may be capable
Lao.06.13		
		to make a stand on the day,
		the evil [one],
		and after producing everything to stand.
	So stand,	So stand,
Lao.06.14	girding the loin of yours in truth,	girding the loin of yours in truth,
	and being clothed in the breastplate of justice,	and being clothed in the breastplate of justice,
	and fastening the feet in readiness	and fastening the feet in readiness
Lao.06.15	of the euangelion of the peace,	of the euangelion of the peace,
	not of the war.	
	1101 01 1110 11111	in all things taking up
		the oblong shield of the faith,
	with with a	with which
I	with which	
Lao.06.16	, 4 4 .4	you are able
	to quench all the arrows	to quench all the arrows
	<u>the</u>	{the}
	enflamed ones of the evil,	enflamed ones of the evil,
		and accept the helmet of the salvation,
Lao.06.17		and the sword of the spirit,
		which is god's spoken word,
	through every	through every
		prayer and
	entreaty,	entreaty,
Lao.06.18	praying in every moment ,	praying in every moment
	praying in every moment,	
		in spirit,
		and for this staying woke
		with all perseverance and entreaty,
		concerning all the devotees,

	even on behalf of me,	even on behalf of me,
	so that a word may be given to me,	so that a word may be given to me,
Lao.06.19	in opening of the mouth of mine,	in opening of the mouth of mine,
	in boldness to make known the mystery	in boldness to make known the mystery
		of the euangelion,
		on behalf of which I am an elder
Lao.06.20	<u>in chain,</u>	in chain,
La0.00.20	so that in it I may speak boldly.	so that in it I may speak boldly,
		as it is necessary for me to speak.
		Now that you also may know
		the things regarding me,
Lao.06.21		what I am doing,
La0.00.21		Tychicus the beloved brother,
		and faithful servant in [the] lord,
		will make known to you everything,
		whom I have sent to you for this very thing,
Lao.06.22		so that you may know the things about us
		and he may encourage the hearts of yours.
		Peace to the brothers,
Lao.06.23		and love with faith from father god
		and lord Jesus Anointed.
		The favor [be] with all of the ones
Lao.06.24		who love the lord of ours,
LaU.UU.24		Jesus Anointed,
		in incorruption.

1.8. Colossians

Prologue

Col.00.00a	To Colossians	
	Colossians also just like Laodiceans are Asians.	
	They themselves had been preceded	
	by false emissaries,	
	and the emissary himself	
Col.00.00b	has not approached them,	
C01.00.00D	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.	

	Paul, an emissary of Anointed Jesus,	Paul, an emissary of Anointed Jesus,
Col.01.01	through [the] will of god,	through [the] will of god,
		and Timothy the brother,
	to the	to the
	<u>ones</u>	devotees
	in Colossae,	in Colossae,
Col.01.02		and to the faithful brothers in Anointed,
	favor	favor
		to you,
	and peace from god [the] father of ours,	and peace from god [the] father of ours.
	, , , , , , , , , , , , , , , , , , , ,	We show gratitude to the god,
Col.01.03		[the] father of the lord of ours Jesus Anointed,
		praying always about you,
0.1		after hearing the faith of yours in Anointed Jesus,
Col.01.04		and the love which you have for all the devotees,
	because of the hope which is laid away	because of the hope which is laid away
		for you
	in the heavens,	in the heavens,
Col.01.05	which you heard	which you heard
		previously
	in the word of the truth of the euangelion,	in the word of the truth of the euangelion,
	of the one coming to you,	of the one coming to you,
	iust as also	just as also
	<u>he is</u>	it is
C-1 or of	in all the cosmic order,	in all the cosmic order
Col.01.06		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,
		just as you learned from Epaphras,
Col or on		the beloved co-slave of ours,
Col.01.07		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.

		P d.'
		For this reason we also,
		from that day we heard,
Col.01.09		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.
		To walk worthily of the lord in all obsequiousness,
Col.01.10		in every good work bearing fruit and growing
		in the full knowledge of the god,
		in all power being empowered,
Col.01.11		according to the might of the glory of his,
		in all endurance and long-suffering with joy,
		showing gratitude to the father,
Col.01.12		who has made you sufficient for the share
		of the calling of the devotees in the light,
		who rescued us from the authority of the darkness,
Col.01.13		and removed [us] into the kingdom
		of the son of the love of his,
		in whom we have the ransoming,
Col.01.14		the dismissal of the offenses,
	who is an image of the god,	who is an image of the god,
Col.01.15	the invisible.	the invisible,
		firstborn of all creation,
		because in him were created
		all things in the heavens and upon the earth,
		the visible things and the invisible things.
Col.01.16		Whether thrones, or dominions,
001101110		or rulers, or authorities:
		all things through him
		and to him have been created.
	And he is before all things.	And he is before all things,
Col.01.17	<u> </u>	and all things connect in him.
		And he is the head of the body of the assembly,
		who is beginning,
Col.01.18		firstborn of the dead ones,
		so that he himself may be protean among all,
		because
Col.01.19	In him all the fullness was well pleased to inhabit,	in him all the fullness was well pleased to inhabit,
	and	and
	and	through him
	to reconcile all things to him,	to reconcile all things to him,
Col.01.20	making peace through the blood of the cross of his.	making peace through the blood of the cross of his
C01.01.20	making peace unough the blood of the cross of his.	{through him},
		whether the things upon the earth,
		or the things in the heavens.
	And you formerly [were] being alienated	And you formerly [were] being alienated
Col.01.21	and hostiles in intention in the works,	and hostiles in intention in the works,
001.01.21	the evil [ones],	the evil [ones],
	but now	but now
	he has reconciled [you] in the body	he has reconciled [you] in the body of the flesh
Col.01.22	of his through the death	
	of his through the death.	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.
	Now I rejoice in the sufferings	Now I rejoice in the sufferings
	on behalf of you,	on behalf of you,
	and <u>I resupply the deficiencies</u>	and I resupply the deficiencies
Col.01.24	of the afflictions of the Anointed in the flesh	of the afflictions of the Anointed in the flesh
		of mine
	on behalf of the body of his,	on behalf of the body of his,
	which is the assembly.	which is the assembly,
		of which I came to be a servant,
Col.01.25		as concerns the house-management of the god,
001.01.23		which has been given to me
		in you to fill the word of the god,
		the mystery which had been hidden
Col.01.26		from the aeons and from the generations,
		but now was made visible to his devotees,
		to whom the god wished to make known,
		what [is] the wealth of the glory of the mystery
Col.01.27		of this among the gentiles,
		which is [the] Anointed among you,
		the hope of the glory,
		whom we declare,
		while admonishing every human and
Col.01.28		teaching every human with all wisdom,
		so that we may present
		every human complete in [the] Anointed.
		For this I also toil,
Col.01.29		competing according to the working of his,
		which is working in me in power.

		For I wish you to know how big
		a struggle I have for your sake,
Col.02.01		and for those in Laodicea,
		and as many as have not seen
		the face of mine in flesh,
		so that the hearts of theirs were comforted,
		being joined together in love and in all wealth
Col.02.02		of the certainty of the understanding
		in full knowledge of the mystery
		of the god of [the] Anointed,
Colora		in which all the treasures of the wisdom
Col.02.03		and knowledge are hidden.
	Now	
Col.02.04	this I say,	This I say,
C01.02.04	so that no one <u>may mislead you</u>	so that no one may mislead you
	with likely argumentation	with likely argumentation,

		0 10- 1 1 0 1
		for if I am absent in the flesh,
		but in the spirit I am with you,
Col.02.05		rejoicing and seeing the order of yours,
		and the solid body of the faith
		of yours in [the] Anointed.
		Therefore,
Col.02.06		as you received the Anointed Jesus the lord,
		walk in him,
		being rooted and being built upon him,
0.100.00		and being made firm in faith,
Col.02.07		just as you were taught,
		exceeding in gratitude.
		Watch lest someone will be taking you captive
	of	through
	the philosophy and empty deceit,	the philosophy and empty deceit,
Col.02.08	as regards the tradition of the humans,	as regards the tradition of the humans,
	according to the elementals of the cosmic order.	according to the elementals of the cosmic order,
	according to the elementars 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,
		in whom also you were circumcised
Col.02.11		with a circumcision not by hand,
		in the putting off of the body of the flesh
		in the circumcision of the Anointed,
		after being buried together with him
		in the baptism,
Col.02.12		in whom also you were raised together
001.02.12		through the faith,
		by the working of the god,
		who raised him from dead ones,
		and when you were dead ones {in} the trespasses
		and the uncircumcision of the flesh of yours,
Col.02.13	<u>God</u>	he
	made you alive together with him,	made you alive together with him,
	favorably excusing to us all the trespasses.	favorably excusing to us all the trespasses,
		after wiping off the handwriting against us
		in the public decisions,
Col.02.14		which was set against us,
		and he lifted it up from the midst,
		nailing it to the cross.
		After undressing the rulers and the authorities,
Col.02.15		he made a example in boldness,
		triumphuntly processing them on it.
		Therefore,
	Let not anyone judge you in meat and in drink,	let not anyone judge you in meat and in drink,
Col.02.16	or in sharing of festival,	or in sharing of festival,
	or of new moon, or of sabbaths,	or of new moon, or of sabbaths,
	which is	which are
Col.02.17	a shadow of the coming things,	a shadow of the coming things,
C01.02.1/		
	but the body of the Anointed.	but the body of the Anointed.

	Let no one contest-judge you	Let no one contest-judge you
	who delights in mind-abasement,	who delights in mind-abasement,
	and in religion of the angels,	and in religion of the angels,
Col.02.18	haunting for things he has seen	haunting for things he has seen,
	not,	
	·	rashly being puffed up
		by the mind of the flesh of his,
	and not mastering the head.	and not mastering the head,
	_	from which all the body,
Col.02.19		through the connections and bonds,
		being over-supplied and joined together,
		increases the growth from the god.
	If you died with [the] Anointed	If you died with [the] Anointed
	from the elementals of the cosmic order,	from the elementals of the cosmic order,
Col.02.20	<u>why</u>	why
		as ones living in [the] cosmic order
	are you dogmatized?	are you dogmatized?
Col.02.21	Neither touch, nor taste,	Neither touch, nor taste,
C01.02.21		nor handle,
	which are all for destruction in the abuse,	which are all for destruction in the abuse,
Col.02.22	as regards the commands	as regards the commands
	and teachings of the humans,	and teachings of the humans,
	which things are a word,	which things are a word,
Col.02.23	though having wisdom	though having wisdom
	in voluntary religious usage,	in voluntary religious usage,
	and in lowliness	and in lowliness
	of the mind	
	and in mercilessness of body,	{and} in mercilessness of body,
	[yet] not with any value for repletion of the flesh.	[yet] not with any value for repletion of the flesh.

-		
Col.03.01		Therefore,
		if you were raised together with [the] Anointed,
001.03.01		seek the things above,
		where the Anointed is at right of the god sitting.
Col.03.02		Consider the things above,
C01.03.02		not the things upon the earth.
	<u>For</u>	For
Callogog		you died, and
Col.03.03	the life of yours has been hidden	the life of yours has been hidden
	with the Anointed in the god.	with the Anointed in the god.
	<u>Now</u>	
	when the Anointed is made visible,	When the Anointed is made visible,
	<u>the life of</u>	the life of
	<u>ours</u>	yours,
Col.03.04		at that time also you
	<u>with</u>	with
	the Anointed	him
	<u>in the god</u>	
	will be made visible in glory.	will be made visible in glory.

	Therefore,	Therefore,
	mortify the members	mortify the members,
	of yours,	,,
Col.03.05	the [ones] upon the earth,	the [ones] upon the earth,
	fornication, uncleanness, desire, yearning, evil,	fornication, uncleanness, desire, yearning, evil,
	and the greed, which is idolatry.	and the greed, which is idolatry,
	Because of	Because of
0.16	this,	these,
Col.03.06	the wrath of the god is coming	the wrath of the god is coming
	upon the sons of the disobedience,	{upon the sons of the disobedience},
Cal 02 07	among whom you also formerly walked,	among whom you also formerly walked,
Col.03.07	when you were living among them.	when you were living among them.
	But now put away even you all things.	But now put away even you all things:
Col.03.08		wrath, infuriation, evil, blasphemy,
		foul language from the mouth of yours.
	Do not lie to each other,	Do not lie to each other,
Col.03.09	having taken off the old human,	having taken off the old human,
		along with the actions of it,
	and clothing yourselves with the new,	and clothing yourselves with the new,
Col.03.10	the one being renewed.	the one being renewed
C01.03.10		in full knowledge,
		according to [the] image of the one who created it,
		where there is not within Greek and Judean,
Col.03.11		circumcised and uncircumcised,
C01.03.11		barbarian, Scythian, slave, free,
		but [the] Anointed [is] all {things} and in all.
		Therefore,
		clothe yourselves as chosen of the god,
Col.03.12		devoted and beloved,
001.03.12		[with] gut-level empathies of compassion,
		goodness, lowliness,
		gentleness, long-suffering,
		upholding each other,
0.1		and favorably excusing each other
Col.03.13		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.
		And let the peace of the Anointed
Col.03.15		arbitrate in the hearts of yours, into which you were also called in one body,
		and be grateful.
		Let the word of the Anointed inhabit in you richly,
		in all wisdom teaching
Col.03.16		and admonishing each other,
		with strums, odes, spiritual songs,
		in {the} favor singing
		in the hearts of yours to the god,
		and whatever you do,
		in word or in deed,
Col.03.17		[do] everything in name of lord Jesus,
		showing gratitude to the father god through him.

	The wives:
Col.03.18	be subordinated to the husbands,
	as was befitting in [the] lord.
	The husbands:
Col.03.19	love the wives,
	and do not embitter them.
	The children:
Col.03.20	be obedient to the parents in all ways,
	for this is well-pleasing in [the] lord.
	The fathers:
Col.03.21	do not irritate the children of yours,
	lest they be disheartened.
	The slaves:
	be obedient in all ways
Col.03.22	to the lords according to flesh,
C01.03.22	not in eye-service as human-pleasers,
	but in simplicity of heart,
	fearing the lord.
	Whatever you do,
Col.03.23	be working from soul,
	as to the lord and not to humans.
	Having known that from lord,
Col.03.24	you will receive the repayment of the inheritance.
	To the lord Anointed be enslaved,
	for the one who injures will be redressed
Col.03.25	for what he injured,
	and there is not partiality.

	The lords:
	provide what [is] just
Col.04.01	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,
	at the same time praying also concerning us,
	that the god would open to us a door
Col.04.03	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.
	[Let] the speech of yours always [be] with favor,
Col 04 06	being prepared with salt,
Col.04.06	to have known how it is necessary for you
	to answer to each one.
	All the things in regard to me
	he will make known to you,
Col.04.07	[he being] Tychicus,
	the beloved brother and faithful servant
	and co-slave in [the] lord,

	whom I have sent to you for this very thing,
Col.04.08	so that you may know the things about us,
C01.04.08	and that he may encourage the hearts of yours,
	along with Onesimus the faithful
	and beloved brother,
Col.04.09	,
	who is of you.
	They will make known all the things here.
	Aristarchus,
	the co-captive of mine,
Col.04.10	embraces you,
·	and Mark the cousin of Barnabas also
	(about whom you received commands;
	if he should come to you, receive him)
	and Jesus who is called Justus,
Col.04.11	these being of circumcision,
001104.11	these alone co-workers in the kingdom of the god.
	They became to me a consolation.
	Epaphras embraces you,
	he who is of you,
Col.04.12	a slave of [the] Anointed {Jesus},
G01.04.12	always contending on behalf of you in the prayers,
	so that you might stand complete,
	and fully assured in every will of the god.
	For I witness to him
Col.04.13	that he has a great labor on behalf of you,
C01.04.13	and of those in Laodicea,
	and those in Hierapolis.
Col.04.14	Luke the doctor, the beloved,
C01.04.14	and Demas embraces you.
	Embrace the brothers in Laodicea,
Col.04.15	and Nymphas,
	and the assembly that [is] at her house.
	And when the letter is read by you,
0.10.46	arrange also for it to be read
Col.04.16	in the assembly of Laodiceans,
	and for you also to read the one of Laodiceans.
	And tell Archippus,
0.1	look after the service
Col.04.17	which you have received in [the] lord,
	so that you fulfill it.
	The embrace in the hand mine own,
	of Paul.
Col.04.18	Remember the chains of mine.
	The favor [be] with you.
	1110 14101 [50] you.

1.9. Philippians

Prologue

hl.00.00

Chapter 1		
	<u>Paul</u> ,	Paul
		and Timothy, slaves of Anointed Jesus,
Phl.01.01	to all	to all
PIII.01.01		the devotees in Anointed Jesus who are
	in Philippi ,	in Philippi,
	••	together with the bishops and deacons,
	favor	favor
		to you
Phl.01.02	and peace	and peace
	from god our father	from god our father
	and lord Jesus Anointed.	and lord Jesus Anointed.
D1.1		I show gratitude to the god of mine
Phl.01.03		over every memory of you,
D1.1		always in every entreaty of mine on behalf of
Phl.01.04		all of you making entreaty with joy
D1.1		over your partnership in the euangelion
Phl.01.05		from the first day until now,
		having been persuaded of this very thing,
71.1		that the one who commenced among you
Phl.01.06		a good work will complete [it]
		until the day of Anointed Jesus.
		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,
Phl.01.07		both in my chains and in the defense
		and confirmation of the euangelion,
		you all who are my fellow partakers of favor.
		For the god is my witness,
Phl.01.08		how I yearn after you all
		with gut-level empathies of Anointed Jesus,
Phl.01.09		and I pray this,
		that your love still more and more may abound
		in awareness and all perception,
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.

		Now I wish you to know, brothers,
Phl.01.12		that the things concerning me have come instead
1111.01.12		for the progress of the euangelion,
		so that
Phl.01.13	Mr. chaing have become visible in [the] Ancinted	my chains have become visible in [the] Anointed
PIII.01.13	My chains have become visible in [the] Anointed,	·
	1	in the whole praetorium and all the rest,
	and	and
Phl.01.14	those	most of the brothers in [the] lord
	who have been persuaded by my chains	who have been persuaded by my chains
	dare exceedingly without fear to speak the word.	dare exceedingly without fear to speak the word.
D1.1	Though some preach the Anointed	Though some preach the Anointed
Phl.01.15	because of ill-will and strife,	because of ill-will and strife,
	some because of good-will,	some because of good-will,
711	though these out of love,	though these out of love,
Phl.01.16		knowing that I am laid up
	_	in defense of the euangelion,
	but	
Phl.01.17	those declare the Anointed out of intrigue,	those declare the Anointed out of intrigue,
111101111	<u>not sincerely</u> .	not sincerely,
		supposing to rouse affliction in my chains.
	For what?	For what?
	Only that in every way,	Only that in every way,
Phl.01.18	whether in pretext or in truth,	whether in pretext or in truth,
1111.01.10	[the] Anointed is declared ,	[the] Anointed is declared,
	and in this I rejoice,	and in this I rejoice,
	but also will be rejoicing,	but also will be rejoicing,
		for I know that this will turn out for deliverance
Phl.01.19		through your entreaty and the provision
		of the spirit of Jesus Anointed,
		according to the eager expectation and my hope
		that I will not be ashamed in anything,
Phl.01.20		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,
1111.01.21		and dying gain.
		Now if living in flesh,
Phl.01.22		this to me [is] [the] fruit of work,
		and what I will choose I am not making known.
		Now I am constrained by the two,
Phl.01.23	having the desire to unloose and to be with	having the desire to unloose and to be with
1111.01.23	<u>the lord</u> ,	Anointed,
		for [that is] better by much more,
Phl.01.24		but remaining in the flesh
1111.01.24		[is] more necessary for you,
		and having been persuaded of this,
Phl.01.25		I have known that I will remain,
1111.01.25		and I will remain beside all of you
		for your progress and joy of faith,
		so that your boast may abound
Phl.01.26		in Anointed Jesus in me,
		through my arrival again to you.

M.L.		Only live worthily as citizens
		of the euangelion of Anointed,
		so that whether I come and see you,
		or whether being away,
Phl.01.27		I may hear things about you,
		that you stand firm in one spirit,
		in one soul striving together
		in faith of the euangelion,
		and not being frightened in any way
		by those who are opposing [you],
Phl.01.28		which is for them proof of destruction,
		but of your salvation,
		and this from god,
		because it was favored to you
Phl.01.29		on behalf of [the] Anointed,
		not only to trust in him,
		but also to suffer on his behalf,
Dhl or 20		having the same struggle,
Phl.01.30		such as you saw in me and now hear in me.

chapter z		
		Therefore,
Phl.02.01		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,
		fulfill my joy so that you comprehend the same,
Phl.02.02		having the same love,
F111.02.02		convivials,
		considering one thing,
		nothing according to intrigue,
Dhl oa oa		neither according to empty glory,
Phl.02.03		but instead in abasement of mind,
		deeming one another as surpassing yourselves,
Did on ou		not looking out for the things of yourselves,
Phl.02.04		but each the things of others.
Dhl oa os		Comprehend within you this,
Phl.02.05		that [is] also in Anointed Jesus,
Phl.02.06	who existing in god's form,	who existing in god's form,
PIII.02.06	did not deem robbery to be equal to god,	did not deem robbery to be equal to god,
	but emptied himself,	but emptied himself,
	taking a slave's form,	taking a slave's form,
		becoming
Dhl oa oa	<u>in likeness of</u>	in likeness of
Phl.02.07	<u>a human,</u>	humans,
	and being found	and being found
		as
	<u>human in design,</u>	human in design,
	he abased himself,	he abased himself,
DLI oa oa	becoming obedient unto death,	becoming obedient unto death,
Phl.02.08	,	moreover
	a cross's death.	a cross's death.
		The state of the s

	For this reason,
Phl.02.09	the god super-exalted and favored him the name
1111.02.09	that [is] over every name,
	so that in the name of Jesus,
	every knee should bend,
Phl.02.10	of heavenlies and of terrestrials
	and of subterraneans,
	and every tongue should confess in full that
Phl.02.11	Jesus Anointed [is] lord in glory of father god.
	So then,
	beloved ones of mine,
	even as you always obeyed,
Phl.02.12	not only as in my arrival,
111102112	but now all the more in my absence,
	with fear and trembling
	work out their own salvation,
	for god is the one working in you,
Phl.02.13	both to wish and to work for the sake of good-will.
Phl.02.14	Do all things without grumbling and debating,
	so that you may become blameless and unmixed,
	god's children without blemish
Phl.02.15	amidst a crooked and twisted generation,
	among whom you shine
	as luminaries in cosmic order,
	extending life's word for a boast to me
Did on a C	on [the] Anointed's day,
Phl.02.16	that I did not run in futility,
	neither did I toil in futility,
	but if I am also poured out over the sacrifice
Phl.02.17	and ritual service of the faith of yours,
	I rejoice and co-rejoice with you all.
Phl.02.18	Now by the same [token],
1111.02.10	you also should rejoice and co-rejoice with me!
	Now I hope in lord Jesus
Phl.02.19	to send Timothy quickly to you,
1111.02.19	so that I also may be encouraged,
	knowing the things concerning you.
	For I have no one equal in soul,
Phl.02.20	who will legitimately care
	for things concerning you.
Phl.02.21	For they all seek the things of themselves,
	not those of Jesus Anointed.
	But you know his approval,
Phl.02.22	that as a child to a father,
	he was enslaved with me for the euangelion.
	Therefore,
Phl.02.23	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.

	But I deemed [it] necessary to send to you
	Epaphroditus,
Philosope	the brother and co-worker
Phl.02.25	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,
FIII.02.20	and distressed because you heard that he fell ill.
	For indeed he did fall ill,
	near to death,
Phl.02.27	but the god was merciful to him,
	not only to him but also to me,
	so that I would not have grief upon grief.
	Therefore,
	more hastily I have sent him,
Phl.02.28	so that when seeing him again,
	you might be joyful,
	and I be more free of grief.
	Therefore,
Phl.02.29	welcome him in [the] lord with all joy,
	and hold such ones honored,
	that on account of the work of [the] Anointed,
	he came near to death,
Phl.02.30	being endangered in life,
	so that he might fill up the lack of yours
	of the ritual service to me.

Shapter 5		
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.
		Watch out for the dogs.
Phl.03.02		Watch out for evil workers.
		Watch out for the mutilation.
	For we are the circumcision,	For we are the circumcision,
	those who	those who
		worship
Phl.03.03	in spirit	in spirit
1111.03.03		of god,
		and who
	are boasting in Anointed Jesus	are boasting in Anointed Jesus,
	and have not been persuaded in flesh,	and have not been persuaded in flesh,
	although I have persuasiveness indeed in flesh.	although I have persuasiveness indeed in flesh.
Phl.03.04	If anyone else seems to persuade in flesh,	If anyone else seems to persuade in flesh,
	I more:	I more:

		aighth dass
	in circumcision	eighth day in circumcision,
Phl.03.05	in circumcision	of Israel's descent,
	of Dominaria's tails of	· ·
	of Benjamin's tribe;	of Benjamin's tribe,
	a Hebrew of Hebrews;	a Hebrew of Hebrews,
	- nl	regarding law
	<u>a Pharisee</u> .	a Pharisee,
		regarding jealousy,
Phl.03.06		persecuting the assembly,
		regarding justice which is living by law,
		blameless.
D1 1 0 0 0 =	Whatever things were gain to me,	{But} whatever things were gain to me,
Phl.03.07	these things I have deemed loss	these things I have deemed loss
	because of the Anointed.	because of the Anointed.
	But so indeed I deem everything	But so indeed I deem everything
	to be loss on account of the exaltation	to be loss on account of the exaltation
	of the knowledge of Anointed Jesus,	of the knowledge of Anointed Jesus,
Phl.03.08	the lord of mine,	the lord of mine,
1111.03.00	through whom all things	through whom all things
	I have suffered loss	I have suffered loss
	and I deem dung	and I deem dung
	so that I may gain [the] Anointed,	so that I may gain [the] Anointed,
	and may be found in him,	and may be found in him,
	not having my own justice,	not having my own justice,
	that from law,	that from law,
	but that through	but that through
Phl.03.09	<u>him,</u>	Anointed's faith,
	<u>that</u>	that
		justice
	<u>from god</u> .	from god
		upon the faith,
		to know him,
Phl.03.10		and the power of his rising,
1111.03.10		and [the] partnership [of] his sufferings,
		being conformed in his death,
Dbl 02 11		if somehow I may attain to the rising up
Phl.03.11		that [is] from dead ones.
		Not that I have already received,
Dhl oa 12		or have already been completed,
Phl.03.12		but I pursue if I may also overtake that over
		which I was overtaken by Anointed [Jesus].
		Brothers,
		I do not reckon myself to have overtaken,
Phl.03.13		but one [thing I do]:
33		while forgetting the things behind,
		yet reaching out for things ahead.
		In keeping with a goal,
Phl.03.14		I pursue for the prize of the calling up
		of the god in Anointed Jesus.
		Therefore, as many as [are] complete,
		let us comprehend this,
Phl.03.15		and if you comprehend something differently,
		this also the god will reveal to you,
		ins also the god will reveal to you,

Phl.03.16		yet to that [point] we have arrived ahead,
1111.03.10		to walk in line with the same.
		Become co-imitators of me,
Phl.03.17		brothers,
1111.03.17		and look at the ones who walk thus,
		even as you have us [as] an imprint.
		For many walk,
Phl.03.18		about whom I told you many times,
FIII.03.16		and now I also say while weeping,
		[as] the enemies of the cross of the Anointed,
		the end of whom [is] destruction,
Phl.03.19		of whom the god [is] the belly,
FIII.03.19		and the glory [is] in their shame,
		who comprehend earthly things.
	For our governing charter	For our governing charter
	exists <u>in heavens</u> ,	exists in heavens,
Phl.03.20	from which we anxiously await	from which we anxiously await
	[the]	a savior, lord Jesus
	Anointed,	Anointed,
	who will metamorphose	who will metamorphose
	the body of the abasement of ours,	the body of the abasement of ours,
Phl.03.21	conformed to the body of the glory of his.	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.

	So then,
	brothers of mine,
Dhl o a o a	beloved and yearned for,
Phl.04.01	joy and crown of mine,
	stand thus in [the] lord,
	beloved ones.
	I exhort Euodia,
Phl.04.02	and I exhort Syntyche,
	to comprehend the same in [the] lord.
	Yes,
	I also ask you,
	legitimate yoke-fellow,
	take part with them,
Phl.04.03	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!
FIII.04.04	Again I say, rejoice!
	Let the gentleness of yours
Phl.04.05	be known to all humans.
	The lord [is] near.
	Be concerned for nothing,
Phl 04 06	but in every prayer and in [every] entreaty,
Phl.04.06	with gratitude let your requests
	be made known to the god,

	and the peace of the god,
	which exceeds every mind,
Phl.04.07	will guard the hearts of yours
	and the thoughts of yours in Anointed Jesus.
	[As for] the rest,
	brothers,
	whatever things are true,
	whatever revered,
	whatever just,
Phl.04.08	whatever chaste,
	whatever dear,
	whatever auspicious,
	if any virtue,
	and if any praise,
	consider these things.
	What things you learned and received
pl I	and heard and saw in me,
Phl.04.09	do these things,
	and the god of the peace will be with you.
	But I was joyful in [the] lord greatly,
	because already formerly you sprouted up again
Phl.04.10	the consideration on my behalf,
	on which you were also considering,
	but were lacking opportunity,
	not that I speak because of lack,
	for I learned,
Phl.04.11	in whatever things I am,
	to be self-sufficient,
	and I have known being abased,
	and I have known abounding.
Phl.04.12	I am initiated in everything and in all things,
·	both being full and hungering,
	both abounding and lacking.
DI 1	I have strength for all things
Phl.04.13	in the one who strengthens me.
	Nevertheless,
Phl.04.14	you have acted virtuously,
	partnering together in the affliction of mine.
	Now you have also known,
	Philippians,
	that in the beginning of the euangelion,
Phl.04.15	when I departed from Macedonia,
	no assembly at all partnered
	in the account of giving and receiving,
	except you alone.
DLI o a a C	For even in Thessalonica,
Phl.04.16	you sent once and twice to my need,
	not that I seek after the gift,
Phl.04.17	but I seek after the fruit
	that abounds to your statement.

	I keep away all things,
	and I abound.
	I have been filled after having received
Phl.04.18	from Epaphroditus the things from you,
	a scent of lovely fragrance,
	an acceptable sacrifice,
	well-pleasing to the god.
	Now the god of mine will fill every need of yours
Phl.04.19	according to the wealth of his
	in glory in Anointed Jesus.
	Now to the god and father of ours
Phl.04.20	[be] the glory into the aeons of the aeons.
	Amen.
Phl.04.21	Embrace every devotee in Anointed Jesus.
1111.04.21	The brothers with me embrace you.
Phl.04.22	All the devotees embrace you,
1111,04,22	now especially those from Caesar's household.
Phl.04.23	The favor of our lord Jesus Anointed
1111.04.23	[be] with your spirit.

1.10. Philemon

Prologue

	То
_	
Phm.00.00	To Philemon he produces a letter
	on behalf of Onesimus his slave.
	Yet he writes to him from Rome in prison.

Lhapter I		
	Paul,	Paul,
Phm.01.01	a prisoner of Anointed Jesus,	a prisoner of Anointed Jesus,
	•	and Timothy the brother,
	to Philemon,	to Philemon,
		the beloved and fellow worker of ours,
		and to Apphia the sister,
Phm.01.02		and to Archippus the fellow soldier of ours,
		and to the assembly at your house,
	favor	favor
DI		to you
Phm.01.03	and peace	and peace
	from god our father and lord Jesus Anointed.	from god our father and lord Jesus Anointed.
D.I.	<u> </u>	I show gratitude to the god of mine,
Phm.01.04		always making remembrance of you in my prayers,
	Hearing your	hearing your
	faith and love,	love and faith,
Phm.01.05	which you have for the lord Jesus	which you have for the lord Jesus
	Anointed,	,
	,	and for all the devotees,
		so that the partnership of your faith may become
Phm.01.06		productive in awareness of every good
		which [is] among us in [the] Anointed.
		For I have had much joy
		and solidarity in your love,
Phm.01.07		because the entrails of the devotees
		have been given rest through you,
		brothers.
	therefore,	Therefore,
Phm.01.08	though having boldness	though having boldness
	to command what appertains to you,	to command what appertains to you,
	I exhort more on account of love.	I exhort more on account of love,
Phm.01.09		being such an elder as Paul now,
		and also a prisoner of Anointed Jesus.
T	I exhort you concerning my child,	I exhort you concerning my child,
Phm.01.10	whom I birthed in the chains,	whom I birthed in the chains,
	Onesimus,	Onesimus,
Phm.01.11	who formerly [was] useless to you,	who formerly [was] useless to you,
1 11111.01.11	but now well useful {both} to you and to me,	but now well useful {both} to you and to me,
Phm.01.12	whom I sent back to you,	whom I sent back to you,
11111.01.12		him that is my own entrails,

_	whom I was wishing to hold back for myself,	whom I was wishing to hold back for myself,
Phm.01.13	so that on your behalf he might serve me	so that on your behalf he might serve me
	in the chains of the euangelion.	in the chains of the euangelion.
		Now apart from your intent,
Phm.01.14		I wished to do nothing,
FIIII.01.14		so that the good of yours might not be
		as by necessity but rather by choice.
		For quickly
D)	For this reason	for this reason,
Phm.01.15	he was separated for an hour,	he was separated for an hour,
	so that you might have him back forever.	so that you may have him back forever,
		no longer as a slave,
		but more than a slave,
		[as] a beloved brother,
Phm.01.16		especially to me,
		but much more to you,
		both in flesh and in [the] lord.
_		Therefore,
Phm.01.17		if you hold me [to be] a partner,
		receive him as me.
Phm.01.18		But if he wronged you or owes you anything,
1 11111.01.10		bill it to me.
		I,
		Paul,
Phm.01.19		have written with my own hand,
		I will repay,
		lest I tell you that you owe yourself to me.
		Yes,
_		brother,
Phm.01.20		may I profit from you in [the] lord.
		Give rest to my entrails in [the] Anointed.
		Having been confident in your obedience,
		I have written to you,
Phm.01.21		knowing that you will do
		the things on which I speak.
		Now at the same time,
Phm.01.22		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,
		[as do] Markos,
		Aristarchus,
Phm.01.24		Demas,
1 11111.01.24		[and] Lukas
		the co-workers
		of mine.
	The favor of the lord	The favor of the lord
	of ours	
Phm.01.25	Jesus Anointed	Jesus Anointed
11111.01.23	[be] with your spirit.	[be] with your spirit.
	Amen.	[oc] with your spirit.
	AIIICII.	

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" $-- {\sf Camus}, \textit{L'homme révolté}$

"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 C	alatians
	Galatians are Greeks	
	they accepted the word of truth	
	first from the emissary	
	but after he departed	
	they were tempted	
Gal.00.00b	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	an er <u>neit</u> hu nor t a h	Paul missary her by mans hrough uman hrough
		Anointed
Gal.01.01b		and father god
Gal.01.01c	who ra	e one uised him lead ones
Gal.01.02a		and all the brothers with me
Gal.01.02b	[to the assemblies] <u>in Galatia</u>	to the assemblies of Galatia
Gal.01.03a	fa	avor
Gal.01.03b		to you
Gal.01.03c	and pe	race from
Gal.01.03d	father god	god our father
Gal.01.03e	and lo	ord Jesus
Gal.01.03f		Anointed
Gal.01.04		who gave himself for our offenses so that he may deliver us from the presently
Gai.01.04		existing aeon of evil according to the will of the god and our father

	to whom [be]	
	the glory	
Gal.01.05	into the	
Gai.01.05	aeons of aeons	
	amen	
C-1 01 06-	<u>I am astonished</u>	
Gal.01.06a	<u>that</u>	
Gal.01.06b	SO	
	<u>quickly you</u>	
	are transferring	
Gal.01.06b	yourselves away	
	from the one	
	<u>who called you</u> <u>in favor</u>	
Gal.01.06c	of [the] Anointed	
	to another	
Gal.01.06d	euangelion	
Gal.01.07a	<u>etiangenon</u> which	
Gal.01.07b	by all means	
Gal.01.07c	is not another	
	as concerns	
Gal.01.07d	my euangelion	
	except that	
	there are some	
Gal.01.07e	<u>who are</u>	
Gai.01.0/E	<u>disturbing you</u>	
	and wishing	
- 1 2	to change	
Gal.01.07f	to another the	
Gal.01.07g	<u>euangelion</u> <u>of the Anointed</u>	
Gal.01.08a	but even if	
Gal.01.08b	but even ii We or	
	an angel	
Gal.01.08c	from heaven	
Gal.01.08d	otherwise otherwise	
Gal.01.08e	<u>euangelizes</u>	
Gal.01.08f	to you	
	other than what	
	we euangelized	
Gal.01.08g	<u>to you</u>	
	<u>let him</u>	
	<u>be accursed</u>	
	as we have	
Gal.01.09a	previously said	
	and yet again	
	I say	
Cal or ook	<u>if someone</u>	
Gal.01.09b	euangelizes to you	
	to you other than	
	other than what you received	
Gal.01.09c	let him	
	be accursed	
	be accursed	

		for am I now
		persuading humans
		or the god?
		_
		or am I seeking
Gal.01.10		to please humans?
		if I were still
		pleasing humans
		I would not be
		a slave of [the] Anointed
Gal.01.11a	now	for
	I make	
	to you b	prothers
	the eua	ngelion
Gal.01.11b	that	
	euangeliz	
	is no	
	human d	
	for ne	
Gal.01.12a	did I re	ceive it
	from a	human
Gal.01.12b	neither	nor
	was I tau	
	but [I red	
Gal.01.12c	=	
	through a	
	of Jesus A	
Gal.01.13a		for
Gal.01.13b	you h	neard
	•	of my way
		of life
Gal.01.13c		formerly
	.1	in Judaism
	that I	
	persec	-
Gal.01.13d	to an ex	
Gai.01.13u	the ass	embly
	of the	e god
	and	
Gal.01.13e	waging war on	destroying
Gal.01.13f	i	
Guilotitji	•	
		and I pushed
		forward
Gal.01.14a		in my Judaism
Jan.01.17a		beyond many
		contemporaries
		among my people
	living exc	
	rivalro	
Gal.01.14b		
	the pa	
	traditions	
	but wh	
	was pl	leased
Gal.01.15a	who set i	
	from	
	mother's	
	mouler	2 MOIIID

Gal.01.15b		and called through his favor
	to re	
	his son	
	so that I	
	euangel	
Gal.01.16	among the	
Gai.01.10	I did	not
	immediate	
	with:	
	and b	
Gal.01.17a	neither di	
Gal.01.17b	neither di	up
Gal.01.17c	to Jeru	
Gai.01.17c	to jeru	to all
		who were
		emissaries
		before me
Gal.01.17d		but I came away
Gai.01.17u		into Arabia
		and again
		returned
		to Damascus
		then after
		three years
Gal.01.18a		I came up
		to Jerusalem
		to visit
		with Cephas
Gal.01.18b	[[<i>below</i>]]	and I stayed
Guiioiiiob	[[0010 #]]	with him
		fifteen days
		but I did not see
		any other of
		the emissaries
Gal.01.19		except James
		the brother
		of the lord
		now
		the things that
		I write to you
Gal.01.20		behold
		before the god
		that I am
		not lying
	then I	came
Gal.01.21	into the	regions
Ga1.01.21	of S	
	and C	Cilicia

	yet I was
	unknown by face
Gal.01.22	to the assemblies
Ga1.01.22	of Judea
	that were in
	[the] Anointed
	now they
	were only
	hearing that
	the one
Gal.01.23	persecuting us
Gal.01.23	formerly now
	is euangelizing
	the faith
	that previously
	he was destroying
	and they
Gal.01.24	glorified
	the god in me

Lhapter Z		
Gal.02.01a	<u>then</u>	
Gal.02.01b	fourtee	
Gai.02.010	Τ	again
Gal.02.01c	<u>I wer</u> into Jer	
Gal.02.01d		with Barnabas taking along Titus also
Gal.01.18b	to visit with <u>Peter</u>	[[<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 wen on acc of a rev and <u>I de</u> <u>to th</u> <u>the euar</u> that I pr among the	count elation eclared nem ngelion roclaim e gentiles
Gal.02.02b		privately to those of repute
Gal.02.02c	<u>le</u> :	•
Gal.02.02d		in any way
Gal.02.02e	<u>in v</u>	
Gal.02.02f	I was running or had run	I had run or was running

Gal.02.03	yet not even Titus who was with me though being Greek was compelled to be circumcised	
Gal.02.04a	except	
Gal.02.04b	because of false emissaries secretly included who were surveilling the liberty of ours which we have in	
Gal.02.04c	[the]	
Gal.02.04d	Anointed	
Gal.02.04e	Jesus	
Gal.02.04f	<u>in order to</u>	
C-1 02 05	enslave us	
Gal.02.05a	to them	
Gal.02.05b	not even for one hour did we yield in submission so that the truth of the euangelion might persevere in relation to you	
Gal.02.06a	but from those reputed to be something whatever they were formerly makes no difference to me	
Gal.02.06b	the	
Gal.02.06c	god does not accept a human's face for to me the reputed contributed nothing	

		but
		to the contrary
		when they
		saw that
Gal.02.07		I had been
Gai.02.07		entrusted with
		the euangelion
		of the uncircumcised
		just as Peter
		of the circumcised
		for the one
		who worked in Peter
C-1 02 00		in a diplomatic mission
Gal.02.08		of the circumcision
		also worked in me
		among the gentiles
		and knowing
0.1.5.		the favor
Gal.02.09a		that was
		given to me
	<u>Peter</u>	James
Gal.02.09b	and James	and Cephas
	and John	and John
		those reputed
Gal.02.09c		to be pillars
	gave	
Gal.02.09d	right	
Gal.02.09e		of partnership
Gal.02.09f	to:	
Gal.02.09g		and to Barnabas
Gal.02.09h	so t	hat
Gal.02.09i	I	we
	[woul	d go]
Gal.02.09j	to the g	
Gal.02.09k		but
Gal.02.09l	they t	
Ga1.02.091	circum	<u>acision</u>
	only s	o that
Gal.02.10a	we rem	
	the be	ggars
		the very
Gal.02.10b		thing which
Ga1.02.10D		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 орр</u>	
Gal.02.11e	Peter	him
-	<u>to</u> [his	I.
Gal.02.11c	because	
	self-con-	

	1	
		for before some
		came from James
		they would eat
Gal.02.12a		with the gentiles
Gui.02.12u		but when
		he came
		he withdrew
		and separated himself
Gal.02.12b	fearing the	
	of the circum	<u>acision</u>
Gal.02.13a	and	
Gal.02.13b	they	the remaining Judeans
Gal.02.13c	were play-ac	
-	along with	
		so that
0.100.401		even Barnabas
Gal.02.13d		was lead astray
		by their
0.100.44	1	play-acting
Gal.02.14a	but	
Gal.02.14b	1	when I saw
Gal.02.14c	because	that
	they were	
0.11	being straight	
Gal.02.14d	with the tr	
	of the euang	
Cal 02 14a	I said <u>to</u>	
Gal.02.14e	<u>Peter</u>	Cephas
		in front
		of everyone
		if you a Judean
		subsisting
Gal.02.14f		gentile-like are not also living
Gai.02.141		ē
		Judean-like
		how do
		you require
		gentiles
		to judaize? we [are] Judeans
Gal.02.15		by nature and not offenders
Gal 02 16a		
Ja1.02.10a	humaniter is	
	· · · · · · · · · · · · · · · · · · ·	
Gal.02.16b	of law	
	but only	V
Gal.02.16a Gal.02.16b	humanity is made jus by deed	<u>st</u> <u> s</u>

Gal.02.16c Gal.02.16c Gal.02.16c Gal.02.16c Gal.02.16c Gal.02.17 Gal.02.17 Gal.02.18c Gal.02.1
Gal.02.16c Gal.02.17 Gal.02.17 Gal.02.18c Gal.02.19c Gal.02.19c Gal.02.19c Gal.02.10c Gal.02.1
Gal.02.16c Jesus so that we are proven just from [the] Anointee's faith and not from law's deeds because by law's deeds all flesh will not be made just but if while seeking to be proven just in [the] Anointeed we were found [to be] offenders [is the] Anointeed consequently a servant of offense? may it not be Gal.02.17 Gal.02.18a I am rebuilding I am building again Gal.02.18b I am rebuilding I am building again Gal.02.18c Gal.02.18c Gal.02.18c Gal.02.18c Gal.02.18c Gal.02.18c Gal.02.19c Gal.02.19c Gal.02.19c Gal.02.19c Gal.02.19c Gal.02.20a Gal.02.19c Gal.02.20a Gal.02.20a Gal.02.20a Gal.02.20a Gal.02.20a Gal.02.20a Gal.02.20
Gal.02.16c Gal.02.16c Gal.02.16c Gal.02.16c Gal.02.17 Gal.02.17 Gal.02.18 Gal.02.19 Gal.02.18 Gal.02.19 Gal.02.19 Gal.02.10 Gal.02.
Gal.02.16c Gal.02.16c Gal.02.17c Gal.02.17 Gal.02.18 Gal.02.19 Gal.02.10 Gal.02
Gal.02.16c Gal.02.16c Gal.02.16c Gal.02.17 Gal.02.17 Gal.02.18 Gal.02.18 Gal.02.18c Gal.02.19 Gal.02.19 Gal.02.19 Gal.02.19 Gal.02.19 Gal.02.19 Gal.02.20a Dat what I now Ino Ino Inonger live but (jte) Anointed lives in me but what I now live in flesh
Gal.02.16c Anointed's faith and not from law's deeds because by law's deeds all flesh will not be made just 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 Gal.02.18b I am rebuilding I am building again [then] I commend myself a trespasser for I through the law died to the law so that I might live to god with [the] Anointed I was co-crucified now I no longer live but (the] Anointed lives in me but what I now live in flesh But what I now live in flesh
and not from law's deeds because by law's deeds all flesh will not be made just 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 for if these things [destroyed] Gal.02.18a
Secuse S
Because by law's deeds all flesh will not be made just
By law's deeds all flesh will not be made just
Gal.02.17 Gal.02.17 Gal.02.18 Gal.02.19 Gal.02.20 Doubt what I now lives in me
Gal.02.17 Gal.02.18 Gal.02.19 Gal.02.20a Day twhat I now live in flesh
Gal.02.17 Gal.02.17 Gal.02.17 Gal.02.18 Gal.02.18a Gal.02.18a Gal.02.18b Gal.02.18b Gal.02.18c Gal.02.19 Gal.02.18c Gal.02.19 Gal.02.20a
Gal.02.17 Gal.02.17 Gal.02.18 Gal.02.18a Tor if these things I destroyed Gal.02.18b Gal.02.18c Gal.02.19 Gal.02.20a
Gal.02.17 Gal.02.17 Gal.02.17 Gal.02.18 Gal.02.18a Gal.02.18b Gal.02.18c
Gal.02.17 Gal.02.17 Gal.02.18 Gal.02.18a Gal.02.18a Gal.02.18b Gal.02.18b Gal.02.18c Gal.02.18
Gal.02.17 Gal.02.17 Gal.02.18 Gal.02.18a Gal.02.18b Gal.02.18b Gal.02.18c Gal.02.18
Gal.02.17 Gal.02.17 Gal.02.18 Gal.02.18a Gal.02.18b Gal.02.18c Gal.02.18
Gal.02.17 Gal.02.18a Gal.02.18b Gal.02.18b I am rebuilding Gal.02.18c Gal.02.19 Ga
Gal.02.17 Gal.02.18a Gal.02.18b Gal.02.18b I am rebuilding Gal.02.18c Gal.02.19 Ga
Gal.02.18a Gal.02.18b Gal.02.18c Gal.02.19 Gal.02.20a Dut what I now live in flesh
Gal.02.18a Gal.02.18b Gal.02.18c Gal.02.18c Gal.02.18c Gal.02.19 Gal.02.19 Gal.02.20a
Gal.02.18a Gal.02.18b I am rebuilding I am building again [then] I commend myself a trespasser for I through the law died to the law so that I might live to god with [the] Anointed I was co-crucified now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.18a Gal.02.18b I am rebuilding I am building again [then] I commend myself a trespasser for I through the law died to the law died to the law so that I might live to god with [the] Anointed I was co-crucified Gal.02.20a Gal.02.20a Gal.02.20a But what I now live in flesh
Gal.02.18a
Gal.02.18b
Gal.02.18b I am rebuilding [then] I commend myself a trespasser 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 Gal.02.20a But what I now live in flesh
Gal.02.18c [then] I commend myself a trespasser for I through the law died to the law So that I might live to god with [the] Anointed I was co-crucified now I no longer live but [the] Anointed lives in me Dut what I now Live in flesh Live in flesh Live in flesh
Gal.02.18c Gal.02.18c Commend myself a trespasser for I through the law died to the law so that I might live to god with [the] Anointed I was co-crucified now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.19 Gal.02.20a
Gal.02.19 Gal.02.19 Gal.02.20a
Gal.02.19 Gal.02.20a the law died to the law so that I might live to god with [the] Anointed I was co-crucified now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.19 Gal.02.19 Gal.02.20a Gal.02.20a died to the law so that I might live to god with [the] Anointed I was co-crucified now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.19 the law so that I might live to god with [the] Anointed I was co-crucified now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.19 So that I might live to god with [the] Anointed I was co-crucified now I no longer live but [the] Anointed lives in me Cal.02.20a But what I now live in flesh
Gal.02.20a live to god with [the] Anointed I was co-crucified now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.20a with [the] Anointed I was co-crucified now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.20a I was co-crucified now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.20a Cal.02.20a co-crucified now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.20a now I no longer live but [the] Anointed lives in me but what I now live in flesh
Gal.02.20a longer live but [the] Anointed lives in me But what I now live in flesh
but [the] Anointed lives in me but what I now live in flesh
but [the] Anointed lives in me but what I now live in flesh
but what I now live in flesh
Cal oz 20h
1 = 01 (02 - 20 to
I live in faith
in that
Gal.02.20c of the son
Gal.02.20d of the god
Gal.02.20e and of
[the] Anointed
Gal.02.20f who

Gal.02.20g	<u>ransomed</u>	loved
Gal.02.20h	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					
		O fo	olish		
	Galatians				
Gal.03.01a		who			
		a sp	pell		
		on	you		
Gal.03.01b	not to trust				
341.03.018	in the truth				
		you b			
		whose			
Gal.03.01c		Jesus			
		Anoi			
		was pu			
0.100.01		reco	raea		
Gal.03.01d	among you		.0 10		
Gal.03.01e		as crue	cified?	d.t1	
				this only	
				I wish to learn	
				from you	
Gal.03.02				by law's works	
				did you	
				receive spirit or	
				by faith's hearing?	
		are	VOII	by furth 5 ficuring.	
	are you so mindless?				
	after starting				
Gal.03.03	with spirit				
	are you now				
	finishing				
	with flesh?				
	have you				
	suffered				
	such things				
Gal.03.04	randomly				
	if it [was]				
		ind			
		at ran	dom?		
Gal.03.05a				therefore	

	does th	ne one	
	who su	pplies	
	the s	the spirit	
	to y	rou	
Gal.03.05b	and w	vorks	
Ga1.03.050	pow	vers	
	amon	g you	
	[do	so]	
	by law's v	works or	
	by faith's	hearing?	
		even so Abraham	
Gal.03.06		trusted in god	
Ga1.03.00		and it was reckoned	
		to him for justice	
		consequently know	
Cal oa oa		that those of faith	
Gal.03.07		these are sons	
		of Abraham	
		but the scripture	
		having foreseen	
		that from faith	
		the god would make	
		the gentiles just	
		euangelized	
Gal.03.08		in advance	
		to Abraham	
		that all	
		the gentiles	
		will be blessed	
		in you	
		so that	
		from faith	
0.1		they would	
Gal.03.09		be blessed	
		together with	
		faithful Abraham	
	because the just	[[below]]	
Gal.03.11b	will live from faith		
Gal.03.10a	for as n	nany as	
	[are]	are	
Gal.03.10b	<u>under law</u>	of the works of law	
Gal.03.10c	are unde	r a curse	
		for it has	
		been written	
		cursed [is]	
Gal.03.10d		everyone	
		who does	
		not abide	
		by everything	
		written	
		in the book	
		of the law	
		to do these	
		very things	
		, 0	

		now it is clear
0.1		that in the law
Gal.03.11a		no one will be
		proven just
		with god because
		the just
Gal.03.11b	[[<i>above</i>]]	will live
		from faith
Gal.03.12a	n	OW
	_	the law
Cal on role		is not
Gal.03.12b		from faith
		but
		who does
Gal.03.12c		ne things e in them
	[the] <u>A</u>	nointed
	<u>redee</u>	<u>med us</u>
Gal.03.13a		he curse
Gui.oj.iju	of the law	
		oming
	<u>a curs</u>	e for us
Gal.03.13b		because it has been written
	Miros	
	cursed [is] everyone	
Gal.03.13c	who hangs	
		wood
	-	so that to
		the gentiles
Gal.03.14a		the blessing
Gui.03.17a		of Abraham
		might come
		in Anointed Jesus
Gal.03.14b		that <u>ht receive</u>
Gal.03.14c	the blessing	the promise
		e spirit
Gal.03.14d		the faith
Gal.03.15a		brothers
Gal.03.15b	[[below]]	I am speaking
Ga1.03.150	[[<i>DeiOw</i>]]	in human [terms]
		likewise
		no one annuls
		or adds provisions
Gal.03.15c		to a covenant
		that has
		been validated
		by a human

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

	therefore
	is the law
	contrary
	to the promises
	[of the god]?
	may it not be
Col 02 21	for if a law
Gal.03.21	were given that
	were capable of
	giving life
	there really
	would be
	justice
	from law
	but the scripture
	has confined
	all things
	under offense
Gal.03.22	so that the promise
	of the faith
	of Jesus Anointed
	might be given
	to those who trust
	but before
	faith came
	we were
Gal.03.23	guarded by law
	confined for the faith
	about to be revealed
	so that the
	law became
	our child-tutor
	[leading] to
Gal.03.24	[the] Anointed
	so that we might
	be proven just
	from faith
	but when faith arrives
Gal.03.25	we are no longer
Jui.03.23	under a child-tutor
Gal.03.26a	for you are sons
Gal.03.26b	of god
Gal.03.26c	of through
Gal.03.26d	the faith
Gal.03.26e	in Anointed Jesus
201.03.200	for as many as
	were baptized
Gal.03.27	in [the] Anointed
	you have clothed
	yourself
	in [the] Anointed
	in [the] Anointed

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

Chapter 4		
Gal.04.01		now I say for as long as the heir is a child he is no different than a slave though being lord of all
Gal.04.02		but he is under trustees and stewards until the day preappointed by the father
Gal.03.15b	<u>yet I am</u> <u>still speaking</u> <u>in human</u> [terms]	[[above]]
Gal.04.03a		so we also
Gal.04.03b	when we were infants	
Gal.04.03c	<u>in slavery</u>	enslaved
Gal.04.04a	but when the fullness of time came the god sent forth the son of his	
Gal.04.04b		being born of a woman being born under law

	<u>so th</u> <u>might r</u>		
	those		
Gal.04.05a	the		
	so that we		
might			
Gal.04.05b	be taken into	receive back	
	adoption	the adoption	
Gal.04.06a	<u>now</u> you ar		
Gal.04.06b	of the god he	the god	
Gal.04.06c	has ser	nt forth	
Gal.04.06d	the s	pirit	
Gal.04.06e		of the son	
Gal.04.06f	of:		
33370 (1002	into the		
	of o		
Gal.04.06g	<u>shrie</u>		
	Abba th		
	so t		
Gal.04.07a	you are n		
Gai.04.07a	but a		
	Sate	now if a son	
Gal.04.07b		also an heir	
Gai.04.070		through god	
Gal.04.08a	if therefore	but	
Ga1.04.00a	<u>n therefore</u>	while at that time	
Gal.04.08b		when you did not	
Ga1.04.000		know god	
Gal.04.08c	VOII SATUA	you served	
Gal.04.08d	you serve them w	· · · · · · · · · · · · · · · · · · ·	
Gal.04.08e	them w	not	
Ga1.04.00C	go	I.	
Gal.04.08f	by the		
Gal.04.09a		and now	
Gal.04.09b	<u>knowi</u>	, , ,	
Gal.04.09c		or rather	
Ga1.04.09C		being known by god	
Gal.04.09d	how <u>ca</u> turn		
Gal.04.09e	turn	again	
Ga1.04.03C	to the	·	
Gal.04.09f			
Ga1.04.091	and beggarly elementals		
	ciente	whom again	
	?	as before	
Gal.04.09g	•	you wish	
		to serve?	
Cal 04 10c	obsorring		
Gal.04.10a	observing	you observe	
Caloutok	occasional times	days	
Gal.04.10b	and days	and months	
0-10440	and months	and occasional times	
Gal.04.10c	and years		

Gal.04.11a	I fear for you lest somehow in vain I toiled I have toiled	
Gal.04.11b	I toiled I have toiled	
Gal.04.11c	among you	
	become	
0-10442	like me	
Gal.04.12a	for I also	
[became] like you		
Gal.04.12b	brothers	
Gal.04.12c	I beg of you	
Gai.04.12c	now you	
	know that	
	because of	
Gal.04.13a	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]	
	in my flesh	
Gal.04.14d	you did	
	not scorn	
Gal.04.14e	nor spit upon	
	but you	
Gal.04.14f	welcomed me	
	as god's angel	
0.1	as Anointed Jesus	
Gal.04.15a	therefore	
Gal.04.15b	what was where [is]	
	the blessing	
	of yours? for I witness	
	to you	
	that if it	
	were possible	
Gal.04.15c	to have	
	plucked out	
	the eyes of yours	
	you would	
	have given	
	[them] to me	
	so then	
	have I now become	
Gal.04.16	your enemy	
	by being truthful	
	with you?	
	they envy you	
	not in a good way but they wish	
Gal.04.17a	to exclude you	
	so that you might	
	envy them	
	enty them	

Gal.04.23e	pro	<u>mise</u>
Gal.04.23d	<u>the</u>	a
	thro	ough
Gal.04.23c	[has been born] <u>from the freewoman</u>	
		other
Gal.04.23b		to flesh
Callos aah	the maidservant according	
Gaz.07.23u	been born from	
Gal.04.23a	the one has	
	but [,]	while
	the freewoman	
	and one of	
	one of the maidservant	
Gal.04.22	had two sons	
	Abraham	
	written that	
Gal.04.21d	the law? for it has been	
Gal.04.21c	read	hear
Calouara		ou not
Gal.04.21b	to be under law	
		no wish
Gal.04.21a	- I	tell me
		rled at you
Gal.04.20d		e of mine ause
		change
Gal.04.20c		now
Gal.04.20b	to be pres	ent to you
	I wi	shed
Gal.04.20a		but
		until Anointed is formed in you
Gal.04.19		I have contractions
		for whom again
	presen	t to you my children
		ı I am
		ot only
Gal.04.18	alw	vays
		in virtue
		it is] uous
Guite (1178	for better gifts	
Gal.04.17b	now rival	

Gal.04.24a	such to are alleg for the are two co on the or one from m who gav into sl	gorized e same ovenants ne hand nount Sinai ve birth
Gal.04.24b	in the assembly of the Judeans according to the law	
Gal.04.24c		which is Hagar
Laod.01.21 Gal.04.25a	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	
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	into which	now
Gal.04.26b	<u>devout assembly</u>	the Jerusalem above
Gal.04.26c	we were promised	
Gal.04.26d		is free
Gal.04.26e	which is mother of us	
Gal.04.26f		all

		for it has
		been written
		rejoice
		sterile [woman]
		who cannot birth
		break out and
		shout
Gal.04.27		[woman]
Ga1.04.27		who has no
		contractions
		because many more
		[are] the
		desert's children
		than of the one
		who has
		a husband
		now we
		brothers
Gal.04.28		are children
		of promise
		according to Isaac
		but even so
		at that time
		the one who was born
		according to flesh
Gal.04.29		persecuted
		the one [born]
		according to spirit
		so also now
		but what does
		the scripture say?
		cast out
		the maidservant
		and her son
Gal.04.30		for the son of
		the maidservant
		will never inherit
		with the son of
		the freewoman
Gal.04.31a	so then	therefore
341.07.314	brot	
	we ar	
	children	
Gal.04.31b	<u>maidservant</u>	
		of the
	freew	
	IICCW	V 2227722

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

Gal.05.01d		therefore
	and be not	
Gal.05.01e		able again
	to a yoke of slavery	
Gal.05.01f	to the law	
		behold I Paul
		say to you
0.1		that if you
Gal.05.02		are circumcised
		[the] Anointed
		will not profit
Cal or oac		you at all I bear witness
Gal.05.03a Gal.05.03b	<u>IIOW</u>	again
Gai.05.030	that a	
Gal.05.03c	circumcised human	to every circumcised human
Gal.05.03d	<u>circumcised numan</u>	who
Gal.05.03e		s a debtor
Gal.05.03f	to fulfill	to do
Gal.05.03g		e entire law
Gai.03.03g		you have been
		abolished from
		[the] Anointed
G 1		you who are
Gal.05.04		proven just
		in law
		you fell away
		from favor
		for by the spirit
Gal.05.05		from faith
Gai.05.05		we anxiously await
		the hope of justice
Gal.05.06a		for
Gal.05.06b		<u>in</u>
Gal.05.06c	[the]	
Gal.05.06d		Anointed
Gal.05.06e		Jesus
		er circumcision
Gal.05.06f		ills anything
		<u>or foreskin</u> instead <u>faith</u>
Gal.05.06g	being fulfilled	being effected
Gal.05.06h		rough love
Car.oj.oon	<u></u>	you were running virtuously
Gal.05.07		who thwarted you
Gui.03.07		not to be persuaded by truth?
		this persuasion [is] not
Gal.05.08		from the one
		who calls you
Gal.05.09a	a 1	little leaven
Gal.05.09b	<u>adulterates</u>	leavens
Gal.05.09c		whole dough
		I have trusted
Gal.05.10a		in you in

		[4h a] land
		[the] lord
		that you will
		comprehend
	1 1	nothing different
Cal of tob	but the	
Gal.05.10b	<u>who trou</u> <u>bears the j</u>	
	bears the j	whoever
Gal.05.10c		it might be
		now I brothers
		if I am still
		proclaiming
		circumcision
Gal.05.11		why am I still
Gai.og.11		persecuted?
		then the scandal
		of the cross
		is abolished
		O that
		those disturbing you
Gal.05.12		would amputate
041103112		themselves
		as well
		for you
		were called
		unto liberty
		brothers
		not mere liberty
Gal.05.13		as an occasion
		for flesh
		but through love
		be enslaved
		to one another
Gal.05.14a	for the w	<u>hole law</u>
	<u>in</u>	in
Gal.05.14b	<u>you</u>	one word
	<u>has been fulfilled</u>	is fulfilled
Gal.05.14c		in the [saying]
Gal.05.14d	love your	
Ganograpa	as you	
		now if you bite
		and devour
		one another
Gal.05.15		look out
		lest you be
		consumed
		by one another
		now I say
		you should
Gal.05.16		walk in spirit
-		and you should
		not ever complete
0.107:-		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
		but if you are
Gal.05.18		led in spirit
Gui.03.10		you are not
		under law
	but the	
Gal.05.19a	of the	
Gunogarya	are ev	
	which	
Gal.05.19b	<u>adultery</u>	fornication
Gal.05.19c	impu	
	debau	
Gal.05.20a	<u>idolatries</u>	idolatry
	<u>sorceries</u>	sorcery
Gal.05.20b	<u>hosti</u>	
Gal.05.20c	lusts	lust
	<u>jealousies</u>	jealousy
	infuria	
Gal.05.20d	<u>resentments</u>	
	<u>dissensions</u> <u>factions</u>	
	env	
Gal.05.21a		
Gai.05.21a	<u>inebriations</u> <u>revelries</u>	
	1010	and things
		similar to those
Gal.05.21b		that I say above
		even
	as I said	
	that those who	
Gal.05.21c	practice su	
	will not inherit	
	god's kingdom	
		now the fruit
		of the spirit is
Gal.05.22		love joy peace
		long-suffering
		kindness goodness faith
		gentleness self-control
Gal.05.23		against such things
		there is no law
Gal.05.24a	but those	
Gai.03.24a	of the Anointed	

Gal.05.24b		Jesus
Gal.05.24c	have cr the f with the and the	<u>lesh</u> passions

Chapter 6		
		brothers
		even if
		a human
		is overtaken
		in some
		trespass
		you the
Gal.06.01		spiritual ones
Ga1.06.01		should restore
		such a one
		in a spirit
		of gentleness
		observing
		yourself
		lest you
		be tempted
	car	-
	each or	
	burd	
Gal.06.02	and so you	
	will fi	
	the la	
	the And	
		for if someone
		thinks himself
		something
Gal.06.03		though being
		nothing
		one deceives
		oneself
		but let each
		evaluate
		one's own work
		and at that time
Gal.06.04		for oneself alone
		one will
		have a boast
		and not
		to the other
		for each
Gal.06.05		must carry
		one's own load
Gal.06.06a	now <u>the one</u>	
Gal.06.06b	instructed	being instructed
Gal.06.06c	in word	the word

Gal.06.06d	let that one partner with the one instructing in all goods		
Gal.06.07a	<u>you are</u> <u>led astray</u>	do not be led astray	
Gal.06.07b	g <u>oo</u> not m <u>f</u> o	<u>ocked</u>	
Gal.06.07c	whatever things	whatever thing	
Gal.06.07d	<u>a huma</u>	<u>in sows</u>	
Gal.06.07e	these things	that thing	
Gal.06.07f	he also	o reaps	
Gal.06.08a	because the one who sows in the		
Gal.06.08b	decay	flesh	
Gal.06.08c	of his	mself	
Gal.06.08d	decay	flesh	
Gal.06.08e	harvests decay but the one who sows in the		
Gal.06.08f	life	spirit	
Gal.06.08g	fro	·	
Gal.06.08h	the life	the spirit	
Gal.06.08i	harves	sts <u>life</u>	
Gal.06.08j		eternal	
Gal.06.09a	now while doing what is virtuous let us not grow weary		
Gal.06.09b	but	for	
Gal.06.09c	we will at a pro		
Gal.06.09d	•	not becoming faint	
Gal.06.10a	so t	-	
Gal.06.10b	as we have	as we might have	
Gal.06.10c	as we might have a moment let us work the good		
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!	

		r as wish
		od in flesh
	they necessitate you	
		cumcised
Gal.06.12		o that
	for the	
	of the A	<u>nointed</u>
	they mi	ght not
		secuted
		ther do
	the circ	<u>umcised</u>
	them.	<u>selves</u>
	keep t	<u>he law</u>
		they
Gal.06.13		you
	to be circ	
		at they
		boast
		r flesh
	ni you	now let
		it not be
		for me
		to boast
Gal.06.14a		except in
Gai.00.14a		the cross
		of our lord
		Jesus Anointed
		through which
	the coon	nic order
		been
Gal.06.14b		
Ga1.00.140	crucified to me and I to the	
		<u>c order</u>
Gal.06.15a		or order
Gal.06.15b	in Anointed Jesus	
	neither	
0.1-6	circum	
Gal.06.15c		or
	uncircumcision	
Gal.06.15d	avails	is
V		hing
Gal.06.15e	•	only
	a new creation	
Gal.06.16a	and as many as	
	are walking	will walk
Gal.06.16b	in step	in step
	with this rule	
Gal.06.16c	peace upon them	
	and mercy	
	una i	even upon
Gal.06.16d		the Israel
	of the god	
		or the god

	of the
	remainder
Gal.06.17a	let no one
	cause me
	troubles
	for I carry
	<u>in my body</u>
Gal.06.17b	the pointed
Ga1.00.170	<u>marks</u>
	<u>of the</u>
	<u>Anointed</u>
	the favor of
	our lord Jesus
	Anointed
Gal.06.18	[be] with
	your spirit
	brothers
	amen

2.2. 1 Corinthians

Prologue

1Co.00.00a	To the Corinthians 1	T
	Corinthians are Achaeans	
	and they had similarly	
	heard truth's word	
	and overturned in many ways	
	by false emissaries	
1Co.00.00b	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	

1Co.01.01a	Pa	1
1Co.01.01a	<u> </u>	un called
1C0.01.016		
	an em	
	<u>of Je</u>	
1Co.01.01c	Anoi	
	by [1	
	will o	
1Co.01.01d		and Sosthenes
100.01.014		the brother
1Co.01.02a	to the as	ssembly
1Co.01.02b		of the god
100.01.020		which is
1Co.01.02c	in Co	rinth
		to those consecrated
		in Anointed Jesus
		called devotees
		with all those
40-04-02-1		who call upon
1Co.01.02d		the name
		of our lord
		Jesus Anointed
		in every place
		theirs and ours
	<u>favor</u> an	d peace
100 01 02	from	
1Co.01.03a	our fa	
	and lor	<u>d Jesus</u>
1Co.01.03b		Anointed

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

	_ **
	now I call upon you
	brothers
	through the name
	of our lord
	Jesus Anointed
	that everyone
	affirm the same
1Co.01.10	and that there not be
	divisions
	among you
	but that you
	be fully furnished
	with the
	same intellect
	and with the
	same mind
	for it has
	been clarified
	to me about you
1Co.01.11	my brothers
100101111	by those of Chloe
	that there are
	contentions
	among you
	now I mean this
	that each of you says
1Co.01.12	I am of Paul
	I am of Apollos
	I am of Cephas
	I am of [the] Anointed
	has [the] Anointed
	been divided?
1Co.01.13	was Paul crucified for you
	or were you baptized
	into the name of Paul?
	I show gratitude
	[to god]
1Co.01.14	that I baptized
	none of you
	except Crispus
	and Gaius
	so that
	no one may say
1Co.01.15	that he
100.01.13	was baptized
	into the name
	of mine

		now I also
		baptized
		the house
1Co.01.16		of Stephanas
		as for the rest
		I do not know
		if I baptized
		anyone else
		for [the] Anointed
		did not
		send me forth
		to baptize
1Co.01.17		but to euangelize
100.01.17		not with wisdom
		of word
		lest the cross
		of the Anointed
		be emptied
		for
1Co.01.18a		on the one hand
		the word of
	the cre	
	the An	
1Co.01.18b	is folly t	
	being de	
	but p	
1Co.01.18c	and wisdom	
1Co.01.18d	from g	god to
1Co.01.18e		us
1Co.01.18f	the ones be	
	for it has be	-
	I will d	
1Co.01.19	the wisdom	
	and the	
	of the in	
	I will	
		where [is]
		the wise?
		where [is]
1Co.01.20a		the scribe?
		where [is]
		the disputer
		of this aeon?
	has go	
	made f	
1Co.01.20b	the wi	
	of the cos	
40.01.	of this	
1Co.01.21a		for
	since i	
	wisdom o	
1Co.01.21b	the cosmic o	
	through	<u>wisdom</u>
	know	

1Co.01.21c	<u>lord</u>	god
	the god wa	<u> </u>
1Co.01.21d	through:	the folly
1C0.01.21u	of the prod	
	to save thos	
1Co.01.22a		and
	since Ju	
1Co.01.22b	ask for	
	and G	
4C- 04 22-	seek w	
1Co.01.23a	he proclaims	we yet proclaim
1Co.01.23b	<u>a cross</u>	[the] Anointed crucified on the one hand
1Co.01.23c	An Trail	
1Co.01.23d	to Jud a sca	
1Co 01 220	<u>a sca</u>	on the other hand
1Co.01.23e 1Co.01.23f	to Greeks	to [the] gentiles
1Co.01.23g	to Greeks fol	= -0
1Co.01.23g	but to	,
1Co.01.24b	but to	who are called
100.01.270	to Jud	
1Co.01.24c	as we	
	to Gr	
		[we proclaim]
4C 04 04 1	[the] Anointed [is]	[the] Anointed
1Co.01.24d	god's power	god's power
	and god's wisdom	and god's wisdom
	beca	
	the f	
	of the	
	is w	
1Co.01.25	than h	
-	and	
	<u>weak</u> of the	
		- 0
	<u>is stro</u> than h	
	than in	for look
		at your calling
		brothers that
		not many
1Co.01.26		[are] wise
100.01.20		according to flesh
		not many
		powerful
		not many
		well-born

	but has cl	
	the foolis	
	of the cos	
	to sh	
1Co.01.27	the wise	
	and god h	
	the weal	
	of the cos	
	to sh	
	the stron	0 0
	and	
1Co.01.28a	has cl	
	the ignol	ole things
1Co.01.28b	and the	
100.01.200	<u>least things</u>	
	and the	things
	scor	
	the th	nings
1Co.01.28c	that a	re not
	to ab	<u>olish</u>
	the the	nings
	that	
	so t	hat
	all f	
1Co.01.29a	may	
	be bo	
	bef	
1Co.01.29b	<u>him</u>	the god
	[now by him	now by him
	you are	you are
	in Anointed Jesus	in Anointed Jesus
	who came	who came
	to be wisdom	to be wisdom
1Co.01.30	for us	for us
	from god	from god
	justice	justice
	as well as	as well as
	consecration	consecration
	and ransoming]	and ransoming
	so t	<u>hat</u>
	<u>ever</u>	<u>1 as</u>
	<u>it l</u>	nas e
100.01.31	been v	<u>vritten</u>
1Co.01.31	let the	e one
	who is h	
	boas	
	[the]	

		I also
		when I came to you
10-02-01-		brothers
1Co.02.01a		did not come
		with eminence
		of word or wisdom
1Co.02.01b	declaring	
1Co.02.01c		to you
40- 02 04 1	the mystery	·
1Co.02.01d	of the god	
		for I did not
		judge to know
		anything
.0		among you
1Co.02.02		except Jesus
		Anointed
		and him
		crucified
		I also
		in weakness
1Co.02.03		and in fear and
		in much trembling
		came to be
		with you
		and my word
1Co.02.04a		and my proclamation
		[was]
1Co.02.04b	not in	
1Co.02.04c	plausibility	persuasive words
1Co.02.04d	of wisdom	
		but
1Co.02.04e		in demonstrations
100.02.040		of spirit and
100.02.040		of spirit and of power
100.02.040		
100.02.040		of power so that your faith not be
		of power so that your
		of power so that your faith not be
		of power so that your faith not be in the wisdom
		of power so that your faith not be in the wisdom of humans but in the
1Co.02.05		of power so that your faith not be in the wisdom of humans
1Co.02.05	among the	of power so that your faith not be in the wisdom of humans but in the power of god
1Co.02.05 1Co.02.06a	among the mature	of power so that your faith not be in the wisdom of humans but in the power of god
1Co.02.05 1Co.02.06a	_	of power so that your faith not be in the wisdom of humans but in the power of god
1Co.02.05 1Co.02.06a	<u>mature</u>	of power so that your faith not be in the wisdom of humans but in the power of god
1Co.02.05 1Co.02.06a	<u>mature</u> <u>we speak</u>	of power so that your faith not be in the wisdom of humans but in the power of god
1Co.02.05 1Co.02.06a 1Co.02.06b	<u>mature</u> <u>we speak</u>	of power so that your faith not be in the wisdom of humans but in the power of god yet
1Co.02.05 1Co.02.06a 1Co.02.06b	<u>mature</u> <u>we speak</u>	of power so that your faith not be in the wisdom of humans but in the power of god yet but not the wisdom
1Co.02.05 1Co.02.06a 1Co.02.06b	<u>mature</u> <u>we speak</u>	of power so that your faith not be in the wisdom of humans but in the power of god yet
1Co.02.05 1Co.02.06a 1Co.02.06b 1Co.02.06c	<u>mature</u> <u>we speak</u>	of power so that your faith not be in the wisdom of humans but in the power of god yet but not the wisdom of this aeon
1Co.02.05 1Co.02.06a 1Co.02.06b	mature we speak wisdom of the rulers	of power so that your faith not be in the wisdom of humans but in the power of god yet but not the wisdom of this aeon
1Co.02.05 1Co.02.06a 1Co.02.06b	<u>mature</u> <u>we speak</u> <u>wisdom</u>	of power so that your faith not be in the wisdom of humans but in the power of god yet but not the wisdom of this aeon

1Co.02.07	but we god's w in a m which been h which foreore before th for our	visdom ystery h has hidden n god dained ne aeons
1Co.02.08	which is of the of the of this has king for if had king they wo have cruthely of the of the	rulers s aeon nown they nown puld not rucified
1Co.02.09		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
1Co.02.10		to us the god has revealed through the spirit for the spirit searches all things even the deep things of the god
1Co.02.11		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.02.12 1Co.02.12 1Co.02.13 1Co.02.13 1Co.02.14 1Co.02.14 1Co.02.15 1Co.02.15 1Co.02.16			
1Co.02.12 1Co.02.12 1Co.02.13 1Co.02.13 1Co.02.14 1Co.02.14 1Co.02.16			but we have
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 with spiritual things of the spirit of the god for they are folly to him and he is unable to know because they are folly to him and he is unable to know because they are examined spiritually but the spiritual [human] examines all things but he is examined by no one for who has known the mind of [the] lord 1Co.02.16a who became his counselor? but we have the who has counseled him? but whe we have the mind of			
in 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 from human wisdom but in things spiritual things with spiritual things with spiritual things with spiritual things of the spirit of the god for they are folly to him and he is unable to know because they are examined spiritually but the spiritual [human] examines all things but he is examined by no one for who has known the mind of [the] lord 1Co.02.16a who became who has counseled him? 1Co.02.16b who became who has counseled him? 1Co.02.16c his counselor? 1Co.02.16d but we have the mind of			
in the spiritual			
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 with spiritual things of the spirit of the god for they are folly to him and he is unable to know because they are examined spiritually but the spiritually but the spiritual [human] examined all things but he is examined by no one 1Co.02.15 Co.02.16 Co.02.16 Myo became his counselot? Who has counseled him?			
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 with spiritual things with spiritual things of the spirit of the god for they are folly to him and he is unable to know because they are examined spiritually but the spiritual (human) examines all things but he is examined by no one 1Co.02.15 1Co.02.16 1Co.02.16a 1Co.02.16b and 1Co.02.16c who became who has known the mind of [the] lord 1Co.02.16c who became who has counseled him? 1Co.02.16d	1Co.02.12		
ICo.02.13 ICo.02.14 ICo.02.14 ICo.02.15 ICo.02.15 ICo.02.16			_
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 with spiritual things now a beastly human does not receive the things of the spirit of the spirit of the god for they are folly to him and he is unable to know because they are examined spiritually but the spiritual [human] examines all things but he is examined by no one 1Co.02.15 1Co.02.16 1Co.02.16a 1Co.02.16a 1Co.02.16c 1Co.02.16c 1Co.02.16c 1Co.02.16c 1Co.02.16d			
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 with spiritual things with spiritual things with spiritual 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.02.13 which things we also speak not in words taught from human wisdom but in hings taught by spirit comparing spiritual things with spiritual things so wath spiritual things 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 but the spiritual [human the spiritual human the spiritual the spiritual the spiritual the spiritual human the spiritual the spiritua			
1Co.02.13 We also speak not in words taught from human wisdom but in things taught by spirit comparing spiritual things with spiritual things spiritual 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.02.13 1Co.02.13 1Co.02.13 1Co.02.14 1Co.02.14 1Co.02.14 1Co.02.15 1Co.02.15 1Co.02.15 1Co.02.16			
1Co.02.13 Co.02.13 Co.02.13 Co.02.14 Co.02.14 Co.02.16 Co.02.16			
1Co.02.13 human wisdom but in things taught by spirit comparing spiritual things with spiritual things with spiritual things 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.02.14			
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taught by spirit comparing spiritual things with spiritual things 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 but the spirituall [human] 1Co.02.15 To.02.15 for who has known the mind of [the] lord 1Co.02.16a who became his counselor? but we have the mind of	100.02.12		human wisdom
Co.02.14 Co.02.14 Co.02.15 Co.02.16a Co.02.16a Co.02.16a Co.02.16b Co.02.16c Co.02.1	100.02.13		but in things
Spiritual things with spiritual things with spiritual things 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			taught by spirit
With spiritual things 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			comparing
1Co.02.14 1Co.02.14 1Co.02.15 1Co.02.16a 1Co.02.16b 1Co.02.16c 1Co.02.16c 1Co.02.16c 1Co.02.16d			spiritual things
1Co.02.14 1Co.02.14 1Co.02.15 1Co.02.16a 1Co.02.16b 1Co.02.16c 1Co.02.16c 1Co.02.16c 1Co.02.16d			with spiritual things
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 but the spiritual [human] examines all things but he is examined by no one 1Co.02.16a 1Co.02.16a 1Co.02.16b and 1Co.02.16c who became his counselor? but we have the mind of counseled him? but we have the mind of the pod for they are examines all things but he is examined by no one for who has known the mind of [the] lord			
1Co.02.14 0f the spirit 0f the god 1Co.02.14 1Co.02.14 1Co.02.14 1Co.02.15 1Co.02.16			does not receive
1Co.02.14 1Co.02.14 1Co.02.14 1Co.02.14 1Co.02.15 1Co.02.16 1Co.02.160			the things
1Co.02.14 for they are folly to him and he is unable to know because they are examined spiritually but the spiritual [human]			of the spirit
Co.02.16a Folly to him and he is unable to know because they are examined spiritually			of the god
and he is unable to know because they are examined spiritually	1Co.02.14		for they are
Unable to know because they are examined spiritually			folly to him
Decause they are examined spiritually			
1Co.02.15 but the spiritual			unable to know
1Co.02.15 but the spiritual			because they are
1Co.02.15 but the spiritual [human] examines all things but he is examined but he is examined but he is examined but no one			
1Co.02.15			
1Co.02.15 1Co.02.16a 1Co.02.16a 1Co.02.16a 1Co.02.16b 1Co.02.16c 1Co.02.16c 1Co.02.16c 1Co.02.16c 1Co.02.16d 1Co.02.16d 1Co.02.16d 1Co.02.16d 1Co.02.16d 1Co.02.16d			
But he is examined by no one	1Co.02.15		
1Co.02.16a			
1Co.02.16a has known the mind of [the] lord 1Co.02.16b and who became who has counseled him? but we have 1Co.02.16d the mind of the mind of			by no one
the mind of [the] lord 1Co.02.16b and 1Co.02.16c who became who has counseled him? his counselor? but we have the mind of		for	<u>who</u>
the mind of [the] lord 1Co.02.16b and who became his counselor? who has counseled him? 1Co.02.16c but we have the mind of	100.02.162	has k	<u>nown</u>
1Co.02.16b and 1Co.02.16c who became his counselor? who has counseled him? 1Co.02.16d but we have the mind of	100.02.10a		
1Co.02.16c who became who has counseled him? but we have the mind of		<u>of</u> [the	e] <u>lord</u>
1Co.02.16c his counselor? counseled him? but we have 1Co.02.16d the mind of	1Co.02.16b	<u>and</u>	
but we have 1Co.02.16d the mind of	100 02 160		
1Co.02.16d the mind of	100.02.100	his counselor?	counseled him?
			but we have
[the] Anointed	1Co.02.16d		the mind of
[me] momen			[the] Anointed

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 milk I gave you to drink not food for you were not yet capable for you are still fleshly for where jealousy and strife [are] among you are you not fleshly and acting like a human? 1Co.03.03 1Co.03.04 1Co.03.04 1Co.03.05 1Co.03.05 1Co.03.05 1Co.03.05 1Co.03.06 1Co.03.06 1Co.03.07 1Co.03.08 1Co.09 1C
1Co.03.01 was unable to speak to you as with spiritual things but only as with fleshly things as with infants in [the] Anointed milk I gave you to drink not food for you were not yet capable for you are still fleshly for where jealousy and strife [are] among you are you not fleshly and acting like a human? for when someone says now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
to speak to you as with spiritual things but only as with fleshly things as with infants in [the] Anointed milk I gave you to drink not food for you were not yet capable for you are still fleshly for where jealousy and strife [are] among you are you not fleshly and acting like a human? for when someone says now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
as with spiritual things but only as with fleshly things as with infants in [the] Anointed 1Co.03.02
as with spiritual things but only as with fleshly things as with infants in [the] Anointed 1Co.03.02
but only as with fleshly things as with infants in [the] Anointed milk I gave you to drink not food for you were not yet capable for you are still fleshly for where jealousy and strife [are] among you are you not fleshly and acting like a human? for when someone says now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
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1Co.03.03 1Co.03.03 1Co.03.03 1Co.03.03 1Co.03.03 1Co.03.04 1Co.03.04 1Co.03.04 1Co.03.05 1Co.03.05 1Co.03.05 1Co.03.05 1Co.03.05 1Co.03.06
not yet capable for you are still fleshly for where jealousy and strife [are] among you are you not fleshly and acting like a human? for when someone says now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
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1Co.03.03 for where jealousy and strife [are] among you are you not fleshly and acting like a human? for when someone says now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
and strife [are] among you are you not fleshly and acting like a human? for when someone says now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
[are] among you are you not fleshly and acting like a human? for when someone says now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
are you not fleshly and acting like a human? for when someone says now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
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for when someone says now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
now I am of Paul but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
1Co.03.04 but another I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
I am of Apollo are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
are you not humans? what then is Apollo? what now is Paul? servants through whom you trusted and to each
what then is Apollo? what now is Paul? servants through whom you trusted and to each
what now is Paul? servants through whom you trusted and to each
you trusted and to each
you trusted and to each
as the lord gave
I planted
Apollo watered
1Co.03.06 but the god
made grow
so that neither
the one
who plants
is anything
1Co.03.07 nor the one
who waters
but [only]
the god
who makes grow

		now the one	
1Co.03.08		who plants	
		and the one	
		who waters	
		are singular	
		and each will receive	
		one's own reward	
		according to	
		one's own toil	
		for we are	
		coworkers of god	
1Co.03.09		god's field	
		god's building	
		you are	
1Co.03.10a	accord	ing to	
100.03.10a	the f	avor	
1Co.03.10b		of the god	
	that ha		
1Co.03.10c	given		
	as a wise		
1Co.03.10d	<u>I have laid</u>	I laid	
1Co.03.10e	a found	<u>dation</u>	
1Co.03.10f		now	
	someon		
1Co.03.10g	builds		
100.03.108	but each must watch		
	how he		
	for no one		
	can lay another		
	another		
1Co.03.11a	foundation		
	than what		
	was laid which is		
	[the] <u>A</u>		
1Co.03.11b	.0	Jesus	
10 00 10	now if		
1Co.03.12a	<u>builds upon</u> <u>the foundation</u>		
4 C - 02 - 12 1		<u>IGATION</u>	
1Co.03.12b	this [one]	11	
1Co.03.12c	[with]	goia	
1Co.03.12d	and		
1Co.03.12e	silver		
	precious stones		
	wood		
	grass straw		
1Co.03.13a	the one doing	the work	
	this the work	of each	
	may	will	

	•	•	
	become clear		
	because in fire		
	it is revealed		
1Co.03.13b	and th	ne fire	
	will ev	<u>aluate</u>	
	what qu	ality is	
	the work		
	if someon		
	that he built remains		
1Co.03.14	a reward		
	will be r		
	if someon		
	is to be		
1Co.03.15a	he v		
	suffer		
	Suite	though	
		he himself	
1Co.03.15b		will be saved	
		but even so	
10-0215-	4		
1Co.03.15c	throug		
	do yo		
	know that		
	<u>you</u>		
	are the		
1Co.03.16	of the		
	and the spirit		
	of the god		
		<u>lives in</u>	
	<u>you [</u>		
	<u>if any</u>		
	<u>destroys</u>		
1Co.03.17a	the temple		
100.03.174		of the god	
	the god		
	will de		
1Co.03.17b	<u>him</u>	this one	
		for the temple	
1Co.03.17c		of the god	
100.03.1/0		is sacred	
		which you [all] are	
100 02 10-	let no	one	
1Co.03.18a	deceive	himself	
1Co.03.18b	with empty words		
_	• •	if anyone	
10 0		among you seems	
1Co.03.18c		to be wise	
		in this aeon	
1Co.03.18d	become fools	become a fool	
1Co.03.18e	so t		
100.03.100	<u>you</u> [all]	one	
1Co.03.18f		may be made	
100.03.101	may be made		
	<u>wise</u> [ones]	wise	

	for the v			
	of this cosmic order			
	<u>is folly</u>			
	with the god			
1Co.03.19		for it has		
	<u>been w</u>			
	<u>he who</u>			
	the wise			
	<u>in their c</u>	<u>raftiness</u>		
	and a			
	the lord			
1Co.03.20	the reas			
100.03.20	of the			
	<u>that</u> :	<u>they</u>		
	are er			
	<u>so ti</u>			
1Co.03.21a	<u>let no one</u>			
	be box			
1Co.03.21b	<u>in a human</u>	in humans		
1Co.03.21c	for ever			
	<u>is yo</u>			
1Co.03.22a	whether			
1Co.03.22b		or Apollos		
	or Cephas			
	·	or the cosmic order		
	or life or death			
1Co.03.22c	or things present			
	or things coming			
	<u>everything</u>			
	[is] <u>yours</u>			
	now you [are]			
	of [t			
1Co.03.23	Anoi			
100.03.23	but [
	Anoi			
	[is] of god			

	so let a human
	consider us
10-04-01	as assistants of
1Co.04.01	[the] Anointed
	and house-managers
	of god's mysteries
	further here
1Co.04.02	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
		for I have
		been conscious
		of nothing
		in myself
		but I have
100 04 04		not been
1Co.04.04		
		proven just
		in that
		now the one
		who examines me
		is the lord
		so then do not
1Co.04.05a		judge anything
100.04.034		before the moment
		until the lord comes
1Co.04.05b	and he	who also
1Co.04.05c	in dar and make the p of the and the p will o to eac from t	will visible blans hearts then braise come h one
	ATOM C	now these things
		brothers
		I have
		reconfigured
		to myself
		and Apollo
		for your sake
		so that in us
1Co.04.06		you may learn
2007.00		not beyond
		what things
		have been written
		so that one
		on behalf
		of the one
		may not
		be puffed up
		against the other
	1	<u> </u>

		0 1 1,00
		for who differentiates you?
1Co.04.07		and what
		do you have
		that you
		did not receive?
		but if you
		also received
		why do
		you boast
		as not having
		received?
		already you have
		been satiated
		already you have
		become rich
		you have come
10-01-00		to reign
1Co.04.08		without us
		and would that
		you had come
		to reign
		so that we might
		reign with you
1Co.04.09a		for I think that
1Co.04.09b	the	
	god	has
	displayed us	
	emissaries last	
	like those	
	conde	mned
10-01-00-	to die	
1Co.04.09c	beca	use
	we have	<u>become</u>
	a spec	<u>ctacle</u>
	to the cos	mic order
	both to	
	and to l	
		we are fools
		on account of
		[the] Anointed
1Co.04.10		but you are prudent
		in [the] Anointed
		we [are]
		weak
		but you [are]
		strong
		you [are]
		honored
		but we [are]
		dishonored

_		up to this hour we hunger and thirst	
1Co.04.11		and go naked and are beaten	
		and are displaced	
		and we toil	
		working with our own hands	
1Co.04.12		when reviled	
100.04.12		we bless	
		when persecuted	
		we endure	
1Co.04.13a	blasphemed	when slandered	
1Co.04.13b	biasphemed	we entreat	
100.04.130	we have		
	like		
	cosmic		
1Co.04.13c	refu		
. 0	the scrub		
	of ever		
	up to	·	
		not to	
1Co.04.14a		shame you	
		do	
1Co.04.14b	I wi	rite	
1Co.04.14c	you		
1Co.04.14d	these t		
1Co.04.14e		but to	
	1	admonish [you]	
1Co.04.14f		as my beloved <u>children</u>	
		for if you have	
		thousands	
		of child-tutors	
1Co.04.15a		in [the] Anointed	
		yet not	
		many fathers	
		for	
1Co.04.15b	<u>ir</u>	<u>in</u>	
1Co.04.15c		Anointed	
-		Jesus through	
1Co.04.15d		<u>euangelion</u> <u>I birthed</u> you	
		therefore	
1Co.04.16		I entreat you	
		become imitators	
		of me	

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

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

1Co.05.01f	<u>is having</u> [the] <u>wife</u> <u>of</u> [his] <u>father</u>		
1Co.05.02a	<u>Ot</u> [IIIs]	and you are puffed up and should you not rather mourn	
1Co.05.02b	and	so that	
1Co.05.02c	the one the deed t	doing	
1Co.05.02d	let him be removed	may be taken away	
1Co.05.02e	from a	midst	
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	I have j	iudged	
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	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		
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	

	alaana	A 311/31/	
	<u>cleanse away</u> the old leaven		
	so that		
	you may be		
1Co.05.07b	•	•	
100.03.076	<u>a new mix</u> <u>just as you are</u>		
	unleavened		
	for the pascha		
		<u>puseria</u> Durs	
1Co.05.07c	<u> </u>	on our behalf	
100.03.070	also ha	as been	
1Co.05.07d	·	ficed	
100.03.074		nointed	
		hen	
		ep festival	
1Co.05.08a		er with	
	old le	eaven	
1Co.05.08b	nor with [leaven]	of evil and	
	of forn	<u>ication</u>	
	but with		
1Co.05.08c	unleavened [loaves]		
	of sincerity		
	and	truth	
		I wrote to you	
		in the letter	
1Co.05.09		not to be	
		commingled	
		with fornicators	
		not altogether	
		with regard to	
		the fornicators	
		of this cosmic order	
		or with the greedy	
1Co.05.10		and rapacious	
		or with idolaters	
		since then	
		you would have to	
		depart from	
		the cosmic order	

		but now	
		I have written	
		to you	
		not to be	
		commingled	
		if anyone	
		designated	
100 05 110		a brother	
1Co.05.11a		be a fornicator	
		or greedy	
		or idolatrous	
		or a reviler	
		or a drunkard	
		or rapacious	
		with such a one	
		not even	
1Co.05.11b	eating to	eating together	
		for what [is it] to me	
		to judge	
		those outside?	
1Co.05.12		you judge	
		those inside	
		[do you] not?	
1Co.05.13		but god judges	
		those outside	
		remove the evil	
		from among you	

	does any one
	of you dare
	when having
	[something]
1Co.06.01	against another
10.00.01	to have [it]
	adjudicated
	by the unjust
	and not by
	the devotees?
	or do you
	not know that
	the devotees
	will judge
	the cosmic order?
1Co.06.02	and if the
1C0.00.02	cosmic order
	is judged by you
	are you not
	unworthy
	of the smallest
	courts?

	1	
	do you	
	know	
1Co.06.03	we v	
	judge a	
	or ex	
	living the second secon	
	inde	
	there	
	if you	
1Co.06.04	real life	
	do you se	
	who are	
	in the ass	
1Co.06.05a		I say [this]
100100100		to your shame
1Co.06.05b	so is the	
	among	g you
1Co.06.05c	a wise [person]	anyone wise
1Co.06.05d	or even one	
	who w	
	capable of deciding	
1Co.06.05e	betw	
	[someon	
	the brothe	
		but a brother
		is adjudicated
1Co.06.06		with a brother
		and this before
		the faithless?
		this is also
		therefore
		already
		completely
		a defeat for you
1Co.06.07		because you
100.00.07		have judgments
		with each other
		why not instead
		be wronged?
		why not instead
		be defrauded?
		but you are
		wronging and
1Co.06.08		defrauding
		and this
		to brothers?

	or do you	
1Co.06.09	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	
	nor thieves	
	nor greedy	
	nor drunkards	
1Co.06.10	nor revilers	
	nor rapacious	
	will inherit	
	god's kingdom	
	and these things	
	some of you were	
	but you were	
	washed	
	but you were	
	· ·	
1Co.06.11	consecrated	
	but you were	
	made just	
	in the name of the	
	lord Jesus Anointed	
	and in the spirit	
	of the god of ours	
1Co.06.12a	everything is	
100.00.124	permissible to me	
	but not everything	
	contributes	
1Co.06.12b	everything is	
100.00.120	permissible to me	
	but I will not be	
	ruled by any	
	foods for	
	the stomach and	
	the stomach	
	for foods	
1Co.06.13a	but god	
100.00.13a	will bring	
	to an end	
	both this	
1Co 06 12h	and these	
1Co.06.13b	now the body [ie]	
	the body [is]	
10-26	not for fornication	
1Co.06.13c	but for the lord	
	and the lord	
	for the body	

1Co.06.13d	as the temple [is] for the god and the god for the temple	
1Co.06.14a		but
1Co.06.14b	who	god also
1Co.06.14c	<u>raised tl</u> an	
1Co.06.14d	<u>raised us up</u>	will raise us
1Co.06.14e		through his power
1Co.06.15	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.06.16a		or
1Co.06.16b	do you not know that the one who is joined with a harlot is one body?	
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	flee the fo	
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 the	
1Co.06.19b	bodies	body
1Co.06.19c	of yo	•
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	are i	not

	for	TOU
10 00 00	for you	
1Co.06.20a were purchased		
	with a price	
1Co.06.20b	<u>consequently</u> therefore	
1Co.06.20c	glorify the god	
100.00.200	<u>in</u>	
1Co.06.20d	the mortal your	
1Co.06.20e	<u>body</u>	
1Co.06.20f	which is from god	

Chapter /		
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	<u>let</u> each	
1Co.07.02e	not	
,	have	
1Co.07.02f	the wife	
	of his own	
1Co 07 02 g	and let each wife	
1Co.07.02g	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		
1Co.07.06		but this I say
		as an allowance
_		not as a command
1Co.07.07a	for	but
1Co.07.07b	Iw	
1Co.07.07c		all
	human	
	also like	•
1Co.07.07d	<u>but eac</u>	
	one's o	
	from	
1Co.07.07e	which [is]	the [one]
1Co.07.07f	<u>thus</u>	
1Co.07.07g	which [is]	the [one]
1Co.07.07h	<u>S</u>	0
	now I	
	the unn	
1Co.07.08	and to v	widows
	virtuous	for them
	if they rea	main as I
		but if they cannot
		be self-controlled
10- 07-00		let them marry
1Co.07.09		for it is better
		to marry
		than to burn
	now to the	e married
1Co.07.10a	I com	mand
	not I b	out <u>the</u>
1Co.07.10b	<u>Anointed</u>	lord
1Co.07.10c	wife sho	ould not
1Co.07.10d	separate herself	be separated
1Co.07.10e	from h	usband
1Co.07.11a	nov	v <u>if</u>
1Co.07.11b		indeed
	she was <u>s</u>	separated
	let her remain	
	unma	
10-07-11-	<u>or let</u>	<u>t her</u>
1C0.07.11c	<u>be reco</u>	onciled on the second of the s
	to hus	sband
	and let h	nusband
	not send a	away wife
		but to the rest
		I myself say
100 07 12		not the lord
100.07.12		if any brother has a faithless wife
		and she consents to live with him
		let him not send her away
	l de la companya de	and if any woman has
		and if any woman has a faithless husband
1Co.07.13		
1Co.07.13		a faithless husband
1Co.07.10d 1Co.07.10e	separate herself from he nov she was selet her record to hus and let her	be separated w if indeed separated remain arried t her onciled sband nusband away wife 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

	for the faithless man
	has been consecrated
	by the wife
	and the faithless woman
	has been consecrated
1Co.07.14	by the brother
	consequently
	since the children
	of yours are unclean
	but now
	they are consecrated
	but if the faithless
	separates oneself
	let [that]
	one be separated
	neither the brother
1Co.07.15	nor the sister
	has been bound
	in such things
	but the god has called you
	in peace
	for do you know
	wife
1Co.07.16	if you will save
100.07.10	[your] husband?
	or do you know husband
	if you will save [your] wife?
	let one live
	if not as the lord
	apportioned to each
1Co.07.17	[then] thus
	as the god called each
	even as I command
	in all the assemblies
	was anyone called
	after having been circumcised?
	let him not draw it back
1Co.07.18	has anyone in uncircumcision
	been called?
	let him not be circumcised
	the circumcision is nothing
1Co.07.19	and the uncircumcision is nothing
100.07.19	but keeping god's commandments
1Co.07.20	
	in the calling in which
	one was called
	let each remain in that
	[as] a slave were you called?
1Co.07.21	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
.0. 07.00		you were purchased with a price
1Co.07.23		do not become slaves of humans
		in whatever [state]
		each was called
1Co.07.24		brothers
		let one remain
		in that with god
		now regarding the virgins
		I have no command
		of [the] lord
1Co.07.25		but I give perspective as
130107125		one shown mercy
		by the lord
		to be faithful
		therefore
		I make this custom
		to live virtuously
1Co.07.26		on account of the
100.07.20		present necessity
		that [it is] virtuous
		for a human to be as [one is]
		are you bound
		to a wife?
		do not seek divorce
1Co.07.27		are you divorced
		from a wife?
		do not seek a wife
		now if you did marry
		you did not offend
		and if the virgin married
1Co.07.28		she did not offend
100.07.20		now such things
		carry affliction in the flesh
		but I am sparing you
		now this I am saying
1Co.07.29a		brothers
1Co.07.29b	<u>because</u>	biodicis
100.07.290	the oppor	tune time
1Co.07.29c	has been s	
1Co.07.29d	nas been s	what remains
100.07.290	so that	
	who hav	
1Co.07.29e	should	
	those no	
	those no	t naving

1Co.07.30	and those weeping
	as not weeping
	and those rejoicing
100.07.30	as not rejoicing
	and those purchasing
	as not possessing
	and those utilizing
	the cosmic order
1Co.07.31	as not fully utilizing
100.07.31	for the form
	of this cosmic order
	is passing away
	but I wish you
	to be free of concern
	the unmarried
1Co.07.32	is concerned
, ,	for the things of the lord
	how he may be
	pleasing to the lord
	but the married
	is concerned
_	for the things
1Co.07.33	of the cosmic order
	how he may
	please the wife
	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
1Co.07.34	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
1Co.07.35	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

		but if anyone is considering
		acting improperly
		toward his virgin
1Co.07.36		if she is past prime
130.07.50		and it ought to be
		let him do what he wishes
		he does not offend
		let them marry
		but he who has stood
		steady in his heart
		not having necessity
		and who holds authority
1Co.07.37		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	
	takes in	
1Co.07.38b		his own virgin
1Co.07.38c	will do	does
	virtuo	•
1Co.07.38d	and he who does not	
100.07.304	take in marriage	
	will do	
1Co.07.39a	a woman	is bound
1Co.07.39b	by law	
	for as mu	
1Co.07.39c	as her hus	
100.07.390	but if the husband	
	shoul	d die
1Co.07.39d	indeed	
	she is	
	to be m	
1Co.07.39e	to who	
	she w	
	<u>only in</u> [1	
		but she is
		more blessed
		if thus
		she remains
1Co.07.40		according to
		my insight
		now I also
		seem to have
		god's spirit

Chapter 8		
1Co.08.01a	in reg the idol we knowe al	ow gard to sacrifices ow that I have vledge
1Co.08.01b		rieuge
100.08.010	now	Jodgo
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	n	ot
1Co.08.02h	as yet	yet
.00!	· · · · · · · · · · · · · · · · · · ·	known
1Co.08.02i	as he oug	ht to know
1Co.08.03a		leone loves
1Co.08.03b		the god
	this	one
1Co.08.03c	has bee	n known
1Co.08.03d		by him
_		therefore
1Co.08.04a		regarding food
		from the idol-sacrifices
1Co.08.04b	·	ow that
100.00.040	an idol i	s nothing
		in the cosmic order
1Co.08.04c		and that [there is]
		no other god except one
		ugh there are
1Co.08.05a		lled gods
		in heaven
	<u>or on</u>	earth
1Co.08.05b		even as there are
100.00.050		many gods and many lords
1Co.08.06a		but
100.00.00a	for 110 [there is]
		the father
1Co.08.06b		iom [are]
all things		
1Co.08.06c	for us	
		and we [exist]
.00. (1		for him
1Co.08.06d		and one lord
		Jesus Anointed
1Co.08.06e	through whom	

1Co.08.06f	[the] Anointed	
1Co.08.06g	[is] <u>in all</u>	[are] all things
1Co.08.06h		and through him
10.00.0011		we [exist]
		but this knowledge
		[is] not in
		everyone
		even some
		up to now
1Co.08.07		in the consort
,		of an idol
		as they eat
		an idol-sacrifice
		their conscience
		being weak is also stained
	now	I.
1Co.08.08a	does	
	bring us	bring us
1Co.08.08b	together with	near to
	the	I
1Co.08.08c	we ne	~
1Co.08.08d	abound	lack
1Co.08.08e	if v	we
1Co.08.08f	eat	do not eat
1Co.08.08g	nor d	
1Co.08.08h	lack	abound
1Co.08.08i	if v	we
1Co.08.08j	do not eat	eat
	now wa	tch out
	lest somehow	
1Co.08.09	this authori	
	becomes a	
	to the	
		for if anyone sees you
		who have knowledge
10.00.10		seated in an idol-temple
1Co.08.10		will not his conscience
		being weak be edified to eat
		the idol-sacrifices?
		for the weak is destroyed
1Co.08.11		by your knowledge
		the brother for whom
		[the] Anointed died
		so now by sinning
10. 20.12		against the brothers
		and striking their
1Co.08.12		weakened conscience
		you offend against
		[the] Anointed
	for this	
1Co.08.13a if food scandalizes		
	the br	other

1Co.08.13b		of mine	
may I never eat meat		<u>never</u>	
		<u>neat</u>	
into the		<u>the</u>	
1Co.08.13d [coming] <u>aeon</u>		g] <u>aeon</u>	
so that I may		I may	
	not scandalize		
		<u>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?	
	have I n	· · · · · · · · · · · · · · · · · · ·	
1Co.09.01e	Jes	us	
1Co.09.01f	[the]	the	
1Co.09.01g	lord of	fours?	
1Co.09.01h		are you not	
100.09.0111		the work of mine in [the] lord?	
		if I am not an emissary to others	
1Co.09.02		yet I am indeed to you	
100.09.02		for you are my emissary's seal	
		in [the] lord	
		this is my defense	
1Co.09.03		to those who	
		interrogate me	
	do w		
1Co.09.04	have au		
	to eat an		
		do we not	
		have authority	
		to bring along	
		a sister as a wife	
1Co.09.05		as [do] also	
		the other emissaries	
		and the brothers	
		of the lord	
		and Cephas?	
		or [is it]	
		only Barnabas	
		and I [who]	
1Co.09.06		do not have	
		authority	
		not to be	
		working?	
1Co.09.07a	who so	who soldiers	
1Co.09.07b		with his own wages	
,,,,,	?	at any time?	
	who p		
1Co.09.07c	a vineyard and does not eat		
	and does	s not eat	

ICo.09.12 ICo.09.12 ICo.09.12 ICo.09.13 ICo.09.14 ICo.09.15				
1Co.09.12			if others partake	
ICo.09.12 ICo.09.12 ICo.09.15 ICo.			of this authority	
ICo.09.12 ICo.09.12 ICo.09.12 ICo.09.13 ICo.09.13 ICo.09.14 ICo.09.15a ICo.09.15a ICo.09.15c				
ICo.09.12 Description Des				
ICo.09.12 ICo.09.13 ICo.09.13 ICo.09.13 ICo.09.14 ICo.09.15a ICo.09.15a ICo.09.15b ICo.09.15b ICo.09.15c				
this authority but we protect all things lest we give some hindrance to the cuangelion of the Anointed 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 1Co.09.15a 1Co.09.15b 1Co.09.15b 1Co.09.15c 1Co.09.15c 1Co.09.15c 1Co.09.15c 1Co.09.15d 1Co.09.15d 1Co.09.15d 1Co.09.15d 1Co.09.15d 1Co.09.15e 1Co.09.15e 1Co.09.15e 1Co.09.15e				
this authority but we protect all things lest we give some hindrance to the euangelion of the Anointed 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 So also the lord has commanded them who proclaim the euangelion to live from the euangelion to live from the euangelion any of these 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	100 00 13		not utilized	
ICO.09.13 ICO.09.13 ICO.09.14 ICO.09.15	100.09.12		this authority	
Co.09.13 Co.09.13 Co.09.14 Co.09.15			but we protect	
some hindrance to the euangelion of the Anointed 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 So also the lord has commanded them who proclaim the euangelion to live from the euangelion 1Co.09.15a now 1Co.09.15b I have not utilized any of these			all things	
to the euangelion of the Anointed 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			lest we give	
Co.09.13 Of the Anointed 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?			some hindrance	
ICo.09.13 ICo.09.13 ICo.09.14 ICo.09.14 ICo.09.15a ICo.09.15b ICo.09.15b ICo.09.15c ICO.09.15c				
ICo.09.13 ICo.09.13 ICo.09.13 ICo.09.14 ICo.09.14 ICo.09.15			of the Anointed	
1Co.09.13 1Co.09.13 1Co.09.13 1Co.09.14 1Co.09.14 1Co.09.15			do you not know	
1Co.09.13 Co.09.13 So also the lord has commanded them who proclaim the euangelion to live from the euangelion lico.09.15b I have not utilized any of these I have not utilized any of these I have not utilized any of these I have not utilized written them that it be done so for me for more virtuous [is it] to me to die than that I co.09.15d I have not utilized any of these			that they	
sacred things eat from the sacred place they who attend the altar have a share in the altar? So also the lord has commanded them who proclaim the euangelion to live from the euangelion 1Co.09.15a 1Co.09.15b 1Co.09.15b 1 have not utilized any of these 1Co.09.15c 1Co.09.15c 1Co.09.15c 1Co.09.15c 1Co.09.15d 1 have not utilized any of these 1Co.09.15c 1Co.09.15c 1Co.09.15c 1Co.09.15c 1Co.09.15d			who are	
1Co.09.13 eat from the sacred place they who attend the altar have a share in the altar?			working at	
sacred place they who attend the altar have a share in the altar? So also the lord has commanded them who proclaim the euangelion to live from the euangelion to live from the euangelion 1Co.09.15a			sacred things	
they who attend the altar have a share in the altar? So also the lord has commanded them who proclaim the euangelion to live from the euangelion to live from the euangelion 1Co.09.15a	1Co.09.13		eat from the	
So also the lord has commanded them who proclaim the euangelion to live from the euangelion			sacred place	
So also the lord has commanded them who proclaim the euangelion to live from the euangelion			they who attend	
So also the lord			the altar	
So also the lord			have a share in	
1Co.09.14			the altar?	
1Co.09.14 who proclaim the euangelion to live from the euangelion				
TCo.09.154		has commanded them		
The euangelion to live from the euangelion	100 00 14			
the euangelion 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 will empty the boast of mine	100.09.14			
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 1Co.09.15e will empty the boast of mine				
I have not utilized any of these 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 will empty 1Co.09.15e the boast of mine		the euar	ngelion	
1Co.09.15b any of these 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 will empty 1Co.09.15e the boast of mine	1Co.09.15a			
any of these 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 will empty 1Co.09.15e the boast of mine	1Co 09 15b			
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 Will empty the boast of mine		any of		
that it be done so for me for more virtuous [is it] to me to die than that 1Co.09.15d no one will empty the boast of mine				
1Co.09.15c so for me for more virtuous [is it] to me to die than that 1Co.09.15d no one anyone 1Co.09.15e will empty the boast of mine				
1Co.09.15c for more virtuous [is it] to me to die than that 1Co.09.15d no one anyone Co.09.15d will empty the boast of mine the boast the				
Tor more virtuous [is it] to me to die than that	1Co 09 15c			
to me to die than that 1Co.09.15d no one anyone Will empty 1Co.09.15e the boast of mine	100.09.130			
than that				
1Co.09.15d no one anyone 1Co.09.15e will empty the boast of mine				
1Co.09.15e will empty the boast of mine			than that	
1Co.09.15e the boast of mine	1Co.09.15d			
of mine				
	1Co.09.15e			
1Co.09.16a for		of m		
	1Co.09.16a			
1Co.09.16b if I euangelize	1Co 09 16h			
there is no				
1Co.09.16c favor boast		favor	boast	
1Co.09.16d to me	1Co.09.16d	to 1		
1Co.09.16e for necessity	1Co 00 16e		for necessity	
presses on me				
1Co.09.16f for woe	10-00166	for y	woe	

1Co.09.16g		is	
1Co.09.16h		to me	
1Co.09.16i	if I should not		
100.09.101	euangelize		
		r if I do this	
	VC	roluntarily	
		I have	
	8	a reward	
1Co.09.17	but if		
	involuntarily I have been		
	entrusted with		
	house-management what then is		
1Co.09.18a		he reward	
1Co.09.18b	for me?	of mine?	
		that when	
		preaching	
1Co.09.18c		ay lay down	
		e of charge	
		euangelion	
1Co.09.18d	of [the] Anointed		
		in order	
1Co.09.18e	not to exploit		
100.07.100		y authority	
		ne euangelion	
		or though	
	D	being free of all	
1Co.09.19a	T	I enslaved	
100.09.19a	nyself		
	to all		
	so that I might		
1Co.09.19b	also	- J	
1Co.09.19c	gain the many		
	g	and I became	
		to the Judeans	
		like a Judean	
		so that I might	
		gain Judeans	
		to those	
.0		under the law	
1Co.09.20		like one under law	
		though myself	
		not being	
		under law	
		so that I	
		might gain	
		those under law	

	to the lawless
	like a lawless
	[person]
	though myself
	not being
1Co.09.21	without god's law
	but lawful in
	[the] Anointed
	so that I
	might gain
	the lawless
	to the weak
	I became weak
	so that I might
	gain the weak
	to all
1Co.09.22	I have become
100.09.22	all things
	so that
	by all means
	I might
	save some
	now
	all things I do
	on account
1Co.09.23	of the euangelion
	so that I might
	become its
	joint-partner
	do you not
	know that
	they who run
	in a stadium
1Co.09.24	though all run
	yet one receives
	the prize
	run thus so that
	you may overcome
	now everyone
	who competes
	exercises
	self-restraint
10 6	in all things
1Co.09.25	they at that time
	so as to receive
	a mortal crown
	but we an
	immortal [one]
	accordingly
1Co.09.26	so I run
	not as with
	uncertainty
	thus I box
	not as one
	punching 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			
		for I do not	
		wish you	
1Co.10.01a		to be ignorant	
		brothers that	
1Co.10.01b		all	
	our fathers		
		were under	
1Co.10.01c	the cloud		
	and all passed		
		through the sea	
		and all were	
		baptized	
1Co.10.02		into Moses	
		in the cloud	
		and in the sea	
1Co.10.03a		and all ate the	
1Co.10.03b		same	
1Co.10.03c	spiritual food		
1Co.10.04a		and all drank the	
1Co.10.04b		same	
		spiritual drink	
		for they drank	
	from a		
1Co.10.04c	spiritual rock		
	that followed		
	but the rock		
	was the Anointed		
		but not with	
1Co.10.05a	the majority		
		of them was	
1Co.10.05b	[he]	the god	
1Co.10.05c	<u>pleased</u>		
1Co.10.05d		for they	
		were laid low	
1Co.10.05e		in the desert	
	!	but these things	
1Co.10.06a		<u>happened</u>	
100.10.000		as archetypes	
	<u>of us</u>		
1Co.10.06b	so that	in order that	

100 10 060		ot be s of evil	
1Co.10.06c			
1Co.10.06d	even a	also	
1Co.10.06e	des	I .	
100.10.000	<u>desired</u> <u>neither</u>		
		<u>olaters</u>	
1Co.10.07a		n as	
	some o		
1Co.10.07b	<u>as</u>	just as	
	<u>it has bee</u>		
		<u>ople sat</u>	
1Co.10.07c		<u>nd drink</u>	
		arose	
	to p	<u>blay</u>	
		neither fornicate	
		even as some of them fornicated	
1Co.10.08		and on one	
100.10.00		day about	
		twenty-three	
		thousand fell	
.0	neit	ther	
1Co.10.09a	·	s test	
1Co.10.09b	the Anointed	the lord	
	even a	s some	
1Co.10.09c		n tested	
		nd	
1Co.10.09d	were destroyed	were being destroyed	
1Co.10.09e	-	serpents	
1Co.10.10a	1-4		
1Co.10.10b	let us grumble	should you grumble	
1Co.10.10c	=		
	by the destroyer		
1Co.10.11a	-	<u>ow</u>	
1Co.10.11b	even as	all	
1Co 10 11c		things	
	<u>befell</u>	them	
1Co.10.11d		typologically	
1Co.10.11e	for our admonition		
	<u>for whom the</u> <u>ends of the aeons</u>		
1Co 10 11f			
100.10.111	arriveu		
1Co.10.12			
		let him watch out	
1Co.10.11b 1Co.10.11c 1Co.10.11d	some of grum and destrict by the destrict by t	were royed estroyer w all things them typologically s written lmonition om the he aeons have arrived so then the one who thinks to be standing	

		no temptation
		has come upon you
		except a human [one]
		but the god is faithful
		who will not allow
		you to be tempted
1Co.10.13		beyond what
		you are capable
		but he will make
		along with
		the temptation
		also the escape
		to be able to endure
	C	
1Co.10.14a		this
	rea	son
1Co.10.14b		beloved ones of mine
1Co.10.14c		from
100,10,170	idol	
		I am speaking as
		to sensible
1Co.10.15		[persons]
100.10.15		you [yourselves]
		judge what
		I am saying
		the cup of blessing
		which we bless
		is it not a partnership
		of the blood of
		[the] Anointed?
1Co.10.16		the bread
		which we break
		is it not a partnership
		of the body of
		[the] Anointed?
		because [there is] one bread
1Co.10.17		one body are
		we the many
		for all of us share
		of the one bread
		look at Israel
		according to flesh
		those eating
1Co.10.18		the sacrifices
		are they
		not partners
		of the altar?
what then		
1Co.10.19a	am I saying?	
<u>that</u>		
1Co.10.19b	a sacrifice	an idol-sacrifice
1Co.10.19c	<u>is anything</u>	is anything?
1Co.10.19d	<u>or 1</u>	<u>:hat</u>
1Co.10.19e	an idol-sacrifice	an idol
		

1Co.10.19f	is anyt	hing?	
1Co.10.20a		only that the things	
1Co.10.20b	[they]	the gentiles	
1Co.10.20c	<u>sacri</u> [are] <u>for</u>	sacrifice [are] for demons and not for god	
		but I do not wish you	
1Co.10.20b		to become partners	
		of demons you cannot	
		drink [the] lord's cup	
1Co.10.21		and demons' cup you cannot	
		share [the] lord's table	
		and demons' table or are we	
1Co.10.22		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	sold	eat everything 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	the fai	if any of the faithless invites you	
1Co.10.27b	to dinner		

1Co.10.27c	and wish eat even set befo	to go rything
1Co.10.27d		examining nothing on account of conscience
1Co.10.28a	but if anyone tells you this is an idol-sacrifice 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 of g	
1Co.10.32		become inoffensive to Judeans and to Greeks and to the assembly of the god

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

Chapter 11		
		be imitators
1Co.11.01		of me
		even as I
		also [am]
		of [the]
		Anointed
		now
		I praise you
		that you
		remember
		everything
10-11-02		from me
1Co.11.02		and [that] you
		hold firm
		the traditions
		just as I
		have given them
		over to you
		now
1Co.11.03a		I wish you
		to know that
1Co.11.03b	the he	<u>ead of</u>
1Co.11.03c	a	every
1Co.11.03d	<u>man</u>	
100.11.03u	is the A	
		but [the] head
		of a woman
1Co.11.03e		[is] the man
100.11.030		yet [the] head
		of the Anointed
		[is] the god
	every man	
	or who prophesies	
1Co.11.04	having [a covering]	
	over [his] head	
	shames	his head

	but every <u>woman</u>		
	who prays		
1Co.11.05a	or who prophesies		
100.11.00	with the head		
	uncovered		
	shames the head of		
1Co.11.05b	herself hers		
	for it is one		
1Co.11.05c	and the same [as]		
	to one being shorn		
	for if a woman is uncovered		
	let her also		
	be shorn		
	but if [it is]		
1Co.11.06	shameful		
	to be shorn		
	or to be shaven		
	let her		
	be covered		
1Co.11.07	<u>for</u>		
1Co.11.07	on the one hand		
	a man ought not		
	<u>have the</u>		
1Co.11.07	head covered since		
	<u>he exists</u> [as]		
	god's image		
	and glory but		
1Co.11.07	on the other hand		
,	the woman		
	is man's glory		
10-11-00-	for man is not		
1Co.11.08a	from woman but		
1Co.11.08b	woman [is] from <u>man</u>		
1Co.11.09a	and and		
100.11.09a	man was		
	not created		
1Co.11.09b	on account of		
	the woman		
	but		
	woman [exists]		
1Co.11.09c	because of		
	the human		
	for this reason		
	<u>the woman</u>		
	ought to have		
1Co.11.10	an authority		
	upon the head		
	because of		
	the angels		

	how	
	neither [is]	
	woman separate	
1Co.11.11	from	
	nor man	•
	from w	
	in [the	
	for ev	
	woma	
	from the	
1Co.11.12a	so a	
	[does]	
	[exist] t	
	the w	
100 11 12h		but all
1Co.11.12b		things [are]
		from the god
		judge amongst
		your own selves is it proper [that]
1Co.11.13		an uncovered
		woman
		pray to the god?
1Co.11.14a	or	pray to the god.
100.11.174	does	not
	nature	
	teach ye	
1Co.11.14b	if a mar	
·	out hi	
	it is dish	onoring
	for 1	
but if a woman		woman
	grows ou	t her hair
1Co.11.15a	it is glory for her?	
	because l	
	has been given	
1Co.11.15b		to her
1Co.11.15c	in place	
	of a co	
		now if anyone
		seems to be
		fond of strife
1Co.11.16		we do not have
		any such custom
		nor [do]
		the assemblies
		of the god
		but in proclaiming this I am not praising you
		because you are
1Co.11.17		not coming together
		for the better
		but for the worse
	<u> </u>	Sac for the worde

	for i	first
	when	ıyou
	come to	
	in asse	
1Co.11.18	I hear	
100.11.10	exist di	
	amon	
	and I p	
_	in it ir	
1Co.11.19a		for
1Co.11.19b	there	
100.11.190	must be	elections
1Co.11.19c		among you
	so t	hat
100 11 101	the app	<u>oroved</u>
1Co.11.19d	may be	
	visi	
1Co.11.19e		among you
		therefore
		when you
1Co.11.20		assemble all together
100.11.20		it is not to eat
		the dominical meal
		for each takes
		his own meal
		by eating
1Co.11.21		in advance
		and while
		one hungers
		the other
		is drunk
		for do you not
		have houses
		for eating
		and drinking?
		or are you
		disdainful
		of the assembly
		of god
		and do you
1Co.11.22		shame
		those who
		do not have?
		what am I
		saying to you?
		saying to you? shall I
		praise you?
		in this I do
		not praise you
1Co.11.25a	<u>the lord</u>	[[<i>below</i>]]
1Co.11.25b	taking	
1Co.11.25c	<u>the cup</u>	[[<i>below</i>]]

	blessing		
	he gave		
1Co.11.25d	to the disciples		
	saying		
1Co.11.25e	this is	[[below]]	
1Co.11.25f	in my blood	[[below]]	
100.11.251	III IIIy blood	for I received	
		from the lord	
1Co.11.23a		what I have also	
100.11.23a		given over	
		to you that	
1Co.11.23b	[[<i>above</i>]]	the lord	
100:11:250	[[asove]]	Jesus	
		on the night	
1Co.11.23c		on which	
		he was given over	
1Co.11.23d	and	ne was given over	
1Co.11.23e	taking the	took	
1Co.11.23f	tuning title	bread	
1Co.11.24a		and	
1Co.11.24b	blessing	showing gratitude	
1Co.11.24c	0.20009	he fractured [it] and	
1Co.11.24d	saying	he said	
1Co.11.24e	5 u y mg	this	
1Co.11.24f	is of me	of me is	
1Co.11.24g	20 07 Mg	the body	
		which is for you	
		do this in the	
1Co.11.24h		commemoration	
		of mine	
1Co.11.25a		similarly also	
1Co.11.25b	[[above]]	the cup	
1Co.11.25c		after dining saying	
1Co.11.25d	[[above]]	this	
1Co.11.25e		cup	
1Co.11.25f	[[above]]	is	
1Co.11.25g		the new covenant	
1Co.11.25h	[[above]]	in my blood	
		do this as often	
		as you drink	
1Co.11.25i		in the	
		commemoration	
		of mine	
		for as often as	
		you eat this bread	
		and drink this cup	
1Co.11.26		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 evaluate and let on of the and of	oneself thus ne eat bread drink	
1Co.11.29a	for th who eats a eats and judg on or	e one and drinks I drinks ment neself	
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	bı <u>by being</u> b	; judged	
1Co.11.32b	[the] lord	the lord	
1Co.11.32c	we are train lest v conde along	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	

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

Chapter 12	
1Co.12.01	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
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.12.04a	now there are divisions <u>of gifts</u>
1Co.12.04b	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

		but to each
100 12 07		has been given the manifestation
1Co.12.07		of the spirit
		for what contributes
1Co.12.08a		for while
1C0.12.08a	to thi	
1Co.12.08b	through a word of	
	has bee	
1Co.12.08c	<u>IIas Dee</u>	but
100.12.000	to an	I.
1Co.12.08d	<u>a word of l</u>	
	<u>a word or r</u>	according to
1Co.12.08e		the same spirit
	to and	-
1Co.12.09a	<u>to an</u>	
100.12.09a	by the sa	
1Co.12.09b	by the sa	but
1Co.12.09c	to and	
1Co.12.09d	a gift	gifts
1Co.12.09e	of he	
1Co.12.09f	<u>oi ne</u>	in the one spirit
1Co.12.10a		but
1Co.12.10b	to and	
1Co.12.10c	[a gift]	works
1Co.12.10d	of po	
1Co.12.10e	<u>01 po</u>	but
	to and	I.
1Co.12.10f	prop	
1Co.12.10g	F	but
1Co.12.10h	to and	I.
1Co.12.10i	discernment	discernments
1Co.12.10j	of sp	I.
1Co.12.10k		but
	to and	'
1Co.12.10l	fam	
	of lang	
1Co.12.10m		but
	to and	I.
1Co.12.10n	transl	
	<u>of lang</u>	
		but the
		same spirit
		works all
1Co.12.11		these things
		dividing to each
		individually
		even as it wishes
1Co.12.12a	fo	or
1Co.12.12b	just as	even as

1Co.12.12c	the body is one and it has many members but all the members		
1Co.12.12d	of the body		
	of one [person] though being many are one body		
1Co.12.12e	so also		
		the Anointed	
		for we all also have been baptized in one spirit into one body whether Judeans	
1Co.12.13		or Greeks whether slaves or free	
		and all were given one spirit to drink	
		for the body	
1Co.12.14		is also	
,	no	ot 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	ea	but now the god has placed the members ch one of them on the body st as he wished	

1Co.12.19	now if all were one member where [is] the body?	
1Co.12.20		but now while [there are] many members
1Co.12.21		yet [there is] one body 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	but th has com the b to w	mingled pody
1Co.12.24c	lacks giving	is lacking
1Co.12.24d	excessiv	e 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		pointed
1Co.12.28d	even	first
1Co.12.28e	em	issaries
1Co.12.28f	and	second
1Co.12.28g	pr	ophets
1Co.12.28h	and	third
1Co.12.28i	te	achers
1Co.12.28j	and	then
1Co.12.28k	р	owers
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 the gifts the better [ones]. and moreover a surpassing way to you I show	

	if in the
	languages
	of humans
	and of angels
1Co.13.01	I speak
	but I do
	not have <u>love</u>
	I have become
	ringing copper
	or shouting cymbal

		.0.7	
	even		
	have prophecy		
	and know		
	all mys	steries	
	and all kr	nowledge	
1Co.13.02	and	if I	
	have all faith		
	so as to		
	displace mountains		
	but I do not have love		
	I am no		
	and	-	
	morsel away all my possessions		
1Co.13.03a			
	and if		
	over m		
	so t		
1Co.13.03b	I am burned	I may be boastful	
	but I c		
1Co.13.03c	have		
	I am p		
	noth	-	
1Co.13.04a	love suff	ers long	
1Co.13.04b		love	
1Co.13.04c	shows k	indness	
100.13.040	does no	ot envy	
1Co.13.04d		love	
	does	not	
10-12-04-	flaunt itself		
1Co.13.04e	does not		
	puff itself up		
	•	does not act	
		disgracefully	
		does not seek	
		the things	
1Co.13.05		of oneself	
		is not provoked	
		does not count	
		upon evil	
		does not rejoice	
		over injustice	
1Co.13.06		but co-rejoices	
		with the truth	
	neot		
	protects all things		
	all things		
	keeps faith in		
1Co.13.07	all things		
	hopes		
	all things		
	endures		
10-12-20	all things love never		
1Co.13.08a			
1Co.13.08b	falls away	falls flat	

	but whether
	prophecies
	they will
	be abolished
	whether
100 12 000	languages
1Co.13.08c	they will
	be stopped
	whether
	knowledge
	it will
	be abolished
	for we know
	partly
1Co.13.09	and we prophesy
	partly
	but when the
	complete
100 12 10	complete comes then
1Co.13.10	
	partly
	will be abolished
	when I was
	an infant
	I was speaking
1Co.13.11a	like an infant
100.13.114	I was thinking
	like an infant
	I was reasoning
	like an infant
1Co.13.11b	but
	when I have
	become a man
1Co.13.11c	I have abolished
	the [ways]
	of the infant
1Co.13.12a	for now we see
1Co.13.12b	as
	through a mirror
	in an enigma
	but at that time
	face to face
1Co.13.12	now I know partly
100.13.12	but at that time
	I will recognize even as I
	was recognized
	but now
	there remains
	these three things
1Co.13.13	faith hope love
	but greatest
	of these [is]
	love

Chapter 14			
1Co.14.01	pursue love but be rivalrous <u>for spiritual things</u> but more that you may prophesy		
1Co.14.02a	for the one speaking in a language does not speak with humans but with		
1Co.14.02b	the god		god
1Co.14.02c	Ü	for no one hears but	Ü
1Co.14.02d	<u>a spirit</u>		one
1Co.14.02e		speaks mysteries	
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

	translates		
	so that		
1Co.14.05d	the assembly		
	may receive		
	edification		
	but now		
	brothers		
	if I come		
	to you		
	speaking		
	in languages		
10-14-06-	what shall		
1Co.14.06a	I profit you		
	if I am not		
	speaking to you		
	either		
	in <u>revelation</u>		
	or in knowledge		
	or in prophecy or		
1Co.14.06b	in		
1Co.14.06c	teaching?		
100.14.000	likewise [for]		
	the lifeless things		
	giving voice		
	whether a flute		
	or a guitar		
40-440	if they do		
1Co.14.07	not give		
	distinction		
	in tones		
	how will		
	what is fluted		
	or what is guitared		
	be known?		
	for even if		
	a trumpet		
	gives an		
1Co.14.08	unclear voice		
	who will		
	be preparing		
	for war?		
	so also you		
	through the language		
	if you do not		
1Co.14.09	give a well-known word		
100.14.09	how will what is		
	spoken be known?		
	for you will be		
	speaking into air		
	so many families		
	of voices		
1Co.14.10a	perchance in		
	the cosmic order		
	and none		
una none			

of them		
voiceless		
if the	erefore	
I do not know		
the power of the voice		
I will be		
to the one speaking		
a barbarian		
	ne speaking	
	ian to me	
	so you	
	e you	
	·	
	therefore	
	ne one	
	speaks	
	-	
	v that	
- -	translate	
	[For]	
if I s	hould	
pray in a language		
	spirit	
is praying		
	y mind	
	I will pray	
I should pray	I will pray	
also		
in the spirit but		
i should sing	I will sing also	
in the mind since if		
	spirit you bless	
how will the		
one who fills		
the place of		
the commoner		
say the amen		
over	your	
blessing	gratitude	
	void if the I do not the power I we to the on a bar and the or a barbar so all since are rise of spiriting be rist for the edge of the assorthmay a so the may a	

		ce one	
1Co.14.16e		es not	
100.14.100		v what	
	<u> </u>	e saying?	
		you	
1Co.14.17a		one hand	
	virtuously		
1Co.14.17b	are blessing	are showing gratitude	
1Co.14.17c		ne other redified	
1Co.14.18a	I give blessing	I show gratitude	
1Co.14.18b	to th	ne god	
1Co.14.18c	that [I am]		
1Co.14.18d		n all of you	
1Co.14.18e	speaking	I speak	
1Co.14.18f	in a language	in languages	
		assembly	
1Co.14.19a		to speak	
	<u>five</u>	words	
1Co.14.19b	on account	with my mind	
100:17:190	of the law	·	
	so that I may		
	instruct others		
1Co.14.19c	<u>than ten</u>		
	thousand words		
	<u>in a la</u>	anguage	
		brothers	
		do not become	
		children	
10 115		in your cores	
1Co.14.20		but be infants	
		in evil	
		and become	
		mature	
		in your cores	
		he law	
	<u>it has been</u>		
1Co.14.21a	written		
	that in other		
	<u>languages</u> <u>and in</u>		
1Co.14.21b	other lips	lips of others	
100.14.210	-	l speak	
1Co.14.21c		s people	
		and not even so	
1Co.14.21d		will they	
100.14.210		listen to me	
		says the lord	

1Co.14.34	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	[[<i>below</i>]]
1Co.14.35	unless they wish to learn	[[<i>below</i>]]
1Co.14.22	so the language are a not to faith but to faith but pro not to faith but to faith faith but pro not to faith but to faith	guages sign o the inful o the iless ophecy o the iless o the
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 should prophesy 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 hidde</u> <u>of the he</u> will be	art of his

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 then browner when come to each has has <u>a te</u> has <u>a la has a tra</u> let ever	s [this] others? a you ogether a psalm caching velation nguage nslation ything
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	
1Co.14.28b	the translator is not there	there is not a translator
1Co.14.28c	let one be in assorbut let on to on and to t	pe silent embly ne speak eself
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	and	l prophets'
1Co.14.32b	<u>spirit</u>	spirits
	<u>is subordinated</u>	are subordinated
1Co.14.32c	<u>to</u>	<u>prophets</u>
1Co.14.33a		for
1Co.14.33b	<u>it</u>	the god
1Co.14.33c		<u>t of disorder</u> <u>t of peace</u>
		as in all
1Co.14.33d		the assemblies
		of the devotees
		let the women
		in the assemblies
		be silent
		for it is
1Co.14.34	[[<i>above</i>]]	not yielded
100.14.54		to them to speak
		but let them
		be subordinated
		even as the
		law also says
	[[<i>above</i>]]	but if they
		wish to learn
		let them inquire
		at home
1Co.14.35		to their
100.14.55		own husbands
		for it is shameful
		for a woman
		to speak
		in assembly
		or did the word
		of the god
1Co.14.36		come out of you?
		or did it arrive
		to you alone?
		if anyone thinks
		to be a prophet
		or spiritual
		let him recognize
1Co.14.37		the things
		I write to you
		that they are
		[the] lord's
		commandment
		but if anyone
1Co.14.38		is unknowing
100.14.30		let him
		be unknown

	so then
	brothers
	be rivalrous
100 14 20	to prophesy
1Co.14.39	and do not
	prevent
	speaking
	in languages
1Co.14.40	but let all things
	happen
	decently
	and in order

Chapter 15		
1Co.15.01a	now I make kno to you brother the euange which I euangeliz	own : :s :elion <u>I</u> zed
	to you	which you
1Co.15.01b		also received and in which you have stood
1Co.15.02a	through when the second	hich e ed vord zed
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	that [the] Anointed died	
1Co.15.03d		for our offenses according to the scriptures
1Co.15.04a	and	
1Co.15.04b		that
1Co.15.04c	<u>he was buried</u> and	
1Co.15.04d		that

1Co.15.04e	<u>he was raised</u> on the third day	
1Co 15 046	according to	
1Co.15.04f	the scriptures	
	and that	
1Co.15.05	he was seen	
100.13.03	by Cephas	
	next by the twelve	
	then he was	
	seen above	
	by five-hundred	
1Co.15.06	brothers at once	
100.13.00	most of whom	
	remain until now	
	but some have	
	fallen asleep	
	afterwards	
1Co.15.07	he was seen	
,	by James then	
	by all the emissaries	
	then last of all	
	as to the	
1Co.15.08	untimely born	
	he appeared	
	to me also	
	for I am the least	
	of the emissaries I who am	
	not sufficient	
	to be called	
1Co.15.09	an emissary	
	because I	
	persecuted	
	the assembly	
	of the god	
	but by god's favor	
	I am what I am	
	and his favor	
	that [was] to me	
	was not	
40-4540	made futile	
1Co.15.10	but I toiled	
	more excessively	
	than them all	
	not I but	
	god's favor	
	with me	
	therefore	
1Co.15.11a	whether I	
	or whether they	
	so we preach	
1Co.15.11b	and .	
	<u>so you trusted</u>	

	·c
1Co.15.12a	now if
	[the] Anointed
	is preached
	that he has
	been raised
	from dead ones
	how are some
	among you saying
1Co.15.12b	that there is
	not resurrection
	from dead ones?
	now if there is
	not resurrection
1Co.15.13	from dead ones
	neither has
	[the] Anointed
40-45-44-	been raised
1Co.15.14a	now
	<u>if</u> [the] <u>Anointed</u>
1Co.15.14b	has not
	<u>been raised</u>
100 15 140	<u>then</u> empty futile
1Co.15.14c	
1Co.15.14c	[is] <u>also</u> the proclamation
100.15.140	of ours
	and futile [is]
1Co.15.14d	the faith of yours
	and we are
	even found
	false witnesses
	of the god
	because we
	have witnessed
	about the god
1Co.15.15	that he raised
	the Anointed
	whom he
	did not raise
	if indeed then
	dead ones
	are not raised
	for if dead ones
	are not raised
1Co.15.16	neither has
	[the] Anointed
	been raised
	been raised

1Co.15.17		now if [the]
		Anointed
		has not
		been raised
		your faith
		is empty
		you are still
		in your offenses
	then als	
1Co.15.18a	who	have
	fallen	
1Co.15.18b		in [the] Anointed
1Co.15.18c	were de	
1001131100	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	if in this life
		we alone
		have hoped
1Co.15.19		in [the] Anointed
100.13.19		we are
		more pitiable
		than all humans
		but now [the]
		Anointed
		has been raised
		from dead ones
1Co.15.20		the first fruit
		of those
		who have
		fallen asleep
	for <u>s</u>	
	death	
1Co.15.21	<u>through a human</u> <u>also</u>	
100.13.21	through:	
	[was] res	
	from de	
	for ju	
1Co.15.22a	in A	
1Co.15.22b	they die	they all die
	<u>,</u> SO 8	·
	in the Anointed	
1Co.15.22c	will all be	
	made	
10 :-	now each	
1Co.15.23a	in one's o	
		first fruit
		[the] Anointed
1Co.15.23b		then those
		belonging to
		[the] Anointed
		at his arrival

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

	what will who are	<u>paptized</u>	
	on behalf of the dead ones?		
1Co.15.29b			
100.15.290	<u>if dead ones</u> are not at all raised		
	· · · · · · · · · · · · · · · · · · ·		
	why are they also baptized		
	on bel		
1Co.15.29c	the dead ones?	them?	
100.13.270	and why		
1Co.15.30	endangerin		
	every hour?		
1Co.15.31a	dai		
1Co.15.31b	dying	I die	
	[so I]	swear	
1Co.15.31c	upon you		
1Co.15.31d		brothers	
1Co.15.31e	which I	which I have in	
		Anointed Jesus	
1Co.15.31f		our	
1Co.15.31g	lor	lord	
		if by human [analogy]	
		I fought beasts	
		in Ephesus	
		what benefit	
1Co.15.32		[was] it to me?	
100.13.32		if dead ones	
		are not raised	
		let us eat	
		and let us drink	
	, ,	for tomorrow we die	
10- 15-22	do not be		
1Co.15.33	evil interactions ruin good ethics		
	sober u		
	and do no		
1Co.15.34a	for some have		
100.13.374	ignoranc		
	to your shame		
1Co.15.34b	I say [this]	I speak	
0.013	but some		
	how a		
100 15 25	dead one	es raised	
1Co.15.35	now	<u>with</u>	
	what kind		
	do they		
1Co.15.36a	<u>fo</u>		
	what you yo		
	is not ma		
	unl	<u>ess</u>	
1Co.15.36b	first		
1Co.15.36c	<u>it d</u>	<u>ies</u>	

		and what you sow	
		you sow not the body	
	that will come to be		
1Co.15.37		but a naked seed	
		perchance of grain	
		or of any of the rest	
1Co 15 30o		but the god	
1Co.15.38a		gives to it a body just as he wished	
1Co.15.38b	but <u>each</u>	just as ne wisneu	and to each
1Co.15.38c	out <u>caen</u>	of the seeds	and to each
1Co.15.38d	<u>receives</u>	or the seeds	
1Co.15.38e	receives	its own body	
100.13.300		not all flesh [is]	
1Co.15.39a		the same flesh	
100.15.39a			
1Co.15.39b	<u>but some</u> flesh		
1Co.15.39c	[is] of		
1Co.15.39d	a human		humans
100.15.390	<u>a muman</u>	now other	numans
		flesh of beasts	
		now other	
1Co.15.39e		flesh of birds	
		now other	
		of fish	
		and heavenly bodies	
		and earthly bodies	
	but the glory		
	of the heavenly ones		
1Co.15.40	is different		
	and the [glory]		
	of the earthly ones		
	is different		
	sun's glory		
		[is] different	
10 15 11	and moon's glory		
1Co.15.41a	[is] different		
		and stars' glory	
		[is] different	
1C - 15 41h			for star differs
1Co.15.41b			from star in glory
		so also the	
		<u>resurrection</u>	
		from the dead ones	
1Co.15.42	<u>it is sown</u>		
	<u>in destruction</u>		
	<u>it is raised</u>		
		in incorruption	

	it is s	NOW!!
	in dis	
	<u>it is raised</u> <u>in glory</u>	
1Co.15.43	it is s	
		akness
	·	
	<u>it is r</u>	
	in po	
	<u>it is sown</u>	
1Co.15.44a	a beastly body	
	<u>it is raised</u> <u>a spiritual body</u>	
	if the body	
1Co.15.44b		is beastly
		it is also
		spiritual
	ever	
	it has bee	
_	the:	
1Co.15.45a	<u>human</u>	
	<u>beca</u>	
	living	
	<u>the</u>	
1Co.15.45b	<u>lord</u>	Adam
1Co.15.45c	<u>a life-giv</u>	<u>ing spirit</u>
1Co.15.46a	but <u>the spiritual</u> [was] <u>not first</u>	
		but the beastly
1Co.15.46b		afterwards
		the spiritual
	the first	
	[was]	
1Co.15.47a	from the dust	
	the secon	
	[w	as]
1Co.15.47b	the lord	
1Co.15.47c	from l	neaven
1Co.15.47d	the heavenly [one]	
	such as	
	the dust-born	
	such also [are]	
1Co.15.48	<u>the dust-born</u>	
100.13.40	and such as [was]	
	the heavenly	
	such also [are]	
	the he	
	and <u>just as</u>	
1Co.15.49a	<u>we wore</u>	
- 500J.TJu	the image	
	of the di	
1Co.15.49b	<u>let us</u>	we will
	<u>also</u>	<u>wear</u>
1Co.15.49c	the in	
	of the heavenly	

1Co.15.50a	<u>for</u>	now
	this	I say
1Co 15 50h		<u>hers</u>
1Co.15.50b		<u>flesh</u>
		plood
1Co.15.50c	<u>will not inherit</u>	cannot inherit
		<u>ingdom</u>
		<u>er does</u>
1Co.15.50d		<u>ruption</u>
		<u>it the</u> ·
	incorruption behold a mystery	
1Co.15.51a		
1Co 15 51h	-	to you
1Co.15.51b	<u>though</u>	 <u> will</u>
1Co.15.51c 1Co.15.51d	we a	
1Co.15.51d	£.11 .	<u>not</u> <u>sleep</u>
1Co.15.51f	<u> </u>	but
1Co.15.51g	we all will	Dut
1Co.15.51h	not	
1Co.15.51i		nged
100.13.311	15.51i be changed in an instant	
1Co.15.52a		blink
		<u></u>
	-	at the last
.01		trumpet
1Co.15.52b		for it will
		trumpet
	· · · · · · · · · · · · · · · · · · ·	lead ones
		raised
1Co.15.52c	<u>imperishable</u>	
	and we	
		<u>changed</u>
		necessary
		<u>erishable</u>
1Co.15.53		<u>ne itself</u> ruption
100.13.33		nis mortal
		ne itself
		ortality
1Co.15.54a		nenever
		this perishable
1Co.15.54b		has clothed itself
		in incorruption and
		rtal this
	· · · · · · · · · · · · · · · · · · ·	ned itself
		<u>ortality</u>
		ne word
1Co.15.54c	<u>that has</u> <u>been written</u>	
	·	
		<u>ne to be</u> <u>n was</u>
		<u>l down</u>
		<u>ctory</u>
	<u> </u>	<u>ctory</u>

1Co.15.55	where death is your victory? where death is your sting?	
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	to the god [be] favor who gives us the victory	
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 10	
	but concerning
	the collection
	that [is] for
	the devotees
1Co.16.01	even as I have
100.10.01	commanded
	the assemblies
	of Galatia
	thus also
	you must do
	the day after
	sabbath
	let each of you
	set aside
10 16 22	storing up anything
1Co.16.02	if he be put on
	a prosperous path
	so that when I come
	there not be
	collections at that time

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

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

	· · ·
	now I rejoice
	over the arrival
	of Stephanas
1Co.16.17	and Fortunatus
100.10.17	and Achaicus
	that they have
	filled up
	your deficiency
	for they gave rest
	to my spirit
1Co.16.18	and to yours
	therefore recognize
	such ones
	the assemblies
	of Asia
	are embracing you
	Aquila and
	Priscilla
	are embracing you
1Co.16.19	in [the] lord
	many times
	along with
	the assembly
	which [is] by
	their house
	all the brothers
10-16-20	are embracing you
1Co.16.20	embrace
	one another
	with a devout kiss
	the embrace with
1Co.16.21	my own hand
	from Paul
	if anyone does
1Co.16.22	not love the lord
	let him be cursed
	maranatha
1Co.16.23	the favor of
	the lord Jesus
	[be] with you
	my love [be]
1Co.16.24	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	<u>Paul</u> <u>emissary</u> of Jesus Anointed	
	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.01.01d 2Co.01.01e	the one	
2Co.01.01e		
	being	
2Co.01.01g	in Corinth	
	together with	
2Co.01.01h	the devotees	
200,01,0111	all the ones	
	who are	
2Co.01.01i	<u>in</u>	
2Co.01.01j	all	
2Co.01.01k	<u>Achaia</u>	
2Co.01.02a	favor to you and peace from god our father and lord Jesus	
2Co.01.02b	Anointed	
2Co.01.03a	<u>blessed</u> [be] <u>the god</u>	
2Co.01.03b	and father	
	of the lord of ours	
-0	<u>Jesus Anointed</u>	
2Co.01.03c	the father	
	of the mercies	
2Co.01.03d	and god of	
200.01.030	all consolation	

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

	but we ourselves
2Co.01.09	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
	who rescued us
	from so great a death
	and will rescue
2Co.01.10	into what we
200.01.10	have hoped
	{that} he will
	even still rescue
	and as you cooperate
	on our behalf
	in entreaty
	so that
2Co.01.11	by many faces
20001111	the gift to us
	through many
	may be shown
	gratitude
	on our behalf
	for the boasting
	of ours is this
	the witness of the
	conscience of ours
	that in simplicity
	and sincerity
	of the god
2Co.01.12	{and} not in
	fleshly wisdom
	but in a gift of god
	we were
	brought back
2Co.01.13	to the cosmic order
	but more exceedingly
	toward you
	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

		just as you recognized
		us in part
2Co.01.14		that we are your boast
		even as you [are] ours
		on the day of the
		lord of ours Jesus
		and in this
		the confidence
2Co.01.15		I was willing previously
		to come to you
		so that you may have
		a second favor
		and through
		you to pass
		into Macedonia
		and again
2Co.01.16		from Macedonia
		to come to you
		and by you
		to be sent forth
		into Judea
		hence
		when willing this
		did I then
		consult lightly?
		or the things
2Co.01.17		I am willing
200.01.17		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]
2C0.01.10a		the god that
2Co.01.18b	the v	
20.01.160	of c	ours
2Co.01.18c		that [was]
	to	you
2Co.01.18d	is not	
	yes and no	
	for Jesus	
	the son of the god	
2Co.01.19a	who has been preached	
200.01.19a	among you	
	through us	
	throu	gh me
2Co.01.19b		and Silvanus and Timothy
	did not	become
2Co.01.19c	yes a	
200.01.19C	but it has become	
	yes in him	
2Co.01.20a	<u>fc</u>	<u>or</u>
2Co.01.20b	all the	as many as [are]

2Co.01.20c	promises of god in him [are] yes therefore also through him the amen to the god unto glory through us	
2Co.01.21	now the one who establishes us with you in [the] Anointed and anoints us [is] god	
2Co.01.22	even the one who sealed us and gave us the deposit of the spirit in the hearts of ours	
2Co.01.23		now I invoke the god as witness upon the life of mine that sparing you I came no more into Corinth
2Co.01.24		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

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

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 that the joy of mine is of all of you that the joy of mine is of all of you that the joy of mine is of all of you that the joy of mine is of all of you 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 be pained but so that you would know the love which I have more exceedingly for you now if anyone has caused pain one has not caused me pain but in part lest I impose to you all sufficient for such a one [is] this the damage assessment that by the many 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 therefore I support you to validate love for him		
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2Co.02.07 and supportive lest somehow such a one be swallowed down in the more exceeding pain therefore 1 support you to validate		
lest somehow such a one be swallowed down in the more exceeding pain therefore I support you to validate		
such a one be swallowed down in the more exceeding pain therefore I support you to validate	2Co.02.07	
be swallowed down in the more exceeding pain therefore I support you to validate		
in the more exceeding pain therefore I support you to validate		
exceeding pain therefore I support you to validate		
therefore I support you to validate		
2Co.02.08 I support you to validate		
to validate		therefore
to validate	2Co.02.08	I support you
		love for him

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

		1	
		because we are	
		[the] Anointed's	
		pleasant aroma	
2Co.02.15		to the god	
200.02.13		among those	
		being saved	
		and among those	
		being destroyed	
		while to these	
		a scent of death	
		unto death	
20-02-16		to those	
2Co.02.16		a scent of life	
		unto life	
		and who [is] sufficient	
		for these things?	
20 22 47	for we are not		
2Co.02.17a	<u>like</u>	<u>the</u>	
2Co.02.17b	<u>rest</u>	many	
	who are	retailing	
2Co.02.17c	the word		
	of the god		
		but	
2Co.02.17d		as from sincerity	
		but	
2Co.02.17e	as from	as from god	
2Co.02.17f	facing the god	in god's presence	
2Co.02.17g		in [the] Anointed	
2Co.02.17h	they are uttering	we are speaking	

	I .	
		are we beginning
		again
		to recommend
		ourselves?
2Co.03.01		or have we need
		like some of
		introductory letters
		to you
		or from you?
		the letter of us
		you are
		having been
		inscribed
20- 02-02		in the hearts
2Co.03.02		of ours
		having been known
		and having
		been read
		by all humans

	heing man	ifested that	
2Co.03.03a		you are a letter of [the] Anointed	
		plied by us	
2Co.03.03b	and		
	<u>havinş</u>	g been	
		ribed	
	not wi		
200 02 020	but <u>wit</u>	<u>h spirit</u>	
2Co.03.03c	of a god	who lives	
	not <u>in sto</u>	one plates	
		<u>fleshly</u>	
	<u>heart</u>	<u>plates</u>	
		now such	
		confidence	
2Co.03.04		we have	
200.03.04		through	
		the Anointed	
		toward the god	
		not that	
		we are sufficient	
		from ourselves	
2Co 02 05		to be reckoning	
2Co.03.05		anything as from ourselves	
		but the sufficiency	
		of ours	
		[is] from the god	
		who also	
		made us	
2Co.03.06a		sufficient	
		ministers	
	of a new	covenant	
		<u> letter</u>	
	but of spirit		
2Co.03.06b	for <u>the</u> letter		
	kills		
		e 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	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.03.08a	how <u>much</u> th		
2Co.03.08b	[covenant]	service	
2Co.03.08c	of the		
2Co.03.09		not be in glory? 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	has h glori has no glori in t the as as reg the surj	for even what has been glorified has not been glorified in this the aspect as regards the surpassing	
2Co.03.11a	being ab	for if what is being abolished [was] through glory	
2Co.03.11b		how	
2Co.03.11c	what re	much more what remains [is] in glory	
2Co.03.11d	<u>and not being</u> <u>abolished</u>		
2Co.03.12		therefore since we have such hope we are consulting with much boldness	

	1		
	and not just as <u>Moses</u>		
	· · · · · · · · · · · · · · · · · · ·		
2Co.03.13a	was pl		
	<u>a v</u>		
	<u>upon tl</u>		
-01	<u>0</u>		
2Co.03.13b	<u>himself</u>	his	
	for the		
	of Is		
2Co.03.13c	not to		
	on the co		
	of wha		
2Ca 02 14a	being ab		
2Co.03.14a		theirs	
2Co.03.14b	the cosmic order		
2Co.03.14c	were pe		
2Co.03.14d	4. 41	for	
2Co.03.14e	up to the p		
	the san		
		remains upon	
2Co.03.14f		the reading of the old covenant	
	beca	not being unveiled	
200 02 140			
2Co.03.14g		<u>in</u> [the] <u>Anointed</u> it is abolished	
	10 15 400	but up to today	
2Co.03.15a		whenever Moses	
200.03.13a		is read	
2Co.03.15b	it	a veil	
	lays o		
2Co.03.15c	the heart		
	but wh		
2Co.03.16a	one turns		
2Co.03.16b	the god	lord	
	the		
2Co.03.16c	is take		
	now th		
	is the		
2Co.03.17a	but where		
	the spirit		
	of lord [is]		
2Co.03.17b		there	
2Co.03.17c	ſis] li	[is] liberty	
2Co.03.18a	already		
2Co.03.18b	•	we	
2Co.03.18c		all	
2Co.03.18d	with face	with face unveiled	
2Co.03.18e		the glory of	
2Co.03.18f	the Anointed	· · ·	
2Co.03.18f	the Anointed	[the] lord	

2Co.03.18g	reflecting in a mirror the very image are being transformed from glory to glory		
2Co.03.18h	just as even as		
2Co.03.18i	from lord of		
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 2Co.04.04a	the euar of o has been to those being de it has been in w the god	but even if the euangelion of ours has been veiled to those who are being destroyed it has been veiled in whom the god of this the aeon blinded the thoughts	
2Co.04.04b	so as not to shine through	in order not to discern	

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

2Co.04.10c	the god	Jesus
	in the	
2Co.04.10d	<u>carrying</u>	
200.04.100	so that	
	the li	
2Co.04.10e	the Anointed	Jesus
	in the	
2Co.04.10f	of o	
	may	
2Co.04.11a	<u>made v</u>	
2Co.04.11a	IC	always
200.04.110	we the	· · · · · · · · · · · · · · · · · · ·
	are b	
2Co.04.11c	hande	
	to de	
2Co.04.11d		on account of Jesus
	so tha	
2Co.04.11e	the li	<u>fe of</u>
2Co.04.11f	the Anointed	Jesus
	<u>may</u>	<u>r be</u>
2Co.04.11g	<u>made</u> s	
	<u>in</u> the	
2Co.04.11h	of <u>ours flesh</u>	flesh of ours
		so then the death
2Co.04.12		is operating in us
	1 .1	but the life in you
2Co 04 120	but h the sam	
2Co.04.13a	of the	
	or the	according to
		what has been written
2Co.04.13b		I trusted
, 0		therefore
		I spoke
	we also	
2Co.04.13c	there	
	we also	_
		having known that
		the one who raised
2Co.04.14		the lord Jesus
		will also raise us with Jesus and will present
		[us] with you
		for all things [are]
		on your account
		so that the favor
20-044-		after going beyond bound
2Co.04.15		through the many
		may make the
		gratitude exceed
		for the glory of the god

		_	
	<u>therefore</u>		
	we do not		
	<u>lose h</u>		
	but if		
2Co.04.16a	<u>uman</u>		
	of or		
	<u>is be</u>		
	destro		
	yet t	<u>he</u>	
2Co.04.16b	<u>from within</u>	inner	
	[human]		
2Co.04.16c	<u>is being r</u>		
	day by	<u>day</u>	
2Co.04.17a	for the mo	omentary	
2Co.04.17b	temporariness and		
	lightr		
	of the affliction		
	of ours		
2Co.04.17c	by excess		
200.04.170	is producing		
	in excess		
	an eternal weight		
	of glory for us		
	<u>not</u> looki		
	our <u>seen</u>		
	but <u>the</u>		
	not seen		
2Co.04.18	for <u>the</u> seen <u>things</u>		
	[are] temporary		
	but <u>1</u>		
	not seen <u>things</u>		
	<u>eternal</u>		

onapter o	
	for we have
	known that
	<u>if the earthly</u>
	dwelling
	of the tent
	of ours
2Co.05.01	were destroyed
	we have a
	building from god
	a dwelling
	not hand-made
	<u>eternal</u>
	in the heavens

		n in this
		<u>ı deeply</u>
		ning
2Co.05.02		<u>clothed</u>
		abitation
		ours
		n <u>heaven</u>
-0		<u>if</u>
2Co.05.03a	indeed	at least
		being
2Co.05.03b		othed
	·	ill not
20- 25-24-		d naked
2Co.05.04a		being in
2Co.05.04b	<u>this</u>	
2Co.05.04c		tent
2Co.05.04d	of the body	1 1
		ng deeply
	·	<u>urdened</u>
20.07.01	· · · · · · · · · · · · · · · · · · ·	at we
2Co.05.04e	· · · · · · · · · · · · · · · · · · ·	t wish
		nclothed
	·	<u>e clothed</u>
2C= 05 04f	this	<u>that</u> │
2Co.05.04f		 nortal
2Co 05 04m	·	
2Co.05.04g	<u>may be drunk down</u> <u>by the life</u>	
2Co.05.05a	<u>by u</u>	now
2Co.05.05b	the	
200.03.030	<u>H</u>	one who
		produced us
2Co.05.05c		for this
		very thing [is]
	g	od
	who ga	ve <u>to us</u>
2Co.05.05d	the down-payment	
		spirit
		therefore always
2Co.05.06a		being of good courage
		and having known that
	while	living
2Co.05.06b	at h	<u>ome</u>
	<u>in the</u>	
2Co.05.06c	<u>flesh</u>	body
we are		<u>are</u>
2Co.05.06d		<u>abroad</u>
		<u>he lord</u>
		for by faith
2Co.05.07		we are walking
		not by what is seen
		now we have
2Co.05.08a		good courage
		and

2Co.05.08b	we are well <u>pleased</u> <u>rather to live abroad</u> <u>from the body</u> <u>and to live at home</u> <u>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	it is ned for u to be ma in fro the da the An so tha may be c	as all inifested int of ais of ointed t each	
2Co.05.10c	which things	the things	
2Co.05.10d	through		
2Co.05.10e		for which	
2Co.05.10f		one accomplished whether good or	
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	for the love of the Anointed constrains us who judged this nat one died for all so then all died and he died for all so that those who live would no longer	
2Co.05.14 th	constrains us who judged this nat one died for all so then all died and he died for all so that those who live	
th	who judged this nat one died for all so then all died and he died for all so that those who live	
th	and one died for all so then all died and he died for all so that those who live	
	so then all died and he died for all so that those who live	
	and he died for all so that those who live	
2Co.05.15	so that those who live	
2Co.05.15		
2Co.05.15	would no longer	
2Co.05.15		
	live for themselves	
	but for the one	
	who died for them	
	and was raised	
	so then we	
	from the present on	
	know no one	
	according to flesh	
2Co.05.16	and if we have known	
	[the] Anointed	
	according to flesh	
	yet now	
	we no longer know	
2Co.05.17a		
<u> </u>		
	behold	
2Co 05 17h all the	<u>behold</u>	
2Co.05.17b <u>all the</u>		
	things	
	things have come to be	
	things have come to be new	
	things have come to be new now	
	things have come to be new now all the	
	things have come to be new now all the things [are]	
	things have come to be new now all the things [are] from the god	
2Co.05.17c	things have come to be new now all the things [are] from the god the one who	
	things have come to be new now all the things [are] from the god	
2Co.05.17c	things have come to be new now all the things [are] from the god the one who exchanged us for himself	
2Co.05.17c	things have come to be new now all the things [are] from the god the one who exchanged us	
2Co.05.17c	things have come to be new now all the things [are] from the god the one who exchanged us for himself through	
2Co.05.17c	things have come to be new now all the things [are] from the god the one who exchanged us for himself through [the] Anointed	
2Co 05 172	things have come to be new now all the things [are] from the god the one who exchanged us for himself through [the] Anointed and gave to us	

	as that god was
	in [the] Anointed
	exchanging
	cosmic order
2Co.05.19	for himself
	not reckoning
200.03.17	to them
	the trespasses
	of theirs
	and placing in us
	the account of
	the exchange
	therefore
	on behalf of
	[the] Anointed
	we are elders
	as of the god
2Co.05.20	who summons
200.05.20	through us
	we are urging
	on behalf of
	[the] Anointed
	be exchanged
	to the god
	he made
	the one
	who knew
	no offense
200 05 21	an offense
2Co.05.21	for our sake
	so that we
	could become
	justice of god
	in him

	now as co-workers
	we also
	exhort you
2Co.06.01	not in vain
	to receive
	the favor
	of the god

		or he says
		n acceptable
		moment
		tened to you
		d on a day
2Co.06.02	Of	fsalvation
20.00.02	I can	ne to your aid
	be	ehold now
	an	acceptable
		moment
	be	ehold now
	a da	y of salvation
		are] giving
-0 -6		ise to no one
2Co.06.03	so th	at the service
	not	be blamed
	but i	n everything
		mmending
		ourselves
		rvants of god
2Co.06.04		ich endurance
		afflictions
		necessities
		onfinements
		n beatings
		n prisons listurbances
2Co.06.05		in toils
		watchings
		n fastings
		in purity
		knowledge
2Co.06.06		ng-suffering
		goodness
		acred spirit
		nfeigned love
		word of truth
	_	ower of god
2Co.06.07		rough the
		nplements
		the justice
		right and of left
		ough glory
		d dishonor
2Co.06.08	throug	th inauspicious
200.00.00		l auspicious
		deceivers
	and	truthtellers
	as	unknowns
		recognized
20. 26.55		as dying
2Co.06.09		ehold we live
		disciplined
		ot put to death
	und in	1

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

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

Chapter 7		
	ther	efore
2Co.07.01a	having these	
	the promises	
2Co.07.01b	beloved ones	
2Co 07 010	<u>let us</u>	<u>cleanse</u>
2Co.07.01c	ourselv	ves <u>from</u>
2Co.07.01d	all	
2C= 07 01=	<u>poll</u> ·	<u>ution</u>
2Co.07.01e	of flesh and of	
2Co.07.01f	<u>blood</u>	spirit
20- 07-01-		completing sanctity
2Co.07.01g		in fear of god

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

	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
2Co.07.07	the yearning
200.07.07	
	of yours
	the lamentation
	of yours
	the rivalry
	of yours
	over me
	so then
	for me
	to be more
	delighted
	because if
	I also pained you
	in the letter
	I do not regret
	even if
2Co.07.08	I did regret
	{for} I see that
	the letter
	that one
	even if
	it pained you
	for an hour
	now I rejoice
	not because
	you were pained
	but because
	you were pained
2Co.07.09	into repentance
	for you were pained
	as concerns god
	so that you might
	suffer damage
	from us in anything
	for the pain
	as concerns god
	works repentance
	into unrepenting
2Co.07.10	salvation
	but the pain
	of the cosmic order
	produces death

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

	because if
2Co.07.14	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
	and the
	gut-level empathies
	of his
	are more
	exceedingly
	for you
2Co.07.15	as he
	is reminded
	of the obedience
	of all of you
	as with fear
	and trembling
	you received him
	I rejoice that
	in everything
2Co.07.16	I am
	of good courage
	in you

	1 1
	now we make know to you
	brothers
2Co.08.01	the favor of the god
	which has been given
	to the assemblies of Macedonia
	that in much testing of affliction
	of the joy of theirs
2Co.08.02	and the lowly beggary of theirs
200.08.02	[it] exceeded in the wealth
	of the simple
	generosity of theirs
	I witness that
202 09 02	according to capacity
2Co.08.03	and beyond capacity
	of their own accord

	with much summoning
	beseeching us
	the favor and
2Co.08.04	the partnership
	of the service
	which [is] for
	the devotees
	and not just as we hoped
	but they gave themselves
2Co.08.05	first to the lord
	and to us through
	god's will
	in order for us
	to summon Titus
	so that just as
20, 20, 20	he started before
2Co.08.06	so also he would
	complete in you
	even this
	the favor
	yet even as
	you exceed
	in everything
	in faith and in word
	and in knowledge
202 00 07	and all urgency
2Co.08.07	and in the love
	of ours in you
	so that also
	in this
	the favor
	may you exceed
	I do not speak
	as a command
	but by way of
2Co.08.08	the urgency of others
	and evaluating
	the legitimacy
	of the love of yours
	for you know
	the favor
	of the lord of ours
	Jesus Anointed
	that on account
2Co.08.09	of you
200.00.09	he was a beggar
	though being wealthy
	so that you might
	be wealthy
	in the beggary
	of that one

and I give	
an opinion	
in this	
for this contributes	
to you	
2Co.08.10 who started ahead	
a year ago	
not only	
the doing	
but also	
the wishing	
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	
for if the	
readiness	
is put forward	
[it is] accentable	
as far as	
one may have	
not as far as one	
does not have	
for not so that	
[there be]	
2Co.08.13 relaxation for them	
affliction for you	
but out of equality	
in the present	
moment	
the abundance	
of yours [is]	
for the deficiency	
of theirs	
so that also	
2Co.08.14 the abundance	
of theirs	
may be for	
the deficiency	
of yours	
so that	
there may	
be equality	

	just as it has
	been written
	he [with]
	the much
2Co.08.15	did not
	overabound
	and he [with]
	the little
	did not have less
	now favor [be]
	to the god
	the one who gave
2Co.08.16	the same diligence
200.00.10	on your behalf
	in the heart
	of Titus
	because though
	he received the summons
2Co.08.17	being more diligent
	of his own accord
	he departed to you
	now we have sent
	along with him
	the brother
2Co.08.18	of whom the praise
	in the euangelion [is]
	throughout all
	the assemblies
	not only that
	but also having
	been voted
	by the assemblies
	a travel-companion
	of ours
2Co.08.19	with the favor
200.00.19	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
	before numano

	now we have
	sent along with them
	the brother of ours
	whom we
	have approved
2Co.08.22	often in
200.00.22	many things
	as being diligent
	but now much
	more diligent
	in great confidence
	which [is] in you
	whether on behalf
	of Titus
	my partner
	and a co-worker
	to you
2Co.08.23	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

	C 1 .
	for about
202 00 01	the service
	which [is] to
2Co.09.01	the devotees
	excessive it is for me
	to write to you
	for I have known
	the readiness of yours
	which I boast
	over you
	to Macedonians
2Co.09.02	that Achaia
	was prepared
	from a year ago
	and the rivalry
	of yours
	provoked the many

	now I sent
	the brothers
	lest the boasting
	of ours
	which [is] over you
2Co.09.03	be emptied in this
	the share
	so that just as
	I said
	you may be
	prepared
	lest somehow
	if Macedonians
	should come
	with me
	and they
2Co.09.04	should find
	you unprepared
	we should be
	put to shame
	not that I
	mention you
	in this the basis
	therefore
	we deemed
	it necessary
	to summon
	the brothers
	so that they
	may go ahead
	to you
2Co.09.05	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

	each one just as
	he chose before
	in the heart
2Co.09.07	not from pain
	or from necessity
	for the god loves
	a cheerful giver
	but the god
	is able
	to exceed
	all favor
	to you
	so that
2Co.09.08	in everything
	always having
	sufficiency
	you may exceed
	in every
	good work
	just as it has
	been written
	he scattered
	he gave to
2Co.09.09	
	the day-laborers
	the justice of his remains into
	the aeon
	now the one
	who over-supplies
	seed to the sower
	and bread for food
	will supply
2Co.09.10	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
	0

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

	now I myself Paul
	•
	summon you
	through the mildness
2Co.10.01	and reasonableness
	of the Anointed
	who in person
	though lowly
	among you
	now being away
	am bold to you

	now I urge
	not being bold
	while being present
	in the boldness
	by which I reckon
2Co.10.02	to dare undertake
	upon some
	who are
	reckoning us
	as walking
	according to flesh
	for though
20- 10-02	in flesh walking
2Co.10.03	we do not soldier
	according to flesh
	for the
	implements
	of the warfare
	of ours
	[are] not fleshly
2Co.10.04	but powerful
	by the god
	unto demolition
	of fortresses
	pulling down
	calculations
	and every
	lofty thing
	being lifted
	against the
	knowledge
2Co.10.05	of the god
	and taking captive
	every understanding
	for the obedience
	of the Anointed
	and having
	at [the] ready
2Co.10.06	to punish
	every disobedience
	when the obedience
	of yours be fulfilled

	look at things
	according to
	appearance
	if anyone
	has persuaded
	oneself
	to be of
20-10-05	[the] Anointed
2Co.10.07	let this one
	reckon again
	of oneself
	that just as
	the same
	[is] of [the]
	Anointed
	thus also we
	for {even} if
	I should boast
	anything
	excessively
	about the
	authority
	of ours
2Co.10.08	which the lord
	has given for
	edification
	and not for
	your demolition
	I will not be
	put to shame
	lest I seem as if
2Co.10.09	frightening you
	through the letters
	because the letters
	they say
	[are] weighty
200 10 10	and strong
2Co.10.10	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
	present in the deed

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

	but the one
200 10 17	who is boasting
2Co.10.17	let him
	boast in [the] lord
	for not the one
	who commends
	oneself
2Co.10.18	is that one
200.10.16	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	to present <u>a chaste virgin</u> to the Anointed	
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	

	for if one
	who comes
	preaches
	another Jesus
	whom we
	did not preach
	or you receive
2Co.11.04	a different spirit
200.11.07	which you did
	not receive
	or a different
	euangelion
	which you did
	not welcome
	virtuously you
	put up [with it]
	for I reckon myself
	to have lacked
2Co.11.05	nothing
	of the preeminent
	emissaries
	now even if [I am]
	a commoner
	in the word
	yet not
20-11-06	in the knowledge
2Co.11.06	but in everything
	[we] were
	made known
	in all things
	among you
	or did I commit
	an offense
	by lowering myself
	so that you might
2Co.11.07	be lifted high
	because I freely
	euangelized to you
	the euangelion
	of the god?
	I pillaged
2Co.11.08	other assemblies
	taking paid
	provision
	for the ministry
	of yours
	or yours

		and when
		present with you
		and when I lacked
		I did not
		lean heavily
		on anyone
		for the lack of mine
2Co.11.09		the brothers
200.11.07		when coming
		from Macedonia
		replenished
		and in everything
		I kept myself
		unburdensome
		to you
		and I will keep
		[the] Anointed's
		truth is in me
		that this boast
2Co.11.10		will not be hedged
		for me in
		the regions
		of Achaia
		for what reason?
		because I do
2Co.11.11		not love you?
		the god knows
		[I do]
		but what I do
		and will do
		[is] so that
		I may cut off
		the occasion from
20 11 12		the ones wishing
2Co.11.12		an occasion
		that they may find
		[something]
		in which
		they may boast
		just like we [do]
2Co.11.13a	and	for
2Co.11.13b	these [are]	such [are]
2Co.11.13c		nissaries
	crafty workers	
	metamorphosing	
2Co.11.13d	themselves	
200.11.130	into emissaries	
		Anointed
2Co.11.14a	or [the]	and no wonder
200.11.14a	I.	und no wonder

2Co.11.14b	for <u>the adversary</u> himself <u>metamorphoses</u> <u>himself</u> <u>into an angel</u> <u>of light</u>	
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 since many	
2Co.11.18	are boasting according to flesh I also will boast	
2Co.11.19	for you pleasantly put up with the fools being sensible [yourselves]	

	for you put up
	[with it]
	if someone
	enslaves you
	if someone
	devours
2Co.11.20	if someone
	takes
	if someone
	elevates oneself
	if someone
	flays you
	on [your] face
	to [our] dishonor
	so I say
	because
	we have been weak
2Co.11.21	but in that which
200.11.21	
	someone may be brash
	I say in foolishness
	I also am brash
	are they Hebrews?
	I also
2Co.11.22	are they Israelites?
	I also
	are they Abraham's seed?
	I also
	are they ministers
	of [the] Anointed?
	being out of my mind
	am I speaking
	I beyond
	in toils more
2Co.11.23	abundantly
	in imprisonments
	more abundantly
	in beatings more
	exceedingly
	in deaths
	many times
	from Judeans
2Co.11.24	five times
	I took forty
	minus one
	[lashings]
	[Iasinings]

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

	the god and father
	of the lord Jesus
	has known
2Co.11.31	who being blessed
	into the aeons
	that I am not lying
	in Damascus
	the ethnarch
	of Aretas the king
2Co.11.32	was guarding the
	city of Damascenes
	to arrest me
	and through
2Co.11.33	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	
	is neo	·	
2Co.12.01b		though it	
		does not	
-0	C	contribute	
2Co.12.01c	for	yet	
2Co.12.01d		I will move on into	
2Co.12.01e		visions and	
2Co.12.01f	revela	ations	
2C0.12.011	of [the	e] lord	
2Co.12.02a		I have known	
2Co.12.02b	<u>a hu</u>	<u>man</u>	
		in [the] Anointed	
		fourteen years ago	
		whether in body	
2Co.12.02c		I have not known	
200.12.020		whether outside the body	
		I have not known	
		the god has known	
		such a one	
2Co.12.02d	was snatc	<u>hed away</u>	
2C0.12.02u	up to thir	rd heaven	
		and I have known	
		such a human	
		whether in body	
2Co.12.03		whether apart	
		from the body	
		I have not known	
		the god has known	
200 12 01		that he was	
2Co.12.04a		snatched away	

2Co.12.04b	a ur s S n n fo	into the paradise und heard uspeakable speakings which are ot allowed or a human to speak
2Co.12.05	over such a one I will boast but over myself I will not boast except in the weaknesses	
2Co.12.06		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
2Co.12.07a	even in the excess of the revelations so lest <u>I be</u> over-exalted a thorn in the flesh was given to me adversary's angel so that he might strike me	
2Co.12.07b	so that lest	
2Co.12.07c		<u>I</u>
2Co.12.07d	not	
2Co.12.07e 2Co.12.08	be over-exalted for the sake of this thrice I summoned the lord so that it might depart from me	
2Co.12.09a		and he has said to me the favor of mine suffices for you

	for <u>the</u>	
	is made o	
	in wea	
	thus	most
	pleasa	antly
	will I be l	boasting
20 12 22	inst	
2Co.12.09b	in the we	aknesses
	of m	
	so t	hat
	the po	
	the An	
	may er	
	over	
	Over	therefore
		I am well-pleased
		in weaknesses
		in outrages
		in necessities
2Co.12.10		in persecutions
200.12.10		and confinements
		for [the]
		Anointed's sake
		for when I am weak
		then I am strong
		I have become
		a fool
		you compelled me
		for I was being
		obligated
2Co.12.11		to be commended
		by you
		for I lacked
		nothing
		of the preeminent
		emissaries
		even if I am nothing
		the signs of
		the emissary
		were produced
2Co.12.12		among you
200.12.12		in all endurance
		with signs
		and also wonders
		and powers

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

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

	lest again
	after I come
	the god of me
	will abase me
	and I will
	lament many
	of those who
20- 12-21	have previously
2Co.12.21	offended
	and did not
	repent over
	the uncleanness
	and fornication
	and licentiousness
	in which
	they practiced

this [i	
	•
	WO
or <u>of three</u>	witnesses
<u>witnesses</u>	and of three
eve	ery
<u>spoker</u>	n word
<u>will</u>	<u>l be</u>
<u>establ</u>	<u>ished</u>
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
<u>I</u> wil	l not
be sp.	
	third [I am content to your on [the] or of three witnesses even spoker will estable I has previous and in advention and advention and in a

	since you
	seek proof
	of the one
	speaking in me
2Co.13.03	of [the] Anointed
	who is not
	weak to you
	but is strong
	in you
	for he was also
	crucified
	in weakness
	but he lives
	from god's power
2Co.13.04	for we also
200.13.04	are weak in him
	but we will
	live with him
	from god's
	power in you
	test yourselves
	if you are
	in the faith
	evaluate yourselves
	or do you not
20- 12-05	recognize
2Co.13.05	yourselves
	that Jesus
	Anointed
	[is] in you?
	if you are
	not disapproved
	but I hope that
	you will be
2Co.13.06	knowing that
200.13.00	we are not
	disapproved
	now we are
	praying
	to the god
	for you not
	to do any evil
	not so that
	we may
2Co.13.07	manifest [as]
	approved
	but so that
	you may do
	the virtuous
	though we
	may be
	as disapproved
	ao aloappiorea

		0
2Co.13.08		for we are
		unable [to do]
		anything
		against the truth
		but [only]
		on behalf
		of truth
		for we rejoice
		whenever we
		are weak
200 12 00		but you may
2Co.13.09		be strong
		and this
		we are praying the restoration
	for this r	of yours
200 12 100	while al	
2Co.13.10a	I wri	
2Co 12 10h	I WII	
2Co.13.10b	so th	these things
	when present I may not	
	<u>consult se</u>	
2Co.13.10c	accordi	
	the authority which the lord	
	which the ford gave to me	
	9	for edification
2Co.13.10d		and not
		for demolition
		[as for the] rest
		brothers
		rejoice
		be restored
		be encouraged
		consider
2Co.13.11		the same thing
		be peaceable
		and the god
		of the love
		and of peace
		will be with you
		embrace
		one another
2Co.13.12		with a holy kiss
		the devotees
		all embrace you

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

2.4. Romans

Prologue

	to Romans	
Rom.00.00	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	

Rom.01.01a	<u>Paul</u>	
	a slave of	
Rom.01.01b	Anointed Jesus	
	called	
Rom.01.01c	an emissary	
Rom.01.01d	set apart for	
Kom.or.ord	god's euangelion	
	which	
	was promised	
Rom.01.02	in advance	
K0111.01.02	through the	
	prophets of his	
	in sacred scriptures	
	regarding	
	the son	
	of his	
Rom.01.03	who was made	
	from the seed	
	of David	
	according to flesh	
	who was designated	
	son of god	
	in power	
	according to	
Rom.01.04	spirit of sacredness	
	by resurrection	
	from dead ones	
	Jesus Anointed	
	the lord of us	
	through whom	
	we have	
Rom.01.05a	received favor and	
10111.01.03a	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
Kom.or.oge	his name
	among whom
Rom.01.06	even you
1011.01.00	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
	and peace
Day of ork	from god
Rom.01.07h	our father
	and lord Jesus Anointed
	accordingly first
	I show gratitude
	to the god of mine
	through Jesus
	Anointed
Rom.01.08	regarding all
	of you
	because your
	faith is declared
	in all the
	cosmic order
	for my witness
	is the god
	to whom I give
	ritual service
	in the spirit of mine
Rom.01.09	in the euangelion
	of the son of his
	as unceasingly
	I make
	remembrance
	of you
	always over the
	prayers of mine
	begging if somehow
Rom.01.10	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
		that is
		to be invited
		together
		among you
Rom.01.12		through the faith
		that [is] in
		each other
		both yours
		and mine
		now I do
		not wish
		you to be
		ignorant
		brothers
		that many times
		I set out to
		come to you
		and was
Rom.01.13		hindered
		until the present
		so that
		I might have
		some fruit
		also among you
		even as also
		among the
		remaining nations
		both to Greeks
		and to barbarians
Rom.01.14		both to the wise
		and to the unintelligent
		I am a debtor
		thus the readiness
		on my part
Rom.01.15		to euangelize
		also to you
		who are in Rome
	<u>for</u> 3	
	not as	
	by the eu	
		the the
D 06	power	
Rom.01.16a		is
		<u>vation</u>
		eryone
		trusts
		<u>dean</u>
Rom.01.16b		if only first
Rom.01.16c	and to	Greek
	<u>and to</u>	

Rom.01.17a	<u>of go</u> <u>has been</u>	justice d in it revealed h for faith
Rom.01.17b		even as it has been written but the just will live from faith
Rom.01.18a	for the wrath of god has been revealed from heaven upon	
Rom.01.18b		all
Rom.01.18c	<u>inju</u> of hu who <u>holdin</u> the 1	ty and stice mans o are g back truth ustice
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

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

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

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

Chapter 2		
		therefore
		you are
		inexcusable
		O human
		everyone
		who judges
Rom.02.01		for in what
K0111.02.01		you judge
		the other
		you are judging
		yourself
		for you
		who judge
		do the same things
Rom.02.02a	<u>for</u>	now
	we know that	
	<u>the judgment</u>	
	of god	
Rom.02.02b	<u>is according</u>	
K0111.02.020	<u>to truth</u>	
	over those	
	who practice	
	such things	
		but do you
		calculate this
		O man
		who judges
		those who practice
Rom.02.03		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?
	but in keeping
	with your
	stubbornness
	and unrepenting heart
	you are storing
Rom.02.05	up for yourself
	treasures of wrath
	on the day of wrath
	and unveiling
	of the just judgment
	of the god
	who will repay
Rom.02.06	to each
K0111.02.00	according to
	one's works
	on the one hand
	to them who
	with endurance
Rom.02.07	seek glory
Kom.02.07	and honor
	and incorruption
	of good work
	eternal life
	on the other hand
	to them who
	out of intrigue
Rom.02.08	are disobedient
10111.02.00	to the truth
	but obedient
	to the injustice
	wrath and anger
	affliction
Rom.02.09	and confinement
	upon every life
	of a human
	who are
	accomplishing
	the evil
	Judean first
	and also Greek

		but glory
Rom.02.10		and honor
		and peace
		to everyone
		who produces
		the good
		to Judean
		if only first
		and to Greek
		for there is
Rom.02.11		no partiality
		near to the god
	for as	
	as offe	
	lawle	
	will	
	be des	
Rom.02.12	<u>be des</u> <u>lawle</u>	
K0111.02.12		
	and as many as	
	offended in law	
	they will	
	<u>be judged</u> <u>through law</u>	
	for	
	hearers of law	
	<u>are not just</u> <u>before god</u>	
Rom.02.13		
	<u>but</u>	
	doers	
	will	
	<u>prove</u>	
	for w	
	the ge	
	that d	
Rom.02.14a	<u>have law</u>	
	<u>by nat</u>	<u>ure do</u>
	the th	nings
	of the	
Rom.02.14b	such ones	those
	not hav	
Rom.02.14c	are	
	for ther	nselves
		<u> </u>

	they self-evince	
	the work	
	of the law	
	written on the	
	hearts of theirs	
	while the	
Rom.02.15	conscience	
10111.02.13	of theirs	
	is co-witnessing	
	and the reasonings	
	between each other	
	are both accusing	
	and defending	
	on a day when	
	the god judges	
	the hidden things	
Rom.02.16a	of the humans	
10111.02.104	according to the	
	<u>euangelion</u> of mine	
	<u>through</u> [the]	
	<u>Anointed</u>	
Rom.02.16b	Jesus	
	now if	
	you are	
	an eponymous	
D 00.45	Judean	
Rom.02.17	and you rest	
	upon law	
	and boast	
	in god	
	and you know	
	the [divine] will	
	and you evaluate	
Rom.02.18	the points	
K0111.02.10	of difference	
	being instructed	
	from the law having been	
	persuaded	
Rom.02.19	of yourself being	
-	a guide of the blind	
	a light of those	
	in darkness	
	a trainer of	
	the foolish	
_	a teacher of infants	
Rom.02.20	having the semblance	
	of the knowledge	
	and of the truth	
	<u>in the law</u>	

Rom.02.21	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 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 the name of the god through you is blasphemed among the gentiles even as it has been written	
Rom.02.25	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?	

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

Chapter 3	
	what then [is]
	the surplus
Dam 02 04	of the Judean?
Rom.03.01	or what is
	the profit
	of circumcision?
	much in
	every way
	{for} first that
Rom.03.02	they were
	entrusted
	the sayings
	of the god
	for what if some
	have not
	been faithful?
Dom 02 02	does not the
Rom.03.03	faithlessness
	of theirs
	abolish the faith
	of the god?

	may it not be
	now let the
	god be true
	but every
	human a liar
	even as it
Rom.03.04	has been written
	so that you
	may be proven just
	by your words
	and may prevail
	when you
	are being judged
	but if
	our injustice
	combines with
	god's justice
	what will we say?
Rom.03.05	
	is the god who carries out
	the wrath unjust?
	in human [terms]
	I am speaking
	may it not be
Rom.03.06	hence how is god
K0111.03.00	judging the
	cosmic order?
	but if the truth
	of the god
	in the lie of mine
	abounded to
Rom.03.07	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

	what then?
	are we
	as alleged?
	entirely not
Dom 02 00	for we accused
Rom.03.09	in advance all
	both Judeans
	and Greeks
	of being
	under offense
	even as
	it has been
	written
Rom.03.10	that there
	is not
	a just [person]
	not even one
	there is not
	one who
	understands
Rom.03.11	there is not one
	who seeks
	after the god
	all have
	turned away
	at once
Rom.03.12	they have been
10111.05.12	made useless
	there is not one
	who does goodness
	{not} even one
	the throat
	of theirs
	an opened tomb
	they baited
Rom.03.13	with the tongues
	of theirs
	poison of asps
	under the lips
	of theirs
	the mouth
Rom.03.14	of theirs
	fills with curse
	and bitterness
	sharp the feet
Rom.03.15	of theirs
	to spill blood
Rom.03.16	shattering and
	affliction
	in the paths
	of theirs
	or tricits

		and a path
Rom.03.17		of peace
		they have
		not known
		there is no
		fear of god
Rom.03.18		opposite
		the eyes
		of theirs
		v we
	have known	
	that as	
	<u>many things as</u> <u>the law</u> says	
	it speaks to them	
Rom.03.19		
Kom.05.19	in the law so that	
		mouth
		enced
		e whole
		<u>c order</u>
		iable
		e god
		therefore
		all flesh
	will not be	
Dom 02 200		proven just
Rom.03.20a		from works
		of law
		before him
		for through
Rom.03.20b		<u>w</u>
Rom.03.20c	[was] at that time	[is] awareness of offense
		now
Dom 02 214		om law
Rom.03.21a	god's justice has been	
		visible
	mauc	being witnessed
Rom.03.21b		by the law
Kom.03.210		and the prophets
Rom.03.22a		now god's justice
Rom.03.22b	through	
Rom.03.22c	<u>through faith of</u> Jesus	
Rom.03.22d	[the] Anointed	
	[300]	[is] for all
Rom.03.22e		who are trusting
Rom.03.22f	<u>what</u>	for there
Rom.03.22g		<u>s</u>
Rom.03.22h	[this] distinction?	no distinction
		for all offended
Rom.03.23		and are falling short
		of the glory of god

	being proven just
	as a free gift
	by the favor
Rom.03.24	of his
K0111.03.24	through the
	ransoming
	that [is] in
	Anointed Jesus
	whom the god
	put forward
	[as] a propitiation
	through faith
	in the blood of his
Rom.03.25	for evidence
	of the justice of his
	on account
	of the passing over
	of the previously
	done offenses
	in the restraint
	of the god
	toward the evidence
	of the justice of his
	in the present
Rom.03.26	opportune time
	so as for him
	to be just
	and who proves just
	the one of Jesus' faith
	therefore
	where the
	boasting?
	it was shut out
Rom.03.27	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

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

	even as David tells
	the blessedness
	of the human
Rom.04.06	to whom
	the god reckons
	justice
	apart from works
	blessed [are they]
	of whom
	the lawless [deeds]
D	were discharged
Rom.04.07	and of whom
	the offenses
	have been
	covered over
	blessed the man
Day 04.00	of whom lord
Rom.04.08	will not reckon
	offense
	hence this
	blessedness
	[is it] upon
	the circumcision
	or also upon
	the uncircumcision?
Rom.04.09	for we say
	the faith
	has been
	reckoned
	to Abraham
	for justice
	how therefore
	was it reckoned?
Rom.04.10	while being
	in circumcision
	or in uncircumcision?
	and he received
	a sign of
	circumcision
	a seal of the
	justice of faith
	which [was while]
	in uncircumcision
Rom.04.11	in order that
	he be father of all
	in uncircumcision
	who trust
	in order that
	{the} justice
	{also} be reckoned
	to them

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

	even as it has
	been written that
	father of
	many nations
	I have
	placed you)
Dom 04 17	before whom
Rom.04.17	he trusted in god
	who makes alive
	the dead ones
	and calls
	the things
	not existing
	as existing
	who trusted
	on hope against hope
	for him to become
	father of all nations
Rom.04.18	according to what
	has been said
	so will be
	the seed of yours
	and not being
	weakened
	in the faith
	he understood
	the body
	of himself
Rom.04.19	{already} having
K0111.04.19	been necrotized
	living around
	one hundred years and the necrosis
	of the womb
	of Sarah
	but but within
	the promise
	of the god
	he was not settled on the faithlessness
Rom.04.20	in the promise
	of the god
	but he was
Rom.04.21	strengthened
	in the faith
	giving glory
	to the god
	and having been
	fully assured
	that the one
	who has promised
	is capable
	also to do

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

Rom.05.01a	therefore	
	having been	
Rom.05.01b	<u>proven just</u>	
	<u>from faith</u>	
Dam 05 01a	of [the] Anointed	
Rom.05.01c	not from law	
D 05 04 1	<u>we have peace</u>	
Rom.05.01d	with the god	
	through the	
Rom.05.01e	lord of ours	
	Jesus Anointed	
	through whom	
Rom.05.02a	we have also	
	had the approach	
Rom.05.02b	in the faith	

	into this	favor
Rom.05.02c	in wh	ich
	we have	
	and	
	are boa	
	upon l	•
	of the	
	of the	ī [—]
		now not only
		[that] but
		we are also
		boasting in
Rom.05.03		the afflictions
		having known
		that the affliction
		produces
		endurance
		and the endurance
D 27 - :		approval
Rom.05.04		and the approval
		hope
		now the hope
		does not dishonor
		because the love
		of the god
		has been poured out
Rom.05.05		in the hearts
		of ours
		through sacred spirit
		that was
		given to us
	<u>for</u> [the] <u>A</u>	
	while we	
	still w	
Rom.05.06	yet at	
110111103100	opportur	
	died on b	
	ungodly	
	ungoury	for hardly will
		anyone be slain
		on behalf of
Rom.05.07		a righteous [person]
10111.05.07		for the good [person]
		perhaps someone
		also dares to die
		but the god
Rom.05.08		brings together the love of
		his own to us
		because while
		we were
		still offenders
		[the] Anointed
		died for us

		therefore
		how much more
		having been
		proven just
Rom.05.09		now in the
		blood of his
		will we be saved
		through him
		from the wrath
	for if v	
	being en	
	we were excha	
	through th	
Dom 05 10	of the sor	
Rom.05.10		
	how muc	
	having been	
	will we be	
	in the life	e of his
		now not
		only [that]
		but we are
		also boasting
Dom 05 11		in the god
Rom.05.11		through the lord of
		ours Jesus Anointed
		through whom
		now we received
		the exchange
		for this reason
		just as
		through
		one human
		the offense
		entered
		into the
Rom.05.12		cosmic order
		and the death
		through
		the offense
		so also
		the death passed
		through all humans
		in that
		all offended
		for until
Rom.05.13		the law [came]
		offense was in
		the cosmic order
		but offense
		is not charged
		when law
		does not exist
	I .	UUCS HUL EXIST

	but the death
	reigned
	from Adam
	until Moses
	even upon
	those who
Rom.05.14	did not offend
	in the likeness
	of the trespass
	of Adam
	who is
	an imprint
	of the coming one
	but not like
	the trespass
	[was] thus
	also the gift
	for if the
	many died
	in the trespass
	of the one
	how much more
Rom.05.15	the favor
10111.03.13	of the god
	and the
	free gift
	in favor
	which [was]
	of the
	one human
	Jesus Anointed
	went beyond
	to the many
	and the free gift
	[was] not
	like [that]
Rom.05.16	through one
	who offended
	for the judgment
	of one
	[was] for condemnation
	but the gift
	from many
	trespasses
	[was] for
	a just decree

	for if the death	
	reigned in	
	the trespass	
	of the one	
	how much more	
	will those	
Rom.05.17	who receive	
	the surplus	
	of the favor	
	and of the free gift	
	of the proven justice	
	reign through the	
	one Jesus Anointed	
	so then [it was]	
	as through	
	one's trespass	
	within all humans	
Rom.05.18	unto condemnation	
10111.03.10	so also through	
	one's just action	
	within all humans	
	unto a just decision	
	of life	
	for even as through	
	the disobedience	
	of the one human	
	the many were	
Rom.05.19	rendered offenders	
	so also through the obedience	
	of the one	
	will the many	
	be rendered just	
	now law	
	entered secretly	
	so that the trespass	
	may go	
_	beyond bound	
Rom.05.20	but where	
	the offense	
	went beyond bound	
	the favor	
	<u>superabounded</u>	
	so that even as	
	the offense	
Rom.05.21	<u>reigned</u>	
10111.00.21	in the death	
	so also the favor	
	will reign	
Rom.05.21	<u>in</u> through	
Rom.05.21	justice into life	
Rom.05.21	eternal	
Rom.05.21	through	
30.==	Jesus Anointed	

Rom.05.21	the lord of ours

Chapter 6	
	what then
	will we say?
	will we tarry
Rom.06.01	in the offense
	so that the favor
	may go
	beyond bound?
	may it not be
	whoever of us died
Rom.06.02	in the offense
11011110 0102	how will we
	still live in it?
	or are you
	ignorant that
D 06.00	as many of us
Rom.06.03	as were baptized
	in Anointed Jesus
	were baptized into
	the death of his?
	therefore
	we were buried
	together with him
	through the baptism
	into the death
	so that just as
D of or	[the] Anointed
Rom.06.04	was raised
	from dead ones
	through the glory
	of the father
	so also we
	should walk
	in newness of life
	for if we have
	been born together
	in the likeness
Rom.06.05	of the death of his
	yet we will also be
	· · · · · · · · · · · · · · · · · · ·
	of the resurrection
	knowing this
	that the old
	human of ours
	was co-crucified
Rom.06.06	so that the body
	of the offense
	may be abolished
	with us no longer
	slaving away
	in the offense

	C .1
	for the one
	who died
Rom.06.07	has been
	made just
	apart from
	the offense
	now if we died
	with [the]
D -6 -0	Anointed
Rom.06.08	we trust that
	we will also
	live together
	with him
	having known
	that [the]
	Anointed
	having been
Rom.06.09	raised
	from dead ones
	no longer dies
	death
	no longer
	masters him
	for that which
	he died
	he died
D	to the offense
Rom.06.10	at once
	but that which
	he lives
	he lives
	to the god
	so also you
	reckon
	yourselves
	{to be}
Rom.06.11	dead ones
	to the offense
	but living ones
	to the god
Rom.06.12	in Anointed
	Jesus
	therefore
	let not
	the offense
	reign
	in the mortal
	body of yours
	to obey the
	desires of it

	neither present
	the members
	of yours
	[as] tools
	of injustice
	for the offense
	instead
	present
	yourselves
Rom.06.13	to the god
	as though
	living beings
	from dead ones
	and the
	members
	of yours
	[as] tools
	of justice
	to the god
	for offense
	shall not be
Rom.06.14	master of you
10111100114	for you are not
	under law
	but under favor
	what then?
	shall we offend
D 06.45	because we are
Rom.06.15	not under law
	but under favor?
	may it not be
	have you not
	known that
	to whomever you
	present
	yourselves
	slaves for
Rom.06.16	obedience
	slaves you are
	to whomever
	you obey
	truly either
	of offense
	for death
	or of obedience
	for justice?

	now favor [be]
	to the god
	because
	you were
	slaves of
	the offense
Rom.06.17	but you
	have obeyed
	from [the] heart
	an imprint
	of teaching
	to which you
	were given over
	now having
	been liberated
Rom.06.18	from the offense
10111.00.10	you have
	been enslaved
	to the justice
	I am speaking
	humanly
	on account of
	the weakness
	of the flesh
	of yours
	for just as
	you presented
	the members
	of yours
Rom.06.19	slaves to
10111.00.19	the uncleanness
	and to the
	lawlessness
	for the
	lawlessness
	so now present
	the members
	of yours
Rom.06.20	slaves to the
	justice
	for consecration
	for when
	you were
	slaves of
	the offense
	you were
	liberated
	for the justice

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

onapter /	
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?

		for the
Rom.07.02		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
		consequently
		therefore
		while the man lives
		she will bear
		the name adulteress
		if she came to be
		with a different man
Rom.07.03		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
	so t	hen
D 0= 0.4	brot	hers
Rom.07.04a	of n	nine
	<u>yc</u>	<u>ou</u>
Rom.07.04b		also
	have been	
	put to	<u>death</u>
	to the	
	thro	ough
	the `	<u>body</u>
	of the A	<u>nointed</u>
	in order	for you
Rom.07.04c	to com	
	with a	
	with t	he one
		s raised
	from de	
	so th	at we
	may be	ar fruit
	to the	
Rom.07.05a	now	for

	when w	ve were		
Rom.07.05b	in the <u>flesh</u>			
		the passions		
		of the offenses		
	which			
	through			
	were op			
	in the m			
	of ours			
	to bea			
	to the			
	but 1			
Rom.07.06a	we hav			
10111.07.004	aboli			
	from t			
Rom.07.06b	of the death	after dying		
	to that			
	we were r			
	so then			
Rom.07.06c		to be enslaved		
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,		in newness		
	of sp			
	and not in			
		of letter		
Rom.07.07a	what			
Rom.07.07b	that	shall we say?		
K0111.07.070		mur [ie]		
	the law [is] offense?			
Rom.07.07c		<u>may it not be</u> <u>rather</u>		
1101111071070		I did not know		
		offense except		
	through law			
		for I would		
		not have known		
Dam 05 05 1		yearning		
Rom.07.07d		if the law		
		were not saying		
		you shall not yearn		
		but the offense		
		taking occasion		
		through		
		the command		
Rom.07.08		produced in me		
		all yearning		
		for apart		
		from law		
		offense [is] dead		

		now I was
		formerly
		living apart
Rom.07.09		from law
K0111.07.09		but after the
		command came
		offense
		returned to life
		but I died
		and the command
		the selfsame
Rom.07.10		for life
		was found
		by me
		for death
Rom.07.11a		for
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	the of	
		ing
		usion
Rom.07.11b		gh the
11011110 / 1110		mand
		<u>rether</u>
	decei	
		me
Rom.07.11c		and through it
11011110/1110		killed [me]
	so t	<u>hen</u>
		law
		acred
Rom.07.12		command
	sacred and	
	just and good	
	therefore	
	did the good become death	
	to me?	
	may it not be	
	but the offense	
	in order	
	to appear	
Rom.07.13	as <u>offense</u>	
	through the good	
	was producing death	
	so that	
	the offense might	
	become offense	
		ly through
		nmand
		e have
		n that
Rom.07.14a		law
10211.0/.174	is spi	
		n fleshly
	Dut I all	ii iicoiiiy

Rom.07.14b	having been sold under the offense		
	for what		
	I am producing		
	I do not know		
	for what		
Rom.07.15	I do not wish		
	to do		
	this I achieve		
	but what I hate		
this I do			
	but if what		
Dom 07.16	I do not wish this I do		
Rom.07.16	I concede to the law		
	that [it is] virtuous		
	but now it is		
	no longer		
Dom 07.17	I producing it		
Rom.07.17	but instead		
	the offense		
	dwelling in me		
	for I have		
	known that		
Day 07 40.	good does not		
Rom.07.18a	<u>dwell</u> in me that is		
	in the flesh		
	of mine		
	for the wishing		
	is laid before me		
Rom.07.18b	but the producing		
	[of] the virtuous		
	[is] not		
	for I do not		
	do good		
Rom.07.19	that I wish but instead evil		
	that I do not wish		
	that I do not wish this I practice		
	now if what		
	I do not wish		
	this {I} do		
Pom 07 20	no longer is it		
Rom.07.20	I producing it		
	but instead		
	the offense		
	dwelling in me		

		so I find the law
Rom.07.21		to me the one
		wishing
		to do the good
		that the evil
		is laid
		before me
		for I rejoice
		together
Rom.07.22		with the law
10111.07.22		of the god
		as concerns
		the inner human
	but I s	
	another	
	in the me	
	<u>of mi</u>	
	making	
	against the law	
_	of the mind	
Rom.07.23	of mine	
	and taking	
	me captive	
	to the law	
	of the offense	
	which exists in the members	
	of mi	
	toilsome human	
	<u>human</u>	
	[am] <u>I</u> who will	
Rom.07.24		
	<u>pull me out</u> <u>of the body</u>	
	of the C	
the death?		but favor [be]
		to the god
Rom.07.25		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
		to law of official

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	the	god
Rom.08.03c		[has done]
Rom.08.03d	by se	nding
Rom.08.03e	a son	the son
Rom.08.03f		of his own
Rom.08.03g		ness of Coffense
Rom.08.03h		and concerning offense condemned the offense in the flesh
Rom.08.04a	so that the just judgment of the law might be fulfilled in us who	
Rom.08.04b	exist	walk
Rom.08.04c	not <u>in relation</u> <u>to flesh</u> <u>but in relation</u> <u>to spirit</u>	
Rom.08.05	for t exis in rel to f cons the t of the but t in rel to s the t	hose sting lation lesh sider hings e flesh those lation pirit hings e spirit

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	not in	but you <u>are</u> <u>not in flesh</u> <u>but</u> in spirit	
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	though t		
Rom.08.10c	<u>is</u>	[is]	
Rom.08.10d	dead on account of offense the spirit [is] life on account of justice		
Rom.08.11a	now if the spirit of the one who raised Jesus from dead ones dwells in you		
Rom.08.11b	the one w [the] <u>Ar</u> from des will also n the morta of yo	nointed ad ones nake alive al bodies	

	through the
Rom.08.11c	indwelling spirit
Kom.oo.11c	of his in you
	· · · · · · · · · · · · · · · · · · ·
	so then
	brothers
D0	we are debtors
Rom.08.12	not to the flesh
	to live
	in relation
	to flesh
	for if you live
	in relation to flesh
	you are going to die
Rom.08.13	but if in spirit
1011.00.13	you put to death
	the deeds
	of the body
	you will be alive
	for as many as
	are led by
Rom.08.14	god's spirit
	these are
	sons of god
	for you did
	not receive
	a spirit of slavery
	[leading] again
	into fear
Rom.08.15	but you received
	a spirit of
	son-adoption
	in which we shriek
	abba the father
	the spirit itself
	co-witnessing
	with the
Rom.08.16	spirit of ours
	that we are
	children of god
	now if children
	also heirs
	heirs of god
	yet co-heirs
Rom.08.17	of [the] Anointed
	since we co-suffer
	so that we may also
	be co-glorified

	for I reckon
	that the sufferings
	of the present
Rom.08.18	moment
K0111.00.10	are not worthy
	for the glory
	about to be
	revealed in us
	for the eager
	expectation
	of the creation
Rom.08.19	anxiously awaits
	the revealing
	of the sons
	of the god
	for the creation
	was subordinated
	to emptiness
Rom.08.20	not voluntarily
	but on account of
	the one who
	subordinated
	in hope
	that the
	creation herself
	will be liberated
	from the slavery
Rom.08.21	of the destruction
	into the liberty
	of the glory
	of the children
	of the god
	for we have
	known that the
	whole creation
Rom.08.22	sighs deeply
	together and
	travails together
	until the present
	now not only [that]
	but the same
	who have
	the firstfruit
	of the spirit
	even we are
Pom 08 22	sighing deeply
Rom.08.23	
	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	
Rom.08.24 in the hope but hope that is seen	
Rom.08.24 but hope that is seen	
that is seen	
that is seen	
is not hope	
for who hopes for	
what one sees?	
but if we hope for	
what we do not see	
Rom.08.25 through endurance	
we anxiously await	
now similarly	
also the spirit	
joins to help	
with the	
with the	
of ours	
for we do not know	
Rom.08.26 what is necessary	
in so far as	
we should pray	
but the spirit itself intercedes	
with unspeakable	
groans	
now the one	
who searches	
the hearts	
has known	
what [is] the	
Rom.08.27	
or the spirit	
because	
it intercedes	
as concerns god	
on behalf	
of devotees	
now we	
have known	
that to them	
who love the god	
all things	
Rom.08.28 work together	
for good	
to them	
who according	
to plan	
I AM DESCRIPTION OF THE PROPERTY OF THE PROPER	

	because those
	whom he foreknew
	he also foreordained
	conformed
D 00 20	to the image
Rom.08.29	of the son of his
	in order for
	him to be
	firstborn among
	many brothers
	now those
	whom he
	foreordained
	these he also called
	and those
	whom he called
Rom.08.30	these he also
	proved just
	but those
	he proved just
	these he
	also glorified
	therefore
	what shall we say
	to these things?
Rom.08.31	if the god
K0111.00.31	[is] over us
	who [is]
	against us?
	he who did
	not spare
	the son
	of his own
	but gave
	him over
Rom.08.32	on behalf
K0111.00.32	of us all
	how will
	he not favor
	all things to us
	together also with him?
	who will bring
	a charge
Rom.08.33	against [the]
	chosen ones
	of god?
	god [is]
	the one
	who makes just

	who [is] the one
	who condemns?
	Anointed {Jesus}
	who died
	but more
Rom.08.34	was raised
	who also is
	at the god's right
	who also
	intercedes
	on our behalf
	what will
	separate us
	from the love
	of the Anointed?
	affliction
Rom.08.35	or confinement
	or persecution
	or hunger
	or nakedness
	or danger
	or sword?
	even as it
	has been written
	that for your sake
Rom.08.36	we are being killed
K0111.00.30	all the day
	we were reckoned
	as sheep
	of slaughter
	but in all
	these things
Pom 08 27	we more than
Rom.08.37	conquer
	through the one
	who loved us
	for I have been
	persuaded that
Rom.08.38	neither death
	nor life
	nor angels
	nor sovereigns
	nor present
	things
	nor coming
	things
	nor powers

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

Chapter 5	
	I speak truth
	in [the] Anointed
_	I am not lying
Rom.09.01	as the conscience
	of mine
	co-witnesses to me
	in the sacred spirit
	that enormous pain
Rom.09.02	is upon me
K0111.09.02	and unrelenting grief
	in the heart of mine
	for I was praying
	that I myself
	be cursed
Dom 00 03	from the Anointed
Rom.09.03	on behalf of
	the brothers of mine
	the relatives of mine
	as regards flesh
	these are Israelites
	of whom [is]
	the son-adoption
D 00 04	and the glory
Rom.09.04	and the covenants
	and the law-giving
	and the ritual service
	and the promises
	of whom [are]
	the [fore]fathers
	and from whom
Rom.09.05	[is] the Anointed
	as regards flesh
	who being god
	over all
	[is] blessed
	into the aeons
	amen

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

	1	
		not from works
		but from the
		one who calls
Rom.09.12		it was spoken
K0111.09.12		to her that
		the greater
		will be slave
		to the lesser
		just as it
		has been written
D		I have loved
Rom.09.13		Jacob
		but Esau
		I hated
		what therefore
		shall we say?
Rom.09.14		[is there] not injustice
		with the god?
		may it not be
		for he says
		to Moses
		I will show mercy
		on him whom
Rom.09.15		I show mercy
		and I will pity
		him whom
		I pity
		so then
		[it is] not
		from the one
		who wishes
Rom.09.16		neither
Kom.09.10		from the one
		who runs
		but from the god
		who shows mercy
		for
		the scripture says
		to the Pharaoh
		that for
Rom.09.17		
		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

	so then he
	shows mercy
Rom.09.18	on whom
10111.03.10	he wishes
	but he hardens
	whom he wishes
	hence
	you will say to me
	why {then} does
	he still
Rom.09.19	find offense?
	for against
	the plan of his
	who has stood
	opposed?
	O human
	so indeed
	who are you who
	answers back
D 00 20	
Rom.09.20	to the god?
	will the sculpted
	say to the sculptor
	why did you
	make me so?
	or does
	the potter
	not hold authority
	over the clay
Rom.09.21	from the same
10111.09.21	mix to make
	a vessel which
	[is] for honor
	or which
	[is] for dishonor?
	but if the god
	wishing to
Rom.09.22	demonstrate
	the wrath
	and to make known
	the capability
	of his
	bore with
	much patience
	vessels of wrath
	restored for
	destruction

	1 1 1
	and so that he
	might make known
	the wealth
	of the glory
Rom.09.23	of his
10111.07.23	upon vessels
	of mercy
	which he
	prepared ahead
	for glory
	us whom he
	also called
Rom.09.24	not only from
K0111.09.24	the Judeans
	but also from
	the gentiles
	as also he says
	in Hosea
	I will call the
	not my people
Rom.09.25	my people
K0111.09.25	and the
	not having
	been loved
	having
	been loved
	and it will be
	in the place
	where it was
	said to them
Rom.09.26	not my people
K0111.09.20	[are] you
	there they
	will be called
	sons of
	a living god
	now Isaiah
	also shrieks
	on behalf
	of Israel
	even if
	the number
Rom.09.27	of the sons
	of Israel
	were as
	the sand
	of the sea
	the remnant
	will be saved
	for completing
	and cutting short
Rom.09.28	[the] lord
	will bring about
	a word on
	the earth

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

Chapter 10			
		orothers	
	the	satisfaction	
	of	the heart	
Rom.10.01a		of mine	
	and :	the entreaty	
		the god	
	on behalf of		
Rom.10.01b	<u>Israel</u>	theirs	
Rom.10.01c	[is] f	for salvation	
		: I witness	
	to them that		
	they have		
Rom.10.02		ousy of god	
		but not	
	<u>a</u> :	s regards	
		<u>wareness</u>	
D 40.02	<u>f</u>	or while	
Rom.10.03a	<u>no</u>	t knowing	
Rom.10.03b		the justice	
Rom.10.03c	god	of the god	
		d seeking	
	<u>to</u>	<u>establish</u>	
	the personal justice		
Dam 10 02 d		ey did not	
Rom.10.03d	<u>su</u>	<u>bordinate</u>	
	[themselves]		
	to the justice		
	<u>o</u>	<u>f the god</u>	
		for the	
	<u>completion</u>		
		<u>of law</u>	
Rom.10.04		[is the]	
Kom.10.04	<u>Anointed</u>		
	<u>fo</u>	<u>or justice</u>	
		<u>everyone</u>	
	<u>w</u>	<u>ho trusts</u>	
		for Moses writes	
		the justice	
		that [is]	
		from {the} law	
Rom.10.05		that the human	
		who does	
		these things	
		will be alive	
		in them	

	now thus speaks	
	the justice	
	from faith	
	do not say	
	in the heart	
Rom.10.06	of yours	
110111110100	who will go up	
	into the heaven?	
	this is to	
	bring down	
	[the] Anointed	
	or who will	
	go down	
Rom.10.07	into the abyss?	
	this is to bring up	
	[the] Anointed	
	from dead ones	
	but what	
	does it say?	
	near you is	
	the spoken word	
	in the mouth	
Rom.10.08	of yours	
10111.10.00	and in the	
	heart of yours	
	this is the	
	spoken word	
	of the faith	
	which we proclaim	
	that if	
	you confess	
	in the mouth	
	of yours	
	lord Jesus	
Rom.10.09	and you trust	
K0111.10.09	in the heart	
	of yours	
	that the god	
	raised him	
	from dead ones	
	you will be saved	
	for	
	with a heart	
Rom.10.10	one is entrusted	
	into justice	
	but with a mouth	
	one is confessed	
	into salvation	
	for	
Rom.10.11	the scripture says	
	everyone who	
	trusts upon him	
	will not be	
	put to shame	
	put to sname	

	for there is
	no distinction
	between Judean
	and Greek
Rom.10.12	for the same
	lord of all
	is rich unto all
	who are calling
	upon him
	for everyone
	who calls upon
Rom.10.13	the name of lord
	will be saved
	how then
	could they call
	upon him in whom
	they have not trusted?
	now how could
Rom.10.14	they trust [on one]
110111111111	of whom they
	did not hear?
	but how could
	they hear
	apart from one
	who preaches?
	now how could
	they preach
	if they were
	not sent?
	just as it has
Rom.10.15	been written
	how seasonable
	the feet of the ones
	who euangelize
	{the} good things
	but not all obeyed
	the euangelion
Rom.10.16	for Isaiah says
10111.10	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

		1 . T
		but I say
		did they
		not hear?
		ndeed into
		ll the earth
Rom.10.18		ent out the
K0111.10.10	sou	and of theirs
		even to
		e bounds of
	the in	nhabited world
	the s	spoken words
		of theirs
	bi	ut I say did
		el not know?
	firs	t Moses says
		vill provoke
Rom.10.19		ı to jealousy
		not a nation
	over a	n unintelligent
		nation
	Iv	vill provoke
		ou to anger
		but Isaiah
	bol	dly ventures
		and says
		was found
		nong} them
Rom.10.20		do not seek me
		ecame visible
		to them
	W	ho are not
		nsulting me
Rom.10.21		t unto Israel
		he says
		all the day
		ve spread out
		nands of mine
		o a people
		lisobeying
		l disagreeing
	and	i dioagreenig

	therefore	
	I say	
	did the god	
	thrust away	
Dom 11 01	the people of his?	
Rom.11.01	may it not be	
	for I also	
	am an Israelite	
	from Abraham's seed	
	from Benjamin's tribe	

		the god did not
		thrust away
		the people of his
		whom he foreknew
		or have you not
Rom.11.02		known in Elijah
		what the
		scripture says
		how he intercedes
		with the god
		as concerns Israel
		lord they killed
		the prophets of yours
		the altars of yours
		they have demolished
Rom.11.03		and I was
		left behind alone
		and they are seeking
		the life of mine
		but what does
		the oracular response
		say to him?
		I have left behind
Rom.11.04		for myself
		seven thousand men
		who have not
		bent knee to Baal
		so then
		also at the
		present moment
Rom.11.05		a remnant
Kom.11.03		according to
		favor's choosing
		has come to be
		but if by favor
		no longer
		from works
Rom.11.06		since the
K0111.11.00		favor would
		no longer
		be favor
Rom.11.07	<u> </u>	what then?
		what Israel
		seeks after
		this it did
		not attain
		but the chosen
		attained
		but the rest
		were turned
		to stone

	just as it has
	been written
	the god gave
	to them
	a spirit
Rom.11.08	of stupefaction
K0111.11.00	eyes of
	not seeing
	and ears of
	not hearing
	until the day
	[of] today
	and David says
	let the table
	of theirs
	become as a trap
Rom.11.09	and as a hunt
10111.11.09	and as a
	stumbling block
	and as a
	retribution
	to them
	let the eyes
	of theirs
	be darkened
Rom.11.10	not to see
1011111110	and buckle
	the back
	of theirs
	for all [time]
	therefore I say
	did they stumble
	so that they
	might fall?
	may it not be
D	but in the
Rom.11.11	trespass
	of theirs
	the salvation
	for the gentiles
	[came]
	to provoke them
	to jealousy now if the
	trespass of theirs
	[is] cosmic order's
	wealth
Rom.11.12	and the defeat
	of theirs
	gentiles' wealth
	how much more
	the fullness
	of theirs
	or mens

		but I am speaking
		to you the gentiles
		thus in as much as
Rom.11.13		I am an emissary
		of gentiles
		I glorify the
		service of mine
		if somehow I
		may provoke
Rom.11.14		to jealousy
K0111.114		the flesh of mine
		and I shall save
		some of them
		for if the
		casting away
		of them [is]
		an exchange of
Rom.11.15		the cosmic order
		what [is]
		the reception
		except life
		from dead ones?
		now if
		the firstfruit
		[is] devoted
		[so] also
Rom.11.16		the dough
Kom.TT.To		and if the root
		[is] devoted
		[so] also
		the small branches
		now if
		some of
		the small branches
		were broken off
		but you being
		a wild olive
Rom.11.17		were ingrafted
		in them
		and became
		a co-partner
		of the root
		of the fattiness
		of the olive tree
		do not boast
		against the
		small branches
Rom.11.18		but if you
		do boast against
		you do not
		bear the root
		but the root you
	t control of the cont	

Rom.11.19	then you will say
	small branches
	were broken off
	so that I might
	be ingrafted
	virtuously [said]
	in the infidelity
	they were broken off
Rom.11.20	but you have stood
	in the faith
	think not lofty things
	but be afraid
	for if the god
	did not spare
Rom.11.21	the small branches
101111111111111111111111111111111111111	by nature
	{not at all} neither
	will he spare you
	behold
	therefore
	the goodness
	and severity of god
	severity upon
Rom.11.22	the fallen
10111.11.22	but upon you
	god's goodness
	if you remain
	in the goodness
	since you also
	will be cut off
	but they also
	if they do
	not remain
_	in the infidelity
Rom.11.23	will be ingrafted
	for capable
	is the god
	again to
	ingraft them
	for if you were
	cut off from
	the wild olive
	by nature
Rom.11.24	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

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

		for even as
		you formerly
		were disobedient
		to the god
Rom.11.30		now you
		have been pitied
		through the
		disobedience
		of theirs
		even as they
		also now
		were disobedient
Rom.11.31		[leading] to
		your own pitying
		so that they also
		{now} may be pitied
		for the god
		confirmed
D 44.65		them all to
Rom.11.32		disobedience
		so that he may
		pity them all
	o de	epth
Rom.11.33a		ealth
110111111111111111111111111111111111111		wisdom
Rom.11.33b		and of knowledge
Rom.11.33c	of	<u>god</u>
Rom.11.33d	and	
Rom.11.33e	ho	<u>DW</u>
		unsearchable
D (the judgments
Rom.11.33f		of his
		and
	untra	<u>ceable</u>
Rom.11.33g		wavs
	<u>of</u>	<u>his</u>
		o knew
	[the] lord's mind?	
Rom.11.34	or who became	
	a counselor	
	of his?	
		nas given
		o him
Rom.11.35	and it will	
	be repaid	
to him?		
	101	because
		from him
		and through him
		and in him
Rom.11.36		[are] all things
		to him the glory
		into the aeons
		amen
		anith

Chapter 12	
	therefore
	I exhort you
	brothers
	through
	the mercies
	of the god
	to present the
Rom.12.01	bodies of yours
	a sacrifice
	living devoted
	well-pleasing
	to the god
	the reasonable
	ritual service
	of yours
	and be not
	conformed
	to this aeon
	but be
	transformed
	in the renewal
	of the mind
Dom 12.02	in order
Rom.12.02	for you
	to evaluate
	what [is]
	the will
	of the god
	the good
	and well-pleasing
	and perfect
	for I say
	through
	the favor
	which was
	given me
	to everyone
	who is among you
Rom.12.03	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

		for even as
Rom.12.04		in one body
		we have many members
		but all the members
		do not have
		the same action
		so we the many
		are one body
Dom 12.05		in [the] Anointed
Rom.12.05		yet individually
		members of
		one another
		now having
		different gifts
		according to
		the favor
		which was
Rom.12.06		given to us
		whether prophecy
		according to
		the proportion
		of the faith
		whether service
Dom 12.05		in the serving whether one
Rom.12.07		
		who teaches
		in the teaching
		whether one
		who exhorts
		in the exhortation
		one who
		distributes
Rom.12.08		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	hating	abhoring
	<u>the</u>	
Rom.12.09c	<u>being</u>	
	to the good	
Rom.12.10a	[hav	
		<u>affection</u>
	<u>in brotherly love</u>	
	for each	
		leading
Rom.12.10b		one another
		ahead
		in honor

		not hesitating
		in haste
Rom.12.11		bubbling
11011112111		in the spirit
		being slaves
		to lord
	<u>rejoi</u>	
Rom.12.12a	<u>in the</u>	
	staying	<u>behind</u>
	in the a	
D 1		obstinately
Rom.12.12b		persisting
		in the prayer
		participating
D 42.42		in the needs
Rom.12.13		of the devotees
		pursuing
		the hospitality bless those
Rom.12.14a		
	1.1.	who persecute {you}
Dom 12 14h	<u>ble</u> ar	
Rom.12.14b	at do not	
	do not	rejoicing
		with the
		rejoicing
Rom.12.15		weeping
		weeping with the
		weeping
	<u>be mi</u>	
	the same	
	for each other	
	not thinking	
	<u>lofty things</u>	
Rom.12.16	but being	
	<u>led away</u>	
	with the low	
	<u>do not be</u>	
	mindful	
	<u>for yourselves</u>	
	<u>repa</u>	
Rom.12.17a	<u>evil for evil</u>	
	to no	1
		planning ahead
Rom.12.17b		virtuous things
		in the presence of all humans
	not avending	
Rom.12.19a	<u>not avenging</u> <u>yourselves</u>	[[see below]]
	<u>yourserves</u>	if it [is] possible
Rom.12.18a		from you
		nom you
Rom.12.18b	<u>be pea</u>	ceable

Rom.12.19a	[[see above]]	not avenging yourselves
		beloved
		but give place
		to the wrath
		for it has
Rom.12.19b		been written
K0III.12.190		vengeance
		[is] mine
		I will repay
		says [the] lord
		but if the enemy
		of yours hungers
		feed him scraps
		if he thirsts
		give him drink
Rom.12.20		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 15	
	let every life
	be subordinate
	to prevailing
	authorities
	for there is
Rom.13.01	no authority
	except by god
	but those
	that exist
	have been put
	in order by god.
	so then
	the one who
	is embattled
	with an authority
	has opposed the
Rom.13.02	ordinance
	of the god
	but those who
	have opposed
	will bring judgment
	on themselves

	for those who rule
	are not a fear
	to the good work
	but to the evil
Dom 12.02	now do you wish
Rom.13.03	not to be afraid
	of the authority?
	do the good
	and you will have
	praise from it
	for god's servant
	is yours for
	the good
	now if you do evil
	be afraid
	for not without
	purpose
Rom.13.04	does it carry
	the sword
	for god's servant
	is a punisher
	in wrath
	to one who
	practices the evil
	thus [the] necessity
	to be subordinate
Rom.13.05	not only on account
10111.13.03	of the wrath
	but also on account
	of the conscience
	for this reason you
	also fulfill tributes
Dom 12.06	for god's
Rom.13.06	ritual servants
	are firmly adhering
	in this very thing
	pay back
	the debts
	to everyone
	the tribute
	to whom
	the tribute
Rom.13.07	[is due]
Koiii.13.07	the toll to
	whom the toll
	the fear to
	whom the fear
	the honor to
	whom the honor
	owe no one
Rom.13.08a	anything
	except to love
	each other

Rom.13.08b	·	or the one o loves the
Rom.13.08c	neighbor other	
Rom.13.08d	has fulfilled law	
Rom.13.09a		for the [saying]
Rom.13.09b	<u>you shall not</u> <u>murder</u>	you shall not commit adultery
Rom.13.09c	<u>you shall not</u> <u>commit adultery</u>	you shall not murder
Rom.13.09d	you shall not steal	
Rom.13.09e	you shall not falsely witness	
Rom.13.09f		you shall not yearn
Rom.13.09g	sc c	even if [there is] ome other ommand the word
Rom.13.09h		this [one]
Rom.13.09i	<u>it is :</u>	<u>summarized</u>
Rom.13.09j	<u>in the</u>	{in the}
Rom.13.09k	[saying] you shall love the neighbor	
Rom.13.09l		of yours
Rom.13.09m	as	s yourself
Rom.13.10	g <u>p</u> <u>pr</u> to tl <u>full</u>	the love does not oduce evil he neighbor thus the ness of law s] the love
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

	the pight has
	the night has
	cut away in front
	now the day
	has approached
D	thus let us
Rom.13.12	put away
	the works of
	the darkness
	{now} let us
	put on
	the implements
	of the light
	as during day
	let us walk
	with decency
	not with
	revelries
Rom.13.13	and strong drinks
10111.13.13	not with
	promiscuities
	and licentious things
	not with
	strife
	and jealousy
	but put on the
	lord Jesus
	Anointed
Rom.13.14	and do not
	make forethought
	of the flesh
	for yearnings

apto. 2 .		
	now receive	
	to [yourselves]	
Dom. 14.01	the one weakened	
Rom.14.01	in the faith	
	not debating	
	in judgments	
	he who	
	<u>has faith</u>	
Day 14.02	eats all things	
Rom.14.02	but the	
	<u>weakened</u>	
	<u>eats vegetables</u>	

	11	
	let the	
	who	
	not s	
	the	
	who	does
	not	eat
Rom.14.03a	but	let
	the	
	who	
	not	
	not ji	
	the	
	who	
	WHO	for the god
Dom 14 021		has received him
Rom.14.03b		
		to [godself]
		who are you
		who judges
		another's
		house-slave?
		to one's
		own lord
Rom.14.04		he stands
		or falls
		now he will be
		made to stand
		for the lord
		is able
		to make him stand
		{for} one judges
		a day against a day
		but one judges
Rom.14.05		every day [alike]
10111.14.03		let each be
		fully satisfied
		in the mind
		his own
		the one who
		considers the day
		considers unto
		[the] lord
		and the one
		who eats
		eats unto
		[the] lord
Rom.14.06		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

		C C
Rom.14.07		for no one of us
		lives to oneself
		and no one
		dies to oneself
		for if
		we live
		to the lord
		we live
		and if
		we die
D0		to the lord
Rom.14.08		we die
		and so if
		we live
		and if
		we die
		we are
		of the lord
		for to
		this [end]
		[the] Anointed
		died and
		lived
Rom.14.09		so that
		he would
		be master
		of dead ones
		and living ones
	now	
	why	
	you judging the brother	
	of yo	
	or also	
	why a	
Rom.14.10a	scori	
	the br	
	of yo	
	for	
will be presented at the dais		
	of	
Rom.14.10b	Anointed	god
1,200		for it has
		been written
		[as] I myself live
		says [the] lord
Rom.14.11		that to me
100111,17,11		every knee will bend
		and every tongue
		will confess
		in full to the god
		in run to the god

	{so} then
Rom.14.12	each of us will give
11011111 112	a word about
	oneself {to the god}
	so let us no longer
	judge each other
Rom.14.13	but rather judge this
Kom.14.15	not placing an obstacle
	or a trip-stone
	for the brother
	I have known
	and been persuaded
	in lord Jesus
	that nothing [is]
	common in itself
Rom.14.14	except to one
	who reckons
	something
	to be common
	to that one
	[it is] common
	for if on
	account of food
	the brother of yours
	is pained
	you are no longer
	walking
Rom.14.15	according to love
	do not for
	the food of yours
	destroy that one
	on whose behalf
	[the] Anointed died
	thus let the
Rom.14.16	good of yours
Kom.14.10	not be blasphemed
	for the kingdom
	of the god
	is not food
	and drink
Rom.14.17	
	but justice
	and peace
	and joy in
	sacred spirit for the one
	who in this
	is a slave
Rom.14.18	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	virtuou not eat n neith drink neit [anyth by w the br	to neats er to wine her hing]
Rom.14.21b		of yours
Rom.14.21c	either	
Rom.14.21d	<u>stum</u>	<u>ıbles</u>
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	now eve that [i from is off	erything s] not faith

now we the capable
ought to carry
the weaknesses
of the incapable
and not to be
pleasing to themselves
let each of us
be pleasing
to the neighbor
for the good
unto edification
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
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
now may
the god
you may glorify
the god and father
of the lord of ours
Jesus Anointed
therefore you should
receive each other
just as the Anointed
also received you
also received you
the god and father of the lord of ours Jesus Anointed therefore you should receive each other just as the Anointed

	for I say [that]
	[the] Anointed
	has become
	a servant
	of circumcision
Rom.15.08	on behalf of
	god's truth
	in order to secure
	the promises
	of the [fore]fathers
	and [that]
	the gentiles
	for the sake
	of mercy
	glorified the god
	just as it
	has been written
Rom.15.09	for this [reason]
	I will confess
	in full
	to you
	among gentiles
	and to the name
	of yours
	I will sing
	and again
	it says
Rom.15.10	cheer gentiles
K0III.15.10	with the people
	of his
	and again
	praise
Rom.15.11	all the gentiles
	the lord
	and let praise him
	all the peoples
	and again
	Isaiah says
	there will be
	the root of Jesse
Rom.15.12	and the one
	who is rising
	to rule over gentiles
	on him gentiles
	will hope
	win nope

	now may the god
	of the hope
	fill you
	with all joy
	and peace
Rom.15.13	in having faith
	in order that
	you exceed
	in the hope
	in power of
	sacred spirit
	now I have
	been persuaded
	brothers of mine
	even I myself
	concerning you
	that you yourselves
Rom.15.14	are full of goodness
	having been filled
	with all {the}
	knowledge
	enabled also
	to admonish
	each other
	now more boldly
	I have written
	to you
	as reminding
Rom.15.15	you in part
K0III.15.15	on account of
	the savior
	which was given
	to me by the god for me to be
	a ritual servant
	of Anointed Jesus
	among the gentiles
	sacredly performing
	the euangelion
Rom.15.16	of the god
	so that the offering
	of the gentiles
	may be acceptable consecrated
	in sacred spirit
	therefore I have
D 45 :-	{the} boasting
Rom.15.17	in Anointed Jesus
	the things
	for the god

	for I will not dare
	to speak anything of
	what [the] Anointed
Rom.15.18	was not producing
Kom.13.10	through me
	for obedience
	of gentiles
	in word and in deed
	in power of
	signs and wonders
	in power of
	spirit {of god}
	so then
Rom.15.19	from Jerusalem
	and in a circuit
	as far as Illyricum
	I have fulfilled
	the euangelion
	of the Anointed
	now therefore
	being ambitious
	to be euangelizing
Rom.15.20	not where [the]
	Anointed was named
	lest I build upon
	another's foundation
	but just as it
	has been written
	to whom he was
	not announced
Rom.15.21	about him
	they will see
	and those who
	have not heard
	will understand
	for this reason
Dam 15 22	I was being hindered
Rom.15.22	the many [times]
	from coming to you
	but now no longer
	having a place
	in the regions
	these ones
Rom.15.23	but having
10111.13.23	a yearning
	to come to you
	[going] back
	many years

		whenever
		I may go
		into Spain
		for I hope
		when passing across
		to look on you
Rom.15.24		and to be sent
10111.13.24		by you there
		if I first
		should take
		my fill
		of you
		,
		in part
D 45 05		but now I am going
Rom.15.25		into Jerusalem
		serving the devotees
		for Macedonia
		and Achaia
		were well-pleased
		to render
Rom.15.26		some partnership
		to the beggars
		of the devotees
		who [are]
		in Jerusalem
		for they were
		well-pleased
		and debtors
		they are of theirs
		for if the gentiles
Rom.15.27		have partnered
Kom.15.27		in the spiritual
		things of theirs
		they also
		are indebted
		in the fleshly things
		to ritually serve them
		therefore after
		completing this
		and after sealing
Dom 15 30		for them
Rom.15.28		this the fruit
		I will depart
		through you
		to Spain
		now I have known
		that when coming
		to you in fullness
Rom.15.29		of blessing
		of [the] Anointed
		will I come
	I .	

	but I summon
	you {brothers}
	through the
	lord of ours
	Jesus Anointed
D. v. 45 20	and through
Rom.15.30	the love
	of the spirit
	to be assembled
	together with me
	in the prayers
	on behalf of me
	to the god
	so that I may be
	rescued from
	the disobedient ones
	in Judea
Rom.15.31	and the service
K0111.13.31	of mine
	that [is] in Jerusalem
	may become
	acceptable
	to the devotees
	so that when coming
	in joy to you
Pom 15 22	through [the]
Rom.15.32	will of god
	I may find rest
	together with you
	now the god
D. v. 45 00	of the peace
Rom.15.33	[be] with all of you
	DC With all Of you

	I recommend
	to you Phoebe
	the sister of ours
Rom.16.01	being {also} a servant
	of the assembly
	which [is] in Cenchrea
	that you may
	welcome her in [the] lord
	worthily of
	the devotees
	and be present
Dam 16 02	to her in whatever
Rom.16.02	she may have need
	of you in deed
	for she also
	has become
	a presider of many
	even of me myself

	embrace Prisca
	and Aquila
Rom.16.03	the co-workers
	of mine
	in Anointed Jesus
	who laid down
	the neck
	of themselves
	for the life of mine
Rom.16.04	to whom not only
	I show gratitude
	but also all
	the assemblies
	of the gentiles
	and [embrace]
	the assembly
	by their house
Rom.16.05	embrace Epaenetus
Kom.10.03	the beloved of mine
	who is firstfruit
	of Asia in
	[the] Anointed
	embrace Mary
Rom.16.06	who toiled many
	things for you
	embrace Andronicus
	and Junia
	the relatives
	of mine
	and co-prisoners
Rom.16.07	of mine
	who are impressive
	among the emissaries
	who also came to be
	in [the] Anointed
	before me
	embrace Amplias
Rom.16.08	the beloved of mine
	in [the] lord
	embrace Urbanus
	the co-worker of ours
Rom.16.09	in [the] Anointed
	and Stachys
	the beloved of mine
	embrace Apelles
	the approved
Rom.16.10	in [the] Anointed
	embrace them of
	those of Aristobulus

	embrace Herodion
	the kinsman of mine
	embrace them of
Rom.16.11	those of Narcissus
	who are in
	[the] lord
	embrace Tryphena
	and Tryphosa
	who have toiled
	in [the] lord
Rom.16.12	embrace Persida
	the beloved
	who toiled many
	things in [the] lord
	embrace Rufus
	the chosen in
Rom.16.13	[the] lord
	also the mother
	of his and mine
	embrace Asyncritus
	Phlegon Hermas
Rom.16.14	Patrobas Hermes
	and the brothers
	with them
	embrace Philologus
	and Julia Nereus and the
Rom.16.15	sister of his
Kom.10.15	and Olympas and
	all the devotees
	with them
	embrace each other
	with a holy kiss
Rom.16.16	all the assemblies
	of the Anointed
	embrace you
	now I exhort you
	brothers
	to watch those
	who create
	the dissensions
Rom.16.17	and the trip-stones
	contrary to
	the instruction
	which you learned
	and turn away
	from them

	for such are
	not enslaved
	to our lord Anointed
	but to the belly
	of their own
Rom.16.18	and through the
	smooth talk
	and blessing
	they lead astray
	the hearts
	of the guileless
	for the obedience
	of yours
	has been reaching
	everyone
	therefore
Dom 16 10	
Rom.16.19	over you I rejoice
	but I wish you
	to be wise
	in the good
	but unmixed
	in the evil
	now the god
	of the peace
	will crush
	the adversary
Rom.16.20	under the feet
10111.10.20	of yours
	with speed
	the favor of the
	lord of ours Jesus
	[be] with you
	Timothy
	the co-worker
	of mine
	and Lucius
Rom.16.21	and Jason
	and Sosipater
Rom.16.22	the kinsmen
	of mine
	embrace you
	I Tertius
	the one who wrote
	the letter in
	[the] lord
	embrace you
	eniorace you

	Gaius the
	host of mine and
	all the assembly
	embrace you
Rom.16.23	Erastus the
10111.10.25	administrator
	of the city
	and Quartus
	the brother
	embrace you
	{now to the one
	capable of
	establishing you
	according to the
	euangelion of mine
	and the preaching
Rom.16.25	of Jesus Anointed
Kom.10.25	according to
	revelation
	of a mystery
	that had been
	kept silent
	for epochal
	durations}
	{but now having
	been manifested
	even through
	prophetic scriptures
Rom.16.26	by mandate of
	the eternal god
	for obedience of faith
	made known
	to all the gentiles}
	{to god alone wise
	through Jesus Anointed
Rom.16.27	to whom the glory
	into the aeons
	amen}

2.5. 1 Thessalonians

Prologue

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

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

	1 . 1
	having known
1Th.01.04	brothers beloved
	by {the} god
	the choosing of you
	that the euangelion of ours did
	not come to you in word alone
	but also in power
	and in sacred spirit
	and in sacred spirit and {in} much
1Th.01.05	certainty
1111.01.05	of wisdom
	just as you
	have known
	such as we
	came to be
	with {in} to you
	on account of you
	and you became
	imitators of us
	and of the lord
	having received
1Th.01.06	the word
	in much affliction
	with joy of
	sacred spirit
	so then for you
	to have become
1Th.01.07	an impress to
	all the faithful
	in Macedonia
	and in Achaia
	for from you
	the word
	of the lord
1Th.01.08	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

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

Chapter 2	
	for you yourselves
	have known
	brothers
1Th.02.01	the entrance of ours
	that [was] unto you
	that it did not
	become empty
	but after
	suffering
	previously
	and being
	done outrage
	just as you
	have known
1Th.02.02	in Philippi
	we were
	emboldened
	in the god of ours
	to speak to you
	the euangelion
	of the god
	in a great struggle
	for the exhortation
	of ours [was]
1Th.02.03	not from wandering
	nor from uncleanness
	nor in guile

	but just as we
	were approved
	by the god
	to be entrusted
	the euangelion
1Th.02.04	thus we speak
	not as pleasing
	to humans
	but to god
	who examines
	the hearts of ours
	for neither
	at any time
	did we come to be
	with a word
	of flattery
1Th.02.05	just as you
	have known
	neither in a pretext
	for greediness
	god [be] witness
	neither seeking
1Th.02.06	from humans glory
	neither from you
	nor from others
	though being made
	capable in weight
	as [the] Anointed's
	emissaries
1Th.02.07	yet we have become
1111.02.07	infants in
	your midst
	as a [breast-]
	feeder warms
	the children her own
	so longing for you
1Th.02.08	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
	beloved to us

ITh.02.09 ITh.02.09 ITh.02.09 ITh.02.09 ITh.02.10 ITh.02.11 ITh.02.11 ITh.02.11 ITh.02.11 ITh.02.12 ITh.02.12 ITh.02.12 ITh.02.12 ITh.02.12 ITh.02.13 ITh.02.14 ITh.02.15 ITh.02.15 ITh.02.16 ITh.02.17 ITh.02.17 ITh.02.18 ITh.02.19 ITh.02.19 ITh.02.10 ITh.02.10 ITh.02.10 ITh.02.10 ITh.02.11 ITh.02.11 ITh.02.11 ITh.02.11 ITH.02.11 ITH.02.11 ITH.02.11 ITH.02.12 ITH.02.12 ITH.02.12 ITH.02.13 ITH.02.14 ITH.02.15 ITH.02.15 ITH.02.16 ITH.02.17 ITH.02.17 ITH.02.18 ITH.02.19 ITH.02.19 ITH.02.19 ITH.02.10 ITH.02.10		for remember
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 you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children exhorting you and encouraging and witnessing in order for you to walk worthly of the god the one who calls you into the kingdom of his own		
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 you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		
1Th.02.09 night and day producing in order not to be burdensome to any of you we have preached to you the euangelion of the god you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		
1Th.02.09 ITh.02.09 ITh.02.09 ITh.02.10 ITh.02.11 ITh.02.11 ITh.02.11 ITh.02.11 ITh.02.12 ITh.02.12 ITh.02.12 ITh.02.10 ITh.02.10 ITh.02.10 ITh.02.10 ITh.02.10 ITh.02.11 ITH.02.12 ITH.02.12 ITH.02.12 ITH.02.12 ITH.02.12 ITH.02.13 ITH.02.14 ITH.02.15 ITH.02.16 ITH.02.17 ITH.02.17 ITH.02.18 ITH.02.19 ITH.02.19 ITH.02.10 ITH.02.10 ITH.02.10 ITH.02.10 ITH.02.10 ITH.02.11 ITH.02.11 ITH.02.11 ITH.02.11 ITH.02.12 ITH.02.12 ITH.02.12 ITH.02.12 ITH.02.12		
in order not to be burdensome to any of you we have preached to you the euangelion of the god you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		
to be burdensome to any of you we have preached to you the euangelion of the god you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		
to any of you we have preached to you the euangelion of the god you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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	1Th.02.09	
we have preached to you the euangelion of the god you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		
preached to you the euangelion of the god you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		
the euangelion of the god you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		
of the god you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		preached to you
you [being] witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		the euangelion
witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		of the god
witnesses and the god how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		you [being]
1Th.02.10 how devoutly and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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		witnesses
and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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 the god
and justly and blamelessly to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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	4Th 02 40	how devoutly
to you who trust we were even as you have known how [we were to] each one of you as a father to his own children 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	1111.02.10	and justly
we were even as you have known how [we were to] each one of you as a father to his own children 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 blamelessly
even as you have known how [we were to] each one of you as a father to his own children 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		to you who trust
have known how [we were to] each one of you as a father to his own children 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		we were
how [we were to] each one of you as a father to his own children 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		even as you
each one of you as a father to his own children 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		have known
each one of you as a father to his own children 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	1Th 02 11	how [we were to]
to his own children 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	1111.02.11	each one of you
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		as a father
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		to his own children
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		exhorting you
and witnessing in order for you to walk worthily of the god the one who calls you into the kingdom of his own	1Th.02.12	
in order for you to walk worthily of the god the one who calls you into the kingdom of his own		
to walk worthily of the god the one who calls you into the kingdom of his own		
of the god the one who calls you into the kingdom of his own		
who calls you into the kingdom of his own		
into the kingdom of his own		
of his own		
		and glory

		and because
		of this
		we also
		show gratitude
		to the god
		incessantly
		because after
		receiving a word
		of hearing by us
		of the god
1Th.02.13		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
		for you
		have become
		imitators
		brothers
		of the assemblies
1Th.02.14a		of the god
		that are in Judea
		in Anointed Jesus
		because the
		same things
	you su	-
	even you	
	by the fellow	
	<u>countrymen</u>	
1Th.02.14b	your own	
1111.02.140	just as	
	also they	
	themselves	
	by the Judeans the ones	
	who	
	both	
1Th.02.15a	lord	
	and	
	prophets	
1Th.02.15b	their own	
		and chased us out
4TT 00 4 5		and to god
		they are
1Th.02.15c		not pleasing
		and to all
		humans contrary
	<u> </u>	Talliallo Colletal y

	1. 1 .
	hindering us
	from speaking
	to the gentiles
	so that they
	might be saved
1Th.02.16	filling up
	the offenses of
	theirs always
	but the wrath
	has overtaken
	them at last
	now we
	brothers
	having been
	orphaned by you
1Th.02.17	for an hour's
	momentary occasion
11n.02.17	in face not in heart
	more abundantly
	we made haste
	to see the
	face of yours
	with all desire
	therefore we wished
	to come to you
4/TI 00 40	I Paul both
1Th.02.18	once and twice
	and the adversary
	hindered us
	for what [is]
	our hope
	or joy or crown
	of boasting?
	or [is it]
1Th.02.19	not also you
	before the lord
	of ours Jesus
	in the coming
	of his?
	for you are
1Th.02.20	the glory of ours
1111.02.20	and the joy
	and the joy

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

		and we sent	
		Timothy	
		the brother	
		of ours	
		and co-worker	
		of the god	
1Th.03.02		in the euangelion	
		of the Anointed	
		in order to	
		establish you	
		and to exhort	
		on behalf of	
		the faith of yours	
		so that no one	
		would shudder	
		in the afflictions	
1Th 02 02		these ones	
1Th.03.03		for you yourselves have known	
		that we	
		are laid down	
		in this	
	for ever		
	we were with you		
		· I	
	we were saying previously		
	to you		
1Th.03.04	that		
	are a		
	to be afflicted		
	just		
	also happened		
	and		
	have k		
		for this reason	
		I also	
		when I could keep	
		it in no longer	
		sent to know	
		the faith	
1Th.03.05		of yours	
		lest somehow	
		the one	
		who tempts	
		tempted you	
		and the toil of ours	
		had become empty	

		but now Timothy
		has come to
	us from you and	
		has euangelized
		to us the faith
		and the love
1Th.03.06		of yours and
		that you have
		good concern
		for us always
		yearning to see us
		just as we also
		[yearn to see] you
		for this reason
		we were encouraged
		brothers
		by you in all
1Th.03.07		the necessity
11110gio,		and affliction
		of ours
		through the
		faith of yours
		because
1Th.03.08		we now live
		if you have
		stood in [the] lord
		for what gratitude
		can we repay
		to the god
		about you
		in all the joy
1Th.03.09		by which
		we rejoice
		because of you
		before the god
		of ours
		night and day
		superabundantly
		entreating
		in order to see
1Th.03.10		the face of yours
1111.05.10		and to restore
		the things lacking
		from the faith
		of yours?
		-
		now the same god and father of ours
		and tather of ours and the lord
1Th.03.11		
		of ours Jesus
		straighten the path
		of ours to you

		now may the
		lord multiply
		and exceed
1Th 02.12		in the love
1Th.03.12		for each other
		and for all
		just as also
		we for you
		in order to
		establish
		the hearts
		of yours
		blameless
		in sanctity
4Th 02.42		before the god
1Th.03.13		and father of ours
		in the coming
		of the lord
		of ours Jesus
		with all of the
		devotees of his
		{amen}

	thu	IS
	[as for the	ne] rest
	broth	ners
	we requ	est you
	and ex	thort
	in lord	Jesus
	that ju	st as
	you h	
	recei	ved
1Th.04.01	from	
	the [v	vay]
	it is nec	essary
	for y	rou
	to w	
	and to	
	pleasing	
	also walk	
	so that y	
	abound	
	for you have	
	what con	
1Th.04.02	we gave	
	through	
	lord J	esus

[for] each		
of you to know the		
<u>of oneself</u> <u>in</u>		
consecration and		
consecration and		
passion of		
that have not		
known the god		
ot to overstep and		
take advantage		
in the matter		
of the brother		
of his		
ecause [the] lord		
[is] an avenger for the sake		
of these all		
just as we said		
previously to you		
and you solemnly		
denounced		
did <u>not</u> call us <u>upon uncleanness</u>		
<u>but with</u> <u>consecration</u>		
does not refuse a human		
he one] who gave		
50		

1Th.04.09a	now con the broth	
1Th.04.09b	we	you
	do	
1Th.04.09c	have	
1Th.04.09d		[of us]
1Th.04.09e	to write	
		for you yourselves
1Th 04 00f		are god-taught
1Th.04.09f		so as to love
		each other
	for yo	
	do the	
1Th.04.10a	for	
	the bro	
	in <u>Mac</u>	<u>edonia</u>
		now we
1Th.04.10b		exhort you
1111.04.100		brothers
		to exceed more
		and to be
		honor-loving
		to keep silence
		and to practice
ent.		your own things
1Th.04.11		and to produce
		with the hands
		of yours
		{your own}
		just as we
		commanded you so that you
		may walk
		decently
		toward those
1Th.04.12		outside
		and [so that] you
		may have need
		of no one
		now we do
		not wish
		you to be
		ignorant
		brothers
1Th.04.13		about the ones
		who fall asleep
		lest you be grieved
		just as the rest
		who are not
		having hope

		for if we	
		trust that	
		Jesus died	
		and rose	
.001		so also the	
1Th.04.14		god will lead	
		the ones	
		who have slept	
		-	
		through Jesus	
4TT1 04 4 =		with him	
1Th.04.15a		for	
		we say	
1Th.04.15b		this to you in a word of	
10			
	[the]		
1Th.04.15c		that we	
1111.04.150		the living	
	the c	<u>ones</u>	
1Th 04 15d	<u>left be</u>	<u>ehind</u>	
1Th.04.15d	at the c	oming	
	<u>of t</u>	——————————————————————————————————————	
1Th.04.15e	<u>Anointed</u>	lord	
		will not at all	
		overtake	
1Th.04.15f		the ones	
		who fell asleep	
		because the	
1Th.04.16a		lord himself	
1Th.04.16b	wi		
1111.04.100	<u>WI</u>	battle-summons	
		with sound	
mi c		of a chief-angel	
1Th.04.16c	<u>them</u>	and with	
		trumpet of god	
		will descend	
		from heaven and	
	the dea	d ones	
1Th.04.16d	<u>in</u> [the] <u>A</u>		
	<u>will be</u>		
1Th.04.16e	[as] <u>first ones</u>	first	
1Th.04.17a		since	
1Th.04.17b	w	<u>e</u>	
		the living	
		the ones	
1Th.04.17c		who are left	
		together	
		with them	
	will		
1Th.04.17d			
1111.04.1/U		snatched away in clouds into a	
1Th.04.17e			
1111.04.176	<u>reception</u>	meeting	
1Th.04.17f	of the		
	<u>in air</u>		

	and so always
1Th.04.17g	we will be
	with lord
	so then
1Th 04.10	exhort each other
1Th.04.18	with the words
	these

Chapter 5	
	now concerning the durations and the moments
1Th.05.01	brothers
	you have
	no need
	to be written
	to you
	for you yourselves
	have accurately
	known that
1Th.05.02	lord's day
	like a thief
	at night
	thus comes
	when they
	might say
	peace and
	security
	at that time
	sudden
1Th.05.03	destruction
1111.03.03	besets them
	even as the
	birth-pang
	which takes hold
	in stomach
	and they may not
	at all escape
	but you
	brothers
1Th.05.04	are not
	in darkness
	so that the day
	should catch you
	like a thief
	for all of you are
	sons of light
1Th.05.05	and sons of day
	we are not of night
	nor of darkness

	so then let us
	not fall asleep
1Th.05.06	like the rest
1111.03.00	but let us
	stay woke
	and be sober
	for those
	who sleep
	sleep at night
1Th.05.07	and those
	who get drunk
	drink at night
	now we who
	are of day
	let us be sober
4Th of of	clothing ourselves
1Th.05.08	with a breastplate
	of faith
	and of love
	and a head-covering
	hope of salvation
	because the god
	did not set
	us for wrath
1Th.05.09	but for possessing
1111.03.09	of salvation
	through the lord
	of ours Jesus
	Anointed
	who died for us
	so that whether
m1	we stay woke
1Th.05.10	or fall asleep
	we may live
	together with him
	therefore exhort
	each other
	and edify one
1Th.05.11	the other
	just as also
	you are doing
	now we ask you brothers
4Th 0= 45	to know the ones
1Th.05.12	who toil among you
	and are presiding
	over you in [the] lord
	and admonishing you

		, 1
		even to be
		led by them
m1		superabundantly
1Th.05.13		in love because of
		the work of theirs
		be peaceable
		among yourselves
		now we
		summon you
		brothers
		admonish
1Th.05.14		the disorderly
1111.03.14		encourage
		the mini-souls
		uphold the weak
		be long suffering
		toward all
		watch lest
		anyone repay
		evil for evil
		to someone
1Th.05.15		but always
		pursue the good
		{both}
		for each other
		and for all
1Th.05.16		rejoice always
1Th.05.17		pray incessantly
		in everything
		show gratitude
1Th.05.18		for this [is]
1111.03.10		god's will
		in Anointed Jesus
		for you
1Th.05.19	do not	
1111.03.19		<u>pirit</u>
1Th.05.20		<u>scorn</u>
	propl	
1Th.05.21a		but
1Th.05.21b	evaluate a	
1111.03.210	hold fast	
1Th.05.22		keep away from
1111.05.22		every form of evil
	now	
1Th.05.23a	the same god	
	of the peace	
1Th.05.23b		consecrate you
		altogether and
1Th.05.23c	may	<i>y</i> he
1Th.05.23d	hold together	keep whole
1Th.05.23e	-	<u>pirit</u>
1Th.05.23f	of yours	[[see below]]
1Th.05.23g		n <u>d</u>
1Th.05.23h	the body	the life

1Th.05.23i	<u>and</u>	
1Th.05.23j	<u>the life</u>	the body
1Th.05.23k	[[see above]]	of yours
		nelessly
1Th.05.23l	at the coming of the lord	
1Th.05.23m	and savior	
1Th.05.23n	<u>of</u>	<u>ours</u>
1Th.05.230		Jesus
1Th.05.23p	And	<u>ointed</u>
		faithful [is] the one
1Th.05.24		who calls you
		who also will do [this]
		brothers
1Th.05.25		pray {also}
		concerning us
		embrace
1Th.05.26		all the brothers
		with a holy kiss
		I oath-bind you
		by the lord
1Th.05.27		[that] the
		letter be read
		to all the brothers
		the favor of the
1Th.05.28		lord of ours
1111.00.20		Jesus Anointed
		[be] with you

2.6. 2 Thessalonians

Prologue

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

2Th.01.01a	<u>Paul</u>	
2Th.01.01b		and Silas
2111.01.010		and Timothy
	of the The	<u>ssembly</u> essalonians
2Th.01.01c	in goo	l [the]
2111.01.010		of ours
		rd Jesus
		inted
2Th.01.02a		to you
2111.01.024	and j	peace
		from god
		[the] father
2Th.01.02b		{of ours}
		and lord Jesus
		Anointed
		we are obligated
		to show gratitude
		to the god
		always
		concerning you
		brothers
		just as it
2Th.01.03		is worthy
2111.01.03		because the
		faith of yours
		super-increases
		and the love
		of each one
		of all of you
		overflows
		for each other

		so that
		we ourselves
		boast in you
		among the
		assemblies
		of the god
		over the
		endurance
2Th.01.04		of yours
		and faith in all
		the persecutions
		of yours
		and in the
		afflictions
		in which you
		are holding up
		proof of the
		just judgment
		of the god
		so as to
2Th.01.05		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	just b	
2Th.01.06d	[the] <u>lord</u>	[the] god
2Th.01.06e		[tile] god
2111.01.000	to return	s tha
	with the afflictions	
2Th.01.06f	them who	
	afflict you	
2Th.01.07a	and	•
2Th.01.07a 2Th.01.07b	the the	you who are
2Th.01.07c	afflicted t	
2Th.01.07d		with us
	at the re	
	of the lo	
2Th.01.07e	from h	
	with a	
	of his	
2Th.01.08a		in a fire
		of flame
2Th.01.08b	who	which
	gives ve	ngeance
	to those who have	
2Th 01 00	not known god	
2Th.01.08c	and to the	
	are not o	
	to the eu	
		of the lord
2Th.01.08d		of ours Jesus
	ı	51 5415 J 5545

2Th.01.09	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

2Th.02.01a		now we request you brothers
2Th.02.01b	about <u>the coming</u> of the lord	

	Jesus Anointed	
2Th.02.01c	and the assembling	
2111.02.010	of us over him	
	so as for you not to be	
2Th.02.02a	quickly shaken	
	out of the mind	
	nor to cry aloud	
	neither by spirit	
	nor by word	
a/TI on onl	nor by letter	
2Th.02.02b	as [if] via us	
	as that the day	
	of the lord	
	has started	
	let one not	
	completely	
	deceive you	
2Th.02.03a	in any way	
	that if	
	the defection	
	comes	
2Th.02.03b	first	
2Th.02.03c	and	
2Th.02.03d	<u>the human</u>	
	of the	
2Th.02.03e	<u>offense</u> lawlessness	
	<u>is revealed</u>	
2Th.02.03f	the son	
	of the	
	<u>destruction</u>	
2Th.02.04a	who	
2Th.02.04b	opposes and	
	<u>self-exalts</u>	
	over everything	
	called god	
	or <u>revered object</u>	
2Th.02.04c	so then for	
2111.02.040	him to sit	
	in the temple	
	of the god	
	exhibiting himself	
	<u>that he is god</u>	
	do you not	
	remember that	
2Th.02.05	when still being	
	with you	
	I was telling you	
	these things?	

	1	
		you
2Th.02.06		known
		ne who
		ns now
2111.02.00		for him
		evealed
		noment
	of his	s own
		for the mystery
		of lawlesness
		is already
		working
2Th.02.07		only the one who
		restrains now
		until he comes
		to be out of
		[the] midst
		and at that time
		the lawless one
		will be revealed
		whom the
		lord {Jesus}
		will take away
2Th.02.08		in the spirit
		of the mouth of his
		and will abolish
		with the
		manifestation
		of the coming
		of his
		coming
		working
2Th.02.09		dversary
2111.02.09	<u>in all power</u> <u>and with signs</u>	
		onders
		sehood
		in all
		ption
	of injustice	
	for those	
	being destroyed	
		eturn eturn
2Th.02.10		<u>vhich</u>
		<u>v did</u>
		<u>eceive</u>
		<u>love</u>
		e truth
		or them
	to be	saved
2Th.02.11a		l for
2111.02.11a	this r	reason_
2Th.02.11b	he	the god

	sends	them	
2Th.02.11c	a work		
2111.02.110	decep		
	so as for		
2Th.02.11d		them to trust	
		in the lie	
	so th		
	be ju		
	who		
	not t		
2Th.02.12	in the		
	but y		
	well pl		
	with in		
	WICH III	now we are	
		obligated	
		to show gratitude	
		to the god	
		always	
		concerning you	
		brothers	
		beloved by [the] lord	
2Th.02.13		because the god	
		was taking you	
		[as] firstfruit	
		for salvation	
		in consecration	
		of spirit	
		and in faith	
		of truth	
		for it he {also}	
		called you	
		through the	
		euangelion	
2Th.02.14		of ours	
		for possession	
		of glory	
		of the lord of	
		ours Jesus Anointed	
		so then	
		brothers	
		stand firm	
		and hold fast	
		the traditions	
aTTI- na : -		that you	
2Th.02.15		were taught	
		whether	
		through a word	
		whether	
		through	
		a letter of ours	

	now the same
	lord of ours
	Jesus Anointed
	and {the} god
2Th.02.16	the father of ours
2111.02.10	who loved us
	and gave eternal
	exhortation
	and good hope
	in favor
	may he exhort
2Th.02.17	the hearts of yours
	and may he
	establish [you]
	in every work
	and good word

Chapter 3	
	[as for] the rest
	pray brothers
	concerning us
	so that
	the word
2Th.03.01	of the lord
	may run
	and may be
	glorified
	just as also
	to you
	and so that we
	may be rescued
	from the
2Th.03.02	out of place
	and evil humans
	for the faith
	[is] not of all
	now faithful
	is the lord
2Th.03.03	who will
2111.03.03	establish you
	and guard
	from the evil
	now we have
	been persuaded
	in [the] lord
	over you
2Th.03.04	that what things
	we command
	you {both}
	are doing
	and will do

		now the lord
		straighten
		the hearts
		of yours
2Th.03.05		in the love
		of the god
		and in the
		endurance
		of the Anointed
		but we
		command you
		brothers
		in name of the
		lord (of ours)
		Jesus Anointed
2Th.03.06		for you to be
_		gathered away
		from every brother
		walking disorderly
		and not according
		to the tradition
		which they received
		from us
		for you yourselves
		have known
		how it is necessary
2Th.03.07		to imitate us
		because we were
		not undisciplined
		among you
		neither did we eat
		bread from anyone
		without charge
		but in toil
2Th.03.08		and hardship
		by night and by day
		producing so as
		not to put
		any burden on you
		not because
		we do not
		have authority
		but so that
2Th.03.09		we might
		give an impress
		to you in order
	•	to imitate us
	for a	
	when w	
2Th.03.10	with yo	
	we comma	
	that if a	
	does no	
	to pro	
	neither <u>le</u>	<u>et him eat</u>

		C 1
		for we hear
		[that] some walk
2Th.03.11		among you
		unconventionally
		producing nothing
		but dilly-dallying
2Th.03.12a		now to such ones
2Th.03.12b	we cor	nmand
2Th.03.12c		and we exhort
2Th.03.12d	through the lord	in [the] lord
2Th.03.12e	of ours	
2Th.03.12f	Jesus A	nointed
- U		with
		tness
	=	ucing
2Th.03.12g		nay eat
		pread
		ir own
		brothers
2Th.03.13		ose heart
2111.03.13		ng good
	or don.	but if anyone
		does not obey
		the word of ours
		through the letter
2Th.03.14		mark this one
		not to commingle with him so that
		he may turn around
		and do not hold
2Th.03.15		[him] as an enemy
but adm	but admonish	
		as a brother
		now may
		the very lord
		of peace
		give to you
2Th.03.16		the peace
		through everything
		in every way
		the lord [be]
		with all of you
		the embrace
		with the hand
		my own
2Th.03.17		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

2.7. Laodiceans (= Ephesians)

Prologue

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

Chapter 1		Paul	
Lao.01.01a	emissary of		
	Jesus Anointed	Anointed Jesus	
		by god's will	
	to		
Lao.01.01b	<u>all</u>	the devotees who are	
Lao.01.01c	<u>in Laodicea</u>	in Ephesus	
		and to	
Lao.01.01d		[the] faithful	
		in Anointed Jesus	
Lao.01.02a	favor		
Lao.01.02b		to you	
		and peace	
	from god		
Lao.01.02c	[the] father		
240.01.026	of ours		
	and lord Jesus		
	Anointed		
Lao.01.03a		blessed [be]	
240.01.034	the god		
		and father	
Lao.01.03b		of the lord	
2401011030		of ours	
		Jesus Anointed	
Lao.01.03c	who		
		blessed us	
_		with all	
Lao.01.03d		spiritual blessing	
		in the heavenlies	
		in [the] Anointed	

	just as
	he chose
	us in him
	before [the]
	foundation
T 04 04	of [the]
Lao.01.04	cosmic order
	for us to be
	devoted
	and blameless
	before him
	in love
	predestined us
I ac 01 05a	for son-adoption
Lao.01.05a	through Jesus
	Anointed
	for him
T	according to the
Lao.01.05b	good-pleasure
	of the will of his
	for praise of glory
Lao.01.06a	of the favor of his
	which <u>he</u>
Lao.01.06b	favored us
	in the beloved
	in whom we have
_	the ransoming
Lao.01.07a	through the
	blood of his
. 1	the dismissal
Lao.01.07b	of trespasses
	in keeping
Lao.01.07c	with the wealth
	of the favor of his
	which he
	abounded to us
Lao.01.08	in all wisdom
	and intention
	making known
	to us
	the mystery
Lao.01.09a	of the will
	of his
	as regards the
	good-pleasure
Lao.01.09b	of his
240.01.030	which he
Lao.01.09c	<u>appointed</u>
Lau.01.09C	<u>appointed</u> <u>in advance</u>
Lao.01.09d	in him
La0.01.09u	шш

Lao.01.10a	for dispensation of the fullness of the moments for all things to be summarized in the Anointed the things	
Lao.01.10b	<u>in</u> upon	
Lao.01.10c	the heavens and the things upon the earth	
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</u> <u>to be for</u> <u>praise</u> of glory	
Lao.01.12b	of his	
Lao.01.12c	who have hoped in advance in the Anointed	
Lao.01.13a	in whom also you after hearing the word of the truth the euangelion	
Lao.01.13b	of the salvation	
Lao.01.13c	in whom after also trusting you were sealed in the spirit the sacred [one] of the promise	
Lao.01.14a	which is a down-payment on the inheritance of ours	

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

Lao.01.18h	of his	
Lao.01.18i	among the devotees	
	and what [is] the exceeding greatness	
Lao.01.19a	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</u> <u>of his</u>	
Lao.01.20	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 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			
	and you being <u>dead</u>		
	in the		
Lao.02.01	<u>trespasses</u>		
	and in the		
	offenses		
of yours			
Lao.02.02a	<u>in which</u>		
Lao.02.02b	formerly		
	<u>you walked</u>		
	in keeping with		
	the aeon		
_	of this		
Lao.02.02c	the cosmic order		
	in keeping with		
	the ruler		
	<u>of the authority</u> <u>of the air</u>		
Lao.02.02d	the spirit		
Lao.02.02e	of the one		
Lao.02.02f	now		
Ld0.02.021	working		
	working in the sons		
Lao.02.02g	of the		
	<u>disobedience</u>		
	among whom		
Lao.02.03a	we all also		
	<u>turned back</u>		
Lao.02.03b	fomerly		
	in the yearnings		
	of the flesh of ours		
Lao.02.03c	doing the willings		
140.02.036	of the flesh and		
	of the thoughts		
	and <u>we were</u>		
Lao.02.03d	by nature children children by nature		
of wrath			
Lao.02.03e	like also		
	the rest		
	but the god		
	being wealthy in mercy because of the		
Lao.02.04	great love of his		
	[with] which		
	he loved us		
	ne ioved us		

	while we were	
	dead in	
Lao.02.05	trespasses	
	made us	
	alive together	
	with the	
	Anointed	
	by favor	
	you have	
	been saved	
	and he	
	co-raised	
	and he	
	co-sat [you]	
Lao.02.06	in the	
	heavenlies	
	with Anointed	
	Jesus	
	so that	
	in the aeons	
	the coming ones	
	the exceeding	
	wealth	
	of the favor	
Lao.02.07	of his	
La0.02.0/	may be	
	demonstrated	
	in kindness	
	upon us	
	in Anointed	
	Jesus	
	for in favor	
	you have	
	been saved	
Lao.02.08	through faith	
Lao.02.00	and this is	
	not of you	
	the gift of god	
	not from works	
Lao.02.09	lest anyone	
	be boasting	
	for we are	
Lac 03 105	a work of his	
Lao.02.10a	having been	
	created	
<u>in</u> [the] <u>Anointed</u>		

		Jesus	
		for good works	
Lao.02.10b		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	
	formerly		
	the ge		
	in flo		
	who are		
	uncircur		
Lao.02.11c			
	by the		
	<u>call</u>		
	circum		
	in flo		
	<u>hand-made</u>		
	<u>that you were</u>		
	in that		
	the moment		
	separate from		
	[the] Anointed		
Lao.02.12a	alienated		
240.02.124	from the		
	<u>citizenship</u>		
	of Israel		
	and strangers		
	and strangers of the covenants		
		<u>venants</u>	
Lao.02.12b	and		
	of the p		
Lao.02.12c	not having hope		
La0.02.12C	and godless		
	in the cosmic order		
T 00.40	but no	ow in	
Lao.02.13a	[the] Ar		
Lao.02.13b	Jesus		
	VOII V	-	
	<u>you who</u> <u>formerly</u>		
Lac 02 12 -	<u>being distant</u>		
Lao.02.13c	have been		
	brought near		
	in the		
	<u>Oi</u>		
Lao.02.13d	<u>his</u>	the Anointed	

	for the same		
	101 title Daille		
	is the peace		
	of ours		
	the one who		
	makes the		
Lao.02.14a			
	both one		
	and after		
	destroying		
	the partition-wall		
	of the enclosure		
Lao.02.14b	<u>of</u>		
	the hostility		
Lao.02.14c	in the flesh		
Lao.02.14d	of his		
La0.02.14u			
Lao.02.15a	abolishing the law		
	of the commands		
Lao.02.15b	<u>by</u> in		
	<u>decrees</u>		
	so that he		
	might create		
Lao.02.15c	the two in him		
	into one human		
	making peace		
TC			
Lao.02.16a	and		
Lao.02.16b	might reconcile		
240.02.100	<u>the both</u>		
Lao.02.16c	to the god in one body		
La0.02.10C	<u>in one body</u> to the god		
through			
T (C1	the cross		
Lao.02.16d	<u>killing the</u>		
	hostility in it		
Lao.02.17a			
Ea0.02.17a	he euangelized and coming		
Lao.02.17b			
-	peace to		
Lao.02.17c	you		
Lao.02.17d	<u>the distant</u>		
11aU.U2.1/U	<u>and</u>		
Lao.02.17e	peace		
Lao.02.17f	to the near		
	because		
Lao.02.18a	through him		
LaU.U2.10d			
T 02 - 01	we		
Lao.02.18b	<u>the both</u>		
Lao.02.18c	in one spirit		
20.02.100	have		
Lag 02 19d	the approach		
Lao.02.18d	to the father		
Lao.02.19a	so then		
	no longer		
	<u> </u>		
I ao 02 40b	are you		
Lao.02.19b	strangers		
	and sojourners		
	<u>but</u>		

Lao.02.19c		you are	
Lao.02.19d	<u>co-citizens</u>		
La0.02.190	of the devotees		
Lao.02.19e	<u>but</u>	and	
Lao.02.19f	<u>nembers</u>		
La0.02.191	of the	_	
	<u>having</u>		
Lao.02.20a	<u>built</u> :		
240.02.204	the four		
	of the en	·	
Lao.02.20b		and prophets	
Lao.02.20c	him b		
	corner for	<u>undation</u>	
Lao.02.20d	stone		
Lao.02.20e	[the] <u>Ar</u>	[the] Anointed	
Lao.02.20f		Jesus	
	in whom		
	the entire		
Lao.02.21a	building		
	being fitted		
	together		
		grows into	
Lao.02.21b		a sacred temple	
		in [the] lord	
		in whom	
		you also	
Lao.02.22		are being built	
		together into a	
		dwelling-place	
		of the god	
		in spirit	

		by favor
		of this
		I Paul
		the prisoner
Lao.03.01		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

		{that} by
Lao.03.03		a revelation
		the mystery
		was made
La0.03.03		known to me
		just as I
		previously
		wrote in brief
		which you can
		by reading
		observe
Lao.03.04		the intelligence
		of mine
		in the mystery
		of the Anointed
		which in other
		generations
		was not
		made known
		to the sons
		of the humans
Lao.03.05		as now it
		was revealed
		to the sacred
		emissaries of his
		and to prophets
		by spirit
		the gentiles
		being co-heirs
		and co-bodies
		and co-sharers
Lao.03.06		of the promise
		in Anointed Jesus
		through the
		euangelion
		of whom I
		became a servant
		according to
		the free gift
		of the favor
Lao.03.07		of the god
140.03.07		which was
		given to me
		by the working
		of the power
		of the power

Lao.03.08a	to the	
La0.03.00a	of	
Lao.03.08b	<u> </u>	devotees
LaU.U3.U0D		uevotees

	<u>was g</u>			
Lao.03.08c	this the favor			
	to the g	entiles		
	to be euai			
	the unsea			
	wealt			
	the Anointed			
Lao.03.09a	and to ill			
	for all	{for all}		
Lao.03.09b	ioi an what [i			
	house-man			
Lao.03.09c	of the n			
	which			
	been h			
T1	from the			
Lao.03.09d	<u>by</u>	in		
	the t			
Lao.03.09e	the on			
	created a			
Lao.03.10a	so a			
	make k	nown		
Lao.03.10b		now		
	to the			
	and to			
	autho			
	in the heavenlies			
Lao.03.10c	through the			
	<u>assembly</u>			
	the mult			
	wisd	lom_		
	of the	god		
		according to		
		[the] plan		
		of the aeons		
Lao.03.11		which he		
		made in the		
		Anointed Jesus		
		the lord of ours		
		in whom we have		
		the frankness		
L ao 62 12		and approach		
Lao.03.12		in confidence		
		through the		
		faith of his		
		wherefore I am		
		asking [you]		
		not to lose heart		
Lao.03.13		in the afflictions		
		of mine on		
		your behalf		
		which is		
		your glory		
		Jour Bross		

	by favor of this
	I bend
Lao.03.14	the knees
	of mine
	to the father
	from whom
	an entire lineage
Lao.03.15	in heavens and
	upon earth
	is named
	that he might
	give to you
	as concerns
	the wealth
	of the glory
	of his
Lao.03.16	in power to be
	strengthened
	through the
	spirit of his
	in the inner
	human
	[for] the
	Anointed
	to inhabit [it]
	through the faith
Lao.03.17	in the hearts
La0.03.17	of yours
	in love being
	rooted and
	founded
	that you might
	have strength
	enough to be
	taking hold
	together with all
Lao.03.18	the devotees
	what [is]
	the breadth
	and length
	and height
	and depth
	even to know
Lao.03.19	the love of
	the Anointed
	that exceeded
	the knowledge
	that you may
	be filled
	in all the
	fullness
	of the god

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

	therefore
	I summon you
	I the prisoner
I ao 04 01	in [the] lord
Lao.04.01	to walk worthily
	of the calling
	by which you
	were called
	with all
	lowliness and
	meekness
Lao.04.02	with
La0.04.02	long-suffering
	upholding
	one another
	in love
	being diligent
	to keep the unity
Lao.04.03	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	one lord one faith one baptism	
Lao.04.06a	one Anointed	<u>iptism</u>
Lao.04.06b	one Anointed one god and father of all who [is] over all and through all and in all	
Lao.04.06c	of us	
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	wherefore	
Lao.04.08b	it s	ays ascending into height
Lao.04.08c	he took captive captivity	
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.04.10	of the earth? 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

	C .1 C
	for the fitting
	of the devotees
Lao.04.12	for work of service
•	for edification
	of the body of
	the Anointed
	until we all
	arrive into
	the unity
	of the faith
	and of the
	full knowledge
	of the son
Lao.04.13	of the god
	into a
	complete man
	into a
	measure
	of stature
	of the fullness
	of the Anointed
	so that
	we should
	no longer
	be infants
	wave-tossed and
	carried round
Lao.04.14	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

	from whom
	the whole body
	being governed
	together
	and brought
	together
	through each
	bond of the
	provision
Lao.04.16	by working
La0.04.10	in measure
	of each
	single part
	achieves
	the increase
	of the body
	for building
	of itself
	in love
	so I say this
	and I witness
	in [the] lord
	[for] you
	no longer
Lao.04.17	to walk
La0.04.17	just as also
	the gentiles
	walk
	in emptiness
	of the mind
	of theirs
	being darkened in
	the understanding
	being alienated
	from the life
	of the god
	because of the
	ignorance
Lao.04.18	which is
	existing
	in them
	because of
	the petrifaction
	of the hearts
	of the hearts
	who being numb
Lao.04.19	
	gave themselves
	over to the
	licentiousness
	for working of all
	uncleanness
	in greed

		1	
		but not thus	
Lao.04.20		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	
		[for] you	
		to put away	
		in regard	
		to the	
		former	
		way of life	
Lao.04.22		the old	
		human	
		who is being	
		corrupted	
		by the	
		yearnings	
		of the guile	
		but to be	
		renewed	
Lao.04.23		in the spirit	
		of the mind	
		of yours	
		and to be	
		clothed	
		with the	
		new human	
		the one	
Lao.04.24		created	
		according	
		to god in	
		justice and	
		sanctity of	
		the truth	
Lao.04.25a		wherefore	
	putting		
Lao.04.25b	the lie		
Lau.04.250	_	<u>speak truth</u>	
<u>each</u>			
Lao.04.25c	<u>to</u>	with	
Lao.04.25d	the ne		
		of his	
Lao.04.25e		because	
		we are	
		members of	
		each other	

	be pro	woked
	to an	
	and de	o not
Lao.04.26a	offe	
	do no	
	the	
	set u	
Lao.04.26b	the	{the}
	provoc	
Lao.04.26c	of yo	
		neither
Lao.04.27		give place
		to the devil
		the one
		who thieves
		let him thieve
		no longer
		but instead
		let him toil
		working
		with the
		hands
Lao.04.28		{his own}
		the good
		so that
		he may have
		[something]
		to give a
		share of
		to the one
		who has
		necessity
		do not let
		depart
		from the
Lao.04.29		mouth
		of yours any rotten word
		but only
		something good for edification
		of the
		necessity so that it
		may give favor to those
		hearing

	and do not
	grieve
	the spirit
_	the sacred
Lao.04.30	of the god
	in which you
	were sealed
	for a day of
	ransoming
	suspend all
	bitterness and
	infuriation and
	wrath and
Lao.04.31	screaming and
	blasphemy
	from you
	along with
	all evil
	{but} be
	useful
	to each other
	[having]
	healthy
	empathies
T 0 4 22	being
Lao.04.32	favorable
	to yourselves
	just as also
	the god in
	[the] Anointed has been
	favorable
	to you

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

	now
	fornication
	and all
	uncleanness
	or greed
Lao.05.03	let [these]
La0.05.03	not even
	be named
	among you
	just as
	is proper
	for devotees
	and ugliness
	and foolish
	speaking
Lao.05.04	or wittiness
Lau.03.04	which is
	unfitting
	but instead
	gratitude
	for this you
	have known
	knowing
	that every
	fornicator
	or unclean
T 05 05	or greedy
Lao.05.05	which is
	idolatry
	does not have
	an inheritance in
	the kingdom of
	the Anointed
	and of god
	let no one
	cheat you
Lao.05.06	with empty
	words
	for because of
	these things
	the wrath
	of the god
	is coming
	upon the
	sons of the
	disobedience
	thus do not
	become
	co-partakers
	of theirs
	OI UICIIS

	for previously		
	you were		
	darkness		
	but now		
Lao.05.08	light		
	in [the] lord		
	walk as		
	children		
	of light		
	for the fruit		
T 0= 00	of the light [is]		
Lao.05.09	in all goodness		
	and justice		
	and truth		
	evaluating what is		
Lao.05.10	well-pleasing		
	to the lord		
Lao.05.11a	and		
	do not		
Lao.05.11b	<u>co-partner</u>		
	in the works		
Lao.05.11c	the fruitless [ones]		
Lao.05.11d	of the darkness		
	but rather		
Lao.05.11e	indeed		
120.03.110	shame [them]		
	for the		
	hidden things		
Lao.05.12	being done		
	by them		
	are shameful		
	even to say		
	but all things		
Lao.05.13	being shamed		
140.03.13	by the light		
	are made visible		
	for everything		
	that is		
	made visible		
	is light		
	<u>wherefore</u>		
	<u>it says</u>		
	<u>awaken</u> [you]		
	who is		
Lao.05.14	sleeping		
	and rise		
	and rise from the		
	dead ones		
	and the		
	Anointed		
	<u>will shine</u>		
	<u>upon you</u>		

		therefore
		watch how
		precisely
Lao.05.15		you walk
La0.05.15		not as
		unwise ones
		but as
		wise ones
	buying	g up
Lao.05.16	the mor	
La0.03.10	because	
	days ar	
		for this
		reason
		do not
		become
Lao.05.17		senseless
		but grasp
		what [is]
		the will
		of the lord
	and do	o not
	get dr	<u>unk</u>
	on w	<u>ine</u>
I 05 10	in wh	ich
Lao.05.18	there	e is
	wanton	nness
	but be	filled
	with s	pirit
Lao.05.19a		speaking
		to each other
Lao.05.19b	<u>with</u>	in
Lao.05.19c	<u>strums</u>	
	and o	
Lao.05.19d		and spiritual
		songs
Lao.05.19e	<u>singi</u>	
		and strumming
Lao.05.19f		in the heart
_		of yours
Lao.05.19g	to the	
Lao.05.19h	god	lord
		showing
		gratitude
		always
		on behalf
		of all
Lao.05.20		in name
		of the lord
		of ours Jesus
		Anointed
		to the god
		and father

		being	
		subordinate	
Lac 05 21	to each other		
Lao.05.21		in fear of	
	.1 •	[the] Anointed	
Lao.05.22a	<u>the wive</u> <u>to the husb</u>		
Lao.05.22b	to the nuspa	their own	
Lao.05.22c	be subordinate	then own	
Lao.05.22d	<u>be buborumate</u>	as to the lord	
140.03.224	because m		
	is head o		
	the woma		
Lao.05.23a	as also the		
240,09,294	Anointed		
	head of		
	the assem		
Lao.05.23b		himself savior	
La0.05.230		of the body	
		but as the	
		assembly	
		is subordinated	
		to [the]	
Lao.05.24		Anointed	
		so also	
		the wives to	
		the husbands	
		in everything	
	the husbar		
	love the wi		
Lao.05.25a	just as al		
	the Anoin		
	loved th		
	<u>assembly</u>		
Lac of ath		and gave	
Lao.05.25b		himself over on her behalf	
		so that	
		so that he might	
		consecrate her	
I 20 05 26		consecrate ner cleansing in	
Lao.05.26			
		the washing of the water with	
		spoken word	
		spoken word	

Lao.05.31c		behind
		<u>iman</u>
Lao.05.31b	<u>=</u> <u>it</u>	this
Lao.05.31a		o <u>r</u>
Lao.05.30b	flesh of his and from the bones of his	
Lao.05.30a	are mo	embers e body this
Lao.05.29d	the of hi but bris and w just a the Ar [doe the as	flesh imself ngs it up varms it as also nointed es for] ssembly use we
Lao.05.29c	<u>hates</u>	hated
Lao.05.29b	no or	ne ever
Lao.05.29a		for
Lao.05.28e		nself
Lao.05.28d	the flesh of	<u>rea</u>
Lao.05.28c	the of th	love wives heirs bodies heirs cone loves wife imself ves
Lao.05.28b	40.	also
Lao.05.28a	hush	oands ligated
	thu	sacred and blameless
Lao.05.27		the honored assembly not having blemish or wrinkle or anything of the sort but so that she may be
		so that he might present to himself

Lao.05.31d	the
Lao.05.31e	father and
Lao.05.31f	the
Lao.05.31g	<u>mother</u>
	and will
Lao.05.31h	be bonded
La0.05.3111	to the wife
	of his
	and the
Lao.05.31i	<u>two will be</u>
	as one flesh
	the mystery
	<u>this one</u>
	is great
Lao.05.32a	but I am
	speaking of
	[the] <u>Anointed</u> <u>and</u>
Lao.05.32b	of the
Lao.05.32c	assembly
140.03.320	however
	you also
	individually
	let each '
	one love
Lao.05.33	the wife
La0.05.33	of his own
	as himself
	but the wife
	that she may
	fear the
	husband

Lao.06.01a	the ch be obe to the p of yo	edient parents
Lao.06.01b		in [the] lord
Lao.06.01c	for this	is just
Lao.06.02a	honor th	<u>e father</u>
Lao.06.02b		of yours
Lao.06.02c	and the	<u>mother</u>
Lao.06.02d		which is [the] first command
2001001020		with a promise
		so that it may
		be well with you
Lao.06.03		and you may be
		long-durationed
		upon the land
Lao.06.04a	and the	<u>fathers</u>

		do not	
		provoke	
		to anger	
Lao.06.04b		the children	
		of yours	
		but	
Lao.06.04c	bring v		
Lao.06.04d	the children	them	
240.00.044	in training		
Lao.06.04e	<u>admonit</u>		
240.001046	of lore		
		the slaves	
		be obedient	
		to the lords	
		according	
		to flesh	
		with fear and	
Lao.06.05		trembling	
		in simplicity	
		of the heart	
		of yours	
		as to the	
		Anointed	
		not with	
		eyeservice	
		as human-pleasers	
		but as slaves	
Lao.06.06		of [the]	
240.0000		Anointed	
		doing the will	
		of the god	
		from soul	
		being slaves	
		with good-will	
Lao.06.07		as to the lord	
		and not	
		to humans	
		having known	
		that each	
		if he should do	
		anything good	
Lao.06.08		this will be	
		provided by lord	
		whether slave or whether free	

	and the lords
	do the same
	things to them
	abandoning
	the threat
	having known
Lao.06.09	that the lord
	of them
	and of you
	is in heavens
	and there
	is not
	partiality
	with him
	[as for]
	the rest
	be empowered
Lao.06.10	in [the] lord
La0.00.10	and in the
	might of the
	strength of his
	<u>be clothed in</u>
Lao.06.11a	the panoply
	of the god
Lao.06.11b	so you may
La0.00.110	be capable
	<u>to stand</u>
I oC aa .	up to the
Lao.06.11c	<u>crafty devices</u>
	of the devil
Lao.06.12a	because for
Lao.06.12b	<u>you</u> us
Lao.06.12c	the wrestling is
	not
	with blood
Lao.06.12d	and flesh
Lau.00.120	but with
	the rulers
	with the
Lao.06.12e	<u>authorities</u>
	with the
	cosmic rulers of
	the darkness this
	with the
	<u>spiritual things</u>
	of the evil
	in the heavenlies
	MA DAY MAYET CHIMADY

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 so gird the of yo in to and b clothed breas of ju	tand ling loin ours ruth peing l in the tplate
Lao.06.15a	and faste the for reading the eua	after ning eet in less of ngelion
Lao.06.15b	not of the war	pouce
Lao.06.16a	not of the war	in all things taking up the oblong shield of the faith
Lao.06.16b	with v	which
Lao.06.16c		you are able
Lao.06.16d	to qu all the	<u>ench</u>
Lao.06.16e	<u>the</u>	{the}
Lao.06.16f	enflame of the	ed ones
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	· · · · · · · · · · · · · · · · · · ·
Lao.06.18b	3	prayer and

	entre	eaty		
1 00 06 190	praying			
Lao.06.18c	in ev			
	mom	•		
		in spirit		
		and for this		
		staying woke		
Lao.06.18d		with all		
La0.00.160		perseverance		
		and entreaty		
		concerning		
		all the devotees		
	even			
	behalf	of me		
	so that a			
	may			
	given t			
Lao.06.19a	<u>in open</u>			
	the me			
	of m			
	<u>in bolo</u>			
	to make			
	the my			
Lao.06.19b		of the euangelion		
		on behalf		
Lao.06.20a		of which		
	<u>1</u>	I am an elder		
	in ch			
Lao.06.20b	so that I may s			
	<u>bolo</u>			
		as it is		
T 06.25		necessary		
Lao.06.20c		for me		
		to speak		
		now that you		
		also may know		
		the things		
		regarding me		
		what I am doing		
		Tychicus		
Lao.06.21		the beloved		
		brother		
		and faithful		
		servant in [the] lord		
		will make		
		known to you		
		everything		

	whom I have
	sent to you
	for this
	very thing
	so that you
Lao.06.22	may know
La0.00.22	the things
	about us and
	[so that] he
	may encourage
	the hearts
	of yours
	peace to
	the brothers
	and love
Lao.06.23	with faith from
	father god and
	lord Jesus
	Anointed
	the favor
	[be] with all
	of the ones
	who love
Lao.06.24	the lord
	of ours
	Jesus
	Anointed
	in incorruption

2.8. Colossians

Prologue

Col.00.00a	to Colossians	
	Colossians also	
	just like Laodiceans	
	are Asians	
	they themselves had been preceded	
	by false emissaries	
	and the emissary himself	
Col.00.00b	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	Paul an emissary of Anointed Jesus through [the] will of god	
Col.01.01b	and Timothy the brother	
Col.01.02a		to the
Col.01.02b	<u>ones</u>	devotees
Col.01.02c	<u>i</u>	n Colossae
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 because of	
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	i <u>n the</u> <u>heavens</u> <u>which</u> <u>you heard</u>	
Col.01.05d	previously	
Col.01.05e	<u>in the word</u> of the truth of the euangelion	
Col.01.06a	of the one coming to you and just as	
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	who also
	exhibited
	to us
	the love
	of yours
	in spirit
	for this reason
	we also
	from that day
	we heard
	have not
	stopped
	on your behalf
	praying
Col.01.09	and asking
001.01.07	so that you
	may be filled
	with the
	full knowledge
	of the will
	of his
	in all wisdom
	and in spiritual
	understanding
	to walk
	worthily
	of the lord
	in all
	obsequiousness
Col.01.10	in every
	good work
	bearing fruit
	and growing
	in the
	full knowledge
	of the god
	in all power
	being empowered
	according to the
Col.01.11	might of the
	glory of his in all endurance
	and long-suffering
	with joy
	showing gratitude to the father
	who has made
Col.01.12	you sufficient
	for the share
	of the calling
	of the devotees
	in the light

	who rescued us	
	from the authority	
	of the darkness	
Col.01.13	and removed [us]	
	into the kingdom	
	of the son of	
	the love of his	
	in whom we	
Col 01 14	have the ransoming	
Col.01.14	the dismissal	
	of the offenses	
who is		
Col o1 150		
Col.01.15a of the god		
the invisible		
Col.01.15b	firstborn	
C01.01.130	of all creation	
	because in him	
	were created	
	all things	
	in the heavens	
	and upon	
	the earth	
	the visible things	
	and the	
Col.01.16	invisible things	
	whether thrones	
	or dominions	
	or rulers	
	or authorities	
	all things	
	through him	
	and to him	
	have been created	
and he		
Col.01.17a is before		
all things		
Col of 17h	and all things	
Col.01.17b	connect in him	
	and he is the	
	head of the body	
	of the assembly	
	who is beginning	
Col.01.18	firstborn of	
	the dead ones	
	so that he	
	himself may be	
	protean among all	
Col.01.19a	because	
in him all		
the fullness		
Col.01.19b was well pleased		
to inhabit		
Col.01.20a and		

Col.01.20b	through him	
Col.01.20c	to reconcile <u>all things to him</u> <u>making peace</u> <u>through the blood</u> <u>of the cross</u> <u>of his</u>	
Col.01.20d	{through him} whether the things upon the earth or the things in the heavens	
Col.01.21	and you formerly [were] being alienated and hostiles in intention in the works the evil [ones]	
Col.01.22a	but now he has reconciled [you] in the body	
Col.01.22b	of the flesh	
Col.01.22c	of his through the death	
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	

	Τ		
	now I		
	in the su		
Calonan	on behal		
	and <u>I re</u>	<u>esupply</u>	
Col.01.24a	the defi	<u>ciencies</u>	
	of the af	<u>flictions</u>	
		of the Anointed	
	in the flesh		
Col.01.24b		of mine	
301.01.278	on bel		
	the bod		
Col.01.24c	whice whice		
	the ass		
		of which	
		I came to	
		be a servant	
		as concerns the	
		house-management	
Col.01.25		of the god	
		which has been	
		given to me	
		in you to fill	
		the word	
		of the god	
		the mystery	
		which had	
		been hidden	
		from the aeons	
Col.01.26		and from	
C01.01.26			
		the generations	
		but now was	
		made visible	
		to his devotees	
		to whom the	
		god wished	
		to make known	
		what [is]	
		the wealth	
		of the glory	
		of the mystery	
Col.01.27		of this	
301.01.27		among the	
		gentiles	
		which is	
		[the] Anointed	
		among you	
		the hope of	
		the glory	

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

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

		in which all
		the treasures of
Col.02.03		the wisdom
		and knowledge
		are hidden
Col.02.04a	now	
	this I say	
	so tha	t no one
Col.02.04b	may mi	<u>islead you</u>
	with likely	
	argum	nentation entation
		for if I am
		absent in
		the flesh but
		in the spirit
		I am with you
		rejoicing
Col.02.05		and seeing
		the order
		of yours and
		the solid body
		of the faith
		of yours
		in [the] Anointed
		therefore
		as you received
Col.02.06		the Anointed
		Jesus the lord
		walk in him
		being rooted
		and being built
		upon him
		and being made
Col.02.07		firm in faith
		just as you
		were taught
		exceeding
		in gratitude
		watch lest
Col.02.08a		someone will be
		taking you
0.1 01		captive
Col.02.08b	of	through
	the philosophy	
	and empty deceit	
	as regards	
Col.02.08c	the tradition	
	of the humans	
	according to	
	the elementals of the cosmic order	
	the cos	and not
Col.02.08d		and not according to
O01.02.00U		[the] Anointed
		[the] Allollited

Col.02.13c	favora excusing all the tre	ably g to us
	<u>made yo</u> together w	
Col.02.13b	god	he
		of yours
		of the flesh
		the uncircumcision
Col.02.13a		the trespasses and
		dead ones {in}
		you were
		and when
		who raised him from dead ones
		of the god who raised him
		by the working
		through the faith
		together
		were raised
Col.02.12		also you
		in whom
		in the baptism
		with him
		together
		buried
		after being
		of the Anointed
		the circumcision
		of the flesh in
		of the body
001.02.11		the putting off
Col.02.11		not by hand in
		a circumcision
		circumcised with
		you were
		in whom also
		and authority
		of all rule
		the head
Col.02.10		who is
0-1		in him
		completed
		have been
		and you
		dwells bodily
Col.02.09		of the divinity
0.10		all the fullness
		because in him

		after wiping off	
		the handwriting	
		against us in	
		the public decisions	
		which was set	
Col.02.14		against us	
		and he lifted it up	
		from the midst	
		nailing it	
		to the cross	
		after undressing	
		the rulers	
		and the authorities	
0.1		he made an	
Col.02.15		example	
		in boldness	
		triumphantly	
		processing	
		them on it	
Col.02.16a		therefore	
	<u>let not a</u>	anyone	
	judge	e you	
	in m	<u>neat</u>	
0.1	and in	<u>drink</u>	
Col.02.16b	or in sl		
	of fes		
	or of nev		
	or of sa		
Col.02.17a	which is	which are	
3311321174			
	a shadow of the coming things		
Col.02.17b			
	but the body of the Anointed		
	let no		
	contest-judge		
	against you		
	who delights in mind chasement		
Col.02.18a	in mind-abasement		
	and in religion of the angels		
	haun		
	for the		
	he has	s seen_	
Col.02.18b	not		
		rashly being	
		puffed up	
Col.02.18c		by the mind	
		of the flesh	
		of his	
		<u>not</u>	
Col.02.19a		mastering	
	the h	•	
	the 1		

Col.02.19b		from which	
		all the body	
		through the	
		connections	
		and bonds	
		being	
001.02.190		over-supplied	
		and joined	
		together	
		increases	
		the growth	
		from the god	
	if you		
	with [the]		
Col.02.20a	from		
	elemen		
	the cosm		
	<u>wł</u>	-	
		as ones living	
Col.02.20b		in [the]	
		cosmic order	
Col.02.20c	are		
	dogma		
Col.02.21a	neither		
Col.02.21b	nor t	nor taste nor handle	
C01.02.210	which	which are all	
	for destruction		
	in the abuse		
Col.02.22	as regards		
G01.02.22	the commands		
	and teachings		
	of the h		
	which		
	are a	<u> </u>	
	though having		
Col.02.23a	wisdom		
	in voluntary		
		religious usage	
	and in lowliness		
Col.02.23b	of the mind		
Col.02.23c	and	{and}	
	in merci		
	of body		
Col.02.23d	[yet] no	ot with	
C01.02.230	any v	any value	
	for rep		
	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
Col.03.02		the god sitting consider the things above not the things upon the earth
Col.03.03a		for
Col.03.03b		you died and
Col.03.03c	oi <u>ha</u> <u>h</u> w <u>w</u>	he life f yours as been aidden ith the nointed the god
Col.03.04a	now	
Col.03.04b	<u>Aı</u> is ma	hen the nointed nde visible e life of
Col.03.04c	<u>ours</u>	yours
Col.03.04d		at that time also you
Col.03.04e		<u>with</u>
Col.03.04f	the Anointed	him
Col.03.04g	in the god	
Col.03.04h		<u>be made</u> <u>le in glory</u>
Col.03.05a	therefore mortify the members	
Col.03.05b	of yours	
Col.03.05c	upon for unc ye a	e [ones] I the earth nication leanness desire earning evil nd the greed hich is
	ic	lolatry
Col.03.06a	bec	cause of
Col.03.06b	this	these

Col.03.06c		vrath e god ming
Col.03.06d	upon the sons of the disobedience	{upon the sons of the disobedience}
Col.03.07	among you form wal wher were among	nerly ked n you living
Col.03.08a	but put a even all th	away you
Col.03.08b		wrath infuriation evil blasphemy foul language from the mouth of yours
Col.03.09a	do not lie to each other <u>having taken off</u> the old human	
Col.03.09b		along with the actions of it
Col.03.10a	and clothing yourselves	
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

	1 0
	therefore
	clothe yourselves
	as chosen
	of the god
	devoted and
Col.03.12	beloved [with]
	empathies
	of compassion
	goodness
	lowliness
	gentleness
	long-suffering
	upholding
	each other
	and favorably
	excusing
	each other
	if someone has
	a cause of
Col.03.13	complaint
	with someone
	just as also
	the lord
	favorably
	excused you
	you likewise
	[should do]
	now upon
	all these
	[clothe yourselves]
Col.03.14	in love
	which is a
	uniting bond of
	the completeness
	and let the peace
	of the Anointed
	arbitrate in the
Col 02 15	hearts of yours
Col.03.15	into which you
	were also called
	in one body
	and be grateful

	let the word of
	the Anointed
	inhabit
	in you richly
	in all wisdom
	teaching and
	admonishing
Col 02 16	each other with
Col.03.16	strums
	odes
	spiritual songs
	in {the} favor
	singing
	in the hearts
	of yours
	to the god
	and whatever
	you do
	in word
	or in deed
	[do] everything
Col.03.17	in name
	of lord Jesus
	showing gratitude
	to the father god
	through him
	the wives
	be subordinated
Col.03.18	to the husbands
C01.03.16	
	as was befitting
	in [the] lord
	the husbands
Col.03.19	love the wives
	and do not
	embitter them
	the children
	be obedient
	to the parents
Col.03.20	in all ways
	for this is
	well-pleasing
	in [the] lord
	the fathers
	do not irritate
Col 02 21	the children
Col.03.21	of yours
	lest they be
	disheartened

	the slaves
	be obedient
	in all ways
	to the lords
	according to flesh
Col.03.22	not in eye-service
	as human-pleasers
	but in simplicity
	of heart
	fearing the lord
	whatever you do
	be working
Col.03.23	from soul
	as to the lord
	and not to humans
	having known
	that from lord
	you will receive
Col.03.24	the repayment
C01.03.24	of the inheritance
	to the lord
	Anointed
	be enslaved
	for the one
	who injures
	will be redressed
Col.03.25	for what
	he injured
	and there is
	not partiality

	the lords
	provide what
	[is] just
	and what
	[is] equal
Col.04.01	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

	at the same	
	time praying	
	also concerning us	
	that the god	
	would open	
	to us a door	
0.1040	of the word	
Col.04.03	to speak	
	the mystery	
	of the Anointed	
	because	
	of whom	
	I also have	
	been bound	
	so that I	
	will make visible	
	the same	
Col.04.04	as is necessary	
	for me	
	to speak in wisdom	
	walk toward	
Colouge	those outside	
Col.04.05		
	buying up	
	the moment	
	[let] the speech	
	of yours	
	always [be]	
	with favor	
	being prepared	
Col.04.06	with salt	
	to have	
	known how	
	it is necessary	
	for you	
	to answer	
	to each one	
	all the things	
	in regard to me	
	he will	
	make known	
	to you	
	[he being]	
Col.04.07	Tychicus	
	the beloved	
	brother	
	and faithful	
	servant	
	and co-slave	
	in [the] lord	

	whom I have
	sent to you
	for this
	very thing
	so that you
Col.04.08	may know
C01.04.08	the things
	about us
	and that he
	may encourage
	the hearts
	of yours
	along with
	Onesimus
	the faithful
	and beloved
Col.04.09	brother
	who is of you
	they will
	make known
	all the things here
	Aristarchus
	the co-captive
	of mine
	embraces you
	and Mark
	the cousin of
Col.04.10	Barnabas also
601.07.10	(about whom
	you received
	commands
	if he should
	come to you
	receive him)
	and Jesus
	who is called
	Justus
	these being of
	circumcision
Col.04.11	these alone
	co-workers
	in the kingdom
	of the god
	they became
	to me
	a consolation

	r 1
	Epaphras
	embraces you
	he who is of you
	a slave of
	[the] Anointed
	{Jesus}
	always
	contending
Col.04.12	on behalf
	of you
	in the prayers
	so that you
	might stand
	complete and
	fully assured
	in every will
	of the god
	for I witness
	to him
	that he has
	a great labor
Col.04.13	on behalf of you
	and of those in
	Laodicea
	and those in
	Hierapolis
	Luke the doctor
0.10.44	the beloved
Col.04.14	and Demas
	embraces you
	embrace
	the brothers
	in Laodicea
Col.04.15	and Nymphas
	and the assembly
	that [is]
	at her house
	and when
	the letter
	is read by you
	arrange also for
Col.04.16	it to be read
	in the assembly
	of Laodiceans
	and for you
	also to read
	the one of
	Laodiceans
	Laudiceans

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

2.9. Philippians

Prologue

	to	
	Philippians are themselves Macedonians with the word of truth accepted	
Phl.00.00	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	

Chapter 1		
Phl.01.01a	<u>Paul</u>	
	and Timothy	
Phl.01.01b	slaves of	
	Anointed Jesus	
Phl.01.01c	to all	
	the devotees	
Phl.01.01d	in Anointed Jesus	
	who are	
Phl.01.01e	in Philippi	
	together with	
Phl.01.01f	the bishops	
	and deacons	
Phl.01.02a	favor	
Phl.01.02b	to you	
	and peace	
	from god	
Phl.01.02c	our father	
	and lord Jesus	
	Anointed	
	I show	
	gratitude	
	to the god	
Phl.01.03	of mine	
	over every	
	memory	
	of you	
	always	
	in every	
	entreaty	
	of mine	
Phl.01.04	on behalf of	
	all of you	
	making	
	entreaty	
	with joy	

	over your
	partnership
	in the
Phl.01.05	euangelion
	from the
	first day
	until now
	having been
	persuaded
	of this
	very thing
	that the one
Phl.01.06	who commenced
	among you
	a good work
	will complete [it]
	until the day
	of Anointed Jesus
	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
Phl.01.07	both in
1111.01.07	my chains
	and in
	the defense and
	confirmation
	of the
	euangelion
	you all
	who are
	my fellow
	partakers
	of favor
	for the god
	is my witness
Phl.01.08	how I yearn
1111.01.00	after you all with
	gut-level empathies
	of Anointed Jesus
	and I pray this
	that your love
	still more
Phl.01.09	and more
	may abound
	in awareness
	and all perception

		in order for	
		you to assess	
Phl.01.10		the points	
		of difference	
		so that you	
		may be	
		unmixed and	
		unstumbling in	
		[the] Anointed's day	
		having been	
		filled with [the]	
		fruit of justice	
Phl.01.11		which [is] through	
		Jesus Anointed	
		for glory and	
		praise of god	
		now I wish	
		you to know	
		brothers	
		that the things	
Phl.01.12		concerning me	
		have come instead	
		for the progress	
DI I oz za		of the euangelion	
Phl.01.13a	1	so that	
	my cl		
Phl.01.13b		have become <u>visible</u>	
	<u>visi</u> <u>in</u> [the] <u>/</u>		
Phl.01.14a	<u>m</u> [the] <u>a</u>		
FIII.01.14a	<u>aı</u>	most of the	
Phl.01.14b	those	brothers	
FIII.01.140	those	in [the] lord	
	who		
	been pe		
	by my		
Phl.01.14c	•		
		<u>dare exceedingly</u> without fear	
	to speak the word		
	though		
	<u>moagr</u> preac		
		Anointed	
Phl.01.15		because of	
1111.01.13	ill-will and strife		
	some on		
	of goo		
7.1.1	though		
Phl.01.16a	<u>out o</u>		
	<u>var v</u>	knowing that	
Phl.01.16b		I am laid up	
		in defense	
		of the euangelion	
		of the changeholi	

Phl.01.17	but <u>those</u> <u>the An</u> <u>out of i</u> <u>not sir</u>	<u>ointed</u> ntrigue
		supposing to rouse affliction in my chains
Phl.01.18	for wonly in ever whe in pr or in [the] A is dec and ir I rej but : will be r	that ry way ther etext truth nointed n this oice also ejoicing
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 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

		:C1: :
		now if living
		in flesh
		this to me [is]
Phl.01.22		[the] fruit of work
		and what
		I will choose
		I am not
		making known
		now I am
Phl.01.23a		constrained
		by the two
		ng the
Phl.01.23b		<u>sire</u>
1111.01.250		ose and
		e with
Phl.01.23c	<u>the lord</u>	[the] Anointed
Phl.01.23d		for [that is] better
1111.01.23u		by much more
		but remaining
		in the flesh
Phl.01.24		[is] more
		necessary
		for you
		and having been
		persuaded of this
		I have known that
Phl.01.25		I will remain and
1111.01.25		I will remain
		beside all of you
		for your progress
		and joy of faith
		so that your boast
		may abound
Phl.01.26		in Anointed Jesus
PIII.01.26		in me
		through my arrival
		again to you

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

Chapter 2		
		therefore if
		[there is] any
		exhortation in
		[the] Anointed
Phl.02.01		if any
		consolation
		of love
		if any
		partnership
		of spirit
		if any
		gut-level empathies
		and compassion
		fulfill my joy
		so that you
		comprehend
		the same
Dbl oa oa		
Phl.02.02		having the
		same love
		convivials
		considering
		one thing
		nothing
		according to
		intrigue
		neither
		according to
Phl.02.03		empty glory
1111.02.03		but instead in
		abasement of mind
		deeming
		one another
		as surpassing
		yourselves
		not looking
		out for
		the things
Phl.02.04		of yourselves
		but each
		the things
		of others
		comprehend
Phl.02.05		within you this
		that [is] also in
		Anointed Jesus
	who exis	
	in god's f	
Phl.02.06	did not d	
	robbe.	
	to be eq	
	to god	<u>u</u>

Phl.02.07a	but emptied himself taking a slave's form		
Phl.02.07b	becoming		
Phl.02.07c	<u>in likeness of</u>		
Phl.02.07d	<u>a human</u> humans		
Phl.02.07e	and being found		
Phl.02.07f	as		
Phl.02.07g	<u>human</u> <u>in design</u>		
Phl.02.08a	he abased himself becoming <u>obedient</u> <u>unto death</u>		
Phl.02.08b	moreover		
Phl.02.08c	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		

	for god is the one
	working in you
Phl.02.13	both to wish
1111.02.13	and to work
	for the sake
	of good-will
	do all things
Phl.02.14	without grumbling
	and debating
	so that you
	may become
	blameless
	and unmixed
	god's children
	without blemish
	amidst a crooked
Phl.02.15	and twisted
	generation
	among whom
	you shine
	as luminaries
	in [the]
	cosmic order
	extending
	life's word
	for a boast
	to me on [the]
Phl.02.16	Anointed's day
	that I did not
	run in futility
	neither did I
	toil in futility
	but if I am
	also poured out
	over the sacrifice
	and ritual service
Phl.02.17	of the faith
	of yours
	I rejoice
	and co-rejoice
	with you all
	now by the
	same [token]
	you also
Phl.02.18	should rejoice
	and co-rejoice
	with me!
	with the:

	now I hope
	in lord Jesus
	to send
	Timothy
	quickly to you
Phl.02.19	so that I also
	may be
	encouraged
	knowing
	the things
	concerning you
	for I have
	no one
	equal in soul
Phl.02.20	who will
	legitimately care
	for things
	concerning you
	for
	they all seek
	the things
Phl.02.21	of themselves
	not those
	of Jesus
	Anointed
	but you know
	his approval
	that as a child
Phl.02.22	to a father
	he was
	enslaved with me
	for the euangelion
	therefore
	I hope
	to send him
Phl.02.23	as immediately as
1111.02.23	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

	but I deemed
	[it] necessary
	to send to you
	Epaphroditus
	the brother and
	co-worker and
Phl.02.25	fellow-soldier
	of mine but
	your emissary
	and the
	ritual servant
	of the obligation
	of mine
	since he has
	been yearning
	for you all
Phl.02.26	and distressed
	because
	you heard
	that he fell ill
	for indeed
	he did fall ill
	near to death
	but the god
	was merciful
	to him
Phl.02.27	not only
1111.02.27	to him
	but also
	to me
	so that I
	would not have
	grief upon grief
	therefore
	more hastily I have sent him
	so that when
Phl.02.28	
Pni.02.28	seeing him again
Phl.02.29	you might
	be joyful
	and I be more
	free of grief
	therefore
	welcome him
	in [the] lord
	with all joy
	and hold such
	ones honored

	.1 .
	that on account
	of the work
	of [the] Anointed
	he came near
	to death
	being endangered
Phl.02.30	in life
	so that
	he might
	fill up
	the lack of yours
	of the ritual service
	to me

Chapter 3		
	[as for]	
	the rest	
	brothers of mine	
	rejoice in	
	[the] lord	
	to write	
Phl.03.01	the same things	
	to you	
	though not	
	troublesome	
	to me	
	but [is] assuring	
	for you	
	watch out	
	for the dogs	
Di los es	watch out	
Phl.03.02	for evil workers	
	watch out	
	for the mutilation	
	for we are	
Phl.03.03a	the circumcision	
	those who	
Phl.03.03b	worship	
Phl.03.03c	in spirit	
Did on on d	of god	
Phl.03.03d	and who	
	are boasting in	
	Anointed Jesus	
Phl.03.03e	and have not	
	been persuaded	
	in flesh	

	althou	σ h
	I have	
	persuasive	
	indeed in	
Phl 02 04	if anyo	
Phl.03.04		
	else see	
	to persu	
	in fles	
	I mor	
Phl.03.05a		eighth day
Phl.03.05b	in circumo	
Phl.03.05c		of Israel's descent
	<u>of Benjan</u>	<u>nin's</u>
Dkl op og J	<u>tribe</u>	
Phl.03.05d	<u>a Hebr</u>	<u>ew</u>
	of Hebro	<u>ews</u>
Phl.03.05e		regarding law
Phl.03.05f	a Pharis	
3 0		regarding jealousy
		persecuting
		the assembly
Phl.03.06		regarding justice
1111.03.00		which is
		living by law
71.1		blameless
Phl.03.07a		{but}
	whatever t	
	were gain	
Phl.03.07b	these thi	
	<u>I have deem</u>	
	because of	
	the Anointed	
	but so inc	
	I deem everything	
	to be loss	
	<u>on account</u>	
	of the exaltation	
	of the knowledge	
	of Anointed Jesus	
	the lord of mine	
Phl.03.08	through whom	
	all things	
	I have	
	suffered loss	
	and I	
	deem dung	
	so that I may gain	
	[the] Ano	intea

Phl.03.09a		and may be found in him not having my own justice that from law but that through
Phl.03.09b	<u>him</u>	[the] Anointed's
		faith
Phl.03.09c		that
Phl.03.09d		justice
Phl.03.09e		from god
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 not that I have
Phl.03.12		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

		therefore
Phl.03.15		as many as
		[are] complete
		let us comprehend
		this and if you
		comprehend
		something differently
		this also the god
		will reveal to you
		yet to that
		[point]
711		we have
Phl.03.16		arrived ahead
		to walk in line
		with the same
		become
		co-imitators
		of me brothers
		and look at the
Phl.03.17		ones who
1111.03.17		walk thus
		even as you
		have us
		[as] an imprint
		for many walk
		about whom
		I told you
		many times
		and now
Phl.03.18		I also say
		while weeping
		[as] the enemies
		of the cross
		of the Cross of the Anointed
		the end
		of whom
		[is] destruction
		of whom the
Phl.03.19		god [is] the belly
1111.03.19		and the glory
		[is] in their shame
		who comprehend
	Com	earthly things
	for	
	gover char	
Phl.03.20a	exi:	
1 III.03.20a	in hea	
	from which <u>we</u> <u>anxiously await</u>	
		a savior
Phl.03.20b	[the]	lord Jesus
Phl.03.20c	Anoi	
1111.03.200	Allol	<u>IIICU</u>

Phl.03.21a	who will metamorphose the body of the abasement of ours conformed to the body of the glory of his	
Phl.03.21b	by the working of the one who empowers him even to subordinate to him all things	

	so then
	brothers of mine
	beloved and
	yearned for
Phl.04.01	joy
1111,04.01	and crown
	of mine
	stand thus
	in [the] lord
	beloved ones
	I exhort
	Euodia
Phl.04.02	and I exhort
	Syntyche
	to comprehend
	the same
	in [the] lord

	yes I also
	ask you
	legitimate
	yoke-fellow
	take part
	with them
	those women who
	in the euangelion
	strove together
Phl.04.03	with me
	along with
	Clement
	and the
	remaining
	co-workers
	of mine
	whose names
	whose names [are] in
	life's book
	rejoice in
-1.1	[the] lord
Phl.04.04	always
	again I say
	rejoice
	let the
	gentleness
	of yours
Phl.04.05	be known
	to all humans
	the lord
	[is] near
	be concerned
	for nothing
	but in every
	prayer
D1.1 C	and in [every]
Phl.04.06	entreaty
	with gratifude
	let your requests
	be made known
	to the god
	and the peace
	of the god
	which exceeds
Dbl o4 o7	every mind
Phl.04.07	will guard the
	hearts of yours
	and the thoughts
	of yours
	in Anointed Jesus

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

	I have strength
Phl.04.13	for all things
11110 (111)	in the one who
	strengthens me
	nevertheless
	you have acted
	virtuously
Phl.04.14	partnering
	together
	in the affliction
	of mine
	now you have
	also known
	Philippians
	that in the
	beginning
	of the euangelion
	when I departed
Phl.04.15	from Macedonia
	no assembly at all
	partnered in
	the statement
	of giving and
	receiving
	except you
	alone
	for even in
	Thessalonica
Phl.04.16	you sent once
	and twice
	to my need
	not that I seek
	after the gift
Phl.04.17	but I seek
1111.04.17	after the fruit
	that abounds
	to your statement
	I keep away
	all things
	and I abound
	I have been filled
	after having
	received from
	Epaphroditus
Phl.04.18	the things
	from you
	a scent of
	lovely fragrance
	sacrifice
FIII.04.16	from you a scent of lovely fragrance an acceptable

	now the
	god of mine
	will fill every
Phl.04.19	need of yours
1111.04.19	according to
	the wealth of his
	in glory in
	Anointed Jesus
	now to the god
	and father of ours
Dbl o4 20	[be] the glory
Phl.04.20	into the aeons
	of the aeons
	amen
	embrace
	every devotee
Phl.04.21	in Anointed Jesus
1111.04.21	the brothers
	with me
	embrace you
	all the devotees
	embrace you
Phl.04.22	now especially
1111.04.22	those from
	Caesar's
	household
	the favor of our
	lord Jesus
Phl.04.23	Anointed
	[be] with
	your spirit

2.10. Philemon

Prologue

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

Paul		
Phm.01.01a	a prisoner of	
		Anointed Jesus
Phm.01.01b		and Timothy
1 11111.01.010		the brother
Phm.01.01c	<u>to Philemon</u>	
		the beloved
Phm.01.01d		and fellow worker
		of ours
		and to Apphia
		the sister
		and to Archippus
Phm.01.02		the fellow soldier
1 11111.01.02		of ours
		and to the
		assembly
	at your house	
Phm.01.03a	favor	
Phm.01.03b	to you	
	and peace	
	from god	
Phm.01.03c	our father	
	and lord	
	Jesus Anointed	
		I show gratitude
		to the god of me
Phm.01.04		always making
•		remembrance
		of you in
n1		my prayers
Phm.01.05a	hearing your	
Phm.01.05b	faith	love
Phm.01.05c		and
Phm.01.05d	love	faith
	which you	
Phm.01.05e	have for	
		the lord Jesus
Phm.01.05f	Anointed	

	and for	
Phm.01.05g	all the	
	devotees	
	so that the	
	partnership	
	of your faith	
	may become	
Plane of of	productive	
Phm.01.06	in awareness	
	of every good	
	which [is]	
	among us	
	in [the] Anointed	
	for I have had	
	much joy	
	and solidarity	
	in your love	
	because	
Phm.01.07	the entrails	
	of the devotees	
	have been	
	given rest	
	through you	
	brothers	
	therefore	
	though	
Phm.01.08	having boldness	
	to command	
	what appertains	
to you		
I exhort		
	more on account	
	of love	
	being such	
Phm.01.09	an elder	
	as Paul now	
	and also	
	a prisoner	
	of Anointed Jesus	
	I exhort you	
	concerning	
Phm.01.10	my child	
	whom I birthed	
	in the chains Onesimus	
	who formerly	
	[was] useless	
	to you	
Phm.01.11	but now	
11111,01.11	well useful	
	[both] to you	
	and to me	
	with to fife	

Phm.01.12a	whom I sent	
	back to you	him that is
Phm.01.12b		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	of the edangene	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
	I Paul
	have written
	with my
	own hand
Phm.01.19	I will repay
1 11111.01.19	lest I tell
	you that
	you owe
	yourself
	to me
	yes brother
	may I profit
	from you
Phm.01.20	in [the] lord
	give rest
	to my entrails
	in [the] Anointed
	having been
	confident
	in your obedience
	I have written
DI or or	to you
Phm.01.21	knowing that
	you will do
	the things
	on which
	I speak
	now at the
	same time
	prepare
	hospitality
	for me
	for I am
Phm.01.22	hoping
	that through
	your prayers
	I will be
	favored
	[to come]
	to you
	Epaphras
Phm.01.23	my co-prisoner
	embraces you
	in Anointed Jesus
	in rinomica 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	of ours	
Phm.01.25c	Jesus Anointed [be] with your spirit		
Phm.01.25d	amen		