LETTER OF CLEMENS TO THE KORINTHIANS

CHAPTER 1-3

The assembly of God, the one sojourning at Roma, to the assembly of God, the one sojourning at Korinthos—to the called-ones1 who have been made-holy in the will of God, through our Lord Jesus the Anointed-One. I wish that favor and peace from Almighty God through Jesus the Anointed-One would be multiplied to all of you*. 2.1 Beloved-ones, due to the sudden and successive events and calamities2 which came-to-be upon us, we conclude that we have been slow to have our attention turned toward the matters of which answers are being sought-for from you*, especially to that stained and unsacred sedition3 among you*, which is both foreign and strange to the elect-ones of God—events and calamities which are existing because of a few reckless and self-pleasing persons.4 It has burned-forth into such a pitch of a loss-of-mind, so that your* name which is solemn and sounded-abroad* and worthy-to-be loved by all humans, was greatly reviled. 2 For who, after they temporarily-resided with you*, did not approve of your* all-excellent and firm faith? Who did not marvel-at both the sound-minded and gentle piety which you* had in the Anointed-One? And who did not preach the appropriately-great-state of your* custom of exercising the fondness-for-strangers?5 And who did not consider-happy your* complete and secure knowledge? 3 For all of you* were doing all things without-respect-of-persons, and were going in the lawful things of God, being subjected to ones leading you* and rendering-due honor which 6 is suiting to the elders in your* presence. 4 All of you* were also permitting youths to be comprehending moderate and solemn thoughts. All of you* were also transmitting-a-message to women for them to be finishing-up all things in an unblemished, and solemn, and pure conscience, for them to be having-satisfaction suitably for their own men. 5 All of you* were also teaching them, while they are existing in the rule of the subjection, to be homeworking the things in-accordance-with their house solemnly, being altogether-of-a-sound-mind. 2.1 You* all were also being-humble-minded, making-pretensions for nothing, being subjected rather than subjecting, sweetly giving rather than taking, being-sufficed with the travel-supplies of the Anointed-One. 6 And all of you* were paying-attention to his accounts, so that you* might be carefully storing them away within your* bowels, and his sufferings were before your* eyes.10 2 This-was-how a deep and glistening11 peace had been given to all of you*, and an insatiable yearning for12 good-doing,13 and a full outpouring of a holy spirit was coming-to-be upon you* all. 3 Also, sated of sacred deliberation, in good eagerness, with pious confidence, you* were stretching-out your* hands toward Almighty God, supplicating him to be merciful14 if anyone sinned involuntarily. 4 Both day and night there was a contest in behalf of all the brotherhood, and every split which you did in your* hands toward God, and every one of your* custom of paying for each of you* had done for it has been written in 5.1 [5:5] Gk(C) / others "obtained" and was the price of Deuteronomy 32:15.

CHAPTER 4-6

For it has been written in this-manner:

And it came-to-be after some days, that Kain brought a sacrifice to God from the fruits of the earth. And Habel himself also brought a sacrifice from the firstborns of the sheep and from their suets. 2 And God gazed upon Habel and upon his gifts, but he did not pay-attention to22 Kain and to his sacrifices. 3 And Kain was made extremely grieved, and his face altogether-fell. 4 And God spoke to Kain, "For-what reason did you become deep-grieved, and for-what reason did your face altogether-fall? If-at-any-time you might offer23 correctly, but might not distribute correctly, did you not sin? 5 Be-quiet. His turning-away will be to you, and you will rule him." 6 And Kain spoke to his brother Habel, "May we come-through into the plain." And it came-to-be in the process for them to be in the plain, that Kain stood-up against his brother Habel and killed him off. (Genesis 4:1~8)

7 All of you* are seeing, brothers, how jealousy and envy worked-out24 a killing-of-a-sibling. 8 Due to jealousy, our father Jacob ran-away from the face of his brother Esau. (Genesis 27:41~28:5) 9 Jealousy made Joseph to be pursued25 until death and to enter until slavery. (Genesis 37) 10 Jealousy obliged Moses26 to flee from the face of Pharaoh, king of Egypt, during the process for him to hear from his fellow-tribesman, "Who appointed you a judge or a dealer-of-justice over us? Are you wanting to do-away-with me, in the same manner which you did-away-with the Egyptian yesterday?" (Exodus 2:14)

11 Due to jealousy, Aaron and Miriam were courted outside the camp. (Numbers 12:1~15) 12 Jealousy lead-down Dathan and Abiram living into the Netherworld, due to the fact that they rose-in-sedition against Moses the attendant of God. (Numbers 16) 13 Due to jealousy, David did not only have envy by the men of-another-tribe, but instead was also pursued by Saul, king of Israel.27 (1 Samuel 18; 29) 5.1 Instead, in order that we might cease ourselves of the ancient examples, may we come to the ones near-us who became athletes. May we take the noble examples of our generation. 2 Due to jealousy28 and envy, the greatest and most-righteous pillars were pursued and were put-to-death. 3 May we take the good emissaries before our eyes. 4 Petroz, who, due to an unrighteous jealousy, bore-up under not one nor even-two, but instead more exertions, and, after he testified29 in-this-manner, went into the place being-indeited to them, the place of the glory. 5 Due to jealousy and quarrelling, Paulus indicated30 a prize of

[1] "called" is an adjective
[2] [1:1] (Gk(C)) "circumstances" / Lat "impediments"
[3] literally “conclude: slowly for attention(turn-back/around/to) to have been made about”
[4] literally “standing”
[5] literally “faces”
[6] literally “called-around”
[7] literally “honor, the honor which”
[8] [2:1] (Gk(C) “Anointed-One”) / Gk(A) “of God”
[9] literally “the"
[10] literally “eyes of yours”
[12] literally “into”
[13] Greek is not entirely clear if “an insatiable yearning for good-doing” is to go with the verb "given to" or "turning away"
[14] [2:3] Gk(A) is nominative / (Gk(C)) is accusative
[15] [2:4] Gk(A) / Gk(C) "turban"
[16] literally "into"
[17] literally “standing”
[18] literally “the"
[19] literally “without-a-change-of-interest/care"
[20] literally “into”
[21] [2:8] Lat “in the fear of God"
[22] may also be translated “zeal”
[23] [3:4] some add
[24] literally “standing”
[25] literally “pursuit”
[26] literally “dull-sighted”
[27] literally “to the shining thing”
[28] may also be translated “zeal”
[29] literally “on” (also in next instance)
[30] literally “bring-to”
[31] literally “worked-down”
[32] literally “pursued”
[33] Hebrew equivalent “Mosheh"
[34] literally “in”
[35] literally “toward”
[36] [4:13] some omit “king of Israel”
[37] [5:2] Gk(C) “strife”
[38] [5:2] Gk(C) “and became-athletes till death.”
[39] literally “before eyes of ours”
[40] May also be translated “he suffered-for-his-testimony"
[41] [5:5] Gk(C) / others "obtained"
endurance: 6 after he bore bonds seven-times, after he was made-to-live-in-exile,\(^1\) after he was stoned, after he became a preacher in both the east and in the west,\(^2\) he took the noble reputation of his faith, 7 after he taught righteousness\(^3\) to the whole world, and after he came to the terminal of the west,\(^4\) and after he testified-to the one who was leading, he was released-from the world-in-this-manner and was taken-up\(^5\) into the holy place, after he became a great pattern of endurance.

6.1 To these men who so closely acted-as-citizens, a vast multitude of elect-ones were gathered-together, whichever ones, after they suffered many torments and tortures\(^6\) due to jealousy, became most-beautiful examples among\(^7\) us. 2 Due to jealousy, after women were pursued as Danaids and Dirkes, they, after they suffered terrible and unsacred torments, reached to the end of the firm course of the faith, and took a noble prerogative, despite that they were the ones weak in the body, 3 Jealousy alienated married-women from men and changed\(^8\) the word which was spoken by our father Adam (which means "human" in Hebrew).

This is now a bone out of my bones, and flesh out of my flesh. (Genesis 2:23)

4 Jealousy and quarrelling overturned\(^9\) great cities, and root-out great nations.

CHAPTER 7–8
Beloved-ones, we are sending these things by-letter, not only admonishing you*, but instead also causing ourselves to-recollect. For we are in the same furrow, and the same contest is being laid-over us. 2 For this-reason, may we leave-off the empty and vain concerns. And may we come to the well-reputed and solemn rule of our holy calling.\(^10\) 3 And may we see what is good and what is delightful and what is acceptable\(^11\) before-the-face of the One who made us. 4 May we stare into the blood of the Anointed-One, and may we know how\(^12\) honorable it is to his Father,\(^13\) because, after it was poured-out due to our salvation, it bore-up\(^14\) the favor of a change-of-mind to all the world. 5 May we pass-through\(^15\) all the generations, and may we learn-from them, that in generation to generation, the Master gave a place of a change-of-mind to the ones who were wishing to be turned-around onto him.

6 Noah preached a change-of-mind, and the ones who obeyed were saved.

7 Jonah preached an overturning\(^16\) to the Ninevites; but the ones who changed-their-mind on the basis-of their sinfulness-actions, made-atonement-to God, after they supplicated him;\(^17\) and they took a salvation, even though they are foreigners to God. (Jonah 3:3–6)

8.1 The public-servants of the favor of God uttered about a change-of-mind through a holy spirit. 2 But the Lord of the all things himself also uttered about a change-of-mind with an oath:

“For as I live, says the Lord, I am not wishing for the death of the sinner, as rather the change-of-mind.”

(2 Ezekiel?)\(^18\)

3 Also adding a good resolve:

“All of you*, change-your-mind. O house of Israel, from your* lawlessness. Speak to the sons of my people, ‘If-at-any-time your* sins might be from the earth till the heaven, and if at-any-time they might be fiery redder than a scarlet, and blacker than a sackcloth, and you* might be turned-around toward me out of the whole heart and might speak, ‘Father!’ I will favorably hear you* like\(^19\) a holy people.”

4 And in a different place he is saying things in-this-manner:

“All of you*: Bathe yourselves and become clean. Pick-away from yourselves the wickednesses from your* souls before\(^20\) my eyes. Cease yourselves from your* wickednesses. Learn to be doing a beautiful thing. Seek-out judging. Rescue a person who is being-treated-unrighteously.\(^21\) Judge an orphan and pronounce a widow righteous. And come! And may we utterly-convict, says the Lord.

5 And if-at-any-time your* sins might be as crimson, I will whiten them as snow. But if-at-any-time they might be as scarlet, I will whiten them as wool. And if-at-any-time you* might be wanting and might listen to me, you* will eat the good things of the earth for yourselves. BUT if-at-any-time you* might not be wanting but might not listen to me, a saber will eat you* down for itself. For the mouth of the Lord uttered these things.”

(Isaiah 1:16–20)

6 And therefore, wishing for all his beloved-ones to have-a-share of a change-of-mind, he established it by his almighty wish.

CHAPTER 9–12
For-this-reason, may we obey his appropriately-great and glorious wishing. And after we become supplicants of his mercy and his kindness, may we fall-before him and may we turn-around onto his pity, after we leave-off the vain-effort,\(^22\) both the quarrelling and the jealousy leading into death. 2 May we stare at\(^23\) the ones who completely performed-public-service to his appropriately-great glory.

3 May we take Henoch, who, after he was found righteous in obedience, was transferred, and a death of him was not found. (Genesis 5:22–24)

4 Noah, after he was found faithful, through his public-service, preached a b himing-again to the world; and through him, the Master thoroughly-saved the living-creatures which entered in harmony into the ark. (Genesis 6:8–7:24)\(^24\)

10.1 Abraham, who was titled “the friend,” was found faithful in the process for him to become heeding to the words of God. (Jubilees 19:9)

2 This man, through obedience, came-forth out of his plot of earth, and out of his kindred, and out of the house of his father, so-that, after he left-behind a little plot of earth and a weak kindred and a small house, he might inherit what-was-professed\(^25\) of God. 3 For he says to him:

“Go-off from your earth, and out of your kindred, and out of the house of your father, into the earth, whichever one I will show to you. And I will make you into a great nation, and I will bless you, and I will make your name great, and you will be having been blest. And I will bless the ones who are blessing you, and I will curse the ones who are cursing you. And all the tribes of the earth will be blest in you.”

(Genesis 12:1–3)

4 And again, during the process for him to be thoroughly-separated from Lot, God spoke to him:

“After you look-up with your eyes, look\(^26\) from the place where you are now, to the north and south and east and west;\(^27\) because all the earth which you are seeing, I will give it to you and to your seed till an age. 5 And I will make your seed as the sand of the earth. If someone is being-able to number-out the sand of the earth, then\(^28\) your seed will be numbered-out.”

(Genesis 13:14–16)

6 And again it says:

God led-out Abram, and spoke to him, “Look-up into the heaven and number the stars if you will be able to number them out. This-
how your seed will be.” Now Abram had-faith in God, and it was accounted to him for righteousness.

(Genesis 15:5–6)

7 Due to faith and fondness-for-strangers, a son was given to him in his old-age; and through obedience, he offered[1] him for a sacrifice to God in one of the mountains[2] which he showed to him.

(Genesis 21–22)

11.1 Due to fondness-for-strangers and piety, Lot was saved out of Sodom after all the surrounding-country was judged through fire and sulfur, after the Master made it clear-beforhand, that he is not leaving-behind[3] the ones who are hoping on him, but that he is putting the ones who exist leaving-in-a-different-direction into a chastising and torment. 2 For after his woman came-out-together with him, she, existing of a different direction into a chastising and torment.

(Genesis 19:1–29)

12.1 Due to faith and fondness-for-strangers, Rahab the one being called a[4] whore was saved. 2 For after spies were sent-out into Jericho by Jesuha[5] the son of “Nun, the king of the earth knew, that they had[6] been-there to spy out their country, and he sent-out men, the ones who would[7] arrest them, so-that after they were arrested, they might be death-dealt. 3 Therefore, the fond-of-strangers Rahab, after she received them into her house, hid them into the upper-room under the stalks-of-linen.

3 But after the men from the king stood-over and were saying, “The spies of our earth came-in to you. Lead them out, for the king is directing in this-manner,” she answered the-following:[8] “Indeed, the men whom you[9] are seeking came-in to me. Instead, straightway they went-off and are going on the way,” pointing[10] them in-another direction. 5 And she spoke to the men, “Knowing, I am knowing, that the Lord God is delivering this earth to you*, for the fear and the trembling of the Lord, a redemption will be to all the nations.

(John 2:1–21)

CHAPTER 13–15

Therefore, brothers, may we be-humbled-minded, after we put-off from ourselves every pretension and puffing-up and senselessness and angers; and may we do the thing which has been written, (for the spirit, the holy spirit, says:)

Do not let the wise man be boasting in his wisdom, nor-even the strong man in his strength, nor-even the rich man in his riches; instead, let the one who is boasting be boasting in the Lord, of the act to be seeking him out and to be doing judgment and righteousness.

(Exodus 3:12)

especially having caused ourselves to-have-remembrance of the accounts of the Lord Jesus, which he uttered while he was teaching gentleness and longsuffering. 2 For he spoke in this-manner:

“All of you*, be showing-mercy, in order that you* might be shown-mercy.

(see Matthew 5:7)

Be forgiving, in order that it might be forgiven to you*. (see Matthew 6:14)

“As you* are doing, in-this-same-manner it will be done to you*.

(see Matthew 7:12/Luke 6:31)

“As you* are giving, in-this-same-manner it will be given to you*.

(see Luke 6:38)

“As you* are judging, in-this-same-manner you* will be judged.

(see Matthew 7:2)

“As you* are being-kind, in-this-same-manner will kindness-be-done to you*.

(see Matthew 6:14)

With what measure you* are measuring, in the same it will be measured to you*.

(see Matthew 7:2/Mark 4:24/Luke 6:38)

3 With this instruction and this transmitted-message, may we establish ourselves with[11] the result to be going, being obedient to his properly-holy accounts, being-humbled-minded. 4 For the holy account declares:

“On whom will I look, rather than instead on the person who is meek and tranquil, trembling at my sayings?”

(Isaiah 66:2)

14.1 Therefore, men, brothers, it is righteous and sacred for us to become heeding to God rather than to be following the ones who, in pretension and insurrection,[12] are chiefs of a foul jealousy. 2 For we will bear-up-under, not the commonly obtained harm, but rather a great danger, if-at-any-time we might, by-running-needless-risks,[13] give ourselves over to the wills of the humans, whichever ones are hurling-forth-javelins into exciting quarrelling and tumults,[14] with[15] the result to alienate us from the act of having what is beautiful.[16] 3 May we be-kind to ourselves, according-to the tender-compassion and sweetness of the One who made us.

4 For it has been written:

The kind persons will be dwellers of a plot of earth, but persons lacking-of-evil will be left-as-survivors-out-of-a-large-group[17] on it; but the ones who are breaking-the-law will be exterminated from it.

(Proverbs 2:21)

5 And again it says:

I saw an impious man being raised-high-above[18] and lifting himself up[19] as the cedars of Lebanon. And I passed by and, behold, he was no more; and I sought-out his place, and I did not find it.

Be guarding lack-of-evil, and see straightness, because there is a portion-left-behind-in-the-wake to a peacable human.

(Psalm 37:35–37)

15.1 Now-consequently, may we be glued to the ones who are living-at-peace with piety, and not to the ones who are wishing for peace with hypocrisy. 2 For it means somewhere:

This people is honoring me with the their lips, but their heart is being far away from me.

(Isaiah 29:13)

3 And again:

They are blessing with their mouth, but they were cursing with their heart.

(Psalm 61:5)

4 And again it says:

They loved him with their mouth, and lied[20] to him with their tongue; but their heart was not straight with him, but-neither were they caused-to-have-faith in his covenant.

(Psalm 78:36–37)

5 Due to this:

Let the lips, the deceitful ones, the ones which are uttering lawlessness against the righteous-one,
be made-to-be speechless. (Psalm 31:18)

And again:

I wish that the Lord would exterminate all the lips, the deceitful ones, a bragging tongue,
the men who spoke,‘We will make our tongue great,
our lips are in our presence, who is a lord of us?’

From the miseries of the destitute persons and the groaning of the poor persons,
I will now stand myself up, says the Lord.
I will put him for myself in salvation;
I will be outspoken in him. (Psalm 12:3–5)

CHAPTER 16
For the Anointed-One belongs to persons who are being-humble-minded, not to persons who are lifting themselves up2 over his flock. 2 The scepter of the Greatness of God, which is the Lord Jesus the Anointed-One, did not come in a vaunt of pretension nor-even arrogance, even-though he is being-able; instead, he came being-humble-minded, exactly-as the spirit, the holy spirit, uttered about him. 3 For it declares:

Lord, who had-faith in our report,4 and to whom was the arm of the Lord revealed?
We brought-a-message before him, that he is as a little-boy, as a root in thirsting earth.
There is not an attractive appearance nor-even glory in him; and we saw him,
and he was not having an attractive appearance nor-even beauty, instead his appearance was dishonorable, failing-in-comparison-with the appearance of the other humans, being a human in a stroke and exertion, and having come-to-know how to be carrying a malady, because his face has been turned-away-from himself; he was dishonored and was not accounted.

This is the one who is carrying our sins and being sorrowed about us, and we accounted him to be in exertion and in a stroke and in evil-treating.
But he himself was wounded due to our sins, and he has been softened due to our lawlessnesses. A discipline of our peace was on him;
we were healed by-means-of his wert.

All of us were misled as sheeps; a human was misled in his own way.
And the Lord delivered him up in-behalf of our sins. And he himself is not opening-up his mouth due to the fact that evil has been done to him. He was led as a sheep to a slaughter; and as a lamb which is voiceless opposite the one who sheared it, in-this-same-manner he is not opening-up his mouth.
In the humiliation, his judging was lifted away.

Who will describe his generation? Because his life is being lifted away from the earth.
For the lawlessnesses of my people, he is being-there into death.
I will give the wicked-ones in-place of his entombing-site, and the rich-ones in-place of his death;5 because he did not do any act of lawlessness, but-the-rich ones was deceit found in his mouth.
And the Lord is wishing to cleanse him of the stroke.

If-at-any-time you6 might give an offering about sins, your soul will see for itself a seed with-a-long-lifetime.
And the Lord is wishing to pick-away from him the exertion of his soul, to show a light to him, and to fashion him with intelligence, to pronounce-righteous a righteous-one who is being well enslaved to many, and he himself will bear-up their sins.
Due to this, he will inherit many, and will divide spoils of the strong-ones; in-place of these6 things, his soul was delivered into death, and he was accounted among the lawless-ones, and he himself bore-up sins of many; and due to their sins, he was delivered up.” (Isaiah 53:1–12)

And again he himself declares:
But I am a worm, and not a human, a reproach of humans, and an object-of-contempt of a people.
All the ones who are perceiving me sneered-out-at me; they uttered with their lips, they shook their head, “He hoped on the Lord, let him rescue him; let him save him, because he is wanting him.” (Psalm 22:6–8)

Be seeing, beloved men, what is the pattern, the pattern which has been given to us. For if the Lord became-humble-minded in-this-manner, what might we do, the ones who, through him, came under the yoke of his favor?

CHAPTER 17–20
May we also become imitators of those men, whichever ones walked-about in goat skins and sheepskins, preaching the coming of the Anointed-One. But we are saying things about Elijah, and Elisha, but still even Ezekiel, the prophets, and besides these men, even the other ones who have been testified-to.

Abraham was greatly testified-to, and was titled “a friend of God”.
And he, staring into the glory of God, is saying, being-humble-minded:
But I am earth and ash. (Genesis 18:27)

But it still has also been written about Job in-this-manner:
Now Job was righteous and blameless, true, God-revering, keeping himself distant from every evil thing. (Job 1:1)

Instead, he himself is accusing himself, saying:
No-one is clean from filth, not-even if his life would be one day. (Job 14:5)

Moses was called “faithful in his whole house,” (Numbers 12:7) and through his assistance, God judged Egypt through his scourges21 and his torments. Instead, even that man, after he was greatly glorified, did not brag; instead, while an oracle was being given to him out of the bruamble-bush, he spoke:

Who am I, that you are sending me? But I am meager-voiced and slow-tongued. (Exodus 3:1 + 4:10)

And again he says:
But I am a vapor from a pot. (unidentified quotation)

But what may we speak on-the-basis of the David who has been testified-to, over whom God spoke:

“I found a man according-to my heart, David the son of Jesse; I anointed him in perpetual mercy?” (1 Samuel 13:14 & Psalm 89:20)

Instead, even he himself says to God:

15:5 Syr / Gk(AC), Lat, Cop, ClemAlex omit “And again, I wish…the deceitful ones” (scribal error?)
2 literally “upon”
3 may also be translated “is having-power”
4 literally “hearing”
5 literally “opposite”
6 literally “sight”
7 literally “sight”
8 literally “sight”
9 literally “sight”
10 usually translated “bringing”
11 literally “of a peace of ours”
12 literally “he”
13 literally “lead-through”
14 [16: 10] Cotelerius “I will set free the wicked-ones on account of his entombing-site and the rich-ones on account of his death”
21 usually translated “whips” (but in a figurative sense of punishment here)
Have-mercy-on me, God, according to your great mercy; and according to the multitude of your pities, wipe-out my lawless-deed.

3 Wash me still more from my lawlessness, and cleanse me from my sins.

Because I am knowing my lawlessness, and my sin is before my face throughout all things.

4 I sinned against you alone, and I did the wicked thing before your face; so that ever you might be pronounced-righteous in your accounts, and might be-victorious in the process for you to be being judged.

5 For, behold, I was conceived in lawlessnesses, and my mother conceived me in sins.

6 For, behold, you loved truth; the unclear and the secret things of your wisdom you made-clear to me.

7 You will sprinkle me with hyssop, and I will be cleansed. You will wash me, and I will be whitened more-than snow.

8 You will cause me to hear a leaping-for-joy and gladness; bones which have been humbled, will leap-for-joy.

9 Turn your face away from my sins, and wipe-out all my lawlessnesses.

10 Create a clean heart in me, O God, and renew a straight spirit in my inward-parts.

11 May you not hurl me off from your face, and may you not pick-up the spirit, your holy spirit, from both sides of me.

12 Give-back to me the leaping-for-joy of your salvation, and establish me with a leading spirit.

13 I will teach lawless-ones your ways, and impious-ones will turn-around onto you.

14 Rescue me out of bloods, O God, the god of my salvation; my tongue will leap-for-joy in your righteousness.

15 O Lord, you will open-up my mouth, and my lips will bring-back-a-message of your praising.

16 Because if you wanted a sacrifice, I would have given it; you will not think-well-of holocausts.

17 A sacrifice to God is a spirit which has been crushed; God will not contend a heart which has been crushed and has been humbled.

(Psalm 51:1-17)

19.1 Therefore, this-is-how the humble-minded attitude and the inferior attitude through the obedience which has been testifyed of the men who are so-many, made, not only us, but even the generations before us, better, as well as the ones who fully-received his sayings in fear and truth. Therefore, may we, having partaken of their many and great and glorious acts, re-goal to the goal of the peace which has been delivered to us from the beginning, and may also be glued to his appropriately-great and surpassing gifts of the peace, which are good-works.

3 May we see him according to our mindset, and may we look-in to his long-suffering wish with the eyeballs of the soul. May we comprehend how he is existing angerless toward every creation of his.

20.1 The heavens, being shook by-means-of his administration, are being subjected to him in peace. Both day and night are completely-accomplishing the course which has been assigned by him, while they are impeding one-another in nothing. Both sun and moon, also choirs of stars, are rolling-out in harmony according to his ordinance without any stepping-outside-of their ordinations which they have been commanded.

4 Earth, bearing-impregnation according to his will in its own seasons, is rising-up nourishment for both the all-multipurposed humans and big-beasts and all the living-creatures which are on it, not dissenting nor-even changing any of the things which have been decreed by him. 5 Both untractable abysses and

indescribable nether regions are being held-together with the same ordinances. 6 The vault of the untried sea, after it was stood-together into its collections according to his craftsmanship, does not step-out beyond the locks which have been put-around it; instead, it is doing exactly-as he ordered it in this-manner. 7 For he spoke:

You will be-there up till here, and your surges will be crushed in you.

(Josh 38:11)

8 Ocean, limitless to humans, and the worlds with it, are being set-straight with the same assignments of the Master.

9 Seasons of-spring, and of-summer, and of-autumn, and of-winter, are giving-way to one-another in peace. 10 Stations of winds, according-to their own season, are finishing-up their public-service without-stumbling. Also, the perpetually-flowing springs, after they were crafted for enjoyment and health, without leaving-anything-behind-in-their-wake are affording their breasts for life of humans. Also, the last-ones of the living-creatures are making their coming-together in harmony and peace. 11 The great Crafter and Master of all the things has ordered all these things to be in peace and harmony, doing-good-work to all the things, but super-excessively to us — the ones who have fled-to his pits through our Lord Jesus the Anointed-One — 12 to whom may there be the glory and the greatness into the ages of the ages.

CHAPTER 21-23

Brothers, be seeing, lest his good works, his many good-works, might come-to-be made into a judgment to all of us, if-at-any-time we, not acting-as-citizens worthy of him, might not be doing the beautiful and well-pleasing things before his face with harmony. 2 For it says somewhere:

A spirit of the Lord is a lamp searching the secret-chambers of the belly.

(Proverbs 20:27)

3 May we see how near he is, and that not-one of our thoughts nor-even the thorough-rationalsizations of which we are making for ourselves has escaped his notice.

4 Therefore, it is righteous for us not to leave-the-ranks from his will. 5 May we rather be stumbling humans who are senseless and mindless and who are being lifted-up, and who are boasting in pretension of their own account, rather than in God. 6 May we respect the Lord Jesus the Anointed-One of whose blood was given in-benefit of us. May we have regard for our fore-leaders. May we honor the elders. May we discipline the youths with the discipline of the fear of God.

May we thoroughly-straighten our women to what is good.

Let them demonstrate the worthy-to-be-loved custom of the purity. Let them show-forth the unmixd wish of their meekness. Let them make manifest the gentle state of their tongue through their silence. Let them be affording their love, not according-to personal-inclination, but instead let them be affording it equally to all the ones who are sacredd filling themselves with fear of God.

8 Let your children be partaking of the discipline which is in the Anointed-One. Let them learn why humble-mindedness is being-strong in-the-presence of a god, why pure love is powerful in-the-presence of a god, how the fear of him is beautiful and great and how it is saving all the ones who are being sacreddly in it in a clean mindset. 9 For he is a searcher of thoughts and reflections, he of whose breath is in us; and whenever he might be wanting, he will do-away-with it.

22.1 But faith in the Anointed-One is confirming all these things. For even he himself, through the spirit, the holy spirit, is calling us to himself in-this-manner:

Come! children, hear me; I will teach you the fear of the Lord.

2 Which human is the one who is wanting life, who is loving length of days in order to see good-things?

3 Cease your tongue from an evil thing,
and your lips of the act to not utter deceit.

Devote from an evil thing and do a good thing;

seek peace and pursue it.

Eyes of the Lord are on righteous-ones;
and ears of his are turned to a beseeching of theirs.

But the face of the Lord is against persons who are doing evil things, of the act to exterminate their remembrance out of a piece of earth.

The righteous-one shouted, and the Lord listened to him, and he rescued him out of all his tribulations.

The tribulations of the righteous-ones are many, but the Lord will rescue him out of them all.²

The scourges of the sinful-one are many, but mercy will encircle the ones who are hoping on the Lord.

(Psalm 34:11–17,19)

23.1 The pitying throughout all things and benevolent Father is having bowels of compassion on the ones who are filling themselves with fear-of-him, both mildly and soothingly wishing that he would give-back his favors to the ones who are coming to him with a simple mindset. 2 For-this-reason, may we not be being-double-souled, but may we not our soul be hallucinating on the basis-of his surpassing¹ and glorious gifts. 3 Let this writing become far from us, where it says:

Miserable are the double-souled, the ones who are wavering in the soul, the ones who are saying, “We heard these things even during the days of our fathers; and, behold, we have grown-old and not-one of these things has happened to us.”

O mindless-ones! Compare yourselves to a piece of wood. Take a vine. Indeed, first, it sheds its leaves,⁷ next a bud comes to-be, next a leaf, next a flower, and after these an unripe grape, next a grape has stood-by. Be seeing, that in a short season the fruit of the wood reaches into a mellow state.

(unfinished quotation)

In truth, his wish will be completed quickly and suddenly, as the writing is also testifying-along with it, that:

He will be-there quickly and will not take-time. (Isaiah 13:22)

And:

The Lord will be-there suddenly into his inner-sanctum, and the holy-one whom all of you⁴ are anticipating for yourselves, (Malachi 3:1)

CHAPTER 24–26

Beloved-ones, may we contemplate how the Master is continually exhibiting to us the standing-up out of dead humans which is going to be in the future,¹⁹ of which he made the Lord Jesus the Anointed-One¹¹ the first-fruit for himself, after he stood him up out of dead humans. 2 Beloved-ones, may we see the standing-up which is coming-to-be season by season.¹² 3 Day and night is making-clear to the standing-up. The night falls-to-sleep, the day stands itself up; the day goes-away,¹³ the night comes-on.

4 May we see¹⁴ the fruits. How and in what manner is the sowing-seed coming-to-be? 5 The one who is sowing came-out and he threw each of the seeds¹⁵ into the earth – whichever ones, after they fell into the dry and naked earth, are being dissipated. Next, out of the dissipating, the impressive-magnificence of the foresight of the Master stands them up; and out of the one, more grow and bring-fruit. 25.1 May we see the incredible sign, the one which comes-to-be in the eastern places, that is, in the places around Arab. 2 For there is a bird, the one being given-the-name ‘phoenix’. This bird, existing as an only-begotten, lives for five-hundred years. Also, after a release-from this lifetime has already come-to-be¹⁸ of the time for it to die-off, it makes a shrine for itself out of frankincense and myrrh and the remaining spices, into which it enters after the time was fulfilled; and it comes-to-its-end. 3 But while the flesh is being rotted, a certain kind of worm is being birthed, which, being nurtured out of the moisture of the living-creature which has come-to-its-end, grows-wings. Next, after it has become noble, it lifts that shire where the bones of the one which previously-came-to-be are at, and, carrying these things, it completely-accomplishes a journey from the Arabian country till it reaches Egypt, into the city which is called Heliopolis. 4 And during the day, while all are looking-at it, it, after it has flow-on²⁰ onto the altar of the sun, puts them there, and, in-this-manner, is rushing-off into what is behind. 5 Therefore, the priests look-over the registers³ of the times and find it to have come when a five-hundredth year has been fulfilled.

26.1 Therefore, are we concluding these things to be great and marvelous, if the Crafter of all the things will make a standing-up of the ones who became sacrely enslaved to him in the confidence of a good faith, whereas he is showing to us the great-thing of his professed-thing even through a bird? 2 For it says somewhere:

And you will rise me up-out, and I will confess-forth to you. (unfinished quotation)

And:

I fell-asleep, and I slumbered: I was arisen-out, because you are with me. (Psalm 3:5)

3 And again, Job says:

And you will stand-up this flesh of mine, the flesh which underwent all these things. (Job 19:26)

CHAPTER 27–29

Therefore, having this hope, let our souls be already¹⁹ bound-to the one who is faithful in the things-which-were-professed²¹ and the one who is righteous in the judgments. 2 The one who transmitted-a-message, instructing us not to be lying, will himself much more not lie. For nothing is impossible²² in-the-presence-of God, except the act to lie. 3 Therefore, let his faith rekindle in us, and may we comprehend that all things are near to him. 4 In an account of his greatness, he stood all the things together; and in an account, he is being-able to turn them upside-down. And:

5 Who will state to him, “What did you do?” or who will stand himself against the might of his strength? (Wisdom 12:12)

When he wants, and as he wants, he will do all things, and anything²⁶ of the things which have been decreed by him may not pass away.²⁷ All things are before his face, and nothing has escaped-the-notice-of his deliberation, if:

7 The heavens are describing a glory of a god, but the firmament is bringing-back-messages of a making of his hands,²⁹ the day is spewing a word to the day, and night is bringing-back-messages of knowledge to night. And there are not accounts, not-even utterances, of which³⁰ their voices are not-surely being heard. (Psalm 19:1–3)

28.1 Therefore, while all things are being looked-at and being heard, may we be filled-with-fear of him, and may we leave-off stained desires of base¹¹ works; in order that, by-means-of his mercy, we might be sheltered from the judgments which are going to come. 2 For to-where is it being possible for any of us to flee from his mighty hand? But what world will receive any of the ones who are defecting from him? 3 For the writing says somewhere:

¹ literally “limbs of yours”
² [22:7] Gk(AC), Lat, Cop / Syr add usually translated “whisper”
³ literally “throwing-over”
⁴ literally “on”
⁵ literally “throw-together”
⁶ [23:4] Gk(C) omit
⁷ literally “on”
⁸ may also be translated “even”
Therefore, to where might someone go, or to where will he escape for himself from the One who is encompassing all the things?

29.1 Therefore, may we come-to him in sacredness of soul, lifting pure and unstained hands to him, loving our gentle and tenderly-compassionate Father, who has made us a part of an election of himself. 2 For it has been written in-this-manner:

When the Highest-One thoroughly-divided the nations, as he dispersed 2 sons of Adam, (which means ‘human’ in Hebraic) he stood ap borders of nations according-to a number of messengers of a god. A people of his, Jacob, were made-to-be a portion of the Lord; a roped-out-piece-of-land of an inheritance of his was Israel. (Deuteronomy 32:8–9)

3 And in a different place it says:

Behold, the Lord is taking to himself a nation out of the middle of nations, even-as a human is taking the first-fruit of his threshold-floor. And out of that nation will come-forth holy-places for itself. (unidentified quotation)

CHAPTER 30–32
Therefore, while we exist as a portion of a holy-one, 5 may we do all the things of the holification, fleeing from calumnies, both stained and impure entwinements, 3 both intoxications and revolutions, and abominable desires, foul adultery, abominable arrogance. 2 For it declares:

God is arraying himself against arrogant persons, but he is giving favor to humble persons. (Proverbs 3:4)

3 Therefore, may we be glued to those to whom the favor has been given from God. May we dress ourselves with the harmony, being-humble-minded, restraining ourselves, keeping 6 ourselves far from every whispering and calumny, being pronounced-righteous with works and not with accounts. 4 For it says:

The one who is saying the many things will also hear much for himself in-return.

Or is the one who is uttering-well supposing himself to be righteous?

5 Having been blest 7 is a person birthed 8 of a woman who is short-lived. 20 Do not be becoming much in words. (Job 11:2–3)

6 Let our praise be in a god, and not out of ourselves, for God is hating self-adulation.

7 Let the attestation of our good 11 acts be being given by others, exactly-as it was given to our fathers, the righteous-ones. 8 Boldness and self-pleasure and daring belong to 12 the ones who have been cursed by God; but gentleness and humbled-mindedness and meekness in-the-presence-of the ones who have been blest by God.

31.1 Therefore, may we be glued to his blessing, and may we see what are the ways of the blessing. May we unravel the things which came-to-be from the beginning. 2 Of what favor was our father Abraham blest? Did he not-surely do righteousness and truth through faith?

3 Isaac, knowing what was going to be happening with confidence, has sweetly led himself forward as a sacrifice. (Genesis 22:9)

4 Jacob, with humble-mindedness, withdrew-out of his own plot of earth due to a brother, and he went to Laban and became-enslaved; and the scepter-at-the-twelve of ‘Israel was given to him. (Genesis 27:41–28:5; 29:20, etc.)

32.1 And, if-at-any-time someone might pristinely contemplate each example one by one, he will recognize for himself a greatfulness of the gifts which have been given by him. 2 For out of him are priests and all Levites, the ones who are performing-public-service at the sacrificial-altar of God. From out of him is the Lord Jesus, the one ascending-to flesh. From out of him are kings, and chiefs, and persons who are leading according-to ‘Judah. But the remaining scepters do not exist small in glory, 13 as God professed, that:

“Your seed will be as the stars of the heaven.”

(26:4)

3 Therefore, all of them were glorified and made-great, not through themselves or their works or their righteous-affairs which they worked-out, 14 but instead through his will.

4 Therefore, we also, after we were called through a will of his in the Anointed-One Jesus, are not being pronounced-righteous through ourselves, not-even through our wisdom, or intelligence, or piety, or works which we worked-out 15 in sacredness of heart; but instead through the faith, through which the Almighty God pronounced-righteous all the persons from the first age – to whom may there be the glory into the ages of the ages.

CHAPTER 33–34
Therefore, what might we do 17 brothers? May we become non-working from the good-doing and may we leave the love behind 19 us? I wish by-no-means that the Master would allow this to yet be made-to-come-to be onto us; instead, may we hasten to be finishing-up every good work with earnestness 18 and eagernesses.

2 For the Crafter and Master of all the things himself is leaping-for-joy over his works.

3 For with his all-great might he established heavens, and, by-means-of his ungraspable 20 intelligence, he thoroughly-ornamented them. He also thoroughly-separated a piece of earth from the water surrounding 21 it and set it on the secure foundation of his-own wish. He has also directed the living-creatures which are roaming in it to be in existence by-means-of his-own disposition. After he also made-ready beforehand 22 a sea and the living-creatures in it, he locked them in by-means-of the power of himself.

4 Above all things, with his consecrated and unblemished hands, he fashioned a human, the most-eminent and all-great according-to mindset, an impression of the image of himself.

5 For God declares in-this-manner:

“May we make a human according-to an image and according-to a likeness of ours.”

And God made the human; he made them male and female. (Genesis 1:26–27)

6 Therefore, after he completed all these things, he praised and blest them, and spoke:

“All of you*, be growing yourselves and be being multiplied.” (Genesis 1:28)

7 May we see, that all the righteous-ones were ornamented in good works; but also that the Lord himself, after he ornamented himself with good works, was made-to-rejoice. 8 Therefore, having this pattern, may we come-to his will without-hesitation; may we work a righteousness out of our whole strength.

34.1 The good worker takes the bread of his work with outspokenness; the one who is sluggish and having been dropping himself is not looking-into-the-eyes of his employer. 2 Therefore, it is necessary for us to be eager into good-doing; for all the things are derived out of him. 3 For he is saying beforehand to us:

Behold, the Lord! And his wage is before his face 23 to give-back to each one according-to his work. (Isaiah 40:10 & Proverbs 24:12 or Revelation 22:12?)

4 Therefore, 24 he is propelling us who are having-fainth on him out of the whole heart, not to be non-working, not-even having been dropped on-the-basis-of any 25 good work.
5 Let our boast and our outspokenness be in him. May we be subjecting ourselves to his will. May we contemplate all the multitude of his messengers, how they, having stood-by, are performing-public-service to his will. 6 For the writing says:

Ten-thousand ten-thousands had stood-by him, and a thousand thousands were performing-public-service to him, and they shouted, “Holy, holy, holy, is the Lord Sabaoth; all the creation is full of his glory.”

(Daniel 7:10 & Isaiah 6:3)

7 And therefore may we, after we were congregated in harmony to the same place, by-means-of the conscience, cry out to him earnestly as out of one mouth, with the result for us to become participants of his great and glorious things—which-have-been-professed. 8 For it says:

An eye did not see, and an ear did not hear, and it did not ascend upon a heart of a human, as-many-things-as the Lord made-ready to the ones who are enduring for him.

(unidentified quotation)

CHAPTER 35–36

How1 happy and marvelous are the gifts of God, beloved-ones: 2 Life in righteousness, brightness in truth out-spokenness, faith in confidence, self-restraint in holification. And all these things were falling-under our mindset. 3 Therefore, what, as-a-result, are the things being made-ready for the ones who are enduring? The Crafter and Father of the ages, the All-Holy-One himself is knowing their amount and their beauty.

4 Therefore, may we be contending to be found in the number of the ones who are enduring, so that we might partake of the gifts which have been professed. 5 But how will this be, beloved-ones? If at-any-time our mindset might have been having been established faithfully to God; if-at-any-time we might be seeking-out the things2 which are well-pleasing and very-acceptable to him; if-at-any-time we might finish-up the things pertaining to his unblemished wishing, and we might follow the way of the truth, after we hurl-off from ourselves every unrighteousness and lawlessness,3 greed,4 quarrellings, both evil-customs and deceits, both whisperings and calumnies, detest preconceptions, both vainglory and lack-of-fondness-of-strangers. 5 For the ones who are acting out these things exist detestable to God; but not only the ones who are acting them out, but instead also the ones who are being-well-pleased-together with these things.6 7 For the writing says:

But God spoke to the sinner:

For what-reason are you describing7 my righteous-enactments, and taking-up my covenant on your mouth? 8 But you hate discipline, and you threw-out my accounts behind you.9 If you were perceiving a thief, you were running away from him, and you were putting your portion with adulterers.

Your mouth increased evil, and your tongue was entwining an act-of-deceit. Sitting yourself down, you were calumniating against your brother, and you were putting an impediment against the son of your mother. 9 You did these things, and I kept-silent.

You supposed,10 lawless-one, that I will be like you.

10 I will convict you, and cause you to stand-by before11 your own face.12

11 All of you*, the ones who are forgetting God, may you* surely have-insight into these things, lest-perhaps he might snatch you* as a lion, and there might not be the one there who is rescuing you.21

12 A sacrifice of praising will glorify me; and there is a way-by-means-of which22 I will show to him the salvation of God.

(Psalms 50:16–23)

36.1 Beloved-ones, this is the way in which we found our savior, Jesus the Anointed-One, the chief-priest of our offerings,23 the protector and helper of our weaknesses. 2 Through this man, we are staring24 into the heights of the heavens. Through this man, we are seeing for ourselves as-in-a-mirror, his unblemished and uppermost appearance. 25 Through this man, the eyes of the heart were opened-up. Through this man, a mindset of ours, which is unintelligent and having been darkened, is reflourishing into the light. Through this man, the Master has wanted us to taste the immortal knowledge, who, being an effulgence of his greatness, is so-much greater than messengers, as-much-as he has inherited a more-diverse name.

3 For it has been written in-this-manner:

The one who is making his messengers spirits, and his public-servants a flame of a fire.

(Psalms 104:4)

4 But on his son, the Master has spoken in this-manner:

“You are a son of mine, today I have birthed you. Request it for yourself in my presence, and I will give nations to you for your inheritance, and the limits of the earth for your retaining.”

(Prayers 2:7–8)

5 And again he says to him:

“Be sitting yourself at my right sides;26 till whenever I might put your enemies for a footstool of your feet.”

(Psalm 110:1)

6 Therefore, who are the enemies? The ones who are base and who are arraying themselves against his will.27

CHAPTER 37–38

Therefore, men, brothers, may we serve-as-soldiers with every earnestness28 in his unblemished ordinances. 2 May we contemplate the ones who are serving-as soldiers under29 our leaders,30 how well-orderly, how habitually,31 how subjectedly-to-assignments32 they are finishing-up the things being ordered. 3 Not all are perfects, nor-even tribunes, nor-even centurions, nor-even chiefs-of-fifty, nor-even the next ones sequentially; instead, each one with his own-legion is finishing-up the things being commanded by the king and the ones who are leading. 4 The great-ones are not being-able to be without the small-ones, nor the small-ones without the great-ones. There is a certain commixture in all of them, and there is a use in these things.33

5 May we take our body. The head is nothing without the feet. But in-the-same-manner, neither are the feet something without the head. But the least members of our body are obligatory and useful to the whole body. Instead, all of them are breathing-together,34 and are making-use of one subjection with the result for the whole body to be being saved.

38.1 Therefore, let our whole body be being saved in the Anointed-One Jesus;35 and let each one be being subjected to his neighbor, exactly-as he was put in his own particular bestowed-favor. 2 Let the strong person be taking-care-of36 the weak person, but let the weak person be respecting the strong person. Let the rich person be supplementing the destitute person, but let the destitute person be giving-thanks to God, because he gave to him someone through whom his lacking might be filled-up. Let the wise person be demonstrating his wisdom not in accounts, but instead in good works. Do not let the person who is being-humble-minded be testifying about himself, instead let him be allowing himself to be

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1 [34:6] Gk(C), Lat, Syr / ClemAlex “God” / (Gk(A) omit
2 Hebrew for “Lord of Armies”
3 [34:6] Gk(C) “earth”
4 literally “into”
5 literally “the glorious professed-things”
6 [34:8] Gk(A) “saw loving him”
7 literally “A”
8 literally “his”
9 [35:3] Gk(C) “the Creator Eternal and Father All-Holy”
10 [35:5] Gk(C) “good things”
11 [35:5] Gk(C) “wickedness”
12 [35:5] Gk(C) omit “greed”
13 [35:5] Gk(C), Syr / (Gk(A) “and fondness-of-strangers” / Lat “and lack-of-humility”
14 literally “with them” (as in referring to the things, not to the people doing them)
15 literally “leading-through”
16 literally “into the behind”
17 literally “look-up-from-below” (as in “taking up an idea”)
18 [34:10] Syr “set your sins”
19 literally “according-to”
20 literally “a face of yours”
21 [35:11] Gk(C) omit (Psalm 1:17-22) and connects by “in the end”
22 [35:12] Lat / (Gk(A), Syr “were”
23 literally “things brought forward”
24 [35:2] Gk(A) “wise may we stare”
25 literally “seeing”
26 literally “yourself out of right sides of mine”
27 [36:6] some read “who oppose their own will to that of God”
28 literally “enlargeness”
29 literally “us”
30 literally “our leading ones”
31 [37:2] Gk(C) / (Gk(A) “well-yielding”
32 literally “under-assignmently”
33 [37:4] Lat “in one-another”
34 literally “spinning-together”
35 literally “one”
36 [38:1] Gk(C) omit “Jesus”
37 [38:2] Gk(A) “Do not let be taking-care-of” / possible emendation “Do not let the strong person be without-care-for”
being testified by a different person. Do not let the one who is pure in the flesh be making-pretenions, coming-to-know that the one who is supplementing him with the self-restraint is a different individual than himself.

3 Therefore, brothers, may we carefully-categorize out of what-kind of material we were made-to-be, what-kind of beings we are and what sort of means we entered into the world; out of what-kind of tomb and darkness the One who himself fashioned and crafted us led us into the world, after he made-ready beforehand his good-works prior to the time we were birthed. 4 Therefore, we, having all these things from out of him, are being-indebted to be giving-thanks to him for all things — to whom may there be the glory into the ages of the ages.

CHAPTER 39—41

Senseless and unintelligent1 and stupid and undisciplined persons are jeering-at us and sneering, wishing for themselves to be being-lifted-up in their own mindsets. 2 For what is a mortal person being-able to do? Or what strength does an earthborn person have?

3 For it has been written:

There was not a form before my eyes;5 instead, I rather was hearing a breeze and a voice:

4 For what? A mortal-creature will not be clean before6 the Lord will he? Or a man be blameless from his works, if he is not having-faith among7 boys of his own, but who perceived8 a certain crooked way among messengers of his own?

5 But a heaven is not clean before his face. But ah! The ones who are residing9 in houses of-clay, out of the same clay out of which we ourselves also are made!

He hit them in the manner of a moth, and from morning till evening they no longer exist;9 they were-lost alongside the act for themselves not to be being-able to help themselves.

6 He blew-on them and they came-to-their-end, alongside the act for themselves not to be having wisdom.

7 But call-on him for yourself, if there is anyone who will heed10 you for yourselves; or if you will see for yourself some holy messengers.

For even anger is doing-away-with a senseless person, but jealousy is dealing-death to a person who has been misled.

8 But I1 have seen senseless persons taking11 roots, but instead their course-of-life was straightaway fed-on.

9 I wish that their sons would become far from salvation; I wish that they would be wildly-danced-around-and-mocked at the doors of inferior men, and the man being picked out will not be there.

For righteous men will eat for themselves the things which have been made-ready for those men, but they themselves will not be taken-forth out of evil things.

(Job 4:16–5:5)

40.1 Therefore, while these things are being clear to us beforehand, and while we have stooped down to look into the depths of the divine knowledge, we are being-indebted to be doing all things in order, as-many-as the Master directed as to be finishing-up according-to seasons which have been assigned. He directed, both the offerings and public-services to be being-finished-up, and12 not to be coming-to-be without-cause or in-a-disorderly-manner, but instead they have been ordained to fixed seasons and hours. And he himself ordained with his supreme13 wishing, both to-where and through whom he is wanting these things to be being-finished-up, in order that all things which are sacredly coming-to-be in an act of good-pleasing would be very-acceptable to his will.

4 Therefore, the ones who are making their offerings at the seasons which have been ordered are both very-acceptable and happy, for they are not utterly-sinning, following the lawful regulations of the Master. 5 For public-services of his-own are having been given to the chief-priest, and his-own place has been ordered to the priests, and ministries of their-own are being laid14 on Levites.

The human of-the-common-people has been bound with the ordinances of-the-common-God.

41.1 Brothers, let each of you*, in your own rank, be giving-thanks15 to God, existing in a good conscience, in solemnity, not stepping-out-beyond the rule which has been ordained of his public-services to each of you*. 2 Not everywhere, brothers, are constant sacrifices being offered, or prayers,16 or the offerings about sins and mistakes, but instead rather only in Jerusalem. But even-there, they are not being-offered in every place, but instead before the sacrificial-altar in front of the inner-sanctum, after the thing being offered was inspected-for-blemishes17 by the chief-priest and the men performing-public-services who have been spoken-about-before. 3 Therefore, the ones who are doing something besides what is suiting to his wishing are having the fine of death. 4 All of you* are seeing, brothers, that as-much-as we were considered-worthly of more knowledge, so-much more are we being laid-under danger.

CHAPTER 42–44

The emissaries were proclaiming-the-good-message to us from the Lord Jesus the Anointed-One; Jesus the18 Anointed-One was sent-out from God. 2 Therefore, the Anointed-One is from God,19 and the emissaries are from the Anointed-One. Therefore, both things came-to-be in a well-orderly-manner from out of a will of a god. 3 Therefore, after they took transmitted-messages and after they became FULLLY-convinced20 due to the standing-up of our Lord Jesus the Anointed-One, and after they were caused-to-have-faith in the account of God, with plenitude21 of a holy spirit, they came-out proclaiming-a-good-message that the kingdom of God is going to be coming. 4 Therefore, preaching throughout countries and cities immersing the ones who were obedient to the will of God,22 they were appointing their first-fruits, after they proved them by-means-of a spirit, into being overseers and ministers of the ones who were going to be having-faith. 5 And this was not something-new.23 For surely from24 many times ago, it had been written about overseers and ministers. For somewhere the writing says in this-manner:

I will appoint their overseers in righteousness, and their ministers in faith.

(Isaiah 60:17)

43.1 And what marvelous thing is it, if the ones who were entrusted in the Anointed-One from a god for a work such as this, appointed the men whom we have previously-spoken about? Whereas even the happy Moses (‘a faithful attendant in the whole house’ (Numbers 12:7)) denoted in the consecrated books all the things which have been ordered to him, whom the remaining prophets also followed-along-behind, testifying-together with him to the things which have been given-as-law by him. 2 For after jealousy fell-into their midst about the priesthood and while the tribes were rising-in-sedition as to which-one of them would be having been ornamented with the glorious name, that man directed the twelve tribal-chiefs to bring sticks to him on which were having been written each tribe according-to name. And after he took them, he bound them, and sealed them with the finger-rings of the tribal-chiefs, and he put them away from himself into the Tent of the Testimony on the table of God. 3 And after he shut the tent, he, in-like-manner, sealed the keys and the sticks. 4 And he spoke to them, ‘Men, brothers, the stick of whichever tribe might bud, this one God has selected for himself, with25 the result to be serving-as-priests and to be performing-public-service to him.’

5 Now after the morning came-to-be, he called-together all 25 Israel, the 600,000 of the men, and he exhibited the seals to the tribal-chiefs for himself, and he opened-up the Tent of the Testimony, and he pre-picked the sticks. And the stick of Aaron was found not only to have budded, but instead even to be having fruit. 6 What are you* thinking, beloved-ones? Had not Moses foreknown that this was going to be the case? He had especially come-to-know. Instead, he acted-in-this-manner, in order that an inscription26 might not come-to-be in ‘Israel, with27 the result for the name of the true and only God’28 to be glorified; to whom may there be the glory into the ages of the ages. (Num. 16:1–17:13(28))

44.1 And our emissaries knew, through our Lord Jesus the Anointed-One, that there will be quarrelling over the name of the oversight.29 Therefore, due to this cause, they, having taken complete foreknowledge, appointed the men who have

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1 [38:2] Gk(A) add an “and” or “also” here; the meaning is uncertain due to a lacuna in the manuscript 2 [39:1] Gk(C) / others “incommodate” 3 literally “lifted-up” 4 literally “eyes of mine” 5 literally “opposite” 6 literally “thoroughly” (also later in verse) 7 literally “had-in-mind” 8 literally “dwelling-down” 9 literally “they are not still” 10 usually translated “obey” 11 [39:8] Gk(C), Lat, Syr (literally “throwing”)/ Gk(A) “throw” 12 [40:2] Gk/AC / Lat, Syr omit “to be being-finished-up and” 13 literally “upmost” 14 may also be translated “are laying themselves” 15 [41:1] Gk(A) / Gk(C) “be-well-pleasing” 16 [41:2] Gk(C) “prayers-to-God” 17 literally “watched-over-for-blemishes” 18 [42:1] Gk omit “the” 19 [42:2] Gk(C) omit 20 literally “were brought-to-fullness” 21 more literally “full-bearing” 22 [42:4] Lat add 23 literally “not newly” 24 literally “out-off” 25 literally “unto” 26 literally “made/did” 27 may also be translated “instability” 28 literally “unto” 29 [43:6] Gk(C), Cop / Syr “Lord” / Lat “One” 30 [44:1] Gk(C) is different here
been spoken-about-before, and in-the-meantime have given them an over-pasture, 1 so that, if-at-any-time they might fall-asleep, different men who were having been proved might receive their public-service in-turn.

3 Therefore, we are concluding that the ones who were appointed by those emissaries, or in-the-meantime by different men – who are held-in-good-account, after the entire assembly became-well-pleased-together to choose them and who blamelessly performed-public-service to the flock of the Anointed-One with humble-mindedness, tranquilly and without-vulgar, also having been testified-to by all for many times – that it is not righteous for these men to be being thrown-off of their public-services. 4 For it will not be a small sin to us, if-at-any-time we might throw-off of the oversight the ones who blamelessly and sacrately offered1 the gifts.

5 Happy are the elders who went-on-their-way-beforehand, whichever ones had the fruit-filled and complete dissolution from this life. For they are not becoming, due to being situated to them. For they are not to be being thrown-from sacred men. 6 They were thrown-off of their public-service to the flock of the Anointed-One, due to the fact that even their personal-incitations were having been made for you*. 4 Instead, that personal-inclination for one over another brought a lesser sin upon you*, for you* were personally-inclined-toward emissaries who have been testified-to and men who have been proved by them. 7

CHAPTER 45~48
Brothers, all of you* are fond-of-strife and zealots about the things which are not pertaining into salvation. 2 All of you*, stoo-up into the writings already, the truthful writings, the ones through the spirit, the holy spirit. 3 Be understanding that nothing which is unrighteous nor-even having been made-fictitious has been written in them. You* will not find righteous persons having been thrown-off from sacred men. 4 Righteous men were pursued, but instead by lawless men. They were thrown-into-guardhouses, but instead by undesacred men. They were stoned by unlawful men. They were killed-off by men who have taken-up the stained and unrighteous jealousy. 5 While they were suffering, they bore1 them with-good-repute.

6 For what might we speak, brothers? Was Daniel thrown into a pit of lions by the ones who were filling themselves with-fee-of God? 7 Were Hananiah, and Azariah, and Mishael shut-down into a furnace of fire by the ones who were being-religious-to the appropriately-great and glorious religion of the Highest-One?

|Daniel 6 or 14 & Daniel 3|

By-no-means do I wish that this would come-to-be! 8 Therefore, who are the ones who accomplished these things? The ones who are detestable and full of every evil quarreled-out into so much-fury, so-as to clothe in torment the ones who were being-enslaved to God in a sacred and unblemished preposition, not having come-to-know that the Highest-One is a fighter-on-behalf-of and a shielder-of the ones who are serving his all-excellent name in a clean conscience – to whom may there be the glory into the ages of the ages. 9b But the ones who were enduring in confidence inherited a glory and honor, after they were both lifted-up1 and became illustrious1 from God in his1 remembrance into the ages of the ages. May it be.

46.1 Therefore, brothers, it is necessary for us to be glued to examples such as these. 2 For it has been written: All of you*, be being glued to the holy-ones, because the ones who are being glued to them will be made-holy.

(quoted)

3 And again in a different place, it says:

With a guiltless man you will be guiltless;
 and with an elect man you will be elect;
 and with a twisted man you will be perverse.

(Psalm 18:25–26/2 Samuel 22:26–27)

4 Therefore, may we be glued to the innocent and righteous persons; but these are elect-ones of God.

5 For-what-reason are there quarrellings and furious and disensions and splits, also a war, among1 your? 6 Or are we not-surely having one god, and one anointed-one, and one spirit of the favor, the spirit which was poured-out on us, and one calling in the Anointed-One? 7 For-what-reason are we drawing-asunder and pulling-asunder the members of the Anointed-One, and rising-in-sedition toward the body, our-own body, and coming into so much a loss-of-mind so-as for us to forget that we are members of one-another? All of you*, be caused-to:

have-remembrance of the accounts of the Lord Jesus the Anointed-One;13 8 for he spoke:

“Woe to that human! It were more beautiful to him if he was not birthed, than for him to impede one of my elect-ones. Yes, it were more beautiful for a millstone to be put-around him and for him to be sunk-into-the sea, than for him to pervert one of my elect-ones.”

(Matthew 26:24/Mark 14:21 + Matthew 18:6/Mark 9:42)

9 Your* split perverted many, threw many into lack-of-motivation, many into waving, the all of us into grief. And your* sedition14 is persistent.

47.1 All of you*, take-up the letter of the happy Paulus the emissary. 2 What did he first write to you* in the beginning of the good-message? 3 In19 truth, he spiritually sent-by-letter to you* about both himself and both Kepha5 and Apollōs, due to the fact that even then personal-incimations were having been made for you*. 4 Instead, that personal-inclination for one over another brought a lesser sin upon you*, for you* were personally-inclined-toward emissaries who have been testified-to and men who have been proved by them.

(1 Corinthians 1:10~12)

5 But now*, contemplate who perverted all of you* and made-small the solemn state of your* soundness-abroad17 fondness-of-brothers. 6 It is shameful, beloved-ones, even extremely shameful, and unworthy of the conduct in the Anointed-One,19 to be hearing that the firmest and ancient assembly of the Korinthians, due to one or two persons,20 is rising-in-sedition against21 the elders.

7 And this report21 did not only progress22 to us, but instead even to the ones who exist learning in a different-direction from us, so-as to even be bringing revilements upon the name of the Lord, due to your* senselessness, but to be working-out danger upon yourselves.

8 Therefore, may we lift this out of here in haste,25 and may we fall-down-befor the Master, and may we weep, supplicating him, so-that he, after he becomes merciful, might be reconciled26 to us, and might restore us to our solemn pure conduct of fondness-of-brothers. 2 For this is a gate of righteousness which has been opened-up into a life, exactly-as it has been written:

Open-up gates of righteousness to me, in order that, after I enter in them, I might26 confess-forth to the Lord.

3 This is the gate of the Lord; righteous-ones will enter in it.

(Psalm 118:19–20)

4 Therefore, with many gates having been opened-up, the one in righteousness, this is the one in the Anointed-One, in which all the ones who entered and are guiding their journey27 in sacredness and righteousness are happy, finishing-up all things undisturbedly. 5 Let someone be faithful, let him be able to speak-out knowledge, let him be wise in discerning accounts, let him be pure in works.28 6 As-much-as he is thinking himself to be more greater, so-much more he is being-indebted to be being-humbled-minded and to be seeking the common-profit to all persons and not the purpose of himself.

CHAPTER 49~51
Let the one who is having love in the Anointed-One do the transmitted-messages of the Anointed-One. 2 Who is being-able to tell-in-detail10 the bond of the love of God? 3 Who is sufficient to speak-out the great-thing of its beauty? 4 The height to12 which the love which is leading-up is indescribable. 5 Love is gluing us to God. Love is covering a multitude of sins. Love is being forced-to-tolerate all things, is being-long-suffering with all things. There is nothing vulgar in love, nothing arrogant. Love is not having a split. Love is not rising-in-sedition. Love is doing all things in harmony. In the love, all the elect-ones of God were brought-
to-a-finish. Without love, nothing is well-pleasing to God. 6 In love, the Master took us alongside himself. Due to the love which he had toward us, Jesus the Anointed-One, our Lord, gave his blood in-behalf of us in a will of a god, and his flesh in-behalf of our flesh, and his soul in-behalf of our souls.

50.1 You are seeing, beloved-ones, how great and marvelous is the love, and there is not an exposition of a capability to describe its completion. 2 Who is sufficient enough to be found in it except whomever God might consider-worthy? Therefore, may we be beseeching and requesting from his mercy for ourselves, in order that we might live unblemished in love, without human personal-inclination for one over another.

3 All the generations from Adam to this-here day passed away; instead, the ones who were made-complete in love according-to the favor of God have a place of pious-ones, the ones who will be manifested in the oversight of the kingdom of the Anointed-One. 4 For it has been written:

All of you, enter into the secret-chambers for as-long-as a small time as-long-as till my anger and my fury might pass by.

(Isaiah 26:20)

And I will be caused-to-have-remembrance of a good day, and I will stand you up out of your sheaths.

(unidentified quotation)

5 Happy are we, beloved-ones, if we are doing the ordinances of God in harmony of love, with the result for the sins to be forgiven to us through love.

6 For it has been written:

Happy are those whose lawlessnesses were forgiven, and whose sins were covered-up.

Happy is a man whose sin the Lord will never account to him, but there is not even deceit in his mouth.

( Psalms 32:1–2 )

7 This happiness came-to-be on the ones who have been elected by God through Jesus the Anointed-One our Lord — to whom may there be the glory into the ages of the ages.

51.1 Therefore, may we beg for as-much-as we fell-aside and did through certain fallings-aside of the Opposer to be forgiven to us. But even those men, whichever ones were made-to-be chiefs of sedition and dissension, are being indebted to be watching-out for the communal state of the hope. 2 For the ones who are acting-as-a-citizen with fear and love are wanting for themselves, rather than for their neighbors, to fall-in-and-be-surrounded with tortments. But they are rather bearing an ill-knowledge of themselves than the loss of the one-voice which has been beautifully and righteously delivered to us.

3 For it is more beautiful to a human to be confessing-forth about the trespasses than to harden his heart, exactly-as the heart of the ones rising-in-sedition were hardened toward Moses, the attendant14 of God, the judgment of which men was made-to-be clear before-hand to everyone. 4 For they descended while living into the Netherworld, and death will shepherd them. 15 Pharaoh and his army and all the leaders of Egypt, both the chariots and their riders, were plunged into the sea of Reeds and were-lost, not due to some other cause, but instead due to the fact that their unintelligent hearts were hardened, after the event in which the signs and the potents came-to-be in the earth of Egypt through Moses the attendant of God. ( Numbers 16:33 & Exodus 14:28 & Exodus 7–13 )

CHAPTER 52–55

Men, brothers, the Master possessing all the things is having-need-of nothing of one, except for the act to be confessing-forth to him. 2 For the elect David says:

I will confess-forth to the Lord, and it will please him above a young calf bringing-forth horns and hoofs.

Let destitute men see it, and be gladdened.19

( Psalms 69:30–32 )

3 And again he says:

Sacrifice to God a sacrifice of a praising, and give-back your vows to the Highest-One. And call-on me for yourself in a day of a tribulation of yours, and I will pick you out for myself, and you will glorify me.21

( Psalms 50:14–15 )

4 For:

A sacrifice of God is a spirit which has been crushed.

( Psalms 51:17 )

53.1 For you are understanding, and you are beautifully understanding the consecrated writings, beloved-ones, and you have stooped-into in the sayings of God. Therefore, we are writing these things toward a reminder. 2 For after Moses ascended into the mountain and after he did forty days and forty nights in a fast and humiliation, God spoke to him: ( Deuteronomy 9:9; Exodus 24:18 )

“Moses, Moses”22 Descend from this-place quickly,23 because your people, whom you led-forth out of the earth of Egypt, acted-lawlessly. They quickly transgressed out of the way in which you had instructed them. They made smeled-images for themselves.

( Deuteronomy 9:12; also Exodus 32:7–8 )

3 And the Lord spoke to him:

“I have uttered to you once and twice, saying, ‘I have seen this people, and, behold, they are stiff-necked.’ 24 Allow me to exterminate them, and I will wipe-out their name from-below-under the heaven, and I will make you into a nation which is great and marvelous and much more than this one.”

( Deuteronomy 9:13–14; also Exodus 32:9–10 )

4 And Moses spoke:

“By-no-means, Lord! Forgive the sin of this people, or also wipe me out of a book of living-ones.”

( Exodus 32:32 )

5 Oh great love! Oh unsurpassable completion! An attendant is being-outspoken to a Lord, requesting for himself a forgiveness for the multitude, or also himself begs to be wiped-out with them.

54.1 Therefore, who among you is noble? Who is tenderly-compassionate? Who has been brought-to-fullness full of love? 2 Let him speak, “If due to me a sedition and a quarrelling and splits exist, I am withdrawing-out; I was made-to-go-away to wheresoever you are wishing, and may I be doing the things being ordered by the multitude; only let the flock of the Anointed-One be being-at-peace with the elders who have been appointed.”

3 The one who does this will acquire a great reputation for himself in the Lord, and every place will receive him. For:

The earth and its fullness are of the Lord.

( Psalms 24:1 )

4 The ones who are acting-as-citizens for the citizenship of God without-regret did and will do these things.

55.1 Now, in order that even examples of nations might be brought: Many kings and leaders, after a certain pestilential season stood-in-place, after they followed-the-way-of-oracles, delivered themselves into death, in order that they might rescue their citizens through the blood of themselves. Many have withdrew-out of their-own cities, in order they might not be rising-in-sedition against a majority. 2 We are understanding that many among us have delivered themselves into bonds, so that they will redeem others. Many delivered themselves into slavery and, after they took their price, morselled-out food to others.28

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1 [49:5] Lat, ClemAlex omit “is”
2 literally “the"
3 literally “the”
4 [50:2] Gk(C) “might be found”
5 Adam is a transliteration of the Hebrew “Adam” which means “human”
6 [50:3-4] Gk(C) / other “revelation”
7 [50:3] Gk(AX), Lat, Cop, ClemAlex / Gk(AX), Syr “God”
8 [50:5] emendation to present / original is imperative, which is corrupt
9 literally “into”
10 [51:1] ClemAlex, Lat “through the falling-aside.” / Cop “through the fallings-aside of whimsical/plural” / Gk(AX), Syr “through of which singular) of the plural)”
11 literally “the one laying-against”
12 literally “standing”
13 literally “bringing/carrying”
14 [51:3] Gk(AX) “man”
15 [51:4] Gk(AX) / others “death swallowed them down” (lit. drank them down)
16 literally “stepping-up-ones”
17 [52:5] Gk(AX) “master”
18 literally “the"
19 literally “standing”
20 [54:3] Gk(C) “Anointed-One”
21 literally “without a change of interest/care”
22 [55:1] Gk(C) “memorials”
23 literally “leading-ones”
24 literally “different-ones”
25 literally “different-ones”
26 literally “prayers”
27 [52:3] Gk(C) omit “...and glorify me.”
28 literally “from this-place in the quickness”
29 literally “hard-necked”
30 literal “without a change of interest/care”
31 literal “from this-place in the quickness”
32 literal “without a change of interest/care”
33 literal “different-ones”
34 literal “different-ones”
3 Many women, after they were empowered through the favor of God, finished-up many manly deeds for themselves. 4 The happy Judith, while the city was being in a deadlock, requested for herself from the elders for her to be allowed to come-out into the camp of the men of-another-tribe. 5 Therefore, after she delivered herself to the danger, she came-out due to love of the fatherland and of the people, the people which was being in a deadlock. And the Lord delivered Holofernes into a hand of a woman. (Judith 8)

6 No more-inferior did Esther (the woman complete according to faith) even throw herself beside danger,1 in order that she might rescue the nation2 of “Israel which was going to be-lost. For due to her fast and her humiliation, she begged the All-Spectating Master3 of the ages, 7 who, after he saw the humble state of her soul, rescued the people in-favor of whom she became-endangered.

7 (Esther 7+, 4:16)

CHAPTER 56–58

Therefore, may we also make-petition about the ones existing in some trespass, so-that gentleness and humble-mindedness might be given to them, with the result for them to yield, not to us, but instead to the will of God. For in-this-manner the remembering toward God and the holy-ones will be for them fruit-filled and complete with pity.

2 Beloved-ones, may we take-up discipline, on-the-basis-of which no-one ought4 to be becoming-indignant. The admonishment which we are making5 one-another is beautiful and profitable above-very-much, for it is gluing us to the will of God. 3 For the holy account declares in-this-manner:

Disciplining, the Lord disciplined me, and he did not deliver me to the death. (Psalm 118:18)

4 For anyone whom the Lord is loving, he is disciplining, but he is whipping every son whom he accepts. (Proverbs 3:12)

5 For it declares:

A righteous man will discipline me in mercy and will convict me, but do not let olive-oil6 of sinners oil7 my head. (Psalm 141:5)

6 And again he says:

Happy is a human whom the Lord convicted.
But, you, do not be spanning-off an admonishing of the Almighty.
For he himself makes a human to be feeling-pain and again restores him.

7 He hit, and his hands healed.
8 Six-times he will pick you out of a constraint8 for himself, but in the seventh, an evil thing will not touch you.
9 In a famine he will rescue you out of death, but in a war he will release you out of a hand of iron.
10 And he will hide you from a whip of a tongue, and you will never be filled-with-fear while evil things are coming-upon you.

11 You will ridicule the unrighteous and lawless men for yourself, but you may never be filled-with-fear from beasts of-the-field.
12 For big-beasts-of-the-field will be-at-peace with you.
13 Next you will know for yourself, that your house will be-at-peace, but the course-of-life of your tent may never sin.

14 But you will know for yourself, that your seed will be many, but your children as-through all the plants of the field.

15 But you will come in a tomb as-through hourly grain being reaped according-to its season, or as-through a stack of a threshing-floor which was conveyed-together into one place according-to its hour. (Job 5:17–26)

16 All of you* are seeing, beloved-ones, that9 a shielding is given to the ones who are being disciplined by the Master. For being a good father,10 he is disciplining us, with the result for us to receive-mercy11 through his sacred discipline.

57.1 Therefore, all of you*, the ones who made the founding of the sedition,14 be subjected to the elders, and be disciplined into a change-of-mind, after you* bend the knees of your* heart. 2 Learn to be being-subjected, after you* put-off from yourselves the pretentious and arrogant self-pleasure of your* tongue. For it is better for you* to be found small, and held-in-account in the flock of the Anointed-One, rather than, thinking in-accordingly-with prominence, to be cast-forth out of his hope.

3 For the all-excellent wisdom says in-this-manner:

Behold, I will let-go-before you* words of a breath of mine; but I will teach you* my account.

4 Since-surely I was calling, and you* did not obey, and I was stretching-out my accounts, and you* were not paying-attention, but instead, you* made my deliberations invalid, but you* refused-to-be-persuaded by my convictions:

Consequently-therefore, I will also laugh for myself over your* utter state-of-loss; but I will rejoice for myself over15 the-time- whenever a ruin might come to you*, and as whenever turmoil might abruptly reach you*, but the overturning16 might be being-beside you* like a gust of wind, or whenever a tribulation and a siege17 might be coming to you*.

5 For this is how it will be whenever you* might call-on me for yourselves, but I will not listen to you* for myself. Evil persons will seek me, and they will not find me. For they hated wisdom,

but they did not pre-pick the fear of the Lord for themselves, but they were not even wanting to be paying-attention to deliberations of mine. but they were sneering at convictions of mine.

6 Consequently therefore, they will eat for themselves the fruits of their own way,18 and they will be filled with their own impiety.19

7 In-requital-for them doing-what-is-unrighteous-to infants, they will be murdered, and an act-of-probing will annihilate impious persons.

But the one who is hearing me will put-down-his-tent (having become-confident on-the-basis-of hope), and he will be tranquill, fearless from every evil thing. (Proverbs 1:23–33)

58.1 Therefore, may we obey his all-holy and glorious name, after we flee from the threats which have been spoken-beforhand through the wisdom against the ones who are refusing-to-be-persuaded, in order that we might put-down-a-tent, having become-confident on-the-basis of the most-sacred name of his greatness. 2 All of you*, receive our consultation, and there will be nothing for you* to-regret.20 For God is living, and the Lord Anointed-One is living,21 and the spirit of the Holy-One (which is both the faith and the hope of the elect-ones) is living – because the one who, in humble-mindedness with earnest22 gentleness unregrettingly,23 did the righteous-enactments and ordinances which have been given by God, this person has been assigned-in and will be held-in-account into the number of the ones who are being saved through Jesus the Anointed-One – through whom is the glory to him into the ages of the ages. May it be.

CHAPTER 59–61

But if-at-any-time some individuals might refused-to-be-persuaded by the things having been spoken by him through us, let them be knowing, that they will bind themselves in no small falling-away24 and danger. 2 But we25 will be innocent from this sin. And we will request for ourselves, making the earnest26 beseeching and supplicatings, so-that the Crafter of all the things might carefully-guard the number (which27 has been numbered-among his elected-ones in the whole world) through his boy who has been loved, Jesus the Anointed-One, through whom he called us from darkness into light, from lack-of-knowledge into recognition of the
glory of his name,2 to be hoping on your name3 which is the chief-begotten of every creation, 3 after you opened-up the eyes of our heart with the result to be knowing you: the only highest among higher-ones, holy among holy-ones, the one who is humbling an outrage of arrogant persons, the one who is dissipating reasonings5 of nations, the one who is lifting6 humble persons into a height and humbling the high persons, the one who is making-rich and making-destitute, the one who is killing-off and is saving7 and is making them to be living, an only finder8 to be obtained from spirituals and a god of every flesh, the one who is looking-on in the abysses, the spectator of human works, the helper of the ones who are being-endangered, the savior of the ones who have been being-without-hope, the Creator9 and overseer of every spirit, the one who is multiplying nations on a piece of earth, and is selecting for himself out of all persons the ones who are loving you through Jesus the Anointed-One, your boy who has been loved, through whom you disciplined us, made-us-holy, honored us. 10 We are begging you, Master, to become a helper and sponsor of us. Save the ones who will suffer-tribration. Have-mercy-on the humble persons. Arise the ones who have fallen. Be made-to-appear to the ones who are beseeching you. Heal the ones who are being-weak. Turn-around the ones of your people who are being mistreated. Fill-with-food the ones who are hungering. Redeem our prisoners.10 Raise-up the ones who are weakening-out of their weakness. Exhote the ones who are being-faint-souled. Let all the nations know you, that our only are God, and that Jesus the Anointed-One is your boy, and that we are a people of yours and sheeps of your pasture.

60.1 For you made the perpetually-flowing composition11 of the world manifest through the things which are being operated. You, Lord, created the inhabited-earth—you, the one who is faithful in all the generations, righteous in the judgments, marvelous in strength and appropriate-greatness, the one who is wise in the process to be creating, and intelligent in the process to set in place the things which came-to-be, the one who is good among12 the ones who are being seen, and kind among the ones who have become-confident-on-the-basis-of-you:
O Merciful and Pitying One, forgive us our lawlessness and our unrighteousnesses, and our trespasses and mistakes. 2 May you not account every sin of slaves and of servant-girls of yours; instead, cleanse us with the cleansing of your truth, and guide our steps for us to be going in sacresty of heart and for us to be doing the things which are beautiful and well-pleasing before your face and before the face of our chiefs.

3 Yes, Master, let your face shine on us for13 good things in peace, with the result for us to be sheltered-by-means of your hand, your mighty hand, and to be rescued from every sin by-means-of your arm, your high arm. And rescue us from the ones who are unrighteously hating us. 4 Give harmony and peace both to us and to all the ones who are residing14 in the earth (exactly-as you gave to our fathers while they were sacrely calling-on you for yourselves in faith and truth) while we are becoming heeding to your almighty and glorious name, as-well-as to our chiefs and leaders15 on the earth.

61.1 You, Master, gave the authority of the kingdom to them through your appropriately-great and indescribable might, with the result for us (knowing the glory and honor which have been given to them by you) to be being subjected to them, being-against your will in nothing. To them,17 Lord, give health, peace, harmony, steadfastness18—with the result for them to be managing the leadership, which has been given to them, without-stumbling.

2 For you, O Heavenly Master, King of the Ages, are giving glory and honor to the sons of the humans, and authority of the things existing on the earth. You, Lord, set-straight their deliberation according to what20 is beautiful and well-pleasing before your face, so-that, while piously managing, in peace and consideration, the authority which has been given to them through you, they might be obtaining something merciful from you. 3 O you, the only one powerful to do these things and more-extensive good things with us: We are confessing-forth to you through the chief-priest and protector of our souls, Jesus the Anointed-One, through whom may there be to you the glory and the greatness, even now, and into a generation of generations and into the ages of the ages.

CHAPTER 62-65
Men, brothers, we indeed sent to you* by-letter adequately about the things pertaining to our religion, and the things which are most-profitable in-regard to an excellent lifestyle to the ones who are wanting21 to be setting-straight their path piously and righteousnessully. 2 For about faith and a change-of-mind and genuine love and self-restraint and sound-mindedness and endurance, we have groped every point,22 causing you* to-recollect that it is necessary for you* to be sincerely well-pleasing to Almighty God in righteousness and truth and long-suffering, being-of-one-mind, without-remembering-of past-evil in love and peace with23 gentleness, exactly-as our fathers (who have been made-clear-beforehands), being humbled-minded, became-well-pleasing to the things toward the Father and Creator, God,24 and to all humans. 3 And we caused you* to-recollect these things so-much more suitably, since-surely we had obviously come-to-know that we are writing to men who are faithful and held-in-account and have stood-up into the sayings of the discipline of God.

63.1 Therefore, it is legal, after we came-to the examples which are so-many and such as this, to put-down our neck25 and to fill-up the place of the obedience, so-that, after we become-tранquil of the vain sedition,26 we might reach27 to the goal which has been laid-before us in truth, without any*blemish. 2 For you* will afford us joy and leaping-for-joy if-at-any-time you*, after you* become heeding to the things which have been written by us through the holy spirit, are cutting-out the illicit anger of your* jealousy, according-to the petition which we made concerning28 peace and harmony in this-her letter. 3 Now we also sent faithful and sound-minded men, who behaved blamelessly among29 us from youth till old-age, whichever ones will also be testifiers between you* and us. 4 Now we did this, in order that you* might have come-to-know, that our every concern has become and is with31 the result for you* to quickly32 be-at-peace. 5 The favor of our Lord Jesus the Anointed-One and us through him to be made into a unique people, would give to every soul who has called-on his appropriately-great and holy name for himself: faith, fear, peace, endurance and long-suffering, self-restraint, purity, and33 sound-mindedness, with34 a result to have an act of well-pleasing to his name through our chief-priest and protector, Jesus the Anointed-One, through whom to him may there be glory, and greatness, might and honor, even now and into all the ages of the ages.

65.1 Now quickly35 send-up to us the ones who have been commissioend from us in peace with joy: Claudius Ephēbus and Valerius Vito, and with Fortunatus, so-that they might be quickly bringing-a-message back to us about the peace and harmony which we prayed-for and yearned-after, with the result for us to also quickly be made-to-rejoice about your* steadiness.

2 The favor of our Lord Jesus the Anointed-One be with all of you*, and with all the ones in every-place-every-where who have been called by God and36 through him, through whom may there be to him glory, honor, might, and greatness, a perpetual throne, from the ages into the ages of the ages.

The letter of the Romans to the Korinthians.37

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1 Literally “of a glory of a name of his”
2 Literally “a name of yours”
3 Literally “unto”
4 Literally “in” (also in next instance)
5 Literally “accountings”
6 Literally “to in quickness”
7 Literally “standing-together”
8 Literally “in” (also in next instance)
9 Literally “into”
10 Literally “standing-downs”
11 Literally “leading-ones”
12 Literally “unto”
13 Literally “good-standing”
14 Literally “into”
15 Literally “the”
16 Literally “of”
17 Literally “in quickness”
18 Literally “Creator”
19 Literally “place”
20 Literally “Father and God and Creator”
21 Literally “to in quickness”
22 Literally “good-worker”
23 Literally “benefactor”
24 Literally “into”
25 Literally “in quickness”
26 Literally “standing”
27 Literally “in quickness”