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 Corinthians—to the called-ones 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.

1. Beloved-ones, due to the sudden and successive events and calamities 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-from you, especially to that stained and unsacred sedition among you, which is both foreign and strange to the elect-ones of God—and events and calamities which are existing because of a few reckless and self-pleasing persons. 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? 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 is suiting to the elders in your presence. 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 have having-excellence suitably for their own men. 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, teaching them to be.

3.1 Every glory and expanse was given to you, and the glory. The one who has been loved ate and drank, and was widened and was thickened, and kicked-off.

(Deuteronomy 32:15)

2. Out of this came jealousy and envy, and quarrelling and sedition, persecution and insurrection, war and captivity.

3. This is how the dishonorable-ones arose over the honored-ones, the inglorious-ones over the glorious-ones, the senseless-ones over the sensible-ones, the youths against the elders.

4. Due to this, the righteousness and peace are being far away from you, in the process for each one of you to leave-off the fear of God and to become-diminished in his faith, nor-even to be going in the lawful things of his ordinances, nor-even to be acting-as-a-citizen according-to what is suiting to the Anointed-One, but instead for each one to be stepping according-to the desires of his heart, the wicked heart, having taken-up an unrighteous and impious jealousy, through which death also entered into the world.

(Wisdom 2:24)

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 firstborn of the sheeps and from their suets. And God gazed upon Habel and upon his gifts, but he did not pay-attention to Kain and to his sacrifices. And Kain was made extremely grieved, and his face altogether-fell.

And God spoke to Kain, “For-what-reason did you become deeply-grieved, and for-what-reason did your face altogether-fall? If-at-any-time you might offer correctly, but might not distribute correctly, did you not sin? Be-tranquil. His turning-away will be to you, and you will rule him.”

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-out 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 pursued until death and to enter until slavery.

(Genesis 37)

10. Jealousy obliged Moses 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.

(1 Samuel 18; 29)

5. 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. Due to jealousy 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. Petro, who, due to an unrighteous jealousy, bore-up under not one nor two, but instead more exhortations, and, after he testified in-this-manner, went into the place being-indebted to them, the place of the glory.

5. Due to jealousy and quarrelling, Paulus indicated a prize of
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 righteousness3 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-up5 into the holy place, after he became a great pattern of endurance.

6.1 To these men who sojourned together and were gathered-together, whichever ones, after they suffered many torment6 and tortures7 due to jealousy, became most-beautiful examples among8 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 changed9 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 overturned10 great cities, androoted-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 out-for 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.11 And may we come to see what is good and what is delightful and what is acceptable12 before-the-face of the One who made us. 3 May we stare at the blood of the Anointed-One, and may we know how13 honorable it is to his Father,14 because, after it was poured-out due to our salvation, it bore-up15 the favor of a change-of-mind to all the world. 4 May we pass-through16 all the generations, and may we learn from them, that in generation to generation17 the Master gave a place of a change-of-mind to the ones who were wishing to be turned-around on him.

6 Noah preached a change-of-mind, and the ones who obeyed were saved. (Genesis 6:8–7:24)
7 Jonah preached an over-turning19 to the Ninevites; but the ones who changed their mind on the basis of their sinful-actions, made atonement-to God, after they supplicated him;20 and they took a salvation, even though they are foreigners to God. (Jonah 3:3–6)
8 The public-servants of the favor of God uttered about a change-of-mind through a holy spirit. 2 Both 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?)21

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 fiery4 scarlet, and blacker than a sack, and you* might be turned around toward me out of the whole heart and might speak, “Father!” I will favorably hear you* like22 a holy people.”

1 [5:6] Gk(C) “having become a fugitive” / Wakes “scourged” 2 literally “in the rising-up and in the sinking” 3 Gk(C) “he received righteousness, after he taught” 4 literally “sinking” 5 literally “over-ruar” 6 [5:7] Lat, Syn, Cyp / Gk(AC) “and went” 7 [6:1] Gk(C) “many torments and tortures” is derivate / Lat, Cyp may imply “accusative” 8 literally “in” 9 literally “moaner” 10 [6:4] (lit. “turning-aside-down”) / Gk(C) “razed-to-the-ground” 11 [7:2] Gk(C) “of our tradition” 12 literally “acceptable-toward” 13 literally “as” 14 [7:4] Lat, Syn, Gk(C) “to God and a father of his” (or “to his God and Father”) / Gk(C) “to his father, to God” 15 [7:4] Gk(C) “confounded” 16 [7:5] Gk(C) “ill. “come-through” / others “turn-alo” 17 literally “and” 18 see Josephus Antiquitates 1:74 or Jubilees 7:20–39 19 literally “a turning-aside-down” 20 may also be translated “made-atonement after they supplicated God” 21 not exact, may possibly be taken from 2 Ezekiel (of which some fragments were found in the Dead Sea Scrolls and which is quoted by Barnabas), or a different version of regular Ezekiel (similar to Ezekiel 33:11, 18:23); it is also quoted by Clemens of Alexandria (twice) as being from a book of Ezekiel. 22 literally “will hear-on your* as”

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 before23 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.24 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 your* down for itself.
For the mouth of the Lord uttered these things.” (Isaiah 1:16–20)

6 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 suppliant of his mercy and of his kindness,25 may we fall-before him and may we turn-around onto his pity, after we leave-off the vain-effort,27 both the quarrelling and the jealousy leading into death. 2 May we stare at 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 birthing-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)26

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-professed27 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, look31 from the place where you are now, to the north and south and east and west;28 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, then33 your seed will be numbered-out.”

(Genesis 13:14–16)

6 And again it says:

God led-out32 Abram, and spoke to him, “Look-up into the heaven and number the stars if you will be able to number them out. This-is-

23 seems to start from something similar Ezekiel 33:12, but is likely taken from 2 Ezekiel (see above)
24 literally “opposite”
25 more literal “having something unrighteously done to them”
26 literally “of the mercy and the kindness of him”
27 [9:1] see “vain-talk”
28 literally “one”
29 For “preached”, see Josephus Antiquities 1:74
30 literally “inherit the professed-thing”
31 literally “see”
32 literally “north and southwest and rising-ups and sea”
33 literally “and”
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 him for a sacrifice to God in one of the mountains’ 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 the ones who are hoping on him, but that he is putting the ones who exist leaning-in-a-different-direction into a chastising and torment. 2 For after his woman came-out-together with him, she, existing of a different thread, was made into this sign, so-as for her to become a monument of salt till this day, 3 with the result for it to be known to all persons, that the double-souled and the ones who are wavering about the power of God are becoming made into a judgment and into a sign to all the generations.

(Genesis 19:1–29)

12.1 Due to faith and fondness-for-strangers, Rahab the one being called a whore was saved. 2 For after spies were sent-out into Jericho by Joshua the son of “Nun, the king of the earth knew, that they had been-there to spy out their country, and he sent-out men, the ones who would 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 stalls-of-linen.

4 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:11 “Indeed, the men whom you are seeking came-in to me. Instead, straightway they went-off and are going on the way,” pointing 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 on you* fell-on the ones residing in it. Therefore, when if-at-any-time it might come-to-be for you* to take it, you* will thoroughly-save me and the house of my father.”

6 And they spoke to her, “It will be in this-manner, as you uttered to us. Therefore, when if-at-any-time you might know that we are coming-by, you will congregate all your family under your roof, and they will be thoroughly-saved. For whoeverever at-any-time might be found outside the house, they will be lost.” 7 And they added-to themselves to give to her a sign, so-that she might hang-out of her house a scarlet thread, making it clear-beforhand, that, through the blood of the Lord, a redemption will be to all the ones who are having-faith on and hoping on God. 8 Be seeing, beloved-ones, that there has become not only faith, but instead, also a prophecy, in the woman.

(Joshua 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.)

(Proverbs 2:21)

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

3 With this instruction and this transmitted-message, may we establish ourselves with 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 inscription, 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, give ourselves over to the wills of the humans, whichever ones are hurling-forth-javelins into exciting quarreling and tumults, with the result to alienate us from the act of having what is beautiful.

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 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 and lifting himself up 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 peaceable 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 says somewhere:

This people is honoring me with 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 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 braggart tongue, the men who spoke, ‘We will make our tongue great, our lips are in our presence, who is a lord of us?’

6 From the miseries of the destitute persons and from the groaning of the poor persons, I will now stand myself up, says the Lord. I will put him for myself in salvation;

7 I will be outspoken in him. (Psalm 12:3–5)

CHAPTER 16
For the Anointed-One belongs to persons who are humble-minded, not to persons who are lifting themselves up 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 appearance5 nor-even glory in him; and we saw him, and he was not having an attractive appearance6 nor-even beauty, instead his appearance7 was dishonorable, failing in-comparison-with the appearance8 of the other humans, being a human in a stroke and exertion, and having come-to-know how to be carrying9 a malady, because his face has been turned-away-from himself; he was dishonored and was not accounted.

4 This is the one who is carrying10 our sins and is being sorrowed about us, and we accounted him to be in exertion and in a stroke and in evil-treating.

5 But he himself was wounded due to our sins, and he has been softened due to our lawlessnesses. A discipline of our peace11 was on him; we were healed by-means-of his welt.

6 All of us were misled as sheeps; a human was misled in his own way.

7 And the Lord delivered him up in-behalf of our sins. And he himself is not opening-up his12 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.

8 In the humiliation, his judging was lifted away. Who will describe13 his generation? Because his life is being lifted away from the earth.

9 For the lawlessnesses of my people, he is being-there into death.

10 I will give the wicked-ones in-place of his entombing-site, and the rich-ones in-place of his death;14 because he did not do any act of lawlessness, but-neither was deceit found in his mouth. And the Lord is wishing to cleanse him of the stroke.

11 If-at-any-time you* might give an offering about sins, your* soul will see for itself a seed with-a-long-lifetime.

12 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-true a righteous-one who is being well enslaved to many, and he himself will bear-up their sins.

13 Due to this, he will inherit many, and will divide spoils of the strong-ones; in-place of these16 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)

15 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.

16 All the ones who are perceiving me sneered-out-at me; they uttered with17 their lips, they shook18 their head, “He hoped on the Lord, let him rescue him; let him save him, because he is wanting him.” (Psalm 22:6–8)

17 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 besides19 these men, even the other ones who have been testified-to.

2 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)

3 But it still has also been written about Job in-this-manner:

But Job was righteous and blameless, true, God-revering, keeping himself distant from every evil thing. (Job 1:1)

4 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)

5 Moses was called “faithful in his whole house,” (Numbers 12:7) and through his assistance, God judged Egypt through his scourges20 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 bramble-bush, he spoke:

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

6 And again he says:

But I am a vapor from a pot. (unidentified quotation)

18.1 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)

2 Instead, even he himself says to God:

[16: 10] Conelurus: “I will set free the wicked-ones on account of his entombing-site, and the rich-ones on account of his death”
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. 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 contain 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 testified of the men who are so many, made, not only us, but instead even the generations before us, better, as-well as the ones who fully-received his sayings in fear and truth. 2 Therefore, may we, having partaken of their many and great and glorious acts, re-run to the goal of the peace which has been delivered to us from the beginning, and may we 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 into 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. 2 Both day and night are completely-accomplishing the course which has been assigned by him, while they are impeding one-another in nothing. 3 Both sun and moon, also choirs of stars, are rolling-out in harmony according-to his ordinance without any stepping-outside-of their ordinances 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-multitudinous 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. (Job 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 least-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 pities 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-rationalizations 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-behalf 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. 27 Let them demonstrate the worthy-to-be-loved custom of the purity. Let them show-off the unmixed wish of their meekness. Let them make manifest the gentle state of their tongue through their silence. 25 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 sacrificing 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 behaving sacrificially 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 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, 12 [20:5] Emendation / Gk(AC) “judgments” / Lat “set-downs” / Cop “boundaries” 13 may also be translated “unexperienced” 14 literally “into the congregations” 15 [20:9] lit. “are giving-beside-after” / Gk(C) “transfer from one to another” 16 literally “to/toward” 17 literally “to/toward” 18 [20:12] Lat “—through whom to God and the Father” 19 literally “the” 20, 21:1 Gk(AC) “all of us” 21 literally “lifted-up” 22 [21:6] some add 23 more literally “your ones leading-before” 24 more literally “women on the good thing” 25 [21:7] Gk(C) offers “their manner-of-speaking” 26 literally “best-toward” 27 literally “for” 28 [22:1] Gk(C) omit
and your lips of the act to not utter deceit.

4 Deviate from an evil thing and do a good thing;
5 seek peace and pursue it.
6 Eyes of the Lord are on righteous-ones;
and ears of his are tuned 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.
7 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.
(Psalm 34:11—17, 19)

The scourges of the sinful-one are many,
but mercy will encircle the ones who are hoping on the Lord.
(Psalm 32:10)

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 let our soul be hallucinating on the-basis-of
his surpassing
glorious gifts. 3 Let this writing become far from us, where it says:

Miserable are the double-souled, the ones who are waver ing 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.”

4 O mindless-ones! Compare yourselves to a piece of wood. Take
a vine. Indeed, first, it sheds its-leaves, 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.

(28:1) Gk(C) “hurtful”

5 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 you 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.32 Day and night is making-clear to us
a standing-up. the night falls-to-sleep, the day stands itself up; the day goes-away,
the night comes-on.

May we see 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 seeds23 into the earth — whichever ones, after they fell into the dry and naked
earth, are being dissipated. Next, out of the dissipation, the impressive-
magnificence of the foresight of the Master stands them up; and out of the one,
more grow and bring-forth fruit.

25.1 May we see the incredible sign, the one which comes-to be in the
eastern places, that17 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 shrine 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 being called19 Helipoliops. 4 And during
the day, while all are looking-at it, if, after it has flown-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 registers21 of the times and find it to have
come when a five-hundred year has been fulfilled.

A therefore, are we concluding these things to be great and marvelous, if
the creator of all things will make a standing-up of the ones who became
sacredly 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?

For it says somewhere:

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

And:

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

And again, Job says:

And you will stand-up this flesh of mine, the
flesh which underwent22 all these things.
(Job 19:26)

CHAPTER 27—29
Therefore, having this hope, let our souls be already23 bound-to the one who is
faithful in the things-which-were-professed14 and the one who is righteous in the
judgments. 2 The one who transmitted-a-message not to be lying, will himself
much more not lie. For nothing is impossible2 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:

The heavens are describing28 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 base31 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:

To-where will I go to be-there-away from you,
and to-where will I be hidden from your face?
If-at-any-time I might ascend into the heaven,

you are there;
if-at-any-time I might go-off into the last regions of the earth,
there is your right hand;¹
if-at-any-time I will spread-my-bed-down in the abysses,
there is your spirit.

(Deuteronomy 32:8-9)

4 Therefore, to-where might someone go-off, 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 sons of Adam, (which means 'human' in Hebraic) he stood up 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.

(Psalm 139:7-10)

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 threshing-floor. And out of that nation will come-forth holy-places of holy-places² for itself.

(chapter 30~32)

Therefore, while we exist as a portion of a holy-one,³ we may do all the things of the holification, fleeing from callumniations, both stained and impure entwinements,⁴ 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 3:34)

3 Therefore, may we be glued to those to whom the favor has been given from God. May we us dress ourselves with the harmony, being-humble-minded, restraining ourselves, keeping⁶ ourselves far from every whispering and calumni, being pronounced-righteous with works and⁷ 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 blest⁸ is a person birthed⁹ of a woman who is short-lived.¹⁰

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-praisers. 7 Let the attestation of our good¹¹ 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 to¹² 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? (Genesis 15:6)

3 Isaac, knowing what was going to be happening with confidence, has sweetly led himself forward being 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-of-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 greatness of the gifts which have been given by him. 2 For from 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 according-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.” (Genesis 15:5 or 22:17 or 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 his¹⁵ 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-out¹⁶ 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 do¹⁷ brothers? May we become non-working from the good-doing and may we leave the love behind¹⁸ 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 earnestness¹⁹ and eagernesses. 2 For the Crafter and Master of all the things himself is keeping-for-joy over his works. 3 For with his all-great might he established heavens, and, by-means-of his ungraspable²⁰ intelligence, he thoroughly-ornamented them. He also thoroughly-separated a piece of earth from the water surrounding²¹ 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-beforehand²² 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 your*, 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 work of righteousness out of our whole strength.

34.1 The good worker takes the bread of his work with confidence, has sweetly led himself forward being a sacrifice. (Genesis 22:9)

(identification approximation)²⁴

4 Therefore,²⁵ he is propelling us who are being-hated-on him out of the whole heart, not to be non-working, not-even having been drooped on-the-basis of any good work.

1¹ [28:3] Gk(C) “You are there”
2¹ literally “thoroughly-sowed-seeded”
3¹ may also be translated “holy-things of holy-things”
4¹ [30:1] Gk(A), Lat, Syr “a holy portion” / Gk(C) “holy portions” / Cop “a portion of holy-ones”
5¹ literally “acts-of-braiding-together”
6¹ literally “making”
7¹ [30:3] Gk(C), Lat, Cop / Gk(A), Syr add
8¹ [30:5] Gk(C) omit
9¹ adjective
¹⁰¹ more literally “of-a-short-lifetime”
¹¹¹ [30:7] Gk(C) omit
¹²¹ [30:8] Gk(C) “was given”
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. 9

(unfinished quotation)

CHAPTER 35-36

How happy and marvelous are the gifts of God, beloved-ones: 2 Life in immortality, brightness in righteousness, truth in outspokenness, 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 established faithfully to God; if-at-any-time we might be seeking-out the things which are well-pleasing and very-acceptable to him; if-at-any-time we might finish-up the things pertaining to his unhumbled winning, and we might follow the way of the truth, after we hurl-off from ourselves every unrighteousness and lawlessness, greed, quarrellings, both evil-customs and deceits, both whisperings and calumnies, destet-of God, both arrogation and pretension, both vainglory and lack-of-fondness-of-strangers. 6 For the ones who are acting out these exist testable 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. 7 For the writing says:

But God spoke to the sinner:

For-what-reason are you describing my righteous-enactments, and taking-up my covenant on your mouth? 8 But you hate discipline, and you throw-out my accounts behind you. 9 If you were perceiving a thief, you were running-together with him, and you were putting your portion with adulterers. Your mouth increased evil, and your part of your body 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.

10 You did these things, and I kept-silent. You supposed, lawless-one, that I will be like you. 11 I will convict you, and cause you to stand-by before your own face.

11 All of you, the ones who are forgetting God, may you surely have-insight into these things,

least-perhaps he might snatch you as a lion, and there might not be the one there who is rescuing your.

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

(36.1) Beloved-ones, this is the way in which we found our savior, Jesus the Anointed-One, the chief-priest of our offerings, the protector and helper of our weaknesses. 2 Through this man, we are being delivered into the heights of the heavens. Through this man, we are seeing for ourselves as-in-a-mirror, his unhumbled and uppermost appearance. 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 reflowering 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.

(4.2) 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.”

(5.2) And again he says to him:

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

(6.2) Therefore, who are the enemies? The ones who are base and who are arraying themselves against his will.

CHAPTER 37-38

Therefore, men, brothers, may we serve-as-soldiers with every earnestness in his unhumbled ordinances. 2 May we contemplate the ones who are serving-as soldiers under our leaders, how well-orderly, how habitually, how subjectedly-to-assignments they are finishing-up the things being ordered. 3 Not all are prefects, 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.

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 of all of them are breathing-together, 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; and let each one be being subject to his neighbor, exactly-as he was put in his own particular bestowed-favor. 2 Let the strong person be taking-care-of 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 taking-care-of.
being testified by a different person. Do not let the one who is pure in the flesh be making-pretensions, 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-rationalize 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 unintelligent\(^2\) and stupid and undisciplined persons are jeering-at us and sneering, wishing for themselves to be being lifted-up\(^1\) 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;\(^4\) instead, I rather was hearing a breeze and a voice:

4 For what? A mortal-creature will not be clean before\(^1\) the Lord will he?
Or a man be blameless from his works, if he is not having-faith among\(^3\) boys of his own, but who perceived\(^1\) 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 residing\(^1\) in houses of-clay, out of the same clay out of which we ourselves also are made!

6 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.

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

8 But call-on him for yourself, if there is anyone who will heed\(^1\) you for themselves; 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.

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. 2 He directed, both the offerings and public-services to be being finished-up, and\(^2\) not to be coming-to-be without-cause or in-a-disorderly-manner, but instead they have been ordained to fixed seasons and hours. 3 And he himself ordained with his supreme\(^1\) wishing, both to-where and through whom he is wanting these things to be in 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 laid\(^11\) on Levites. The

1 human-of-the-common-people has been bound with the ordinances of the common

41.1 Brothers, let each of you*, in your own rank, be giving-thanks\(^2\) 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,\(^1\) 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-blemishes\(^13\) through 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 suitable to his wishing are having the fine of death. 4 All of you* are seeing, brothers, that as-much-as we were considered-worthy 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 the\(^5\) 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-fully-convincing\(^20\) 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 plenitude\(^21\) 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 from 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)
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 sacrely offered\(^2\) 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 discouraged and with-reverence, lest someone might discharge them from the place being situated to them. 6 For we are seeing that all of you\(^*\) led some men, who were beautifully acting-as-citizens, in-another-direction out of the public-service which has been honored to them blamelessly.

CHAPTER 45–48
Brothers, all of you\(^a\) 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\(^4\) 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 unsacred men. They were stoned by unlawful men. They were killed-off by men who have taken-up the stained and unclean jealousy. 5 While they were suffering, they bore\(^5\) 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-terror 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?\(^a\)

Daniel 6 or 14 & Daniel 3
By-no-means do I wish that this would come-to-be! 8 Therefore, who are the ones which accomplished these things? The ones who are detestable and full of every evil quarreled-out into so much-fury, so-as to clothe\(^6\) into 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. 9 But the ones who were enduring in confidence inherited a glory and honor, after they were both lifted-up\(^7\) and became illustrious\(^8\) from God in his\(^9\) remembrance into the ages of the ages. May it be.

46.1 Therefore, brothers, it is necessary for us to be needed for examples such as these. 2 For it has been written:

All of you\(^a\), be being glued to the holy-ones, because the ones who are being glued to them will be made-holy.

[unidentified quotation]\(^10\)

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 furies and dissensions and splits, also a war, among\(^11\) you?\(^\) 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-minded 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;\(^1\) 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.”\(^7\)

(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 wavering, the all of us into grief. And your\(^*\) sedition\(^12\) 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 In\(^3\) truth, he spiritually sent-by-letter to you\(^*\) about both himself and both Keph\(^a\) and Apollos, due to the fact that even then personal-inclinations 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\(^a\) and made-small the solemn state of your\(^a\) sounded-abroad\(^13\) fondness-of-brothers. 6 It is shameful, beloved-ones, even extremely shameful, and unworthy of the conduct\(^14\) in the Anointed-One.\(^15\) to be hearing that the firmest and ancient assembly of the Korinthians, due to one or two persons,\(^20\) is rising-in-sedition against\(^21\) the elders.

And this report\(^2\) did not only progress\(^22\) to us, but instead even to the ones who exist leaning in a different-direction from us, so-as to even be bringing revivels upon the name of the Lord, due to your\(^*\) senselessness, but to be working-out danger upon yourselves.

8.1 Therefore, may we lift this out of here in haste,\(^25\) and may we fall-down before the Master, and may we weep, supplicating him, so that he, after he becomes merciful, might be reconciled\(^26\) to us, and might restore us to our solemn pure conduct\(^27\) 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 might\(^26\) 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 journey\(^28\) 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.\(^29\) 6 As-much-as he is thinking himself\(^2\) 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-detail\(^3\) the bond of the love of God? 3 Who is sufficient to speak-out the great-thing of its beauty? 4 The height\(^5\) which the love 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-

\(^{1}[44:2]\) Gk(A), Lat. / Gk(C) “over-building” / Syr “over-proof” / Cop “gave to those who were after them”

\(^{2}\) literally “brought-to”

\(^{3}\) literally “standing”

\(^{4}\) literally “Ok”

\(^{5}\) Lat, Syr, Cop, ClemAlex / Gk(AC) “to impeded one of my little-ones”

\(^{6}\) literally “made-behind”

\(^{7}\) literally “brought/arrived”

\(^{8}\) literally “toward”

\(^{9}\) literally “threw-around”

\(^{10}\) literally “thee”

\(^{11}[45:8]\) Gk(C) “written-in”

\(^{12}[45:8]\) Gk(A) “their”

\(^{13}\) a non-exist-verse from Psalm 18\(b\) Clement of Alexandria quotes Psalm 18:26 then this verse, where as here Clements of Roma quotes this verse then Psalm 18:25–26

\(^{14}\) literally “in”
to-a-finish. Without love, nothing is well-pleasing to God. 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 whoever God might consider-worthy? Therefore, may we be beseeching and requesting from his mercy for ourselves, in order that we might live unblessed in love, without human personal-inclination for one over another.

3 All the generations from Adam3 to this-like 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 66:20)

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

(undisclosed quotation)

5 Happy are we, beloved-ones, if we are doing the ordinances of God in harmony with 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.

(Proverbs 31:2–12)

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 tortuems. 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 attendant of God, the judgment of which men was made-to-be clear beforehand to everyone. 4 For they descended while living into the Netherworld, and death will shepherd them. 5 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 portents 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 no-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.39

(Psalm 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

(Psalm 50:14–15)

4 For:

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

(Psalm 51:17)

53.1 For you are understanding, and you are beautifully understanding the consecrated writings, beloved-ones, and you have stooped into 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, Moses32 Descend from-this-place quickly,23 because your people, whom you led-forth of the earth of Egypt, acted-lawlessly. They quickly transgressed out of the way in which you had instructed them. They made smelded-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.’ 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)

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 beggs 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.

The earth and its fullness are of the Lord.

(Psalm 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.33 Many delivered themselves into slavery and, after they took their price, morselled-out food to others.23

---

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 mis-differentiation of the Hebrew “Adam” which means “human”
6 [50:3] Gk(C) / others “revolution”
7 [50:3] GkAX, Lat, Cop, ClemAlex / Gk(C), Syr “God”
8 [50:5] emendation to present / original is imperative, which is corrupt
9 literally “into”
10 [51:1] ClemAlex, Lat “through the fallings-aside.” / Cop “through the fallings-aside of which/plural” / Gk(AC), Syr “through of which/singular of the/plural”
11 literally “the one laying-against”
12 literally “standing”
13 literally “bring-carrying”
14 [51:3] Gk(C) “man”
15 [51:4] Gk(C) / others “death swallowed them down” (lit. drank them down)
16 literally “stepping-up”
17 Hebrew equivalent / Greek “Red Sea”
18 [52:2] Gk(C) omit “bringing-forth with horns...gladdened.”
19 literally “prayers”
20 literally “And...glorify me.”
21 [52:3] Gk(C) “And...glorify me.”
22 [52:3] Lat, Syr, Cop / Gk(AC) add
23 literally “from-this-place in the quickness”
24 literally “hard-necked”
25 [53:3] Gk(C) “miser”
26 literally “one”
27 literally “standing”
28 [54:3] Gk(C) “Anointed-One”
29 literally “without-a-change of interest/care”
30 [55:3] Gk(C) “memorials”
31 literally “leading-ones”
32 literally “it”
33 literally “different-ones”
34 literally “different-ones”
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.

Beloved-ones, may we take-up discipline, on-the-basis-of which no-one ought to be becoming-indignant. The admonishment which we are making to one-another is beautiful and profitable above-very-much, for it is gluing us to the will of God. 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)

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

For it declares:

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

And again he says:

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

He hit, and his hands healed.
Six-times he will pick you out of a constraint† for himself,
but in the seventh, an evil thing will not touch you.
In a famine he will rescue you out of death,
but in a war he will release you out of a hand of iron.
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.
You will ridicule the unrighteous and lawless men for yourself,
but you may never be filled-with-fear from beasts of-the-field.
For big-beasts of-the-field will be at-peace with you.
Next you will know for yourself, that your house will be at-peace,
but the course-of-life of your tent may never sin.
But you will know for yourself, that your seed will be many,
but your children as-though all the plants of the field.
But you will come in a tomb
as-though hourly grain being reaped according-to its season,
or as-though a stack of a threshing-floor
which was conveyed-together into one place according-to its hour.
(Job 5:17–26)

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

57.1 Therefore, all of you*, the ones who made the founding of the sedition, be subjected to the elders, and be disciplined into a change-of-mind, after you have bend the knees of your* heart. 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 accordance-with prominence, to be cast-forth out of his hope.

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.

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 over the-time-whenver a ruin might come to you*,
and as whenever turmoil might abruptly reach you*,
but the overturning* might be being beside you* like a gust of wind,
or whenever a tribulation and a siege* might be coming to you*.
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,

Consequently therefore, they will eat for themselves the fruits of their own way,*
and they will be filled with their own impiety.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 tranquil, fearlessly from every evil thing.
(Proverbs 1:23–33)

Therefore, may we obey his all-holy and glorious name, after we flee from the threats which have been spoken-beforhand through the wisdom among 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. 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 unregrettably,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-anytime some individuals might refuse-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-away and danger. But we will be innocent from this sin. And we will request for ourselves, making the earnest24 beseeking and supplicatings, so that the Crafter of all the things might carefully-guard the number (which26 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

---

1 [55:5] Gk(C); Syr; Cop / Gk Ak “To no inferior danger did Esther...also throw herself”
2 [55:5] Lat; Syr; Cop “the nation of” / Gk(AC) “twelve tribes”
3 Literally “into”
4 Literally “is being-indebted”
5 Literally “into”
6 Some “mercy”
7 May also be translated “make-fat” (the verb has to do with spreading fat/fit on someone)
8 Usually translated “obligation”
9 [56:16] Gk(C); how-much
10 [56:16] Gk(C) / others “For since God is good”
11 Literally “into”
12 Literally “into”
13 Literally “to be admonished”
14 Literally “standing”
15 Literally “down”
16 Literally “turning-apart-down”
17 [57:4] Gk(C) add
18 Literally “the way of themselves”
19 Literally “the impiety of themselves”
20 Literally “will be things without-a-change-of-concern to you”
21 Literally “without-a-change-of-interest/care”
22 Literally “falling-behind”
23 Literally “extended”
24 Literally “the”
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 wanting[2] to be setting-straight their path piously and righteousness. 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, 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 with earn[23] gentleness, exactly as our fathers (who have been made-clearly beforehand), being humbled-minded, became-well-pleasing to the things toward the Father and Creator, God,* and to all humans. 3 And we caused you* to-recollect these things so-much sincerely, 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 neck[2] and to fill-up the place of the obedience, so-that, after we became-tranquil of the vain sedition,* we might reach[22] to the goal which has been laid-before us in truth, without any*blemish. 2 For you* will afford us joy and hoping-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 concerning[22] peace and harmony in this-here letter. 3 Now we also sent faithful and sound-minded men, who behaved blamelessly among* 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 with[1] the result for you* to quickly[22] be-at-peace.

65.1 Now quickly[22] send-up to us the ones who have been commissioned from us in peace with joy: Claudius Ephébus 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* and[36] through him, through whom may there be to him glory, honor, might, and greatnes, a perpetual throne, from the ages into the ages of the ages.

The letter of the Romans to the Korinthians.*

---

1 literally “of a glory of a name of his”
2 literally “name of yours”
3 literally “unto”
4 literally “in” (also in next instance)
5 literally “accountings”
6 literally “unto”
7 [59:3] Gk(C), Cop / Syr, Lat add 8 [59:3] Lat, Syr / Gk(C) “good-worker” / Cop “creator”
9 [59:3] Lat, Syr, Cop / Gk(C) “Benefactor”
10 literally “bound-ones”
11 literally “standing-together”
12 literally “unto” (also in next instance)
13 literally “unto”
14 literally “unto”
15 literally “unto”
16 literally “leading-ones”
17 literally “unto”
18 literally “standing-together”
19 literally “unto”
20 literally “unto”
21 [62:2] Gk(C), Cop / Syr, Lat “to the ones who are wanting an excellent lifestyle”
22 literally “place”
23 literally “in” (also in next instance)
24 [62:2] Syr, Lat / Gk(C) “Father and God and Creator”
25 literally “unto put-under the neck”
26 literally “standing”
27 literally “meet-down”
28 literally “there”
29 literally “unto”
30 literally “unto”
31 literally “unto”
32 literally “in quickness”
33 [64:1] Gk(A), Syr / Gk(C), Lat, Cop omit “and”
34 literally “unto”
35 literally “in quickness”
36 [65:2] Gk(C), Lat, Cop / Gk(A), Syr add
37 [65:2] Cop add