

## 1: Galatians Without 2:7-8

Paul, a messenger (not from men, neither through man, but through Iesou Christou, and God the Father, who raised him from the dead), and all the brothers who are with me, to the assemblies of Galatias: gift to you and peace from God the Father, and our Master Iesou Christou, who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father – to whom be the glory unto the ages of the ages. Amen.

I marvel that you are so quickly deserting him who called you in the gift of the Christou toward an alternative proclamation of the Announcement; which is no alternative at all. Only there are certain persons who are agitating you, and seek to reverse the Announcement of the Christou. But even if we, or a messenger from heaven, should preach to you any Announcement other than that which you received, let him be cursed. As we have said before, so I now say again: if any man preaches to you any Announcement other than that which you received, let him be cursed.

For am I now seeking the favor of men, or of God? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a slave of the Christou. But I make known to you, brothers, concerning the Announcement which was proclaimed by me, that it is not of human origin. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Iesou Christou. For you have heard of my conduct when I was inside Judaism: that beyond measure I persecuted God's assembly and besieged it, and was progressing in the Judaism beyond many of my own age among my countrymen, being more exceedingly zealous for my ancestral traditions. But when it was the good pleasure of God, who separated me from my mother's womb, and had called me by his gift, was pleased to reveal his Son in me, that I might proclaim the Announcement regarding him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were messengers before me, but I departed into Arabia, then returned to Damascus.

[Then after three years I went up to Jerusalem to visit Kephas, and stayed with him fifteen days. But of the other messengers I saw no one, except Iakobon, the Master's brother. Now about the things which I write to you, behold, before God, I'm not lying. Then I came to the regions of Syria and Cilicia. I was not known by face to the assemblies of Judea which were in the Christou, but they only heard: "He who was formerly persecuting us now preaches the faith that he besieged." They glorified God in me. 1:18-24]

Then after a period of fourteen years I went up [again] to Jerusalem with Bar-naba, taking Titus also with me. I went up by revelation, and I laid before them the Announcement which I proclaim among the Gentiles, but privately before those who were respected, for fear that I might be running, or had run, in vain. But not even Titus, who was with me, being a Greek, was compelled to be circumcised. But because of the false brothers secretly brought in, who stole in to spy out our freedom which we have in Christou Iesou, that they might bring us into bondage; to whom we gave no place in subordination, for even an hour, that the truth of the Announcement might remain with you. And from those who were esteemed as something (whatever they were, it makes no difference to me; God doesn't show partiality to man) – for to me these estimable men had nothing to add and recognizing the gift that was given to me, Iakobos and Kephas and Ioannes, who appeared to be the pillars, gave to me and Bar-naba their hands of fellowship, that we should go to the Gentiles, and they to the circumcision. They only asked us to remember the poor -- which very thing I was also eager to do.

But when Kephas came to Antioch, I opposed him to his face, because he was being contemptible. For before some people came along with Iakobos, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision. The rest of the Jews joined

him in his theatrical charlatanry, so that even Bar-naba was carried away with their dissimulation. But when I saw that they were not proceeding straightforwardly according to the truth of the Announcement, I said to Kephas in front of everyone, "If you, being a Judaeen, live as the Gentiles do, and not as the Judaeans do, why do you require the Gentiles to become Judaeen? "We who are naturally Judaeen, and not sinners coming from the Gentiles, yet knowing that a man is not vindicated by observances of Law but through the faithfulness of Iesou Christou, even we placed our faith in the Christou Iesou, that we might be vindicated by faithfulness of the Christou, and not by the works of Law, because no flesh will be vindicated from observances of law. But if, while we seek to be vindicated in the Christou, we ourselves also were found sinners, is the Christou a servant of sin? Let it not be so! For if I build up again those things which I destroyed, I prove myself a transgressor. For I, by Law, died to Law, that I might live to God. I have been crucified along with the Christou, and it is no longer I that live, but the Christou living within me; and that life which I now live in the flesh I live by the faithfulness that is of God's Son, who loves me, and delivered himself up on my behalf. I do not reject the gift of God. For if vindication is by Law, then the Christou died for nothing!"

Foolish Galatai, who has bewitched you not to obey the truth, before whose eyes Iesou Christou was vividly portrayed among you as crucified? I just want to learn this from you. Did you receive the Spirit by the observances of Law, or by faiths obedience? Are you so foolish? Having begun in the Spirit, are you now completed in the flesh? Did you suffer so many things in vain, if it is indeed in vain? He therefore that supplies the Spirit to you, and works miracles among you, does he do it by the law's observances or of faith's obedience?

For as many as come from observances of Law are under a curse, for it is written, "Cursed is everyone who doesn't persevere in doing the things that are written in the book of the Law." Now that no man is vindicated by Law before God is evident, for, "The upright will live by faith." The law is not from faith, but, "He that does them will live in them."

The Christou redeemed us from the curse of Law, having become a curse on our behalf. For it is written, "Cursed is everyone hanging on a tree," so that we might receive the promise of the Spirit through faith. For if there had been a Law given which could impart life, most assuredly righteousness would have been of Law. But the scriptures shut up all things under sin, so that the promise from the faithfulness of Iesou Christou might be given to those having faith. But before faith came, we were held under guard, under Law, shut up to the faith which should afterwards be revealed. So that the law has become our custodian to bring us to the Christou, that we might be proved righteous from faithfulness. But now that faith is come, we are no longer under a custodian. For you are all sons of God, through faithfulness within the Christou Iesou. For as many of you as were baptized into the Christou have clothed yourselves in the Christou. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in the Christou Iesou.

But I say that so long as the heir is a child, he is no different from a slave, even though he is Master of all; but is under guardians and stewards until the day appointed by the father.

[Brothers, I still speak in human terms. 3:15a]

So we also, when we were children, were held in slavery under the Elementals of the cosmos. But when the fullness of the time came, God sent forth his Son,

[coming to be from a woman, coming to be under the Law, 4:4b]

that he might redeem those who were under Law, that we might receive filial adoption. Because you are sons, God sent forth the Spirit of his Son into our hearts, crying, "Abba! Father!" thus you are no longer a slave, but a son; and if a son, then an heir of God.

However at that time, being ignorant of God, you slaved to those who by nature were not gods. But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and impoverished Elementals, to which you desire to be in slavery all over again? You observe days, months, seasons, and years. I am afraid for you, that I might have wasted my labor on you.

I beg you, brothers, become as I am, for I also have become as you are. You have done me no injustice, and you know that because of infirmity of the flesh I preached the Announcement to you the first time. That which was a trial to you in my flesh, you did not despise nor reject; but you received me as a messenger of God, as the Christou Iesou.

Where therefor is your blessing? For I testify to you that, if possible, you would have plucked out your eyes and given them to me. So then, have I become your enemy by telling you the truth? They zealously seek you in no good way. No, they desire to alienate you, that you may seek them. But it is always good to be zealous in a good cause, and not only when I am present with you. My children, for whom I am again suffering the pangs of birth until the Christou is formed in you-- and I could wish to be present with you now, and to change my tone, for I am perplexed about you.

Tell me, you that desire to be under Law, don't you listen to the Law? For it is written that Abraham had two sons, one by the handmaid, and one by the free woman. However, the son by the handmaid was born according to the flesh, but the son by the free woman was born through the promise. These things are told allegorically, for these are two covenants. One is from Mount Sinai, bearing children to slavery, which is Agar. Now this Agar is Mount Sinai in Arabia, and corresponds to the Jerusalem that exists now, for she slaves along with her children. But the Jerusalem that is above is free, which is our mother. For it is written, "Rejoice, you barren who don't bear. Break forth and shout, you that don't suffer birth pangs. For more are the children of the desolate than of her who has the husband." And you, as Isaak was, are children of a promise. But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. However what does the scripture say? "Throw out the handmaid and her son, for the son of the handmaid will not inherit with the son of the free woman." Therefore, brothers, we are not children of a handmaid, but of the free woman. Stand firm therefore in the liberty by which the Christou has made us free, and don't be entangled again with a yoke of slavery.

Look, I, Paul, tell you that if you receive circumcision, the Christou will profit you nothing. Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole Law. You are alienated from the Christou, you desire to be justified by the Law. You have fallen away from gift. For we, through the Spirit, by faith wait for the hope of righteousness. For in the Christou Iesou neither circumcision amounts to anything, nor a foreskin, but faithfulness, made actual through love. You were running well! Who interfered with you that you are not persuaded by truth? This persuasion is not from him who calls you. A little yeast grows through the whole lump. I have confidence toward you in the Master that you will think no other way. But he who troubles you will bear his judgment, whoever he is. But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling-block of the cross has been removed. Would that they who are causing you agitation might just castrate themselves.

For you, brothers, were called to freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another. For the whole law is fulfilled in one word, in this: "You shall

love your neighbor as yourself." But if you bite and devour one another, be careful that you are not destroyed by one another.

But I say, walk in spirit, and you won't fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that you may not do the things that you desire. But if you are led in spirit, you are not under the law.

Now the works of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness, idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies, envyings, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I did forewarn you, that those who practice such things will not inherit the kingdom of God.

But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no law.

Those who belong to the Christou Iesou have crucified the flesh with its passions and lusts.

If we live in spirit, let's also be aligned with spirit. Let's not become conceited, provoking one another, and envying one another.

Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also aren't tempted. Bear one another's burdens, and so fulfill the law of the Christou. For if a man thinks himself to be something when he is nothing, he deceives himself. But let each man test his own work, and then he will take pride in himself and not in his neighbor. For each man will bear his own burden. But let him who is receiving instruction share all good things in common with the one who is giving the instruction. Don't be led astray; God is not mocked, for whatever a man sows, that will he also reap. For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Spirit will from the Spirit reap life in the Age. And let us not be weary in doing good, for we will reap in due season, if we don't give up. So then, as we have opportunity, let us work that which is good toward all men, and especially toward those who are of the household of the faith.

See with what large letters I write to you with my own hand.

As many as desire to look good in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of the Christou. For even they who receive circumcision don't keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh. But far be it from me to boast, except in the cross of our Master Iesou Christou, through which the cosmos has been crucified to me, and I to the cosmos. For neither is circumcision anything, nor having a foreskin, but a new creation. And as many as will walk by this rule, peace and mercy be on them, and on God's Israel.

From now on, let no one cause me any trouble, for I bear the marks of Iesou in my body.

The gift of our Master Iesou Christou be with your spirit, brothers. Amen.

## 2: 1 Corinthians 1:1- 4:21 Without 2:6-16 and 4:6c and 4:17

Paul, called to be an apostle of Iesou Christou through the will of God, and brother Sosthenes, to the assembly of God which is at Corinth; those who are sanctified in Christou Iesou, called holy ones, along all who call on the name of our Master Iesou Christou in every place, theirs and ours: gift to you and peace from God our Father and Master Iesou Christou.

I always thank my God concerning you, for the gift of God which was given you in the Christou Iesou; because in everything you have been enriched by him, in all speech and all knowledge; just as the testimony of the Christou was confirmed in you: so that you come behind in no gift; waiting for the revelation of our Master Iesou Christou; who will also confirm you until the end, blameless in the day of our Master Iesou Christou. God is faithful, through whom you were called into the communion with his Son, Iesou Christou, our Master.

Now I beg you, brothers, through the name of our Master, Iesou Christou, that you all profess the same thing and that there be no divisions among you, but that you be joined together in the same mind and of the same purpose. For it has been reported to me concerning you, my brothers, by Chloe's people, that there are dissensions among you. Now I mean this, that each one of you says, "I am of Paulos," or "I am of Apollo," "I am of Kephas," or "I am of the Christou."

Is the Christou portioned out? Was Paulos crucified on your behalf? Or were you baptized into the name of Paulos? I thank God that I baptized none of you, except Krispon and Gaion, so that no one should say that I had baptized you into my own name. (I also baptized the household of Stephana; besides them, I don't know whether I baptized any other.) For the Christou sent me not to baptize, but to preach the Announcement -- not in sophisticated speech, so that the cross of the Christou would not be made void.

For the word of the cross is foolishness to those who are dying, but to who are being saved it is the power of God for us. For it is written, "I will bring ruin the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the dialectician of this Age? Hasn't God made foolish the wisdom of this cosmos? For seeing that in the wisdom of God, the cosmos through its wisdom did not know God, it was God's good pleasure through the foolishness of a proclamation to save those who are faithful. For Judaeans ask for signs while Greeks seek after wisdom, and we proclaim the Christou crucified; a stumbling block to Judaeans and foolishness to the gentiles, but to those who are called, both Judaeans and Greeks, the Christou, power of God and the wisdom of God. Because the foolishness of God is wiser than human beings, and the weakness of God is stronger than human beings. For look at your vocation: that not many are wise according to the flesh, not many powerful, and not many well born; but God chose the foolish things of the cosmos that he might put to shame those who are wise. God chose the weak things of the cosmos, that he might put to shame the things that are mighty; and God chose the lowborn things of the cosmos, and the things that are treated as nothing, the things that have no being, that he might bring to nothing the things that do have being: that no flesh should boast

[before God. 1:29b]

[And of him, you are in the Christou Iesou, who was made to us wisdom from God, and righteousness and sanctification, and the fee for emancipation, 1:30]

so that, as it is written, "He who boasts, let him boast in the Master."

When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God.

For I determined not to know anything among you, except Iesou Christou, and him crucified. And I was with you in weakness, in fear, and in much trembling. My speech and my proclamation were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith wouldn't stand in the wisdom of men, but in the power of God.

Brothers, I could not speak to you as to spiritual, but as to fleshly, as to babes in the Christou. I fed you with milk, not with food; for you weren't yet ready. Indeed, not even now are you ready, for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men? For when one says, "I am Paulos'," and another, "I am Apollos'," are you not being human beings? What then is Apollos, and what is Paulos, but servants through whom you came to faith; and each as the Master gave to him? I planted. Apollos watered. But God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are the same, and each will receive his own reward according to his own labor. For we are God's fellow workers; you are God's farming, God's building. According to the gift of God which was given to me, as a wise master builder I laid a foundation, but another builds on it. But let each man be careful how he builds. For no one can lay another foundation than that which has been laid down, which is Iesou Christou. Now, if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble; each man's work will be revealed; For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is. If any man's work remains which he built on it, he will receive a reward. If any man's work is burned, he will suffer loss, but he himself will be saved, so as by fire. Do you not know that you are a temple of God, and that God's Spirit lives in you? If anyone ruins the temple of God, God will ruin him; for God's temple is holy, which you are.

Let no one deceive himself. If anyone thinks that he is wise among you in this Age, let him become foolish, that he may become wise. For the wisdom of this cosmos is foolishness before God. For it is written, "He catches the wise in their craftiness." And again, "The Master knows the ponderings of the wise, that they are worthless." Therefore let no one boast in human beings; for all things are yours, whether Paulos, or Apollos, or Kephas, or cosmos, or life or death, or things present, or things to come. All are yours, and you are the Christou's, and the Christou is God's.

So let a man think of us as the Christou's servants, and stewards of God's mysteries. Here, moreover, it is required of stewards, that they be found faithful. And for me it is a very small thing that I should be judged by you, or by man's judgment. But I don't judge myself. For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Master. Therefore judge nothing before the time, until the Master comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.

Now these things, brothers, I have reshaped these matters in the direction of myself and Apollos for your sake, that no one, on one man's behalf, bluster at another. For who makes you different? And what do you have that you didn't receive? And if you did receive it, why do you boast as if you had not received it? You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you. For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the cosmos, both to messengers and men. We are fools for the Christou's sake, but you are wise in the

Christou. We are weak, but you are strong. You are admired, but we are without honors. Even to this present hour we hunger, thirst, are naked, are buffeted about, and have no place of rest, and toil on, working with our own hands; when reviled, we bless; when persecuted, we endure; when slandered, we politely entreat. We are made as the refuse of the cosmos, the scurf of all things, even until now.

I don't write these things to shame you, but to admonish you as my beloved children. For though you have ten thousand peidagogous in the Christou, yet not many fathers. For in the Christou Iesou, I became your father through the Announcement. I beg you therefore, be imitators of me. Now some are blustering as though I were not coming to you. But I will come to you shortly, if the Master is willing. And I will know, not the word of those who are blustering but what their power is. For the kingdom of God is not in word, but in power.

What do you want? Will I come to you with a rod, or in love and a spirit of gentleness?

### 3: 1 Corinthians 5:1 - 6:11

It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father's wife. You are puffed up, and didn't rather mourn, that he who had done this deed might be removed from among you. For I most assuredly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing.

In the name of our Master Iesou Christou, you being gathered together, and my spirit, with the power of our Master Iesou Christou, are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved on the day of the Master Iesou. Your boasting is not good. Don't you know that a little yeast leavens the whole lump? Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed the Christou, our Passover, has been sacrificed in our place. Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote to you in my letter to have no company with sexual sinners; not entirely meaning with the sexual sinners of this cosmos, or with the covetous and extortioners, or with idolaters, since you ought to go out from the cosmos. But as it is, I wrote to you not to keep company, if any man who is named a brother is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Don't even eat with such a person. For what have I to do with also judging those who are outside? Don't you judge those who are within? But those who are outside, God judges. "Put away the wicked man from among yourselves."

Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the holy ones? Don't you know that the holy ones will judge the cosmos? And if the cosmos is judged by you, are you unworthy to judge minimal matters?

[Don't you know that we will judge messengers? How much more, things that pertain to this life? If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly? I say this to move you to shame. What, can't there be one wise man among you who will be able to decide between his brothers; but brother goes to law with brother, and that before unbelievers? 6:3-6]

Therefore it is already altogether a defeat on your part, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded? No, but you yourselves do wrong, and defraud, and that against your brothers. Or don't you know that the unrighteous will not inherit the kingdom of God? Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the kingdom of God. Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Master Iesou, and in the Spirit of our God.

#### 4: 1 Corinthians 6:12 - 11:34 Without 6:14 and 7:29-31 and 10:1-22 and 11:3-16 and 11:23-28

"All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought

under the power of anything. "Foods for the belly, and the belly for foods," but the Master will reduce to nothing both it and them. And the body is not for sexual immorality, but for the Master; and the Master for the body. Don't you know that your bodies are members of the Christou? Will I then take away the members of the Christou, and make them members of a prostitute? Let it not be! Or do you not know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh." And he who is joined to the Master is one spirit.

Flee from prostitution. "Every sin that a man does is outside the body," but he who whores sins against his own body. Or don't you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own, for you were bought with a price. Therefore glorify God in your body.

Now concerning the things about which you wrote to me. It is good for a man not to touch a woman. But, because of sexual sins, let each man have his own woman, and let each woman have her own man. Let the man render to the woman her due, and likewise also the woman to the man. The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have authority over his own body, but rather the wife. Don't deprive one another, unless it is by consent for an appropriate period, that you may have leisure for prayer, and then come together again, that Satan doesn't tempt you because of your lack of self-control. But this I say by way of concession, not of commandment. Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind.

But I say to the unmarried and to widows, it is good for them if they remain even as I am. But if they don't have self-control, let them marry. For it's better to marry than to be afire. But to the married I enjoin-not I, but the Master-that the wife not leave her husband (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife. And to the rest I-not the Master-say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her. The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband.

For the unbelieving husband is made holy in the wife, and the unbelieving wife is made holy in the brother. Otherwise your children would be unclean, but now are they holy. Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, for God has called



you in peace. For how do you know, woman, whether you will save the man? Or how do you know, man, whether you will save your woman?

Only, as the Master has distributed to each man, as God has called each, so let one walk. So I ordain in all the assemblies.

Was anyone called being circumcised? Let him not become uncircumcised. Has any been called with a foreskin? Let him not be circumcised. Circumcision is nothing, and the foreskin is nothing, but the keeping of the commandments of God.

Let each man stay in that calling in which he was called. Were you called being a slave? Do not accustom yourself to it, but if you get an opportunity to become free, use it. For he who was called in the Master being a slave is the Master's free man. Likewise he who was called being free is the Christou's slave. You were bought with a price. Don't become slaves of human beings. Brothers, let each man, in whatever condition he was called, let him abide by God's side.

Now concerning the virgins, I have no commandment from the Master, but I give my opinion as one who has obtained the mercy from the Master to be faithful. I think that it is good therefore, because of present necessity, that it is good for a man to be as he is. Have you been bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife. But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have affliction in the flesh, and I want to spare you. But I desire to have you to be free from care. He who is unmarried is concerned for the things of the Master, how he may please the Master; but he who is married is concerned about the things of the cosmos, how he may please his wife. And he is torn. The unmarried woman cares about the things of the Master, that she may be holy both in body and in spirit. But she who is married cares about the things of the cosmos-how she may please her husband.

This I say for your own profit; not that I may throw a halter on you, but for that which is appropriate, and that you may attend to the Master without distraction. But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let him marry. But he who stands steadfast in his heart, having no necessity, but has power over his own heart, to keep his own virgin, will do well.

[So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage will do better. 7:38]

A wife is bound by law for so long time as her husband lives; but if the husband is dead, she is free to be married to whoever she desires, only in the Master. But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.

Now concerning things sacrificed to idols: We know that we all have gnosis. Gnosis puffs up, but love builds up.

But if anyone thinks that he knows anything, he doesn't yet know as he ought to know. But if anyone loves God, the same is

known by him. Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the cosmos, and that there is no other God but the One. For though there are things that are called "gods," whether in the heavens or on earth; as there are many "gods" and many "Masters;" yet to us there is one God, the Father, of whom are all things, and we for him; and one Master, Iesou Christou, through whom are all things, and we through him.

However, that gnosis isn't in all men. But some, being used until now to the idol, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled. But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better. But be careful that by any means this liberty of yours doesn't become a stumbling block to the weak. For if a man sees you who have gnosis sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols? And through your gnosis, he who is weak perishes, the brother for whose sake the Christou died. Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against the Christou. Therefore, if food causes my brother to stumble, I will eat no meat throughout the age, that I don't cause my brother to stumble.

Am I not free? Am I not an apostle? Haven't I seen Iesou Christou, our Master? Aren't you my work in the Master? If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Master. My defense to those who interrogate me is this. Have we no right to eat and to drink? Have we no right to take along a sister as a wife, even as the rest of the apostles, and the brothers of the Master, and Kephas? Or have only Bar-nabas and I no right to not work? What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who shepherds a flock, and doesn't drink from the flock's milk? I say these things not as a human being- or doesn't the Law also say the same thing? For it is written in the Law of Moses, "You shall not muzzle the ox when he treads out the corn." Is it for the oxen that God cares, or does he say it assuredly for our sake? Yes, for our sake it was written because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope. If we sowed to you spiritual things, is it a great thing if we reap your fleshly things? If others partake of this right over you, don't we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the Announcement of the Christou. Don't you know that those who perform the Temple rites eat from the Temple, and those who wait on the altar have their portion with the altar? Even so did the Master ordain that those who proclaim the Announcement should live from the Announcement. But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting empty. For if I proclaim the Announcement, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't proclaim the Announcement. For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me. What then is my reward? That, when I proclaim the Announcement, I may propose the Announcement without charge, so as not to abuse my license in the Announcement.

For though I was free from all, I brought myself under slavery to all, that I might gain yet more.

[To the Judaeans I became as a Judaeans, that I might gain Judaeans; to those who are under the Law, as under the Law, that 9:20a]

I might gain those who are under the Law; to those who are without the Law, as one without the Law (not being without law toward God, but under law toward the Christou), that I might win those who are without the Law. To the weak I became as weak, that I might gain the weak. I have become all things to all persons, that in every case I might gain some of them. Now I do this for the Announcements sake, that I may be a joint partaker of it.

Don't you know that those who run in a race all run, but one receives the prize? Run, then, that you may win. Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible. I therefore run like that, as not uncertainly. I fight like that, as not beating the air, but I beat my body down and bring it into submission, so that in

proclaiming to others I myself might not be disqualified.

All things are lawful-but not all things are expedient. All things are lawful-but not all edify. Let no one seek his own, but each one his neighbor's good. Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience, for "the earth is the Master's, and its fullness."

[But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience. But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Master's, and all its fullness." 10:27-28]

Conscience, I say, not your own, but the other's conscience. For why is my freedom judged by another's conscience? If I partake with thankfulness, why am I denounced for that for which I give thanks? Whether therefore you eat, or drink, or whatever you do, do all to the glory of God. Even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

Be imitators of me, even as I also am of the Christou.

Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you. And in giving you this message, I don't praise you, that you come together not for the better but for the worse. For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it. For there must be also factions among you, that those who are approved may be revealed among you. When therefore you assemble yourselves together, it is not to eat the Master's supper. For in your eating each one takes his own supper before others. One is hungry, and another is drunken. What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame those who don't have? What will I tell you? Will I praise you? In this I don't praise you.

For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, if he doesn't discern the Master's body. For this cause many among you are weak and sickly, and a considerable number have fallen asleep. But if we examined ourselves, we should not be judged. But when we are judged by the Master, we are corrected by the Master, so that we might not have a verdict passed upon us along with the cosmos. Therefore, brothers, when you come together to eat, wait one for another. But if anyone is hungry, let him eat at home, that your coming together may not be to judgment. The rest I will set in order whenever I come.

5: 1 Corinthians 12:1 - 16:24 without 12:31b-14:1a and 14:34-35 and 15:3-11 and 15:21-22 and 15:31b and 15:44b-48 and 15:56

Now concerning spiritual things, brothers, I don't want you to be ignorant. You know that when you were Gentiles, you were led away to those mute idols, however you might be led. Therefore I make known to you that no man speaking in God's Spirit says, "Iesou is accursed." No one can say, "Iesou is Master," but in a Holy Spirit.

Now there are various kinds of gifts, but the same Spirit. There are various kinds of service, and the same Master. There are various kinds of workings, but the same God, who works all things in all.

But to each one is given the manifestation of the Spirit for some benefit. For to one is given through the Spirit the word of wisdom, and to another the word of gnosis, according to the same Spirit; to another faith, by the same Spirit; and to another gifts of healing, by the same Spirit; and to another realizations of deeds of power, to another prophecy, and to another discerning of spirits, to another varieties of tongues, and to another the interpretation of tongues: And the one and the same Spirit works all of these, distributing to each one separately as it will. For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is the Christou. For in one Spirit were we all baptized into one body, whether Judaeans or Greeks, whether slaves or free, and were all given one Spirit to drink. For the body is not one member, but many. If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body. If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? But now God has set the members, each one of them, in the body, just as he desired. If they were all one member, where would the body be? But now they are many members, but one body. The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you." No, much rather, those members of the body which seem to be weaker are necessary. Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unseemly parts wear a more abundant decorum, but our presentable parts have no need. But God composed the body together, giving more abundant honor to the inferior part, that there should be no division in the body, but that the members should have the same care for one another. When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it. And you are the body of the Christou, and partial members. God has assigned those in the assembly their place, first apostles, secondly prophets, thirdly teachers, then powers, then the gracious gifts of healings, aids, governances, and various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all powers? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But desire earnestly and earnestly desire spiritual things, and especially that you may prophesy. For he who speaks in a tongue speaks not to humans, but to God; for no one understands; but in the spirit he speaks mysteries. But he who prophesies speaks to humans with edification, encouragement, and solace. He who speaks in a tongue edifies himself, but he who prophesies edifies the assembly. Now I desire to have you all speak in tongues, but rather that you would prophesy. For he is greater who prophesies than he who speaks in tongues, unless he interprets, that the assembly may receive edification. But now, brothers, if I come to you speaking in tongues, what would I profit you, unless I speak to you either by way of revelation, or of gnosis, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped? For if the trumpet gave an obscure voice, who would prepare himself for battle? So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air. There are, it may be, so many kinds of voices in the cosmos, and nothing is voiceless. If then I don't know the force of the voice, I would be to him who speaks a barbarian, and he who speaks will be a barbarian to me. So also you, since you are zealous for spirits, seek that you may abound to the edification of the assembly. Therefore let him who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is it then? I will pray with the spirit, and I will pray with the mind also. I will sing with the spirit, and I will sing with the mind also. Else if you bless with the spirit, how will he who fills the place of the novice say the "Amen" at your giving of thanks, seeing he doesn't know what you say? For you most assuredly give thanks well, but the other person is not edified. I thank God, I speak with tongues more than you all. However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue. Brothers, don't be children in mind, yet in malice be babies, but in mind become fully formed. In the law it is written, "By others of other tongues and by the lips of others I will speak to this people, and

even thus will they hear me not, says the Master." Therefore tongues are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe. If therefore the whole assembly is assembled together and all speak with tongues, and unlearned or unbelieving people come in, won't they say that you are crazy? But if all prophesy, and someone unbelieving or unlearned comes in, he is convicted by all, and he is judged by all. And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed. What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. If any man speaks in a tongue, let it be two, or at the most three, and each in turn; and let one interpret. But if there is no interpreter, let him keep silence in the assembly, and let him speak to himself, and to God. Let the prophets speak, two or three, and let the others discern. But if a revelation is made to another sitting by, let the first keep silence. For you all can prophesy one by one, that all may learn, and all may be consoled. The spirits of the prophets are subordinate to prophets, for God is not a God of disorders, but of peace, as in all the assemblies of the holy ones.

Or did God's word come from you, or did it come to you alone? If any man thinks himself to be a prophet, or a spiritual one, let him recognize the things which I write to you, that they are a commandment; but if anyone is ignorant, let him be ignorant. Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking tongues; but let all things be done decently and in orderly fashion. Now I declare to you, brothers, the Announcement which I proclaimed to you, which you received, in which you stand, by which also you are saved if you hold firmly the word of those Announcements which I proclaimed to you; otherwise you believed in vain.

But if the Christou is proclaimed, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? Now if there is no resurrection of the dead, neither has the Christou been raised. If the Christou has not been raised, then our proclamation is vain, and your faith is vain. And also we are found to be false witnesses of God, because we testified about God that he raised up the Christou, whom he didn't raise up, if it is so that the dead are not raised. For if the dead aren't raised, neither has the Christou been raised. If the Christou has not been raised, your faith is futile; you are still in your sins. And then they who are fallen asleep in the Christou have perished. If we have had hope in the Christou only in this life, we are of all men most pitiable. But now the Christou has been raised from the dead, the first fruits of those who have fallen asleep and each in the proper order: the Christou as the firstfruits, then those who are in the Christou's at his coming. Then the full completion, when he delivers up the kingdom to him who is God and Father; when he renders ineffectual all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy rendered ineffectual is death. For, "He put all things in subordination under his feet." But when it says, "All things are put in subordination," it is evident that he is excepted who subordinated all things to him. When all things have been subordinated to him, then the Son will also himself be subordinated to him who subordinated all things to him, that God may be all in all. Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead? Why do we also stand in jeopardy every hour? I die daily, if for human ends I fought wild beasts at Ephesus, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."

Don't go astray: "Bad associations corrupt good customs." Become sober, in upright fashion, and don't sin; for some have no gnosis of God. I say this to your shame.

But some will say, "How are the dead raised?" and, "With what kind of body do they come?" You foolish one, that which you yourself sow is not made alive unless it dies. That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. But God gives

it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. Both celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial. One glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. It is sown in perishability; it is raised in imperishability. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a psychical body and, just as we have borne the image of the earthly man, we shall also bear the image of the heavenly man. And I say this, brothers: that flesh and blood can't inherit the kingdom of God; neither does perishability inherit imperishability. Look, I tell you a mystery. Not all of us will fall asleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable thing must put on imperishability, and this mortal thing must put on immortality. But when this perishable thing will have put on imperishability, and this mortal thing will have put on immortality, then what is written will happen: "Death has been swallowed up in victory." "Death, where is your sting? Death, where is your victory?"

But thanks to God, who gives us the victory through our Master Iesou Christou. Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Master's work, because you know that your labor is not in vain in the Master.

Now concerning the collection for the holy ones, as I ordained for the assemblies of Galatias, you do likewise. On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come. When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. If it is suitable for me to go also, they shall journey with me. And I will come to you whenever I have passed through Macedonia, for I am passing through Macedonia. And perhaps with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go. For I do not wish to see you now in passing, but I hope to stay a while with you, if the Master permits. But I will stay at Ephesus until Pentecost, for a great and effective door has opened to me, and many oppose me. Now if Timotheos comes, see that he is with you without fear, for he does the work of the Master, as I also do. Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I am awaiting him along with the brothers. But concerning brother Apollo, I begged him much to come to you with the brothers; and it was not all his desire to come now; but he will come when he has an opportunity. Keep watch! Stand in the faith! Be manly! Be strong! Let all that you do be done in love.

Now I beg you, brothers (you know the house of Stephana, that it is the firstfruits of Achaia, and that they have set themselves to service to the holy ones), that you also be subordinate to such persons, and to everyone who helps in the work and labors. I rejoice at the coming of Stephana, Phourounatou, and Achaikou; for that which was lacking on your part, they supplied. For they refreshed my spirit and yours. Therefore recognize those who are like that.

The assemblies of Asia greet you. Akulas and Priskilla greet you much in the Master, together with the assembly at their household. All the brothers greet you. Greet one another with a holy kiss.

This greeting is by me, Paul, with my own hand.

If any man doesn't love the Master Iesou Christou, let him be accursed. Maran Atha!

The gift of the Master Iesou Christou be with you. My love to all of you in the Christou Iesou. Amen.

## 6: 2 Corinthians 1:1 - 2:13 with 7:5 -16

Paulos, an apostle of the Christou Iesou through the will of God, and Timotheos our brother, to the assembly of God which is at Corinth, with all the holy ones who are in the whole of Achaia:

Grace to you and peace from God our Father and the Master Iesou Christou.

Blessed be the God and Father of our Master Iesou Christou, the Father of mercies and God of all comfort;

[who comforts us in our affliction, that we may be able to comfort those who are in every affliction, through the comfort with which we ourselves are comforted by God. For as the sufferings of the Christou abound in us, so our comfort also abounds through the Christou. And if we are afflicted, it is for the sake of your comfort and salvation; or if we are comforted, it is for your comfort, which works in the endurance of the same sufferings which we also suffer. And our hope on your behalf is firm, knowing that, since as you are communicants in the sufferings, so also are you in the comfort. 1:6-7]

For we don't desire to have you ignorant, brothers, concerning our affliction which came our way in Asia, that we were placed under excessive pressure, beyond our power, of such a kind that we even despaired of living. But we held the sentence of death within ourselves, that we should not trust in ourselves, but God who raises the dead, who delivered us out of so great a death, and does deliver; on whom we have set our hope that he will also still deliver us; and you cooperating by your prayer on our behalf; that, for the gift bestowed on us by means of many, thanks may be given by many persons on your behalf.

For our boasting is this: the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the gift of God we behaved ourselves in the cosmos, and more abundantly toward you. For we write no other things to you, than what you can read or even understand, and I hope you will understand it all the way to the end; as also you understood us in part, that we are your boasting, even as you also are ours, for the Day of our Master Iesou.

In this confidence, I was determined to come first to you, that you might have a second benefit; and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent by you on my way to Judea. When I therefore was thus determined, did I so lightly? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no?" Yet as God is faithful, our word toward you was not a "Yes" and a "No."

For the Son of God, Iesou Christou, who was proclaimed among you by us, by me, Silouanou, and Timotheou, was not "Yes and no," but in him is "Yes." For however many are the promises of God, in him is the "Yes." Therefore also through him is our "Amen," to God. Now he who fortifies us with you, and has anointed us, is God; who also sealed us, and gave us the pledge of the Spirit in our hearts.

But I call God for a witness to my soul that, by not coming to Corinth yet, I was sparing you. Not that we dominate your faith, but are fellow agents of your joy. For you stand by faith.

But I determined this for myself, that I would not come to you again in grief. For, if I cause you grief, then who will cheer me but he who is being caused grief by me? And I wrote this very thing to you, so that, when I came, I wouldn't have grief from them of whom I ought to have joy; having confidence in

you all, that my joy is of you all. For out of much affliction and anguish of heart I wrote to you with many tears, not that you should be caused grief, but that you might know the love that I have so abundantly for you. But if any has caused grief, he has caused grief, not to me, but in part (that I not press too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the majority; so that on the contrary you should rather forgive and give aid, lest by any means such a one should be swallowed up with his excessive grief.

Therefore I beg you to confirm your love toward him. For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things. Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything-is because of you, before the person of the Christou, that no advantage may be gained over us by Satan; for we are not ignorant of his devices. But when I came to Troas for the Announcement of the Christou, and a door was opened to me by the Master, I had no rest for my spirit, because I didn't find Titon, my brother, but taking my leave of them, I went forth into Macedonia.

For even when we had come into Macedonia, our flesh had no rest, but we were afflicted in every way: battles without, fears within. Nevertheless, he who comforts the downcast, God, comforted us by the coming of Titou; and not by his coming only, but also by the comfort with which he was comforted in you, while he told us your longing, your mourning, and your zeal for me; so that I rejoiced still more. For though I brought you grief with my letter, I do not regret it, though I did regret it. For I see that my letter did grieve you, though just for a while. I now rejoice, not that you were grieved, but that you were grieved to a change of heart. For you were grieved in a Godly way, that you might suffer loss by us in nothing.

[For Godly grief brings about a change of heart leading to a salvation which brings no regret. But the grief of the cosmos brings about death. For behold, this same thing, that you were made grieved in a godly way, what earnest care it worked in you. Yes, what defense, indignation, fear, longing, zeal, and vengeance! In everything you demonstrated yourselves to be pure in the matter.

So although I wrote to you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be revealed in you in the sight of God.

Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titou, because his spirit has been given rest by you all. For if in anything I have boasted to him on your behalf, I was not put to shame. But as we spoke all things to you in truth, so our glorying also which I made before Titou was found to be truth. His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him.

I rejoice that in everything I am confident in you. 7:10-16]

## 7: 2 Corinthians 2:14 - 6:13 with 7:2 - 4

But thanks to God, who always leads us in a triumphal procession in the Christou, and reveals through us the fragrance of his gnoseos in every place. For we are a sweet aroma of the Christou to God, in those who are saved, and in those who perish; to the one a stench from death to death; to the other a sweet aroma from life to life. Who is sufficient for these things? For we are not, as so many, peddling the word of God as out of sincerity, but as of God, before God, we speak in the Christou.



Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or from you? You are our letter, written in our hearts, known and read by all human beings; being revealed that you are a letter of the Christou, ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh.

Such confidence we have through the Christou toward God; not that we are competent to account anything as from ourselves; but our competency is from God; who also made us competent as servants of a new covenant; not of scripture but of the spirit. For the scripture slays but spirit makes alive. But if the service of death, written engraved on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his face; which is being abolished: won't rather service of the spirit be rather with more glory? For if the service of condemnation has glory, much rather does the service of vindication exceed in glory. For most assuredly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses. For if that which passes away was with glory, much more that which remains is in glory. Having therefore such a hope, we use great boldness of speech, and not as Moses, who put a veil on his face, that the children of Israel wouldn't look steadfastly on the end of that which is being abolished. But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in the Christou it is being abolished. But to this day, when Moses is read, a veil lies on their heart. But whenever one turns to the Master, the veil is taken away. Now the Master is the Spirit and where the Spirit of the Master is, there is freedom. But we all, with unveiled face beholding as in a mirror the glory of the Master, are transformed into the same image from glory to glory, as by the Master's Spirit.

Therefore, seeing we have this service as recipients of mercy, we don't grow weary, but, rather, we have renounced the hidden things in shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves before God to every human's conscience. And if our Announcement is veiled, it is veiled to those who perish; in whom the god of this age has blinded the minds of the faithless, that the light of the Announcement of the glory of the Christou, who is the image of God, should not shine out. For we don't proclaim ourselves, but the Christou Iesou as Master, and ourselves as your slaves for Iesoun sake. Seeing it is God who said, "Light will shine out of darkness," who shined in our hearts, to give the light of the gnoseos of the glory of God in the face of Iesou Christou.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves. We are pressed on every side, yet not cramped; perplexed, yet not to despair; pursued, yet not forsaken; cast down, yet not perishing; always bearing in the body the dying of the Master Iesou, that the life of Iesou may also be revealed in our body. For we who live are always delivered to death for Iesou's sake, that the life also of Iesou may be revealed in our mortal flesh. So then death works in us, but life in you. And having the same spirit of faithfulness, according to that which is written, "I had faith, therefore I spoke"- [we both have faith and thus also speak, 4:13b] knowing that he who raised the Master Iesou will raise us also with Iesou, and will present us along with you.

For all things are for your sake, that the gift, being multiplied through the many, may cause the thanksgiving to abound to the glory of God.

Therefore we don't grow weary, but though our outward man is decaying, yet our inward being is renewed day by day. For our light affliction, which is for the moment, works for us more and more exceedingly the Age's weight of glory; while we don't look at the things which are seen, but at the things which are not seen. For the things which are seen are for but a season, but the things which are not seen are of the Age.

For we know that if the earthly house of our tent is destroyed, we have a building from God, a home of the Age, in the heavens, not made by hands. For most assuredly in this we groan, longing to be clothed with our habitation which is from heaven; if so be that being clothed we will not be found naked. For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life. Now he who made us for this very thing is God, who gave to us the pledge of the Spirit. Being therefore always of good courage, and knowing that, while we are at home in the body, we are absent from the Master; for we walk by faith, not by what is seen. We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Master. Therefore also we make it our aim, whether at home or absent, to be well pleasing to him. For we must all appear before the judgment seat of the Christou; that each one may be requited the things in the body, according to what he has done, whether good or bad.

Knowing therefore the fear of the Master, we persuade men, and we are revealed to God; and I hope that we are revealed also in your consciences. For we are not commending ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in things that are superficial and not in the heart. For if we are beside ourselves, it is for God. Or if we are of sober mind, it is for you. For the love of the Christou constrains us; because we judge thus, that one died for all, therefore all died. He died for all, that those who live should no longer live for themselves, but to him who for their sakes died and rose again. Therefore we know no one after the flesh from now on. Even though we have known the Christou-yet now we know him no more-according to flesh.

[ Not quoted by Tertullian

[Therefore if anyone is in the Christou, he is a new creation. The old things have passed away. Behold, they have become new. [5:17] beloved ones, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in fear of God. [7:1b]

But all things are of God, who reconciled us to himself through Iesou Christou, and gave to us the service of reconciliation; namely, that God was in the Christou reconciling the cosmos to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation. We are therefore ambassadors on behalf of the Christou, as though God were entreating by us. We beg you on behalf of the Christou, be reconciled to God. For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God.

Working together, we entreat also that you not receive the gift of God in vain, for he says, "At an acceptable time I listened to you, on a day of salvation I helped you." Behold, now is an acceptable time. Behold, now is a day of salvation. We give no occasion of stumbling in anything, that our service may not be blamed, but in everything commending ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses, in beatings, in jail, in riots, in labors, in sleepless nights, in days of hunger; in pureness, in gnosei, in patience, in kindness, in a Holy Spirit of sincere love, in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Our mouth is open to you, Corinthians. Our heart is enlarged. You are not restricted by us, but you are restricted by your own affections. Now in return, I speak as to my children, you also be enlarged. 5:18-6:12]

Not quoted by Tertullian ]

[Open your hearts to us. We wronged no one. We corrupted no one. We have plundered no one. I say this not to condemn you, for I have said before, that you are in our hearts to die together and live together.

Great is my boldness of speech toward you. Great is my boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction. 7:2-4]

## 8: 2 Corinthians 8:1 – 9:15

Now, brothers, we make known to you the gift of God which has been given in the assemblies of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded to the riches of their generosity. For according to their power, I testify, yes and beyond their power, they gave of their own accord, begging us with much entreaty in regard to this gift and the fellowship in the service to the holy ones. This was not as we had hoped, but first they gave their own selves to the Master, and to us through the will of God. Insomuch that we exhorted Titou, that as he made a beginning before, so he would also complete in you this gift. But as you abound in everything, in

faith, speech, gnosei, all earnestness, and in your love to us, see that you also abound in this gift.

I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For you know the gift of our Master Iesou Christou, that, though he was rich, yet for your sakes he became poor, that you might be enriched through his poverty. I give a judgment in this: for this is expedient for you, who were the first to start a year ago, not only to do, but also to be willing. But now complete the doing also, that as there was the readiness to be willing, so there may be the completion also out of your ability. For if the readiness is there, it is acceptable according to what you have, not according to what you don't have. For this is not that others may be eased and you distressed, but for equality. Your abundance at this present time supplies their lack, that their abundance also may become a supply for your lack; that there may be equality. As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."

But thanks be to God, who puts the same earnest care for you into the heart of Titou. For he indeed accepted our exhortation, but being himself very earnest, he went forth to you of his own accord. We have sent together with him the brother whose praise in the Announcement is known through all the assemblies. Not only so, but who was also appointed by the assemblies to travel with us in this gift, which is served by us to the glory of the Master himself, and to show our readiness. We are avoiding this, that any man should blame us in concerning this bounty which is served by us. Having regard for honorable things, not only in the sight of the Master, but also in the sight of human beings. We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you.

As for Titou, he is my partner and fellow worker toward you. As for our brothers, they are the messengers of the assemblies, the glory of the Christou. Therefore show the proof of your love to them in front of the assemblies, and of our boasting on your behalf.

It is indeed unnecessary for me to write to you concerning the service to the holy ones, for I know your readiness, of which I boast on your behalf to them of Macedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them. And I have sent the brothers, that our glorying on your behalf may not be made void in this respect, that, even as I said, you may be prepared, so that I

won't by any means, if there come with me any of Macedonia and find you unprepared, we (to say nothing of you) should be put to shame in this confident boasting. I thought it necessary therefore to entreat the brothers that they would go before to you, and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of plunder. And this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully. Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver. God is able to make all gift abound to you, that you, always having all sufficiency in everything, may abound to every good work. As it is written, "He has scattered abroad, he has given to the poor. His righteousness remains for the Age."

Now may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness; you being enriched in everything to all liberality, which works through us thanksgiving to God. For this service of giving that you perform not only makes up for lack among the holy ones, but abounds also through many givings of thanks to God; seeing that through the proof given by this service, they glorify God for the obedience of your confession to the Announcement of the Christou, and for the liberality of your contribution to them and to all; while they themselves also, with supplication on your behalf, yearn for you by reason of the exceeding gift of God in you.

Thanks be to God for his indescribable gift!

#### Note

We cannot ignore the coincidence of this evidence with propositions that 2 Cor 6:14-7:1 and 8:1-9:15 represent textual fragments that came to be embedded in a composite compilation now called 2 Corinthians. The close connection of subject matter between chapters 8 and 9 and Romans 15, known to have been absent from the Apostolikon's text of Romans, is also suggestive. Thus, what is known about the Apostolikon allows for some of these hypotheses about the composite nature of 2 Corinthians, without offering any definitive proof. (The First New Testament by Jason D. BeDuhn p. 220)

### 9: 2 Corinthians 10 - 13

[Not quoted by Tertullian]

[Now I Paulos, myself, entreat you by the humility and gentleness of the Christou; I who in your presence am humble among you, but being absent am of good courage toward you. And I beg you, that I may not, when present, show courage with the confidence with which I count to be bold against some, who count of us as if we walked according to the flesh. For though we walk in the flesh, we don't go into battle according to the flesh; for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds, throwing down imaginations and every high thing that is exalted against the gnoseos of God, and bringing every thought into subjection to the obedience of the Christou; and being in readiness to avenge all disobedience, when your obedience fulfilled.

See the things right before your face. If anyone trusts in himself that he is the Christou's, let him

reconsider this again with himself, that, even as he is the Christou's, so also we are the Christou's. For though I should boast somewhat abundantly concerning our authority, (which the Master gave for building you up, and not for casting you down) I will not be put to shame, that I may not seem as if I desire to intimidate you by my letters. For, "His letters," they say, "are weighty and powerful, but his bodily presentation is weak, and his speech is deplorable. Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present. For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not boast beyond proper limits, but within the boundaries with which God appointed to us, which reach even to you. For we don't stretch ourselves too much, as though we didn't reach to you. For we came even as far as to you in the Announcement of the Christou, not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be magnified in you according to our boundaries to abundance, so as to preach the Announcement even to the parts beyond you, not to boast in what someone else has already done. But "he who boasts, let him boast in the Master." For it isn't he who commends himself who is approved, but whom the Master commends.

I wish that you would bear with me in a little foolishness, but indeed you do bear with me.

10:1-11:1]

[Not quoted by Tertullian \]](#)

For I am jealous for you with God's jealousy. For I married you to one husband, that I might present you as a pure virgin to the Christou. But I am afraid that by any means, as the serpent deceived Eve in his craftiness, your minds might be corrupted from the simplicity that is toward the Christou. For if he who comes preaches another Iesou, whom we did not preach, or if you receive a different spirit, which you did not receive, or a different Announcement, which you did not accept, you put up with that well enough. For I reckon that I am not at all behind these super-apostles. But though I am rude in speech, yet I am not unskilled in gnosei. No, in every way we have been revealed to you in all things. Or did I commit a sin in abasing myself that you might be exalted, because I preached to you God's Announcement free of charge? I robbed other assemblies, taking wages from them that I might serve you. And when I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so. As the truth of the Christou is in me, no one will stop me from this boasting in the regions of Achaia. Why? Because I don't love you? God knows. But what I do, that I will do, that I may cut off occasion from them that desire an occasion, that in which they boast, they may be found even as we. For such men are false apostles, deceitful workers, masquerading as the Christou's apostles. No wonder, for even Satan masquerades as an angel of light. It is no great thing therefore if his ministers also masquerade as servants of righteousness, whose end will be according to their works.

I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast a little. That which I speak, I don't speak after the Master, but as in foolishness, in this confidence of boasting. Seeing that many boast after the flesh, I will also boast. For you bear with the foolish gladly, being wise. For you bear with a man, if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, if he strikes you on the face. I speak by way of disparagement, as though we had been weak. Yet however any is bold (I speak in foolishness), I am bold also. Are they Hebraioi? So am I. Are they Israelitai? So am I. Are they the seed of Abraam? So am I. Are they servants of the Christou? (I speak as one beside himself) I am more so; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths frequently. Five times from the Ioudaion I received the

forty-minus-one. Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day upon the deep. I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers; labor and travail, in vigils often, in hunger and thirst, in fastings often, and in cold and nakedness.

Besides those things that are from outside-the daily obstructions in my path-there was the anxiety over all the assemblies. Who is weak, and I am not weakened? Who is caused to stumble, and I don't burn? If I must boast, I will boast of the things that concern my weakness. The God and Father of the Master Iesou, he who is blessed into the ages, knows that I don't lie.

In Damascus the ethnarch of king Areta had the city of the Damascenes placed under guard in order to apprehend me. Through a window in the wall I was let down in a basket, and escaped his hands.

It is doubtless not profitable for me to boast. I will come to visions and revelations of the Master. I know a man who is in the Christou, fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; God knows), such a one caught up into the third heaven. And I knew of one such man whether in the body, or apart from the body, I don't know; God knows), how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a human being to utter. On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses. For if I would desire to boast, I will not be foolish; for I will speak the truth. But I forbear, so that no man may account of me above that which he sees in me, or hears from me. By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted excessively. Concerning this thing, I begged the Master three times that it might depart from me. He has said to me, "My gift is sufficient for you, for my power is made perfect in weakness." Most gladly therefore will I rather glory in my weaknesses, that the power of the Christou may rest on me. Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses, for the Christou's sake. For when I am weak, then am I strong.

I have become foolish. You compelled me, for I ought to have been commended by you, for in nothing was I behind the super-apostles, though I am nothing. Truly the signs of an apostle were worked among you in all patience, by signs and wonders and works of power. For what is there in which you are inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong. Look, this is the third time I am ready to come to you, and I will not be a burden; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children. I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you. But, being crafty, I caught you with guile. Did I take advantage of you by anyone of them whom I have sent to you? I implored Titon, and I sent the brother with him. Did Titos take any advantage of you? Didn't we walk in the same spirit? Didn't we walk in the same steps?

Again, do you think that we are excusing ourselves to you? In the sight of God we speak in the Christou. But all things, beloved, are for your edifying. For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire; that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots; that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness and sexual immorality and lustfulness which they committed.

This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word be established." I have said beforehand, and I do say beforehand, as when I was present the second time, now also being absent, I write to those who have sinned before now, and to all the rest, that, if I come again, I will not be sparing; seeing that you seek a proof of the Christou that speaks in me; who toward you is not weak, but is powerful in you. For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we will live with him through the power of God toward you. Test your own selves, whether you are in the faith. Test your own selves. Or don't you know as to your own selves, that Iesou Christou is in you? Unless indeed you are reprobate. But I hope that you will know that we aren't reprobate.

Now we pray to God that you do no evil; not that we may appear approved, but that you may do that which is honorable, though we are as reprobate. For we can do nothing against the truth, but for the truth. For we rejoice when we are weak and you are strong. This we also pray for, even your perfecting. For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Master gave me for building up, and not for tearing down.

Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the holy ones greet you.

The gift of the Master Iesou Christou, the love of God, and the communion of the Holy Spirit, be with you all.

## 10: 1 Thessalonians A Without 4:1-2

But we, brothers, being bereaved of you for a short season, in presence, not in heart, tried even harder to see your face with great desire, because we wanted to come to you – indeed, I, Paulos, once and again – but the Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Isn't it even you, before Master Iesou at his coming? For you are our glory and our joy.

Therefore, when we couldn't stand it any longer, we were content to be left alone in Athens, and sent Timotheos, our brother and God's servant in the Announcement of the Christou, to fortify you, and to encourage you in your faithfulness; that no one be moved by these afflictions. For you know that we are appointed to this task. For most assuredly, when we were with you, we told you beforehand that we are to suffer affliction, even as it happened, and you know. For this cause I also, when I couldn't stand it any longer, sent that I might know your faithfulness, for fear that by any means the Tempter had tempted you, and our labor would have been in vain. But when Timotheos came just now to us from you, and brought us glad news of your faithfulness and love, and that you have good memories of us always, longing to see us, even as we also long to see you; for this cause, brothers, we were comforted over you in all our distress and affliction through your faithfulness. For now we live, if you stand fast in the Master.

For what thanksgiving can we render again to God for you, for all the joy with which we rejoice for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

Now may our God and Father himself, and our Master Iesou Christou, direct our way to you; and the Master make you to increase and abound in love one toward another, and toward all men, even as we also do toward you, to the end he may establish your hearts blameless in holiness before our God and Father, at the coming of our Master Iesou with all his holy ones.

## 11: 1 Thessalonians B Without 2:13-16 and 4:3-8 and 4:10b-12 and 4:18-5:22 and 5:27

Paulos, Silouanos, and Timotheos, To the assembly of the Thessalonians in God the Father and the Master Iesou Christou: gift to you and peace from God our Father and the Master Iesou Christou.

We always give thanks to God for all of you, mentioning you in our prayers, remembering without ceasing your work of faithfulness and labor of love and patience of hope in our Master Iesou Christou, before our God and Father.

We know, brothers loved by God, that you are chosen, and that our gospel came to you not in word only, but also in power, and in a Holy Spirit, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake. You became imitators of us, and of the Master, having received the word in much affliction, with joy of the Holy Spirit, so that you became an example to all who believe in Macedonia and in Achaia.

For from you has sounded forth the word of the Master, not only in Macedonia and Achaia, but in every place your faithfulness toward God has gone forth; so that we need not to say anything. For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God, and to wait for his Son out of the heavens, whom he raised



from the dead – Iesou, who delivers us from the wrath to come. For you yourselves know, brothers, our visit to you hasn't been found vain, but having suffered before and insulted, as you know, at Philippi, we grew bold in our God to tell you the Announcement of God amid a considerable struggle. For our exhortation is not of error, nor of uncleanness, nor in deception. But even as we have been approved by God to be entrusted with the Announcement, so we speak; not as pleasing men, but God, who tests our hearts. For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (God is witness), nor seeking glory from men (neither from you nor from others), when we might have claimed authority as apostles of the Christou. But we were gentle in the midst of you, as when a nurse cherishes her own children. Even so, affectionately longing for you, we were well pleased to impart to you, not the Announcement of God only, but also our own souls, because you had become very dear to us. For you remember, brothers, our labor and travail. Working night and day, that we might not burden any of you, we preached to you the Announcement of God. You are witnesses with God, how holy, righteously, and blamelessly we behaved ourselves toward you who have faith. As you know how we exhorted, comforted, and implored everyone of you, as a father does his own children, to the end that you should walk worthily of God, who calls you into his own kingdom and glory. Now concerning brotherly love, you have no need that one write to you. For you yourselves are taught by God to love one another, for indeed you do it toward all the brothers who are in all Macedonia.

But we don't want you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope. For if we believe that Iesou died and rose again, even so those who have fallen asleep in Iesou will God bring with him. For this we tell you by the word of the Master, that we who are alive, who are left to the coming of the Master, will in no way precede those who have fallen asleep. For the Master himself will descend from the sky with a word of command, with the voice of an archangel, and with a trumpet of God's, And the dead in the Christou will rise first, then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Master in the air. So we will be with the Master forever. May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Master Iesou Christou. Faithful is he who calls you, who will also do it.

Brothers, pray for us. Greet all the brothers with a holy kiss.

The gift of our Master Iesou Christou be with you. Amen.

## 12: Philippians 1:1 – 3:1 Without 2:5-11

Paulos and Timotheos, slaves of the Christou Iesou; To all the holy ones in the Christou Iesou who are at Philippi, gift to you, and peace from God, our Father, and the Master, Iesou Christou.

I thank my God whenever I remember you, always in every request of mine on behalf of you all making my requests with joy, for your fellowship in furtherance of the Announcement from the first day until now; being confident of this very thing, that he who began a good work in you will complete it by the day of Iesou Christou. It is even right for me to think this way on behalf of all of you, because I have you in my heart, inasmuch as, both in my chains and in the defense and confirmation of the Announcement, you all are partakers with me of gift. For God is my witness, how I long after all of you in the tender mercies of the Christou Iesou. This I pray, that your love may abound yet more and more in knowledge and all discernment; so that you may approve the things that are excellent; that you may be sincere and without offense to the day of the Christou; being filled with the fruits of righteousness, which are through Iesou Christou, to the glory and praise of God.

Now I desire to have you know, brothers, that the things which happened to me have turned out rather to the progress of the Announcement; such that it has become obvious in the whole of the praetorium and to everyone else that my chains are for the Christou; and that most of the brothers in the Master, being confident through my fetters, are more abundantly bold to speak God's word without fear. Some indeed preach the Christou even out of envy and strife, and some also out of good will. The former preach the Christou from selfish ambition, not sincerely, thinking that they add affliction to my chains; but the latter out of love, knowing that I am appointed for the defense of the Announcement. What does it matter? Only that in every way, whether in pretense or in truth, the Christou is proclaimed. I rejoice in this, yes, and will rejoice. For I know that this will turn out to my salvation, through your supplication and the supply of the Spirit of Iesou Christou, according to my earnest expectation and hope, that I will in no way be put to shame, but with all boldness, as always, now also the Christou will be magnified in my body, whether by life, or by death. For to me to live is the Christou, and to die is gain. But if to live in the flesh, this will bring fruitful labor for me; and which I will chose I do not know. But I am in a dilemma between the two, having the desire to depart and be with the Christou, for that is very far better. Yet, to remain in the flesh is more needful for your sake. Having this confidence, I know that I will remain, yes, and remain with you all, for your progress and joy in the faith, that your rejoicing may abound in the Christou Iesou in me through my presence with you again.

Only let you be good citizens in a manner of life worthy of the Announcement of the Christou, that, whether I come and see you or am absent, I may hear of your affairs: that you stand in one spirit, with one soul striving for the faith of the Announcement; and in nothing frightened by the adversaries, which is for them is a sign of ruin, but to you of salvation, and this from God. Because it has been granted to you on behalf of the Christou, not only to have faith in him, but also to suffer on his behalf, having the same struggle that you saw in me, and that you now hear of in me.

If there is therefore any exhortation in the Christou, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion, make my joy full, that you be of the same mind, having the same love, being of one accord, of one mind; doing nothing through rivalry or through conceit, but in humility, each counting others better than himself; each of you not just looking to his own things, but each of you also to the things of others.

So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in

my absence, work out your own salvation with reverence and trembling. For it is God who works in you both to will and to work, for his good pleasure. Do all things without murmurings and disputes, that you may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom you are seen as lights in the cosmos, holding forth life's word; that I may have something to boast in the day of Christ, that I didn't run in vain nor labor in vain. Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all. In the same way, you also rejoice, and rejoice with me.

But I hope in the Master Iesou to send Timotheos to you soon, that I also may be cheered up when I know how you are doing. For I have no one else like-minded, who will truly care about you. For they all seek their own, not the things of Iesou Christou. But you know the proof of him, that, as a child with his father, so he served with me in furtherance of the Announcement. Therefore I hope to send him at once, as soon as I see how it will go with me. But I trust in the Master that I myself also will come shortly.

But I counted it necessary to send to you Epaphroditon, my brother and fellow worker and fellow soldier, and your Apostle and attendant to my needs; since he longed for you all, and was very troubled, because you had heard that he was sick. For indeed he was sick, nearly to death, but God had mercy on him; and not on him only, but on me also, that I might not have sorrow on sorrow. I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful. Receive him therefore in the Master with all joy, and hold such in honor, because for the work of the Christou he came near to death, risking his life to supply that which was lacking in your service toward me.

Finally, my brothers, rejoice in the Master. For me, writing the same things to you is not troublesome, but is steadfastness toward you.

### 13: Philippians 3:2 - 4:9

Beware of the dogs, beware of the evil workers, beware of the incision. For we are the circumcision who worship God in the Spirit, and rejoice in the Christou Iesou, and have no confidence in the flesh; though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more: circumcised the eighth day, of the race of Israel, the tribe of Benjamin, as well as a Hebrew coming of Hebrews; regarding the Law a Pharisee; concerning zeal, persecuting the assembly; regarding the uprightness which is found in the Law a man who came to be blameless. However, what things were gain to me, these have I counted loss for the Christou. Yes most assuredly, and I count all things to be loss for the excellency of the knowledge of the Christou Iesou, my Master, for whom I suffered the loss of all things, and count them nothing but excrement, that I may gain the Christou and be found in him, not having a righteousness of my own, that which is of the Law, but that which is through the faithfulness of the Christou, the righteousness which is from God resting upon faithfulness; that knowing him, and the power of his resurrection, and communion in his sufferings, becoming conformed to his death, if only I might somehow attain to that "exurrection" that is from the dead. Not that I have already obtained, or am already made perfect; but I press on, that perhaps I may seize of that for which also I was seized of by the Christou Iesou.

Brothers, I don't regard myself as yet having seized hold, save of one thing: Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal to the prize

of the high calling of God in the Christou Iesou. Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, this God will also reveal that to you. Nevertheless, to the extent that we have already attained, let us fall into line with the same thing. Let us be of the same mind.

Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example. For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of the Christou, whose end is ruin, whose god is the guts, and whose glory is in their shame, who think about earthly things. For our citizenship is in the heavens, from where we also wait for a Savior, the Master, Iesou Christou; who will transfigure the body of our abjectness, conformed to the body of his glory by the operation of his power for setting all things in order under himself.

Therefore, my brothers, beloved and dearly desired, my joy and crown, take your stand in the Master, my beloved ones.

I beseech Euodian, and Suntuchen to think the same way in the Master. And, yes, I ask you, my true yoke-fellow, take care of those women who struggled along with me in the Announcement, with Klementos and the rest of my fellow workers, whose names are in the book of life. Rejoice in the Master always. Again I will say, Rejoice! Let your fairness be known to all human beings. The Master is near. In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God. And the peace of God, which passes all understanding, will guard your hearts and your thoughts in the Christou Iesou. As to the rest, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things.

The things which you learned, received, heard, and saw in me: do these things, and the God of peace will be with you.

## 14: Philippians 4:10 - 23

And I have rejoiced in the Master greatly, that now at last you have revived your thoughtfulness for me; in which you have indeed been thoughtful, you have lacked opportunity. Not that I speak out of want; for I have learned in whatever circumstance I am, to be self-sufficient in it. I know how to be humbled, and I know also how to abound; I have been initiated into all mysteries-both how to be filled and how to be hungry, both how to abound and how to be in need. I have strength for all things in him who gives me the power. However you did well that you had communion with me in my affliction. And know also, you Philippians, that in the beginning of the Announcement, when I departed from Macedonia, no assembly had communion with me in the matter of giving and receiving but you only.

For even in Thessalonica you sent more than once supplying my need. Not that I seek for a donation; rather I seek for the fruit whose increase is credited to your account. But I have all things, and abound. I have been filled, having received from Epaphroditou the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God. And my God will supply every need of yours according to his riches in glory in the Christou Iesou. Now to our God and Father be the glory

forever and ever. Amen.

Greet every holy one in the Christou Iesou. The brothers who are with me greet you. All the holy ones greet you, especially those who are of Kaisaros household.

The gift of the Master Iesou Christou be with you all.

15: Romans 1:1 - 15:33 Without 1:18-2:29 and 3:12-18 and 3:24-26 and 4 and 5:1 and 5:6-7 and 5:12-21 and 6:13 and 6:17 and 6:19 and 7:6 and 7:25b-8:1 and 8:9-11 and 9-11 and 12:11 and 13:1-7 and 14:6 and 15:4

Paul, a slave of Iesou Christou, called to be a messenger, set apart for the Announcement of God, which he promised before through his prophets in sacred writings, concerning his Son, who was born of the seed of Daudid according to the flesh, marked out to be the Son of God with power according to a spirit of holiness by the resurrection of the dead-Iesou Christou our Master, through whom we received the gift and a mission to consent to faith among all the nations, for his name's sake. Among whom you are also included, you who are called Iesou Christou's own. To all who are in Rome, beloved of God, called to be holy: gift to you and peace from God our Father and the Master Iesou Christou.

First, I thank my God through Iesou Christou for all of you, that your faithfulness is proclaimed throughout the cosmos. For God is my witness, whom I serve in my spirit in the Announcement of his Son, how unceasingly I make mention of you always in my prayers, requesting, if by any means now at length I may be prospered by the will of God to come to you. For I long to see you, that I may impart to you some spiritual gift, to the end you may be firm- that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. I do not want you to be ignorant, brothers, that often I intended to come to you, and have been prevented so far, that I might gather some fruit among you also, even as among the rest of the Gentiles. I am debtor both to Hellesin and to barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the Announcement to you also who are in Rome. Because I am not ashamed of the Announcement of the Christou, for it is the power of God to salvation to everyone having faith; to the Ioudaio first, and also to the Helleni. For therein is revealed a righteousness of God from faith to faith. As has been written, "But the righteous shall live by faithfulness."

Then what advantage does the Ioudaiou have? Or what is the profit of circumcision? Much in every way! Because first of all, that they were entrusted with the oracles of God. For what if some were unfaithful, will their lack of faithfulness annul the faithfulness of God? Let it not be so! But, let God be found true, but every man a liar. As it is written, "That you might be justified in your words, And might prevail when you come into judgment." But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do. Let it not be so! For then how will God judge the cosmos? For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner? Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned. What then? Are we better than they? No, in no way. For we previously charged both Ioudaiou and Hellenos, that they are all under sin. As it is written, "There is no one righteous. No, not one. There is no one who understands. There is no one who seeks after God.

Now we know that whatever things the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the cosmos may be brought under the judgment of God. Because by the works of the Law, no flesh will be justified in his sight. For through the Law comes the knowledge of sin.

But now apart from the Law, the righteousness of God has been revealed, being testified by the Law and the prophets, and by the faithfulness of Iesou Christou, God's justice is for everyone keeping faith. For there is no distinction, for all have sinned, and fall short of the glory of God; where then is the boasting? It is excluded. By what manner of law? Of observances? No, but by a law of faith. For we maintain therefore that a man is justified by faith apart from the works of the Law. Or is God the God

of Ioudaïou only? Isn't he the God of Gentiles also? Yes, of Gentiles also, if it is so that God is one. He will justify the circumcised by faith, and the uncircumcised through faith. Do we then make the Law of no effect through faith? Let it not be so! No, we establish it, through whom we also have our access by faithfulness into this gift in which we stand, and boast on the glory of God- Not only that, but we also boast in afflictions, knowing that afflictions bring about endurance; and endurance, proven character; and proven character, hope: and hope doesn't disappoint us, because God's love has been poured out into our hearts through a Holy Spirit which has been given to us. But God commends his own love toward us, in that while we were yet sinners, the Christou died on our behalf. So much the more then, being vindicated by his blood, be saved from the indignation. For if, being enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life. Not only that, but we also rejoice in God through our Master Iesou Christou, through whom we have now received reconciliation.

What will we say then? Should we continue in sin, that grace might abound? Let it not be so! We who have died to sin, how could we live in it any longer? Or don't you know that all we who were baptized into the Christou Iesou were baptized into his death? We were buried therefore with him through baptism to death, that just like the Christou was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we will also be part of the resurrection; knowing this, that our old man was co-crucified, in order that the body of sin might be destroyed so that we should no longer be enslaved to sin. For he who has died has been freed from sin. And, if we died with the Christou, we have faith that we will also live together with him; knowing that the Christou, being raised from the dead, dies no more: his death no longer dominates. For the death that he died, he died to sin once and for all; but in that he lives he lives to God. Thus also consider yourselves also to be dead to sin, but alive to God in the Christou Iesou. Therefore don't let sin reign in your mortal body, that you should obey it in its lusts. For sin will not have dominion over you. For you are not under law, but under grace. What then? Should we sin, because we are not under Law, but under grace? Let it not be so! Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness? Being made free from sin, you became servants of righteousness. For when you were slaves of sin, you were free from righteousness. What fruition then did you have at that time? In which things are you now ashamed? For the end of those things is death. But now, being made free from sin, and having become slaves to God, you have your fruition, for the sake of sanctification, and the end is life in the Age. For the wages of sin are death, but the free gift of God is the life of the Age in the Christou Iesou, our Master.

Or don't you know, brothers (for I speak to men who know the Law), that the Law has dominion over a man for as long as he lives? For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the Law of the husband. So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the Law, so that she is no adulteress, though she is joined to another man. Therefore, my brothers, you also were made dead to the Law through the body of the Christou, that you would be joined to another, to him who was raised from the dead, that we might bear fruit for God. For when we were in the flesh, the sinful passions which were through the Law, worked in our members to bearing fruit for death.

What will we say then? Is the Law sin? Let it not be so! I did not know sin except through Law; For I wouldn't have known coveting, unless the Law had said, "You shall not covet." But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the Law, sin is dead. I was alive apart from the Law once, but when the commandment came, sin revived, and I

died. The commandment, which was to life, this I found to be to death; for sin, finding occasion through the commandment, deceived me, and through it killed me. So that the Law is holy, and the commandment holy, and righteous, and good. Did then that which is good become death to me? Let it not be so! But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful. For we know that the Law is spiritual, but I am fleshly, having been sold in subjection to sin. For I don't know what I accomplish; For I don't practice what I desire to do; but what I hate, that I do. But if what I don't desire, that I do, I consent to the Law that it is good. So now it is no more I that do it, but sin which dwells in me. For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good. For the good which I desire, I don't do; but the evil which I don't desire, that I practice. But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me. I find then the Law, that, to me, while I desire to do good, evil is present. For I delight in God's Law after the inward man, but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. I am a man in torment! - who will deliver me out of the body of this death? I thank God for the Law of the Spirit of life in the Christou Iesou that made me free from the Law of sin and death. For what the Law couldn't do, in that it was weak through the flesh, God, sending his own Son in a semblance of the flesh of sin and for sin, condemned sin in the flesh; that the ordinance of the Law might be fulfilled in us, who walk not according to the flesh but according to Spirit. For those who are according to the flesh set their minds on the things of the flesh, but those who are after the Spirit, the things of the Spirit. For the mental inclination of the flesh is death, but the mental inclination of the Spirit is life and peace; hence the mental inclination of the flesh is hostile towards God; for it is not subject to God's Law, neither indeed can it be, for those who are in the flesh can't be pleaseing to God.

So then, brothers, we are debtors, not to the flesh, to live after the flesh. For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live. For as many are led by God's Spirit, these are God's sons. For you didn't receive again a spirit of slavery to fear, but rather received a spirit of adoption, whereby we cry, "Abba! Father!" The Spirit itself testifies with our spirit that we are children of God; and if children, then heirs; heirs of God, and joint-heirs with the Christou; since we co-suffer in order that we may be co-glorified. For I consider that the sufferings of this present time of no worth before the coming glory which will be revealed to us. For the creation waits with eager expectation for the sons of God to be revealed.

For creation was made subordinate to pointlessness, not of its own will but because of the one who subordinated it, in hope that the creation itself also will be liberated from decay into the freedom of the glory of God's children. For we know that all creation groans and travails in birth pangs together until this moment. Not only this, but ourselves also, having the firstfruits of the Spirit, groan within ourselves, anxiously awaiting adoption, emancipation of our body. For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? But if we hope for that which we don't see, we anticipate by perseverance. In the same way, the Spirit also helps our weaknesses, for we don't know what we ought to pray for, but the Spirit himself makes intercession for us with groanings which can't be uttered, and he who searches out the heart knows what the Spirit's mind is, because he makes intercession for the holy ones according to God. And we know that all things work together for good for those who love God, to those who are called according to a purpose. For whom he foreknew, he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers. Whom he foreordained, them he also called. Whom he called, them he then proved righteous. Whom he proved righteous, them he also glorified.

What then will we say about these things? If God is for us, who can be against us? He who didn't spare his own Son, but delivered him over on behalf of us all, how would he not also with him freely give us all things? Who could bring a charge against God's chosen ones? It is God who vindicates. Who is the one who condemns? The Christou, Iesou? He who died- or, rather, who was raised from the dead, who



is at the right hand of God, who also intercedes for us?

Who will separate us from the love of the Christou? Affliction, or anguish, or persecution, or famine, or nakedness, or peril, or sword? As has been written: "For your sake we are killed all day long. We were accounted as sheep for the slaughter." Rather, in all these things, we more than conquer through the one who has loved us. For I am persuaded, that neither death, nor life, nor Messengers, nor Archons, nor things present, nor things to come, nor Powers, nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in the Christou Iesou our Master.

Therefore I beg you, brothers, by the mercies of God, to present your bodies a living, holy, acceptable sacrifice to God, your rational worship. Don't be fashioned according to this age, but be transformed by the renewal of the intellect, so that you may test what is the good and acceptable and perfect will of God.

For I say, through the gift that was given me, to everyone among you, not to think yourself more highly than you ought to think; but to think reasonably, as God has apportioned to each person a measure of faithfulness. For just as we have many members in one body, and all the members don't have the same function, so we, who are many, are one body in the Christou, and individually members one of another. And having differing gifts according to the gift that was given to us: if prophecy, let us prophesy according to the proportion of our faithfulness; or service, let us give ourselves to service; or who teaches, to teaching; or who exhorts, to exhorting: one who gives, in liberality; one who directs, with diligence; one who shows mercy, with cheerfulness.

Love is without hypocrisy. Abhorring that which is evil, clinging to that which is good. In love of the brothers be tenderly affectionate one to another; in honor preferring one another; rejoicing in hope; enduring in affliction; persevering in prayer, providing for the needs of the holy ones; given to hospitality. Bless those who persecute; bless, and don't curse. Rejoice with those who rejoice. Weep with those who weep. Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits. Repay no one evil for evil. Respect what is honorable in the sight of all men. If it is possible, as much as it is up to you, be at peace with all human beings. Don't seek revenge yourselves, beloved, but yield place before anger. For it is written, "The exacting of justice is mine, I will repay, says the Master." But rather "If your enemy is hungry, feed him. If he is thirsty, give him a drink. For in doing so, you will heap coals of fire on his head." Don't be overcome by evil, but overcome evil with good.

Owe no one anything, except to love one another; for he who loves the other has fulfilled the Law. For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false testimony," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."

Love doesn't harm the neighbor. Love therefore is the full totality of the Law. This, knowing the time, that it is already time for you to awake out of sleep, for salvation is now nearer to us than when we first came to faith. The night is far advanced, and the day has drawn near. Let's therefore throw off the works of darkness, and let's put on the armaments of the light. Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. But put on the Master Iesou Christou, and make no provision for the flesh, for its lusts.

Welcome him who is weak in faith, not in order to reach verdicts on disputes. One man has faith to eat all things, but he who is weak eats vegetables. Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats. Who are you who judge another's house-servant? To his own Master he stands or falls. He will be made to stand or fall by his own master; and he shall stand because that lord is able to make him stand. One man esteems one day above another. Another esteems every day alike. Let each man be fully assured in his own mind. For none of us lives for himself, and

none dies for himself. For if we live, we live for the Master. Or if we die, we die for the Master. If therefore we live or die, we are the Master's. For to this end the Christou died and lived again, that he might be Master of both the dead and the living. And why do you judge your brother? Or you again, why do you have contempt for your brother? For we will all stand before God's judgment seat. For it is written, "'As I live,' says the Master, 'to me every knee will bow. Every tongue will praise God.'" So then each one of us will give account of himself to God.

Therefore Let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion of tripping. I know, and am persuaded in the Master, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean. Yet if because of food your brother is grieved, you walk no longer in love. Then don't let your good be blasphmed by you. For the kingdom of God is not eating and drinking, but righteousness, peace, and joy in a holy spirit. For he who slaves for the Christou in these things is acceptable to God and approved by men. So then, let us follow after things which make for peace, and things whereby we may build one another up. Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating. It is good not to eat meat, drink wine nor do anything by which your brother stumbles, is offended, or is made weak. Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves. But he who doubts is condemned if he eats, because it isn't of faithfulness; and whatever is not of faithfulness is sin.

Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. Let each of us please his neighbor for that which is good, to be building him up. For Christou also didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me." Now the God of endurance and of consolation grant you to be of the same mind one with another according to Christou Iesou, that with one accord you may with one mouth glorify the God and Father of our Master Iesou Christou.

Therefore receive one another, even as Christou also received you, to the glory of God. Now I say that Christou has been made a servant of the circumcision on behalf of God's truth, that he might confirm the promises of to the fathers, so that the Gentiles might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles, And sing psalms to your name." Again it says, "Rejoice, you Gentiles, with his people." Again, "Praise the Master, all you Gentiles! Let all the peoples sing him praises." Again, Esaias says, "There will be the root of Iessai, He who arises to rule over the Gentiles; On him will the Gentiles hope." And may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of a Holy Spirit.

I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish one another. And I write the more boldly to you in some measure, as putting you again in memory, because of the gift that was given to me by God, that I should be a servant of Christou Iesou to the Gentiles, making the sacrifice of God's Announcement, that the offering up of the Gentiles might be made acceptable, being consecrated by a Holy Spirit. I have therefore my boasting in Christou Iesou in things pertaining to God. For I will not dare to speak of any things except those which Christou worked through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of God's Spirit; so that from Ierousalem, and around as far as to Illyrikou, I have fully preached the Announcement of Christou; yes, making it my aim so to preach the Announcement, not where Christou was already named, that I might not build on another man's foundation. But, as it is written, "They will see, to whom no news of him came. They who haven't heard will understand." Therefore also I was hindered these many times from coming to you, but now, no longer having any place in these regions, and having these many years a longing to come to you, whenever I journey to Spanian, I will come to you. For I hope to see you on my journey,

and to be helped on my way there by you, if I may be replenished by you first. But now, I say, I am going to Ierousalem, serving to the holy ones. For it has been the good pleasure of Makedonia and Achaia to make a certain contribution for the poor among the holy ones who are at Ierousalem. Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things. When therefore I have accomplished this, and have delivered to them these fruits under seal, I will go on by you to Spanian. I know that, when I come to you, I will come in the fullness of the blessing of Christ.

Now I beg you, brothers, by our Master Iesou Christou, and by the love of the Spirit, that you strive together with me in your prayers to God for me, that I may be delivered from those who are distrustful in Ioudaia, and that my service which I have for Ierousalem may be acceptable to the holy ones; that I may come to you in joy through the will of God, and together with you, find rest. And the God of peace be with you all. Amen.

## 16: Romans 16 Without 16:5 and 16:25-27

I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae, that you receive her in the Master, in a way worthy of the holy ones, and that you assist her in whatever matter she may need from you, for she herself also has been a servant of many, and of my own self.

Greet Prisca and Aquila, my fellow workers in Christou Iesou, who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles.

Greet Epänetus, my beloved, who is the first-fruits of Achaia to Christou.

Greet Mary, who labored much for us.

Greet Andronicus and Junias, my relatives and my fellow prisoners, who are notable among the apostles, who also have been in Christou before me.

Greet Amplias, my beloved in the Master.

Greet Urbanus, our fellow worker in Christou, and Stachys, my beloved.

Greet Apelles, the approved in Christou.

Greet those who are of the household of Aristobulus.

Greet Herodion, my kinsman.

Greet them of the household of Narcissus, who are in the Master.

Greet Tryphaena and Tryphosa, who labor in the Master.

Greet Persis, the beloved, who labored much in the Master.

Greet Rufus, the chosen in the Master, and his mother and mine.

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy ones who are with them.

Greet one another with a holy kiss. The assemblies of Christou greet you.

Now I beg you, brothers, mark those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them. For those who are such don't serve our Master, Iesou Christou, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent.

For your obedience has reached all. I rejoice therefore over you. But I desire to have you wise to that which is good, but innocent to that which is evil.

Now the God of peace will crush Satan under your feet swiftly. The gift of our Master Iesou Christou be with you.

Timotheous, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives.

I, Tertius, who write the letter, greet you in the Master.

Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.

The gift of our Master Iesou Christou be with you all! Amen.