

# LETTER OF CLEMENS TO THE KORINTHIANS

## CHAPTER 1-3

The assembly of God, the *one* sojourning at Roma, to the assembly of God, the *one* sojourning at Korinthos—to the called-ones<sup>1</sup> who have been made-holy in the will of God, through our Lord Jesus the Anointed-One. I wish that favor and peace from Almighty God through Jesus the Anointed-One would be multiplied to all of you\*.

**1.1** Beloved-ones, due to the sudden and successive events and calamities<sup>2</sup> which came-to-be upon us, we conclude that we have been slow to have our attention turned toward<sup>3</sup> the matters of which answers are being sought-for from you\*, especially to that stained and unsanctified sedition<sup>4</sup> among you\*, which is both foreign and strange to the elect-ones of God, which is existing because of a few reckless and willfully-stubborn persons.<sup>5</sup> It has burned-forth into such a pitch of a loss-of-mind, so-that your\* name which is solemn and sounded-abroad<sup>6</sup> and worthy-to-be-loved by all humans, was greatly reviled.

**2** For who, after they temporarily-resided with you\*, did not approve of your\* all-excellent and firm faith? Who did not marvel-at both the sound-minded and gentle piety which you had in the Anointed-One? And who did not preach the appropriately-great-state of your\* custom of exercising the love-of-strangers? And who did not consider-happy your\* complete and secure knowledge? **3** For all of you\* were doing all things without-respect-of-persons, and were going in the lawful things of God, being subject to ones leading you\* and rendering-due honor which is suiting to the elders among you\*. **4** All of you\* were also permitting youths to be comprehending moderate and solemn thoughts. All of you\* were also transmitting-a-message to women for them to be finishing-up all things in an unblemished, and solemn, and pure conscience, for them to be having-affection suitably for their own men. **5** All of you\* were also teaching them, while they are existing in the rule of the subjection, to be house-working the things according-to their house solemnly, being altogether of-a-sound-mind.

**2.1** You\* all were also being-humble-minded, making-pretensions for nothing, being-subjected rather than subjecting, sweetly giving rather than receiving, being-sufficed with the travel-supplies of the Anointed-One.<sup>7</sup> And all of you\* were paying-attention to his accounts, so that you\* might be carefully storing them away within your\*<sup>8</sup> bowels, and his sufferings were before your\* eyes.<sup>9</sup> **2** This-was-how a deep and glistening<sup>10</sup> peace had been given to all of you\*, and an insatiable yearning for<sup>11</sup> good-doing, and a full outpouring of a holy spirit was coming-to-be upon you\* all. **3** Also, sated of sacred counsel, in good eagerness, with pious confidence, you\* were stretching-out your\* hands toward Almighty God, supplicating him to be merciful<sup>12</sup> if anyone sinned involuntarily. **4** Both day and night there was a contest in-behalf of all the brotherhood, with the result for the full number of his elect-ones to be being saved with mercy<sup>13</sup> and conscience, **5** so that all of you\* might be pristine and unmixed, and not-remembering-of-past-evils done to<sup>14</sup> one-another. **6** Every sedition<sup>15</sup> and every split was abominable to you\*. All of you\* were mourning over the trespasses of your\*<sup>16</sup> neighbors (their things-which-were-lacking you\* were judging to be your\*-own), **7** so that all of you\* might be without-regret<sup>17</sup> over every act of good-doing which you\* had done, ready to<sup>18</sup> do every good work. **8** Having been ornamented with the all-excellent and venerable citizenship, you\* were finishing-up all things in his fear.<sup>19</sup> The ordinances and the righteous-enactments of the Lord had been written on the widths of your\* hearts.

**3.1** Every glory and expanse was given to you\*, and the word which has been written was finished-up:

The *one* who has been loved ate and drank,  
and was widened and was thickened, and kicked-off.

<sup>1</sup> [1:1] "called" is an adjective

<sup>2</sup> [1:1] Gk(C) "circumstances" / Lat "impediments"

<sup>3</sup> literally "conclude; slowly for attention(turn-back/around/to) to have been made about"

<sup>4</sup> literally "standing"

<sup>5</sup> literally "faces"

<sup>6</sup> literally "cried-around"

<sup>7</sup> [2:1] C "Anointed-One" / A "of God"

<sup>8</sup> literally "the"

<sup>9</sup> literally "eyes of yours"

<sup>10</sup> literally "oily"

<sup>11</sup> literally "into"

<sup>12</sup> [2:3] A is nominative / C is accusative

<sup>13</sup> [2:4] A / C "terror"

<sup>14</sup> literally "into"

<sup>15</sup> literally "standing"

<sup>16</sup> literally "the"

<sup>17</sup> literally "without-a-change-of-interest/care"

<sup>18</sup> literally "into"

<sup>19</sup> [2:8] Lat "in the fear of God"

(Deuteronomy 32:15)

**2** Out-of this came jealousy<sup>20</sup> and envy, and<sup>21</sup> quarrelling and sedition,<sup>22</sup> persecution and insurrection, war and captivity. **3** This-is-how the unhonored-ones arose over the honored-ones, the inglorious-ones over the glorious-ones, the senseless-ones over the sensible-ones, the youths against the elders.

**4** Due to this, the righteousness and peace are being far away from you\*, in the process for each one of you\* to leave-off the fear of God and to become-dim-sighted<sup>23</sup> in his faith, nor-even to be going in the lawful things of his ordinances, nor-even to be acting-as-a-citizen according-to what is suiting to the Anointed-One, but instead for each one to be stepping according-to the desires of his heart, the wicked heart, having taken-up an unrighteous and impious jealousy,<sup>24</sup> through which death also entered into the world.

## CHAPTER 4-6

For it has been written in-this-manner:

And it came-to-pass after some days, that Cain brought a sacrifice to God from the fruits of the earth. And Abel himself also brought a sacrifice from the firstborns of the sheeps and from their suets. **2** And God gazed upon Abel and upon his gifts, but he did not pay-attention to<sup>25</sup> Cain and to his sacrifices. **3** And Cain was made extremely grieved, and his face altogether-fell.

**4** And God spoke to Cain, "For-what-reason did you become deeply-grieved, and for-what-reason did your face altogether-fall? If-at-any-time you might offer<sup>26</sup> correctly, but might not distribute correctly, did you not sin? **5** Be-tranquil. His turning-away will be to you, and you will rule him."

**6** And Cain spoke to his brother Abel, "May we come-through into the plain."

And it came-to-pass in the process for them to be in the plain, that Cain stood-up against his brother Abel and killed him off.

(Genesis 4:1-8)

**7** All of you\* are seeing, brothers, how jealousy and envy worked-out<sup>27</sup> a murder-of-a-brother.

**8** Due to jealousy, our father Jacob ran-away from the face of his brother Esau.

(Genesis 27:41-28:5)

**9** Jealousy made Joseph to be persecuted until death and to enter until slavery.

(Genesis 37)

**10** Jealousy obliged Moses<sup>28</sup> to flee from the face of Pharaoh, king of Egypt, during<sup>29</sup> the process for him to hear from his fellow-tribesman, "Who appointed you a judge or a dealer-of-justice over us? Are you wanting to do-away-with me, in the same manner which you did-away-with the Egyptian yesterday?" (Exodus 2:14)

**11** Due to jealousy, Aaron and Miriam were made-to-spend-the-night-in-the-courtyard outside the camp.

(Numbers 12:1-15)

**12** Jealousy lead-down Dathan and Abiram living into the Netherworld, due to the fact that they rose-in-sedition against<sup>30</sup> Moses the attendant of God.

(Numbers 16)

**13** Due to jealousy, David did not only have envy by the foreign-tribes, but instead was also persecuted by Saul, king of Israel.<sup>31</sup>

(1 Samuel 18; 29)

**5.1** Instead, in order that we might cease ourselves of the ancient examples, may we come to the ones near-us who became athletes. May we receive the noble examples of our generation. **2** Due to jealousy<sup>32</sup> and envy, the greatest and most-righteous pillars were persecuted and were put-to-death.<sup>33</sup> **3** May we receive the good emissaries before our eyes.<sup>34</sup> **4** Petros, who, due to an unrighteous jealousy, bore-up-under not one nor-even two, but instead more exertions, and, after he testified<sup>35</sup> in-this-manner, went into the due<sup>36</sup> place of the glory. **5** Due to jealousy and quarrelling, Paulus indicated<sup>37</sup> a prize of endurance: **6** after he bore bonds seven-times, after he was made-to-live-in-exile,<sup>38</sup> after he was stoned, after he became a preacher in both the east and in the west,<sup>39</sup> he received the noble

<sup>20</sup> may also be translated "zeal"

<sup>21</sup> [3:4] some add

<sup>22</sup> literally "standing"

<sup>23</sup> literally "dull-sighted"

<sup>24</sup> may also be translated "zeal"

<sup>25</sup> literally "on" (also in next instance)

<sup>26</sup> literally "bring-to"

<sup>27</sup> literally "worked-down"

<sup>28</sup> Hebrew equivalent "Moshah"

<sup>29</sup> literally "in"

<sup>30</sup> literally "to/toward"

<sup>31</sup> [4:13] some omit "king of Israel"

<sup>32</sup> [5:2] C "strife"

<sup>33</sup> [5:2] C "and became-athletes till death."

<sup>34</sup> literally "before eyes of ours"

<sup>35</sup> May also be translated "he suffered-for-his-testimony"

<sup>36</sup> literally "the being-indebted"

<sup>37</sup> [5:5] C / others "obtained"

<sup>38</sup> [5:6] C "having become a fugitive" / Wakes "scourged"

<sup>39</sup> literally "in the rising-up and in the setting"

reputation of his faith, 7 after he taught righteousness<sup>40</sup> to the whole world, and after he came to the terminal of the west,<sup>41</sup> and after he testified to<sup>42</sup> the *one who* was leading, he was released-from the world in-this-manner and was taken-up<sup>43</sup> into the holy place, after he became a great pattern of endurance.

**6.1** To these men *who* sacredly acted-as-citizens, a vast multitude of elect-ones were gathered-together, whichever *ones*, after they suffered many torments and tortures<sup>44</sup> due to jealousy, became most-beautiful examples among<sup>45</sup> us. **2** Due to jealousy, after women were persecuted as Danaids and Dirkes, they, after they suffered terrible and unsacred torments, reached to *the end of* the firm course of the faith, and received a noble prerogative, *despite that they were* the *ones* weak in the body. **3** Jealousy alienated married-women from men and changed<sup>46</sup> the word which was spoken by our father Adam:

This is now a bone out of my bones,  
and flesh out of my flesh.

(Genesis 2:23)

**4** Jealousy and quarrelling overturned<sup>47</sup> great cities, and rooted-out great nations.

## CHAPTER 7-8

Beloved-ones, we are sending these *things* by-letter, not only admonishing you\*, but instead also causing ourselves to-recollect. For we are in the same furrow, and the same contest is being laid-over us. **2** For-this-reason, may we leave-off the empty and vain concerns. And may we come to the good-reputed and solemn rule of our holy calling.<sup>48</sup> **3** And may we see what *is* good and what *is* delightful and what *is* acceptable<sup>49</sup> before-the-face of the *One who* made us. **4** May we stare into the blood of the Anointed-One, and may we know how<sup>50</sup> honorable it is to his Father,<sup>51</sup> because, after it was poured-out due to **our** salvation, it bore-up-under<sup>52</sup> the favor of a change-of-mind to all the world. **5** May we pass-through<sup>53</sup> all the generations, and may we learn-from *them*, that in generation to<sup>54</sup> generation, the Master gave a place of a change-of-mind to the *ones who were* wishing to be turned-back to him.

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

(unidentified quotation)<sup>55</sup>

**7** Jonah preached an overturning to the Ninevites; but the *ones who*, after they changed-their-mind on-the-basis of their sinful-actions, made-atonement-to God, after they supplicated *him*,<sup>56</sup> and they received a salvation, even-though they are foreigners to God. (Jonah 3:3-6)

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

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

(2 Ezekiel?)<sup>57</sup>

**3** also adding a good resolve:

"All of you\*, change-your\*-mind, O house of Israel, from your\* lawlessness. Speak to the sons of my people, 'If-at-any-time your\* sins might be from the earth till the heaven, and if-at-any-time they might be fiery-redder than a scarlet, and blacker than a sackcloth, and you\* might be turned-back to me out of the whole heart and might speak, "Father!" I will favorably-hear you\* like<sup>58</sup> a holy people.'"

(2 Ezekiel?)<sup>59</sup>

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

<sup>40</sup> [5:7] C "he received righteousness, after he taught"

<sup>41</sup> literally "setting"

<sup>42</sup> literally "on/over"

<sup>43</sup> [5:7] SLK / AC "and went"

<sup>44</sup> [6:1] most "many torments and tortures" is dative / LK may imply "accusative"

<sup>45</sup> literally "in"

<sup>46</sup> literally "anothered"

<sup>47</sup> [6:4] C "razed-to-the-ground"

<sup>48</sup> [7:2] C "of our tradition"

<sup>49</sup> literally "acceptable-toward"

<sup>50</sup> literally "as"

<sup>51</sup> [7:4] SLK / A "to God and a father of his" (or "to his God and Father") / C "to his father, to God"

<sup>52</sup> [7:4] C "conferred"

<sup>53</sup> [7:5] C (lit. "come-through") / others "turn-to"

<sup>54</sup> literally "and"

<sup>55</sup> see Josephus Antiquities 1:74 or Jubilees 7:20-29

<sup>56</sup> may also be translated "made-atonement after they supplicated God"

<sup>57</sup> not exact, may possibly be taken from 2 Ezekiel (of which some fragments were found in the Dead Sea Scrolls and which is quoted by Barnabas), or a different version of regular Ezekiel (similar to Ezekiel 33:11; 18:23); it is also quoted by Clemens of Alexandria (twice) as being from a book of Ezekiel.

<sup>58</sup> literally "will hear-on you\* as"

<sup>59</sup> seems to start from something similar Ezekiel 33:12, but is likely taken from 2 Ezekiel (see above)

All of you\*: Bathe yourselves and become clean.

Take-away-from yourselves the wickednesses from your\* souls before<sup>60</sup> my eyes.

Cease yourselves from your\* wickednesses. Learn to be doing a beautiful *thing*.

Seek-out judgment. Rescue a *person who is* being treated-unrighteously.

Judge an orphan and pronounce a widow righteous.

And come! And may we utterly-convict, says the Lord.

**5** And if-at-any-time your\* sins might be as crimson,

I will whiten *them* as snow.

But if-at-any-time they might be as scarlet,

I will whiten *them* as wool.

And if-at-any-time you\* might be wanting and might listen to me,

you\* will eat the good *things* of the earth for yourselves.

But if-at-any-time you\* might not be wanting but might not listen to me, a saber will eat you\* down for itself.

For the mouth of *the* Lord uttered these *things*."

(Isaiah 1:16-20)

**6(5)** Therefore, wishing for all his beloved-ones to have-a-share of a change-of-mind, he established *it* by his almighty wish.

## CHAPTER 9-12

For-this-reason, may we heed his appropriately-great and glorious wish. And after we become suppliants of his mercy and his kindness, may we fall-before *him* and may we turn-back to his pity, after we leave-off the vain-effort,<sup>61</sup> both the quarrelling and the jealousy leading into death. **2** May we stare at<sup>62</sup> the *ones who* completely performed-public-service to his appropriately-great glory.

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

**4** Noah, after he was found faithful, through his public-service, preached a birthing-again to the world; and through him, the Master thoroughly-saved the living-creatures which entered in harmony into the ark. (Genesis 6:8-7:24)<sup>63</sup>

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

**2** This *man*, through obedience, came-out out of his land,<sup>64</sup> and out of his kindreds, and out of the house of his father, so-that, after he left-behind a little land<sup>65</sup> and a weak kindred and a small house, he might inherit the thing-which-was-professed of God. **3** For he says to him:

"Go-off out of your land,<sup>66</sup> and out of your kindreds, and out of the house of your father, into the land,<sup>67</sup> whichever *one* I will show to you. And I will make you into a great nation, and I will bless you, and I will make your name great, and you will be having been blest. And I will bless the *ones who* are blessing you, and I will curse the *ones who* are cursing you. And all the tribes of the earth will be blest in you."

(Genesis 12:1-3)

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

"After you look-up with your eyes, look<sup>68</sup> from the place where **you** are now, to *the* north and south and east and west;<sup>69</sup> because all the land which **you** are seeing, I will give it to you and to your seed till an age. **5** And I will make your seed as the sand of the earth. If someone is being able to number-out the sand of the earth, then<sup>70</sup> your seed will be numbered-out."

(Genesis 13:14-16)

**6** And again *it* says:

God led-out Abram, and spoke to him, "Look-up into the heaven and number the stars if you will be able to number them out. This-is-how your seed will be." Now Abram had-faith in God, and it was accounted to him for<sup>71</sup> righteousness.

(Genesis 15:5-6)

<sup>60</sup> literally "opposite"

<sup>61</sup> [9:1] some "vain-talk"

<sup>62</sup> literally "into"

<sup>63</sup> For "preached", see Josephus Antiquities 1:74

<sup>64</sup> literally "earth"

<sup>65</sup> literally "earth"

<sup>66</sup> literally "earth"

<sup>67</sup> literally "earth"

<sup>68</sup> literally "see"

<sup>69</sup> literally "north and southwest and rising-ups and sea"

<sup>70</sup> literally "and"

<sup>71</sup> literally "into"

7 Due to faith and love-of-strangers, a son was given to him in *his* old-age; and through obedience, he offered<sup>72</sup> him for a sacrifice to God in one of the mountains<sup>73</sup> which he showed him.

11.1 Due to love-of-strangers and piety, Lot was saved out of Sodom after all the surrounding-country was judged through fire and sulfur, after the Master made it clear-beforehand, that he is not leaving-behind<sup>74</sup> the *ones who are* hoping on him, but that he is putting the *ones who* exist leaning-in-a-different-direction into a chastisement and torment. 2 For after his woman came-out-together with him, she, existing of a different-disposition and not in harmony, was made<sup>75</sup> into this sign, so-as for her to become a monument of salt till this day, 3 with<sup>76</sup> the *result for it* to be known to all *persons*, that the double-souled and the *ones who are* wavering about the power of God are becoming *made* into a judgment and into a sign to all the generations. (Genesis 19:1~29)

12.1 Due to faith and love-of-strangers, Rahab the *one being called a*<sup>77</sup> whore was saved. 2 For after spies were sent-out into Jericho by Jeshua<sup>78</sup> son of Nun, the king of the land<sup>79</sup> knew, that they had<sup>80</sup> been-there to spy out their country, and he sent-out men, the *ones who* would<sup>81</sup> arrest them, so-that after they were arrested, they might be dealt-death. 3 Therefore, the stranger-loving Rahab, after she accepted them *inside*, hid them into the upper-room under the stalks-of-linen.

4 But after the *men* from the king stood-over and *were* saying, “The spies of our land<sup>82</sup> came-in to you. Lead them out, for the king is directing in-this-manner,” she answered, “Indeed, the men whom you\* are seeking came-in to me. Instead, straightaway they went-off and are going *on* the way,” pointing<sup>83</sup> them in-another *direction*. 5 And she spoke to the men, “Knowing, I am knowing, that the Lord God is delivering this land<sup>84</sup> to you\*, for the fear and the trembling of you\* fell-on the *ones* dwelling-in it. Therefore, when<sup>85</sup> if-at-any-time it might come-to-pass for you\* to take\* it, you\* will thoroughly-save me and the house of my father.”

6 And they spoke to her, “It will be in-this-manner, as you uttered to us. Therefore, when<sup>86</sup> if-at-any-time you might know that we are coming-by, you will congregate all **your** family under your roof, and they will be thoroughly-saved. For whosoever at-any-time might be found outside the house, they will perish.” 7 And they added-to themselves to give her a sign, so-that she might hang-on out of her house a scarlet thread, making it clear-beforehand, that, through the blood of the Lord, a redemption will be to all the *ones who are* having-faith on and hoping on God. 8 Be seeing, beloved-ones, that there has become not only faith, but instead, also a prophecy, in the woman.

(Joshua 2:1~21)

## CHAPTER 13~15

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

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

(Jeremiah 9:23~24)

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

“All of you\*, be showing-mercy, in order that you\* might be shown-mercy.  
(see Matthew 5:7)

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

“As you\* are doing, in-this-same-manner it will be done to you\*.  
(see Matthew 7:12/Luke 6:31)

“As you\* are giving, in-this-same-manner it will be given to you\*.  
(see Luke 6:38)

“As you\* are judging, in-this-same-manner you\* will be judged.  
(see Matthew 7:2)

“As you\* are being-kind, in-this-same-manner will kindness-be-done to you\*.  
(unidentified quotation, see Luke 6:35?)

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

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

3 With this instruction and this transmitted-message, may we establish ourselves with<sup>87</sup> the *result* to be going, being obedient to his properly-holy accounts, being-humbled-minded. 4 For the holy account declares:

“On whom will I look,  
rather than instead on the *person who is* meek and tranquil,  
trembling at my sayings?”  
(Isaiah 66:2)

14.1 Therefore, men, brothers, *it is* righteous and sacred for us to become heeding to God rather than to be following the *ones who*, in pretension and insurrection,<sup>88</sup> are chiefs of a foul jealousy. 2 For we will bear-up-under, not the *commonly* obtained harm, but rather a great danger, if-at-any-time we might, by-running-needless-risks,<sup>89</sup> give ourselves over to the wills of the humans, whichever *ones* are hurling-forth-javelins into exciting quarrelling and tumults,<sup>90</sup> with<sup>91</sup> the *result* to alienate us from the *act of* having *what is* beautiful.<sup>92</sup> 3 May we be-kind to ourselves, according-to the tender-compassion and sweetness of the *One who* made us.

4 For it has been written:

The kind *persons* will be dwellers of the earth,  
but *persons* lacking-of-evil will be left-as-survivors-out-of-a  
large-group<sup>93</sup> on it;  
but the *ones who are* breaking-the-law will be exterminated from it.  
(Proverbs 2:21)

5 And again it says:

I saw an impious *man* being raised-high-above<sup>94</sup>  
and lifting himself up as the cedars of Lebanon.  
And I passed-by and, behold, he was no *more*;  
and I sought-out his place, and did not find it.  
Be guarding lack-of-evil, and see straightness,  
because there is a portion-left-behind-in-the-wake to a peaceable  
human.  
(Psalm 37:35~37)

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

This people is honoring me with their lips,  
but their heart is far away from **me**.  
(Isaiah 29:13)

3 And again:

They are blessing with their mouth,  
but they were cursing with their heart.  
(Psalm 61:5)

4 And again it says:

They loved him with their mouth,  
and lied<sup>95</sup> to him with their tongue;  
but their heart was not straight with him,  
but-neither were they caused-to-have-faith in his covenant.  
(Psalm 78:36~37)

5 Due to this:

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

And again:

I wish that the Lord would exterminate all the lips, the deceitful *ones*,<sup>96</sup>

<sup>72</sup> literally “brought-to”

<sup>73</sup> [10:7] ACSK / L “him to the mountain”

<sup>74</sup> literally “leaving-behind-in”

<sup>75</sup> literally “put”

<sup>76</sup> literally “into”

<sup>77</sup> [12:1] A / CLSK add

<sup>78</sup> following Greek and LXX / MT “Joshua” / OVH is ambiguous

<sup>79</sup> literally “earth”

<sup>80</sup> literally “have”

<sup>81</sup> literally “will”

<sup>82</sup> literally “earth”

<sup>83</sup> literally “indicating”

<sup>84</sup> literally “earth”

<sup>85</sup> literally “as”

<sup>86</sup> literally “as”

<sup>87</sup> literally “into”

<sup>88</sup> more literally “instability”

<sup>89</sup> more literally “running-needless-dangers”

<sup>90</sup> [14:1] C “seditions (lit. “standings”)

<sup>91</sup> literally “into”

<sup>92</sup> literally “from the beautifully having”

<sup>93</sup> literally “left-under”

<sup>94</sup> literally “heightened-above”

<sup>95</sup> [15:4] C “blamed”

<sup>96</sup> [15:5] S / ACLK, ClemAlex omit “And again, I wish...the deceitful *ones*” (scribal error?)

- a bragging tongue,  
the *ones* which spoke, ‘We will make our tongue great,  
our lips are in our presence, who is a lord of us?’
- 6 From of the miseries of the destitute *persons* and the groaning of the poor *persons*,  
I will now stand myself up, says *the* Lord.  
I will put *him* for myself in salvation;
- 7 I will be-outspoken in him.

(Psalm 12:3~5)

## CHAPTER 16

For the Anointed-One *belongs to persons who are* being-humble-minded, not to *persons who are* lifting themselves up over his flock. 2 The scepter of the Greatness of God, the Lord Jesus *the* Anointed-One, did not come in a vaunt of pretension nor-even arrogance, even-though he is being able;<sup>97</sup> instead, *he came* being-humble-minded, exactly-as the spirit, the holy *spirit*, uttered about him. 3 For it declares:

- Lord, who has had-faith *in* our report,<sup>98</sup>  
and to whom was the arm of the Lord revealed?  
We brought-a-message before<sup>99</sup> him,  
*that he is* as a little-boy, as a root in thirsting earth.  
There is not *an attractive* sight nor-even glory *in* him; and we saw him,  
and he was not having *an attractive* sight nor-even beauty,  
instead his *attractive* sight was without-honor, failing in-  
comparison-with the *attractive* sight of the *other* humans.  
He is a human in a blow and exertion, and he has come-to-know  
*how* to be bearing a malady,  
because his face has been turned-away-from himself;  
he was dishonored and was not accounted.
- 4 This *is* the *one who* is bearing our sins  
and is being sorrowed about us,  
and *we* accounted him to be in exertion  
and in a blow and in evil-treating.
- 5 But he himself was wounded due to our sins,  
and he has been softened due to our lawlessnesses.  
A discipline of our peace<sup>100</sup> was on him;  
*we* were healed by-means-of his welt.
- 6 All *of us* were misled as sheep;  
a human was misled *in* his *own* way.
- 7 And *the* Lord delivered him *up*  
in-behalf of our sins.  
And he himself is not opening-up his<sup>101</sup>  
mouth due to the *fact* that evil has been done *to him*.  
He was led as a sheep to a slaughter;  
and as a lamb *which is* voiceless before<sup>102</sup> the *one who* sheared it,  
in-this-*same*-manner he is not opening-up his mouth.  
In this<sup>103</sup> humiliation, his judgment was lifted-away.<sup>104</sup>
- 8 Who will describe<sup>105</sup> his generation?  
Because his life is lifted-away<sup>106</sup> from the earth.
- 9 For the lawlessnesses of my people,  
he is being-there into death.
- 10 I will give the wicked-ones in-place of his entombing,  
and the rich-ones in-place of his death;<sup>107</sup>  
because he did not do *any act* of lawlessness,  
but-neither was deceit found in his mouth.  
And *the* Lord is wishing  
to cleanse him of the blow.
- 11 If-at-any-time you\* might give *on offering* about sins,  
your\* soul will see for itself a seed with-a-long-lifetime.
- 12 And *the* Lord is wishing to take-away from him  
the exertion of his soul,  
to show him a light and to fashion *him* with intelligence,  
to pronounce-righteous a righteous-one *who is* being well  
enslaved to many.  
And he himself will bear-up their sins.

<sup>97</sup> may also be translated “is having-power”

<sup>98</sup> literally “hearing”

<sup>99</sup> literally “opposite”

<sup>100</sup> literally “of a peace of ours”

<sup>101</sup> literally “the”

<sup>102</sup> literally “opposite”

<sup>103</sup> literally “the”

<sup>104</sup> literally “picked-up”

<sup>105</sup> literally “lead-through”

<sup>106</sup> literally “picked-up”

<sup>107</sup> [16] Cotelierus “I will set free the wicked-ones on account of his entombing, and the rich-ones on account of his death”

- 13 Due to this, he will inherit many,  
and will divide spoils of the strong-ones;  
in-place of these<sup>108</sup> *things*, his soul was delivered into death,  
and he was accounted among<sup>109</sup> the lawless-ones,
- 14 and he himself bore-up sins of many;  
and due to their sins, he was delivered *up*.”

(Isaiah 53:1~12)

15 And again he himself declares:

But **I** am a worm, and not a human,  
a reproach of humans, and an object-of-contempt of a people.

- 16 All the *ones who are* perceiving me sneered-out-at me;  
they uttered with<sup>110</sup> *their* lips,  
they shook<sup>111</sup> *their* head,  
“He hoped on *the* Lord, let him rescue him;  
let him save him, because he is wanting him.”

(Psalm 22:6~8)

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

## CHAPTER 17~20

May we also become imitators of those *men*, whichever *ones* walked-about in goat skins and sheepskins, preaching the coming of the Anointed-One. But we are saying *things about* Elijah, and Elisha, but still even Ezekiel, the prophets, and besides<sup>112</sup> these *men*, even the *other ones* who have been testified to.

2 Abraham was greatly testified to, and was surnamed “a friend of God”.

(Jubilees 19:9)

And he, staring into the glory of God, is saying, being-humble-minded:

But **I** am earth and ash.

(Genesis 18:27)

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

Now Job was righteous and blameless, true, God-revering, keeping himself distant from every evil *thing*.

(Job 1:1)

4 Instead, he himself is accusing himself, saying:

No-one *is* clean from filth,  
not-even if his life would *be* one day.

(Job 14:5)

5 Moses was called “faithful in his whole house,” (Numbers 12:7) and through his assistance, God judged Egypt through his scourges<sup>113</sup> and his torments. Instead, *even* that *man*, after he was greatly glorified, did not brag; instead, *while* an oracle was being given to him out of the bramble-bush, he spoke:

Who am **I**, that you are sending me? But **I** am meager-voiced and slow-tongued.

(Exodus 4:10)

6 And again he says:

But **I** am a vapor from a pot.

(unidentified quotation)

18.1 But what may we speak on-the-basis-of the David *who* has been testified to, over<sup>114</sup> whom God spoke:

“I found a man according-to my heart, David the *son* of Jesse;  
I anointed him in perpetual mercy”?

(1 Samuel 13:14? & Psalm 89:20)

2 Instead, even he himself says to God:

Have-mercy-on me, God,  
according-to your great mercy;  
and according-to the multitude of your pities,  
wipe-out my lawless-deed.

3 Wash me still<sup>115</sup> more from my lawlessness,<sup>116</sup>

<sup>108</sup> literally “which”

<sup>109</sup> literally “in”

<sup>110</sup> literally “in”

<sup>111</sup> literally “moved”

<sup>112</sup> literally “to/toward”

<sup>113</sup> usually translated “whips” (but in a figurative sense of punishment here)

<sup>114</sup> [18:1] L, ClemAlex / ACS “to”

<sup>115</sup> literally “on”

<sup>116</sup> [18:2] C omits “Wash me...” and following verses

and cleanse me from my sins.  
Because **I** am knowing my lawlessness,  
and my sin is before my face throughout-all *things*.

- 4 I sinned *against* you alone,  
and I did the wicked *thing* before your face;  
so-that ever you might be pronounced-righteous in your accounts,  
and might be-victorious in the *process* for you to be being judged.
- 5 For, behold, I was conceived in lawlessnesses,  
and my mother conceived<sup>117</sup> me in sins.
- 6 For, behold, you loved truth;  
the unclear and the secret *things* of your wisdom  
you made-clear to me.
- 7 You will sprinkle me with hyssop,  
and I will be cleansed.  
You will wash me,  
and I will be whitened more-than<sup>118</sup> snow.
- 8 You will cause me to-hear a leaping-for-joy and gladness;  
bones *which* have been humbled, will leap-for-joy for themselves.
- 9 Turn your face away from my sins,  
and wipe-out all my lawlessnesses.
- 10 Create a clean heart in **me**, O God,  
and renew a straight spirit in my inward-parts.
- 11 May you not hurl me off from your face,  
and may you not take-up the spirit, your holy *spirit*, from both<sup>119</sup>  
sides of **me**.
- 12 Give-back to me the leaping-for-joy of your salvation,  
and establish me with a leading spirit.
- 13 I will teach lawless-ones your ways,  
and impious-ones will turn-back to you.
- 14 Rescue me out of bloods,  
O God, the god of my salvation;  
my tongue will leap-for-joy for itself *in* your righteousness.
- 15 O Lord, you will open-up my mouth,  
and my lips will bring-back-a-message of your praising.
- 16 Because if you wanted a sacrifice, I would *have* given it;  
you will not think-well-of holocausts.
- 17 A sacrifice to God *is* a spirit *which* has been crushed;  
God will not contemn a heart *which* has been crushed and has been  
humbled.

(Psalm 51:1-17)

19.1 Therefore, this-is-how the humble-minded *attitude* and the inferior *attitude* through the obedience *which* has been testified of the *men who* are so-many, made, not only us, *but* instead even the generations before us, better, *that is*, also the *ones who* accepted his sayings down *in themselves* in fear and truth. **2** Therefore, may we, having partaken of *their* many and great and glorious acts, re-run to the goal of the peace *which* has been delivered to us from<sup>120</sup> *the* beginning, and may we stare into the Father and Creator of the altogether world, and may we also be glued to his appropriately-great and surpassing<sup>121</sup> gifts of the peace, *which are* good-works. **3** May we see him according-to *our* mindset, and may we look-in into his longsuffering wish with the eyes\* of the soul. May we comprehend how he is existing angerless toward every creation of his.

20.1 The heavens, being shook *by* his administration, are being subject to him in peace. **2** Both day and night are completely-accomplishing the course<sup>122</sup> *which* has been assigned by him, *while they are* impeding one-another *in* nothing. **3** Both sun and moon, also choirs of stars, are rolling-out in harmony according-to his ordinance without any<sup>123</sup> stepping-outside-of<sup>124</sup> their ordinations *which* they have been commanded.

**4** Earth, bearing-impregnation according-to his will *in* its own seasons, is rising-up nourishment for both the all-multitudinous humans and beasts and all the living-creatures *which* are on it, not dissenting nor-even changing<sup>125</sup> any of the *things which* have been decreed by him. **5** Both untrackable abysses and indescribable nether regions<sup>126</sup> are being held-together with the same ordinances. **6** The vault of the untried<sup>127</sup> sea, after it was stood-together into its collections<sup>128</sup> according-to his craftsmanship, does not step-out-beyond the locks *which* have

been put-around it; instead, it is doing exactly-as he ordered it in-this-manner. **7** For he spoke:

You will be-there *up* till here, and your surges will be crushed in you.  
(Job 38:11)

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

**9** Seasons of-spring, and of-summer, and of-autumn, and of-winter, are giving-way<sup>129</sup> to one-another in peace. **10** Stations of winds, according-to their own season, are finishing-up their public-service without-stumbling. Also, the perpetually-flowing springs, after they were crafted for<sup>130</sup> enjoyment and health, without leaving-*anything-behind-in-their-wake* are affording their breasts for<sup>131</sup> life of humans. Also, the least-ones of the living-creatures are making their coming-together in harmony and peace. **11** The great Crafter and Master of all the *things* has ordered all these *things* to be in peace and harmony, doing-good-work to all the *things*, but superabundantly to us – the *ones who* have fled-to his pities through our Lord Jesus *the* Anointed-One— **12** to whom<sup>132</sup> let there be the glory and the greatness into the ages of the ages.

## CHAPTER 21-23

Brothers, be seeing, lest his good-works, his<sup>133</sup> many *good-works*, might come-to-be *made* into a judgment to all of us,<sup>134</sup> if-at-any-time we, not acting-as-citizens worthily of him, might *not* be doing the beautiful and well-pleasing *things* before his face with harmony. **2** For it says somewhere:

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

(Proverbs 20:27)

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

**4** Therefore, it is righteous for us not to leave-the-ranks from his will. **5** May we rather be stumbling humans *who are* senseless and mindless and *who are* being lifted-up, and *who are* boasting in pretension of their *own* account, *rather* than in God. **6** May we respect the Lord Jesus *the* Anointed-One<sup>135</sup> of whose blood was given in-behalf of us. May we have-respect for our fore-leaders.<sup>136</sup> May we honor the elders. May we discipline the youths with the discipline of the fear of God.

May we thoroughly-straighten our women to what is good:<sup>137</sup> **7** Let them demonstrate the worthy-to-be-loved custom of the purity. Let them show-forth the unmixing wish of their meekness. Let them make manifest the gentle *state* of their tongue through *their* silence.<sup>138</sup> Let them be affording their love, not according-to personal-inclination,<sup>139</sup> *but* instead let them be affording *it* equally to all the *ones who are* sacredly fearing God.

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

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

Come! children, hear me;  
I will teach you\* fear of *the* Lord.<sup>140</sup>

- 2** Who is a human, the *one who is* desiring life,  
*who is* loving to see good days?
- 3** Cease your tongue from an evil *thing*,  
and your lips<sup>141</sup> of the *act* to not utter deceit.
- 4** Deviate from an evil *thing* and do a good *thing*;  
**5** seek peace and pursue it.
- 6** Eyes of *the* Lord *are* on righteous-ones;  
and ears of his *are* turned to a beseeching of theirs.  
But *the* face of *the* Lord is against *persons who are* doing evil *things*,

<sup>117</sup> literally "craved" (as in the act of being in heat and craving sexual intercourse, which as-a-result, ends up conceiving a child)

<sup>118</sup> literally "above"

<sup>119</sup> literally "opposite"

<sup>120</sup> literally "out-of"

<sup>121</sup> literally "throwing-over"

<sup>122</sup> literally "run"

<sup>123</sup> literally "every"

<sup>124</sup> literally "stepping-out-beside"

<sup>125</sup> literally "anothering"

<sup>126</sup> [20:5] Emendation / AC "judgments" / Lat "set-downs" / K "boundaries"

<sup>127</sup> may also be translated "inexperienced"

<sup>128</sup> literally "into the congregations"

<sup>129</sup> [20:9] (lit. "are giving-beside-after") / C "transfer from one to another"

<sup>130</sup> literally "to/toward"

<sup>131</sup> literally "to/toward"

<sup>132</sup> [20:12] Lat "—through whom to God and the Father"

<sup>133</sup> literally "the"

<sup>134</sup> [21:1] A(C) "all of us"

<sup>135</sup> [21:6] some add

<sup>136</sup> more literally "our *ones* leading-before"

<sup>137</sup> more literally "women on the good *thing*"

<sup>138</sup> [21:7] C / others "their manner-of-speaking"

<sup>139</sup> literally "bent-toward"

<sup>140</sup> [22:1] C omits

<sup>141</sup> literally "lips of yours"

of the *act* to exterminate their remembrance out of a *piece* of earth.

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

The tribulations of the righteous-ones are many, but the Lord will rescue him out of them all.<sup>142</sup>

(Psalm 34:11~17,19)

The scourges<sup>143</sup> of the sinful-one are many, but mercy will encircle the *ones who are hoping on the Lord*.

(Psalm 32:10)

23.1 The ‘pitying throughout all *things* and benevolent Father’ is having bowels of *compassion* on the *ones who are* fearing him, both mildly and soothingly wishing that he might give-back his favors to the *ones who are* coming-to him with a simple mindset. 2 For-this-reason, may we not be being-double-souled, but may we not let our soul be hallucinating on-the-basis-of his surpassing<sup>144</sup> and glorious gifts. 3 Let this writing become far from us, where it says:

Miserable are the double-souled, the *ones who are* wavering in the soul, the *ones who are* saying, “We heard these *things* even during<sup>145</sup> the *days* of our fathers; and, behold, we have grown-old and not-one of these *things* has happened to us.”

4 O mindless-ones! Compare<sup>146</sup> yourselves to a *piece* of wood. Take a vine. Indeed, first, it sheds-its-leaves,<sup>147</sup> next a bud comes-to-be, next a leaf, next a flower, and after these an unripe-grape, next a grape has stood-by. Be seeing, that in a short season the fruit of the wood reaches into a mellow *state*.

(unidentified quotation)

5 In<sup>148</sup> truth, his wish will be completed quickly and suddenly, as the writing is also testifying-along-with it, that:

He will be-there quickly and will not take-time.

(Isaiah 13:22)

And:

The Lord will be-there suddenly into his inner-sanctum, even the holy-one whom *all of you\** are anticipating for yourselves.

(Malachi 3:1)

## CHAPTER 24~26

Beloved-ones, may we contemplate how the Master is continually exhibiting to us the standing-up *out of dead humans which is* going to be in the future,<sup>149</sup> of which he made the Lord Jesus *the Anointed-One*<sup>150</sup> the first-fruit for himself, after he stood *him* up out of dead *humans*. 2 Beloved-ones, may we see the standing-up *which is* coming-to-pass *season* by season.<sup>151</sup> 3 Day and night is making-clear to us a standing-up. The night *falls-to-sleep*, the day stands itself up; the day goes-away,<sup>152</sup> the night comes-upon for itself.

4 May we see<sup>153</sup> the fruits. How and *in* what manner the sowing-seed is coming-to-pass? 5 The *one who is* sowing came-out and he threw each of the seeds<sup>154</sup> into the earth – whichever *ones*, after they fell into the dry and naked earth, are being dissipated. Next, out of the dissipation, the impressive-magnificence of the foresight of the Master stands them up; and out of the one, more grow and bring-forth fruit.

25.1 May we see the incredible sign, the *one which* comes-to-pass in the eastern<sup>155</sup> places, that<sup>156</sup> *is*, in the *places* around Arab. 2 For there is a bird, the *one* being given-the-name ‘phoenix’. This *bird*, existing as an only-begotten, lives for five-hundred years. Also, after a release-from *this lifetime* already came-to-pass of the *time* for it to die-off, it makes a shrine for itself out of frankincense and myrrh and the remaining spices, into which it enters for itself after the time was fulfilled, and it comes-to-its-end. 3 But *while* the flesh is being rotted, a certain *kind of* worm is being birthed, which, being nurtured out of the moisture the living-creature *which* has come-to-its-end, grows-wings. Next, after it *has* become noble, it picks-up that shrine where the bones of the *one which* previously-came-to-be are at, and, carrying these *things*, it completely-accomplishes a *journey* from the

<sup>142</sup> [22:7] ACLK / S adds

<sup>143</sup> usually translated “whips”

<sup>144</sup> literally “throwing-over”

<sup>145</sup> literally “on”

<sup>146</sup> literally “throw-together”

<sup>147</sup> [23:4] C omits

<sup>148</sup> literally “on”

<sup>149</sup> literally “to will be”

<sup>150</sup> [24:1] C / others add

<sup>151</sup> [24:2] C “which is in due season”

<sup>152</sup> literally “becomes-away”

<sup>153</sup> [24:4] C “receive/take\*”

<sup>154</sup> [24:5] C / others “threw it”

<sup>155</sup> literally “the of-the-rising-ups”

<sup>156</sup> literally “this”

Arabian country till it reaches Egypt, into the *city* being called<sup>157</sup> Heliopolis. 4 And *during the day, while* all are looking-at it, it, after it flew on the altar of the sun, puts them *there*, and, in-this-manner, is rushing-off into what *is* behind. 5 Therefore, the priests look-over the registers<sup>158</sup> of the times and find it to have come *when* a five-hundredth year has been fulfilled.

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

2 For it says somewhere:

And you will rise me up-out, and I will confess-forth to you.

(unidentified quotation)

And:

I fell-asleep, and I slumbered; I was arisen-out, because **you** are with **me**.

(Psalm 3:5)

3 And again, Job says:

And you will stand-up this flesh of mine, the *flesh which* underwent<sup>159</sup> all these *things*.

(Job 19:26)

## CHAPTER 27~29

Therefore, having this hope, let our souls be already<sup>160</sup> bound-to the *one who is* faithful in the things-which-were-professed and the *one who is* righteous in the judgments. 2 The *one who* transmitted-a-message, *instructing* us not to be lying, will himself much more not lie. For nothing *is* impossible<sup>161</sup> in-the-presence-of God, except the *act* to lie. 3 Therefore, let his faith rekindle in us, and may we comprehend that all *things* are near to him. 4 In an account of his greatness, he stood all the *things* together; and in an account, he is being able to overturn them.

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

(Wisdom 12:12)

When he wants, and as he wants, he will do all *things*, and not-one of the *things which* have been decreed by him may not pass-away.<sup>162</sup> 6 All *things* are before his face, and nothing has escaped-the-notice-of his counsel, if:

7 The heavens are describing<sup>163</sup> a glory of a god, but the firmament is bringing-back-messages of a making of his hands.<sup>164</sup>

The day is belching a word to the day, and night is bringing-back-messages of knowledge to night.

And there are not accounts, not-even utterances, of which<sup>165</sup> their voices are not-surely heard.

(Psalm 19:1~3)

28.1 Therefore, *while* all *things* are being looked-at and being heard, may we be filled-with-fear of him, and may we leave-off stained desires of base<sup>166</sup> works; in order that, with his mercy, we might be sheltered from the judgments *which* are going to come. 2 For to-where is it being possible for any of us to flee from his mighty hand? But what world will accept any of the *ones who* are deserting from him? 3 For the writing says somewhere:

To-where will I go to be-there-away from you, and to-where will I be hidden from your face?

If-at-any-time I might ascend into the heaven,

**you** are there;

if-at-any-time I might go-off into the last *regions* of the earth, there *is* your right *hand*;<sup>167</sup>

if-at-any-time I will spread-my-bed-down in the abysses, there *is* your spirit.

(Psalm 139:7~10)

4 Therefore, to-where might someone go-off, or to-where will he escape for himself from the *One who is* encompassing all the *things*?

<sup>157</sup> literally “said”

<sup>158</sup> literally “writing-ups”

<sup>159</sup> literally “drew-out-up” (in the sense of draining out water)

<sup>160</sup> literally “be having been”

<sup>161</sup> may also be translated “powerless”

<sup>162</sup> literally “come-beside”

<sup>163</sup> literally “leading-through”

<sup>164</sup> [27:7] (lit. “of hands of his”) / C omits something here

<sup>165</sup> [27:7] C omits “The day is...of which”

<sup>166</sup> [28:1] C “hurtful”

<sup>167</sup> [28:3] C “**You** are there”

29.1 Therefore, may we come-to him in sacredness of soul, lifting-up<sup>168</sup> pure and unstained hands to him, loving our gentle and tenderly-compassionate Father, who has made us a part of an election of himself. 2 For it has been written in-this-manner:

When the Highest-One thoroughly-divided the nations,  
as he dispersed<sup>169</sup> sons of Adam, (*which means 'human' in Hebraic*)  
he stood up borders of nations  
according-to a number of messengers of a god.  
A people of his, Jacob, were made-to-be a portion of *the* Lord;  
a roped-out-piece-of-land of an inheritance of his was Israel.  
(Deuteronomy 32:8~9)

3 And in a different place it says:

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

#### CHAPTER 30~32

Therefore, *while* we exist as a portion of a holy-one,<sup>170</sup> may we do all the *things* of the holification, fleeing *from* calumnies, both stained and impure entwinements,<sup>171</sup> both intoxications and revolutions, and abominable desires, foul adultery, abominable arrogance. 2 For *it* declares:

God is arraying himself against arrogant *persons*,  
but he is giving favor to humble *persons*.  
(Proverbs 3:34)

3 Therefore, may we be glued to those to whom the favor has been given from God. May we us dress ourselves with the harmony, being-humble-minded, restraining ourselves, keeping<sup>172</sup> ourselves far from every whispering and calumny, being pronounced-righteous with works and<sup>173</sup> not with accounts. 4 For it says:

The *one who is* saying many *things* will also hear *much* in-return.  
Or is the *one who is* uttering-well imagining *himself* to be righteous?  
5 Having been blest<sup>174</sup> is a *person* birthed<sup>175</sup> of a woman *who is* short-lived.<sup>176</sup>  
Do not be becoming much in words.  
(Job 11:2~3)

6 Let our praise be in a god, and not out of ourselves, for God is hating self-praisers. 7 Let the testimony of our good<sup>177</sup> acts be being given by others, exactly-as it was given to our fathers, the righteous-ones. 8 Audacity and willful-stubbornness and daring *belong* to<sup>178</sup> the *ones who* have been cursed by God; *but* gentleness and humble-mindedness and meekness in-the-presence-of the *ones who* have been blest by God.

31.1 Therefore, may we be glued to his blessing, and may we see what *are* the ways of the blessing. May we unravel the *things which* came-to-pass from *the* beginning. 2 Of what favor was our father Abraham blest? Did he not-surely do righteousness and truth through faith?  
(Genesis 15:6)

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

4 Jacob, with humble-mindedness, went-out of his own land<sup>179</sup> due to a brother, and he went to Laban and became-enslaved; and the scepter-of-*the*-twelve of Israel was given to him.  
(Genesis 27:41~28:5; 29:20, etc.)

32.1 And, if-at-any-time someone might pristinely contemplate each *example one* by one, he will recognize for himself a greatness of the gifts *which* have been given by him. 2 For *from* out of him *are* priests and all Levites, the *ones who are* performing-public-service at the sacrificial-altar of God. *From* out of him *is* the Lord Jesus, the *one* according-to flesh. *From* out of him *are* kings, and chiefs, and *persons who are* leading according-to Judah. But the remaining scepters do not exist small in glory,<sup>180</sup> as God professed, that:

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

(Genesis 15:5 or 22:17 or 26:4)

3 Therefore, all of *them* were glorified and made-great, not through *themselves* or their works or their righteous-affairs which they worked-out,<sup>181</sup> *but* instead through his will.

4 Therefore, **we** also, after we were called through a will of his<sup>182</sup> in *the* Anointed-One Jesus, are not being pronounced-righteous through ourselves, not-even through **our** wisdom, or intelligence, or piety, or works which we worked-out<sup>183</sup> in sacredness of heart; *but* instead through the faith, through which the Almighty God pronounced-righteous all the *persons* from *the first* age – to whom let there be the glory into the ages of the ages.

#### CHAPTER 33~34

Therefore, what might we do<sup>184</sup> brothers? May we become non-working from the good-doing and may we leave the love behind<sup>185</sup> *us*? By-no-means do I wish that the Master would allow this to yet be made-to-come-to-be over us; instead, may we hasten to be finishing-up every good work with earnestness and eagerness. 2 For the Crafter and Master of **all** the *things* himself is leaping-for-joy for himself over his works. 3 For with his all-great might he established heavens, and with his ungraspable<sup>186</sup> intelligence he thoroughly-ornamented them. He also thoroughly-separated a *piece* of earth from the water surrounding<sup>187</sup> it and set it on the secure foundation of his-own wish. He has also directed the living-creatures *which are* roaming in it to be *in existence* with his own disposition. After he also made-ready-beforehand<sup>188</sup> a sea and the living-creatures in it, he locked *them* in with the power of himself.

4 Above all *things*, with his consecrated and unblemished hands, he fashioned a human, the most-eminent and all-great according-to mindset, an impression of the image of himself. 5 For God declares in-this-manner:

“May we make a human according-to an image and according-to a likening of **ours**.”  
And God made the human; he made them male and female.  
(Genesis 1:26~27)

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

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

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

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

Behold, the Lord! And his wage *is* before his face<sup>189</sup>  
to give-back to each *one* according-to his work.  
(Isaiah 40:10? & Proverbs 24:12 or Revelation 22:12?)

4 Therefore,<sup>190</sup> he is propelling us *who are* having-faith on him out of the whole heart, not to be non-working, nor-even having been drooped on-the-basis-of any<sup>191</sup> good work.

5 Let our boast and our outspokenness be in him. May we be subjecting ourselves to his will. May we contemplate all the multitude of his messengers, how they, having stood-by, are performing-public-service to his will. 6 For the writing says:

Ten-thousand ten-thousands had stood-by him, and a thousand thousands were performing-public-service to him, and they shouted,  
“Holy, holy, holy, *is the* Lord<sup>192</sup> Sabaoth;<sup>193</sup> all the creation<sup>194</sup> *is* full of his glory.”

(Daniel 7:10 & Isaiah 6:3)

<sup>168</sup> literally “picking-up”

<sup>169</sup> literally “thoroughly-sowed(seeded)”

<sup>170</sup> [30:1] ALS “a holy portion” / C “holy portions” / K “a portion of holy-ones”

<sup>171</sup> literally “acts-of-braiding-together”

<sup>172</sup> literally “making”

<sup>173</sup> [30:3] CLK / AS add

<sup>174</sup> [30:5] C omits

<sup>175</sup> adjective

<sup>176</sup> more literally “oF-a-short-lifetime”

<sup>177</sup> [30:7] C omits

<sup>178</sup> [30:8] C “was given”

<sup>179</sup> literally “earth”

<sup>180</sup> [32:2] C “rank”

<sup>181</sup> literally “worked-down”

<sup>182</sup> [32:4] C omits

<sup>183</sup> literally “worked-down”

<sup>184</sup> [33:1] C “say”

<sup>185</sup> literally “behind-in”

<sup>186</sup> literally “unable-to-be-received-down”

<sup>187</sup> literally “having-around”

<sup>188</sup> [33:3] C / others “So likewise, after he formed”

<sup>189</sup> literally “a face of his”

<sup>190</sup> [34:4] C “believing”

<sup>191</sup> literally “every/all”

<sup>192</sup> [34:6] CLS / ClemAlex “God” / A omit

<sup>193</sup> Hebrew for “Lord of Armies”

<sup>194</sup> [34:6] C “earth”

7 And therefore may **we**, after we were congregated in harmony to the same *place* with the conscience, cry *out* to him earnestly as out of one mouth, with<sup>195</sup> the *result* for us to become participants of his great and glorious things-which-have-been-professed. 8 For it says:

An eye did not see, and an ear did not hear,  
and it did not ascend upon a heart of a human,  
as-many-things-as *the* Lord made-ready to the *ones who are*  
enduring for him.<sup>196</sup>

(unidentified quotation)

#### CHAPTER 35~36

How<sup>197</sup> happy and marvelous *are* the gifts of God, beloved-ones: 2 Life in immortality, brightness in righteousness, truth in outspokenness, faith in confidence, self-restraint in holification. And all these *things* were falling-under our mindset. 3 Therefore, what, as-a-result, are the *things* being made-ready-for<sup>198</sup> the *ones who are* enduring? The Crafter and Father of the ages, the All-Holy-One<sup>199</sup> himself is knowing their amount and their beauty.

4 Therefore, may **we** be contending to be found in the number of the *ones who are* enduring, so-that we might partake of the gifts which have been professed. 5 But how will this be, beloved-ones? If-at-any-time our mindset has been established faithfully to God; if-at-any-time we might be seeking-out the *things*<sup>200</sup> which are well-pleasing and very-acceptable to him; if-at-any-time we might finish-up the *things* pertaining to his unblemished wish, and we might follow the way of the truth, after we hurl-off from ourselves every unrighteousness and lawlessness,<sup>201</sup> greed,<sup>202</sup> quarrellings, both evil-customs and deceits, both whisperings and calumnies, detest-of-God, both arrogance and pretension, both vainglory and lack-of-love-of-guests.<sup>203</sup> 6 For the *ones who are* performing these *things* exist detestable to God; but not only the *ones who are* performing them, but instead also the *ones who are* being-well-pleased-together with these *things*.<sup>204</sup> 7 For the writing says:

But God spoke to the sinner:

For-what-reason are you describing<sup>205</sup> my righteous-enactments,  
and taking-up my covenant on your mouth?

8 But **you** hate discipline,  
and you threw-out my accounts behind *you*.<sup>206</sup>

If you were perceiving a thief, you were running-together with him,  
and you were putting your portion with adulterers.

Your mouth increased evil,  
and your tongue was entwining an act-of-deceit.

Sitting yourself *down*, you were calumniating against your brother,  
and you were putting an impediment against the son of your mother.

9 You did these *things*, and I kept-silent.  
You assumed, lawless-one, that I will be like you.

10 I will convict you, and cause you<sup>207</sup> to stand-by before<sup>208</sup> your *own*  
face.<sup>209</sup>

11 All of you\*, the *ones who are* forgetting God, may you\* surely have-  
insight into these *things*,  
lest-perhaps he might snatch you\* as a lion,  
and there might not be the *one there who is* rescuing you\*.<sup>210</sup>

12 A sacrifice of praising will glorify me;  
and there is a way by which<sup>211</sup> I will show him the salvation of God.

(Psalm 50:16~23)

36.1 Beloved-ones, this *is* the way in which we found our savior, Jesus the Anointed-One, the chief-priest of our offerings,<sup>212</sup> the protector and helper of our weaknesses. 2 Through this *man*, we are staring<sup>213</sup> into the heights of the heavens. Through this *man*, we are seeing for ourselves as-in-a-mirror, his unblemished and uppermost appearance.<sup>214</sup> Through this *man*, the eyes of the heart were opened-up. Through this *man*, a mindset of ours, which *is* unintelligent and

having been darkened, is reflourishing into the light. Through this *man*, the Master has wanted us to taste the immortal knowledge, who, being an effulgence of his greatness, is so-much greater *than* messengers, as-much-as he has inherited a more-diverse name.

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

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

(Psalm 104:4)

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

“**You** are a son of mine,  
today **I** have birthed you.

Request *it* for yourself in **my** presence, and I will give nations to you  
for your inheritance,  
and the limits of the earth for your retaining.”

(Psalm 2:7~8)

5 And again he says to him:

“Be sitting yourself at my right *sides*,<sup>215</sup>  
till I *whenever* I might put your enemies for a footstool of your feet.”  
(Psalm 110:1)

6 Therefore, who *are* the enemies? The *ones who are* base and *who are* arraying themselves against his will.<sup>216</sup>

#### CHAPTER 37~38

Therefore, men, brothers, may we serve-as-soldiers with every earnestness in his unblemished ordinances. 2 May we contemplate the *ones who are* serving-as soldiers under<sup>217</sup> our leaders,<sup>218</sup> how well-orderly, how habitually,<sup>219</sup> how subjectedly-to-assignments<sup>220</sup> they are finishing-up the *things* being ordered. 3 Not all are prefects, nor-even tribunes, nor-even centurions, nor-even chiefs-of-fifty, nor-even the *next ones* sequentially; instead, each one with his-own legion is finishing-up the *things* being commanded by the king and the leaders.<sup>221</sup> 4 The great-ones are not being able to be without the small-ones, nor the small-ones without the great-ones. There is a certain commixture in all of *them*, and *there is* a use in these *things*.<sup>222</sup>

5 May we take\* our body. The head *is* nothing without the feet. But in-the-same-manner, neither are the feet *something* without the head. But the least members of our body are obligatory and useful to the whole body. Instead, all of *them* are breathing-together,<sup>223</sup> and are making-use of one subjection with<sup>224</sup> the *result* for the whole body to be being saved.

38.1 Therefore, let our whole body be being saved in *the* Anointed-One Jesus;<sup>225</sup> and let each *one* be being subject to his neighbor, exactly-as he was put in his *own particular* bestowed-favor. 2 Let the strong *person* be taking-care-of<sup>226</sup> the weak *person*, but let the weak *person* be respecting the strong *person*. Let the rich *person* be supplementing the destitute *person*, but let the destitute *person* be giving-thanks to God, because he gave him *someone* through whom his lacking might be filled-up. Let the wise *person* be demonstrating his wisdom not in accounts, but instead in good works. Do not let the *person who is* being-humble-minded be testifying *about* himself; instead let him be allowing himself to be being testified by a different *person*. Do not let the *one who is* pure in the flesh<sup>227</sup> be making-pretensions, coming-to-know that the *one who is* supplementing him with the self-restraint is a different *individual than himself*.

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

#### CHAPTER 39~41

<sup>215</sup> literally “yourself out of right *sides* of mine”

<sup>216</sup> [36:6] some read “who oppose their own will to that of God”

<sup>217</sup> literally “to”

<sup>218</sup> literally “our leading *ones*”

<sup>219</sup> [37:2] C / A “well-yielding”

<sup>220</sup> literally “under-assignmently”

<sup>221</sup> literally “leading *ones*”

<sup>222</sup> [37:4] Lat “in one-another”

<sup>223</sup> literally “blowing/spiriting-together”

<sup>224</sup> literally “into”

<sup>225</sup> [38:1] C omits “Jesus”

<sup>226</sup> [38:2] A “Do not let...be taking-care-of” / possible emendation “Do not let the strong *person* be-without-care-for”

<sup>227</sup> [38:2] A adds an “and” or “also” here; the meaning is uncertain due to a lacuna in the manuscript

<sup>195</sup> literally “into”

<sup>196</sup> [34:8] C “are loving him”

<sup>197</sup> literally “As”

<sup>198</sup> literally “to”

<sup>199</sup> [35:3] C “the Creator Eternal and Father All-Holy”

<sup>200</sup> [35:5] C “good things”

<sup>201</sup> [35:5] C “wickedness”

<sup>202</sup> [35:5] C omits “greed”

<sup>203</sup> [35:5] CS / A “love-of-guests” / Lat “lack-of-humility” / possible emendation “love-of-glory”

<sup>204</sup> literally “with them” (as in referring to the things, not to the people doing them)

<sup>205</sup> literally “leading-through”

<sup>206</sup> literally “into the behind”

<sup>207</sup> [34:10] Syr “set your sins”

<sup>208</sup> literally “according-to”

<sup>209</sup> literally “a face of yours”

<sup>210</sup> [35:11] C omits (Psalm 1:17-22) and connects by “in the end”

<sup>211</sup> [35:12] L / ACS “were”

<sup>212</sup> literally “things-brought forward”

<sup>213</sup> [36:2] A “*man* may we stare”

<sup>214</sup> literally “seeing”



Senseless and unintelligent<sup>228</sup> and stupid and undisciplined *persons* are jeering-at us and sneering, wishing for themselves to be being lifted-up in their own mindsets. **2** For what is a mortal *person* being able to do? Or what strength does an earthborn *person* have?

**3** For it has been written:

There was not a form before my eyes;<sup>229</sup>

instead, I rather was hearing a breeze and a voice:

**4** For what? A mortal-creature will not be clean before<sup>230</sup> *the Lord will he?*

Or a man *be* blameless from his works,

if he does not having-faith within<sup>231</sup> boys of his own,  
but *who* perceived<sup>232</sup> a certain crooked way within messengers of his own?

**5** But a heaven *is* not clean before his face.

But ah! The *ones who are* dwelling-in houses of-clay,  
out of the same clay out of which we ourselves also are *made!*

He hit them *in the manner* of a moth,  
and from morning till evening they no longer exist;<sup>233</sup>  
they perished alongside the *act* for themselves not to be being able to help themselves.

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

**7** But call-on him for yourself, if there is anyone who will heed you for yourselves;

or if you will see for yourself some holy messengers.

For even anger is doing-away-with a senseless *person*,

but jealousy is dealing-death to a *person who* has been misled.

**8** But **I** have seen senseless *persons* taking<sup>234</sup> roots,  
*but* instead their course-of-life was straightaway fed-on.

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

For righteous *men* will eat for themselves *the things* which have been made-ready for those *men*,

but they themselves will not be taken-out out of evil *things*.

(Job 4:16~5:5)

**40.1** Therefore, *while* these things *are* being clear to us beforehand, and *while* we have stooped down to look into the depths of the divine knowledge, we are being-indebted to be doing all *things* in order, as-many-as the Master directed us to be finishing-up according-to seasons which have been assigned. **2** He directed, both the offerings and public-services to be being finished-up, and<sup>235</sup> not to be coming-to-pass without-cause or in-a-disorderly-manner, *but* instead they have been ordained to *fixed* seasons and hours. **3** And he himself ordained with his supreme<sup>236</sup> wish, both to-where and through whom he is wanting *these things* to be being finished-up, in order that all *things* which *are* sacredly coming-to-pass in an *act* of good-pleasing may be very-acceptable to his will.

**4** Therefore, the *ones who are* making their offerings at the seasons which have been ordered *are* both very-acceptable and happy, for they are not utterly-sinners, following the lawful *regulations* of the Master. **5** For public-services of his-own are having been given to the chief-priest, and his-own place has been ordered to the priests, and ministries of their-own are laying themselves on Levites. The human-of-the-common-people has been bound with the ordinances of the-common-people.

**41.1** Brothers, let each of you\*, in your-own rank, be giving-thanks<sup>237</sup> to God, existing in a good conscience, in solemnity, not stepping-out-beyond the rule which has been ordained of his public-services to each of you\*. **2** Not everywhere, brothers, are constant sacrifices being offered, or prayers,<sup>238</sup> or the *offerings* about sins and mistakes, *but* instead rather only in Jerusalem. But even-there, they are not being offered in every place, *but* instead before the sacrificial-altar in-front of the inner-sanctum, after the *thing* being offered was inspected-for-blemishes<sup>239</sup> through the chief-priest and the *men* performing-public-services *who* have been spoken-about-before. **3** Therefore, the *ones who are* doing something besides what *is* suiting to his wish are having the fine of death. **4** All of you\* are seeing, brothers, *that* as-much-as we were considered-worthy of more knowledge, so-much more are we being laid-under danger.

<sup>228</sup> [39:1] C / others "inconsiderate"

<sup>229</sup> literally "eyes of mine"

<sup>230</sup> literally "opposite"

<sup>231</sup> literally "throughout" (also later in verse)

<sup>232</sup> literally "had-in-mind"

<sup>233</sup> literally "they are not still"

<sup>234</sup> [39:8] CLS (literally "throwing") / A "throw"

<sup>235</sup> [40:2] AC / LS omit "to be being finished-up and"

<sup>236</sup> literally "uppermost"

<sup>237</sup> [41:1] A / C "be-well-pleasing"

<sup>238</sup> [41:2] C "prayers-to God"

<sup>239</sup> literally "watched-over-for-blemishes"

## CHAPTER 42~44

The emissaries were proclaiming-the-good-message to us from the Lord Jesus *the Anointed-One*; Jesus the<sup>240</sup> Anointed-One was sent-out from God. **2** Therefore, the Anointed-One *is* from God,<sup>241</sup> and the emissaries *are* from the Anointed-One. Therefore, both *things* came-to-pass in-a-well-orderly-manner *from* out of a will of a god. **3** Therefore, after they received transmitted-messages and after they become-fully-convinced<sup>242</sup> due to the standing-up of our Lord Jesus *the Anointed-One*, and after they were caused-to-have-faith in the account of God, with plentitude<sup>243</sup> of a holy spirit, they came-out proclaiming-a-good-message that the kingdom is going to be coming. **4** Therefore, preaching throughout countries and cities immersing the *ones who were* obedient to the will of God,<sup>244</sup> they were appointing their first-fruits, after they proved them by-means-of a spirit, into *being* overseers and ministers of the *ones who were* going to be having-faith. **5** And this *was* not something-new.<sup>245</sup> For surely from<sup>246</sup> many times ago, it had been written about overseers and ministers. For somewhere the writing says in-this-manner:

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

(Isaiah 60:17)

**43.1** And what marvelous *thing is it*, if the *ones who were* entrusted in the Anointed-One from a god for a work such as *this*, appointed the *men whom* we have previously-spoken about? Whereas even the happy Moses ("a faithful attendant in the whole house" (Numbers 12:7)) denoted in the consecrated books all the *things* which have been ordered to him, whom the remaining prophets also followed-along-behind, testifying-together with him to the *things* which have been given-as-law by him. **2** For after jealousy fell-into *their midst* about the priesthood and *while* the tribes *were* rising-in-sedition as to which-one of them might have been ornamented with the glorious name, that *man* directed the twelve tribal-chiefs to bring sticks to him on which have been written each tribe according-to name. And after he received them, he bound *them*, and sealed *them* with the finger-rings of the tribal-chiefs, and he put them away into the Tent of the Testimony on the table of God. **3** And after he shut the tent, he, in-like-manner, sealed the keys and the sticks. **4** And he spoke to them, "Men, brothers, the stick of whichever tribe might bud, this *one* God has selected for himself, with<sup>247</sup> the result to be serving-as-priests and to be performing-public-service to him."

**5** Now after the morning came-to-pass, he called-together all Israel, the 600,000 of the men, and he exhibited the seals to the tribal-chiefs for himself, and he opened-up the Tent of the Testimony, and he chose the sticks. And the stick of Aaron was found not only to have budded, *but* instead even to be having fruit. **6** What are you\* thinking, beloved-ones? Had not Moses foreknown that this *was* going to be *the case*? He had especially come-to-know. Instead, he acted<sup>248</sup> in-this-manner, in order that an insurrection<sup>249</sup> might not come-to-pass in Israel, with<sup>250</sup> the result for the name of the true and only God<sup>251</sup> to be glorified; to whom let there be the glory into the ages of the ages. (Numbers 16:1~17:13(28))

**44.1** And our emissaries knew, through our Lord Jesus *the Anointed-One*, that there will be quarrelling over the name of the oversight.<sup>252</sup> **2** Therefore, due to this cause, they, having received complete foreknowledge, appointed the *men who* have been spoken-about-before, and in-the-meantime have given *them* an over-pasture,<sup>253</sup> so-that, if-at-any-time they might fall-asleep, different *men who* have been proved might receive their public-service in-turn.

**3** Therefore, we are concluding that the *ones who were* appointed by those *emissaries*, or in-the-meantime by different men – *who are held-in-good-account*, after the entire assembly became-well-pleased-together to *choose them* and *who* blamelessly performed-public-service to the flock of the Anointed-One with humble-mindedness, tranquilly and without-vulgar, also having been testified to by all for many times – *that it is* not righteous for these *men* to be being thrown-off of their public-services. **4** For it will not be a small sin to us, if-at-any-time we might throw-off of the oversight the *ones who* blamelessly and sacredly offered<sup>254</sup> the gifts.

**5** Happy are the elders *who went-on-their-way-beforehand*, whichever *ones* had the fruit-filled and complete dissolution *from this life*. For they are not

<sup>240</sup> [42:1] C omits "the"

<sup>241</sup> [42:2] C omits

<sup>242</sup> literally "were brought-to-fullness"

<sup>243</sup> more literally "full-bearing"

<sup>244</sup> [42:4] Lat adds

<sup>245</sup> literally "not newly"

<sup>246</sup> literally "out-of"

<sup>247</sup> literally "into"

<sup>248</sup> literally "made/did"

<sup>249</sup> may also be translated "instability"

<sup>250</sup> literally "into"

<sup>251</sup> [43:6] KS / S "Lord" / Lat "One"

<sup>252</sup> [44:1] C is different here

<sup>253</sup> [44:2] A, Lat / C "over-building" / S "over-proof" / K "gave to those who were after them"

<sup>254</sup> literally "brought-to"

becoming-moved-with-reverence, lest someone might discharge them from the place being situated to them. **6** For we are seeing *that all of you\** led some *men, who were* beautifully acting-as-citizens, in-another-direction out of the public-service *which* has been honored to them blamelessly.

#### CHAPTER 45~48

Brothers, *all of you\** are fond-of-strife and zealots about the *things which* are not pertaining into salvation. **2** *All of you\**, stoop-in into the writings already,<sup>255</sup> the truthful writings, the *ones* through the spirit, the holy *spirit*. **3** Be understanding that nothing *which is* unrighteous nor-even having been made-fictitious<sup>256</sup> has been written in them. You\* will not find righteous *persons* having been thrown-off from sacred men. **4** Righteous *men* were persecuted, *but* instead by lawless *men*. They were thrown-into-guardhouses, *but* instead by unsacred *men*. They were stoned by unlawful *men*. They were killed-off by *men who* have taken-up the stained and unrighteous jealousy. **5** *While they were* suffering, they bore *them* with-good-repute.

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

(Daniel 6 or 14 & Daniel 3)

By-no-means do I wish that this would come-to-be! **8** Therefore, who *are* the *ones who* accomplished these *things*? The *ones who are* detestable and full of every evil quarreled-out into such-much fury, so-as to clothe<sup>257</sup> into torment the *ones who were* being-enclaved to God in a sacred and unblemished proposition, not having come-to-know that the Highest-One is a fighter-on-behalf-of and a shielder-of the *ones who* are worshipping his all-excellent name in a clean conscience – to whom let there be the glory into the ages of the ages. **9** But the *ones who were* enduring in confidence inherited a glory and honor, after they were both lifted-up and became illustrious<sup>258</sup> from God in his<sup>259</sup> remembrance into the ages of the ages. Let it be.

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

*All of you\**, be being glued to the holy-ones,  
because the *ones who are* being glued to them will be made-holy.  
(unidentified quotation)<sup>260</sup>

**3** And again in a different place, it says:

With a guiltless man you will be innocent;  
and with an elect *man* you will be elect;  
and with a twisted *man* you will be-perverse.  
(Psalm 18:25~26)

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

**5** For-what-reason *are there* quarrellings and furies and dissensions and splits, also a war, among<sup>261</sup> you\*? **6** Or do we not-surely have one god, and one anointed-one, and one spirit of the favor, the *spirit which* was poured-out on us, and one calling in *the* Anointed-One? **7** For-what-reason are we drawing-asunder and pulling-asunder the members of the Anointed-One, and rising-in-sedition toward the body, our-own *body*, and coming into so-much a loss-of-mind so-as for us to forget that we are members of one-another? *All of you\**, be caused-to-have-remembrance of the accounts of the Lord Jesus *the* Anointed-One,<sup>262</sup> **8** for he spoke:

“Woe to that human! It were *more* beautiful to him if he was not birthed, than *for him* to impede one of my elect-ones. Yes, it were *more* beautiful for a millstone to be put-around *him* and *for him* to be sunk-into-the-sea into the sea, than *for him* to pervert one of my elect-ones.”<sup>263</sup>

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

**9** Your\* split perverted many, threw many into lack-of-motivation, many into wavering, the *all of us* into grief. And your\* sedition<sup>264</sup> is persistent.

**47.1** *All of you\**, take-up the letter of the happy Paulus the emissary. **2** What did he first write to you\* in *the* beginning of the good-message? **3** In<sup>265</sup> truth, he

<sup>255</sup> literally “, having been stoop-in into the writings” (imperative)

<sup>256</sup> literally “made-beside”

<sup>257</sup> literally “throw-around”

<sup>258</sup> [45:8] C “written-in”

<sup>259</sup> [45:8] A “their”

<sup>260</sup> a non-extant verse from Psalm 18? Clement of Alexandria quotes Psalm 18:26 then this verse, where as here Clements of Roma quotes this verse then Psalm 18:25-26

<sup>261</sup> literally “in”

<sup>262</sup> [46:7] Lat / A “Jesus our Lord” / CSK “our Lord Jesus *the* Anointed-One”

<sup>263</sup> [46:8] LSK, ClemAlex / AC “to impeded one of my little-ones”

<sup>264</sup> literally “standing”

<sup>265</sup> literally “On”

spiritually sent-by-letter to you\* about both himself and both Kepha<sup>266</sup> and Apollos, due to the *fact that* even then personal-inclinations *were* having been made for you\*. **4** Instead, that personal-inclination for *one over another* brought a lesser sin upon you\*, for you\* were personally-inclined-toward emissaries *who* have been testified-to and men *who* have been proved by them.

(1 Corinthians 1:10~12)

**5** But **now**, contemplate (who perverted *all of you\** and made-small the solemn *state* of your sounded-abroad<sup>267</sup> love-of-brothers. **6** *It is* shameful, beloved-ones, even extremely shameful, and unworthy of the conduct<sup>268</sup> in *the* Anointed-One,<sup>269</sup> to be hearing that the firmest and ancient assembly of *the* Korinthians, due to one or two persons,<sup>270</sup> is rising-in-sedition against<sup>271</sup> the elders. **7** And this report<sup>272</sup> did not only progress<sup>273</sup> to<sup>274</sup> us, *but* instead even to the *ones who* exist leaning in a different-direction from us, so-as to even be bringing revilements upon the name of *the* Lord, due to your-own senselessness, but to be working-out danger upon yourselves.

**48.1** Therefore, may we lift this up and put it out in haste,<sup>275</sup> and may we fall-down-before the Master, and may we weep, supplicating him, so-that he, after he becomes merciful, might be reconciled<sup>276</sup> to us, and might restore us to our solemn pure conduct<sup>277</sup> of love-of-brothers. **2** For this *is* a gate of righteousness *which* has been opened-up into a life, exactly-as it has been written:

Open-up gates of righteousness to me,  
in order that, after I enter into them, I might<sup>278</sup> confess-forth to  
the Lord.

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

(Psalm 118:19~20)

**4** Therefore, with many gates having been opened-up, the *one* in righteousness, this is the *one* in *the* Anointed-One, in which *all the ones who* entered and *are* guiding their pursuit in sacredness and righteousness *are* happy, finishing-up all *things* undisturbedly. **5** Let someone be faithful, let him be able to speak-out knowledge, let him be wise in discerning accounts, let him be pure in works.<sup>279</sup> **6** As-much-as he is thinking *himself* to be more greater, so-much more he is being-indebted to be being-humbled-minded and to be seeking the common-profit to all *persons* and not the *purpose* of himself.

#### CHAPTER 49~51

Let *the one who is* having love in *the* Anointed-One do the transmitted-messages of the Anointed-One. **2** Who is being able to-tell-in-detail<sup>280</sup> the bond of the love of God? **3** Who *is* sufficient to speak-out the great-thing of its beauty? **4** The height to<sup>281</sup> which the love is leading-up is indescribable. **5** Love is gluing us to God. Love is covering a multitude of sins. Love is being forced-to-tolerate all *things*, is being-longsuffering with all *things*. *There is* nothing vulgar in love, nothing arrogant. Love is not having a split. Love is not rising-in-sedition. Love is doing all *things* in harmony. In the love, all the elect-ones of God were brought-to-a-finish. Without love, nothing is<sup>282</sup> well-pleasing to God. **6** In love, the Master took us aside for himself. Due to the love which he had toward us, Jesus *the* Anointed-One, our Lord, gave his blood in-behalf of us in a will of a god, and his<sup>283</sup> flesh in-behalf of our flesh, and his<sup>284</sup> soul in-behalf of our souls.

**50.1** You\* are seeing, beloved-ones, how great and marvelous is the love, and there is not an exposition of a *capability* to describe its completion. **2** Who is sufficient *enough* to be found in it except whomever God might consider-worthy? Therefore, may we be beseeching and requesting from his mercy for ourselves, in order that we might live<sup>285</sup> unblemished in love, without human personal-inclination for *one over another*.

**3** All the generations from Adam<sup>286</sup> to this-here day passed-by; instead, the *ones who* were made-complete in love according-to the favor of God have a place

<sup>266</sup> [47:3] some add

<sup>267</sup> literally “cried-around”

<sup>268</sup> literally “act-of-leading”

<sup>269</sup> [47:6] C “love”

<sup>270</sup> literally “faces”

<sup>271</sup> literally “toward”

<sup>272</sup> literally “hearing”

<sup>273</sup> literally “make-room”

<sup>274</sup> literally “into” (also in next instance)

<sup>275</sup> literally “quickness”

<sup>276</sup> literally “reconciled-on”

<sup>277</sup> literally “act-of-leading”

<sup>278</sup> [48:2] SK, ClemAlex / ACL “will”

<sup>279</sup> [48:5] ClemAlex(x1) “let him be fierce in works” / ClemAlex(x1) “let him be fierce in works, let him be pure”

<sup>280</sup> literally “to lead-out”

<sup>281</sup> literally “into”

<sup>282</sup> [49:5] ClemAlex, Lat omit “is”

<sup>283</sup> literally “the”

<sup>284</sup> literally “the”

<sup>285</sup> [50:2] C “might be found”

<sup>286</sup> Adam is a transliteration of the Hebrew “Adam” which means “human”

of pious-ones, the *ones who* will be manifested in the oversight<sup>287</sup> of the kingdom of the Anointed-One.<sup>288</sup> **4** For it has been written:

All of you\*, enter into the secret-chambers for as-long-as a small *time*  
as-long-as till my anger and my fury might pass-by.  
(Isaiah 26:20)

And I will be caused-to-have-remembrance of a good day,  
and I will stand you\* up out of your\* sheaths.  
(unidentified quotation)

**5** Happy are we, beloved-ones, if we are doing<sup>289</sup> the ordinances of God in harmony of love, with<sup>290</sup> the *result* for the sins to be forgiven to us through love\*.

**6** For it has been written:

Happy are those whose lawlessnesses were forgiven,  
and whose sins were covered-up.  
Happy is a man whose sin the Lord will never account to him,  
but there is not even deceit in his mouth.  
(Psalm 32:1-2)

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

**51.1** Therefore, may we beg for as-much-as we inserted<sup>291</sup> and did through certain insertions<sup>292</sup> of the Opposer<sup>293</sup> to be forgive to us. But even those *men*, whichever *ones* were made-to-be chiefs of sedition<sup>294</sup> and dissension, are being-indebted to be watching-out for the communal *state* of the hope. **2** For the *ones who* are acting-as-a-citizen with fear and love are wanting for themselves, rather than for their neighbors, to fall-in-and-be-surrounded with torments. But they are rather bearing an ill-knowledge of themselves than the *loss* of the one-voice which has been beautifully and righteously delivered to us.

**3** For it is *more* beautiful to a human to be confessing-forth about the trespasses than to harden his heart, exactly-as the heart of the *ones* rising-in-sedition were hardened toward Moses, the attendant<sup>295</sup> of God, the judgment of which *men* was made-to-be clear-beforehand to everyone. **4** For they descended while living into the Netherworld, and death will shepherd them.<sup>296</sup> **5** Pharaoh and his army and all the leaders<sup>297</sup> of Egypt, both the chariots and their riders,<sup>298</sup> were plunged into the Sea of Reeds<sup>299</sup> and perished, not due to some other cause, but instead due to the *fact* that their unintelligent hearts were hardened, after the *event* in which the signs and the portents came-to-pass in the land<sup>300</sup> of Egypt through Moses the attendant of God.  
(Numbers 16:33 & Exodus 14:28 & Exodus 7-13)

## CHAPTER 52-55

Men, brothers, the Master possessing **all** the *things* is having-need-of nothing of no-one, except for the *act* to be confessing-forth to him. **2** For the elect David says:

I will confess-forth to the Lord,  
and it will please him above a young calf bringing-forth horns  
and hoofs.  
Let destitute *men* see it, and be gladdened.<sup>301</sup>  
(Psalm 69:30-32)

**3** And again he says:

Sacrifice to God a sacrifice of a praising,  
and give-back your vows<sup>302</sup> to the Highest-One.  
And call-on me for yourself in a day of a tribulation of yours,  
and I will take you out for myself, and you will glorify me.<sup>303</sup>  
(Psalm 50:14-15)

**4** For:

A sacrifice of God is a spirit which has been crushed.  
(Psalm 51:17)

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

“Moses, Moses<sup>304</sup> Descend from-here quickly,<sup>305</sup> because your people, whom you led-out out of the land<sup>306</sup> of Egypt, acted-lawlessly. They quickly transgressed out of the way in which you had instructed them. They made smelded-images for themselves.”  
(Deuteronomy 9:12, also Exodus 32:7-8)

**3** And the Lord spoke to him:

“I have uttered to you once and twice, saying, ‘I have seen this people, and, behold they are stiff-necked.’<sup>307</sup> Allow me to exterminate them, and I will wipe-out their name from-below-under the heaven, and I will make you into a nation which is great and marvelous and much more than this *one*.”  
(Deuteronomy 9:13-14; also Exodus 32:9-10)

**4** And Moses spoke:

“By-no-means, Lord! Forgive the sin of this people, or also wipe **me** out of the Book of Living-Ones.”  
(Exodus 32:32)

**5** Oh great love! Oh unsurpassable completion! An attendant<sup>308</sup> is being-outspoken to a lord, requesting for himself a forgiveness for the multitude, or also begs for himself to be wiped-out with them.

**54.1** Therefore, who among<sup>309</sup> you\* is noble? Who is tenderly-compassionate? Who has been brought-to-fullness full of love? **2** Let him speak, “If due to **me** a sedition<sup>310</sup> and a quarrelling and splits exist, I go-out; I was made-to-go-away to wheresoever you\* are wishing, and may I be doing the *things* being ordered by the multitude; only let the flock of the Anointed-One be being-at-peace with the elders who have been appointed.”

**3** The *one who*, after he does this, will acquire a great reputation for himself in the Lord,<sup>311</sup> and every place will accept him. For:

The earth and its fullness are of the Lord.  
(Psalm 24:1)

**4** The *ones who* are acting-as-citizens for the citizenship of God without-regret<sup>312</sup> did and will do these things.

**55.1** Now, in order that even examples<sup>313</sup> of nations might be brought: Many kings and leaders,<sup>314</sup> after a certain pestilential season stood-in place, after they followed-the-way-of-oracles, delivered themselves into death, in order that they might rescue their citizens through the blood of themselves. Many have went-out of their-own cities, in order they might not be rising-in-sedition against a majority. **2** We are understanding that many<sup>315</sup> among ourselves have delivered themselves into bonds, so-that they will redeem others.<sup>316</sup> Many delivered themselves into slavery and, after they received their price, morseled-out food to others.<sup>317</sup>

**3** Many women, after they were empowered through the favor of God, finished-up many manly *deeds* for themselves. **4** The happy Judith, while the city was<sup>318</sup> in a deadlock, requested for herself from the elders for her to be allowed to come-out into the camp of the foreign-tribes. **5** Therefore, after she delivered herself to the danger, she came-out due to love of the fatherland and of the people, the *people which* was<sup>319</sup> in a deadlock. And the Lord delivered Holofernes into a hand of a woman.  
(Judith 8+)

**6** No more-inferior did Esther (the *one* perfect in faith) also throw herself beside danger,<sup>320</sup> in order that she might rescue the nation<sup>321</sup> of Israel which was going to perish. For due to her fast and her humiliation, she begged the All-Spectating Master<sup>322</sup> of the ages, **7** who, after he saw the humble *state* of her soul, rescued the people in-favor of whom she became-endangered. (Esther 7+, 4:16)

<sup>287</sup> [50:3] C / others “revelation”

<sup>288</sup> [50:3] ALK, ClemAlex / CS “God”

<sup>289</sup> [50:5] emendation to present / original is imperative, which is corrupt

<sup>290</sup> literally “into”

<sup>291</sup> literally “fell-beside”

<sup>292</sup> [51:1] (literally “fallings-beside”) / ClemAlex, Lat “through the fallings-beside” / K “through the fallings-beside of which(plural)” / ACS “through of which(singular) of the(plural)”

<sup>293</sup> literally “the *one* laying-against”

<sup>294</sup> literally “standing”

<sup>295</sup> [51:3] C “man”

<sup>296</sup> [51:4] C / others “death swallowed them down” (lit. drank them down)

<sup>297</sup> literally “leading-ones”

<sup>298</sup> literally “stepped-up-ones”

<sup>299</sup> Hebrew equivalent / Greek “Red Sea”

<sup>300</sup> literally “earth”

<sup>301</sup> [52:2] C omits “brining-forth with horns....gladdened.”

<sup>302</sup> usually translated elsewhere “prayers”

<sup>303</sup> [52:3] C omits “And...glorify me.”

<sup>304</sup> [53:2] LSK / A(C) add

<sup>305</sup> literally “here in the quickness”

<sup>306</sup> literally “earth”

<sup>307</sup> literally “hard-necked”

<sup>308</sup> [53:5] C “master”

<sup>309</sup> literally “in”

<sup>310</sup> literally “standing”

<sup>311</sup> [54:3] C “Anointed-One”

<sup>312</sup> literally “without-a-change-of-interest/care”

<sup>313</sup> [55:1] C “memorials”

<sup>314</sup> literally “leading-ones”

<sup>315</sup> literally “in”

<sup>316</sup> literally “different-ones”

<sup>317</sup> literally “different-ones”

<sup>318</sup> literally “is”

<sup>319</sup> literally “is”

<sup>320</sup> [55:5] CSK / A “To no inferior danger did Esther...also throw herself”

<sup>321</sup> [55:5] LSK “the nation” / AC “twelve-tribes”

<sup>322</sup> [55:6] LK / CS “God” / A “Master God”

## CHAPTER 56~58

Therefore, may **we** also make-petition about the *ones* existing in some trespass, so-that gentleness and humble-mindedness might be given to them, with<sup>323</sup> the *result* for them to yield, not to us, *but* instead to the will of God. For in-this-manner the remembering toward God and the holy-ones will be for them fruit-filled and complete with pity.

**2** Beloved-ones, may we take-up discipline, on-the-basis of which no-one ought<sup>324</sup> to be becoming-indignant. The admonishment which we are making to<sup>325</sup> one-another is beautiful and profitable above-very-much, for it is gluing us to the will of God. **3** For the holy account declares in-this-manner:

Disciplining, the Lord disciplined me,  
and he did not deliver me to the death.

(Psalm 118:18)

**4** For *anyone* whom *the* Lord is loving, he is disciplining,  
but he is whipping every son whom he receives-favorably.

(Proverbs 3:12)

**5** For it declares:

A righteous *man* will discipline me in mercy and will convict me,  
but do not let olive-oil<sup>326</sup> of sinners oil<sup>327</sup> my head.

(Psalm 141:5)

**6** And again he says:

Happy *is* a human whom the Lord convicted,  
but *who* is not spurning-off an admonishing of *the* Almighty.  
For he himself makes *a human* to be feeling-pain and again restores *him*.

**7** He hit, and his hands healed.

**8** Six-times he will take you out of a constraint<sup>328</sup> for himself,  
but in the seventh, an evil *thing* will not touch you.

**9** In a famine he will rescue you out of death,  
but in a war he will release you out of a hand of iron.

**10** And he will hide you from a whip of a tongue,  
and you will never be filled-with-fear *while* evil *things* are coming-upon you.

**11** You will ridicule unrighteous and lawless *men* for yourself,  
but you may never be filled-with-fear from beasts-of-the-field.

**12** For beasts-of-the-field will be-at-peace with you.

**13** Next you will know for yourself, that your house will be-at-peace,  
but the course-of-life of your tent may never sin.

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

**15** But you will come in a tomb  
*like* hourly grain being reaped according-to *its* season,  
or as-though a heap of a threshing-floor  
which was conveyed-together *into one place* according-to *its* hour.

(Job 5:17~26)

**16** *All of you\** are seeing, beloved-ones, that<sup>329</sup> a shielding is *given to the ones who* are being disciplined by the Master. For being a good father,<sup>330</sup> he is disciplining us, with<sup>331</sup> the *result* for us to receive-mercy<sup>332</sup> through his sacred discipline.

**57.1** Therefore, *all of you\**, the *ones who* made the founding of the sedition,<sup>333</sup> be-subject to the elders, and be disciplined into a change-of-mind, after you\* bend the knees of your\* heart. **2** Learn to be being-subject, after you\* put-off from yourselves the pretentious and arrogant willful-stubbornness of your\* tongue. For it is better for you\* to be found small, and *held-in-account* in the flock of the Anointed-One, *rather* than, thinking in-accordance-with prominence, to be cast-out out of his hope.

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

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

**4** Since I was calling, and you\* did not heed,  
and I was stretching-out my accounts, and you\* were not paying-attention,  
*but* instead, you\* made **my** counsels invalid,

<sup>323</sup> literally "into"

<sup>324</sup> literally "is being-indebted"

<sup>325</sup> literally "into"

<sup>326</sup> [56:5] some "mercy"

<sup>327</sup> may also be translated "make-fat" (the verb has to do with smearing lard/fat on someone)

<sup>328</sup> usually translated "obligation"

<sup>329</sup> [56:16] C " , how-much"

<sup>330</sup> [56:16] C / others "For since God is good"

<sup>331</sup> literally "into"

<sup>332</sup> [56:16] C / others "to be admonished"

<sup>333</sup> literally "standing"

but you\* become-non-compliant to **my** convictions:

Consequently-**therefore**, **I** will also laugh for myself over **your** perdition;

but **I** will rejoice for myself over<sup>334</sup> the-time-when-ever a ruin might come to you\* ,

and as *whenever* turmoil might abruptly reach you\* ,

but the overturning might be being-beside *you\** like a gust of wind,

or whenever a tribulation **and** a siege<sup>335</sup> might be coming to you\* .

**5** For *this is how* it will be whenever you\* might call-on me for yourselves, but **I** will not listen to you\* for myself.

Evil *persons* will seek me, and they will not find *me*.

For they hated wisdom,

but they did not choose the fear of the Lord for themselves beforehand,

but they were not even wanting to be paying-attention to counsels of **mine**,

but they were sneering at convictions of **mine**.

**6** Consequently-**therefore**, they will eat for themselves the fruits of their own way,<sup>336</sup>

and they will be filled with their own impiety;<sup>337</sup>

**7** in-requital-for them doing-what-is-unrighteous-to infants, they will be murdered,

and a probing will wreck impious *persons*.

But the *one who is* hearing **me** will put-down-*his*-tent (having been persuaded on-the-basis-of hope),

and he will be-tranquil, fearlessly from every evil *thing*.

(Proverbs 1:23~33)

**58.1** Therefore, may we heed his all-holy and glorious name, after we flee from the threats *which* have been spoken-beforehand through the wisdom *against* the *ones who are* being-non-compliant, in order that we might put-down-a-tent, having been persuaded on-the-basis-of the most-sacred name of his greatness. **2** *All of you\**, accept our consultation, and there will be *nothing* for you\* to-regret.<sup>338</sup> For God is living, and the Lord *the* Anointed-One is living,<sup>339</sup> and the spirit of the Holy-One (*which is* both the faith and the hope of the elect-ones) *is* living – because the *one who*, in humble-mindedness with earnest gentleness unregrettingly,<sup>340</sup> did the righteous-enactments and ordinances *which* have been given by God, *this person* has been assigned-in and will be *held-in-account* into the number of the *ones who are* being saved through Jesus *the* Anointed-One – through whom is the glory to him to the ages of the ages. Let it be.

## CHAPTER 59~61

But if-at-any-time some *individuals* might be-non-compliant to the *things which* having been spoken by him through us, let them be knowing, that they will bind themselves in no small falling-away<sup>341</sup> and danger. **2** But **we** will be innocent from this sin. And we will request for ourselves, making the earnest beseeching and supplicatings, so-that the Crafter of **all** the *things* might carefully-guard the number (which<sup>342</sup> has been numbered-among his elected-ones in the whole world) through his boy *who* has been loved, Jesus *the* Anointed-One, through whom he called us from darkness into light, from lack-of-knowledge into recognition of the glory of his name,<sup>343</sup> to be hoping on your name<sup>344</sup> *which is* the chief-begotten of every creation, **3** after you opened-up the eyes of our heart with<sup>345</sup> the *result* to be knowing you: the only highest among<sup>346</sup> highest-ones, holy among holy-ones, the *one who is* humbling an outrage of arrogant *persons*, the *one who is* dissipating reasonings<sup>347</sup> of nations, the *one who is* lifting<sup>348</sup> humble *persons* into a height and humbling the high *persons*, the *one who is* making-rich and making-destitute, the *one who is* killing-off **and is** saving<sup>349</sup> and is making *them* to be living, an only finder<sup>350</sup> of spirits and a god of every flesh, the *one who is* looking-on in the abysses, the spectator of human works, the helper of the *ones who* are being-endangered, the savior of the *ones who* have been being-without-hope, the Creator<sup>351</sup> and overseer of every spirit, the *one who is* multiplying nations on a

<sup>334</sup> literally "down"

<sup>335</sup> [57:4] C add

<sup>336</sup> literally "the way of themselves"

<sup>337</sup> literally "the impiety of themselves"

<sup>338</sup> literally "will be *things* without-a-change-of-concern to you\*"

<sup>339</sup> [58:2] CS / LK, Basil omit "is living"

<sup>340</sup> literally "without-a-change-of-interest/care"

<sup>341</sup> literally "falling-beside"

<sup>342</sup> literally "the"

<sup>343</sup> literally "of a glory of a name of his"

<sup>344</sup> literally "a name of yours"

<sup>345</sup> literally "into"

<sup>346</sup> literally "in" (also in next instance)

<sup>347</sup> literally "accountings"

<sup>348</sup> literally "making"

<sup>349</sup> [59:3] CK / SL add

<sup>350</sup> [59:3] LS / C "good-worker" / K "creator"

<sup>351</sup> [59:3] LSK / C "Benefactor"

piece of earth, and is selecting for himself out of all persons the ones who are loving you through Jesus the Anointed-One, your boy who has been loved, through whom you disciplined us, made-us-holy, honored us.

4 We are begging you, Master, to become a helper and sponsor of us. Save the ones who will suffer-tribulation. Have-mercy-on the humble persons. Arise the ones who have fallen. Be made-to-appear to the ones who are beseeching you. Heal the ones who are being-weak. Turn-back the ones of your people who are being misled. Fill-with-food the ones who are hungering. Redeem our prisoners.<sup>352</sup> Raise-up the ones who are weakening out of their weakness. Exhort the ones who are being-faint-souled. Let **all** the nations know you, that **you** only are God, and that Jesus the Anointed-One is your boy, and that **we** are a people of yours and sheeps of your pasture.

60.1 For **you** made the perpetually-flowing composition<sup>353</sup> of the world manifest through the things which are being operated. **You**, Lord, created the inhabited-earth—you, the one who is faithful in all the generations, righteous in the judgments, marvelous in strength and appropriate-greatness, the one who is wise in the process to be creating, and intelligent in the process to set in place the things which came-to-be, the one who is good among<sup>354</sup> the ones who are being seen, and kind among the ones who have become-persuaded to trust on you:

O Merciful and Pitying One, forgive us our lawlessnesses and our unrighteousnesses, and our trespasses and mistakes. 2 May you not account every sin of slaves and servant-girls of yours; instead, cleanse us with the cleansing of **your** truth, and guide our steps for us to be going in sacredness of heart and for us to be doing the things which are beautiful and well-pleasing before your face and before the face of our chiefs.

3 Yes, Master, let your face shine on us for<sup>355</sup> good things in peace, with<sup>356</sup> the result for us to be sheltered by-means-of your hand, your mighty hand, and to be rescued from every sin by-means-of your arm, your high arm. And rescue us from the ones who are unrighteously hating us. 4 Give harmony and peace both to us and to all the ones who are inhabiting the earth (exactly-as you gave to our fathers while they were sacredly calling-on you for themselves in faith and truth) while we are becoming heeding to your almighty and glorious name, as-well-as to our chiefs and leaders<sup>357</sup> on the earth.

61.1 **You**, Master, gave the authority of the kingdom to them through you appropriately-great and indescribable might, with the result for us (knowing the glory and honor which have been given to them by you) to be being subject to them, being-against your will in nothing. To them,<sup>358</sup> Lord, give health, peace, harmony, steadiness<sup>359</sup>—with<sup>360</sup> the result for them to be managing the leadership, which has been given to them, without-stumbling.

2 For **you**, O Heavenly Master, King of the Ages, are giving glory and honor to the sons of the humans, and authority of the things existing on the earth. **You**, Lord, set-straight their counsel according to what<sup>361</sup> is beautiful and well-pleasing before your face, so-that, by piously managing, in peace and consideration, the authority which has been given to them through you, they might be obtaining something merciful from you. 3 O you, the only one powerful to do these things and more-abundant good things with us: We are confessing-forth to you through the chief-priest and protector of our souls, Jesus the Anointed-One, through whom let there be to you the glory and the greatness, even now, and into a generation of generations and into the ages of the ages.

## CHAPTER 62~65

Men, brothers, we indeed sent to you by-letter adequately about the things pertaining to our religion, and the things which are most-profitable in-regard-to an excellent lifestyle to the ones who are wanting<sup>362</sup> to be setting-straight their path piously and righteously. 2 For about faith and a change-of-mind and genuine love and self-restraint and sound-mindedness and endurance, we have physically-felt every point,<sup>363</sup> causing you\* to-recollect that it is necessary for you\* to be sacredly well-pleasing to Almighty God in righteousness and truth and longsuffering, being-of-one-mind, without-remembering-of-past-evils in love and peace with earnest gentleness, exactly-as our fathers (who have been made-clear-beforehand), being humbled-minded, became-well-pleasing to the things toward the Father and Creator, God,<sup>364</sup> and to all humans. 3 And we caused you\* to-recollect these things so-much sweetly, since we had obviously come-to-know that we are writing to men who are faithful and held-in-account and have stooped-in into the sayings of the discipline of God.

<sup>352</sup> literally "bound-ones"

<sup>353</sup> literally "standing-together"

<sup>354</sup> literally "in" (also in next instance)

<sup>355</sup> literally "into"

<sup>356</sup> literally "into"

<sup>357</sup> literally "leading-ones"

<sup>358</sup> literally "whom"

<sup>359</sup> literally "good-standing"

<sup>360</sup> literally "into"

<sup>361</sup> literally "the"

<sup>362</sup> [62:1] CK / SL "to the ones who are wanting an excellent lifestyle"

<sup>363</sup> literally "place"

<sup>364</sup> [62:2] SL / C "Father and God and Creator"

63.1 Therefore, it is legal, after we came-to the examples which are so-many and such as this, to put-down our neck<sup>365</sup> and to fill-up the place of the obedience, so-that, after we become-tranquil of the vain sedition,<sup>366</sup> we might reach<sup>367</sup> to the goal which has been laid-before us in truth, without any<sup>368</sup> blemish. 2 For you\* will afford us joy and leaping-for-joy if-at-any-time you\*, after you\* become heeding to the things which have been written by us through the holy spirit, are cutting-out the illicit anger of your\* jealousy, according-to the petition which we made concerning<sup>369</sup> peace and harmony in this-here letter. 3 Now we also sent faithful and sound-minded men, who behaved blamelessly among<sup>370</sup> us from youth till old-age, whichever ones will also be testifiers between you\* and us. 4 Now we did this, in order that you\* might have come-to-know, that our every concern has become and is with<sup>371</sup> the result for you\* to quickly<sup>372</sup> be-at-peace.

64.1 I wish that the All-Spectating God and Master of the spirits and Lord of every flesh, the one who selected for himself our Lord Jesus the Anointed-One and us through him to be made into a unique people, would give to every soul who has called-on his appropriately-great and holy name for himself: faith, fear, peace, endurance and longsuffering, self-restraint, purity, and<sup>373</sup> sound-mindedness, with<sup>374</sup> a result to have an act of well-pleasing to his name through our chief-priest and protector, Jesus the Anointed-One, through whom to him let there be glory, and greatness, might and honor, even now and into all the ages of the ages.

65.1 Now quickly<sup>375</sup> send-up to us the ones who have been commissioned from us in peace with joy: Claudius Ephebus and Valerius Vito, and with Fortunatus, so-that they might be quickly bringing-a-message back to us about the peace and harmony which we prayed-for and yearned-after, with the result for us to also quickly be made-to-rejoice about your\* steadiness.

2 The favor of our Lord Jesus the Anointed-One be with all of you\*, and with all the ones in every-place-every-where who have been called by God and<sup>376</sup> through him, through whom let there be to him glory, honor, might, and greatness, a perpetual throne, from the ages into the ages of the ages.

The letter of the Romans to the Corinthians.<sup>377</sup>

<sup>365</sup> literally "to put-under the neck"

<sup>366</sup> literally "standing"

<sup>367</sup> literally "meet-down"

<sup>368</sup> literally "every"

<sup>369</sup> literally "about"

<sup>370</sup> literally "in"

<sup>371</sup> literally "into"

<sup>372</sup> literally "to in quickness"

<sup>373</sup> [64:1] AS / CLK omit "and"

<sup>374</sup> literally "into"

<sup>375</sup> literally "in quickness"

<sup>376</sup> [65:2] CLK / AS add

<sup>377</sup> [65:2] K adds