

# 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 unsacred sedition<sup>4</sup> among you\*, which is both foreign and strange to the elect-ones of God—events and calamities which are existing because of a few reckless and 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 subjected to ones leading you\* and rendering-due honor which<sup>7</sup> is suiting to the elders in your\* presence. **4** All of you\* were also permitting youths to be comprehending moderate and solemn thoughts. All of you\* were also transmitting-a-message to women for them to be finishing-up all things in an unblemished, and solemn, and pure conscience, for them to be having-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 homeworking the things in-accordance-with their house solemnly, being altogether of-a-sound-mind.

**2.1** You\* all were also being-humble-minded, making-pretensions for nothing, being subjected rather than subjecting, sweetly giving rather than receiving, being-sufficed with the travel-supplies of the Anointed-One.<sup>8</sup> And all of you\* were paying-attention to his accounts, so that you\* might be carefully storing them away within your\*<sup>9</sup> bowels, and his sufferings were before your\* eyes.<sup>10</sup> **2** This-was-how a deep and glistening<sup>11</sup> peace had been given to all of you\*, and an insatiable yearning for<sup>12</sup> good-doing,<sup>13</sup> 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>14</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>15</sup> and conscience, **5** so that all of you\* might be pristine and unmixed, and not-remembering-of-past-evils done to<sup>16</sup> one-another. **6** Every sedition<sup>17</sup> and every split was abominable to you\*. All of you\* were mourning over the trespasses of your\*<sup>18</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>19</sup> over every act of good-doing which you\* had done, ready to<sup>20</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>21</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:

<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> literally "honor, the honor which"

<sup>8</sup> [2:1] Gk(C) "Anointed-One" / Gk(A) "of God"

<sup>9</sup> literally "the"

<sup>10</sup> literally "eyes of yours"

<sup>11</sup> literally "oily"

<sup>12</sup> literally "into"

<sup>13</sup> Greek is not entirely clear if "an insatiable yearning for good-doing" is to go with the verb "given to" or "coming-to-be"

<sup>14</sup> [2:3] Gk(A) is nominative / Gk(C) is accusative

<sup>15</sup> [2:4] Gk(A) / Gk(C) "terror"

<sup>16</sup> literally "into"

<sup>17</sup> literally "standing"

<sup>18</sup> literally "the"

<sup>19</sup> literally "without-a-change-of-interest/care"

<sup>20</sup> literally "into"

<sup>21</sup> [2:8] Lat "in the fear of God"

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

(Deuteronomy 32:15)

**2** Out of this *came* jealousy<sup>22</sup> and envy, and<sup>23</sup> quarrelling and sedition,<sup>24</sup> persecution<sup>25</sup> 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>26</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<sup>27</sup> 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>28</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>29</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>30</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>31</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 pursued<sup>32</sup> until death and to enter until slavery.

(Genesis 37)

**10** Jealousy obliged Moses<sup>33</sup> to flee from the face of Pharaoh, king of Egypt, during<sup>34</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>35</sup> Moses the attendant of God.

(Numbers 16)

**13** Due to jealousy, David did not only have envy by the men of-another-tribe, but instead was also pursued by Saul, king of Israel.<sup>36</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>37</sup> and envy, the greatest and most-righteous pillars were pursued and were put-to-death.<sup>38</sup> **3** May we receive the good emissaries before our eyes.<sup>39</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>40</sup> in-this-manner, went into the due<sup>41</sup> place of the glory. **5** Due to jealousy

<sup>22</sup> may also be translated "zeal"

<sup>23</sup> [3:4] some add

<sup>24</sup> literally "standing"

<sup>25</sup> literally "pursuit"

<sup>26</sup> literally "dull-sighted"

<sup>27</sup> literally "to the suiting thing"

<sup>28</sup> may also be translated "zeal"

<sup>29</sup> literally "on" (also in next instance)

<sup>30</sup> literally "bring-to"

<sup>31</sup> literally "worked-down"

<sup>32</sup> literally "pursued"

<sup>33</sup> Hebrew equivalent "Mosheh"

<sup>34</sup> literally "in"

<sup>35</sup> literally "to/toward"

<sup>36</sup> [4:13] some omit "king of Israel"

<sup>37</sup> [5:2] Gk(C) "strife"

<sup>38</sup> [5:2] Gk(C) "and became-athletes till death."

<sup>39</sup> literally "before eyes of ours"

<sup>40</sup> May also be translated "he suffered-for-his-testimony"

<sup>41</sup> literally "the being-indebted"

and quarrelling, Paulus indicated<sup>1</sup> a prize of endurance: **6** after he bore bonds seven-times, after he was made-to-live-in-exile,<sup>2</sup> after he was stoned, after he became a preacher in both the east and in the west,<sup>3</sup> he received the noble reputation of his faith, **7** after he taught righteousness<sup>4</sup> to the whole world, and after he came to the terminal of the west,<sup>5</sup> and after he testified to<sup>6</sup> the *one who was* leading, he was released-from the world in-this-manner and was taken-up<sup>7</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>8</sup> due to jealousy, became most-beautiful examples among<sup>9</sup> us. **2** Due to jealousy, after women were pursued as Danaids and Dirkes, they, after they suffered terrible and unsacred torments, reached to the end of the firm course of the faith, and received a noble prerogative, *despite that they were the ones weak in the body*. **3** Jealousy alienated married-women from men and changed<sup>10</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>11</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>12</sup> **3** And may we see what *is* good and what *is* delightful and what *is* acceptable<sup>13</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>14</sup> honorable it is to his Father,<sup>15</sup> because, after it was poured-out due to **our** salvation, it bore-up-under<sup>16</sup> the favor of a change-of-mind to all the world. **5** May we pass-through<sup>17</sup> all the generations, and may we learn-from *them*, that in generation to<sup>18</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>19</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>20</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 things** himself also uttered about a change-of-mind with an oath:

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

(2 Ezekiel?)<sup>21</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>22</sup> a holy people.’”

<sup>1</sup> [5:5] Gk(C) / others “obtained”

<sup>2</sup> [5:6] Gk(C) “having become a fugitive” / Wakes “scourged”

<sup>3</sup> literally “in the rising-up and in the setting”

<sup>4</sup> [5:7] Gk(C) “he received righteousness, after he taught”

<sup>5</sup> literally “setting”

<sup>6</sup> literally “on/over”

<sup>7</sup> [5:7] Lat, Syr, Cop / Gk(AC) “and went”

<sup>8</sup> [6:1] most “many torments and tortures” is dative / Lat, Cop may imply “accusative”

<sup>9</sup> literally “in”

<sup>10</sup> literally “anothered”

<sup>11</sup> [6:4] (lit. “turned-upside-down”) / Gk(C) “razed-to-the-ground”

<sup>12</sup> [7:2] Gk(C) “of our tradition”

<sup>13</sup> literally “acceptable-toward”

<sup>14</sup> literally “as”

<sup>15</sup> [7:4] Lat, Syr, Cop / Gk(A) “to God and a father of his” (or “to his God and Father”) / Gk(C) “to his father, to God”

<sup>16</sup> [7:4] Gk(C) “conferred”

<sup>17</sup> [7:5] Gk(C) (lit. “come-through”) / others “turn-to”

<sup>18</sup> literally “and”

<sup>19</sup> see Josephus Antiquities 1:74 or Jubilees 7:20-39

<sup>20</sup> may also be translated “made-atonement after they supplicated God”

<sup>21</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>22</sup> literally “will hear-on you\* as”

(2 Ezekiel?)<sup>23</sup>

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

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

Take-away-from yourselves the wickednesses from your\* souls before<sup>24</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>25</sup> both the quarrelling and the jealousy leading into death. **2** May we stare at<sup>26</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>27</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>28</sup> and out of his kindreds, and out of the house of his father, so-that, after he left-behind a little land<sup>29</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>30</sup> and out of your kindreds, and out of the house of your father, into the land,<sup>31</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>32</sup> from the place where **you** are now, to the north and south and east and west;<sup>33</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>34</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

<sup>23</sup> seems to start from something similar Ezekiel 33:12, but is likely taken from 2 Ezekiel (see above)

<sup>24</sup> literally “opposite”

<sup>25</sup> [9:1] some “vain-talk”

<sup>26</sup> literally “into”

<sup>27</sup> For “preached”, see Josephus Antiquities 1:74

<sup>28</sup> literally “earth”

<sup>29</sup> literally “earth”

<sup>30</sup> literally “earth”

<sup>31</sup> literally “earth”

<sup>32</sup> literally “see”

<sup>33</sup> literally “north and southwest and rising-ups and sea”

<sup>34</sup> literally “and”

your seed will be.” Now Abram had-faith *in* God, and it was accounted to him for<sup>1</sup> righteousness.

(Genesis 15:5-6)

7 Due to faith and love-of-strangers, a son was given to him in *his* old-age; and through obedience, he offered<sup>2</sup> him for a sacrifice to God in one of the mountains<sup>3</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>4</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>5</sup> into this sign, so-as for her to become a monument<sup>6</sup> of salt till this day, 3 with<sup>7</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>8</sup> whose was saved. 2 For after spies were sent-out into Jericho by Jeshua<sup>9</sup> son of Nun, the king of the land<sup>10</sup> knew, that they had<sup>11</sup> been-there to spy out their country, and he sent-out men, the *ones who* would<sup>12</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>13</sup> came-in to you. Lead them out, for the king is directing in-this-manner,” she answered the-following,<sup>14</sup> “Indeed, the men whom you\* are seeking came-in to me. Instead, straightaway they went-off and are going *on* the way,” pointing<sup>15</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>16</sup> to you\*, for the fear and the trembling of you\* fell-on the *ones* residing<sup>17</sup> in it. Therefore, when<sup>18</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>19</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>20</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>21</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>22</sup> give ourselves over to the wills of the humans, whichever *ones* are hurling-forth-javelins into exciting quarrelling and tumults,<sup>23</sup> with<sup>24</sup> the *result* to alienate us from the *act* of having *what is* beautiful.<sup>25</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>26</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>27</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 I did not find it.  
Be guarding lack-of-evil, and see straightness,  
because there is a portion-left-behind-in-*the*-wake to a peaceable  
human.  
(Psalm 37:35~37)

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

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

3 And again:

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

4 And again it says:

They loved him with their mouth,  
and lied<sup>28</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-one,

<sup>1</sup> literally “into”

<sup>2</sup> literally “brought-to”

<sup>3</sup> [10:7] Gk(AC), Syr, Cop / Lat “him to the mountain”

<sup>4</sup> literally “leaving-behind-in”

<sup>5</sup> literally “put”

<sup>6</sup> literally “signaling”

<sup>7</sup> literally “into”

<sup>8</sup> [12:1] Gk(A) / Gk(C), Lat, Syr, Cop add

<sup>9</sup> following Greek and LXX / MT “Joshua” / OVH is ambiguous

<sup>10</sup> literally “earth”

<sup>11</sup> literally “have”

<sup>12</sup> literally “will”

<sup>13</sup> literally “earth”

<sup>14</sup> literally “this-here”

<sup>15</sup> literally “indicating”

<sup>16</sup> literally “earth”

<sup>17</sup> literally “dwelling-down”

<sup>18</sup> literally “as”

<sup>19</sup> literally “as”

<sup>20</sup> literally “into”

<sup>21</sup> more literally “instability”

<sup>22</sup> more literally “running-needless-dangers”

<sup>23</sup> [14:1] Gk(C) “seditions (lit. “standings”)

<sup>24</sup> literally “into”

<sup>25</sup> literally “from the beautifully having”

<sup>26</sup> literally “left-under”

<sup>27</sup> literally “heightened-above”

<sup>28</sup> [15:4] Gk(C) “blamed”

be made-to-be speechless.”

(Psalm 31:18)

And again:

I wish that *the* Lord would exterminate all the lips, the deceitful *ones*,<sup>1</sup>  
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, *which is* the Lord Jesus *the* Anointed-One, did not come in a vaunt of pretension nor-even arrogance, even-though he is being-able;<sup>2</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>3</sup>  
and to whom was the arm of *the* Lord revealed?

We brought-a-message before<sup>4</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 carrying<sup>5</sup> 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 carrying<sup>6</sup> 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>7</sup> was on him;  
**we** were healed by-means-of his welt.

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

7 And *the* Lord delivered him *up*  
in-behalf of our sins.

And he himself is not opening-up his<sup>8</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>9</sup> the *one who* sheared it,  
in-this-*same*-manner he is not opening-up his mouth.

In this<sup>10</sup> humiliation, his judgment was lifted-away.<sup>11</sup>

8 Who will describe<sup>12</sup> his generation?

Because his life is lifted-away<sup>13</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>14</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 *an 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.

13 Due to this, he will inherit many,  
and will divide spoils of the strong-ones;  
in-place of these<sup>15</sup> *things*, his soul was delivered into death,  
and he was accounted among<sup>16</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>17</sup> *their* lips,  
they shook<sup>18</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>19</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>20</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>21</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,

<sup>15</sup> literally “which”

<sup>16</sup> literally “in”

<sup>17</sup> literally “in”

<sup>18</sup> literally “moved”

<sup>19</sup> literally “to/toward”

<sup>20</sup> usually translated “whips” (but in a figurative sense of punishment here)

<sup>21</sup> [18:1] Lat, ClemAlex / Gk(AC), Syr “to”

<sup>1</sup> [15:5] Syr / Gk(AC), Lat, Cop, ClemAlex omit “And again, I wish...the deceitful *ones*” (scribal error?)

<sup>2</sup> may also be translated “is having-power”

<sup>3</sup> literally “hearing”

<sup>4</sup> literally “opposite”

<sup>5</sup> usually translated “bringing”

<sup>6</sup> usually translated “bringing”

<sup>7</sup> literally “of a peace of ours”

<sup>8</sup> literally “the”

<sup>9</sup> literally “opposite”

<sup>10</sup> literally “the”

<sup>11</sup> literally “picked-up”

<sup>12</sup> literally “lead-through”

<sup>13</sup> literally “picked-up”

<sup>14</sup> [16:10] Cotelarius “I will set free the wicked-ones on account of his entombing, and the rich-ones on account of his death”

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

- 3 Wash me still<sup>1</sup> more from my lawlessness,<sup>2</sup>  
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 lawlessness,  
and my mother conceived<sup>3</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>4</sup> snow.
- 8 You will cause me to-hear a leaping-for-joy and gladness;  
bones *which* have been humbled, will leap-for-joy.
- 9 Turn your face away from my sins,  
and wipe-out all my lawlessnesses.
- 10 Create a clean heart in **me**, O God,  
and renew a straight spirit in my inward-parts.
- 11 May you not hurl me off from your face,  
and may you not take-up the spirit, your holy *spirit*, from both<sup>5</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 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 condemn 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>6</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>7</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 subjected to him in peace. **2** Both day and night are completely-accomplishing the course<sup>8</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>9</sup> stepping-outside-of<sup>10</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 big-beasts and all the living-creatures *which* are on it, not dissenting nor-even changing<sup>11</sup> any of the *things which* have been decreed by him. **5** Both untrackable abysses and

indescribable nether regions<sup>12</sup> are being held-together with the same ordinances. **6** The vault of the untried<sup>13</sup> sea, after it was stood-together into its collections<sup>14</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>15</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>16</sup> enjoyment and health, without leaving-*anything-behind-in-their-wake* are affording *their* breasts for<sup>17</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>18</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>19</sup> many *good-works*, might come-to-be *made* into a judgment to *all of us*,<sup>20</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>21</sup> of whose blood was given in-behalf of us. May we have-respect for our fore-leaders.<sup>22</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>23</sup> **7** Let them demonstrate the worthy-to-be-loved custom of the purity. Let them show-forth the unmixed wish of their meekness. Let them make manifest the gentle *state* of their tongue through *their* silence.<sup>24</sup> Let them be affording their love, not according-to personal-inclination,<sup>25</sup> *but* instead let them be affording *it* equally to all the *ones who are* sacredly filling themselves with-fear of<sup>26</sup> God.

**8** Let your\* children be partaking of the discipline *which is in the* Anointed-One. Let them learn why humble-mindedness is being-strong in-the-presence of a god, why pure love is powerful in-the-presence of a god, how the fear of him *is* beautiful and great and *how it is* saving all the *ones who are* behaving 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>27</sup>
- 2** Which human is 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>1</sup> of the *act* to not utter deceit.

<sup>12</sup> [20:5] Emendation / Gk(AC) "judgments" / Lat "set-downs" / Cop "boundaries"

<sup>13</sup> may also be translated "inexperienced"

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

<sup>15</sup> [20:9] (lit. "are giving-beside-after") / Gk(C) "transfer from one to another"

<sup>16</sup> literally "to/toward"

<sup>17</sup> literally "to/toward"

<sup>18</sup> [20:12] Lat "—through whom to God and the Father"

<sup>19</sup> literally "the"

<sup>20</sup> [21:1] Gk(AC) "all of us"

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

<sup>22</sup> more literally "our *ones* leading-before"

<sup>23</sup> more literally "women on the good *thing*"

<sup>24</sup> [21:7] Gk(C) / others "their manner-of-speaking"

<sup>25</sup> literally "bent-toward"

<sup>26</sup> literally "for"

<sup>27</sup> [22:1] Gk(C) omit

<sup>1</sup> literally "on"

<sup>2</sup> [18:2] Gk(C) omit "Wash me..." and following verses

<sup>3</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>4</sup> literally "above"

<sup>5</sup> literally "opposite"

<sup>6</sup> literally "out-of"

<sup>7</sup> literally "throwing-over"

<sup>8</sup> literally "run"

<sup>9</sup> literally "every"

<sup>10</sup> literally "stepping-out-beside"

<sup>11</sup> literally "anothering"

- 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,  
 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>2</sup>

(Psalm 34:11~17,19)

The scourges<sup>3</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 filling themselves with-fear-of 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>4</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>5</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>6</sup> yourselves to a piece of wood. Take a vine. Indeed, first, it sheds-its-leaves,<sup>7</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>8</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>9</sup> of which he made the Lord Jesus the Anointed-One<sup>10</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>11</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>12</sup> the night comes-on.

4 May we see<sup>13</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>14</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>15</sup> places, that<sup>16</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 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 Arabian country till it reaches Egypt, into the city being called<sup>17</sup> Heliopolis. 4 And during the day, while all are looking-at it, it, after it flew-on onto the altar of the sun, puts them there, and, in-this-manner, is rushing-off into what is behind. 5 Therefore, the priests look-over the registers<sup>18</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>19</sup> all these things.

(Job 19:26)

## CHAPTER 27~29

Therefore, having this hope, let our souls be already<sup>20</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>21</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 turn them upside-down.

And:

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

(Wisdom 12:12)

When he wants, and as he wants, he will do all things, and anything of the things which have been decreed by him may not pass-away.<sup>22</sup> 6 All things are before his face, and nothing has escaped-the-notice-of his counsel, if:

- 7 The heavens are describing<sup>23</sup> a glory of a god,  
 but the firmament is bringing-back-messages of a making of his hands.<sup>24</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>25</sup> their voices are not-surely being heard.

(Psalm 19:1~3)

28.1 Therefore, while all things are being looked-at and being heard, may we be filled-with-fear of him, and may we leave-off stained desires of base<sup>26</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,

<sup>1</sup> literally "lips of yours"

<sup>2</sup> [22:7] Gk(AC), Lat, Cop / Syr add

<sup>3</sup> usually translated "whips"

<sup>4</sup> literally "throwing-over"

<sup>5</sup> literally "on"

<sup>6</sup> literally "throw-together"

<sup>7</sup> [23:4] Gk(C) omit

<sup>8</sup> literally "on"

<sup>9</sup> literally "to will be"

<sup>10</sup> [24:1] Gk(C) / others add

<sup>11</sup> [24:2] Gk(C) "which is in due season"

<sup>12</sup> literally "becomes-away"

<sup>13</sup> [24:4] Gk(C) "receive/take"

<sup>14</sup> [24:5] Gk(C) / others "threw it"

<sup>15</sup> literally "the of-the-rising-ups"

<sup>16</sup> literally "this"

<sup>17</sup> literally "said"

<sup>18</sup> literally "writing-ups"

<sup>19</sup> literally "drew-out-up" (in the sense of draining out water)

<sup>20</sup> literally "be having been"

<sup>21</sup> may also be translated "powerless"

<sup>22</sup> literally "come-beside"

<sup>23</sup> literally "leading-through"

<sup>24</sup> [27:7] (lit. "of hands of his") / Gk(C) omit something here

<sup>25</sup> [27:7] Gk(C) omit "The day is...of which"

<sup>26</sup> [28:1] Gk(C) "hurtful"

**you** are there;  
if-at-any-time I might go-off into the last *regions* of the earth,  
there is your right *hand*;<sup>1</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*?

**29.1** Therefore, may we come-to him in sacredness of soul, lifting-up<sup>2</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>3</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>4</sup> may we do all the *things* of the holification, fleeing *from* calumnies, both stained and impure entwinements,<sup>5</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>6</sup> ourselves far from every whispering and calumny, being pronounced-righteous with works and<sup>7</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>8</sup> is a *person* birthed<sup>9</sup> of a woman *who is* short-lived.<sup>10</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 attestation of our good<sup>11</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>12</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>13</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>14</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>15</sup> *but* instead through his will.

**4** Therefore, **we** also, after we were called through a will of his<sup>16</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>17</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>18</sup> brothers? May we become non-working from the good-doing and may we leave the love behind<sup>19</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 over his works. **3** For with his all-great might he established heavens, and, by-means-of his ungraspable<sup>20</sup> intelligence, he thoroughly-ornamented them. He also thoroughly-separated a *piece* of earth from the water surrounding<sup>21</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* by-means-of his-own disposition. After he also made-ready-beforehand<sup>22</sup> a sea and the living-creatures in it, he locked *them* in by-means-of the power of himself.

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

“May we make a human according-to an image and according-to a 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>23</sup>  
to give-back to each *one* according-to his work.

(Isaiah 40:10? & Proverbs 24:12 or Revelation 22:12?)

**4** Therefore,<sup>24</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>25</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:

<sup>1</sup> [28:3] Gk(C) “**You** are there”

<sup>2</sup> literally “picking-up”

<sup>3</sup> literally “thoroughly-sowed(seeded)”

<sup>4</sup> [30:1] Gk(A), Lat, Syr “a holy portion” / Gk(C) “holy portions” / Cop “a portion of holy-ones”

<sup>5</sup> literally “acts-of-braiding-together”

<sup>6</sup> literally “making”

<sup>7</sup> [30:3] Gk(C), Lat, Cop / Gk(A), Syr add

<sup>8</sup> [30:5] Gk(C) omit

<sup>9</sup> adjective

<sup>10</sup> more literally “of-a-short-lifetime”

<sup>11</sup> [30:7] Gk(C) omit

<sup>12</sup> [30:8] Gk(C) “was given”

<sup>13</sup> literally “earth”

<sup>14</sup> [32:2] Gk(C) “rank”

<sup>15</sup> literally “worked-down”

<sup>16</sup> [32:4] Gk(C) omit

<sup>17</sup> literally “worked-down”

<sup>18</sup> [33:1] Gk(C) “say”

<sup>19</sup> literally “behind-in”

<sup>20</sup> literally “unable-to-be-received-down”

<sup>21</sup> literally “having-around”

<sup>22</sup> [33:3] Gk(C) / others “So likewise, after he formed”

<sup>23</sup> literally “a face of his”

<sup>24</sup> [34:4] Gk(C) “believing”

<sup>25</sup> literally “every/all”

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>1</sup> Sabaoth;<sup>2</sup> all the creation<sup>3</sup> is full of his glory.”

(Daniel 7:10 & Isaiah 6:3)

7 And therefore may **we**, after we were congregated in harmony to the same *place* with the conscience, cry *out* to him earnestly as out of one mouth, with<sup>4</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>5</sup>

(unidentified quotation)

#### CHAPTER 35~36

How<sup>6</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>7</sup> the *ones who are* enduring? The Crafter and Father of the ages, the All-Holy-One<sup>8</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 might be having been established faithfully to God; if-at-any-time we might be seeking-out the *things*<sup>9</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>10</sup> greed,<sup>11</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>12</sup> 6 For the *ones who are* acting *out* these *things* exist detestable to God; but not only the *ones who are* acting them *out*, but instead also the *ones who are* being-well-pleased-together with these *things*.<sup>13</sup> 7 For the writing says:

But God spoke to the sinner:

For-what-reason are you describing<sup>14</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>15</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>16</sup> to stand-by before<sup>17</sup> your *own*  
face.<sup>18</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>19</sup>

12 A sacrifice of praising will glorify me;  
and there is a way *by* which<sup>20</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>21</sup> the protector and helper of our weaknesses. 2 Through this *man*, we are staring<sup>22</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>23</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 reflowering into the light. Through this *man*, the Master has wanted us to taste the immortal knowledge, who, being an effulgence of his greatness, is so-much greater *than* messengers, as-much-as he has inherited a more-diverse name.

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

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

(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>24</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>25</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>26</sup> our leaders,<sup>27</sup> how well-orderly, how habitually,<sup>28</sup> how subjectedly-to-assignments<sup>29</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>30</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>31</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>32</sup> and are making-use of one subjection with<sup>33</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>34</sup> and let each *one* be being subjected to his neighbor, exactly-as he was put in his *own particular* bestowed-favor. 2 Let the strong *person* be taking-care-of<sup>35</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>36</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-

<sup>1</sup> [34:6] Gk(C), Lat, Syr / ClemAlex “God” / Gk(A) omit

<sup>2</sup> Hebrew for “Lord of Armies”

<sup>3</sup> [34:6] Gk(C) “earth”

<sup>4</sup> literally “into”

<sup>5</sup> [34:8] Gk(C) “are loving him”

<sup>6</sup> literally “As”

<sup>7</sup> literally “to”

<sup>8</sup> [35:3] Gk(C) “the Creator Eternal and Father All-Holy”

<sup>9</sup> [35:5] Gk(C) “good things”

<sup>10</sup> [35:5] Gk(C) “wickedness”

<sup>11</sup> [35:5] Gk(C) omit “greed”

<sup>12</sup> [35:5] Gk(C), Syr / Gk(A) “love-of-guests” / Lat “lack-of-humility” / possible emendation “love-of-glory”

<sup>13</sup> literally “with them” (as in referring to the things, not to the people doing them)

<sup>14</sup> literally “leading-through”

<sup>15</sup> literally “into the behind”

<sup>16</sup> [34:10] Syr “set your sins”

<sup>17</sup> literally “according-to”

<sup>18</sup> literally “a face of yours”

<sup>19</sup> [35:11] Gk(C) omit (Psalm 1:17-22) and connects by “in the end”

<sup>20</sup> [35:12] Lat / Gk(AC), Syr “were”

<sup>21</sup> literally “things-brought forward”

<sup>22</sup> [36:2] Gk(A) “man may we stare”

<sup>23</sup> literally “seeing”

<sup>24</sup> literally “yourself out of right sides of mine”

<sup>25</sup> [36:6] some read “who oppose their own will to that of God”

<sup>26</sup> literally “to”

<sup>27</sup> literally “our leading ones”

<sup>28</sup> [37:2] Gk(C) / Gk(A) “well-yielding”

<sup>29</sup> literally “under-assignmently”

<sup>30</sup> literally “leading ones”

<sup>31</sup> [37:4] Lat “in one-another”

<sup>32</sup> literally “blowing/spiriting-together”

<sup>33</sup> literally “into”

<sup>34</sup> [38:1] Gk(C) omit “Jesus”

<sup>35</sup> [38:2] Gk(A) “Do not let...be taking-care-of” / possible emendation “Do not let the strong *person* be-without-care-for”

<sup>36</sup> [38:2] Gk(A) add an “and” or “also” here; the meaning is uncertain due to a lacuna in the manuscript

beforehand his good-works prior to the time we were birthed. 4 Therefore, we, having all these things from out of him, are being-indebted to be giving-thanks to him for all things – to whom let there be the glory to the ages of the ages.

#### CHAPTER 39~41

Senseless and unintelligent<sup>1</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>2</sup>

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

4 For what? A mortal-creature will not be clean before<sup>3</sup> the Lord will he?

Or a man be blameless from his works,

if he is not having-faith among<sup>4</sup> boys of his own,

but who perceived<sup>5</sup> a certain crooked way among messengers of his own?

5 But a heaven is not clean before his face.

But ah! The ones who are residing<sup>6</sup> 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>7</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>8</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 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>9</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>10</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-sinful, 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>11</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>12</sup> or the offerings about sins and mistakes, but instead rather only in Jerusalem. But even-then, 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>13</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.

#### CHAPTER 42~44

The emissaries were proclaiming-the-good-message to us from the Lord Jesus the Anointed-One; Jesus the<sup>14</sup> Anointed-One was sent-out from God. 2 Therefore, the Anointed-One is from God,<sup>15</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 became-fully-convinced<sup>16</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>17</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>18</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>19</sup> For surely from<sup>20</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 were having 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>21</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>22</sup> in-this-manner, in order that an insurrection<sup>23</sup> might not come-to-pass in Israel, with<sup>24</sup> the result for the name of the true and only God<sup>25</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>26</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>27</sup> so-that, if-at-any-time they might fall-asleep, different men who were having been proved might receive their public-service in-turn.

3 Therefore, we are concluding that the ones who were appointed by those emissaries, or in-the-meantime by different men – who are held-in-good-account, after the entire assembly became-well-pleased-together to choose them and who blamelessly performed-public-service to the flock of the Anointed-One with humble-mindedness, tranquilly and without-vulgar, also having been testified to

<sup>13</sup> literally “watched-over-for-blemishes”

<sup>14</sup> [42:1] Gk(C) omit “the”

<sup>15</sup> [42:2] Gk(C) omit

<sup>16</sup> literally “were brought-to-fulness”

<sup>17</sup> more literally “full-bearing”

<sup>18</sup> [42:4] Lat add

<sup>19</sup> literally “not newly”

<sup>20</sup> literally “out-of”

<sup>21</sup> literally “into”

<sup>22</sup> literally “made/did”

<sup>23</sup> may also be translated “instability”

<sup>24</sup> literally “into”

<sup>25</sup> [43:6] Gk(C), Cop / Syr “Lord” / Lat “One”

<sup>26</sup> [44:1] Gk(C) is different here

<sup>27</sup> [44:2] Gk(A), Lat / Gk(C) “over-building” / Syr “over-proof” / Cop “gave to those who were after them”

<sup>1</sup> [39:1] Gk(C) / others “inconsiderate”

<sup>2</sup> literally “eyes of mine”

<sup>3</sup> literally “opposite”

<sup>4</sup> literally “throughout” (also later in verse)

<sup>5</sup> literally “had-in-mind”

<sup>6</sup> literally “dwelling-down”

<sup>7</sup> literally “they are not still”

<sup>8</sup> [39:8] Gk(C), Lat, Syr (literally “throwing”) / Gk(A) “throw”

<sup>9</sup> [40:2] Gk(AC) / Lat, Syr omit “to be being finished-up and”

<sup>10</sup> literally “uppermost”

<sup>11</sup> [41:1] Gk(A) / Gk(C) “be-well-pleasing”

<sup>12</sup> [41:2] Gk(C) “prayers-to God”

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>1</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 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>2</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>3</sup> has been written in them. You\* will not find righteous *persons* having been thrown-off from sacred men. **4** Righteous *men* were pursued, *but* instead by lawless *men*. They were thrown-into-guardhouses, *but* instead by unsacred *men*. They were stoned by unlawful *men*. They were killed-off by *men who* have taken-up the stained and unrighteous jealousy. **5** *While they were* suffering, they bore<sup>4</sup> *them* with-good-repute.

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

(Daniel 6 or 14 & Daniel 3)

By-no-means do I wish that this would come-to-be! **8** Therefore, *who are the ones who* accomplished these *things*? The *ones who* are detestable and full of every evil quarreled-out into so-much fury, so-as to clothe<sup>5</sup> into torment the *ones who were* being-enslaved to God in a sacred and unblemished preposition, not having come-to-know that the Highest-One is a fighter-on-behalf-of and a shielder-of the *ones who* are worshipping his all-excellent name in a clean conscience – to whom let there be the glory into the ages of the ages. **9(8)** But the *ones who were* enduring in confidence inherited a glory and honor, after they were both lifted-up and became illustrious<sup>6</sup> from God in his<sup>7</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>8</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>9</sup> you\*? **6** Or are we not-surely having one god, and one anointed-one, and one spirit of the favor, the *spirit which* was poured-out on us, and one calling in the Anointed-One? **7** For-what-reason are we drawing-asunder and pulling-asunder the members of the Anointed-One, and rising-in-sedition toward the body, our-own *body*, and coming into so-much a loss-of-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>10</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

<sup>1</sup> literally “brought-to”

<sup>2</sup> literally “, having been stoop-in into the writings” (imperative)

<sup>3</sup> literally “made-beside”

<sup>4</sup> literally “brought/carried”

<sup>5</sup> literally “throw-around”

<sup>6</sup> [45:8] Gk(C) “written-in”

<sup>7</sup> [45:8] Gk(A) “their”

<sup>8</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>9</sup> literally “in”

<sup>10</sup> [46:7] Lat / Gk(A) “Jesus our Lord” / Gk(C), Syr, Cop “our Lord Jesus the Anointed-One”

sunk-into-the-sea into the sea, than *for him* to pervert one of my elect-ones.”<sup>11</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>12</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>13</sup> truth, he spiritually sent-by-letter to you\* about both himself and both Kepha<sup>14</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>15</sup> love-of-brothers. **6** *It is* shameful, beloved-ones, even extremely shameful, and unworthy of the conduct<sup>16</sup> in the Anointed-One,<sup>17</sup> to be hearing that the firmest and ancient assembly of the Korinthians, due to one or two persons,<sup>18</sup> is rising-in-sedition against<sup>19</sup> the elders. **7** And this report<sup>20</sup> did not only progress<sup>21</sup> to<sup>22</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\*** senselessness, but to be working-out danger upon yourselves.

**48.1** Therefore, may we lift this up and put it out in haste,<sup>23</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>24</sup> to us, and might restore us to our solemn pure conduct<sup>25</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>26</sup> confess-forth to the Lord.

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

(Psalm 118:19~20)

**4** Therefore, with many gates having been opened-up, the *one* in righteousness, this is the *one* in the Anointed-One, in which *all the ones who* entered and *are* guiding their 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>27</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>28</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>29</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>30</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>31</sup> flesh in-behalf of our flesh, and his<sup>32</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

<sup>11</sup> [46:8] Lat, Syr, Cop, ClemAlex / Gk(AC) “to impeded one of my little-ones”

<sup>12</sup> literally “standing”

<sup>13</sup> literally “On”

<sup>14</sup> [47:3] some add

<sup>15</sup> literally “cried-around”

<sup>16</sup> literally “act-of-leading”

<sup>17</sup> [47:6] Gk(C) “love”

<sup>18</sup> literally “faces”

<sup>19</sup> literally “toward”

<sup>20</sup> literally “hearing”

<sup>21</sup> literally “make-room”

<sup>22</sup> literally “into” (also in next instance)

<sup>23</sup> literally “quickness”

<sup>24</sup> literally “reconciled-on”

<sup>25</sup> literally “act-of-leading”

<sup>26</sup> [48:2] Syr, Cop, ClemAlex / Gk(AC), Lat “will”

<sup>27</sup> [48:5] ClemAlex(x1) “let him be fierce in works” / ClemAlex(x1) “let him be fierce in works, let him be pure”

<sup>28</sup> literally “to lead-out”

<sup>29</sup> literally “into”

<sup>30</sup> [49:5] Lat, ClemAlex omit “is”

<sup>31</sup> literally “the”

<sup>32</sup> literally “the”

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>1</sup> unblemished in love, without human personal-inclination for *one over another*.

3 All the generations from Adam<sup>2</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 of pious-ones, the *ones who* will be manifested in the oversight<sup>3</sup> of the kingdom of the Anointed-One.<sup>4</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>5</sup> the ordinances of God in harmony of love, with<sup>6</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>7</sup> and did through certain insertions<sup>8</sup> of the Opposer<sup>9</sup> to be forgiven to us. But even those *men*, whichever *ones* were made-to-be chiefs of sedition<sup>10</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<sup>11</sup> 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>12</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>13</sup> 5 Pharaoh and his army and all the leaders<sup>14</sup> of Egypt, both the chariots and their riders,<sup>15</sup> were plunged into *the* Sea of Reeds<sup>16</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>17</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>18</sup>  
(Psalm 69:30~32)

3 And again he says:

Sacrifice to God a sacrifice of a praising,  
and give-back your vows<sup>19</sup> to the Highest-One.

<sup>1</sup> [50:2] Gk(C) "might be found"

<sup>2</sup> Adam is a transliteration of the Hebrew "Adam" which means "human"

<sup>3</sup> [50:3] Gk(C) / others "revelation"

<sup>4</sup> [50:3] Gk(A), Lat, Cop, ClemAlex / Gk(C), Syr "God"

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

<sup>6</sup> literally "into"

<sup>7</sup> literally "fell-beside"

<sup>8</sup> [51:1] (literally "fallings-beside" / ClemAlex, Lat "through the fallings-beside" / Cop "through the fallings-beside of which(plural)" / Gk(AC), Syr "through of which(singular) of the(plural)")

<sup>9</sup> literally "the *one* laying-against"

<sup>10</sup> literally "standing"

<sup>11</sup> literally "bringing/carrying"

<sup>12</sup> [51:3] Gk(C) "man"

<sup>13</sup> [51:4] Gk(C) / others "death swallowed them down" (lit. drank them down)

<sup>14</sup> literally "leading-ones"

<sup>15</sup> literally "stepped-up-ones"

<sup>16</sup> Hebrew equivalent / Greek "Red Sea"

<sup>17</sup> literally "earth"

<sup>18</sup> [52:2] Gk(C) omit "brining-forth with horns....gladdened."

<sup>19</sup> usually translated elsewhere "prayers"

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>20</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:

"Moses, Moses<sup>21</sup> Descend from-this-place quickly,<sup>22</sup> because your people, whom you led-out out of *the* land<sup>23</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>24</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 a book of living-ones."  
(Exodus 32:32)

5 Oh great love! Oh unsurpassable completion! An attendant<sup>25</sup> is being-outspoken to a lord, requesting for himself a forgiveness for the multitude, or also himself begs to be wiped-out with them.

54.1 Therefore, who among<sup>26</sup> you\* *is* noble? Who *is* tenderly-compassionate? Who has been brought-to-fulness *full* of love? 2 Let him speak, "If due to **me** a sedition<sup>27</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>28</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>29</sup> did and will do *these things*.

55.1 Now, in order that even examples<sup>30</sup> of nations might be brought: Many kings and leaders,<sup>31</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 among<sup>32</sup> us have delivered themselves into bonds, so-that they will redeem others.<sup>33</sup> Many delivered themselves into slavery and, after they received their price, morseled-out *food* to others.<sup>34</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 being in a deadlock, requested for herself from the elders for her to be allowed to come-out into the camp of the *men* of-another-tribe. 5 Therefore, after she delivered herself to the danger, she came-out due to love of the fatherland and of the people, the *people which* was being in a deadlock. And *the Lord* delivered Holofernes into a hand of a woman.  
(Judith 8+)

<sup>20</sup> [52:3] Gk(C) omit "And...glorify me."

<sup>21</sup> [53:2] Lat, Syr, Cop / Gk(AC) add

<sup>22</sup> literally "from-this-place in the quickness"

<sup>23</sup> literally "earth"

<sup>24</sup> literally "hard-necked"

<sup>25</sup> [53:5] Gk(C) "master"

<sup>26</sup> literally "in"

<sup>27</sup> literally "standing"

<sup>28</sup> [54:3] Gk(C) "Anointed-One"

<sup>29</sup> literally "without-a-change-of-interest/care"

<sup>30</sup> [55:1] Gk(C) "memorials"

<sup>31</sup> literally "leading-ones"

<sup>32</sup> literally "in"

<sup>33</sup> literally "different-ones"

<sup>34</sup> literally "different-ones"

6 No more-inferior did Esther (the *one* perfect in faith) also throw herself beside danger,<sup>1</sup> in order that she might rescue the nation<sup>2</sup> of Israel *which* was going to perish. For due to her fast and her humiliation, she begged the All-Spectating Master<sup>3</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*)

#### 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>4</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>5</sup> to be becoming-indignant. The admonishment which we are making to<sup>6</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>7</sup> of sinners oil<sup>8</sup> my head.

(*Psalm 141:5*)

6 And again he says:

Happy *is* a human whom the Lord convicted.  
But, you, do not be 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>9</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 big-beasts of-the-field will be-at-peace with you.

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

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

15 But you will come in a tomb  
as-though 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>10</sup> a shielding is *given* to the *ones who are* being disciplined by the Master. For being a good father,<sup>11</sup> he is disciplining us, with<sup>12</sup> the *result* for us to receive-mercy<sup>13</sup> through his sacred discipline.

57.1 Therefore, *all of you\**, the *ones who* made the founding of the sedition,<sup>14</sup> be subjected to the elders, and be disciplined into a change-of-mind, after you\* bend the knees of your\* heart. 2 Learn to be being subjected, after you\* put-off from yourselves the pretentious and arrogant 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-surely 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,  
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>15</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>16</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>17</sup>

and they will be filled with their own impiety;<sup>18</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>19</sup> For God is living, and the Lord *the* Anointed-One is living,<sup>20</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>21</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* having been spoken by him through us, let them be knowing, that they will bind themselves in no small falling-away<sup>22</sup> and danger. 2 But **we** will be innocent from this sin. And we will request for ourselves, making the earnest beseeching and supplications, so-that the Crafter of **all** the *things* might carefully-guard the number (which<sup>23</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>24</sup> to be hoping on your name<sup>25</sup> *which is* the chief-begotten of every creation, 3 after you opened-up the eyes of our heart with<sup>26</sup> the *result* to be knowing you: the only highest among<sup>27</sup> highest-ones, holy among holy-ones, the *one who* is humbling an outrage of arrogant *persons*, the *one who* is dissipating reasonings<sup>28</sup> of nations, the *one who* is lifting<sup>29</sup> humble *persons* into a height and humbling the high *persons*, the *one who* is making-rich and making-destitute, the

<sup>1</sup> [55:5] Gk(C), Syr, Cop / Gk(A) "To no inferior danger did Esther...also throw herself"

<sup>2</sup> [55:5] Lat, Syr, Cop "the nation of" / Gk(AC) "twelve-tribes"

<sup>3</sup> [55:6] Lat, Cop / Gk(C), Syr "God" / Gk(A) "Master God"

<sup>4</sup> literally "into"

<sup>5</sup> literally "is being-indebted"

<sup>6</sup> literally "into"

<sup>7</sup> [56:5] some "mercy"

<sup>8</sup> may also be translated "make-fat" (the verb has to do with smearing lard/fat on someone)

<sup>9</sup> usually translated "obligation"

<sup>10</sup> [56:16] Gk(C) "how-much"

<sup>11</sup> [56:16] Gk(C) / others "For since God is good"

<sup>12</sup> literally "into"

<sup>13</sup> [56:16] Gk(C) / others "to be admonished"

<sup>14</sup> literally "standing"

<sup>15</sup> literally "down"

<sup>16</sup> [57:4] Gk(C) add

<sup>17</sup> literally "the way of themselves"

<sup>18</sup> literally "the impiety of themselves"

<sup>19</sup> literally "will be *things* without-a-change-of-concern to you\*"

<sup>20</sup> [58:2] Gk(C), Syr / Lat, Cop, Basil omit "is living"

<sup>21</sup> literally "without-a-change-of-interest/care"

<sup>22</sup> literally "falling-beside"

<sup>23</sup> literally "the"

<sup>24</sup> literally "of a glory of a name of his"

<sup>25</sup> literally "a name of yours"

<sup>26</sup> literally "into"

<sup>27</sup> literally "in" (also in next instance)

<sup>28</sup> literally "accountings"

<sup>29</sup> literally "making"

one who is killing-off and is saving<sup>1</sup> and is making *them* to be living, an only finder<sup>2</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>3</sup> and overseer of every spirit, the one *who is* multiplying nations on a *piece of earth*, and *is* selecting for himself out of all *persons* the *ones who are* loving you through Jesus *the Anointed-One*, your boy who has been loved, through whom you disciplined us, made-us-holy, honored us.

**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>4</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>5</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>6</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>7</sup> good *things* in peace, with<sup>8</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* residing<sup>9</sup> in 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>10</sup> on the earth.

**61.1** **You**, Master, gave the authority of the kingdom to them through your appropriately-great and indescribable might, with the *result* for us (knowing the glory and honor *which* have been given to them by you) to be being subjected to them, being-against your will in nothing. To them,<sup>11</sup> Lord, give health, peace, harmony, steadiness<sup>12</sup>—with<sup>13</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>14</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>15</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>16</sup> causing you\* to-remember 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>17</sup> and to all humans. **3** And we caused you\* to-remember these *things* so-much sweetly, since-surely 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.

**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>18</sup> and to fill-up the place of the obedience, so-that, after we become-tranquil of the vain sedition,<sup>19</sup> we might reach<sup>20</sup> to the goal *which* has been laid-before us in truth, without any<sup>21</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>22</sup> peace and harmony in this-here letter. **3** Now we also sent faithful and sound-minded men, *who* behaved blamelessly among<sup>23</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>24</sup> the *result* for you\* to quickly<sup>25</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>26</sup> sound-mindedness, with<sup>27</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>28</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>29</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>30</sup>

<sup>1</sup> [59:3] Gk(C), Cop / Syr, Lat add

<sup>2</sup> [59:3] Lat, Syr / Gk(C) "good-worker" / Cop "creator"

<sup>3</sup> [59:3] Lat, Syr, Cop / Gk(C) "Benefactor"

<sup>4</sup> literally "bound-ones"

<sup>5</sup> literally "standing-together"

<sup>6</sup> literally "in" (also in next instance)

<sup>7</sup> literally "into"

<sup>8</sup> literally "into"

<sup>9</sup> literally "dwelling-down"

<sup>10</sup> literally "leading-ones"

<sup>11</sup> literally "whom"

<sup>12</sup> literally "good-standing"

<sup>13</sup> literally "into"

<sup>14</sup> literally "the"

<sup>15</sup> [62:1] Gk(C), Cop / Syr, Lat "to the *ones who are* wanting an excellent lifestyle"

<sup>16</sup> literally "place"

<sup>17</sup> [62:2] Syr, Lat / Gk(C) "Father and God and Creator"

<sup>18</sup> literally "to put-under the neck"

<sup>19</sup> literally "standing"

<sup>20</sup> literally "meet-down"

<sup>21</sup> literally "every"

<sup>22</sup> literally "about"

<sup>23</sup> literally "in"

<sup>24</sup> literally "into"

<sup>25</sup> literally "to in quickness"

<sup>26</sup> [64:1] Gk(A), Syr / Gk(C), Lat, Cop omit "and"

<sup>27</sup> literally "into"

<sup>28</sup> literally "in quickness"

<sup>29</sup> [65:2] Gk(C), Lat, Cop / Gk(A), Syr add

<sup>30</sup> [65:2] Cop add