

Introduction

This translation of the Chester Beatty Biblical Papyrus II (P46) provides a line by line English version of the text of the manuscript. The translation was prepared in two phases: folios 38, 54, 61, 86 - 88 during September 1996, and the remaining fifty folios during August and September 1998. A further thirty folios of this manuscript are owned by the University of Michigan; this translation covers only the folios owned by the Chester Beatty Library (an English translation of the Michigan folios is already available).

A Hard Return at the end of a line of word-processed text marks the end of a line of the manuscript. Because of differences in the length of words, in grammar and in idiom between English and Greek, there is at times some irregularity in the length of the lines of the translation. In some cases, differences in word order mean that words at the beginning or end of a line in the translation may not be on the same line as in the manuscript.

I have tried to stay reasonably close to the expression of the Greek original in preparing the translation. This means that some features of the translation may not represent particularly fine English writing style (for example, there is a large number of subclauses using participles, and a large number of sentences beginning with the word "and"). At times, the attempt to maintain co-ordination between the lines of the manuscript and the lines of the translation also helped produce slightly un-idiomatic English expressions. The translation is not based on any version of the New Testament in English, thus differences in translation may exist if the text is checked against an English Bible. These are simply differences in rendering the text from Greek to English, not differences contained in the Greek manuscript itself, unless specifically marked as a variant reading in P46. Where a Greek word which became a specialised Christian term also had a broader meaning, I have tended to choose the more "secular" translation (for example, assembly/church, speaking in languages/speaking in tongues, faithfulness/faith). The more traditional translations could be substituted if preferred.

The translation has been prepared in such a way as to highlight instances where the text of P46 diverges from the most recent critical edition of the Greek New Testament. The edition used for comparison is the Novum Testament Graece, 27th revised edition (after Eberhard and Erwin Nestle, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo Martini and Bruce Metzger, Stuttgart: Deutsche Bibelgesellschaft, 1993; sometimes referred to as Nestle-Aland 27, or N-A 27). This is the definitive critical edition of the Greek text of the New Testament, internationally accepted among scholars.

Differences in type-format mark variant readings in the P46 manuscript as follows:

Single underlining: extra word

Bold: different word

Italic: different word order

Double underlining: different form of the same word

<> : omission

shadow: irregular spelling

strike through: word crossed out in manuscript

[] : lacuna in manuscript.

() : correction in manuscript

A complicating feature of this manuscript is the fact that it contains a quite a lot of corrections, especially in the text of the Epistle to the Hebrews. Most of these are simple spelling errors, which I have usually not reproduced or marked in the translation. More significant corrections have the original (often variant) reading in the main text, and the correction in brackets. Sometimes a change of just one letter in spelling changes the grammatical form of a Greek word; in instances like this, it can be impossible to tell if a different form of a word in the manuscript is a genuine variant, or simply a scribal spelling error. To avoid arbitrariness, where a variant reading makes sense, I have treated it as a variant (marked as a different form of the same word), and where it does not make sense, I have marked it as an irregular spelling. This probably means that I have treated some spelling errors as textual variants, but there is no way of judging this with certainty.

A number of less significant variant readings in P46 are not included in the textual apparatus of N-A 27. Places where variant readings occur in other manuscripts, but where the N-A 27 text follows that of P46, are not marked in the translation. Irregular spellings which are consistent throughout the manuscript (such as the use of 'ei' for 'i' in certain words) are not marked.

The numbers at the top of the translation of each folio are the page numbers at the top of the page of the manuscript.

how much more will those who receive the abundance of grace and the gift [of righteousness] re[ign in] life [through the one person, Jesus Christ]. So then, as through [the transgression] of on[e person, al]l people a[re brought to condemnation, so also through the righte[ous action] of one person, [all people are brought] to the justification of life. [For] a[s through the disob]edience of one human, many be[came sinners], so [also through the obedien]ce of one person, many [will become] righteous. But law [slipped in, so that] the transgression [might increase, but where] sin [increased, grace became even more abundant, so that ju]st as [sin] re[igned in death], so also grace [might reign through righteou]sness for et[ernal] life [through Jesus Christ] our Lord. What, then, sh[all we say? Shall we remain] in sin, so that grace [may increase? Certainly not!] Those who have di[ed to sin, how] would they still live in [it? Or are you ignorant of the fact that as many] of us as were baptised in[to Christ Jesus were] bapti[sed into his death ...

For if we became united in the likeness] of his [death, so we wi]ll [also be in the likeness of his resurrection. Knowing th]is [that] our ol[d person has been crucif]ied [together with him], so that [the body of s]in might be ma[de powerless], in order [for us] no longer [to be slaves to s]in, for the one who has died [has been justified] from sin. For if [we died] with Christ, we trust that [we will also li]ve [with] him, knowing that Christ, [having been raised from the dead, n]o longer dies, [death no longer] has power [over him]. What he d[ied, he di]ed [to sin], once for all, but what he lives, he lives to God. S[o also you [must consider yourselves <> de]ad to si[n, but alive to God i]n Christ Jesus. So do not [let sin reign] in your mortal [body, to o]bey it, and [do not present] your [lim]bs as weapons of unrighteousness [to sin, but p]resent yourselves to [God as those who are liv]ing [from the dead], and your limbs [as weapons of righteousness to] God. For s]in [...

[you recei]ved a spirit of adoption as sons, in which we cry out,
 [Abba], father. The spirit himself bears witness with
 our [spirit], that we are children of God, and if children,
 [also] heirs <> of God, and Christ's fellow-heirs,
 [if indee]d we suffered, that we may <> be glorified together.
 For I con[sid]er that the sufferings of the present
 [ti]me are not worth comparing to the glory about to be
 [rev]ealed for us. For the eager longing
 [of] creation is expecting the revelation of the sons
 [of God] - for [cre]ation was subjected to futility,
 not of its own will, but because of the one
 [who made it sub]ject - in hope that crea[tion] itself
 [will] also [be] set free from the slavery of
 [decay, for] the freedom of the glory of the
 [children of] God. For we know that all creation
 is groan[ing] [together] and is in labour pains together until now.
 [Not only this], but <> even we, [who have] the firstfruits of the spirit,
 groan among ourselves,
 [<> expect]ing the redemption
 [of] our [body]. For in hope we were sav[ed],
 but hope w[hic]h is seen is not ho[pe],
 [for] who hopes for [what he sees]? But if
 [we hope for] what we do not s[ee],
 through endurance we c[ontinue] to expect. ...

And the one who searches hearts knows w[hat the]
 thought of the spirit is, because in accordance with God he int[er]cedes
 on behalf of the holy ones. And we know that for th[ose]
 who love God, God works everything together [for]
 good, who a[re] called, according to his plan,
 because those whom he knew beforehand, he also marked out beforehand
 to be formed [tog]ether in the image of his son, f[or]
 him to be the firstborn among many [bro]thers,
 and those whom he marked out beforehand, these he also c[all]ed,
 and ~~those~~ whom he called, these he also
 [jus]tified, and those whom he justified, these he [also]
 glorified. What, then, shall we say about th[ese] things? If God
 is for us, who is against us? [The one who]
 did not spare [his own] son, but
 gave him [over] for all [of us], ho[w] will he not also
 freely give *all things to us* [together with] him? [Who will bring]
 a charge against God's chosen ones? It is God [who justifies, who is it]
 who condemns? And at the same time it is Christ [Jesus, who died,
 and more, who also was raised, who al[so] is at the
 right ha[nd] of God, who also intercedes [for us].
 Who] will separate us from the lo[ve] of Christ?
 Distr[ess] or difficulties, <> per[secution] or famine
 or nakedness or da[n]ge[r] ...

[we are more than victor]ious through the one who loved us.
 For I am [con]vinced that neither death, nor lif[e],
 nor angels, nor rulers, no, nor present things,
 nor future things, nor power, nor height,
 nor depth, nor <> another creation will be ab[le]
 to separate us from the love of God which is
 in Christ Jesus our Lord. I am speaking the truth
 in Christ, I am not lying, <my> conscience bearing witness with me
 in the holy spirit, that *I have*
great grief, and the [pa]in
 in my heart is unceasing, for I was praying
 that I myself might be cursed away from Christ for the sake of <> t[he]
 brothers of my own race according to the flesh,
 who are Israelites, to whom belongs the adoption as sons,
 and the glory and the covenant and the giving
 of the law and <> worship and <> promis[es, to whom belong]
 the fathers and from whom is the Christ according to the fle[sh, who is]
 over all things. God be blessed for[ever],
 amen. But it is not <> as if [the word] of God has failed,
 for not all who are from Israel [are really]
 Israel, nor are [a]ll the descendants of Ab[raham]
 his children, but in Isaac [shall] descendants [be called for you].
 That is, it is not the [children of the flesh]
 who are children of God, bu[t it is the children of the]
 promise who are count[ed as descendants].
 For [this is] the word [of the pro]mise [...]

[Not o]nly this, but also Rebecca,
 when she was pregnant from Isaac our father,
 for before they had been born or had
 done anything good or bad, so that
 the purpose of God in accordance with his ~~choice~~ might continue,
 not from works, but from the one who calls,
 she was told <>, The elder will serve the
 younger, as it is written, Jacob I loved,
 but Esau I hated. What, then,
 shall we say? Surely there is not injustice on the part of God?
 Certainly not! For he says to Moses, I will have mercy
 on whom I have mercy, and I will show compassion to whom
 I show compassion. So then, it does not come from *making effort*
or from wanting, but from God having mercy.
 For [the writin]g says to Pharaoh, For
 this I raised you up, so that I may sho[w]
 my power in you, and so that
 my name [may be pr]oclaimed in all the earth. So
 [then] he has mercy on [whom] he wants, and he hardens whom he wants.
 So, [you will say] to me, Why then does he still find fault? For
 who is able to resist his [wil]l? Human being,
 [<> wh]o are you, who answers back to God?
 [Will what is mou]lded say to the one who moulded it, Why
 [did you make me in th]is way? Or does [the potter] not have authority
 over the clay, [to make] from the same lump of clay
 a vessel [for] honourable use and one for
 a use without honour? And if] God, [wishing] to show
 [his anger and to make known h]is powe[r]

bore with [mu]ch p[atience vessels]
 of anger ready for destruction,
 so that he might make known the wealth of h[is] glory
 upon vessels of mercy, which he prepared beforehand for [gl]ory,
 us, whom he also called, not only [from]
 the Jews, but also from the gentiles, [as] he [also]
 says to Hosea, The one who was not [my] people I will call
 my people, and her who was not lov[ed], I will call
 loved, and in the plac[e where]
they will be called, Not my people <>, there th[ey will be
 call]ed, Sons of the living God. And Isaiah crie[s out concerning]
 Israel, If the number of the sons [of Israel] should be
 like the sand of the sea, a **residue** [will be]
 saved, for the Lord will perform an act of finishing and cutt[ing off]
 upon the earth. And as Isaiah [said] bef[ore],
 Unless the Lord of Hosts had left beh[ind]
 descendants [for us], we would have become like Sodom
 and been made like Gomorrah. What, then, sh[all we say? That]
 gentiles, who were not pursuing righteousn[ess, have taken]
 hold of righteousnes[s, the righteousness]
 which is from faithfulness, [but] Is[rael, pursuing a law]
 of righteousness [did not firstly attain the law's standards. Why?]
 Because they did not rely on [faithfulness, but on works. They
 stumb]led on the stone [...

[Brothers, the des]ire of my heart
 and my prayer to God for th[e]m
 is for their salvation. For I bear witness to them,
 [t]hat they have zeal for God, but not in accordance with full
 [kn]owledge. For, being ignorant of the ri[gh]teousness of God,
 and [s]eeking to establish their own righteousness,
 they did [no]t submit to the righteousness of God.
 For Christ is the goal of the law
 [for] righteousness to everyone who trusts.
 For [M]oses writes about the righteousness
 [which is] from the law, The pers[on] who does these
 will live in them, but the [ri]ghteousness from faithfulness
 speaks thus, Do not say in your
 [hea]rt, Who shall go up into heaven? -
 [that] is, to bring Christ down - or, Who shall
 [go down] into the abyss? - that is, to bring Christ up from the
 de[ad]. But what does it say? The [word] is near to you,
 in your mouth and in
 [your heart - th]at is, the word of faithfulness
 [which we pr]oclaim, that if you confess with
 [your mouth], Jesus Christ is Lord, and you trust in
 [your heart that God] raised [hi]m from the de[ad],
 you will be saved]. For [with the heart] one trusts, for
 [righteousness, and with the mouth one confess]es, for sa[lvation,
 for the writing says, Everyone] who trusts [...

generous to all who call upon him, for [everyone]
 who calls upon the name of the Lord will be saved. Ho[w]
 then will they call upon him in whom they have not believed? And how
 should they believe that which they have not heard? And how should it be heard
 without someone to proclaim it? And how should they proclaim, if
 they are not sent? As it is written, How beautiful are the feet
 of those who proclaim good news. But not everyone
 has obeyed the good news, as it is written
in Isaiah, Lord, who has believed our report?
 Then faith is from what is heard, and what is heard is through the word of Christ.
 But I say, Have they not heard? Indeed,
 their voice has gone out into all the earth,
 and their words to the ends of the world.
 But I say, Has Israel not known? First
 Moses says, I will make <you> jealous over those who are not a nation, [over
 a n]ation without understanding I will make you angry. And Isaiah [is]
 bold and says, I have been found among those who were not s[e]eking me,
 I have become apparent to those who were not [as]king after me
 And to Israel he says, A[ll]
 day I have stretched out my hands [towards a]
 disobedient and contentious [people]. I say, th[erefore]
 has God rejected hi[s] inheritance [which]
he knew from beforehand? Certainly not! For [I] also am an [Israelite],
 from the de[scendan]ts of Abraham, [from the tribe of
 Benj]amin. God h[as no]t [rejected ...

they have demolished your [al]tars, and I have been
 left behind, alone, and they are seeking my life.
 But what does the divine response say to him?
 I have kept behind for myself seven thousand
 men, who have not bowed the knee
 to Baal. So then also in the present time
 there has become a remnant in accordance with the choice of grace.
 And if it is grace, then it is not from works, since then grace
 would no longer be grace. What then? What Israel seeks,
 this is what it has not attained. The chosen
 attained it, but the rest were hardened,
 as it is written, God gave them
 a spirit of slumber, eyes in order
 not to see and ears in order not to hear,
 until the present day. And David says,
 Let their table become a snare
 [an]d a hunt and a trap and a
 [re]payment for them, let their eyes be darkened
 in order not to see, and
 their [bac]k bent through all time.
 [So I say], Surely they have not stumbled so as to fall?
 [Certainly] not! [B]ut by their transgression,
 [salvation has come to the gentiles] in order to provoke
 [them to jealousy. And if th]eir tr[ansgression ...

Indeed, in as much as I am an apostle of the gentiles,
I will glorify my service, if somehow
 I may provoke my kindred to jealousy, and save
 some of them. For if the loss of them
 means the reconciliation of the world, what will acceptance mean, if not
 life from the dead? And if the firstfruits are holy, so also
 the whole lump of dough, and <> the root <> and the branches. But if
 some of the branches have been broken off, and you, a wild
 olive, were grafted in place of them, and
 became a sharer <> of the richness of the olive tree,
 do not boast over the branches, and if
you are to claim honour, you do not carry the root,
 but the root carries you. So you will say,
 Branches were broken off so that I might be grafted in. Well said.
 They were broken off for unfaithfulness, but by faithfulness
 you stand. Do not have proud thoughts, but show reverence,
 for if God [did not] spare the natural branches,
 perhaps he will not spare you either. [Behold then the]
 kindness and the severity of [God, to]
 those who have fallen, severity, [but to you],
 the kindness of God, if you remain ...

contrary to nature, you have been grafted into a cultivated
 olive tree, how much more shall these <> natural branches
 be grafted into their own olive tree.
 For I do not want you to be ignorant, brothers, of
 this mystery - so that you may not be wise <> to yourselves -
 that a hardening has happened in part to Israel,
 until the full number of the gentiles
 should come in, and thus all Israel will be saved.
 As it is written, A deliverer will come out of Zion,
 he shall turn away the ungodly from Jacob,
 and this shall be my covenant with them,
 whenever I pardon their sins.
 In relation to the good news, they are enemies for your sake,
 but in relation to being chosen, they are beloved for the sake of
 the fathers. For the gifts
 and the creation of God are unchanging. For just as you
 were disobedient to God then, but now you have been
 [granted me]rcy by their disobedience, so also they
 [now] have been disobedient by the mercy you receive, so that
 [th]ey [also] <> may receive mercy, for [God] shut up
[all thi]ngs in disobedience, so that [he might show mercy to] al[l].
 O the de[pth] of the wealth] and wisdom [...]

and not according to the covenant which I made
with their fathers, on the day when
I took hold of their hand to
lead them out of Egypt, because
they did not remain in my covenant, and
I did not care for them, says the Lord, because this
is the covenant which I will make with the house of Israel
after those days, says the Lord,
giving my laws into their mind,
and upon their heart I will
write them, and I will be their God
and they will be my p[eo]ple,
and another person will not teach his fellow-citizen,
and each person <his> brother, [saying],
Know the Lord, because [ev]eryone [will] know
me, from the small to the great among them,
<> and I will remember their sins no
longer. When he says, New, he makes
the f[ir]st one old, and what has
been made old and grown aged is near to disapp[ear]ing.
S[o], <> the first one had or[de]rs
for wor[shi]p and the [earthly] holy place.
Fo[r the first] tent [w]as [pr]epar[ed] ...

Holy of Holies. And behind the second
curtain is the tent called **Upward**,
containing a gold incense burner, and the
ark of the covenant, covered
on all sides with gold, in which is a
gold jar containing the manna, and
Aaron's rod, which sprouted, and
the stone tablets of the covenant, and above
it the cherubin of glory, overshadowing
the mercy-seat, and concerning which
now is not the time to speak in detail. These
things being prepared in this way,
the priests enter into the first tent
every day, fulfilling their worship,
but into the second
the high priest alone enters once a year,
not without blood, which he offers for
him, and for the oversights of the people,
the holy spirit making this clear,
that the way of the holy ones is not yet made manifest,
while the first ten[t] is still
standing, which is a parable
[for th]e present time,
[in accordance with which] both [g]ifts and sacrifices are
off[er]ed, which are not] able, in relation to consc[i]ence ...

of [the] ages, he has appeared for the abolition of <> sins through his sacrifice. And in as much as it is in store for people to die once, and [af]ter this, judgement, so also Christ, having been offered once to take away the sins of many people, will appear a second time, separate from sin, for the salvation of those who are expecting him. As the law has a shadow of the good things which are to come and the image of these matters, year by year by the same sacrifices which they offer in uninterrupted succession, it can never make those who approach perfect. Then <> they would have stopped being offered, because none of the worshippers would still have consciousness of sins, having once been cleansed. But in them there is remembrance of sins year by year, for the blood of *goats and bulls* is unable to take away sins. Thus, entering into the world, he says, Sacrifice and offering you did not want, but you have prepared a body for me, you were not pleased with a whole burnt offering and sin offerings. Then I said, Behold, I have come - for in a chapt[er] of a book it is written about me - [to do your] will, O God. [When he says] abov[e] ...

which are offered in accordance with the law. Then he said, Behold, I have come to do your will. He takes away the first, so that he may establish the second, in whose will we have been made holy through the offering of the body of Jesus Christ once for all. And every priest stands day by day performing his worship and regularly offering the same sacrifices, which can never take away sins, but he, having offered one sacrifice for sins, for all time, has sat down at the right hand of God, from this'time on waiting until his enemies are placed as a footstool for his feet. For by one offering he made perfect for all time those who are **being saved**. And the holy spirit bears witness to us, for after saying, This is the covenant which I will make with them after those days, says the Lord, giving my laws upon their heart, and upon their mind I will inscribe them, comes, And their sins and <> lawless acts I will remember no longer. And where there is forgiveness for these, there is no longer offering for sin. Therefore, brothers, having boldness to enter the holy places in the blood of Jesus, which has consec[rated] for us a fresh and liv[ing] way [through] the curtain, th[at is] ...

for we (let us) approach with **truthfulness** of (a true) heart, in full certainty of faithfulness, our hearts cleansed from an evil conscience, and our body washed with pure water, let us hold on to the confession of hope, without swerving, for the one who promised is faithful, and let us consider each other from the incitement of love and good deeds, not **abandoning** assembling together, a sort of (as is the) custom (of some), but giving encouragement, and all the more so as you see the day drawing near.
 <> When we sin of our own will after receiving the knowledge of the truth, there no longer **remains** a sacrifice for sin, but a fearful expectation of judgement, and a righteous jealousy of fire which will devour the opponents. Anyone who disregarded the law of Moses dies without compassion on the word of two or three witnesses. How much worse punishment, *do you think*, **will he deserve**, who has trampled on the son of God and has regarded the blood of the covenant as profane, in which he was made holy, and has insulted the spirit of grace? [For] we kn[o]w the one who said, Vengeance is mine, [I] will repay. And aga[in] ...

[Remem]ber the earlier days, in which, having been enlightened, you endured a great struggle of sufferings, at times being made a show of by both reproaches and afflictions, at other times becoming partners of those who live in this way. For even with **chains** you suffered together, and the robbery of (y)our possessions (you) receive(d) with joy, knowing yourselves to have a greater and lasting possession. Thus, do not throw away **our** boldness, which has a great reward, for you have need of endurance, so that, having done the will of God, you may receive the promise. For yet in such a short time, the one who is coming will come and will not delay, and my righteous one will live from faithfulness, and if he should shrink back, *my soul* will not be pleased with him. And we are not <> for destruction, but we are of faithfulness for the safekeeping of the soul. <> Faithfulness is the substance of things hoped for, the proving of what is not seen, for in it [witness was] borne to the elders. In faithfulness [we percei]ve the ages *to have been prepared* [by the word of God], that [what is seen should] not [be made] from what is visible [...]

through which he was witnessed to be righteous,
 God himself bearing witness to his gifts,
 and through it, having died, he still
 speaks. In faithfulness Enoch was removed, so that
 he would not see death, and he was not
 found, because God had removed him.
 For before the removal, he was
 witnessed to have been pleasing to God.
 Without faithfulness it is not possible to
 please God, for it is necessary for the one
 who approaches God to believe that he exists
 and is the rewarder of those who seek him.
 In faithfulness Noah, having
 been warned about things not yet seen, and having taken heed,
 prepared an ark for the
 salvation of his house, through which he
 condemned the world, and became an heir of the
 righteousness which is in accordance with faithfulness.
 In faithfulness he who was called
 Abraham obeyed, to go
 away to a place which he was going
 to receive as an inheritance,
 and he went away, not know[ng]
 where he was going. In faithfulness he dw[elt]
 in the land of t[he p]romi[se] ...

fellow-heirs of the same promise.
 For they were expecting
 the city which has foundations,
 whose architect and builder
 is God. In faithfulness - and Sarah herself was barren -
 he received the power to create descendants,
 even being beyond the time
 of the prime of his life, since he considered faithful the one who
 had promised. Thus from one person
they came to be - and these things from one who had become
 dead - as the stars of heaven
 in multitude, and like the sand (along the shore) of the sea,
 which is uncountable. In accordance with faithfulness,
 all these died without receiving the
 promises, but having seen them from far away,
 and welcomed them, and having
 admitted that they were foreigners and strangers
 upon the earth. For those who
 say such things make clear that
they are seeking a homeland. And if
they remember that land from which they
 came, they would have had a time to return.
 But now they reach out for a better one, that is,
 a heavenly one. Thus, <> he is not ashamed
 of them, to be called their God,
 for he has pre[pared] a city for them. In faithfulness he
 [brought] <> Isaac [as an offering], being tested, and [...]

about whom it was said <>, In Isaac shall
 your descendants be named, considering that
 God is able even to raise from the dead,
 from whence also, in a figurative way,
 he did receive him. In faithfulness also
 Isaac blessed Jacob and Esau concerning future things.
 In faithfulness Jacob, when he
 was dying, blessed each of ~~his~~ (Joseph's) sons,
 and worshipped
 over the point of his rod.
 In faithfulness Joseph, when he was passing away, even
 spoke about the exodus of the sons of Israel,
 and gave instructions about
 his bones. In faithfulness
 Moses, after he was born, was hidden for three
months by his parents,
 because they saw that the child was fine,
 <> they were not afraid of the command of the
 king. In faithfulness Moses, when he
 grew up, refused to be called
 a son of the daughter of Pharaoh, rather
 choosing to suffer together with the
 people of God than to have the transitory
 enjoyment of sin,
 considering it greater wealth than th[e ...

to the reward. In faithfulness
 he left Egypt, not
 fearing the anger of the king,
 for he persevered as one who sees the one who is unseen.
 In faithfulness he performed the Passover
 and the pouring of the blood,
 so that the **destroyer** should not
 touch their firstborn. In faithfulness they went
 across the Red Sea, as if
 across dry land, when they reached the edge (of which),
 the Egyptians were swallowed up. In faithfulness,
 the walls of Jericho fell, having been circled
 for seven days. In faithfulness Rahab
 the prostitute was not destroyed together with those who
did not believe, having received the spies
 in peace. What more should I say?
For the time will fail me to tell
 about Gideon, Barak,
 Sampson, Jephthah, <> David and Samuel
 and the prophets. Those who through faithfulness <>
 were kings worked righteousness,
 they obtained promises, they closed
 the mouths of lions, they quenched the pow[e]r
 of fire, they escaped from the mouth of the
 [swor]d, they became strengthened from
 weak[ness], they be[came] [st]rong in b[attle] ...

their dead through resurrection.
 Others were beaten, not
 accepting release, so that
 they might come to a better resurrection.
 Others received the test of mockings and
 whippings, still more
 chains and ~~prison~~, They were stoned,
 they were sawn, they died in murder by the sword,
 they went around in
 sheepskins, in the hides of goats,
 being in need, being oppressed, being
 ill-treated, of whom the world was not worthy,
 wandering in deserts
 and mountains and caves
 and holes in the ground. And although
 <> all were witnessed to through faithfulness,
 they did not receive the promise,
 God ~~having~~ looked at something better concerning us,
 so that they should not
 be made perfect without us.
 Thus, we also, having such
 a cloud of witnesses around us,
 having put away everything **which swells with pride**,
 and the sin which **distracts easily**,
 [let us run, through endurance,
the [race] which lies before us ...

Jesus, who, for the sake of the joy lying before
 him, endured the cross,
 disdaining the shame,
 and has sat down at the right hand of the throne of God.
 For consider <>
 one who endured such opposition
 to **them** by sinners,
 so that you may not be worn out in <> soul, although
tired - ~~since~~ he has (not yet) resisted to the point of blood -
struggling against sin. And you have forgotten
 the encouragement which
 speaks to us, like to sons, My son, do not
 make little of the discipline of the Lord, nor
 grow tired when reproved by him, for the one whom
 the Lord loves, he disciplines. (+) <> father? But if
 you are without the discipline in which
 everyone shares, then you are illegitimate,
 and not sons. Indeed, ~~we had~~
 our physical fathers who gave discipline,
 and we gave them respect, should we not much
 more be subject to the father
 of the spirits, and live?
 (For) they disciplined for a short time, as it seemed
 [right] to themselves, but he disciplines for
 [our ben]efit, in order for us to share
 his [holi]ness. All discipline, at
 [the time, does not s]ee[m] a matter for joy, [...

to those who have been trained by it,
 it gives a peaceful [harvest] of righteousness. Thus,
 make the flagging hands and the exhausted
 knees strong again, and
 make straight tracks for your feet, so that
 what is lame may not be put out of joint, but rather be healed.
 Pursue peace with everyone, and
 holiness, without which no-one will see
 <the> Lord, ~~paying heed~~ lest anyone is lacking
 the grace of God, lest any root
 of bitterness, growing up, ~~should cause trouble~~, and
 through it, many should be defiled, lest anyone be
 immoral or profane like Esau, who, in exchange for
 one meal, gave away <> the birthrights,
 for you know that even afterwards,
 when he wanted to inherit the blessing,
 he was rejected, *for* he did not find an *occasion* for repentance,
 although with tears
 he sought it. For you have not come
 to something touchable, even a burning
 fire, and darkness, and gloom,
 and a storm, and the sound of a trumpet, and
 a voice speaking words, which those who heard
 begged not to give a word further to them,
 for they could not bear the com[ma]nd,
 If even an animal touches the [mountain],
 it shall be stoned. And s[o] ...

and trembling. But you have come to
 Mount Zion, even the city of the living God,
 the heavenly Jerusalem, and to countless
 angels in solemn assembly, and to the assembly
 of the firstborn, registered in
 heaven, and to God, the judge (of all), and to the spirits
 of the righteous, who have been made perfect,
 and to Jesus Christ, the mediator of a new covenant,
 and to the blood of cleansing, which speaks better things
 than that of Abel. See
 that you do not refuse the one who speaks, for if
 they did not escape, ~~the one~~ who
 refused (the one) who gave warning upon earth, how much
 more we, if we refuse <> the one who turns away from heaven,
 if <whose> voice shook the earth
 then, but now has promised,
 saying, Yet once more will I shake not
 only the earth but heaven also.
 The Yet once more shows <the>
 removal of the things which are shaken, the things which were made,
 so that the things which are not shaken remain. Thus,
 receiving an unshaken kingdom,
we (let us) give thanks, through which let us worship
 God in an acceptable manner, with piety and
 reverence, for our God is a cons[um]ing fire.
 Let brotherly love continue.
 Do not forget [to show hosp]itality, through
 this some have entertain[ed] angels] without notici[ng] ...

prisoners as if bound together with them, those who
 suffer ill-treatment as if you were indeed them in
 body. Treat marriage as honourable in every way and
 let intercourse be pure, for
 God judges the sexually immoral and adulterers.
 Do not live as lovers of money, being content with what you have,
 For he said, I will not leave you,
 nor <> will I forsake you, thus <we>
 have confidence to say, The Lord is my helper,
 and I will not be afraid. What will a human do to me?
 Remember <> the leaders, who spoke
 the word of God to you, and,
 observing the outcome of ~~their~~
 way of life, imitate their
 faithfulness. Jesus Christ is <the> same yesterday (and) today
 and forever.
 Do not be carried away by diverse (and) strange teachings,
 for it is good for the heart to be strengthened by grace,
 not by foods, by which
 those who live thus have not benefited. We
 have an altar, from which
 those who worship in the tent do not have authority to eat.
 <> The bodies of the animals whose blood is brought
 as a sin offering
 into the holy places by the high pr[iest
 are] bur[ned ...

so that he might make the people holy through his own blood,
 suffered outside the camp.
 Therefore let us go out to
 him outside the camp,
 bearing his insult, for we do not
 have here a city which lasts,
 but we look for the one which is to come.
 <> Through him let us offer sacrifices
 of praise to God all the time, that
 is, the fruit of lips
 confessing his name.
 Do not forget to do good and to share,
 for with such sacrifices
 God is pleased. Be obedient
 to your leaders and submit
 to them, for they watch over
 your souls as ~~those who will render~~ account,
 so that they may do this with joy,
 and not with sighs, for this would not be helpful
 for you. Pray for
 us, because we are confident that
 we have a good conscience, (in) every way
 wishing to lead a good life.
 And I encourage you [especiall]y [to do] this,
 that I may be restored more quickly
 [to you. And] the God [of peace], who brought back [...

eternal, our Lord Jesus, make you complete
(in) every good thing, to do
his will, doing that in us which
is pleasing before him through Jesus
Christ, to whom be the glory for ever <>. Amen.
And I urge you, brothers, be patient with
the word of encouragement, for
I have sent (written) to you briefly. You know
that our brother Timothy has been released,
with whom, if he comes quickly, I shall see
you. Greet <> your leaders,
(and all the holy ones)
Those who are from Italy greet you.
Grace be with all of you.

700 lines

TO THE CORINTHIANS 1

Paul, called as an apostle of Christ Jesus
through the will of God, and Sosthenes
the brother, to the assembly of God, *to those
made holy in Christ Jesus, which is in
Corinth*, to those called as holy, with all
those who call on the name
of our Lord Jesus Christ in ev[ery]
place, theirs and ours, [grace
to you and peace fro[m] God our father
and the Lord Jesus Christ ...

for the grace of God which has been given to you
in Christ Jesus, that in everything you have been
made rich in him, in every word
and all knowledge, according as the witness
of Christ has been confirmed in you,
so that you are not lacking in any
gift, waiting eagerly for
the revelation of our Lord Jesus
Christ, who also will strengthen you, <> perfect,
without reproach in the day of our Lord
Jesus <>. God is faithful, through whom you have been
called into the fellowship of his son, Jesus
Christ our Lord. I urge you,
brothers, through the name of our Lord
Jesus Christ, that you should all speak the same,
and that there should not be division among you, but be
made complete in the same mind and
the same purpose. For it was indicated
to me about you, <> brothers, by those
from Chloe, that there are quarrels among you.
And I say this, that each of you
says, I belong to Paul, I belong to
Apollus, I [belong to Cephas], I belong to Christ.
Is Christ divided? Or was Paul
[crucif]ied for you? Or into the name [...

except Crispus and Gaius, so that no-one
 may say that you were baptised into my name.
 And I baptised also the household of Stephanas,
 apart from that, I do not know if I baptised anyone else.
 For Christ did not send me
 to baptise, but to proclaim the good news,
 not in the wisdom of words, so that
 the cross of Christ might not be emptied. For the word <> of the cross
 is foolishness <> to those who are perishing,
 but to us, who are being saved,
 it is the power of God. For it is written, I will
 destroy the wisdom of the wise, and
 the understanding of those who understand I will
 set aside. Where is there a wise person? Where is there a scribe?
 Where is there a debater of this age?
 Has God not made foolish the
 wisdom of the world? For since in
 the wisdom of the world, the world did not know
 God through wisdom, God has been pleased,
 through the foolishness of the proclamation,
 to save those who trust. Since <>
 Jews ask for signs, [and
 Gr]eeks seek wisdom, [but we
 proclaim Christ crucified, ...

but to those who are called, both Jews
 and Greeks, Christ is the power of God and
wisdom of God, because the foolishness of God
 is wiser than humans <>. For consider
 your calling, brothers,
 that not many were wise according to the flesh,
 not many were powerful, not many were of noble
 birth, but God has chosen the foolish things of the world
 to put to shame
 the wise, and God has chosen the weak things of the
 world, to put to
 shame the strong, and those of low
 birth of the world, and those considered nothing,
 God has chosen, the things which are not,
to make void the things which are, so that
 all flesh should not make claims to honour
 before God. From him we are
 in Christ Jesus, who became wisdom for us
 from God, both righteousness and
 sanctification and redemption, so that as
 it is written, The one who claims honour,
 let him claim honour in the Lord. And I, when I came to you,
 bro[ther]s, did not come with superiority of words
 [or wi]sdom, proclaiming to you
 [the myst]ery of God. For I decided not [...]

I planted, Apollos watered,
 but God caused the growth, so that neither the one
 who plants nor the one who waters is anything,
 but God, who causes the growth. The one who plants
 and the one who waters are one, and each
 will receive his own reward
 according to his own labour. For
 we are God's fellow-workers, you are God's field, God's
 building. According to the grace <>
 which has been given to me, like a wise master
 builder, I laid a foundation,
 <> someone else builds upon it. But let each
 consider how he builds,
 for no-one is able to another foundation
 besides that which is laid, which
 is Jesus Christ. And if anyone builds
 on the foundation, gold and
 silver, precious stones, wood, gra[ss],
 cane, the work of each
 will be made [eviden]t. For the day will make
 it plain, because it is revealed in fire, and
 of what kind each person's work is, the
 [fire] <> will test. If anyone's wo[rk],
 which he built, remains,
 h[e will receive a reward, but if any]one's w[ork ...

Do you not know that you are the temple of God, and
 and the spirit of God dwells in you? If anyone
 corrupts the temple of God,
 God will destroy this person, for the temple of God is holy,
 which you are. Let no-one deceive himself, if anyone
 among you thinks himself to be wise
 in this age, let him become a fool,
 so that he may become wise. For the wisdom
 of this world is foolishness by God's standards.
 For it is written, The one who catches
 the wise in their cunning ways,
 and again, The Lord knows the
 thoughts of them~~æ~~ wise, that
 they are empty. Thus, let no-one lay claim to honour
 among people, for all things are yours,
 whether Paul or Apollos or Cephas
 or the world or life or
 death or present things or future
 things. All are yours, and you are Christ's,
 and Christ is God's. Let any person think of us thus,
 as servants of Christ, and
 stewards of the mysteries of God. Moreover,
you seek in stewards that
 any one may be found fa[ithful]. But to me [it is] <> a small thing,
 that I should be judged by you [...

I am [not] justified in this, but the one who judges me is the Lord. Thus, do not judge anything ahead of time, before the Lord comes, who will also bring to light the hidden things of the darkness, and make visible the intentions of the heart, and then commendation will be given to each from God. These things, brothers, I have applied to myself and Apollos for your sake, so that in us you may learn what it means not to go beyond what is written, so that you may not be proud of yourselves, one in favour of one against another. For who sets you apart? And what do you have, which you did not receive? And if you did indeed receive it, why do you lay claim to honour as if you had not received? Already you have your fill, already you have become rich, without us you have been made kings, and indeed it would be an advantage for you to have been made kings, so that we also might reign together with you. For I am of the opinion that God has dis[pl]ayed us apostles last, as if condemned to death, because we have become a spe[ct]acle to the wo[rld] an[d to a]ngels and to humans. W[e are fo]l[s fo]r Christ's sake, but you are w[ise] ...

[we hun]ger and thirst and go naked and are beaten and wander and labour, working with our own hands. When we are abused, we bless, pressing onwards, we endure, when we are spoken ill of, we encourage. We have become like the rubbish of the world, the refuse of all things, until now. I do not write these things to shame you, but I advise you as my beloved children. <> You may have countless instructors in Christ, but not many fathers, for in Christ Jesus, through the good news, I am your father. I encourage you, therefore, become imitators of me. For this reason I sent to you Timothy, who is *my child*, beloved and faithful in the Lord, who will remind you of my ways in Christ Jesus, the way I teach everywhere, in every assembly. But, as if I was not coming to you, certain people have b[ec]ome pr[ou]d of themselves, but I will come [qui]ckly [to y]ou, if the Lord [w]ill[s, an]d I will [know not t]he word of tho[se who are proud of themselves] ...

in power. What do you want? That I come with a rod to you, or in the love of the spirit and gentleness? In short, I hear that there is sexual immorality among you, and such immorality as does not even happen among the gentiles, so that someone sleeps with the wife of his father. And you are proud of yourselves! And should you not rather have mourned, that the one who did this deed might be taken out of your midst? For I, indeed absent in body, but present in spirit, already have judged, as if present, the one who thus accomplished this thing, in the name of our Lord Jesus Christ. When you are gathered together, and my spirit is there with the power of the <> Lord Jesus, give over such a person to Satan, for the destruction of the flesh, so that the spirit may be saved in the day of the Lord. Your claim to honour is not good. Do you not know that a little yeast leavens the whole dough? Clean away the old yeast, so that you may be new dough, a[s you are] unleavened, for [...

wickedness and evil, but in the unleavened bread of sincerity and truth. I wrote to you in the letter not to associate with the immoral. This was not at all the immoral of this world, or the greedy, or thieves, or idol-worshippers, then you would need to go out of the world. But now I am writing to you not to associate with anyone who is called a brother, if he is immoral or greedy or an idol-worshipper or an abusive talker or a drunkard or a thief. Do not eat together with such a one as this. For what has it to do with me, to judge those outside? <> You must judge those inside, and God will judge those outside. Remove the evil person from among you. When one of you has a case against another, does he dare to be judged before the unrighteous and not before the holy ones? Or do you not know that the holy ones [w]ill judge the world and <> by those among you the world will be jud[ged]? Are you unworthy to tr[y sma]ll matters? Do you not know that [we will ju]dg[e angels, no[t to mention ...

if you have [everyday cases], do you
 seat as judges those who are nothing in the assembly?
 I say this to your shame. Thus,
 is there not one person among you, no-one who is wise, who
 will be able to pass judgement in the midst
 of his brothers? But brother
 is brought to trial with brother, and
 this happens before unbelievers. <> Indeed, it is already
 a loss of your case that you have lawsuits
 with yourselves. Why not rather
be wronged? Why not rather be
defrauded? But you do wrong
 and defraud, and this to brothers.
 Or do you not know that wrongdoers
 will not inherit the kingdom of God? Do not be deceived.
 Neither the immoral, nor idol-worshippers, nor
 adulterers, nor effeminates, nor those who sleep with men,
nor thieves, **nor** the greedy, **nor**
 drunkards, nor abusive talkers, nor robbers
 will inherit the kingdom of God. And
 some of you were these things, but you have been washed,
 you have been made holy, you have been justifi[ed]
 in the name of the Lord Jesus Christ [and in]
 the spirit of our God. Ev[erything] is
 permiss]ible [for me], <> but I [...]

[God] will abolish both of these.
 But the body is not for sexual immorality, but for the
 Lord, and the Lord for the body. And God both
 raised the Lord and is raising (will raise) (raised) you
 through his power. Do you not know
 that your bodies are limbs of Christ?
 Thus, having taken the limbs of Christ,
 shall I make them the limbs of a prostitute? Certainly not!
 <> Do you not know that the one who unites himself with a
 prostitute is one body with her?
 For, it says, the two will be one flesh.
 And the one who unites himself with the Lord is one
 spirit. Flee from sexual immorality.
 Every sin which a person may commit
 is outside of the body,
 but the one who is sexually immoral sins against his own body.
 Or do you not know that
 your body is the temple of the holy
 spirit within you, which you have from God, and
 you are not your own, for you were bought for a price.
 Then, give honour to God in your body.
 Concerning the things about which you wrote, it is good
 for a man not to touch a woman,
 but, on account of sexual immorality, let each man
 have his own wife, and let each woman
 have [her own] husband. To the wi[fe],
 let the husband] give [what is her d]ue, [...]

The wife does not have authority over her own body, but the husband. And likewise the husband also does not have authority over his own body, but the wife. Do not withhold yourselves from each other, except <> by agreement, for a time, so that you may devote yourselves to prayer, and again come together, so that Satan may not tempt you through your weakness. This I say as an allowance, not as an order. I wish every person to be as even I myself am, but each *has his own gifts* from God, one in this way, another in that way. And I say to the unmarried and the widows, it is good for them if they remain as I also am. But if they do not exercise self-control, let them marry, for it is better to marry than to be inflamed. And to the married I give this command - not I but the Lord - let a wife not separate from her husband, but if she does separate, let her remain unmarried, or let her be reconciled to her husband. And a husband [is not] to leave his wife. And to the rest I [say], not the Lord, if any br[other ...

she consents to live with him, let him not leave her. And if any woman has an unbelieving husband, and he **consents** to live with her, let her not leave her husband. For the unbelieving husband is made holy by the wife, and the unbelieving wife is made holy by the brother, since then your children are impure, but now they are holy. But if the unbeliever separates himself, let him separate, the brother or (the) sister is not still subject in such circumstances. And in peace God called **us**. For how do you know, wife, if you will save your husband, or how do you know, husband, if you will save your wife? But as the Lord apportioned to each person, as God called each person, let him live in this way. And thus I order things in all the assemblies. Was anyone circumcised called? Let him not try to hide it. Was anyone uncircumcised called? Let him not become [circ]umcised. Circumcision [is] nothing, and uncircumcision [is] nothing, [but what counts is keeping] the commands [of God ...

let him remain in this state. Were you called as a slave?
 Do not be concerned about it. But if you are also able
 to become free, by all means make use of it.
 For the one who was called a slave in the Lord
 is a freedman of the Lord. Likewise,
 <> one who was called free *is Christ's* slave.
 You were bought for a price, do not become
 slaves of human beings. Each in the state in which
 he was called, brothers, let him remain in this state
 before God. And concerning the virgins,
 I do not have a command of the Lord,
 but I give an opinion as one upon whom the Lord has had mercy
 to be trustworthy. Thus, I think this is good on account of the
 present difficulties, that it is good
 for a person to be as he is. Are
 you bound to a wife? Do not seek release.
 Are you free from a wife? Do not seek
 a wife. But even if you did marry,
 you were not sinning, and if a virgin married,
 she did not sin. But
 such as these will have distress in the flesh,
 and I want to spare you. This [is what I am saying],
 brothers, the time has gro[wn shorter],
 from now on, that [...]

those who rejoice as if not rejoicing, <>
 those who do business as if having no possessions,
 and those who have dealings with the world
 as if not having dealings,
 for the form of this world is passing away.
 I would like you to be without concerns.
 The unmarried person is concerned about the things of the Lord, how
 he may please the Lord, and the one who has married is
 concerned about the things of the world, how he may please
 his wife, and he is divided. And
 the unmarried woman, even the unmarried virgin,
 is concerned about the things of the Lord, so that
 she may be holy <> in body and spirit,
 but the woman who has married is concerned about the things of the
 world, how she may please her husband.
 And I am saying this for your
 benefit, not so that I may throw a noose
 over you, but for your good
 bearing and devotion to the Lord,
 without distraction. And if anyone
 thinks he is behaving improperly towards his virgin,
 if he is past his prime, and
 thus it is bound to happen, let him do what he wishes,
 he does not sin, let them marr[y].
 but the one stands <firm> in [his] heart,
 not under any necessity, [who has] author[ity]
 concerning his] own wil[l] ...

virgin, he will do well. Thus,
 the one who gives his virgin in marriage
will do well, and the one who does not give her in marriage
 will do better. A woman is bound
 for whatever time her husband lives,
 but if the husband dies, she is free
 to marry whoever she wants, only
 in the Lord. But she is blessed if
 she remains as she is, in my opinion.
 And I think I also have the spirit of God. Concerning
 offerings to idols, we know that
 we all have knowledge, but knowledge
 makes one proud of oneself, but love edifies.
 If anyone thinks that he knows <>, he does not yet know
 as it is necessary to know. But if anyone loves <>,
 this person is known <>. Thus, concerning meat
 offered to idols, we know
 that an idol is nothing in the world,
 and that there is no God, except one. For even
 if indeed there are those who are called gods, whether
 in heaven or upon the earth, even as
there are many gods and many lords,
 <> for us there is one God and father, from whom all
 things are, and for whom we exist, and one Lord,
 Jesus Christ, through whom all things are. But not ...

they eat, and their conscience,
 being weak <>, is corrupted. But food
 does not commend us to God. Neither
 do we lack anything if we do not eat,
 nor do we have in abundance if we do eat.
 <> Watch out, lest this authority
 becomes an obstacle for the weak.
 For if anyone sees <> someone who possesses
 knowledge reclining to eat in an idol's temple,
 will not his conscience,
 being weak, be built up to
 eat the idol offerings?
 For the one who is weak falls into ruin in your knowledge,
 the brother for whose sake Christ died.
 And thus, sinning against the
 brothers, and striking their
 conscience <>, you sin against Christ.
 Therefore, if food causes
 my brother to fall, I will never eat a piece of meat,
 forever, so that I may not cause my brother
 to fall. Am I not free?
 Am I not an apostle? Have I not
 seen Jesus, our Lord? [Are you] not my work
 in the Lord? If I am no apo[stle] to others,
 [su]rely I am to you. For
 you are [the seal] of my apost[leship] [...

Do we not have authority to eat
and to drink? Do we not have authority
to bring a sister as a wife,
like the other apostles and the
brothers of the Lord and Cephas? Or do only
Barnabas and I not have
authority not to work? When does anyone serves as a
soldier at his own expense? Who
plants a vineyard and
does not eat from its fruit? Or who keeps
a flock, and does not eat of the milk? <>
Am I speaking <> in human terms?
Or does the law also not say these things? For in
the law <> it is written, You shall not muzzle
an ox which is threshing grain.
Is God concerned about oxen, or does he speak entirely for our sake?
For it was written for our sake, that
the one who ploughs should
plough in hope, and the one who threshes, in hope
of having their share. If we
have sown spiritual things for you,
is it a great thing if we harvest from you material
things? If others
share this authority over y[ou, should]
we [not all the more]? But we have not [made use of
this] authority [...

we might [not] give [any hinderance] to the good news of Christ.
Do you not know that those who perform sacrifices
eat <> from the temple, those who
serve at the altar
receive a share from the altar?
Thus also the Lord ordered that those who
announce the good news
should live from the good news. But I have not made
use of any of this, and I am not writing
these things so that it might happen thus for me,
It would be good for me *to die or rather*
than anyone make empty my claim to honour.
<> If I proclaim the good news, that is not
grounds for honour for me, for a compulsion
is imposed on me, and so woe to me
if I do not proclaim the good news! For if
I do this voluntarily, I have a reward, but if not voluntarily,
I am entrusted with a stewardship. What, then,
is my reward? That when I proclaim the good news,
I may set forth the good news at no cost,
not to make full use of
my authority in the good news.
For, being free from all,
I have made [myself] a slave to all, so that
[I may gain] [all the more]. <> To those under the law [...

I may gain [those under the law]. To those without the law I became as one without law, not being without the law of God, but within the law of Christ, so that I may gain those without the law. To those who are weak, I became weak, so that

I may gain the weak. To all people I have become all things, so that in every way, I may save some. And I do everything for the sake of the good news, so that I may become a fellow-participant in it. Do you not know that those who run in a race all indeed run, but one takes the prize? Run in such a way that you may take possession of it. And everyone who competes in a contest ~~exercises~~ self-control in every way. They do it so that they may receive a crown which decays, but we do it for an incorruptible one. I therefore run in such a way, not as one without a clear purpose, I box in such a way, not as one who strikes the air, but I ~~beat~~ my body and enslave it, lest, [hav]ing proclaimed to oth[ers], [I might be fou]nd unworthy myself. For I do not want y[ou] ...

were [under the cloud] and all went through the sea, and all were baptised into Moses in the cloud and in the sea, and all ate the <> spiritual food, and all drank the <> spiritual drink, for they drank from the spiritual rock which was following, and the rock was Christ. But God was not pleased with most of them, for they were spread out in the desert. And these things happened as an example for us, so that we would not be people who desire evil, like ~~they~~ desired it. And do not become idol-worshippers, like some of them, as it is written, The people sat down to eat and to drink, and they got up to make sport. And let us not be sexually immoral, like some of them were sexually immoral, and in one day twenty-three thousand fell. And let us not put Christ to the test, like [some] of them ~~tested~~, and they were ~~destroyed~~ [by th]e snakes. [And] do not [grumble], as some of them [...]

happ]ened to them, and were written as
 a warning for us, for whom the ends of the
 ages have arrived, Thus, the one who
 thinks he stands, let him watch out lest he falls.
 No testing has taken you, except
 what is human, and God is faithful, who will not
 allow you to be tested beyond what you
 are able for, but with the testing he will make
 also the way out, to be
 able to bear it. Therefore,
 my beloved, flee from idol
 worship. I speak as to those who are wise,
 you must judge what I say. The cup
 of blessing, which we bless, is it not
 a sharing in the blood of Christ?
 The bread, which we break, is it not a sharing
 in the body of Christ? Because
 we, who are many, are one bread, one body,
 for we all share from the one bread.
 Consider Israel
 according to the flesh. Are not those who eat
 the sacrifices sharers in the altar?
 What then shall I say? That [food sacrificed]
 to idols is anything? <> But [what]
 the gentiles [sacr]ifice, [they sacrifice] to demon[s] ...

You cannot drink the cup of the Lord
 and the cup of demons.
 You cannot share in the table of the Lord
 and the table of demons.
 Or shall we provoke the Lord to rightful jealousy?
 We are not stronger than him, are we? All things
 are permissible, but not all things are beneficial.
 All things are permissible, not all things
 are edifying. Let no-one seek his own benefit,
 but that of the other. Eat everything
 which is sold in the market,
 not questioning anything on account of
 conscience, for the earth and its fullness are the Lord's.
 If one of the unbelievers invites you,
 and you want to go,
eat everything that is set out for you,
 not questioning anything
 on account of conscience. And if someone says to you,
 This was sacrificed to a god, do not
 eat on account of him. <> And conscience
 I say not meaning one's own, but
 that of the other. For why is my freed[om]
 judged by a different
 co[nscie]nce? And if I pa[r]take with thanks, [...

everything to the glory of God <>. Be without offence
 both to Jews and to Greeks
 and to the assembly of God, as
 I also make everything good to everyone, not
 seeking my own benefit,
 but that of the many, that they might be saved.
 Become imitators of me, as
 I also am of Christ. I commend you
 that you remember me in everything, and, just
 as I passed it on to you,
 you keep what was passed on. And I want you
 to know that the head of every man
 is Christ, and the head
 of a woman is the man, and the head
 of <> Christ is God. Every man who prays
 or prophesies with something on his head
 brings shame on his head,
 but every woman who
 prays or prophesies
 with an uncovered head
 brings shame on h[er] head,
 for it is the same as having had
 her head shaved. For if a woman is not c[overed],
 let her even h[ave her hair cut off ...

For [a man] should not have a covered
 head, being the image and glory
 of God, but a <> woman is the glory
 of a man, for man was not derived
 from a woman, but woman from a man,
 and a man was not created on account of the
 woman, but a woman on account of the
 man. Because of this, a woman should
 have authority upon her head,
 on account of the angels. Besides this, a woman is not
 separate from a man, nor is a man separate from
 a woman in the Lord. For just as woman
 was formed from man, so also man
 is born through woman, and all things
 are from God. Judge among yourselves,
 is it fitting for a woman
 to pray to God with an uncovered head? Does not
her nature teach you that
 if a man has long hair, it is a disgrace for him,
 but if a woman has long hair, it is a glory for
 her, because her hair was given <> as a covering.
 And if anyone has a mind
 to be co[n]tentious, we do not have any such
 [cust]om, nor do the
 as[s]emblies of God. But giv[ing] this [order ...

there are divisions among you,
 and in part I believe it, for there must even
 be factions among you, so that
 those who are genuine <> may become obvious. <> When
 you come together in the one place,
 it is not to eat the Lord's meal,
 for each goes ahead
 in eating his own meal, and one
 goes hungry and another gets drunk. Do you not have houses
 in order to eat and drink?
 Or do you despise the assembly of God,
 and put to shame those who
 do not have? What should I say to you? Do I
 give commendation <> in this matter? I do not give commendation.
 For I received from the Lord what I also
 passed on to you, that <the> Lord Jesus,
 on the night in which he was handed over,
 took bread, and, having given thanks, he
 broke it and said, This *is my*
 body, <> for your sake. Do this
 in remembrance of me. Likewise
 also the cup, after the
 meal, saying, Th[is
 c]up is the new cove[nant]
 in my blood. [Do this]
 as often as y[ou] drink ...

and <> this cup, you proclaim the death
 of the Lord, until he comes.
 Thus, whoever eats the bread
 or drinks the cup of the Lord
 unworthily will be liable for the body
 and the blood of the Lord. Let
 each person examine himself, and
 thus eat from the bread and
 drink from the cup. For the one
 who eats and drinks
 eats and drinks judgement on himself, if he does not
 discern the body. Because of this,
 many among you are weak and sick
 and some die. But if
 we discerned ourselves, we would not
 be judged, and when we are judged
 by <the> Lord, we are disciplined, so that
 we may not be condemned together with the world. Thus,
 my brothers, when you come together to
 eat, you should wait for one another. If
 anyone is hungry, let him eat at home, so that
 you may [not] come together for judgement. And as for the
 [res]t, when I come I will give instructions.
 [Concerning] spiritual things, brot[hers,
 I do not want] you to be ignorant. You kn[ow]
 that when you were pagans, you were led away] to idol[s] ...

that no-one speaking in the spirit of God says,
Jesus be cursed, and no-one can
 say, Jesus is Lord, except in the holy spirit.
 There are different classes of gifts,
 but the same spirit, and different classes of service,
 and the same Lord, and
 different classes of works, and
 the same God, who empowers everything
 in every way. And to each is given the
 manifestation of the spirit for advantage,
 for to one *is given, through the spirit*,
 a word of wisdom, and to another, a word
 of knowledge by the same spirit,
and to another, faithfulness in the same
 spirit, and to another, gifts of healing
 in the <> spirit, and to another, works
 of power, <> to another, prophecy, <>
 to another, discernment of spirits, to another,
 different kinds of languages, and to another, interpretation
 of languages, and all these things
 the one and the same spirit empowers, dividing up
 <> to each as he wills. For just
 as the body is one, [and]
 has *many limbs*, [but though] all [the]
 limbs of the body [are many],
 the bo[dy] is one, [...]

or slaves or free and
 we all have been given the same spirit to drink. For
 the body is not one limb, but
 many. If the foot should say, Because I am not
 a hand, I am not part of the body,
 it is not, beyond this, not a part of the
 body. And if the foot should say, Because
 I am not an eye, I am not part of the
 body, it is not, beyond this, that it is not
 a part of the body. If the whole body were an eye,
 where is the sense of hearing? If the whole were hearing, where
 is the sense of smell? But now *God has placed* the
 limbs, each one of them, in the
 body, just as he wanted. And if
 they all were one limb, where would the body be? But now
 there are (indeed) many limbs, but one body.
 And the eye cannot say to the hand,
 I have no need of you. Or again,
 the head to the feet,
 I have no need of you. But the
 limbs of the body which are considered
 to be weaker are all the more necessary,
 and those which we consider to be less honourable
 [parts of the] body, on these
 we confer al[] the mor[e] honour, and
 [ou]r uns[eemly parts [have all the more] elegance,
 but [our] elega[nt parts ...]

giving all the more honour to the inferior part,
 so that there should not be division in the body, but
 the limbs should care for each other the same way.
 And yet when one limb suffers,
 all the limbs suffer together, and if
 <> a limb is glorified, all
 (the) limbs rejoice together. And you are the body of Christ
 and limbs of a part. And these
 God has placed in the assembly, first
 apostles, second prophets,
 third teachers, then
 strong ones, then gifts of
 healing, helpers, guides,
 different kinds of languages. Are all
 apostles? Are all prophets?
 Are all teachers? Are all
 strong ones? Do all
 have gifts of healing? Do all
 speak languages? Do all
 interpret? Strive after
 the greater gifts.
 And if anything is excessive,
 I will show you [a way. If
 I speak] the languages [of humans
 and of angels ...

and if I have the gift of prophecy, and know
 all mysteries and all
 knowledge, and if I have all
 faith, so as to move mountains,
 but do not have love, I am nothing.
 And if I give away all my possessions,
 and <> give over my body
 that I may claim honour, but do not have love,
 it benefits me nothing. Love
 is patient, it is kind.
 Love is not jealous, <> it is not boastful.
 Love is not inflated, it is not
outwardly showy, it does not seek what is (not)
 its own, it is not irritable, it does not count
 wrong, it does not rejoice at wrongdoing,
 but rejoices with the truth.
 It bears all things, is faithful in all things,
 hopes all things, endures all things. Love
 never falls. And if there are prophecies,
 they shall be done away with, or languages,
 they shall come to an end, or knowledge, it shall
 be done away with. For we know in part,
 and we prophesy in part,
 but whenever completion comes, what is
 [partial shall be] done away with. When I was
 [a child], I spoke like a child ...

I have set aside the things which belong to a child.
 For we see <> in a mirror, in a riddle,
 but then we will see face to face.
 Now I know in part, but then
 I will know as I have been
 known. And now *these three things endure,*
faith, hope, love, and the greatest
 of these is love. Pursue
 love, and zealously desire spiritual things,
 and especially that you may prophesy.
 For the one who speaks a language does not speak to people,
 but to God, for no-one hears, and by the spirit
 he speaks mysteries. But the one who prophesies
 speaks to people, edification
 and encouragement and comfort.
 The one who speaks in a language edifies himself,
 but the one who prophesies edifies the assembly.
 I want all of you
 to speak in languages, but especially to
 prophesy. And the one who prophesies is greater
 than the one who speaks in languages, *e[except]*
 unless it is interpreted, so that the *a[sse]mbly*
 may receive edification. [And] *no[w, brothe]rs,*
 if I should come to *yo[u ...*

[proph]ecy or <> teaching? Likewise when a lifeless object
 gives a sound, whether a pipe
 or a harp, unless it gives distinction in its *sounds,*
 how will it be known
 what is being played on the pipe or the
 harp? For also, if
 a trumpet gives an unclear sound, who
 is prepared for battle? So
 also you. In a language, unless
 you give speech which is obvious, how
 will it be known what is (said) **played on the pipe?**
 For *you will be* speaking to the air.
 As it happens, there are so many (kinds) of sounds
 in the world, and nothing is without a sound.
 <> Unless I know the meaning of the
 sound, I will be a foreigner to the speaker,
 and the speaker will be a foreigner <> to me.
 So also you. *Since* you zealously desire
what belongs to spirits,
 seek the edification of the assembly,
 so that you may have in abundance. Thus, <the> one who speaks
 in a language, let him pray that he
 [may in]terpret. <> If I pray
 [in a language], my spirit pray[s,
 but] my [m]ind is without fruit. [...

Since, if you give a blessing <> by the spirit,
 how will someone who is not knowledgeable
 say the Amen to your thanksgiving,
 since he does not know what you are saying?
 You indeed give thanks well,
 but the other person is not edified.
 I give thanks to God for all of you,
 especially to speak in languages,
 but in the assembly I want to
 speak five words in my mind, so that
 I may instruct others also, than ten thousand <>
 in a language. Brothers, do not become children
 in understanding, but treat what is bad
 like children, and in understanding become mature.
 In the law it is written,
 If by other languages, <> in other lips,
 I speak to this people, even
 thus they will not listen to me, says the Lord.
 Thus, languages are a sign
 not for the believers, but for the
 unbelievers, and prophecy is not for the
 unbelievers, but for the believers. S[o], if
 the whole assembly comes together, [and]
 all speak in languag[es],
 and un[knowledgeable ones <>] also [en]ter,
 will they [not] say [that] you are [mad ...

all, ~~he is examined~~ by all,
 the hidden things of his mind
 are disclosed, and thus, having fallen on
 his face, he will worship God, announcing
 that truly *God is among you*.
 So, what is it, brothers? Whenever you come together,
 each has a psalm, has a teaching,
 has a revelation, has a language,
 has an interpretation. Let everything
 take place for edification. If anyone
 speaks in a language, let there be two, or at most, three,
 and in turn, and let one person interpret.
 And if ~~there is~~ no interpreter, let him keep
 silent in the assembly, let him speak to himself
 and to God. (And) let two or three prophets
 speak, (and) let the others evaluate. <> If
 something is revealed to someone else sitting there, let the
 first person be silent. For one by one you can
 all prophesy, so that all may learn and all may be
 encouraged. And the spirits of prophets
 are subordinate to [pr]ophets, for
 God is not <> a God of [dis]order, but of peace. As
 [in all th]e assemblies of the holy ones,
 [let the women keep] sil[ent in the as]semblies, [...

as also the law says. And if
 they want to learn something
 let them ask their own husbands. For it is shameful
 for a woman to speak in an assembly.
 Or is it from you that *the word of God has gone out*?
 Or has it reached you alone?
 If anyone thinks himself to be a prophet or a
 spiritual person, **let him know** what I am writing to you,
 because it is a command of the Lord. And if anyone does not recognise it,
let him not be recognised. Thus, <> brothers, zealously desire
 to prophesy, and do not forbid <> speaking
 in languages. But let everything take place
 in a proper manner and in order.
 I declare to you, brothers, the good
 news which I proclaimed to you,
 which you also received, in which also you stand,
 through which also you are being saved, by the word
 I proclaimed to you -----
to hold, if you hold it, unless
 you believed in vain. For I passed on
 to you in the first place what I also received,
 that Christ died for our sins
 in accordance with the scriptures a[nd that]
 he was buried, and that he was raised [on the]
 third [d]ay in accordance with the [scriptures, and that]
 he appeared to Cephas, then [to the twelve ...

remain until now, but some have
 fallen asleep. Then he appeared to James,
 then to all the apostles, and last
 of all, as if to one
 born at the wrong time, he appeared to me also.
 For I am the least of the apostles,
 I am not worthy to be
 called an apostle, because I persecuted the
 assemblies of God. But by the grace of God, I am
 what I am, and his grace in me
 was *not in vain*, but more
 abundantly than all the others I *labour*,
 yet not I, but the grace of God which is in
 me. So, whether it is I, or others,
 thus we proclaim, and thus you
 believed. But if Christ is proclaimed,
from the dead, that he was raised, how
 do some among you say that
 there is no resurrection of the dead? But if
 there is no resurrection of the dead, not even Christ has been
 raised. But if Christ has not been raised, then
 <> our proclamation is in vain, and
 [your fai]th is in vain, and we are found also to be false
 [witnesses] of God, because we bore witness
 [about God, that he r]aised <> Christ, who was not [...

your [faith], he will be (you are) still in your sins,
 and indeed those who have fallen asleep in Christ
 are lost. If it is only in this life
 that we have hope in Christ,
 we are the most pitiable of all people.
 But now Christ has been raised from the dead,
 the firstfruits of those who had fallen asleep.
 For since death is through a human being,
 resurrection of the dead is also through a human being,
 for just as in Adam all
 die, so also in Christ
 all will be made alive,
 each in his own order,
 Christ, the firstfruits, then those who are Christ's in
 his coming, then the end, when
 he gives over the kingdom to God
 the father, when he makes ineffective every
 rule and every authority and
 power, for he must rule until
 he puts every enemy under
 his feet. The last enemy
 destroyed is death. For he has put all things
 in subjection under his feet. But whe[n]
 it says <>, all things have been subjected, i[t is]
 clear that this is except ~~the~~ one who su[bject]ed
 all things to him. W[hen] ...

in all. <> What will those who are
 baptised on behalf of the dead do? If
 the dead are not raised at all, why are they even
 baptised on their behalf? Why do we also
 risk dangers every hour? Dying daily,
 as surely as your claim to honour, <> which
 I have <> by Christ Jesus <> the Lord. If, in accordance with human
 terms, I fought wild animals in Ephesus, what
 gain is there for me? If the dead are not raised,
 let us eat and drink, for tomorrow
 we die. Do not be deceived,
 Bad associations ruin good character.
 Become sober properly, and do not
 continue sinning, for some have no knowledge of God.
 I speak in reproach to you.
 But someone will say, how are
 the dead raised? And with what kind of body do they
 come? Fool! What you sow is not made
 alive unless it dies. And what you sow,
 you do not sow the body which is to be born,
 but a bare seed, whether it should
 [h]appen to be of wheat or of something else.
 [An]d God gives a body to it as
 [he want]ed, and to each of the see[ds]
 [its own] body. Not all flesh
 [is the same <>], but there is a different kind for h[uman]s ...

flesh for birds, and a different kind for fish.
 There are both heavenly bodies and earthly bodies,
 but <> of the earthly is of another kind.
 The splendour of the sun is different, <> the splendour
 of the moon is different and the splendour of the stars is different,
 for star differs from star in splendour. So
 also the resurrection of the dead. It is sown
 in decay, it is raised in imperishability, it is
 sown in dishonour, it is raised in splendour, it
 is sown in weakness, it is raised in
 power, it is sown a worldly body,
 it is raised a spiritual body. If
 there is a worldly body, there is also a
 spiritual one, as also it is written,
 the first human, Adam, became
 a living being, the last <>, a spirit
 which makes alive. But the spiritual was not first,
 rather, the worldly, then the spiritual.
 The first human was from the clay <>,
 the second human was spiritual, from heaven.
 As is the one made of clay, so also those who are of clay,
 as is the heavenly one, so also <> those who are heavenly,
 and as we bore the image
 of the one made of clay, let us bear now [the]
 image of the heavenly one. I [say] th[is],
 brothers, because flesh and bl[ood]
 are not able] to inherit [the kingdom] of God [...

everyone will not sleep, not everyone
 will be changed. In a moment,
 in the turning of an eye, at the last
 trumpet, for he will blow the trumpet, and the dead
 will be raised incorruptible, and we
 will be changed, for this perishable state must
 be clothed in imperishability and
 this mortal state must be clothed in immortality.
 And when <> this mortal state is clothed
 in immortality, then the word will come about
 which is written, Death has been swallowed up
 in victory. Where, death, is your victory?
 Where, death, is your sting? The
 sting of death is sin,
 and the power of sin is the law,
 but thanks be to God, who gave us
 the victory through our Lord Jesus Christ.
 Thus, my brothers, my beloved,
 become firm, immovable,
 abounding in the work of the Lord
 always, knowing that your labour
 is [no]t in vain in the Lord. Concerning the
 [collection] for the holy ones, as I
 [instructed th]e assemblies of Galatia,
 [so also y]ou are to do. On the first [...

collections take place. And when I arrive, those whom <> you approve with letters I will send to bring your gift to Jerusalem. And if it seems right that I too should go, they will go with me. And I will come to you when I travel through Macedonia, for I am passing by Macedonia, <> perhaps I will stay with you or <> spend the winter, so that you may send me on my way, wherever I go. For I do not want to see *you now* in passing, for I hope to stay for some time with you, if the Lord permits. I will stay in Ephesus until Pentecost, for a door has been opened to me, great and productive, and there are many opponents. If Timothy comes, see that he may be without fear among you, for he does the work of the Lord, as <> I do. Thus, no-one is to consider him of no account, but send him on his way in peace, so that he may come t[o] me, for I am expecting him, [together with] the brothers. Concerning [...

it was not his will that he should come now, but he will come if he has an opportunity. Keep watch, stand in the faith, be courageous, be strong. Let all that you do be in love. I urge you, brothers - you know the household of Stephanas, that it is the firstfruits of Asia, and they have assigned themselves for the service of the holy ones - that you also may be subordinate to such as these, and to all the fellow-workers and labourers. And I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they filled up the lack of you, for they refreshed my spirit, and yours. Give recognition, thus, to such as these. <> Aquila and Prisca greet you greatly in the Lord, together with the assembly in their house. The b[roth]ers all greet you. Greet one ano[ther] with a holy kiss. This greeting [is by my own] ha[nd], from Paul. If anyone does not love [the Lord, let him be] cursed. Maranatha. [...

TO THE CORINTHIANS 2

Paul, apostle of Jesus Christ, through the will of God, and Timothy, the brother, to the assembly of God which is in Corinth, with the all the holy ones, who are in the whole of Achaia, grace and to you, and peace from God our father and the Lord Jesus Christ. Blessed be the God and father of our Lord Jesus Christ, the father of mercies and God of all encouragement, who encourages us in all our distresses, so that we are able to encourage those who are in all distress, through the encouragement with which we are encouraged ourselves by God. <> Just as the sufferings of Christ abound for us, so through Christ abounds also the <> encouragement. And if we are distressed it is for your encouragement and salvation; if we are encouraged, it is for your encouragement, which is working in patience in the same sufferings <>, so also the encouragement. For we did not want you to be ignorant, [<> ab]out [our] d[istress, which happened ...

so that we despaired, even of life, but we among ourselves had the sentence of death, so that <> having confidence in ourselves, but in God, who raised the dead, who from the terrors of deaths rescued us, and will rescue, in whom we have hoped, <> and he will still rescue, you also joining in to help us by prayer, so that in many people, for the gift given to us, through the prayers of many, thanks may be given for (you) us. For our claim to honour is this, the witness of our conscience, that in the holiness and sincerity of God, and not in mortal wisdom but in the grace of God, we have lived in the world, all the more so towards you. For we do not write to you, <> except what you read <>. And I hope that you will understand fully, as you have also understood us in part, that we are your grounds for honour, just as you also are ours, in the day of <> the Lord [Jesus. And] with this conviction, we pla[n]ned first] t[o co]me [to] you [...

and to come again from Macedonia
 to you and to be sent on **from** you
 to Judaea. So, when I wanted this,
 surely I was not being light-minded?
 Or what I plan, do I plan it according to the flesh,
 so that I say yes <> and no <> at the same time?
 But God is a faithful witness, that our <> word
 to you is not yes and no.
For the son of God, Jesus Christ, who
 was proclaimed among you by us, by me and Silb(v)anus
 and Timothy, was not yes and no,
 but in him it is Yes! For how many
 promises of God are <> Yes in him, <> and through
 him we say Amen to God, for glory through
 us. And it is God who establishes us with you
 in Christ, and anointed us, who also sealed
 us and gave us the pledge
 of the spirit in our hearts.
 And I call God as a witness
 against my life, that it was to spare
 you that I did not come again to Corinth.
 Not that we lord it over your [fa]ith,
 but we are fellow-workers in your [joy],
 for by faith you sta[nd].
 For I [mad]e up my mind about this, no[t
 to] co[me t]o yo[u in] grief [again ...

And I wrote this so that when I came, I might not
 have grief, from those who should have made me rejoice,
 confident about you all, that <> my
 joy is shared by all of you. For out of
 much distress and anguish of h eart
 I wrote to you through many tears,
 not so that you might be grieved, but so that
 you might know the love which I have in
 abundance for you. And if anyone has caused grief,
 he has not caused me grief, but in part -
 not to be too heavy on you - he has caused it to you all.
 Sufficient for such a person is rebuke
 by the majority. Thus, instead,
 you should rather forgive and
 encourage such a person, lest
 he be swallowed up by more severe grief. Therefore,
 I exhort you to confirm
 your love for him. For I wrote even for this purpose, that
 I might [kn]ow your character, <if>
 you are obedient in every[thing]. Anyone who is to be forgiven,
 I also forgive. For what I have forgiven, if
 [I have for]given anything, is on your account in the presence of Christ,
 [so that] an advantage over us may not be gained by
 [Satan], for [we are] no[t ignorant] of his intentions.
 Having come to Troas [to proclaim
 the good news of Christ, and a d]oor [being open ...

not] to find <> Titus my brother, but
 having said farewell to them, I went away to
 Macedonia. Thanks be to God, who
 always leads us in triumph in Christ
Jesus, and makes the fragrance of knowing
 him known through us in every
 place, because we are the sweet smell of Christ to God among
 those who are being saved and among those who are
 perishing, to the one a fragrance from death
 to death, to the other a fragrance from life
 to life, and who is sufficient for these things?
 For we are not like the rest, who do trade in
 the word of God, but rather as from pure motives,
 as from God, before God
 we speak in Christ. Are we again beginning
 to recommend them? Or surely we do not need,
 like some, letters of recommendation
 to you <or> from you, do we?
 You are our letter, inscribed
 in our hearts, known
 and read by all
 people, obvious that
 you are a letter of Christ prepar[ed]
 by us and inscrib[ed not with]
 ink, but with the spirit of the li[ving] God, [not on]
 ston[e ta]blets, b[ut on] tablets of
 he[arts of f]les[h]. ...

[not that] we are competent to be considered <> as
 of ourselves, but our competence
 is from God, who also made us fit
 to be servants of a new covenant, not
 of the letter but of the spirit. For the
 letter will kill (kills), but the spirit makes
 alive. But if the ministry of death,
 engraved in letters
 on stone, came into being in glory, so that
 the children of Israel did not <> gaze at the
 face of Moses, because of the glory
 of his face, which was to become ineffective,
 how much more will the ministry
 of the spirit not be in glory? For if
 there was glory in the service of condemnation,
 glory abounds much more in the ministry
 of justification. For
 was not that which was glorified given its glory
 in this portion on account of the
 surpassing glory? For if that
that which is to become ineffective comes through glory,
 [mu]ch more comes that which remains in glory!
 [Hav]ing therefore such a hope,
 we show great [boldness], and not like
 [Moses p]ut a veil on [his] fa[ce],
 so that [the children of Israel could not ga]ze [...]

their thoughts. For until the present day, the same veil remains on the reading of the old covenant, not being unveiled, because in Christ it becomes ineffective. But until today, whenever Moses is read, a veil lies over their hearts, but whenever anyone turns to the Lord, the veil is removed. The Lord is the spirit, and where the spirit of the Lord is, there is freedom. But we <>, with an unveiled face, reflect the glory of the Lord, who are being transformed in the same image from glory to glory, as is from the spirit of the Lord. Because of this, having this ministry according as we have received mercy, we do not become faint-hearted, but we have renounced (renounce) the hidden things of shame, not living in villainy, nor adulterating the word of God, but in manifestation of the truth commending ourselves to the conscience of all people bef[ore] God. And <> if our gospel is vei[l]ed, it is among t[hose who are perishing that] it is vei[l]ed ...

so that they do not see the light of the good news of the glory of Christ, who is the image of <> God. For we do not proclaim ourselves, but Jesus Christ as Lord, and ourselves as your slaves through Jesus, because the God who said, Light will shine out of darkness, who shone in our hearts to give the light of the knowledge of his glory in the face of Jesus Christ. We have this treasure in earthenware jars, <so that the> superiority of the power may clearly be from God and not from us, who in everything are pressed hard **and not** crushed, at a loss but not utterly at a loss, persecuted but not forsaken, cast down but not destroyed, always carrying around the death of Jesus in the body, so that the life of Jesus Christ also may be made visible in the <> body. For if we who [ar]e living are given over to death [on account of] Jesus, it is so that the life of the son also [may be made visi]ble in [our] mortal flesh. [Thu]s, death [is at work] in us [...]

[I bel]ieved, therefore I spoke, and we believe,
 therefore we also speak, knowing that
 the one who raised <> Jesus will also raise us with Jesus
 and present us together with you.
 For all things are on account of you, so that grace,
 reaching an ever-greater number of people,
 may increase thanksgiving to the glory of
 God. Therefore also we do not lose heart, but even if
 our outer human being is being
 destroyed, yet our inner being is being renewed
 day by day. For the <> present
 lightness of distress achieves in far superior
 measure an eternal weight of
 glory for us, as we do not look
 at the things which are seen, but
 the things which are not seen. For the things
 which are seen are temporary, <> the things which are not seen
 are eternal. For we know that if
 our earthly dwelling of a tent is
 destroyed, that we have a *dwelling-place from God*,
 an eternal dwelling not made with hands, in
 heaven. For in this also we sigh,
 long[ing] to put on
 our dwelling which is in [hea]ven,
 if indeed we will even be found clothed, [not
 na]ked. An[d ...

preparing us for this is
 God, who gave us the pledge of the
 spirit. Therefore, always taking courage, and
 knowing that while living in the body,
 we are away from home, from the Lord,
 for we live our lives by faithfulness, and not by what
 is seen, let us take courage, <> preferring
 to be away from home, from the body,
 and at home with <the> Lord. Therefore <>
let us endeavour eagerly, whether at home
 or away from home, to be pleasing
 to him. For all of us
 must appear before the
 seat of Christ, so that each may receive
 his own, of the body, for
 what he has done, whether good or bad.
 Thus, knowing reverence for the Lord,
let us persuade people. To God, what we are is
 evident, and I hope it is also
 evident to your consciences.
 We are not commending ourselves again
 [to y]ou, but giving a pretext
 [to yo]u for a claim to honour on **your** behalf,
 [so that you may h]ave something for those who
 [attribute honou]r to the face, and not to the heart.
 [for if we] are mad, it is for God, or if we [...

this, that one person died on behalf of all, <>
 so that those who live might no longer live for themselves,
 but for the one who died for them and
 who was raised. Thus, from this time on, we
 know no-one according to the flesh, even if we did
 know Christ according to the flesh, now we no
 longer do. Thus, if anyone is in Christ,
 there is a new creation. The old things have passed away,
 behold, it has been made new
 And all these things are from God, who has reconciled us
 to himself through Christ, and who gave us the
 ministry of reconciliation, as
 in Christ God was reconciling the world
 to himself, not reckoning against them
 their transgressions, and placing
 in us the **good news** of
 reconciliation. <> We are ambassadors for
 Christ, as for God, ~~exhorting~~ through us.
 We ask you on behalf of Christ, be reconciled
 to God. The one who did not know sin
 he made to be sin for our sake,
 so that we might become the righteousness
 of God in him. Working together a[nd]
exhorting y[ou] not to receive [the]
 grace of God in vain,
for he says, At an acceptable [time ...

Putting no obstacle in anything,
 so that our ministry may not be faulty,
 but in everything commending
 ourselves as servants of God, in
 great endurance, in distress, in need,
 in dire straits, in beatings, in
 imprisonments, in disorders, in labours,
 in sleeplessness, in fasting, in
 purity, in knowledge, in patience,
 in kindness, in the holy spirit,
 in sincere love, in the word of truth,
 in the power of God, by means of the weapons
 of righteousness on the right and the
 left, through glory and dishonour,
 through bad repute and good repute, as
 deceivers, and yet, behold, true, as unknown,
 and yet recognised, as
 dying, and yet, behold, we are alive, as
 punished, and yet not put to death,
 as sorrowful, but always rejoicing, as
 poor, but making many rich,
 as having nothing, and yet possessing all
 things. Our mouth is open
 [t]o you, Corinthians, our heart
 [is w]ide open. There is no narrowness towards you
 [among us], but you are narrow in
 [your feelings for] us. The same [...

For [what] do righteousness and lawlessness have in common?
 Or what partnership is there between light and dark? And what
 agreement is there between Christ and Beliar? Or what
 is shared by the believer with the unbeliever? And what
 agreement is there between the temple of God and idols?
 For you are the temple of the living God, as
 God also said, <> I will dwell in them
 and live among them, and I will be their
 God, and they will be my people. Therefore, come
 out from the midst of them, you have also been made separate,
 says the Lord, and do not touch what is unclean,
 and I will receive you, and I will be
 a father to you, and <> you will be my
 sons and daughters, says the Lord Almighty.
 Thus, having these promises,
 beloved, let us purify ourselves
 from every defilement of the flesh, by the spirit also
 fulfilling holiness in the love
 of God. Make room for us. We have wronged no-one,
 we have ruined no-one,
 we have taken advantage of no-one.
 I do not say this for condemnation, for I said before [that]
you are in our hearts,
 to die together and to live tog[ether]. I have
 gr[eat] <> confidence in you, [I have a great]
 claim to honour [...]

our flesh had no rest,
 troubled in everything, confrontations from outside,
fear from inside. But God, who encourages the
 lowly, encouraged us
 with the arrival of Titus, not only with
 his arrival, but also with the encouragement
 with which he had been encouraged by you,
 reporting to us your longing,
 your lamenting, your zeal
 for us, so that I rejoiced all the more,
 because even if I caused you grief in the letter,
 I do not regret it, if indeed I was regretting it,
seeing <> that that letter
 caused you grief, even for a short time, now
 I rejoice, not because you were grieved, but because
 you were grieved into repentance. For you were grieved
 according to God, so that you might suffer loss in nothing
 from us. For grief according to God
 achieves unchanging repentance for salvation,
 but the grief of the world
 produces death. For see how
 this same grief according to God
 has produced in us such eagerness, yet also
 [def]ence, yet also vexation, yet also
 [fear, yet also] yearning, yet also zeal,
 [yet also punishment]. In everything you have comm[ended] ...

of the one who was wronged, but so that
 your eager regard for us might be made clear
 to you before
 God. Because of this, we are encouraged. <> As well as
 our encouragement, we rejoiced even
 more abundantly over the joy of
 Titus, because his spirit had been put at ease
 by all of you, because if
 I had made any claim to honour to him about you, I was not
 put to shame, but just as we spoke everything in truth
 to you, so also our
 claim to honour before Titus
 was true. And his affection
 is all the greater for us, when he
 recalls the obedience of all of you,
 how with reverence and trembling you received
 him. I rejoice because in everything I have confidence
 in you. And we want you to know,
 brothers, the grace of God which has
 been given to the assemblies of
 Macedonia, because in great testing through distress,
 the abundance of their joy, <> the
depth of their poverty, has ab[ound]ed
 in the wealth of their s[incerity]
 becau[se] in accordance with their] abili[ty] ...

service for the holy ones, and
 not just as we had hoped. Rather,
we gave ourselves first to God, and then to us,
 through the will of God, for us to encourage
 Titus, so that as he had begun beforehand,
 so also he might complete in you
 this grace also, then, as
 you abound in all faithfulness and speech
 and knowledge, and all eagerness, and
 love from us among you, that
 you may also abound in this grace.
 I do not say it as an order, but on account of
 the eagerness of others, and
 testing the genuineness of our love.
 For you know the grace of our Lord
 Jesus Christ, that because of you, he
 became poor, though he was rich, so that you,
 through his poverty, might become rich.
 And I give my opinion in this matter, for this
 is expedient for you, who already
 [beg]an not only to do this, but also to want to,
 since last year. And now
 [also] complete [the do]ing, so that in
 [accordance with the read]iness to want to, so
 [also compl]ete it from what you have. For if [...]

distress, but for equality, in the present time of abundance on your part, to meet their lack, so that also their abundance <> may meet your lack, so that there may be equality. As it is written, The one with much did not have too much, and the one with little did not have too little. And thanks be to God, who gave the same eagerness for you in the heart of Titus, that he received this encouragement, and also, being all the more eager, of his own accord went to you. And we sent with him the brother whose praise in the good news is known throughout all the assemblies, <> our fellow-traveller with this gift <> which is being served by us <>. For we intend what is good not only before God, but also before people. We sent with them our brother, whom we approved, as in many thin[gs] he was often eager, an[d] now is <> even more eager in his great confidence in you. As for Titus, he is my part[n]er and fellow-worker for you, a[s for] our brothers, they are messengers of the c[hurches], the glory of Christ. Thus, the evid[ence] ...

For concerning the service for the holy ones, it is more superfluous for me to write to you, because for I know your eagerness, about which I am claiming honour about you among the Macedonians, that ~~Achaia~~ has been ready since last year, and your zeal provokes the others. And I sent the brothers, so that our claim to honour about you should not be in vain in this affair, so that, as I said, you may be prepared, lest whenever the Macedonians come with me, they may find you unprepared. We would be put to shame, not to mention you, in this matter. Therefore I considered it necessary to encourage the brothers, that they should go to you in advance, and put in order in advance your previously promised blessing, so this would be ready, as a blessing [~~<>~~ not] as an act of greed. This is it, the one [who s]ows sparingly will also [reap] sparingly, [and] the one who sows with a view to blessing [will also reap with blessing]. Each [...]

we have. Let us work good towards all,
 especially towards the members of the household of faith. See
 with what large letters I have written to you with my own
 hand. As many as want to make a good showing in the flesh,
 these compel you to be circumcised, only
 so that they are not persecuted for the cross of Jesus Christ.
 Not that the ones who have been circumcised themselves keep the law,
 but they want you to be circumcised,
 so that they may boast in your flesh.
 But me, may it not be that I boast, except in
 the cross of our Lord Jesus Christ, through whom the world
 has been crucified to me, and I to the world. For there is neither any circumcision
 nor uncircumcision, but a new creation.
 And as many as conduct themselves according to this rule,
 peace be upon them, and mercy also upon the
 Israel of God. Let no-one trouble me further,
 for I carry the marks of Jesus in
 my body. The grace of our Lord
 Jesus Christ be with your spirit, brothers, amen.

375 lines

TO THE PHILIPPIANS

Paul and Timothy, sl[aves of Christ Jesus ...

your fellowship in the gospel from the
 first day until now, convinced of
 this, that the one who has made a beginning among you
 will bring a good work to completion until the day of Christ Jesus.
 So it is right for me to think this
 about all of you, because you have me in
 your heart, in my chains and in
 the defence and confirmation of the gospel
and you all being my partners in grace.
 For God is <> witness, how I long for all
 of you in the affection of Christ Jesus. And this
 I pray, that your love may abound more
 and more in knowledge and
 every insight, that you may recognise
 what is superior, so that you may be pure and
 faultless in the day of Christ, filled
 with the fruit of righteousness, which is through
 Christ Jesus, to the glory of God and to my praise.
 I want you to know, brothers, that
 what is happening to me has come all the more for the progress
 [of the gos]pel, so that it has become evident that my chains
 are for Christ, among the whole of the
 [pal]ace guard, and to all the rest, and
 mo[st of the] brothers, confident in the Lord
 [concerning] my ch[ains], are all the more bold
 [fearlessly] to speak the w[ord]. Some in[dee]d ...

my chains. So what? Except that in every way,
 if in pretence or in truth, Christ is proclaimed.
But also in this I rejoice. But I shall also rejoice,
 and I know that this for me shall result in
 salvation, through your prayers and the aid
 of the spirit of Jesus Christ, according to my eager
 expectation and hope, that in nothing I shall be
 put to shame, but in all boldness - as always,
 now also - Christ shall be exalted in my body,
 whether through li(f)e or through death. For to me,
 to live is Christ and to die is gain. **Whether**
 to live in flesh, this is the fruit of work for me, and what
I should choose, I do not know. And I am constrained by the
 two, having the desire <> to depart and
 to be with Christ, for this is much <> better. But to
 remain in the flesh is more necessary for your sake,
 and convinced of this I know that I shall remain and stay
 with you all, for your progress
 and joy of faithfulness, so that your claim to honour
 may abound in Christ Jesus in me, through
 my coming again to you. On[ly]
 live as citi[zens] worthy of the good news of Christ,
 so that whether having come and seen you, or [being absent],
 I hear about you, that you stand i[n one]
 spirit, with one mind striving together [for the faith]
 of the good news [....

having the same struggle, which you saw
also in me, and now hear about <>. Thus, if there is any
 encouragement in Christ, if there is any consolation
 of love, if there is any fellowship of the spirit, if there is any
 feeling and compassion, complete my
 joy, that you may think the same,
 having the same love, of one mind, thinking one thing,
 doing nothing according to rivalry or <> vanity,
 but in humility of mind
 guiding each other as being higher than yourselves,
 each not looking after his own affairs, but
 also those of others. For you have this mind
 among you, which also is in Christ Jesus, who, being in the form of God,
 did not consider it plunder to be
 equal to God, but emptied himself, having taken the form
 of a slave, having become in the likeness of a human,
 and in appearance having been found as a
 human, he humbled himself, having become
 obedient as far as death, death on a cross,
 thus God exalted him above all, and granted
 to him the name that is above every name, so that
 [i]n the name of Jesus every knee may bow, in
 [hea]ven and on earth and under the earth,
 [and] every tongue confess, that
 Jesus Christ is [Lord] to the glory of God the father. Thus,
 [my] belo[ved ones], as you have always obeyed, not
 only as [in my presence], but now even
 [more in] my absence, with fear and [...

and arguments, that you may be blameless a[nd]
 pure, faultless children of God in the middle of a
 crooked and perverted generation, among whom you shine
 like lights in the world, holding on to the word of life,
 for my claim to honour in the day of Christ,
 because I have not run in vain, nor have I laboured in vain.
 But even if I am being poured out as an offering on the sacrifice
 and service of your faith, I rejoice and
 am glad together with you all. The same way, you also,
 rejoice, you also, rejoice, and be glad with me.
 I hope in the Lord Jesus to send Timothy quickly
 to you, so that I also may take heart, knowing
 about you. For I have no-one like him, who
 will be genuinely concerned about you. For they all
 seek their own affairs, not those of Jesus Christ. But
 you know his worth, that like a child with a father,
 he served with me for the good news.
 So indeed I hope to send him, whenever I see how things go
 for me at the moment, convinced in the Lord, that
 I myself will also come quickly. I considered it necessary
 to s[en]d to you Epaphroditus, my brother and [fellow]-
 worker and fellow-soldier, your [apo]stle
 and minister to my need,
 since he was longing for you all, <> to s[en]d
to you, and he was distressed, because you h[ea]rd
 that he was ill. For he also was i[ll], coming]
 cl[ose to death, but] God [had mercy on him ...

therefore [receive] him in the Lord with all joy,
 and hold those such as him in honour, because
 for the sake of the work of Christ he came near to death,
 risking his life so that he might fill
 up what was lacking in your
 service to me. Finally, <> brothers, rejoice
 in the Lord. To write the same things to you for me
 is not troublesome, and it for you it is safe.
 Watch out for the dogs, watch out for the bad
 workers, watch out for the cutting! For we
 are the circumcision, who worship in spirit <>,
 and have our claim to honour in Christ Jesus,
 and do not have confidence in the flesh, although I
 have reason for confidence even in the flesh. If anyone
 else thinks he has grounds for confidence in the flesh, I
 have more: circumcised on the eighth day, of the race
 of Israel, of the tribe of Benjamin, a hebrew of
 hebrews, in terms of the law, a pharisee, in terms of
 zeal, persecuting the assembly, in terms of
 righteo[us]ness in the Law, fault[le]ss.
 <> Whatever was a gain for me, I consider these things
 [through] Christ to be a loss. But indeed,
 [I consi]der all things to be a loss on account of the
 [superior worth] of the knowledge of Christ Jesus
 [my Lord, through] whom [all th]ings have become a loss to me.

power of his resurrection and <> sharing
 of <> his sufferings, <> if somehow I may arrive at
 the resurrection from the dead. Not that
 I have already received or already been made righteous or already
 been made complete, but I press on, if I may also make it my own, because
 I have even been made his own by Christ Jesus. Brothers, I
 do not consider myself to have made it my own, but the one thing is that,
 forgetting what is behind and
 stretching out for what is in front,
 I press on towards the goal for the prize of the upward call of God <>.
 Thus, as many as are mature, let us think like this. And if anyone
 thinks differently, God will also
 reveal this to you. Only, what we have reached,
 let us live in the same way. Become fellow-imitators of me,
 brothers, and observe those who live in such a way
 as you also have an example in us.
 For many live - about whom I often
 told you, and now <> weeping I tell you -
watch out for the enemies of the cross of Christ, whose
 end is destruction, whose God is the stomach, and whose [reputation]
 is in their shame, who [th]ink earthly things.
 For our citizenship is in [heav]en,
 from where [we also expect a s]av[our], the Lord Jesus Christ],
 who will transfor[m our body of lowlin]ess [...

I exhort [Euodia] and Syntyche
 to be of the same mind in the Lord. Yes, I ask
 you also, true yoke-fellow, to assist
 them, who strove together with me in the good news,
 with Clement also, and
 my other fellow-workers, whose names are
 in the book of life. Rejoice in the Lord always.
 I will say it again, rejoice! Let your moderation
 be known to all people. The Lord is
 near. Do not worry about anything, but in
 everything, by prayer and supplication, with
 thanksgiving, with thanksgiving, let your requests,
 be made known to God. And
 the peace of God, which surpasses all understanding
 will watch over your hearts and
 your minds in the Lord Jesus. Further, brothers
 whatever is true, whatever is noble, whatever is just,
 whatever is pure, whatever is pleasing, whatever is favourable,
 if anything is virtuous and if anything is praiseworthy,
 think about these things. What you both learned and received and
 [he]ard and saw in me, do these things.
 [A]nd the God of peace will be with you.
 [I rejoic]ed greatly in the Lord, that already
 [you have ren]ewed your concern for me, because
 [you had also thought of me], but [the time was not suit]able. Not that
 [I speak of being in need], for I have learned in whatever situation I am
 [to be self-sufficient. I know what it is] to be in humble [circumstances ...

17[6]

[sharing toge]ther with me in distress. You <> also know,
[Philipp]ians, that in the beginning of the good news, when I came
from Macedonia, not one assembly entered partnership with me
in the matter of giving and receiving, except you
alone, because even in Thessalonica, several
times you sent <> my needs. Not that I seek <>
the overabundant fruit for your account.

I have everything and I have in abundance. And I am filled up,
having received from Epaphroditus the things you sent,
a fragrant scent, an acceptable offering, pleasing
to God. And my God will fill up all your needs
according to his wealth in glory in Christ
Jesus. To our God and father be the glory for ever
and ever, amen. Greet every
holy person in Christ Jesus. The brothers with me greet you.
All the holy ones greet you,
especially those of Caesar's household. The gr[ace]
of our Lord Jesus Christ be with your spirit.
Amen.

225 lines

TO THE COLASSIANS

Paul, an apostle of Jesus Christ through the wi[ll]
of God, and Timothy the brothe[r, to the]
h[oly and] faithful bro[thers in Colossae ...

...] in the word of truth
of the gospel, which has entered into you,
just as even in the whole world it is bearing
fruit and growing, so also
in you, from the day you heard and
recognised the grace of God in truth,
as you learned from Epaphras, our beloved
fellow-slave, ~~who~~ is a faithful
servant of Christ on our behalf, who also made known to us
your love in the spirit. Because of this,
we also, from the day we heard, do not
stop praying for you and
requesting that you may be made complete in the knowledge
of his will, in all wisdom and
spiritual understanding, to live
worthy of the Lord with every desire to please,
bearing fruit in every good deed and growing
in the knowledge of God, in every
[stren]gth being empowered by the might
of his [gl]ory, for all endurance
[and pat]ience, with joy, and giving
[thanks] at the same time to the father, who makes [you] fit
[for] a share in the inheritance of the holy
[ones in light], who rescued us [from the ...

because in him all things were created, in [heav]en
 and on earth, the visible and the invis[ible],
 whether thrones or rules or powers or
 authorities, because all things through him and for him
 were created, and he is before all things, and
 all things hold together <> by him, and he is
 the head of the body, of the church, who is
 the beginning, firstborn of the dead, so that he might be
 the first of all in everything, because in him
 all the fullness was pleased to dwell, and through him
 to reconcile all things to himself, having made peace
 through the blood of the cross <>, through him, whether the things on
 earth or the things in heaven. And you, once having been
 estranged and enemies in mind,
 in evil deeds, but now you may be reco[n]ciled
 by his body of flesh, through dea[th],
 to present you holy and blameless and [without]
 reproach opposite him, if you rem[ain by]
 faith established and constant, <> not [chang]ed
 from the hope of the goo[d news which you heard],
 which has been proclaimed in all c[reation under]
 heaven, of which I [Paul] became [a servant].
 Now I rejoice in suffer[ings on your behalf],
 and complementing what is lack[ing from the tribulations
 of Christ in [my] fle[sh ...

...] the riches <> of this myste[ry]
 among the gentiles, that is, Christ in
 [y]ou, the hope of glory, whom we proclaiming,
 advising every person and teaching every person
 in all wisdom, so that we may present every
 person complete in Christ, for which I also labour,
 struggling according to his energy
 which is at work in me in power.
 For I want you to know how great a struggle
 I have on your behalf and on behalf of those in Laodicea,
 and as many as have not seen my my face
 in the flesh, so that their hearts may be encouraged,
 being brought together in love and in all the
 riches of the certainty of understanding,
 for the comprehension of the mystery of God, Christ,
 [i]n whom all the treasures of wisdom and
 know[ledge] are hidden. I say this so that
 no-[one] may deceive us with persuasive arguments.
 [For even if] I am absent [in the] flesh, in spirit
 [I am with you], rejoicing and seeing your
 [disposition a]nd the firmness of [your faith] in Christ.
 Thus, just as you received
 [Christ Jesus the Lor]d, go on living
 [in him, rooted and] built up in
 [him, and co]nf[i]rm[ed] in the faith ...

...] world and not according to Christ, because in him dw[ells]
 all the fullness of divinity in bodily form, [and you]
 are made complete in him, which is the he[a]d
 of all rule and authority, in whom also you were
circumcised with a circumcision not made by hand, in the
 putting off of the body of flesh, being buried together with him in
 baptism, in whom also you were raised together, through the faithfulness of the
 action of God, who raised him from the dead.
 And when you were dead in transgressions
 and by the uncircumcision of your flesh, he made
 us alive together in him, freely forgiving us
all transgressions, wiping out the record written about us
 by ordinance, which was against u[s],
 and he put this to the side, having nailed it t[o the]
 cross. Having stripped the powers and a[uthorit]ies,
 he also made a show of them in boldness, leading [th]em in triumph
 in him. Thus, do not let anyone judge you about [foo]d
 and about drink or about participation in a festival or a n[ew moon]
 feast or sabbaths, which are a shadow of the [things to come],
 the body of Christ. Do not let anyone depr[ive you of your rights],
 want[ing] humiliation and wor[ship of]
 angels, dwel[ing] on things seen, [vainly puffed]
 up by the mind of the fle[sh, and]
 not holding fast to the head, from [which the whole
 body, through] joints and lig[aments] ...

...] which indeed have a sense
 [of wisdom ...] in worship and
 [hum]iliation, <> by bodily severity, not in
 any [value] for the satisfaction of the flesh.
 Thus, if you have been raised together with Christ, <> set your
 minds on things above, not things on earth, for you died, and
 your life is hidden with Christ in
 God. When Christ, your life, appears,
 then you also will appear with him
 in glory. Put to death, therefore, the earthly parts,
 sexual immorality, uncleanness, passion,
 <> desire and greed, which is
 idolatry, for because of these things the wrath of God is coming,
 <>, in which you also led your lives
 [once] when you lived in these ways. But now
 [put] them all away, you also, anger, passion,
 [evil], blasphemy, abusive speech from
 your [mouth]. Do not lie to each
 [other], having taken off the old
 pe[rson] with its deeds, and
 [cloth]ed yourselves with the new, which is being
 [restor]ed in knowledge according to the image
 [of the one who created] it, where there is no longer Greek
 [and Jew, circum]cision and uncir[cum]cision,
 [barbarian], Scy[th]ian, sla[ve, free] ...

and freely forgiving [each other if anyone has a]
 complaint [against anyone], as the Lord [freely forgave you, so must],
 you also. Over all the[se put on love, which is the]
 bond of completeness, and let the pe[ace of Christ]
 govern in your hearts, for which [also]
 you have been called in <> the body, and be thankful.
 Let the word of Christ dwell richly in you,
 teaching and warning each other in all wisdom,
 singing psalms, hymns and spiritual songs in
 grace in your hearts to God.
 And everything, whatever you do, in word or in deed, do it all
 in the name of the Lord Jesus, giving thanks to God the f[ather]
 through him. Women, be subordinate to your husbands,
 as is fitting in the Lord. Men, love your wives,
 and do not be angry towards them. Children, obey
 your parents in everything, for this is
 pleasing in the Lord. Fathers, do not pro[voked]
 your children, so that they may not be disheartened. Sla[ves,
 obey <> your masters according to the flesh, not only in fr[ont of
 their ey]es, trying to please them, but in whol[eheartedness],
 giving reverence to God. Whatever you do, work [from the soul],
 as if for the Lord, <> not for people, [knowing that]
 you will receive from the Lord the rew[ard of your]
 inheritance. [You serve] Christ the Lord. [...

[that God may open for us a door] for the word, to
 [speak the mystery of] Christ, because of which I am imprisoned,
 [that I may make it clear], as it is necessary for me to speak.
 Live [in wisdo]m towards those outside,
 redeeming [the time]. Let your words
 always be in goodwill, seasoned with salt, to know
 how one of you should answer another.
 Tychicus will make known to you all my affairs,
 the beloved brother and faithful servant
 and fellow-slave in the Lord, whom I sent to you
 for this purpose, so that I may know what is happening to you, and
 that he may encourage your hearts, together with Onesimus,
 the faithful and beloved brother, who is
 one of you. They will make known to you all that is happening here.
 Aristarchus, my fellow-prisoner, greets you,
 and Mark, the cousin of Barnabas,
 co[n]cerning whom you have received instructions, if he comes to you,
 [recei]ve him, and Jesus, who is called Justus.
 [They are] of the circumcision, these are the only ones who are fellow-
 [workers] for the kingdom of God, and they have be[come]
 a consolation to me. [Epaphras, who is] one of you, greets you,
 a slave of Christ <>, always
 [strugg]ling on your behalf in prayers,
 [that you may stand complete and perfect in [...

folio 94 r Colossians 4:16 - 18; 1 Thessalonians 1:1

[that it may also be] rea[d in the church in Laodicea, and that
y]ou may re[ad the one from Laodicea. And say to Archippus, See to
th]e service [which you received in the Lord, that
you fu]lfill [it]. The gree[ting is by] my [own hand, from Paul.
Rem]ember my [imprisonme]nt. G[race be with you.

1[.] lines

TO [THE THESSALON]IANS [1]

Pa]ul and S[ilvanus and Timothy, to the church in
Th]essalonic[a in God the father and the Lord Jesus Christ, Grace
to y]ou and pea[ce ...

folio 94 v 1 Thessalonians 1:9 - 2:3

... for they] rep[ort
concerning you what sort of reception we had from] you,
[and how you turned t]o God from
[idols, to se]rv[e a <>] living and [true God
and t]o wait [fo]r his son
[from heaven, whom] he ra[ised from the de]ad, Jesus,
[who rescue]s us [from t]he com[ing] wr[ath].
For you k]now, b[rothers, about o]ur coming
[to you], that [it wa]s not [in vain], but ha[ving
suffered beforehand and been insulted, a]s you know, i[n
Philippi, we were bold i]n ou[r] God
to speak the good n]ews of God [to you,
in many struggles. For o]ur ca[ll to you ...

folio 97 r 1 Thessalonians 5:5 - 9

[For] al[l of you are sons of light and sons of day.
We are not [of the night or of darkness. Therefore, let us not]
sleep l[ike the rest, but let us keep watch and be
sober. [For those who sleep sleep at night],
and those who get dr[unk get drunk at night],
but [as we are of the] da[y, let us be sober, having put on a
brea]stplate of f[ai]th and love, and a helmet of the]
hope [of salvation, because God has not set us for]
wra[th ...

folio 97 v 1 Thessalonians 5:23-28

... at the co]mi[ng
of our Lord Jesus Christ. The one who c]alls
[us is faithful, and he will do it. Brothers, p]ray
[for us. Greet] al[l the brot]hers
[with a holy kiss]. I put you on oath
[by the Lord to have the] letter
[read to all the brothers. The] grace
[of our Lord Jesus Christ be with you].