

1 Thessalonians

1 : 1 Paul, Silvanus, and Timothy: To the church and called out assembly of the Thessalonians inside of God the Father and the Lord, Jesus Christ: Grace to you and peace from God our Father and the Lord, Jesus Christ.

2 We speak good grace and give thanks to God always all around all of you, mentioning you in our prayers, 3 unceasingly bringing to mind your work of faith and labor of love, and the steadfastness of the hope of our Lord, Jesus Christ, in the presence and face of God our Father, 4 knowing you were already spoken to completion by God, beloved brothers and sisters. 5 For our gospel did not come into you inside of word only, but also inside of power and inside of Spirit Holy, and inside of much full assurance and confidence, just as you are aware of what we were among you for you.

6 And you became imitators of us and of the Lord, having received the word inside of many pressures with joy of Spirit Holy, 7 such that you became an example to all those believing in Macedonia and in Achaia. 8 For from you has sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God has gone, such that we have no need to say anything. 9 For they themselves report concerning us, what reception we had from you, and how you turned towards God away from idols to serve the living and true God, 10 and to abide inside of His Son out of the heavens, whom He raised out from the dead, Jesus, the One continuously and actively drawing us to Himself out of the coming angry opposition.

2 : 1 For you yourselves are aware, brothers and sisters, that our entrance towards you was not without purpose. 2 But, as you are aware, after we suffered and were mistreated in Philippi, we had boldness inside of our God to speak towards you the gospel of God inside much conflict.

3 For our encouragement is not out of wandering away, nor out of impurity, nor inside of trickery; 4 but just as we have been proven under God to be entrusted with the gospel, so we speak, not as pleasing humans, but God, the One proving our hearts. 5 For never at any time were we inside any word of flattery, just as you are aware, nor in a pretext for greed – God witness – 6 nor seeking glory out of humans, nor from you, nor from others, though being empowered inside of the burden as Christ's apostles and sent ones. 7 But we were gentle in the midst of you, as a nursing mother would cherish her own children. 8 So,

yearning over you, we were well-pleased to have imparted to you not only the gospel of God, but also our own souls, because you had become beloved to us. 9 For you remember, brothers and sisters, our labor and hardship, working night and day in order not to burden any of you, we proclaimed into you the gospel of God.

10 You are witnesses, along with God, how devotedly and justly and blamelessly we were toward you who are believing; 11 just as you are aware how we were encouraging you and comforting and testifying into each one of you, as a father does his children, 12 that you would walk worthily of God who calls and summons you into His own kingdom and glory.

13 And through this also, we give thanks to God unceasingly that, having received the word you heard from us as of God, you did not receive it as the word of men, but even as it truly is, the word of God, who also energizes inside of you who believe. 14 And you, brothers and sisters, became imitators of the churches of God that are in Judea inside of Christ Jesus. For, just like them, you also suffered from your own countrymen, as they also did from the Judeans, 15 who both having killed the Lord Jesus and their own prophets and having driven us out, who do not serve or please God, and who are hostile to and set against all other humans, 16 are hindering us from speaking to the Gentiles that they might be saved, for the purpose of always filling up their sins. Now angry opposition has come upon them into completion.

17 We, however, brothers and sisters, having been bereaved of you for a brief time, in face though not in heart; we are more abundantly eager, with great desire, to see your face. 18 Therefore, we wanted to come to you – indeed, I, Paul, a couple of times – but Satan hindered us. 19 Who, then, is our hope, or joy, or crown of boasting and exultation? Is it not even you, in the face of our Lord Jesus, inside of His presence? 20 For you are our glory and our joy.

3: 1 Therefore, no longer able to wait, we thought it best to be left behind in Athens alone, 2 and we sent Timothy, our brother and fellow worker of God in the gospel of Christ, for the purpose of strengthening you and encouraging your faith. 3 Let no one be disturbed in these pressures of travail, for you yourselves are aware that we are placed and specially appointed into this very thing. 4 And indeed, when we were with you, we were warning you that we are about to suffer affliction, just as it also came to be; as you are aware. 5 Because of this I also, no longer able to wait, sent to know your faith, lest somehow the one tempting had tempted you and our labor would have been for no purpose.

6 Presently, however, Timothy came to us from you, bringing good news to us of your faith and love and that you have always a good remembrance of us, longing to see us just as we also to see you. 7 Because of this we were encour-

aged, brothers and sisters, upon all our constraint and pressures of travail as to you through your faith. 8 For now we live, if you are standing firm inside of the Lord. 9 For what thanksgiving are we able to give to God concerning you, upon all the joy that we rejoice through you, in the face and presence of our God, night and day, imploring hyper-abundantly that we might see your face, to be able to supply the things lacking in your faith?

11 Now, may our God and Father Himself, and our Lord Jesus, direct our path towards you. 12 May the Lord now make you to increase and to abound in love into one another, and into all, just as also we love into you, 13 and into strengthening your hearts blameless inside of holiness in the face and presence of our God and Father inside of the immediate presence of our Lord Jesus, with all His holy ones. Let it be so – it is so.

4: 1 Finally, then, brothers and sisters, we implore and encourage you inside of the Lord Jesus, that, just as you have received from us the manner in which it is necessary for you to walk and to please God, just so now you should walk and abound even more. 2 For you are aware what instructions we gave you through the Lord Jesus. 3 For God's desire is your being made holy [by God], that you stay away from sexual immorality; 4 that you be aware how each of you should win his own vessel inside of holiness, devotion, and honor, 5 not in the passion of great desire like the ethnic peoples who are not aware of God. 6 Do not go beyond or overreach in the matter of your brother, because the Lord is a just advocate all around all these things, just as also we told you before and gave full evidence. 7 For God has not called us upon impurity, but inside of holiness. 8 So then, the one disregarding this, disregards, not man, but God, the One also giving His Spirit Holy into you.

9 Now, concerning brotherly love, you have no need for me to write to you, for you yourselves are taught by God into loving one another. 10 For you are doing this into all the brothers and sisters, the ones in all Macedonia. We encourage you, however, brothers and sisters, to abound more and more, 11 and to seek after quiet rest and each to practice his own, and to work with your own hands, just as we entreated you, 12 so that you may walk in good form towards those outside and that you might have need of no one.

13 We do not want you to be ignorant, brothers and sisters, concerning those who have died, so that you should not be grieved, as the rest of those having no hope. 14 For if we believe that Jesus died and rose again, so also God will carry those who have died, in joint-togetherness with Him, through Jesus. 15 For this we declare to you inside of the word of the Lord, that we who live and remain into the presence of the Lord, shall not arrive ahead of those who have died, 16 because the Lord Himself, in a great shout, in the voice of an archangel, and in the trumpet of God, will descend from heaven, [a] and the dead inside of

a. We use Jesus' definition - John 6:63. God speaks a Spirit word.

Christ will rise first. 17 Then, we who live and remain, right along with them, will be seized inside the clouds into the meeting, connecting with the Lord into the air; and

so, we will always be jointly-together with the Lord [sharing the same form]. 18 Therefore, encourage and comfort one another in these words.

5 : 1 Now, concerning the times and the seasons, brothers and sisters, you have no need for me to write to you. 2 For you yourselves are fully aware that the day of the Lord comes as a thief in the night. 3 For when they might say, "Peace and safety," then suddenly ruin comes upon them, as if having labor pains in the womb; and none shall escape. 4 You, however, brothers and sisters, are not inside of darkness, that the day should seize hold of you like a thief. 5 For you are all sons of light and sons of the day. We are not sons of night or of darkness. 6 So then we should not sleep as the others, but we should watch and be sober. 7 For those sleeping, sleep by night; and those becoming drunk, get drunk by night. 8 We, however, being of the day, should be sober, having put on the breastplate of faith and love and the helmet of the hope of salvation. 9 Because God has not placed us into angry opposition, but into possessing salvation through our Lord, Jesus Christ, 10 the One having died all around and concerning us, so that whether we might watch or sleep, we live always together with Him. 11 Therefore encourage one another and construct one another [into God's house], just as you are also doing.

12 We implore you, however, brothers and sisters, to be aware of those laboring among you and giving attention to you inside of the Lord, and admonishing you, 13 and to esteem them hyper-abundantly inside of love because of their work. Be at peace among yourselves. 14 We exhort you now, brothers and sisters, to admonish the disorderly, encourage the faint-hearted, help the weak, be patient toward all. 15 See that no one repays evil against evil to anyone, but always pursue the good into one another and into all. 16 Rejoice always. 17 Pray incessantly. 18 Give thanks inside of everything; for this is God's desire inside of Christ Jesus entering into you. 19 Do not quench or suppress the Spirit. 20 Do not despise prophecies. 21 Prove all things. Take possession of the good. 22 Stay away from every appearance or fashion of evil.

23 Now the God of peace Himself makes you fully and completely holy, your spirit and soul and body are entirely blameless, kept and watched over, inside of the presence of our Lord Jesus Christ. 24 The One calling and summoning you is faithful, who also does this. 25 Brothers and sisters, pray for us. 26 Greet the brothers and sisters with pure expressions of love. 27 I charge you by the Lord to read this letter to all the brothers and sisters. 28 The grace of our Lord, Jesus Christ, be with you. Let it be so – it is so.

2 Thessalonians

1 : 1 Paul, Silvanus, and Timothy: To the church and called out assembly of the Thessalonians inside of God our Father and the Lord, Jesus Christ. 2 Grace to you and peace from God our Father and the Lord, Jesus Christ.

3 We are committed to thanking God and to speaking good grace always concerning you, brothers and sisters, according to your proportion and weight of value, because your faith is increasing beyond measure and the love of each one of you all is super-abounding into one another in a full back-and-forth reciprocity. 4 So for ourselves, we boast in you to the churches of God because of your steadfastness and bearing under for the sake of others, inside of all the persecutions against you and the pressures of travail within and without that you are enduring. 5 This is clear evidence of the right judgment of God as to your great value into the kingdom of God, for the sake of which you also suffer. 6 For indeed God is correct and just to give back to you against the pressures of travail you are faithfully enduring, 7 and to give you, as you are being pressured, rest with us inside of the unveiling of the Lord Jesus Christ out from heaven with His mighty angels 8 inside of a flame of fire giving justice to those not knowing God and those not hearing the gospel of our Lord Jesus with submission. 9 They will pay fully and justly a season of loss and ruin away from the face of the Lord and away from the glory of His power 10 when He shall come in that day to be glorified inside of His saints and to be honored inside of all those having believed, because our testimony to you was believed.

11 For this purpose we also pray always concerning you, that you may be counted in the full value of the calling of our God, and that He may fulfill every good pleasure of goodness and work of faith inside of power 12 so that the name of our Lord Jesus might be glorified inside of you and you inside of Him, down to the finest details of the grace of our God [God as the gift] and the Lord Jesus Christ.

2:1 We implore you now, brothers and sisters, for the sake of the presence of our Lord, Jesus Christ, and our gathering together unto Him as assemblies of believers, 2 that you would not be hastily disturbed in mind nor alarmed, neither through spirit nor through word, nor through letter pretending to be from us, as if that particular day of the Lord is present. 3 No one should deceive you in any way, because it shall not have come before the departure first [a] and the man of lawlessness shall have been unveiled, the

a. Alluding to the fall into Roman darkness and the imposition of Nicene theology

b. Comparing back to Judas Iscariot, but forward to Constantine.

c. Clearly, to our hindsight, this is referencing Constantine as the image of the tiny and far away Nicene "super-Christ." This also refers to the false human belief that we generate ourselves and thus are responsible for ourselves.

son of ruin and loss [b] 4 the one opposing and lifting himself above every "called" god or object of worship so as to sit down himself into the temple of God [the Church], demonstrating by "proof" that he is "God." [c]

5 Do you not remember that I said these things to you when I was with you?

6 And now you know that which is restraining until it is unveiled in its time.

7 For the mystery of lawlessness is already energeoing; but is only presently restrained until it might become out of the midst. 8 And then lawlessness will be

unveiled which the Lord Jesus will eliminate with the breath of His mouth and will render inoperative by His presence made visible and known. 9 That other is present according to the energeia of Satan inside of every fake power and signs and wonders 10 and inside of every deceit of injustice unto those perishing, for they have not welcomed the love of the truth in exchange for the purpose of their being saved. 11 And through this, God will permit them a wandering energeia, into their believing what is false 12 so that all should be judged who have not believed the truth but have been well-pleased with injustice.

13 We, then, are committed to giving thanks to God always concerning you, brothers and sisters, beloved by the Lord, that God has chosen you from the beginning and source into salvation inside of being made holy of Spirit and faith of truth. 14 To this also He called you, through our gospel, into possessing the glory of our Lord, Jesus Christ. 15 So then, brothers and sisters, stand firm and be strong in the traditions you were taught, whether through word or through letter from us.

16 Now our Lord Himself, Jesus Christ, and God our Father, the One having loved us and having given us age-unfolding encouragement and good hope inside of grace, 17 may He encourage your hearts, and may He strengthen you in every good work and word.

3: 1 Finally, brothers and sisters, pray for us, that the word of the Lord may develop speedily and may be glorified just as it is also towards you, 2 and that we may be rescued from out-of-place and evil men, for not all are of faith. 3 The Lord, however, is faithful, who will establish you inside of Himself and will protect you from evil. 4 Now, we are persuaded in the Lord as to you, that the things we share you are doing and will do. 5 And may the Lord direct your

hearts into the love of God and into the steadfastness and certainty of Christ.

6 We share with you now, brothers and sisters, in the name of our Lord Jesus Christ, that you avoid every brother walking disorderly [in a way that hurts others] and not according to the tradition you received from us. 7 You yourselves know how you imitate us, because we were not disorderly among you 8 nor did we eat bread from anyone without payment, but in labor and toil we worked night and day not to put a burden on any of you. 9 Not that we don't have the right to expect your assistance, but that we may offer ourselves as an example to you for you to imitate us.

10 Even when we were with you, we shared with you that if anyone is not willing to work, neither let him eat. 11 For we hear that some among you are walking disorderly, not working at all, but being meddlesome in other peoples' labor. 12 We share and encourage those doing that inside of our Lord Jesus Christ, so that, working with quietness, they may eat their own bread. 13 You, now, brothers and sisters, shall not become weary in well-doing.

14 If, then, anyone does not attend to our word through this letter, take note of such a one not to associate intimately with him, so that he might turn. 15 Yet do not suppose him as an enemy, but counsel him as a brother.

16 Now may the Lord of peace Himself give you peace through all inside of every way. The Lord be with all of you. 17 The greeting in my own hand—Paul—which is my signature in every letter. In this manner I write. 18 The grace of our Lord Jesus Christ be with all of you. Let it be so – it is so.

1 Corinthians

1 : 1, Paul, called as an apostle of Christ Jesus through the intentions of God, and Sosthenes our brother: 2 To the assembly of those called out, the church of God which is in Corinth, having already been made holy inside of Christ Jesus together with all those in every place calling on the name of our Lord and theirs, Jesus Christ. 3 Grace to you and peace from God our Father and the Lord, Jesus Christ.

4 I thank my God always concerning you, for the grace of God having already been given to you inside of Christ Jesus, 5 that in everything you have abounded and been made rich inside of Him in all speaking of word and in all knowledge 6 just as the witness of Christ was established inside of you, 7 so that you are not lacking in any spiritual gift as you eagerly welcome the unveiling of our Lord Jesus Christ, 8 who also will establish and sustain you to full completion, without blame in the day of our Lord Jesus Christ. 9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

10 I encourage you, brothers and sisters, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there not be any divisions among you, that you be one, since you already have been perfectly fitted together inside of the same mind and inside of the same judgment. 11 Indeed, it was shown to me concerning you, my brothers and sisters, by those of Chloe, that there has been quarrels among you. 12 What I mean is this, that each of you says either, "I am of Paul," or, "I am of Apollos," or, "I am of Peter," or "I am of Christ." 13 Has Christ been divided into parts? Was Paul crucified for you? Or, were you immersed into the name of Paul?

14 I thank God that I immersed none of you in water except Crispus and Gaius, 15 so that none of you should say that you were immersed into my name. 16 Yet I also immersed the household of Stephanas, but I don't think I immersed anyone else. 17 For Christ did not send me to immerse in water, but to bring good news, not in the wisdom of intellectual words, so that the cross of Christ should not be deprived of recognition.

18 For the word of the cross is indeed foolishness to those perishing; but to those of us being saved, it is the power of God. 19 As it is written, "Indeed, I will eliminate the wisdom of the wise and annul and set aside the reasoning of the

intelligent (Isaiah 29:14).” 20 Where is the wise? Where is the writer? Where is the debater of this age? Has not God made foolish the wisdom of the world? 21 Since indeed in the wisdom of God, the world through wisdom did not know God; it pleased God, through the foolishness of preaching to save those who are believing. 22 We see both that Judeans ask for a sign and that Greeks seek wisdom; 23 we, on the other hand, preach Christ having been crucified, a stumbling block to the Judeans and foolishness to the Greeks. 24 To us who are called, however, both Judeans and Greeks, Christ, the power of God and the wisdom of God. 25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 Consider your calling and summoning brothers and sisters, that not many wise according to the flesh were called, not many powerful, not many of noble birth. 27 But the foolish things of the world God has chosen, that He might shame the wise; and the weak things of the world God has chosen, that He might shame the strong, 28 and the low-born of the world and those being despised God has chosen, and that which is not, so that He might bring to nothing that which is existing, 29 so that no flesh might boast in the presence of God.

30 Out of Him, moreover, you are inside of Christ Jesus, who has become as us wisdom from God and just innocence and also as us devotion and redemption, 31 so that, as it is written, “Let the one boasting, boast in the Lord” (Jeremiah 9:23-24) [that is, proclaiming Christ personal as you].

2:1 And I, having come to you, brothers and sisters, did not come according to the superiority of intellectual words and wisdom, proclaiming to you the witness of God. 2 Indeed, I determined to know nothing among you, except Jesus Christ and Him having been crucified. 3 And I was with you in weakness, in fear, and in much trembling. 4 And my message and my preaching were not in persuasive words of intellectual wisdom, but in the demonstration and proof of the Spirit and power, 5 so that your faith might not be in the wisdom of men, but inside of the power of God.

6 We speak wisdom, moreover, among those who are perfect and complete [in Christ], wisdom, however, not of this age, nor of the rulers of this age who are becoming nothing. 7 But we speak the wisdom of God in a mystery being kept secret, which God pro-determined towards the ages into our glory, 8 which none of the rulers of this age has realized, for indeed, if they had realized, they would not have crucified the Lord of glory.

9 But, as it is written, “What eye has not seen, and ear has not heard, and into the heart of man has not entered, what God has prepared for those loving Him” (Isaiah 64:4 & 65:17). 10 To us indeed, God has unveiled it through the Spirit, for the Spirit searches all, even the depths of God. 11 Who indeed

among men knows the things of the man if not the spirit of the man that is inside of him? Even so also, no one knows the things of God except the Spirit of God. 12 More than that, we have not received the spirit of the world, but the Spirit who is out from God, that we might know the things having been given to us by God.

13 These things we also speak, not in words taught of human wisdom, but in words taught of the Spirit, by spiritual to spiritual judging together. 14 The natural man, however, does not accept the things of the Spirit of God, for they are foolishness to him, and he is not able to know them because they are spiritually distinguished. 15 He who is spiritual, moreover, examines all things himself, but is examined by no one. 16 Who, indeed, has known the mind of the Lord, that he will prove or instruct Him? We, however, possess the mind of Christ.

3: 1 And I, brothers and sisters, was not able to speak to you as to spiritual, but as to fleshly, as to infants inside of Christ. 2 I gave you milk to drink, not food, as you were not able. But you are still not able, 3 for you are still fleshly. Is there not indeed jealousy among you and strife, are you not fleshly and walking like other humans? 4 For indeed, if one might say, "I am of Paul," another "I am of Apollos," are you not like other humans?

5 Who, then, is Apollos? Who is Paul? Are they not servants through whom you believed, as also the Lord has given to each? 6 I planted; Apollos watered; but God actively gives growth and increase. 7 So that, neither is the one planting anything, nor the one watering, but only God giving growth and increase. 8 Now, one is planting, and one is watering; each will receive his own wages according to his own labor.

9 Indeed, we are workers together with God; you are God's cultivated field, God's dwelling place. 10 According to the grace of God having been given to me, as a wise architect, I have laid the foundation; another, however, is building upon it. Let each one, then, take heed how he builds upon that foundation. 11 For no one is able to lay another foundation besides the one continuously and actively being laid, which is Jesus Christ. 12 If, moreover, anyone builds upon the foundation gold, silver, precious stones, wood, hay, straw, 13 the work of each will become visible; indeed, the day will make it clear because it is unveiled inside of fire; and the work of each, what sort it is, the fire itself will prove. 14 If anyone's work will remain, which he built, he will receive a wage. 15 If anyone's work will be burned up, he himself will be saved, yet as through fire.

16 Do you not know that you are the temple of God and the Spirit of God dwells inside of you? 18 If anyone ruins the temple of God, God will ruin him; for the temple of God is holy and devoted, which you are.

18 Let no one deceive himself; if anyone among you imagines himself to be wise in this age, let him become foolish, that he might become wise. 19 Indeed, the wisdom of this world is foolishness alongside of God. As it has been written, "Indeed, He is the One entrapping the wise in their own cleverness" (Job 5:13). 20 And again, "The Lord knows the reasoning of the wise, that it is empty" (Psalm 94:11). 21 Therefore, let no one boast in men; indeed, all things are yours, 22 whether Paul or Apollos or Peter or the cosmos or life or death or present things or coming things, all are yours, all belong to you. 23 You, moreover, belong to Christ and Christ belongs to God.

[4:1 through 6:11 coming later.]

6: 12 All things are permitted to me, but not all things profit. All things are permitted to me, but I will not be under the control of anything. 13 Foods are for the belly and the belly for foods, but God will render inoperative both this and these. The body is not for sexual immorality, but for the Lord, and the Lord for the body. 14 And God has both raised up the Lord and will raise us out through His power.

15 Are you not aware that your bodies are members and part of Christ? Having then the members of Christ, shall I make them members of a prostitute? It cannot happen! 16 Or are you not aware that the one being joined to the prostitute are one body? For it says, "The two will become one flesh" (Genesis 2:24). 17 For the one joined to the Lord is one spirit with Him.

18 Flee sexual immorality. Every sin, whatever a man might do, is outside of the body; the one sinning sexually, however, sins against his own body. 19 Or are you not aware that your body is a temple of the Holy Spirit inside of you, whom you possess from God? And you are not your own, 20 for you were purchased in the marketplace for a high price. Therefore, glorify God who is inside of your body and inside of your spirit, which are God's [body and God's Spirit].

[Chapters 7 through 11 coming later.]

12: 1 Now, concerning the spirituals, brethren, I do not want you to be ignorant. 2 You know that when you were of the ethnic peoples, you were guided and carried by voiceless idols. 3 Therefore, I make known to you that no one, speaking inside of the Spirit of God, can say, "Accursed be Jesus." And no one is able to say, "Lord Jesus," if they are not inside of the Holy Spirit.

4 There are many varieties of graces or spirit gifts, but the same Spirit, 5 and there are varieties of services, but the same Lord. 6 There are varieties of operations, that is, effects of Energeia, but the same God who energizes all inside of all. 7 To each one is given the appearance or disclosure of the Spirit for shared profit. 8 To one, indeed, through the Spirit, is given a word of wisdom; to another a word of knowledge, according to the same Spirit. 9 To a different

one is given faith inside of the same Spirit, to another the gift of healing inside of the same Spirit. 10 To another is given the *energeia* of power, to another prophecy, to another discerning of spirits. To a different one is given various kinds of tongues, to another interpretation of tongues. 11 In all these things the same Spirit *energeoes*, distributing personally to each as He intends.

[12:31 Desire the largest gifts, however, that is, your own gift extended fully.]

12: 12 For just as the body is one, but has many members, yet all the members of the body, being many, are one body, so also is Christ. 13 Indeed, we also inside of one Spirit were immersed into one body, whether Judeans or Greeks, whether slaves or free, and have all been made to drink one Spirit. 14 For the body is not one member, but many.

15 If the foot should say, "Because I am not a hand, I am not of the body," does it then become not of the body? 16 And if the ear should say, "Because I am not an eye, I am not of the body," does it then become not of the body? 17 If all the body were an eye, where would be the hearing? If the whole were hearing, where would be the sense of smell? 18 Now, however, God has placed each one of the members in the body as He desired. 19 If we were all one member, where would be the body?

20 Now, indeed, there are many members, yet one body. 21 More than that, the eye is not able to say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." 22 Much rather, those members of the body that seem to appear weaker are essential; 23 and those we imagine to be less honorable in the body, upon these we place upon or enclothe with more abundant value; and our indecent parts have more abundant decorum or covering 24 while our presentable parts have no need. But God has composed or mixed together the body such that the deficient parts have more abundant honor and value, 25 so that there might not be division in the body, but that the members might have the same anxious care for one another. 26 And if one member suffers, all the members suffer with it, that is, sharing the same suffering; if one member is esteemed glorious, all the members rejoice with it, that is, sharing the same joy.

27 You are indeed the body of Christ and members of Him as a part. 28 And indeed, God has placed and set forth in the church, first apostles, secondly prophets, thirdly teachers, then demonstrations of power, gifts of healing, helping and administering, and various kinds of tongues. 29 Not all are apostles; not all are prophets; not all are teachers, not all exhibit power, 30 not all have gifts of healing; not all speak with tongues [in the assembly], and not all interpret. 31 Desire the largest gifts, however, that is, your own gift extended fully, yet now I would show you a more excellent path.

13: 1 If I speak with the tongues of men and of angels, and have not love [Father], I have become an echoing brass horn or a clanging cymbal. 2 And if I possess prophecies and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, and have not love [Father], I am nothing. 3 And if I give away all my possessions and all my being and even deliver up my body that it might be exalted [a reference to crucifixion], and have not love [Father], I profit nothing.

4 Love [Father] is long suffering and kind; love is not envious; love is not boastful, is not puffed up, 5 does not act improperly, seeks not its own, is not easily provoked, keeps no account of wrongs, that is, knows no evil, 6 does not rejoice at injustice, but rejoices together with the truth. 7 [Love – Father] covers all [for all], believes all [for all], hopes all [for all], carries all [for all]. 8 Love [Father] never fails.

You see, prophesies will become ineffective, tongues will go quiet, and knowledge will become insufficient. 9 For we know out from a portion and we prophesy out from a portion. 10 But when that which is perfect and complete has come, then that which is out from a portion will be rendered ineffective. [a]

11 When I was a child, I spoke like a child, I thought and reasoned like a child, but when I became a man, I no longer used the things of a child. 12 For now we see through a mirror, dimly, but then face to face. Now I know out from a portion, but then I shall know fully just as I also am acknowledged fully.

13 Now, moreover, there abides faith, hope, and love, these three, but the greatest of these is love. 14:1 Pursue love.

a. Think of a master pianist performing before a large audience – no one thinks about his performance when he was twelve. His prior partial ability is “rendered ineffective” because of his present great ability.

14: 1 Inside of love, earnestly desire the spirituals, especially that you might prophesy. 2 Indeed, speaking in tongues is not for speaking to humans but to God, not for others to hear, but to speak spiritual mysteries. 3 Prophesying, on the other hand, is speaking to other humans for edification, encouragement, and comfort. 4 Speaking in tongues is to build up one’s self [as the dwelling place of God]; whereas prophesying is to build up the church [also as the dwelling place of God]. 5 It is my desire that all of you should speak in tongues, but more than that, that you should prophesy. Prophesying is more important than speaking in tongues [in the church service] unless he should interpret that the church might receive edification.

6 If I should just speak in tongues when I come to you, what would it profit, if I do not also speak either in revelation or in knowledge or in prophecy

or in teaching? [b] 7 Even lifeless things giving a sound, whether a flute or harp, if they give no distinction of sounds, how will it be known what is being piped or harped? 8 Indeed, if a trumpet gives an indistinct sound, who will prepare for battle? 9 So also you, if you do not speak intelligible words with your tongues, how will it be known what is being spoken? You will just be speaking into the air. 10 There are many kinds of sounds in the cosmos, and none without voice. 11 But if I do not know the power or meaning of the sounds, it will be as speaking to a foreigner and the one speaking as a foreigner to me. 12 So you also, as you are zealous of spiritual gifts, search for the building up of the church that you might cause [God's dwelling place] to abound.

b. The exuberant Corinthians were spending their entire service just speaking in tongues.

13 Therefore, if one speaks in tongues [in the church service], let him pray that he might interpret. 14 For indeed, when I pray in tongues, it is my spirit praying, even though my mind is not benefiting. 15 What then should it be? I will pray with my spirit; and I will pray also with my mind. I will sing praises with my spirit, and I will sing praises also with my mind. 16 Otherwise, if you speak well of others with the spirit, how will someone who is uninstructed say, "Amen," at your speaking of good grace, since he has no idea what you are saying? 17 You truly are doing well in speaking good grace [in the spirit, that is by tongues], but the other person is not being built up.

18 I thank God that I speak in tongues more than all of you, 19 but in the assembly, I would rather speak five words with my understanding, that I also might instruct others, rather than countless words in an [unknown] tongue.

20 Brothers and sisters, do not be mental children, yet in regard to evil, be little children. In your thinking, however, be full grown, that is, be perfect and complete. 21 In the law it was written, "By other tongues and by other lips I will speak to thus people, yet even then they will not hear me, says the Lord" (Psalm 131:2).

22 So then, tongues are for a sign, not to believers, but to unbelievers; whereas prophecy is not for unbelievers, but for believers. 23 Therefore, when you gather the whole assembly together and all are busy speaking in tongues, and either new believers or unbelievers come in, will they not say that you are mad? 24 But if, on the other hand, everyone is prophesying, and some unbeliever or new believer should come in, he is convicted by all and examined by all, 25 and the secrets of his heart become visible, and thus, having fallen upon his face, he will worship God, declaring that certainly God is inside of and among you.

26 What then is it, brothers? When you come together, each one has a psalm, or a teaching, or a revelation, or a prayer in tongues, or an interpretation. Let all be done for the building up of the house of God. 27 If one speaks in tongues

[directed towards the assembly], let it be by two or, at the most, three, and in turn, and let one interpret. 28 If, however, there is not an interpreter, let him be silent towards the church, rather let him speak [in tongues, with his spirit] to God. 29 If there are prophets, then, let two or three speak and let the others discern. 30 If, moreover, a revelation should come to another sitting by, let the first be silent. 31 You are all able to prophesy, one by one, that all might learn, and that all might be exhorted. 32 And the spirits of the prophets are subject to the prophets. 33 Indeed, God is not a God of disorder, but of peace as in all the churches of the saints.

34 Let the women in the assemblies be silent, nor is it allowed for them to speak, but to be under submission, as also the law says. [c] 35 If they desire to learn anything, let them ask their own husbands at home; it is indeed shameful for a woman to speak in the assembly.” [d]

c, The law of Moses does not say this, nor anywhere in the Old Testament.

d, Paul is likely referring to the Greek poets, specifically to Sophocles' line in the mouth of Ajax telling his wife to shut up when she was trying to protect him from his own folly. We cannot know Paul's purpose in this statement; some assert that he is chiding the Corinthians for ridiculously silencing their women. Paul had a satirical streak in him and that he sometimes spoke facetiously. Neither do we know what any private discussion between Paul and the Greeks in Corinth regarding references to Aristotle and Sophocles might have been or what Paul might have meant in this literary allusion.

36 Or has the word of God gone out from you? Or has it come only to you? 37 If anyone considers himself to be a prophet or to be spiritual, let him acknowledge what I write to you, that the fulfillment is of the Lord. 38 If anyone be ignorant, let him remain ignorant [If people don't get what I am communicating to you, that's fine].

39 So, my brothers and sisters, earnestly desire to prophesy and do not forbid speaking in tongues. 40 Let all be done in good form, that is, by good design, and according to order.

15: 1 I make known to you now, brothers and sisters, the good news that I proclaimed to you, which also you seized hold of, inside of which also you stand, 2 through which also you are presently saved, if you hold fast to the word I proclaimed to you; otherwise, you may have believed without purpose.

3 For I delivered to you what I also first received, that Christ died for the betterment or resolution of our falling short and our disconnection from God

according to the Scriptures, 4 and that He was buried and that He was raised up the third day, according to the Scriptures. 5 And that he appeared to Peter, then to the twelve. 6 After that, He appeared to more than five hundred brothers and sisters at once, of whom the greater part remains until now; some [of those], however, have passed away. 7 Then He appeared to James [His brother], then to all the apostles. 8 Finally, last of all, He appeared also to me as one untimely born.

9 For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the Church of God. 10 By the grace of God, however, I am what I am, and His grace into me has not been without purpose. Rather, I toiled more abundantly than them all, not I, however, but the grace of God utterly together with me. 11 Whether it's me or them speaking, however, thus we preach and thus you believed.

12 Now, if Christ is preached that He has been raised out from the dead, how say some among you that there is not a resurrection of the dead? 13 If, then, there is not a resurrection of the dead, neither has Christ been raised. 14 If Christ has not been raised, then also our preaching is without purpose, and your faith is also without purpose. 15 We are then found as false witnesses of God, because we have testified concerning God that He raised up Christ, whom He has not raised up if the dead are not actually raised. 16 For if the dead are not raised, neither has Christ been raised. 18 If, then, Christ has not been raised, your faith is without purpose, you are still inside of your sins, that is, you remain disconnected from God. 19 Then also, those having passed away inside of Christ have truly perished. 19 If we are having hope inside of Christ in this life only, we are more to be pitied than all other humans.

20 Now, however, Christ has been raised out from the dead, the firstfruit of those having died. 21 For since through man death, through man also the resurrection of the dead. 22 For as indeed, inside of Adam all die, so also inside of Christ all will be made alive. 23 Each, however, in their own order: the firstfruit Christ, then those of Christ inside of His presence, 24 then the completion, when He shall give the kingdom to Father God, when He shall have rendered inoperative all other sources and authorities and powers. 25 For it is fitting for Him to reign until He shall have placed all the enemies under His feet. 26 The last enemy to be rendered inoperative is death. 27 "For He has arranged all under His feet" (Psalm 8:6 & 110:1). When it says, however, that all has been placed under, it is evident that the One having placed all under [that is, Father God] is excepted. 28 Now, when He [Father God] shall have placed all under Him [Christ Jesus], then also the Son Himself will be placed under the One having placed all under Him, so that God may be all inside of all. [e]

35 But someone will say, "How are the dead raised? With what body do they come?" 36 Senseless you! What you sow does not come to life if it does not die [in appearance]. 37 And what you sow is not that body that will be, but a bare grain, it may be of wheat or of something else. 38 But God gives it a body [the plant], as He has desired, and to each of the seeds, its own body, that is, its own plant.

39 Not all flesh is the same flesh, but one indeed of humans, and another flesh of beasts, and another flesh of birds, and another of fish. 40 And there are heavenly bodies and earthly bodies. But the first is truly of an heavenly glory, and the other an earthly glory. 41 One glory of the sun, and another glory of the moon, and another glory of stars; for star differs from star in glory.

42 The resurrection of the dead is the same. It is sown inside of decay; it is raised inside of an inability to decay. 43 It is sown inside of dishonor; it is raised inside of glory. It is sown inside of weakness; it is raised inside of power. 44 It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual. 45 So also it has been written: "The first man, Adam, became a living soul" (Genesis 2:7); the last Adam became a life-giving Spirit.

46 However, the first was not the spiritual, but the natural, then the spiritual. 47 The first man was out of the earth, earthy; the second man was out of heaven. 48 As is the one earthy, so also are those earthy and as is the one heavenly, so also are those heavenly. 49 And as we have worn the image of the earthy, we shall wear also the image of the heavenly.

50 I say this now, brothers and sisters, that the kingdom of God is not able to inherit flesh and blood. Nor does the inability to decay inherit decay. 51 Look and see, I tell you a mystery. We will not all die; we all, however, will be changed – 52 in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised unable to decay, and we will be changed. 53 For it is necessary for this decaying to put on, to enclothe itself with the inability to decay; and this dying to put on, to enclothe itself with the inability to die. 54 Now when the decaying shall have put upon itself the inability to decay and when the dying shall have put upon itself the inability to die, then the word having been written will become, "Death has been swallowed up into and eliminated by victory" (Isaiah 25:8).

55 Where of you, O death, is the victory? Where of you, O death, is the sting?" (Hosea 13:14). 56 The sting of death is sin; and the power of sin is the law. 57 To God be thanks, however, the One giving us the victory through our Lord, Jesus Christ. 58 Therefore, my beloved brothers and sisters, be steadfast, immovable, always abounding inside of the work of the Lord, being fully aware that your toil is not without purpose inside of the Lord.

2 Corinthians

1 :1 Paul, an apostle or sent one of Christ Jesus through the desire of God, and Timothy our brother; to the church and assembly of God that is in Corinth, together with all the holy ones that are in the entirety of Achaia. 2 Grace to you and peace, from God our Father, and the Lord, Jesus Christ.

3 Blessed be, that is, we speak well of the God and Father of our Lord, Jesus Christ, the Father of compassion and the God of all comfort and encouragement; 4 the one comforting and encouraging us in all our pressures of travail, inside and out, resulting in our being able to comfort those inside every pressure through the comfort and encouragement with which we ourselves are comforted by God. 5 Because, as the sufferings or passions of Christ abound into us, in just the same way, our comfort and encouragement also abound through Christ. 6 More than that, If we are pressed with travail, it is for the sake of your comfort and salvation. If we are called to encouragement, it is for your comfort, energeoing inside the steadfastness of the same passions that we also suffer. 7 And our hope for you is firm and certain, knowing that, as you share of the sufferings, so also you share of the comfort.

8 Indeed, we do not want you to be ignorant, brothers and sisters, concerning our difficulties that happened in Asia, that we were weighted down excessively against our ability, so as even to despair in our desire to live. 9 But we possessed inside ourselves the sentence of death, that we should not be confidencing upon ourselves, but upon God, the One who is raising the dead, the One who has delivered us from such a great death and will deliver us. 10 You also join together in help for our sakes by supplication, that out from many persons the gift of good speaking might be given into us for our sakes.

12 For our boasting is this, the testimony of our consciousness, that is, our knowing together, that inside of holiness and devotion and the clarity of God, and not in fleshly wisdom, but inside the grace of God, we have sojourned inside the world to be more abundant towards you. 13 Indeed, no other things we write to you, other than what you read or even acknowledge; I hope moreover, that you will acknowledge to all completion, 14 (as also you have acknowledged us in part), that we are presently boasting of you, even as you also are boasting of us now inside of the day of our Lord, Jesus.

15 And with this confidence, I intended previously to come to you, that you might possess a second grace, 16 and through you to pass on into Macedonia,

and again from Macedonia, to come to you, and to be sent by you forward into Judea. 17 Therefore, did I use levity in my intention? Or what I intend, do I intend according to the flesh, that there should be with me, “Yes, yes,” and “No, no?” 18 Moreover, God is faithful, that our word towards you was not “Yes and No.” 19 Indeed, the Son of God, Christ Jesus, who was proclaimed by us, that is, by me, Silvanus, and Timothy, to be among you, was not “Yes and No,” but it has always been “YES” inside of Him. [a] 20 Indeed, as the many promises of God are inside of Him, as the “Yes” is also through Him, so also the [proclamation] “Let it be so – it is so” is connecting to God towards glory through us.

a. Paul is using the contrast with the Old Covenant, a blessing and cursing covenant, and the tree of knowledge, good and evil together – to mark the difference of the tree of life, which is YES only.

21 More than that, the One who is presently and actively establishing us, that is, planting us firmly together with you into Christ, and who has anointed us, is God. 22 He is the One also who sealed us, having given us the down-payment of the Spirit inside our hearts.

23 I, however, call God as witness upon my soul, that to spare you is why I have not yet come to Corinth. 24 Not that we lord it over your faith, but we are workers together with your joy; indeed, you presently and actively stand firm inside of faith.

2: 14 Good grace and thanks be to God, who always leads us in the triumphal procession inside of Christ, with the aroma of His knowledge being made visible through us in every place. 15 For of Christ we are a fragrance to God inside those being saved, and inside those still perishing; 16 to one, indeed, an aroma out from death into death [always the one death of Christ], to the other an aroma out from life into life. Who is sufficient for these things? 17 Indeed, we are not like the many, peddling the word of God, but as out of clarity, but as out from God, we speak as before God inside of all the sphere of Christ.

[The remainder of Chapter 2 coming later.]

3: 1 Are we beginning to commend ourselves again? Or do we not need, as some, commendatory letters to you or from you? 2 You are our letter, having been written inside our hearts, being known and read by all humans. 3 It is fully made visible that you ARE a letter of Christ, with us under your service, having already been written, not with ink, but with the Spirit of the living God – not on tablets of stone, but inside tablets of hearts of flesh.

4 Moreover, we have such confidence through Christ towards God, that is, connecting always with God, 5 not that we are sufficient out from ourselves,

to reckon anything as out of ourselves, but our sufficiency is always out from God, 6 who also has made us sufficient servants of a New Covenant, not of letter, but of Spirit; indeed, letter kills, but Spirit gives life.

7 Now, if the ministry of death, having been engraved in letters on stones, came into being inside of glory, to the extent that the sons of Israel were unable to look intently into the face of Moses, because of the glory of his face, if this ministry of death is annulled and rendered inoperative, 8 how much more the ministry of the Spirit will be inside of glory? 9 For if glory was in the ministry of condemnation, the ministry of just innocence abounds in glory much more. 10 Since what was made glorious has not been glorified in this respect, that there is a glory far beyond it. 11 For if that which is annulled and rendered inoperative came through glory, then that which remains and abides is much more inside of glory!

12 Therefore, having such hope, we make use of great boldness of speaking, 13 not as Moses did, who put a veil upon his face so that the children of Israel would not look intently at the end result of that which is annulled and rendered inoperative, 14 for their minds were hardened. For until the present day, the same veil remains unlifted upon the reading of the old covenant, which veil itself is being annulled and rendered inoperative inside of Christ. 15 But unto this day, when Moses shall be read, a veil is set upon their heart. 16 However, if and whenever one shall have turned towards the Lord, the veil is stripped away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 18 We all, then, having been unveiled in face, are reflecting the glory of the Lord [to one another] as a mirror and are being transformed into the same image from glory into glory, just exactly as from the Spirit of the Lord.

4:1 Because of this, as this ministry belongs to us, just as we received mercy, so we do not become weary. 2 But we have renounced the secrets of shame, not walking inside of selfish or evil works nor ensnaring or corrupting the word of God. We are making the truth visible and are establishing ourselves towards all the consciousness of men as the face and presence of God. 3 If, however, our gospel is veiled, it is veiled to those who are perishing. 4 The god of this age has blinded the minds of the unbelieving inside of them so that they do not shine forth the illumination of the gospel of the glory of Christ, who is the image of God.

5 For we do not proclaim ourselves, but Christ Jesus as Lord and ourselves as your servants through Jesus. 6 For the God who said, "Out of darkness light shall shine" (Genesis 1:3), this same God shines inside our hearts towards the illumination of the knowledge of the glory of God as the face and presence of Jesus Christ. 7 For we have this treasure inside of earthen vessels, so that the surpassing beyond-ness of the power may be of God and not of us.

Now, as you read through to 7:1, keep in mind that Paul is continuing to speak out from the profound reality he described in 4:6-7. Nothing in the next chapter is found outside of the reality of those two verses, which are the full expression of the surpassing beyond-ness of the glory in which we live.

8 We are being hard pressed in every way, but not restricted; being at a loss, but not being utterly at a loss. 9 We are always being put to flight, but not being left behind; being cast down, but not being utterly cast down. 10 We are always carrying the death of Jesus in our body, so that the life of Jesus should also become visible inside of our body. 11 For we the living are always being handed over or traded into death through Jesus, so that the life of Jesus also may be made visible inside of our dying flesh. 12 So then, death [the one death of Jesus] energeoes inside of us, but life energeoes inside of you.

13 Possessing, however, the same Spirit of faith, according to what was written: "I believed, therefore I have spoken" (Psalm 116:10), we also believe and therefore speak, 14 knowing that the One having raised up the Lord Jesus, will also raise us up together with Jesus and will prove us and cause us to stand together with you. 15 For all things are through you, so that grace having abounded more and more through the Eucharist, the thanksgiving, the speaking of good grace, may increase and abound into the glory of God.

16 Therefore we do not become weary or lose heart; but if indeed our outward man is decaying, yet our inner man, that is, our inner self is being renewed, that is, the completing of a process, day by day. 17 For our momentary and easy to bear pressure of travail within and without is working out for us a far surpassing beyond-ness into far surpassing beyond-ness, that is, an unending excessiveness of the weight and substance of glory. 18 We are not looking at or regarding the things being seen [by outward appearance], but we are looking at and regarding the things not being seen [the substance of God]. For the things being seen are temporary, but the things not being seen are age-unfolding.

5:1 For we know that if our earthly dwelling, this tent, should perish, we already possess a house out of God, a house not made by hands, a house age-unfolding inside of the heavens. 2 And indeed, inside of this reality we groan with great pressure and grief, longing to be clothed with our dwelling-place out of heaven. 3 If indeed also, having been clothed, we will not be found poorly clothed. 4 And so, being inside of this tent, we groan with great pressure of travail and grief, being weighted down, not that we desire to be unclothed [lose our physical bodies] but to be clothed, that what is dying may be swallowed up, drunk down and consumed by LIFE. 5 The One having now prepared us, that is, having achieved and worked out already for this same thing is God, having

b. Referring directly back to the house we already possess inside the heavens, our spirit, now one Spirit with Christ.

given to us the earnest payment of the Spirit, the security of the whole. [b]

6 Always showing confidence and good courage, therefore, and being aware that, if we identify ourselves inside of the dying body, we are not identifying ourselves as from the Lord;

7 for we walk through faith, not through sight. 8 We show confidence and good courage, now, and are well-pleased, rather to identify ourselves out of the dying body, and to identify ourselves towards the Lord. [c]

9 Therefore, we also love being well-pleasing to Him, wherever our identity might be. 10 For it is necessary for all of us to be visible in the face of the judgment seat of Christ, that we may carry the things each performs through the body, whether good or evil. 11 Knowing, therefore, the fear of the Lord, we persuade men to God having been made visible [inside the face of Christ]. And I hope that we are made visible inside of your consciousness as well.

c. Paul is not speaking of geography – we CANNOT be “absent” from the Lord, neither is heaven and earth two separate “places,” rather, he is speaking of identity. Paul is using Greek idioms, familiar to the Corinthians. Idioms cannot be translated directly for their meaning is not in the literal words.

12 Again, we are not commending ourselves to you, but are giving an occasion to you to boast on our behalf, so that we may possess an answer towards those boasting inside of appearance, and not inside of the heart. 13 For if we are out of our minds, it is to God; or if we are of sound minds, it is for you. 14 For the love of Christ holds us together, having concluded this, that if One has died for all, then all have died. 15 And He died for all, that those living should no longer themselves live, but rather the one having died and having been raised again for their sakes [in trade, life for life]. [d] [e]

d. Paul is referring to what will become Galatians 2:20 a few weeks after writing this letter – “not I, but Christ.” More than that, this reference to “Christ, not I” is the same thing Paul is saying about our identity (not geography) while still in these mortal bodies.

e. Notice, now as you continue reading, how this whole passage of several chapters has become one meaningful and integrated whole. Paul is not jumping from one topic to another, but everything in these chapters is all regarding the same reality or transformation into glory, expressed in several different ways.

16 Therefore, from now on, we do not perceive or identify anyone according to the details of the flesh. Though even Christ we have known according

to the details of the flesh, yet now we know Him in that way no longer. 17 Therefore, if anyone is inside of Christ, he is a new creation. The old things are already gone; look and see, the New has already become. 18 And all things are out of God,

18 God has already reconciled and reconnected us to Himself through Christ, and has given to us the ministry or service of reconciliation and reconnection, 19 how that God was inside of Christ reconciling and reconnecting the world or cosmos to Himself, not counting to them their false steps, that is, their disconnection from God, and [this same God] has set forth and placed inside of us the Word of reconciliation and reconnection with God.

20 For the sake of Christ, therefore, we are ambassadors as God Himself encouraging and inviting through us. We deeply desire for the sake of Christ: Be reconciled, connect yourself back [through faith] to God. 21 For He made the One who never once knew any disconnection from God, to take upon and into Himself that disconnect for us, for our sakes, so that we might become the just innocence of God inside of Him.

6: 1 As synergeing [with God], we also encourage you not to receive and welcome the grace of God into emptiness. 2 For He says: “In an acceptable time, I listened to you, and inside a day of salvation, I helped you” (Isaiah 49:8). Behold, now is the time of favor and of good welcome; behold now is the day of salvation.

3 We are placing nothing, no obstacle for anyone, so that the ministry [of reconciliation] should not be faulted, 4 rather in everything, we are establishing ourselves as God’s servants and ministry, inside of great endurance, inside of the pressures of travail, inside of compelling need, inside of great difficulties, 5 inside of beatings, inside of imprisonments, inside of riots, inside of toil, inside of sleeplessness, inside of fasting; 6 inside of purity, inside of knowledge, inside of long suffering, inside of kindness; inside of the Holy Spirit, inside of genuine love; 7 inside of truthful word, inside of the power of God; through the instruments of righteousness to the right hand and to the left; 8 through glory and disgrace, through bad report and good report. We are as deceivers leading astray, and yet true; 9 as being not-known and yet being exactly known or acknowledged; as dying, and yet look and see – we live; as being disciplined, and yet not being put in danger of death; 10 as being distressed, yet always rejoicing; as poor, yet enriching many; as having nothing, and yet possessing all things.

11 Our mouth has been opened to you, Corinthians, our heart has been enlarged. 12 You are not limited or restrained in us, you are limited and restrained, however, in your own inward parts and emotions. 13 Now, as if I speak to children: Be enlarged also in the same proportion as we are.

14 Do not become unequally yoked to unbelievers; for what partnership has righteousness and lawlessness? Or what fellowship has light towards darkness? 15 What harmony or agreement has Christ with vile wickedness, that is, with Satan? Or what part has a believer with an unbeliever? 16 What alliance has the temple of God together with idols? For we are the living temple of God, as God has said, "I will dwell inside of them, and I will walk about among them; and I will be their God, and they will be My people" (Ezekiel 37:26-27). 17 Therefore, "Come out from the midst of them and be separate and marked off by boundaries," says the Lord, "and touch nothing impure, and I will welcome and receive you (Isaiah 52:11). 18 And I will be Father into you, and you will be sons and daughters into Me," says the Lord All-Carrying (2 Samuel 7:14).

7:1 Possessing therefore these promises, beloved, we should cleanse ourselves from every defilement or lack of flesh and spirit, completing holiness inside of the fear of God.

[The rest of Chapter 7 as well as Chapters 8 and 9 are coming later.]

10:1 Now I, Paul, encourage you through the gentle strength and sweet reasonableness of Christ, who is indeed humble inside of you as to appearance, and, even though I am absent, I am confidently cheerful regarding you. 2 I request of you now, while not being present, to be confidently cheerful regarding the confidence with which I reckon to be daring toward some who consider us as walking according to the flesh. 3 For we do walk inside of the flesh, but we do not wage war according to the flesh. 4 For the weapons of our warfare are not fleshly, but are God-enabled towards the tearing down of fortresses, 5 overthrowing arguments, and every high thing or barrier lifting itself up against the knowledge of God and taking captive every thought into submission to hearing Christ 6 inside of your possession of readiness to dispense justice to all who hear amiss, even when your own submission to hearing has been made full.

[The rest of Chapter 10 as well as Chapter 11 are coming later.]

12:1 It is fitting for me to boast, but it is not profitable. I will continue, however, to visions and revelations of the Lord. 2 I am aware of a man inside of Christ, fourteen years ago (whether in or out of the body, I do not know, God knows), such a man was seized into the third heaven. 3 And I am aware of such a man (whether in the body or out of the body I do not know, God knows), 4 that he was seized into Paradise and he heard inexpressible words that are not permitted to man to speak. 5 For such a man I will boast; for myself, however, I will not boast, except in weaknesses. 6 For if I should want to boast, I would not be a fool; for I would be speaking truth. I refrain, however, lest anyone should credit to me more than what he sees in me or hears of me from anyone.

7 Therefore, so that I should not become arrogant in the beyond excessiveness of the revelations and the unveilings, a thorn in flesh was given to me, an angel of Satan, that he might strike me so that I should not become arrogant. [f] 8 For this, I begged the Lord three times that it might depart

f. Never think that this deliverance from arrogance is anything other than the wondrous gift of God. That's why we get excited when awful pressures hit against us, for we know that God is keeping us.

from me. 9 And He said to me, "My grace is sufficient for you, for My power is brought to full perfection and completion inside of your weakness." Most gladly, therefore, I will boast in my weaknesses, so that the power of Christ may rest, dwell, spread as a tent over, and abide upon me. 10 Therefore, I take pleasure inside of weaknesses, inside of insults [hubris – the hard actions of bullies against me], inside of hardships and constraints, inside of persecutions and being attacked; inside of distress and anguish, for the sake of Christ; for when I might be weak, then I am strong.

[The rest of Chapter 12 is coming later.]

13: 1 I am coming this third time to you. "In the mouth of two or three witnesses every word will be established" (Deuteronomy 17:6). 2 I have spoken clearly and continue to speak clearly, as if being present the second time, though absent now, that those having fallen short before, and all the rest, that if I come to the same people again, I will not spare anyone. 3 Since you seek a proof inside of my speaking Christ, who into you is not weak, but is fully capable inside of you. 4 For He was crucified inside of weakness, yet He lives out of God's power. For we also are weak inside of Him, but we will live together with Him out from God's power into you.

5 Test yourselves, whether you are inside of the faith; prove yourselves. Or do you not acknowledge to yourselves that Jesus Christ is inside of you, that is, if you are not fake? 6 I hope now that you will know that we are not fake.

[The rest of Chapter 13 is coming later.]

Galatians

1 : 1, Paul, an apostle, that is, one who is sent, (not from men, nor through man, but through Jesus Christ and through Father God, the One having raised Jesus out from the dead), 2 and all the brothers and sisters with me, to the churches of Galatia, that is, the local assemblies, or gathering together, of those called into Christ. 3 Grace to you and peace from God our Father and the Lord, Jesus Christ, 4 the One having given Himself to us for the sake of and on behalf of our sins, so that He might deliver us out of the present age of evil according to the desire of our God and Father. 5 To Him be glory penetrating with purpose into the seasons of the ages. Let it be so – it is so.

6 I am completely astonished that, so very soon, you are deserting away from the one having called you inside the sphere of the grace of Christ – into a different ‘gospel’ or ‘good message,’ 7 which is not another ‘gospel’ at all. Forasmuch as there are some who are agitating and troubling you, shaking and stirring you up, and are desiring to pervert or change the direction of the good message of Christ – 8 BUT – even if we, or an angel out of the heavens, should preach a message to you contrary to what we proclaimed to you, let him be accursed! 9 As we have warned before, even now again I say, if anyone is preaching a gospel contrary to what you have received, let him be pledged to ruin and loss! 10 Do I now seek approval of God? Or do I seek to please men? For if I were pleasing men, I would not be a servant of Christ.

11 I made known to you, brothers and sisters, that the gospel that I have preached is not according to man. 12 Neither did I receive it from man, nor was I taught it, but it came through the revelation, the unveiling of Jesus Christ. 13 You have heard, indeed, of my former way of life in Judaism, that beyond all excessive measure, I was persecuting the Church of God, the called-out ones, and was destroying it and laying it waste. 14 And I was advancing in Judaism beyond many of my contemporaries, being more abundantly zealous of my fathers and their traditions than my countrymen.

15 However, when God was pleased – this One having selected me out from the womb of my mother and having called me through His grace – when God was pleased 16 to reveal, to unveil, to apocalypse, to take the cover off from His Son inside all that is me, that I might preach Him among the ethnic peoples, I did not immediately consult with flesh and blood, that is, with human persons in any way related to me, 17 nor did I go to Jerusalem to the apostles before me,

but I went away into Arabia, and again returned to Damascus.

18 Then, after three years, I went up to Jerusalem to get acquainted with Peter, and I remained with him fifteen days. 19 But I saw no other of the apostles except James, the brother of the Lord. 20 (Look and see, I do not lie in the things I write to you in the face and presence of God.) 21 Then, I went into the regions of Syria and Cilicia. 22 More than that, I was unknown by face to the churches of Judea that are inside of Christ. 23 They were hearing only that the one once persecuting them was now preaching the gospel, the faith which he had once laid waste, 24 and they were glorifying God who is inside of me.

2: 1 Then, after fourteen years, I went again up to Jerusalem with Barnabas, taking Titus with us as well. 2 More than that, I went according to revelation and set before them the good news that I proclaim among the ethnic peoples, (but apart and individually with those who were ‘esteemed’), lest I should be running or have run without purpose. 3 But not even Titus with me, though a Greek, was forced to be circumcised. 4 This issue happened because false brothers were smuggled in secretly to plot against our freedom which we possess inside the sphere of Christ Jesus, in order to enslave us and to impose abject bondage on us. 5 We did not yield under subjection to them even an hour so that the truth of the good news of the gospel might thoroughly continue with you.

6 More than that, those esteemed to be something (whatever they were formerly does NOT thoroughly continue with me, God does not receive the person of men), indeed these ‘esteemed persons’ added nothing to me. [a] 7 On the contrary, having seen that I have been entrusted with the good news of NO circumcision, just as Peter ‘was entrusted with the good news of circumcision.’ [b] 8 Indeed, the One ‘having energeoed Peter into the apostleship of circumcision,’ also energoes me into the ethnic peoples. 9 Recognizing the grace having been given to me, James, Peter, and John, those ‘esteemed pillars,’ gave Barnabas and me ‘the right hand of fellowship,’ [c] that we should go to the ethnic peoples; while they should go to the circumcision. 10 They asked only that we should remember the poor, which I was also eager to do.

a. Paul is referring specifically to Peter and to James, the brother of Jesus, as well as, by extension, all the disciples of Jesus. Paul is claiming that none of them really understood the gospel.

b. Paul is engaging in sarcasm all through this chapter; his comparison to Peter here is entirely sarcastic. There is NO ‘good news’ of circumcision.

c. You see what I am saying. Paul is angry, and his sarcasm is unloosed.

11 However, when Peter came to Antioch, I opposed him – took stand against him – resisted him to his face because he was clearly guilty of blame. 12 You see, before certain ones came from James, Peter had been eating with the ethnic peoples. But when these others came, he drew back and separated himself because he was terrified of circumcision, and he played the fake game of hypocrisy, that is, of putting on a show, of hiding behind a mask. 13 As a result, all the rest of the Judeans in the assembly, including even Barnabas, were caught up in this fakery and pretending, that is, hiding behind false masks of human performance.

14 When I saw that they were NOT walking straight {an idiom} out from the truth of the gospel, I said to Peter in front of all of them, “If you, being a Judean, live like one of the ethnic peoples and not like a Judean, why do you compel the people to Judaize? 15 We who are born Judeans and not out the sinful ethnic peoples, 16 KNOW, in spite of our birth, that a man is NOT made just and innocent out of works of law, but through the faith of Christ Jesus; even we have believed into Christ Jesus, that we might be declared just and innocent of all fault out of Christ faith, and not out of works of law; because by works of law no flesh will be declared just and innocent.

17 However, if seeking to be declared just and innocent INSIDE of Christ, we ourselves are also found as those falling short of God, is Christ then a minister of falling short? It cannot be! 18 Indeed, if I build again those things that I had torn down, I simply establish myself as being contrary. Indeed, having come through the law [and found it ineffective], I died to the law, that I might live to God.

20 I have been crucified with Christ. I live, however, but no longer I. Christ lives inside of all that is me. More than that, the life I now live inside this sphere of flesh, I live entirely inside the sphere of the faith of the Son of God, this one having loved me and having given Himself [traded Himself] entirely for me.

The Fifth Ruling Verse

I have already been crucified together with Christ. I live, however, but no longer “I.” Christ Himself in Person lives inside of all that is me; that is, Christ lives as me. More than that, the life I now live inside this sphere of flesh, flesh of His flesh, I live entirely inside the sphere of the faith of the Son of God, this one who is always actively loving me and always trading Himself for me.

21 I do not set aside or ignore the grace of God; indeed, if just rightness and innocence comes through law, then Christ died for NOTHING!

We must now understand that everything Paul says to the Galatians from here forward, he is arguing entirely out from and regarding this powerful statement of our full union with Christ.

3 : 1 Oh foolish and thoughtless Galatians! Who has bewitched you and slandered you not to have full confidence in the truth when, before your eyes, Jesus Christ was depicted as having been crucified? 2 I wish to learn this from you – did you receive the Spirit out of works of law or out of hearing with faith? 3 You are so foolish! Having begun in Spirit, now are you accomplishing completion in flesh, that is, by human ability and effort? 4 Did you suffer – go through – embrace so many things without reason or purpose? If indeed it was all without reason?

5 Listen, the One continuously and lavishly supplying the Spirit to you, and continuously and actively energizing the effects of power [miracles] inside of and among you, is it out of works of law or out of hearing with faith? 6 Even as Abraham believed God and it was reckoned, counted, and credited to him into just rightness, that is, God's verdict of complete innocence, 7 so you know that those who are out of faith, these are sons of Abraham. 8 More than that, the Scripture, having foreseen that God declares the ethnic peoples to be just and innocent out of faith, foretold the gospel to Abraham saying, "All the ethnic peoples will be blessed, [that is, will have the good things of Christ spoken into them] inside of you." 9 So then, those out of faith are blessed [with the good speaking of Christ], together with believing Abraham.

10 For all who are out of works of law are under curse. Indeed, it has been written, "Cursed is everyone who does not continue in all things that are written in the book of the law, to do them." 11 And even more, it is evident that inside of law no one is declared to be just and innocent alongside of God because "those who are just and innocent live out of faith." 12 The law is not out of faith; rather "the one having done these things [human performance] will live in them."

13 Christ redeemed us, that is, seized us out of the market place, out of the curse of law, having become curse for us, for our sakes, for it has been written, "Cursed is everyone hanging on a tree." 14 This is so that the blessing [the good speaking of Christ] of Abraham might become into the ethnic peoples inside of Jesus Christ, that we might receive the PROMISE of Spirit into ourselves all the way through our faith.

15 Listen brothers and sisters, I am speaking according to humans. Even

with a covenant having been ratified by men, that is, made valid and signed, no one sets any part of it aside or adds anything to it. 16 You see, the promises were spoken to Abraham and to his sperm. He does not say, and to many sperm, but of one, "And to your Sperm," which is Christ. 17 Yet I say even more than that; this covenant, having been confirmed, made valid and signed out from God, then, – 430 years later comes the law – that law does not annul or invalidate the original promise. 15 If indeed the inheritance is out of law, it is no longer out of promise, but God gave it to Abraham through promise.

19 Why then the law? It was set forth and arranged through angels in the hands of a mediator [Moses] on account of contrary actions, of over-stepping the boundaries, of deviation – UNTIL the Sperm to whom the promise was made should come. 20 Now, a mediator is not one, but God is One. [d]

21 Is the law then against the promises of God? It cannot be! If any law ever given was able or had the power to bring forth life, then indeed, just rightness and innocence would have emerged out of law. 22 The Scriptures then enclosed and imprisoned all under falling absolutely short of God [e] SO THAT the promise out of the faith of Jesus Christ might be given to those believing and persuaded. 23 More than that, before faith came to us, we were held captive as prisoners, having been imprisoned under law, until the about-to-be unveiled faith. 24 So, the law has become our trainer into Christ so that we might be declared just and innocent out of faith. 25 But now that faith has come, we are NO LONGER under a trainer.

26 For all of you are sons of God all the way through faith inside of Christ Jesus. 27 Indeed, as many as were utterly immersed into Christ, Christ you have already put upon yourselves, that is, you have already enclothed yourselves entirely with Christ. 28 There is no Judean and no Greek; there is no slave and no free; there is no male and no female; INDEED, all of you are ONE [f] inside of Christ Jesus. 29 And even more than that, if you are of Christ, then you are Abraham's SPERM (singular) and heirs according to Promise.

d. This statement, "God is One," refers to the same truth of Jesus' words in John 17:21-23. Paul is arguing out from the powerful establishment of our full union with Christ in Galatians 2:20.

e. The translation as "kept under law" is false and not found in the Greek. The law was not "keeping" anyone; Paul's choice of words requires bondage only.

f. The same "ONE" referring to God alone.

4: 1 I also say that as long a time as the heir is a child, he does not differ from a slave, even though he is the owner of everything. 2 Rather, he is under guardians and managers until the time appointed by his father. 3 In the

same way, when we were infants, simple-minded and immature, we were held in bondage, enslaved under the basic elementals or principles of the world. 4 However, when the fullness of the time had come, God commissioned and sent forth His Son, having become out of a woman, having become under the law, 5 so that He might rescue [out of the marketplace] those under law, that we might actively receive placement as sons.

6 And because you are sons, God commissioned and sent forth the Spirit of His Son into your hearts, crying loudly, "My Daddy, the Father!" For that reason, you are no longer a slave, but a son; and if you are now a son, then you are also an heir through God.

8 But at the time when you did not know God, you were enslaved to those who by nature are not gods [they do not generate themselves]. 9 Now that you know God, however, or rather, that you are known by God, how do you turn again to the weak and beggarly elementals or principles to which you desire to be enslaved all over again? 10 You scrupulously observe feast days and Sabbath days, and months, seasons, and years. 11 I am frightened for you, lest perhaps I have toiled with effort into you without reason or purpose.

12 Brothers and sisters, I implore you; become as I, for I also have become as you. You have wronged me in nothing. 13 Even more, you are aware that I proclaimed the gospel to you through the weakness of the flesh right from the start. 14 And in your trial regarding my flesh, you did not despise me, nor reject me with contempt; but you received me as a messenger of God, even as Christ Jesus. 15 What then was your blessedness? 15 I bear you witness indeed, that if possible, you would have gouged out your eyes and would have given them to me. 16 Have I now become your enemy by speaking truth to you?

17 These [Christian preachers coming from Jerusalem] falsely appear zealous towards you in order to separate you from us, and in order to get you to be zealous towards them. 18 Being zealous is great when it's in a noble and good thing – and not just when I am present with you. 19 My children, for whom I travail in birth again, until Christ shall have been formed inside of you, [g] 20 I wish that I could be present with you soon and change my tone, for I am perplexed by you.

g. Refer to Galatians 2:20.

21 TELL ME, you who want to be under law, why don't you listen to the law? Indeed, it is written that Abraham had two sons; one out of a slave woman and one out of a free woman. 23 But the son of the slave woman was born according to the flesh; while the son of the free woman was born through the promise. 24 These things are to be allegorized; for these are two covenants, one from Mount Sinai into the procreation of slavery, which is Hagar. 25 More than that, this Hagar is Mount Sinai in Arabia which corresponds to the present city of Jerusalem. She is indeed in slavery

with her children. 26 Whereas the Jerusalem from above is free, who is OUR mother. [h] 27 Further, it has been written, “Rejoice, O barren woman, not bearing child; let the one not travailing break forth and cry aloud; because the desolate woman will bear far more children than the woman who has a husband.”

h. Paul is writing to Gentiles.

28 More than that, brothers and sisters [Gentile Christians], you, like Isaac, are children of promise. 29 But, just as at that time, the one born according to flesh persecuted the one born according to Spirit, so also it is now. 30 But what does the Scripture say? – “CAST OUT the slave woman and her son; for the son of the slave woman [i] shall not inherit along with the son of the free woman.” [j] 31 So then, brothers and sisters, we are not children of the slave woman, but we are children of the free woman.

i. The natural Jew.

j. One new man in Christ, whether formerly Jew or formerly Gentile.

5: 1 In freedom, Christ has made us free; stand firm, therefore, and do not ensnare yourselves again under the weight of slavery. 2 Look and see, I, Paul, say to you that if you become circumcised, Christ will benefit you nothing, that is, Christ will do or be nothing good for you. 3 I testify even more to every man who is being circumcised that he is a debtor to do ALL the law. 4 You are severed and separated from Christ, whoever is trying to be made just and right in law; you have fallen away from grace. [k] 5 Indeed, out of faith we eagerly welcome the Spirit, the hope of just rightness. 6 For inside of Christ Jesus, neither circumcision nor not circumcision has any power, but only faith energoing all the way through love.

7 You were running well. Who hindered you from having confidence in the truth? 8 This persuasion to which you have yielded is not out of the One calling you. 9 “A little leaven leavens the whole lump!” 10 I am confident into you inside

k. Similar in meaning to John 15:6.

l. Paul's anger resulting in intense sarcasm continues right on through this letter.

of the Lord, that you will have no other mind or thinking. The ones troubling you, whoever they might be, will bear the judgment. 11 More than that, brothers and sisters, if I still proclaim circumcision, why am I still persecuted? Then the scandal of the cross would have ceased. 12 I wish also that those turning you upside down would just castrate themselves. [l]

13 For you, brothers and sisters, were called on the basis of freedom; only not freedom into an opportunity to the flesh. Rather, through love serve one another reciprocally. 14 For all law is fulfilled inside of one word: “You will love your neighbor as yourself.” 15 If you bite and devour one another, however,

look out lest you destroy one another.

16 I say to you, walk by Spirit and you will not be bringing the desire of flesh to completion. 17 For the flesh desires against the Spirit and Spirit against the flesh; for these are opposed to one another so that you do not do the things you might wish. 18 BUT – if you are led by Spirit, you are not under law.

19 Moreover, the works of the flesh are visible, including sexual immorality, impurity, sensuality, 20 idolatry, sorcery [m], enmities, strife, false zeal, fits of rage, contentions, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, as to which, I say now, even as I said before, that those who are doing such things will not inherit God's kingdom.

m. Pharmacy – drugs, legal or illegal.

n. Refer back to Galatians 2:20.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

24 More than that, those who are of Christ Jesus have already crucified the flesh with its passions and desires. [n] 25 If we live Spirit, Spirit also we should walk. 26 We should not become boastful, provoking and envying one another.

6: 1 Brothers and sisters, if a man or woman should be caught in some offense or error, you who are spiritual RESTORE [o] such a one inside of a spirit of gentleness, considering yourself, lest you also be tempted. 2 Carry one another's great weight of value, and thus you shall complete the law of Christ to full measure. 3 For if

o. The best choice of word.

anyone who is nothing thinks himself to be something, he deceives himself. 4 But let each one examine his own work, and then he will have rejoicing in himself and not in another. 5 For each will bear his own load.

6 Let the one being taught in the word share inside of all good things with the one teaching.

7 Do not be misled; God is not sneered at; whatever indeed a man might sow, that also he will reap. 8 For the one sowing into his flesh will reap decay and rottenness; the one, however, sowing into the Spirit, out of Spirit will reap age-unfolding life. 9 And we should not grow weary in doing good; for in the right season, not having given up, we will reap a harvest. 10 So then, as we possess the season, we should work good toward all, especially toward those of the household of faith.

11 See how large of letters I have written to you with my own hand.

12 All those who wish to put on a good show of appearance inside of flesh compel you to be circumcised, but only so that they would not

be persecuted for the cross of Christ. 13 And not even these who circumcise themselves guard or watch over the law; but they want you to be circumcised so that they can boast in [their victory over] your flesh. 14 For me, however, never may it be that I should boast except inside of the cross of our Lord, Jesus Christ [p], through whom the cosmos has been already crucified to me and I to the cosmos. 15 Neither is circumcision anything nor uncircumcision, but a New Creation. [q] 16 And as many of those who would walk by this standard, peace be upon them and mercy and upon the Israel of God.

p. Again, referring back to Galatians 2:20.

q. Paul had not long before written 2 Corinthians 5:17-18.

17 From now on, let no one give me trouble; indeed, I bear the marks of Jesus in my body. 18 The grace of our Lord, Jesus Christ, be with your spirit, brothers and sisters. Let it be so – it is so.

Romans

[Romans Chapters 1-3 coming later.]

4: 1 What then will we say that Abraham discovered, our father according to the flesh? 2 For if Abraham was declared just and innocent out from works, he has a reason to boast, but not toward God. [a] 3 But what does the Scripture say? Abraham believed God and it was reckoned and accounted into just innocence. 4 Moreover, the one who works reckons the payment as a debt, not a gift. 5 The one who does not work, however, but believes upon Him who presently and actively justifies those disconnected from God, his faith is reckoned into just innocence.

a. Keeping the law to perfection connects no one with God.

6 In the same way, David also declares the blessedness of the man to whom God credits justice, making it to be so completely separate from works, that is, completely separate from what a person does or does not do. 7 Blessed are those whose lawlessness is sent away, that is, made to vanish, and whose failures to connect with God are covered, that is, are entirely blanked out. 8 Blessed is the man against whom the Lord will not reckon or consider or count any falling short.

9 Is this blessing, then, upon those circumcised, or is it also upon those not circumcised? For we are saying that faith was credited to Abraham as just innocence. 10 How then was it credited, that is, spoken inside of God? Was it when he was circumcised or before he was circumcised? It was before Abraham was circumcised, not after he was circumcised. 11 Abraham then received the sign of circumcision as a seal of the justice of his faith before he was circumcised, so that he became the father of all those believing into just innocence also being credited that is, spoken inside of God, to them, even though they are not circumcised. 12 And he is the father of circumcision, not to the circumcised only, but also to those walking in the steps of our father Abraham's faith when he was not circumcised.

13 Indeed, the promise to Abraham or to his seed, to be heir of the cosmos, did not come through law, but through justice of faith. 14 If those out of law are heirs, then faith is unreal, and the promise is abolished. 15 The law accomplishes only anger [every individual breaks the law and must be executed by the command of the law]; but where there is no law, neither is there anything contrary.

16 Therefore it is out from faith and according to grace that is, the gift of God Himself, into being certain and sure, that the promise is sure to all the seed, not just to those out of the law, but also to those coming out of the faith of Abraham, who is father of all of us. 17 (As it has been written, "I have made you a father of many peoples.") Before God whom he believed, this One who is continuously giving life to the dead and calling into existence things not existing. 18 Alongside of hope, Abraham believed upon hope for the purpose of becoming father of many peoples, according to what God spoke, "So will your seed be." 19 And not having become weak in faith, he perceived his own body already having become dead, being about a hundred years old, and the deadness of Sarah's womb. 20 He did not judge that deadness through unbelief, however, but he was filled with power in faith, into the promise of God, giving God glory. 21 Abraham was convinced to full measure and completion that what God had promised, He is also able to do. 22 Therefore, it was also credited, that is, spoken inside of God, to him into just innocence.

23 This was not written for him only, that it was credited to him, 24 but also for us, to whom it is about to be credited, that is, spoken inside of God, to those believing upon the One having raised Jesus our Lord out from the dead, 25 who was traded [life for life] through our falling away and was raised up through our being made just and innocent. [b]

5: 1 Having been made just and innocent out from faith [declared never to have sinned], therefore, we have peace towards God through our Lord, Jesus Christ [c] 2 through whom also we have the access or entrance through faith into this grace in which we stand, that is, God Himself; and we boast upon hope of the glory of God. 3 Not only that, but we also exult boastfully now inside the pressures of travail within and without, knowing that such pressures bring forth steadfastness, 4 and steadfastness, proof, and proof, hope. 5 Now hope does not leave us ashamed or confused, because the love of God has already been poured out and shed abroad inside of our hearts through Spirit Holy, the One having been given to us.

b. The Greek word Paul used does not mean "as if we had not sinned." It means a declaration that we did and do not, in fact, sin.

c. This word, "through" indicates that Jesus passes through us, takes our sin as Himself and places His just innocence as ourselves.

The words "towards" and "through" continue to refer to a Jesus always connecting us with Father.

6 Yet, when we were without strength, still, in the right time, Christ died for the sake of the disrespectful [those not giving thanks]. 7 Rarely, though, will the just die for the sake of anyone; though on behalf of a good person, perhaps, someone would dare to die. 8 God, however, establishes Himself as love into

us, that when we were still sinners, that is, disconnected from God, Christ died for us, for our sakes. 9 Much more, therefore, having now been made just, that is, declared as never having sinned, inside of His blood, we will be saved far away from anger through Him. 10 For if when we were hostile, we were reconciled, that is, exchanged – life for life, to God through the death of His Son, much more, having been exchanged, we will be saved and made whole inside of His life. 11 Not only that, but we also are exulting boastfully inside of God, through our Lord Jesus Christ, through whom we have now received reconciliation and are completely restored to God inside of favor.

12 For this reason, just as through one man, sin and falling short of God entered into the cosmos, and through falling short, death; also, then, death spread into all men, for all have disconnected themselves from God. 13 Indeed, falling short was inside the cosmos before the law; but falling short of the target is not put to account where there is no law. 14 Nevertheless, death ruled from Adam until Moses, even upon those who did not fall short in the precise way that Adam stepped aside from God, who is a pattern of the One about to act. 15 But the grace is not like the stepping aside. Indeed, if many died by the one stepping aside, how much more the grace that is God and the gift inside of grace, which is of the one Man, Jesus Christ, abounds into the many. 16 Yet the gift is not the same as the one having fallen short, for truly the judgment of that one was into condemnation, but grace is into being made just and innocent, in spite of many such stepping asides, 17 Indeed, if by one stepping aside, death ruled through the one, how much more those receiving the abundance and full measure of grace and the gift of being made just and innocent will rule inside of life through the one, Jesus Christ.

18 So then, just as one act of stepping aside brought all men into condemnation, so also one act of justice brings all men into that just innocence that comes out of life. 19 For as indeed through the one man not listening, that is, not connecting with the speaking of God, the many were set forth as sinners disconnected from God, so also through the submission of the One, that is, the embracing of what is spoken, the many will be set forth as just and innocent.

20 More than that, the law entered so that walking contrary might abound, to be shown for what it is, yet, where sin and falling short of God abounded, grace hyper-abounded, 21 such that, as disconnection once ruled inside of death, so now grace, that is, God in us, might rule through our being made just and innocent into age-unfolding life through Jesus Christ our Lord.

6: 1 What then shall we say? Shall we continue in disconnection from God, that grace might abound? 2 It does not happen! We who died to all disconnection from God, how could we still be living inside of it? 3 Or are you ignorant that those who have been immersed into Christ Jesus have already been im-

mersed into His death? 4 Therefore, we were buried together with Him through immersion into death, so that just as Christ was raised out from the dead through the glory of Father, so we also should walk inside of newness of life.

5 For as we have become grown and fused together as one with His same death, so also, we will be fused as one with His same resurrection. 6 Knowing this, that our old self was crucified together with Him, so that the body of separation from God might be separated from us, since we are enslaved to falling short no longer. 7 Indeed, the one who has already died [with Christ] has been made just and innocent, far away from falling short. 8 Moreover, if we died together with Christ, we believe that we will also live with Him, that is, share the same life with Him. 9 For we know that Christ, having been raised out from the dead, dies no more; death no longer rules over him. 10 Because He died, He died to all disconnection from God once for all; because He lives, He lives connected to and fused together with God. 11 In exactly the same way, you also consider, reckon, speak yourselves to be truly dead to any and all sin or falling short of God, and reckon and speak yourselves as living connected to and fused together with God inside of Christ Jesus.

12 Do not, therefore, allow any falling short of God to rule in your dying body, into listening to or considering its desires. 13 Neither set forth your members as weapons of injustice [against others] but place yourselves as connected to and fused together with God as fully alive out of the dead and place your members as weapons of justice [towards others], connected to and fused together with God. 14 Falling short of God will not rule you, for you are not under the authority of law, but under grace.

15 What then? Shall we disconnect from God because we are not under the authority of law, but under grace? It does not happen! 16 Are you not aware that to whom you place yourselves as slaves into hearing what is spoken, slaves you are to whom you give heed, whether falling short into death or hearing His voice into being made just and innocent? 17 Give thanks to God that, although you once were slaves of falling short, yet now you have given answer out from your heart to what you have heard, that is, to the form of teaching into which you were placed. 18 Having been made free, moreover, far away from falling short, you have become slaves to justice. 19 I speak of you as humans because of the weakness of your flesh, for as you once placed your members as slaves of impurity and lawlessness into lawlessness, so now place your members as slaves of justice resulting in holiness and utter devotion to God.

20 For when you were slaves of falling short, you were free from justice, that is, no thought of being just ever entered your mind. 21 What fruit did you have, then, in the things of which you are now ashamed? Indeed, death is the completion of those things. 22 Now, however, having been made free far away

from all disconnection from God, and even more than that, having become slaves connected to and fused together with God, you possess your fruit into being made holy and devoted and the completion as age-unfolding life. 23 Indeed, the payment for falling short is death; but the grace of God Himself is age-unfolding life inside of Christ Jesus our Lord.

7: 1 Or are you ignorant, brothers and sisters (for I speak to those who know the law), that the law rules a man only during the time he is alive? 2 The married woman, then, is bound by law to her living husband, but if her husband should die, she is free from the law to that husband. 3 If her husband were still alive, she would be called an adulteress if she joined herself to another man, but if the husband should die, she is free from the law, and does not become an adulteress if she marries another man. 4 In the same way, my brothers and sisters, you also have already been put to death to law through the body of Christ so that now you belong to another, that is, to the One who was raised out from the dead, so that we should bear fruit [bring forth life] as connected to and fused together with God. 5 While we were in the flesh, the desires of separation from God were energeoing in our members through the law to bring forth fruit to death. 6 We have been separated away from the law, however, having died to that which held us back from God, in order to serve now in newness of spirit, not in oldness of letter, that is, not in any written law.

Paul has just established that through our already completed union with the death of Christ, we no longer have a relationship with either the law or sin through the law. Next, Paul inserts a parenthesis, a "what if" regarding the law standing against us. He has two purposes in doing so, first to show us how ineffective the law is, and second, to place us into a God-intended despair, into knowing that God never intended us to live by our own human performance. The huge problem is that readers of the Bible do not ground themselves in verses 1-6 before rushing ahead into verses 7-24, and thus falsely assume that Paul is now giving us the formula under which we live as Christians, this constant awfulness between practice and desire. Paul was doing no such thing.

7 What then shall we say? Is the law sin? It cannot be! You see, I could not have known sin, that is, my disconnection from God, except through law. Indeed, I would have not known coveting, if the law had not said, "You will not covet." 8 Falling short, however, by taking its opportunity through the commandment, achieved inside of me all covetousness; for apart from law, falling short is dead, that is, it has no existence. 9 I once lived apart from law, however; then, the commandment actively came and made falling short live again, and thus, I died, that is, in the wrong way. 10 And the commandment that was supposed to put me into life, proved instead to put me into death. 11 Indeed disconnection from God, having taken its opportunity through the command-

ment, completely deceived me and then, through the commandment, killed me. 12 So, indeed, the law is holy, and the commandment holy and just and good.

13 Has that which is good, then, become death to me? That cannot happen! Falling short, however, so that it might be seen by me as disconnection from God, produced its death through that which is good, so that sin might appear exceedingly sinful to me through the commandment. 14 We are aware that the law is spiritual; but I am fleshly, having been sold under all falling short. [d] 15 Indeed, I do not know what I produce. For I do not perform what I want, but I perform what I hate. 16 And if I perform what I do not choose, I agree together with the law that it is good. 17 Yet now I am no longer the one producing the performance but the falling short which dwells inside of me. 18 Indeed, I know that nothing good dwells inside of me, that is inside of my flesh [separate from God]. The desire is present with me but producing good is not. [e] 19 For the good that I want to do, I don't; but what I don't want to do, this evil I keep on doing. 20 If, then, I do what I do not want to do, it's not me doing it, but sin, that is, disconnection from God, dwelling inside of me. [f]

21 So I find the practice, that, in spite of my desiring to do good, evil is right there alongside of me {the tree of the knowledge of good AND evil}. 22 For I delight in the law of God according to the inward person. 23 I see, however, another practice inside my members, warring against the practice of my mind, and making me captive as a prisoner of war to the practice of falling short existing in my members. 24 Oh me, oh my, I am a wretched man! Who will draw me [to Himself] out of this body of death? [g] 25 Grace and thanks be to God through Jesus Christ our Lord! So, then, I myself with the mind serve God's law, but flesh serves the practice of falling short.

d. Paul is clearly speaking separately from our being made free from sin by our shared death with Jesus, as he has already so powerfully established.

e. Jesus said, "The Son of Man can do nothing of Himself." — God did not create man with the ability to do good in himself, but only as filled with God.

f. Paul, having recently written Galatians 2:20, is giving here the antithesis to "Christ, not I," which is not, actually, "I, not Christ," but rather, "Sin, not I."

g. "This body of death" is the Greek practice of chaining a murdered body to the back of the murderer so that he cannot be free of what he has done.

Now, just as Paul left our complete death to the law in order to set forth the reality of "Sin, not I" in a life separate from full faith in Christ, and having clearly placed Jesus as the One rescuing us out of such an horrific way of thinking and living, so now Paul returns us absolutely and with force to the complete freedom from all falling short of God in which we live inside of Jesus.

God did not create human flesh for the law, to live by its own power, that's why He told Adam not to eat of law, of word under his control. God created human flesh to be filled with Christ Jesus as our fulfillment of every word God speaks.

8: 1 There is now NO condemnation to those who are inside of Christ Jesus. [h] 2 For the law of the Spirit of life inside of Christ Jesus has made you free far away from the law of sin and death. [i] 3 For, in contrast to this powerless law, that is, something that has no ability to produce life, in that it was weak through the flesh, God Himself sent His Son in the likeness of fleshy falling short, and encompassing sin all the way around [j], and brought His entire judgment upon sin in the flesh, that is, He neutralized and eliminated it, 4 so that the pronounced justice of the law should be made complete and full inside of us, not according to fleshy walking, that is, not by outward human performance, but according to the finest details of Spirit. 5 Indeed, those who exist according to flesh, think about and out of the flesh, [k] those however who exist according to Spirit think out of the Spirit. 6 For death is the thought of the flesh, but life and peace are the thought of the Spirit. 7 Because the thinking of the flesh, that is, the thinking of separation from God, is alienation inside of God; it is not subject to the law of God, nor indeed can it be. 8 More than that, those who exist in flesh, that is, those who rely on themselves, are not able to please God.

9 BUT YOU DO NOT exist inside of flesh, that is, inside of fake human performance, but INSIDE OF Spirit, if indeed the Spirit of God dwells inside of you. And if anyone does not possess the Spirit of Christ, he is not His anyway. 10 But if Christ is inside of you, then, although the body is subject to death through [your former] falling short; in complete contrast, the Spirit [l] is life through just innocence. 11 More than that, if the Spirit of the One who raised Jesus out from the dead dwells inside of you, then the One who raised Christ Jesus out from the dead will also continuously and actively give life to your dying bodies through His Spirit dwelling inside of you.

12 So then, brothers and sisters, we owe nothing to the flesh, to live according to flesh, that is, either subduing it or pursuing it, either way. 13 For if you

h. We do not include the remainder of what is called verse 1 because we know that those words were placed there falsely during the Middle Ages.

i. That is, living inside of the tree of life is a reality far different from living inside of the tree of doing good AND doing evil.

j. The picture is that of Jesus taking all sin into Himself.

k. Picture the story of Br'er Rabbit and the tar baby – what you attack is what now owns you.

l. He that is joined to the Lord is one Spirit with Him (1 Corinthians 6:17).

live according to the flesh, [m] you are about to die, that is, about to return to living separated from Christ in your imagination; if, however by the Spirit, you put to death, that is, put to the one death of Christ, the actions and functions of the [physical] body, you will live. [n] 14 For those who are led and carried by the Spirit of God, these are sons of God. 15 For you have not received a spirit of slavery again into fear, but you have received the Spirit of placement and setting forth as sons, inside of whom we cry, "My Daddy, the Father!" 16 The Spirit Himself shares witness together with our spirit, that we are children born out from God. 17 And if children, then also heirs, heirs indeed of God, and joint-heirs together with Christ; if indeed we share together with His suffering that we might also share together with His glory. [o]

m. As if the flesh separates you from God.

n. We connect this statement directly with Hebrews 10:22, that our physical bodies ARE already made clean by God.

o. Paul has turned us utterly away from sin in the flesh and set our eyes entirely on union with Jesus, sharing His passion, sharing His glory? Now, for Paul's primary thesis, the essence of the gospel he taught, verses 18-30.

At this point, Paul has dispensed with the entire issue of sin and death. He is now turning us entirely around, so that we will no longer waste time on the issue of "sin in the flesh," but will rather now give ourselves to that great purpose of God that Paul is about to set before us. This is Paul's thesis coming up, the great rendition of his gospel. Paul will build just a bit more as he turns us away from ALL disconnection from God and towards God through us.

18 For I reckon, I speak, I place to my account, that the sufferings of this present time are not worthy and have no value compared towards the glory ready to be unveiled inside of us. 19 For the eager anticipation of the creation awaits intently for the unveiling, that is, the removal of that which hides the sons of God. 20 For the creation was made subject to purposelessness, not willingly, [p] but through being subjected on the basis of the hope 21 that creation itself will also be made free from the slavery of decay into the freedom of

p. Referring to God as well as creation.

the glory of the children birthed out from God. 22 Indeed, we are aware that the entire creation groans together and travails together until now.

23 Not only that, but even we ourselves, possessing the firstfruit of the Spirit, we also groan inside ourselves, eagerly expecting the placement and setting forth as sons, that is, the redemption of our body. 24a Indeed, we were saved in this hope.

The Ninth Ruling Verse

For the earnest expectation, the eager anticipation of the creation awaits intently for the unveiling, that is, the removal of that which hides the sons of God. Indeed, the creation was made subject to vanity and purposelessness, that is, not knowing God, not willingly, but through being subjected on the basis of the hope that creation itself will also be made free from the slavery of decay into the freedom and liberty of the glory of the children birthed out from God. Indeed, we are aware that the entire creation groans together and travails together until now.

24b Hope that is being seen outwardly, however, is not hope; for if one sees something outwardly, for what is he hoping? 25 If, on the other hand, we hope for what we do not see, we expect it eagerly through steadfastness. 26 In the same way, the Spirit also joins as help together with our weakness; for we are not aware of the things that are necessary for us to pray, but the Spirit personally brings us in line with Father for the sake of others, with inexpressible groanings. 27 Even more than that, the One who is actively searching hearts, that is, to know present needs, is aware of the thinking of the Spirit, because, according to all the details that are God, He joins us together with God – as on the Mercy Seat – for the sake of the holy ones.

28 We are fully aware that those who love God are synergeing with God, directing all things into goodness; these are those who are being called according to His pro-thesis, that is, His set-forth purpose. 29 Because those whom He pro-knows, that is, whom He knows inside Himself as part of Himself, He also pro-determined them symmorphosed with the image of His Son, into Jesus being the firstborn among many brothers and sisters, that is, of His same kind, born of the same womb. 30 Even more than that, those whom He pro-determined, these He also called; and those whom He called, these He has already made fully just and innocent; and even more than that, those whom He made just and innocent, these He has already fully glorified.

31 What then do we say towards these things? If God is for our sakes, who could be against us? 32 For He who did not spare His own Son, but traded Him for us all, for our sakes, HOW shall He not also together with Him grace us freely with all things? 33 Who will bring an accusation or debt against God's elect? God is the One who has already made just and innocent! 34 Who is the one condemning? Christ Jesus, the One having died, rather, having been raised out from the dead, is also inside the right hand of God and is continuously and actively connecting us together with God. 35 Who will separate us away

The Ruling Verse of the Bible

We know moreover that those who are actively loving God are syn-ergeoing together with God to turn with purpose all—all things, all entities, all circumstances, all moments—into pure and intrinsic goodness, that is, into the knowledge of God. These are those who are continuously being called as and by the precise details of God's Pro-Thesis, His set-forth purpose from the beginning, the Blueprint of His House, the Lord Jesus.

Because, these who are summoned out from God's Pro-knowing, knowing God's knowing of them, God Pro-Determined them, with all the passion of His Being, to be symmorphosed with, merged together with, sharing one form with the image of His Son, the revelation of Father, into the reality of Christ Jesus being the firstborn among and in MANY brethren, the first one of our kind.

Even more than that, those whom God has seized in His Pro-Determination, God also first called them (out from His Pro-Knowing); and those whom God called, God also first justified them, placing them into incorruptible sinlessness, that is, into Christ; and even more than that, those whom God justified and made pure and holy, God also glorified them, placing them out into His creation as His image and likeness, God revealed through them now.

from the love of Christ? Pressures of travail within and without? Or distress or persecution or famine or nakedness or danger or sword? 36 As it is written, "For Your sake we face death all the day; we were accounted as sheep of slaughter." 37 BUT inside of all these things, we are hyper-over-comers through the One who loves us. [q]

q. Same as Galatians 2:20 – having traded Himself for us.

38 For I am persuaded and filled full with confidence that neither death nor life nor angels nor rulers nor things at hand, nor things about to happen, nor powers, 39 nor height, nor depth, nor any other created thing has the ability to separate us away from the love of God inside of Christ Jesus our Lord.

[Chapters 9 & 10 will come later.]

10:1 Brothers and sisters, indeed, the good pleasure of my heart and my prayer towards God for their sake [the natural Jew] is into salvation. 2 For I bear witness concerning them, that they have a zeal of God, but not according to personal knowledge, that is, acknowledgment. 3 Indeed, being ignorant

of God's just rightness, and seeking to establish and make a stand upon their own fake rightness, they have not placed themselves under the just rightness of God. 4 For, indeed, Christ is the completion and the perfect fulfillment of the law into the purpose of everyone who believes being made just, right, and innocent.

5 For as Moses writes of the "rightness" which is out of the law, "The man who does it will live inside of it." 6 But the just innocence which is out of faith speaks in this way: "You should NOT say inside your heart 'Who will go up into heaven?'" that is, to bring Christ down. 7 Or, "Who will go down into the place of the dead?" That is, to bring Christ up out from the dead. 8 But what says it? "The word, that is, Christ, the Word God speaks, is near you here and now, inside of your mouth and inside of your heart"; that is, the word of faith, persuasion, and confidence which we proclaim. 9 That, if you speak the same word in your mouth, that is the Lord Jesus, and hold confident faith and persuasion inside your heart that God raised Him out from the dead, you will be saved. 10 For the heart persuades into just innocence; and the mouth speaks the same word, speaking Christ into salvation. 11 As the Scripture says, "No one persuaded and confided upon Him will be put to shame." 12 Nor is there any difference between Judean and Greek; for the same Lord of all is rich with purpose into all those calling upon Him. 13 For all who call upon the name of the Lord will be saved.

[The remainder of Chapter 10 will come later.]

12:1 For this reason, I encourage you, brothers and sisters, through the favors and compassions of God, to present your bodies a living offering, holy and devoted to God, well-pleasing, for this is your reasonable service or worship. [r]

r. This line with Hebrews 10:22 rules. Romans 8:13 must then mean that our bodies are clean and holy – because of the one death of Christ.

2 And do not share the same outward pattern of expression with this age but be transformed, that is, metamorphosed, by the renewing of your mind, into proving out what is the desire of God, that which is good, well-pleasing, and complete.

3 I say to all among you, through the grace given to me, not to think of yourself above what is fitting to think; but to think sound thoughts, as God has allotted a measure of faith to each. 4 For, just as we have many members in one body – yet not all the members have the same function, 5 so in the same way, even though we are many, we are still one body inside all the sphere of Christ; and specifically, members of one another. 6 We then possess differing graces according to the grace given to each one of us. If the grace is prophecy, then prophecy according to your measure of faith. 7 If your grace is service,

then in the service [grace through faith], or teaching, then in the teaching; 8 or exhorting, in the exhortation, giving in generosity, leading with zeal, showing mercy with cheerfulness.

9 Love is sincere, abhorring evil, cleaving to good. 10 Be devoted to one another with brotherly love, esteeming one another in honor. 11 In diligence being neither timid nor lazy, in spirit being fervent, serving the Lord. 12 In hope, rejoicing, in pressures of travail being patient, in prayer being constant; contributing to the needs of the saints, practicing hospitality.

14 Bless those persecuting you and hunting you down; bless and speak well of them and do not curse. 15 Rejoice with those rejoicing, weep with those weeping. 16 Think the same thing towards one another, not as haughty thinking, but as walking together with the lowly. Do not be “smart” alongside each other.

17 Repaying no one evil for evil but providing for good in the sight of all men. 18 If possible, out from yourself, living at peace with all men. 19 Never avenging yourselves, beloved, but give place to anger. Indeed, it has been written, “Mine is vengeance, I will repay,” says the Lord” (Deuteronomy 32:35). 20 On the contrary, if your enemy should hunger, feed him; if he should thirst, give him drink; for in so doing, you will be heaping coals of fire upon his head.

21 Do not be overcome under evil but overcome evil inside of good.

[Chapter 13:1-7 will come later.]

13: 8 Owe no debt or obligation to anyone, except to love one another. Indeed, the one loving the other has fulfilled law and brought it to completion. 9 For such things as, “You will not commit adultery,” “You will not murder,” “You will not steal,” “You will not lust,” and if any other commandment, they are summed up in this: “You will love your neighbor as yourself.” 10 Love does not work evil to the neighbor; therefore, love is the fulfillment of law.

11 And this, being aware of the time, that the hour for you to awaken out of sleep is already here; for now our salvation is nearer than when we first believed. 12 The night is advanced, and the day has drawn near. We should set aside, therefore, the works of darkness, and should enclothe ourselves with the armor of light. 13 We should walk in good form, as in the daytime, not in partying and drinking, not in sexual immorality and insolence, not in contention and jealousy. 14 But put on the Lord Jesus Christ, enclothe yourself with, sink into the Lord Jesus Christ as into a garment, and do not give thought [one way or the other] regarding the desires of the flesh.

[Chapter 14 will come later.]

The Tenth Ruling Verse (with John 14:20, 15:3, & 17:3).

PUT ON the Lord Jesus Christ. Put the Lord Jesus Christ upon yourself. Enclothe yourself with the entire Person of Jesus; place Him upon all that you are, spirit, soul, and body, and turn your back forever on whatever the flesh might be doing. He is responsible for you.

15: 1 Now, we who are strong are committed to carrying the doubts and hesitations of the powerless and not to please ourselves. 2 Let each of us please his neighbor into good towards the act of constructing [the house of God]. 3 For even Christ did not please Himself, as it is written: "The reproaches of those reproaching You have fallen upon Me" (Psalm 69:9). 4 Whatever was written was all written for the purpose of our instruction, so that through steadfastness and through the summons and encouragement of the Scriptures, we might have hope. [8] 5 Now, may the God of steadfastness and encouragement give you to be of the same thinking in one another down to the finest details of Christ Jesus. 6 So that, having the same desire, with one mouth you may glorify the God and Father of our Lord, Jesus Christ. 7 Therefore receive one another, that is, interactively and aggressively seize hold of one another with strong personal interest, in exactly the same way that Christ received you, that is, aggressively seized you to Himself into the glory of God.

[The remainder of Chapter 15 and Chapter 16 will come later.]

Colossians

1:1 Paul, an apostle, that is, one sent of Christ Jesus through the desire of God, along with brother Timothy, 2 to the holy ones in Colossae and the faithful brothers and sisters inside of Christ: Grace to you and peace from God our Father.

3 We give thanks to the God and Father or our Lord, Jesus Christ, in praying always for you, 4 having heard of your faith inside of Christ Jesus and the love that you have into all the holy ones, 5 through the hope being stored up for you inside the heavens, which you heard of before inside the word of truth, the gospel, 6 which is present in you. Just as in all the world the gospel is bearing fruit and increasing, so it is doing the same in you, from the day you heard and acknowledged the grace of God inside of truth. 7 You learned the same gospel from Epaphras the beloved, our fellow bond-servant, who is faithful on our behalf, a servant of Christ, the one who also declared to us your love inside of Spirit.

9 Because of this we also, from the day we heard, have not ceased praying for you and asking that you may be filled with the acknowledgement of His desire inside of all wisdom and spiritual understanding, 10 to walk worthily of the Lord into all desire to please in every good work, bringing forth fruit and increasing in the acknowledgement of God, 11 being empowered with all power according to His glorious might of completion, into all perseverance and longsuffering with joy, 12 giving thanks and speaking good grace to the Father, the One having made you sufficient into the portion of the inheritance of the holy ones inside of the light. 13 He has rescued us out of the authority of darkness and transferred us into the kingdom of His beloved Son, inside of whom we have redemption, the forgiveness of sins.

1: 15 He, the Son, is the image, that is, the appearance to creation of the invisible God and the firstborn of all creation, 16 because inside of Him all things were created, both inside of the heavens and upon the earth, the visible and the invisible, whether thrones or lordships or primaries or authorities; all things have been created through Him and into Him. 17 And He is before as the source of all things, and inside of Him all things are connected together. 18 And He is the head of the Body, the Church, as well as the source, the firstborn out from the dead, so that inside of all, He might hold preeminence.

19 For inside of Him all the fulness [of Father] was pleased to dwell, 20 and through Him to reconcile all completely into Himself, having made peace through the blood of His cross, through Him, whether things upon the earth or things inside of the heavens. 21 And you, once being alienated and hostile in mind inside of evil deeds, now, however, He has completely reconciled you 22 inside of the body of His flesh through death, placing you beside Himself holy and unblemished and blameless in His presence, 23 if indeed you continue in faith, established and firm, and not being moved away from the hope of the gospel that you have heard; the gospel which has been proclaimed in all creation under heaven, of which I, Paul, have become a servant.

24 Now, I rejoice in sufferings for your sake, and I am filling up that which is lacking of the travailing pressures of Christ in my flesh for the sake of His Body, which is the Church, 25 of which I became a servant, according to the stewardship of God having been given me into you, to make the Word of God full and complete. 26 The mystery which has been hidden and concealed from the ages and from the generations, has now, however, been made clear and visible to His holy ones, 27 to whom God desires to make known what are the riches of the glory of this mystery among the ethnic peoples, which is Christ inside of you, the hope of glory. 28 We preach Christ, admonishing every man and teaching every man in all wisdom, so that we may present every man perfect and complete inside of Christ. 29 Into this also I labor, contending according to His *energeia* *energeoing* in power inside of me.

2: 1 I want you to be aware how great is the great agony I am having for your sake, and those in Laodicea, and as many as have not seen my face in the flesh, 2 that their hearts may be encouraged, having been knit together already inside of love, and into all the wealth of the full carrying of understanding into the acknowledgement, that is, the personal and stated knowledge of the mystery of God, which is Christ, 3 inside of whom are all the hidden treasures of wisdom and knowledge.

4 I say this so that no one might misguide you in persuasive argument. 5 For if I am absent in the flesh, yet I am together with you in spirit, rejoicing and seeing your good order and the firmness of your faith into Christ Jesus. 6 Therefore, just as you have aggressively received Christ Jesus the Lord, so walk inside of Him, 7 having been rooted and constructed together inside of Him and standing firmly in the faith just as you were taught, abounding inside of it in speaking good grace and giving thanks.

8 Watch, lest anyone of you should be taken captive through philosophy and empty deceit, according to the tradition of men, according to the fundamentals of the world and not according to Christ. 9 For inside of Him dwells all the fullness of a Personal God bodily, 10 and inside of Him, you are made

full, fulfilled, and complete, who is the head over all influence and authority.

11 In whom also you were circumcised with the circumcision not made with hands, in the setting aside of the body of the flesh in the circumcision of Christ, 12 having already been fully buried with Him inside of immersion, in which you were raised together with Him through the faith of the energeia of God, the One having raised Him out from the dead. 13 And you, though you were dead inside of the false steps and the lack of circumcision in your flesh, yet He made you alive together with Him, having forgiven us all the false steps, 14 having erased and obliterated the legally written and binding decrees against

a. The curse of the law – the soul that sins shall die.

b. The Roman celebration of a victory already won in the display of all defeated foes, now in chains.

us, [a] which were set against us as our adversary, and He has removed it out of our midst, having already fully nailed it to the cross, 15 having renounced and stripped away the influencers, the sources, and the authorities, He exposed them as in bold public speaking, having triumphed [b] over them in it.

2: 16 Let no one, therefore, judge you in food or in drink or in one's portion of a feast or the first of the month, or [the keeping of] Sabbaths, 17 which are an outline of the things about to happen; the body or substance, however, is of Christ. 18 Let no one call an offense against you, one who desires in [false and outward] humility of mind and the worship of angels, which he has intruded into to spy out, being arrogant without purpose or reason by the mind of his flesh, 19 and does not seize hold of the Head, that is, the One who connects. Out from that Head, the entire body, through the joints that bind together, being lavishly supplied and knit together, increases with the increase of God.

20 If you have died together with Christ away from the fundamentals of the world, why do you subject yourself to rules as if living in the world? 21 You shall not handle! You shall not taste! You shall not touch! 22 These things decay with the use, according to the religious injunctions and teachings of men, 23 which indeed contain a word having wisdom in religious self-desires and [false] humility and harsh treatment of the body, but these things are not of any honor or value towards the filling up or satisfaction of the flesh.

3:1 If you have already been raised together with Christ, then seek and enquire of the things above, where Christ is sitting inside of the right hand of God. 2 Think in your gut, in your own self-story and identity, the things above, and not the things upon the earth. 3 For you have already and fully died, and your life has been hidden together with Christ inside of God. 4 Whenever Christ your life may become visible and clear [to you], then you also will become visible, clearly with Him inside of glory.

5 Regard as already dead, therefore, the members which are upon the earth: sexual immorality, impurity, passion, evil strong desire, and covetousness or desire for advantage, which is idolatry. 6 Through these things is coming the angry opposition of God on the sons of willful refusal and unbelief, 7 in which you also once walked when you were living in them.

8 Now, however, lay aside all these: anger, outburst of passion, malice, slander, and foul and abusive words out of your mouth. 9 Do not lie or mislead one another, for you have already completely stripped away the old man with his practices, 10 and have already fully put on and enclothed yourself with the New, which was made completely new into the acknowledgement of the finest details of the image of the One who created him. 11 Inside of this One there is no Greek and Judean, no circumcised and not circumcised, no barbarian, Scythian, slave, or free, but Christ is all inside of all.

3: 12 Therefore, as the chosen of God, holy and beloved, put on, enclothe yourself with, sink into the inward parts of compassion, kindness, humility, gentleness, and longsuffering, 13 bearing with one another and giving favor to each other, if anyone should have a complaint towards another. In exactly the same way that the Lord has forgiven and given favor to you, so also you forgive and give favor. 14 Now, upon all these, put on love, which is the binding together of perfection and the completion of the end purpose. 15 And let the peace of Christ act as the umpire inside of your hearts, into which also you were called inside of one body. And be thankful. 16 Let the word of Christ dwell at home inside of you richly, inside of all wisdom, teaching and placing each other's minds inside of psalms, hymns, and spiritual songs, singing inside of grace inside your hearts connecting with God. 17 And everything which you might do in word or in deed, do all of it inside of the name of the Lord Jesus, giving thanks, speaking good grace connecting to God the Father through Him.

3: 18 Wives, submit yourselves to your husbands to the extent that would be proper inside of the Lord. 19 Husbands, love your wives, and do not be harsh towards them. 20 Children, listen to your parents in all things; for this is well-pleasing inside of the Lord. 21 Fathers, do not provoke or irritate your children, so that they do not become disheartened. 22 Slaves, listen to your masters according to the flesh in all things, not in eye-service as men-pleasers, but in sincerity and graciousness of heart, fearing the Lord. 23 Whatever you might do, work out of the soul, as to the Lord and not to men, 19 being aware that from the Lord you will receive as due the reward of the inheritance. You serve the Lord Christ. 25 But the one doing wrong will receive back from what he has done wrong, for there is no partiality. 4:1 Masters, give that which is just and equal to your slaves, being aware that you also have a Master inside of heaven.

4: 2 Continue steadfastly in prayer, vigilantly watching inside of it and inside of thanksgiving and speaking good grace. 3 Pray at the same time also for us, that God may open to us a door for the word, to speak the mystery of Christ, through which I also have been bound 4 so that I should make it clear, as it is necessary for me to speak. 5 Walk in wisdom toward those outside, redeeming the time. 6 Let your words always be inside of grace, having been seasoned with salt, to be aware of the best way for you to answer or converse with each one.

7 The things concerning me, Tychicus will make all known to you, the beloved brother and faithful servant and fellow slave inside of the Lord, 8 whom I sent towards you for this purpose, that you might know the things concerning us, and that he may encourage your hearts, 9 with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all things here. 10 Aristarchus, my fellow prisoner, greets you, and Mark the cousin [or nephew] of Barnabas, (concerning whom you have received instructions – if he comes to you, welcome him), 11 and also Jesus called Justus, being out of the circumcision, these fellow workers into the kingdom of God have been a comfort to me.

12 Epaphras, who is one of you, greets you, a servant of Christ Jesus, always contending for your sake in prayers, so that you may stand perfected and completed and fully assured, convinced, and completed inside of all the desire of God. 13 For I testify of him that he has great concern for you, for your sake, and those in the cities of Laodicea and Hiera. 14 Luke, the beloved physician, greets you, and also Demas. 15 Greet the brothers and sisters in Laodicea, and also Nympha and those assembling in her house.

16 When this letter is read among you, cause also that it may be read in the church of the Laodiceans, and the one of Laodicea, that you also may read. 17 And say to Archippus, take heed to the service that you have received inside of the Lord, that you may fulfill it. 18 This greeting is in my own hand, Paul. Remember my chains. Grace be with you. Let it be so – it is so.

[Paul's letter to Philemon, the father of Archippus, accompanies this letter to the church at Colossae.]

Philemon

1: 1 Paul, a prisoner of Christ Jesus, and Timothy our brother: to Philemon, our beloved fellow worker 2 and to Apphia our sister and to Archippus our fellow soldier, and to the church at your house: 3 Grace to you and peace from God our Father and the Lord, Jesus Christ.

4 I thank my God always, making mention of you in my prayers, 5 hearing of your love and the faith that you have toward the Lord Jesus and toward all the holy ones, 6 such that the fellowship and sharing of your faith might be energeoing inside of the acknowledgment of every good thing that is inside of us, inside of Christ. 7 For I have great joy and encouragement because of your love, because the hearts of the holy ones have been refreshed through you, brother.

8 Therefore, possessing abundant bold speaking inside of Christ to direct you in what is suitable 9 for the sake of love, even more, as I am such a one as Paul the aged, now also a prisoner of Christ Jesus, I encourage you. 10 I encourage you for my child, Onesimus, whom I have begotten in chains. 11 He was once useless to you, now he is useful, however, both to you and to me. 12 I have sent him back to you in person – he who is my very heart – 13 whom I was wanting to keep with myself, so that he might serve me in the chains of the gospel on your behalf. 14 Apart from your consent, however, I wanted to do nothing, so that your good may be, not according to necessity, but according to willingness. 15 For perhaps because of this, he was separated from you for a time, so that you might possess him age-abiding, 16 no longer as a slave, but above a slave, a beloved brother, especially to me, how much more, however, to you both inside the sphere of flesh and inside of the Lord.

17 If, therefore, you consider me a partner, receive him as me. 18 If he has wronged you in any way, however, or he owes you, charge it to me. 19 I, Paul, have written with my own hand. I will repay it. May I not say to you that you owe even yourself to me also? 20 Yes, brother, I would have benefit from you inside the Lord. Refresh my inward parts inside of Christ. 21 Since I am persuaded of your attentive hearing, I write to you, knowing that you will do even above what I say.

22 At the same time, prepare also a lodging for me. I hope that through your prayers I will be granted to you. 23 Epaphras greets you, my fellow prisoner in Christ Jesus, 24 as do Mark, Aristarchus, Demas, and Luke, my fellow workers. 25 The grace of the Lord Jesus Christ be with your spirit. Let it be so – it is so.

Ephesians

1 : 1 Paul, an apostle sent of Christ Jesus through the desire of God, to the holy ones living in Ephesus, faithful inside of Christ Jesus. 2 Grace to you and peace out from God our Father and the Lord, Jesus Christ.

3 We bless and speak well of the God and Father of our Lord, Jesus Christ, the One having blessed and spoken well of us with every spiritual speaking of goodness and blessing in the heavenly realms inside of Christ. 4 In exactly the same way that He selected us inside of Jesus separate from the founding and structure of the cosmos, so we are holy and blameless inside the seeing and face of Jesus, inside all the sphere of love. 5 He also pro-determined us into being placed and set forth as sons all the way through Jesus Christ and into Himself [Father God], down to the finest details of the good pleasure of His desire, 6 into the purpose and praise of the inherent and intrinsic value of His grace, with which God has freely graced us inside of the Beloved One.

7 Inside of that Beloved One, we possess redemption and full deliverance [from our old selves] through His blood, the “forgiveness of sins,” that is, the elimination of all consciousness of any falling away, by all the details of His abundant and wealthy grace 8 which He [Father God] actively abounds into us inside of all wisdom and practical gut-level heart thinking. 9 He has already made known to us the mystery, that is, the hidden secret of His desire, according to His good pleasure which He purposed and set forth inside of Jesus, 10 for the stewardship over and management of the full and complete season or opportune time; this secret of bringing and gathering together ALL into Christ, all upon the heavens and all upon the earth inside of Him. 11 Inside this same Jesus, we also were lot-cast, that is, we were given place by divine choice, having already been pro-determined according to God’s Pro-Thesis, His set-forth purpose, Christ, Who is energeoing all down to the finest details of the counsel and deliberate wisdom arising out of God’s desire; 12 which is that we who actively hope and expect inside of Christ [as firstfruits] might be the praise and the full outward expression of His glory, His great and intrinsic value.

13 Inside of Jesus, you also, having heard the words of truth, the good news of your salvation, you, having actively believed, were sealed inside of Him also, that is, owned by and owning the Spirit of Promise, that is Holy; 14 who is the down-payment, the first instalment of our inheritance, proceeding into the full release of the complete and abundant possession or ownership, into being the praise, the full outward expression of His glory, His great and intrinsic value.

15 Because of this, I also, having heard of the faith among you inside the Lord Jesus and of your love into all the holy ones, 16 do not cease speaking good grace and giving thanks for your sake, remembering you in my prayers. 17 I pray that the God of our Lord, Jesus Christ, the Father of all glory and value, might give you the Spirit of wisdom and unveiling, that is, the Spirit that takes off the cover that hides, inside of the acknowledgement of Him. 18 I pray that the eyes of your heart be enlightened or illuminated so that you may perceive what is the hope of His calling and summons, what are the riches of His glory and value regarding His inheritance inside the holy ones, 19 and what is the surpassing and beyond-all greatness of His power into us. For we are actively believing out from the Energeia of His mighty and absolute strength 20 which He energeoed inside of Christ, having awakened and raised Him out from the dead, and having seated Him inside of His right hand inside the heavenly realms 21 high above every other source or influence, authority, power or domination and over every name being named, not only inside this age, but also inside the age about to come.

22 And God put all under the feet of Jesus and gave Him to be head, that is, the one who unites, for the sake of all the Church, that is, of all the gathering together. 23 The Church is His body, the fullness of Christ, that is, the full meaning that is Christ filling full all inside of all, that is, Jesus filling with Himself everything in everyone.

2:1 And you, being once dead [a] in your own falling short and your own missing the mark, 2 in which you formerly walked according to the cosmos of this age, according to the sources and influences of the authority of the air, the spirit now energeoing inside the sons of willful unbelief, that is, the sons of refusal, 3 among whom also we all once conducted ourselves in the desires of the flesh, doing the wishes of the flesh and of its thinking; and were by nature children of angry opposition, just as the others.

a. Living in a false story not Christ.

4 But God, being abundant and overflowing in mercy through His great love with which He loved us, 5 even when we were dead in false steps and falling short, made us alive together, that is, sharing together as believers the same life with Christ (by grace you are saved), 6 and raised us up together, that is, sharing together the same being raised out from the dead, and seated us together, that is, sharing together as believers being seated together in the heavenly realms inside of Christ Jesus, 7 that He might show forth and prove in the presently coming ages the surpassing riches and abundance of His grace, in goodness upon us inside of Christ Jesus. 8 For by grace you are saved, through faith; and this not of yourselves, rather, it is the gift of God [Himself], 9 not out from works, that is, human performance, so that no one might boast. 10 We are

indeed His workmanship, His poem, having been formed inside of Christ Jesus for good works prepared out from God, that is, out from His pro-knowing, that in them we should walk.

14 For He Himself is our peace, having made both Judeans and ethnic peoples one, 15 and having dissolved the wall of division or separation, having annulled, abolished, done away with, caused to cease in His own flesh the hostility of the law of commandments publicly decreed [the old covenant], that from the two [Judeans and ethnic peoples] He might create inside Himself one new man, making peace. 16 And that He might reconcile both completely to God, that is, change from one state of being to another, inside one body through the cross, having killed in that cross the hostility. [b] 17 Having come again, He proclaimed the gospel of peace to you who were once far away and peace to those now near. 18 For through Jesus we [c] possess a coming into or entrance into the Father inside of one Spirit.

b. That once existed between Judeans and the ethnic peoples.

c. Both Judeans and ethnic peoples.

19 So then, you are no longer strangers and aliens, but you are fellow-citizens with the holy ones and of the household, the family, the domestic intimacy of God, 20 having been constructed together [as a House] upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone and the secret place or bond, 21 inside of Whom the whole building, being fitted together, is increasing into a temple, holy inside the Lord. 22 Inside of Jesus, you also are being built together for a dwelling place of God inside the sphere of Spirit.

3:1 For this reason, I, Paul, bound in Christ Jesus for the sake of you who are of the ethnic peoples, 2 (if indeed you have heard of the stewardship and management of the grace of God having been given me towards you); 3 that, by the unveiling of revelation He made known to me the mystery (just as I have written before in brief, 4 by which you were able, in reading it, to understand my insight into the mystery of Christ), 5 which in other generations was not made known to the sons of men as it now has been revealed to His holy apostles and prophets in Spirit, 6 that the ethnic peoples are joint-heirs, that is, share in the same inheritance, and belong to the same body, and are partakers together [c] of the promise inside of Christ Jesus through the gospel; 7 of which I became a servant according to the gift of the grace of God which was given to me, down to the finest details of His power energoing inside of me.

8 To me, the very least of all saints, was given this grace, to preach to the ethnic peoples the unsearchable and without-end riches and abundance of Christ 9 and to cause all to see what is the stewardship of the mystery, having been hidden and kept secret from the ages inside of God, the One who created all.

10 That mystery is that now, through the church, the manifold wisdom of God might be known by the sources, influences, and authorities in the heavenly realms, 11 according to the set-forth purpose, that is, the Pro-Thesis of the ages, which He accomplished inside of Christ Jesus, our Lord, 12 in Whom we have the boldness to speak and access or entrance [into the Father] in confidence, all the way through His faith. 13 Therefore, I urge you not to lose heart because of my pressures of travail within and without, my travail for your sake, which is your glory and great value.

14 For this reason I bow my knees into [connection with] the Father of our Lord Jesus Christ, 15 out from Whom every family in the heavens and on earth is named. 16 I pray that He might give you, down to the finest details of the riches of His glory and great value with power, to be strengthened through His Spirit in the inner man, that is, the inner self – [Christ our only story]. 17 I pray that Christ might dwell inside your hearts through faith, that you, being rooted and grounded in love, 18 might be fully able to seize hold of, to comprehend together with all the holy ones, what is the breadth and length and height and depth [the full extent of God], 19 and to know even more the surpassing, beyond-all knowledge of the love of Christ, that you might be filled unto and with all the fullness of God.

The Second Ruling Verse

The Lord Jesus Christ, ascended above the heavens, dwells in our hearts through faith and not by any outward appearance. We, thrusting ourselves deliberately and absolutely into the Love that fills our hearts to overflowing, seize hold of the extent in every possible direction through which God Himself, Love in Person, reveals Himself through us; we KNOW the love of Christ which is beyond all knowledge. We are filled with all the fullness of God. Everything that is God in Person in all that God is resides in fullness in every particle of our being, spirit, soul, and body.

20 Now to the One who is able above all to do hyper-abundantly more than we ask or think, according to the power energizing inside of us, 21 to Him be the glory inside the Church and inside Christ Jesus, to all the generations of the seasons of the ages. Let it be so [in me as You speak] – it is so.

4: 1 I, therefore, bound in the Lord, exhort you to walk worthily of the calling to which you were called, 2 with all humility, lowliness of mind, and gentleness with long-suffering, bearing with one another inside of love. 3

Be quickly and eagerly diligent to watch over the oneness of Spirit inside the bond, the connecting bands, of peace and rest. 4 There is one body and one Spirit, just as also you were called inside of one hope of your calling, 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is over all and through all and INSIDE OF ALL.

7 But to each one of us has been given grace, according to the measure of the gift of Christ. 8 Therefore, he says, "Having ascended into the heights, He took captivity captive, and gave gifts to men" (Psalm 68:18). 9 Now this, "He ascended"—what does it mean except that He also descended into the lower portions of the earth? 10 The One having descended is the same One who also ascended above all the heavens that He might fill all, that is, that He might make all complete by filling them to capacity with Himself.

11 And He Himself gave some apostles, some prophets, some evangelists, some shepherds and teachers 12 towards the preparation of the saints for the work of service, into the building up, the construction of the body of Christ, 13 until we all come down to the unity of the faith and acknowledgement of the Son of God, into being a complete or perfect man, into the measurement of the maturity of the fullness or completion of Christ [that is, the Church], 14 that we might no longer be infants, being tossed by waves and being carried about by every wind of teaching, in the dice-playing trickery of men, in the cunning craftiness of deceitful plotting, 15 BUT, speaking truth [the good things of Christ] inside of love, we should increase into Him in all things, who is the head and center, Christ— 16 out from Whom the whole body, being joined together and being held together through every joint of its supply or provision, according to the energeia inside the sharing from every part, causes growth of the body into the construction of itself inside of love.

17 This I say, therefore, and testify in the Lord, that you no longer to walk as the [unregenerate] peoples are walking, in the emptiness or futility of their minds, [d] 18 being darkened in their understanding, being alienated from the

d. That is, the false story of a self, separate from Christ.

e. Not the true you, which is the story of Christ.

life of God through ignorance and through the hardness of their hearts, 19 who, having cast off all care, have given themselves to lawless insolence into the working of impurity in all desire for advantage over others.

20 You, however, have not learned this way in Christ, 21 if indeed you have heard Him and inside of Him have been taught, just as truth is inside of Jesus, 22 that you have already set aside, concerning your former way of life, the old and worn out man, which is being corrupted according to deceitful or false desires, [e] 23 being already renewed in your spirit mind. 24 And you have already and actively put on and en clothed your-

self with the new man, which according to God has already been created inside of the just innocence and holy devotion of truth.

25 Therefore, having already put off and set aside the false [story of an old self], “let each one speak truth [f] together with his neighbor” (Zechariah 8:16) BECAUSE we are members of one another. 26 If you are angry, do not sin (Psalm 4:4 & 37:8), that is, do not let the sun set on your anger, 27 neither give place or opportunity to the devil. [g] 28 Let

f. The good things of Christ
g. To false accusation inside the story you share together
h. That is, words contrary to Christ speaking.

him who stole steal no longer, but rather let him toil productively, working with his own hands what is good that he might have something to impart to another who is in need. 29 Do not speak unwholesome words, [h] but rather speak good things towards building up or filling the needs of others, that your words might impart grace [God Himself] into those who are hearing you speak. 30 And do not grieve the Spirit, holy of God, inside of Whom you were sealed into the day of redemption and of full release. 31 Let all bitterness, anger, and wrath, all speaking against and abusive language be lifted up from you, along with all underlying malice. 32 And be kind with one another, tender-hearted, forgiving, that is, giving favor to each other, in exactly the same way that God inside of Christ gave favor freely to you.

5:1 Therefore be just like God, as beloved children, 2 and walk inside of love in just the same way that Christ also loved us and gave Himself to us for our sakes, an offering and a sacrifice to God, into a sweet-smelling aroma.

3 But sexual immorality and all impurity or covetousness, let it not even be named among you, as is suitable for holy ones, 4 and filthiness and foolish talking or crude joking, which are not suitable, but rather good speaking, that is giving thanks and speaking good grace. 5 This indeed you know, that any fornicator or unclean or covetous person, who is an idolater, has no part in the kingdom of Christ and of God. 6 Let no one deceive you with empty words. for because of these things the settled opposition of God comes upon the sons of angry opposition.

7 Therefore, do not be partakers or sharers with them, 8 for you were indeed once darkness, but now are light inside the Lord. Walk as children of light, 9 for the fruit of light is in all goodness, justice, and truth, 10 proving what is well-pleasing to the Lord. 11 And do not have fellowship with the unfruitful works of darkness, instead, moreover, show them [by the goodness of Christ] to be wrong. 12 Indeed, the things that are done by them in secret are shameful even to mention. 13 But everything being proven wrong by the light is indeed made visible. Light is that which makes visible. 14 Therefore, he says, “Awake

you who are sleeping and rise up out from the dead, and Christ will shine forth from you” (Isaiah 26:19 & 60:1).

15 Take heed, therefore, to walk carefully, not as unwise, but as wise, 16 rescuing the time because the days are evil.

17 Therefore, do not be foolish, that is, do not be without reason, but set yourself together with the desire of the Lord. 18 And do not be drunk with wine in which is wastefulness; instead be filled with Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, 20 speaking good grace at all times, giving thanks for the sake of all things in the name of our Lord, Jesus Christ, to Him who is God and Father, 21 submitting to one another inside of the fear of Christ.

22 Wives, be to your own husbands as to the Lord. 23 For the husband is head of the wife, as also Christ is the head, that which unites, and center of the church, and He Himself is Savior of the body. 24 But even as the church is passively submitted to an active Christ, so also wives to their own husbands in everything.

25 Husbands, love your wives in just the same way that Christ also loved the church and traded Himself for her, for her sake, 26 that He might make her holy, having already cleansed her by the washing of water in word [in the words of His good speaking], 27 that He might present her to Himself a glorious and fulfilled Church, not having spot or wrinkle or any such thing, but that she should be holy, devoted, and blameless. 28 So husbands also ought to love their wives as their own bodies, for one who loves his wife loves himself. 29 Indeed, no one at any time hated his own flesh, but nourishes and cherishes it, in just the same way also that Christ nourishes and cherishes the Church. 30 For we are members of His body, of His flesh, and of His bones. 31 “Because of this, a man will leave his father and mother and will be joined with his wife and into one flesh the two will be” (Genesis 2:24). This is a great mystery, but I speak of Christ and the Church. 33 However, let each individual love his wife as himself, and the wife that she might respect her husband.

6:1 Children, listen to and obey your parents inside the Lord; this indeed is right. 2 “Honor your father and mother” which is the first commandment with a promise, 3 “that it might be well with you and that you will live long upon the earth” (Deuteronomy 5:16). 4 And fathers, do not provoke or exasperate your children, but bring them to maturity, and nourish them inside of the Lord’s training, instruction, and counsel.

5 Slaves, listen to and obey your earthly masters with fear and trembling, in the sincerity of your hearts as unto Christ, 6 not with eye service as men-pleasers, but as servants of Christ, doing the desire of God out from your heart, 7

rendering service with good will as to the Lord and not to men, 8 knowing that each one, of whatever good he might have done, will receive back from the Lord all that was lost, whether slave or free. 9 And masters, do towards them the same things you would have done to yourself. Give up threatening, being aware that both your master and theirs is inside the heavens and partiality is not found there with Him.

6: 10 For the remaining time, be empowered and filled with strength inside of the Lord and inside of His mighty strength. 11 Put on and enclothe yourself with the full armor of God in order to be able to stand against the methods and schemes of the devil [the one who accuses]. 12 Because we are not wrestling or contesting against blood and flesh, but against the rulers and sources, against the authorities and influences, against the cosmic powers of this darkness, against the spiritual evil in the heavenly realms. 13 Because of this, take up the complete armour of God that you might be able to withstand and to set against in the evil day, and in having done all things, to stand.

14 Stand therefore, having girded your loins in truth, and having put on the breastplate of just innocence and justice, 15 and having shod your feet in the firm-footing and readiness of the gospel of peace, 16 and having taken up the shield of faith in all, by which you will be able to quench all the flaming arrows of the evil one. 17 And take the helmet of salvation and the sword of the Spirit, which is the speaking of God, through prayer and supplication, 18 praying in every season inside of Spirit and into this very thing, watching in all perseverance and supplication for all holy ones. 19 And also pray for me, that to me might be given words in the opening of my mouth to make known the mystery of the gospel in boldness, 20 for which I am an ambassador in chains, that I might be bold in the gospel, as it is necessary for me to speak.

21 But that you also might know the things concerning me, what I am doing, all will be made known to you by Tychicus, a beloved brother and faithful servant in the Lord, 22 whom I have sent to you for this purpose, that you might know the things concerning us and that he might encourage your hearts.

23 Peace to the brothers and sisters, and love with faith from God the Father and the Lord Jesus Christ. 24 Grace be with all those loving our Lord, Jesus Christ, inside of the inability to decay.

Philippians

1:1 Paul and Timothy, slaves of Christ Jesus, to all the holy ones inside of Christ Jesus who are in Philippi, together with the overseers, that is, those with the watchcare of a shepherd [a] and servants [b]: 2 Grace to you and peace, from God our Father and the Lord, Jesus Christ.

a. This term does not denote 'authority over'.

b. One who serves in administrative duties – literally "to dust properly."

3 I thank my God upon every remembrance of you, 4 always, in every one of my requests for all of you, making my requests with joy 5 for the sake of your fellowship together with purpose into the gospel, from the first day until now. 6 I am persuaded with confidence in this, that the One who has already begun a good work inside of you, will complete and accomplish that work until the day of Christ Jesus. 7 Even as it is right for me to think this way about all of you, in that I hold you in my heart. All of you are fellow-partakers of grace together with me, both in my chains and in the defence and establishment of the gospel. 8 My God is indeed a witness of how I yearn affectionately for all of you inside of the deep emotions of Christ Jesus.

9 This I pray, that your love would abound yet more and more, would be over and above, and would overflow in acknowledgement and all perception 10 in order for you to prove that which carries all the way through, that you might be pure and without offense into the day of Christ, 11 being filled full with the fruit of just innocence and justice that is through Jesus Christ into the glory and praise of God.

12 I want you to know, brethren, that the things concerning me, have really come out into the advancement of the gospel, 13 such that my chains have become visible as inside of Christ to all the palace guard and to all the rest; 14 and many of the brothers and sisters, persuaded in the Lord by my chains, dare to speak the word of God fearlessly and frequently. 15 Some indeed are proclaiming Christ even through envy and contention, but some also through good-will. 16 The latter indeed proclaim Christ out of love, knowing that I am placed and appointed for the defence of the gospel. 17 The former, however, are proclaiming Christ out of self-interest, not honestly, supposing to add affliction and pressure to my chains. 18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in this I rejoice, yes, and I will rejoice.

19 I am aware, then, that this will result in salvation for me from the chains through your supplication and the supply and support of the Spirit of Jesus Christ, 20 according to my eager and focused expectation and hope that I would be dishonored or ashamed in nothing, but in all bold speaking, as always, so also now, that Christ will be magnified inside of my body, whether through life or through death. 21 For to me to live is Christ and to die is a profitable exchange. 22 If, however, I continue to live inside of the flesh, this is the fruit of labor for me. And what should I prefer? I do not know! 23 For I am pressed together out from the two, having eagerness to be released into and together with Christ, which is indeed very much better, 24 but to remain inside of the flesh is necessary for your sake. [c] 25 And having been persuaded of this, I am aware that I will remain and continue with all of you for your progress and joy of faith, 26 so that your boasting might abound inside of Christ Jesus inside of me through my presence again with you.

c. Contrast this strange statement of Paul's, contrary to His gospel, against the powerful statement in Chapter 3:11-12, that Paul reaches forward to seize hold of the inability to die.

27 Only, conduct yourselves worthily of the gospel of Christ, that whether I come and see you, or remain absent, I might hear the things concerning you, that you are standing firm inside of one Spirit, with one soul striving together for the faith of the gospel, 28 and not being frightened in anything by those opposing you, which is to them a proof of their loss of well-being; but to you of salvation, and this from God. 29 To you it has been favored for the sake of Christ, not only to believe into Him, but also to suffer for His sake, 30 having the same conflict that you saw in me and now hear of in me.

2:1 Therefore, if there is any encouragement inside of Christ, if any comfort of love, if any fellowship of Spirit, if any affections and compassions, 2 fulfill my joy by being of the same gut-level heart thinking, having the same love, being united in soul, sharing the same soul in the same heart thinking. 3 Do nothing according to rivalry or according to empty conceit, but in lowliness of mind esteem one another as better than yourself in full reciprocity, 4 each considering not just your own things, but also the things of each other.

5 Let this exact same gut-level manner of thinking [d] be inside of you that was inside of Christ Jesus, 6 who existing continuously and actively [e] inside of the form of God [that is, all here now and Personal in us], did not aggressively seize the gut assumption of being equal with God. 7 Rather, having already willingly taken hold of the form of a slave,

d. The story you tell yourself about yourself.

e. As human, our pattern and source.

f. Where Father is, the All-Carrying One.

Himself ekenosen, that is, He Himself called an invisible God into visibility, becoming the same as humans. 8 And having been found in outward appearance as a human, He humbled Himself, actively becoming hearing-under [f] all the way to death, even the death of the cross. 9 Therefore, also, God highly exalted Him and favored Him with the name above every name, 10 that inside of the name of Jesus, every knee should bow, every heavenly knee, every earthly knee, and every under-earthly knee and 11 every tongue should speak the same thing, that is, the Lord Jesus Christ penetrating into the glory of God the Father.

12 Therefore, my beloved reader, even as you have always submitted to what you have heard, not in my presence only, but now much more in my absence, accomplish your salvation to full completion in fear and trembling, 13 for God is the present and active Energeioing inside of you, both to desire and to Energeo for the sake of good pleasure and satisfaction.

14 Do all without grumblings and disputings, 15 that you might be without fault or impurity, but pure, as children birthed out from God, blameless in the midst of a crooked and twisted generation, among whom you shine forth as lights inside the cosmos, 16 holding forth the word of life, as my ground of boasting into the day of Christ, that I did not run in vain nor toil in vain. 17 But if I am being poured out as a drink offering upon the sacrifice and service of your faith, I am glad and rejoice with you all, 18 and likewise you also are glad and rejoice with me.

19 I hope, moreover, inside of the Lord Jesus, to send Timothy to you soon, that I also might be encouraged [literally – good-soul] by knowing how you are doing. 20 I have no one else of like soul, who will truly care for your needs. 21 All the others are seeking the things of themselves and not the things of Christ Jesus. 22 But you know Timothy's proving, that as a child to a father, he has served together with me in the gospel. 23 Therefore, I hope to send him immediately, as soon as I have seen how things go with me. 24 More than that, I am persuaded inside the Lord that I myself also will come soon.

25 I also esteemed it necessary to send Epaphroditus to you, my brother, fellow worker and fellow soldier [in faith], who was also your messenger and minister to my own need, 26 since he was longing after you all, as you were deeply distressed because you heard that he was ill. 27 Indeed, he was sick nearly to death, but God mercied him, and not him alone, but also me, that I should not have sorrow. 28 Therefore, I have sent him all the more eagerly, that, having seen him again, you might rejoice, and I might be less anxious. 29 Receive him therefore inside of the Lord with all joy and hold such in honor, 30 because for the sake of the work of Christ he came near death, having exposed his soul to danger, that he might complete what is lacking in your service towards me.

3:1 Finally, my brothers and sisters, rejoice inside of the Lord. To write the same words that I already spoke to you is not troublesome to me, but makes them certain for you.

2 Beware of the scavenging dogs; beware of the evil workers, beware of the mutilation. [g] 3 We indeed are the circumcision, those in God's Spirit, worshipping and glorying inside of Christ Jesus, and not trusting in the flesh. [h] 4 Though I might have confidence even in the flesh. [i] If any other thinks to trust in flesh, I am more able to do so. 5 I was circumcised on the eighth day, born out of the nation of Israel, the tribe of Benjamin, a Hebrew of the Hebrews. According to the law, I was a Pharisee; 6 according to zeal, persecuting the church; according to the rightness which is inside the law, I became without fault. [j]

7 But whatever things were of benefit to me, through Christ I have considered them to be a bad deal. 8 BUT, yes rather, therefore, indeed, [k] I also consider all to be a bad deal, a losing exchange, through the surpassing knowledge of Christ Jesus my Lord, through whom I have forfeited all that I once thought important, and I consider my own fake rightness to be dog crap, that I might gain Christ by exchange. [l] 9 And that I might be found inside of Him, not possessing my own self-rightness out of the law, [m] but that just innocence which comes through the faith of Christ, the just innocence out of God coming upon faith. 10 That I might know Him and the power of His resurrection, and the fellowship of His sufferings, having already been symmorphosed, sharing the same form with His death.

3: 11 For by this manner, I would arrive at my destination into the resurrection out from the dead. 12 Not that I have already obtained that resurrection or have already come to completion; but I am aggressively pursuing it, that I also might seize hold upon that which I also was seized hold of by Christ Jesus. 13 Brothers and sisters, I do not reckon myself to have seized hold of the resurrection (yet). One thing, however, ignoring the things truly behind and

g. Paul is referring to those Christian preachers who taught salvation by rituals of human performance.

h. Not trusting in our own "ability" to do God's will.

i. Paul is again speaking sarcastically, triggered by the Christian circumcisers as when he wrote to the Galatians.

j. This is an incredible claim – I obeyed ALL the commandments of the law.

k. Paul is being thoroughly expressive.

l. Paul's words contrast a bad deal gotten by keeping the law, but turned around into a profitable deal by trading self for Christ.

m. Out of my own fake hearing and obeying.

stretching towards the things before, 14 I aggressively pursue all the details of the target all the way into the reward of the filled-to-the-brim calling of God inside of Christ Jesus.

15 As many as are completely perfected, therefore, should share this same gut-level heart thinking, but if in anything you are differently minded, even this God will unveil to you. 16 Nevertheless, to wherever we have arrived, walk by the same rule, the same heart thinking.

17 Be imitators together with me, brothers and sisters, and consider those who are walking in this way, as you have us for a pattern. 18 Many indeed are walking, of whom I often told you, and now I tell you even weeping, that they walk as hostile against the cross of Christ, 19 whose completion is loss, whose god is their belly, whose glory is their shame, those thinking by earthly sight or judgment. 20 Our belonging, our inclusion in God's kingdom, exists right now active in the heavens, that is, in the realms of spirit, out from which we continuously and eagerly welcome our Savior [and Life], the Lord Jesus Christ, 21 who will transform the outer appearance of our lowly individual physical bodies, as we are symmorphosed with [sharing the same form with] His entire glorious Body [the Church], down to the finest details of the Energeia, the mighty continuous and swirling action of His ability to cause ALL [by sym-morphy] to be subject to Himself.

4:1 Therefore, my brothers and sisters, beloved and longed for, my joy and crown, so stand firm inside of the Lord, beloved.

2 I exhort Euodia and Syntyche to be of the same gut-level heart-thinking inside the Lord. 3 Yes, I also ask you, genuine yoke-fellow, receive together these sisters who labored together with me in the gospel; also with Clement, and the rest of my fellow workers, whose names are inside the book of life [the Pro-Knowing of God].

4 Rejoice always inside of the Lord; again, I will say, rejoice! 5 Let your gentleness be known to all men, the nearness of the Lord. 6 Be distracted by nothing, but in all by prayer and asking, with speaking good grace and giving thanks, let your requests be made known to God. 7 And the peace of God surpassing all comprehension will guard, keep, and protect your hearts and your thoughts inside of Christ Jesus.

8 Finally, brothers and sisters, whatever is true, whatever honorable, whatever right, whatever pure, whatever lovely, whatever admirable, if any excellence, if any praise, account these things, make these things your own self-story. 9 What also you have learned and received and have heard and seen in me, these things practice, and the God of peace will be with you.

10 I rejoiced greatly in the Lord, moreover, that now at this time you renewed your active caring for me; though you were already concerned, even though you were lacking in opportunity. 11 Not that I speak as to poverty; indeed, I have learned inside whatever I am, to be content, that is, to be sufficient. 12 I know also to be lowly, [n] I know also to abound [o] inside of all, and in all I have learned the secret, that is, to eat until fully satisfied and also to be hungry, to abound over and above and also to suffer need. 13 I am strong for all inside of the One empowering me.

n. That is, just like God – gentle and lowly of heart.

o. That is, just like God – all abundant overflow.

14 But you did well, sharing together with me in my afflictions and trawailing pressures. 15 You Philippians know also that when the gospel was first spoken to you, when I came to you out from Macedonia, not one other assembly shared together with me into this word of giving AND receiving, except you alone. 16 For even in Thessalonica, you sent supply both once and twice to meet my needs. 17 Not that I seek after the gift, but I seek after the fruit abounding into your account. 18 I possess all, moreover, and abound; I am filled full, having received by Epaphroditus the things sent from you, an aroma of a sweet smell, an acceptable sacrifice, well-pleasing to God. 19 But my God will fill full all your needs and business, down to the finest details of His riches and wealth found inside of glory inside all the sphere of Christ Jesus. 20 To God our Father be the glory into the seasons of the ages. Let it be so – it is so.

21 Greet every holy one inside of Christ Jesus. The brothers and sisters with me greet you. 22 All the holy ones greet you, especially those of Caesar's household. 23 The grace of the Lord Jesus Christ be with your spirit. Let it be so – it is so.

1 Timothy

1 : 1 Paul, an apostle of Christ Jesus according to the arrangement of God our Savior, and of Christ Jesus, our hope, 2 to Timothy my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 This is why, when I was going into Macedonia, that I urged you to remain in Ephesus, so that you might warn certain ones not to teach other doctrines, 4 nor to give heed to myths and endless genealogies which bring meaningless controversies, rather than the stewardship of God, which is inside of faith. 5 For the goal of our instruction is love out of a pure heart, out of a good consciousness, and out of a faith that is not fake, 6 from which some, having missed the point, have turned away to meaningless talk, 7 desiring to be teachers of the law, but not understanding what they are saying nor anything concerning what they so confidently assert.

8 We are aware, now, that the law is good, if one uses it lawfully. 9 We know that law is not enacted for the just, but for the lawless and insubordinate, for the disrespectful and sinful, for the unholy and false intruders, for murderers of fathers and murderers of mothers, for man-slayers, 10 for the sexually immoral, homosexuals, enslavers, liars, perjurers, and anything else to which healthy teaching is opposed, 11 according to the gospel of the glory of the blessed God, with which I have been entrusted. [a]

a. The law exposes sin, making it exceedingly sinful. This list as the many ways by which the law shows humans how lost they are. This knowledge of lostness – silent, guilty, and executed – then, is the entrance into Christ, as Paul lays out in Romans 3.

12 I am thankful for the One who empowers me, Christ Jesus our Lord, that He considered me faithful, having placed and set me forth into service, 13 though I was once a slanderer, a persecutor, and violent; but, I was given mercy, because I was ignorant and did all that in unbelief. 14 Abundantly multiplied, then, was the grace of our Lord to me, with the faith and love that are inside of Christ Jesus. 15 This saying is trustworthy and worthy of all acceptance, that “Christ Jesus came into the world to actively save sinners, of whom I am the foremost.” 16 But through this I was given mercy, that in me, the worst, Jesus Christ might make fully evident His complete longsuffering as an example for those about to believe upon Him into age-unfolding

life. 17 Now to the King of the ages, invisible and unable to decay, to God alone be honor and glory into the seasons of the ages. Let it be so – it is so.

18 This charge I commit to you, my child Timothy, according to the guiding prophecies upon you, that you might fight the good warfare by them, 19 possessing faith and a good consciousness, which some, having refused concerning the faith have suffered shipwreck, 20 among whom are Hymenaeus and Alexander, whom I have given over to Satan that they might learn not to speak accusation. [b]

2: 1 I encourage, therefore, first of all, that you make entreaties, prayers, intercessions, and thanksgivings for the sake of all men and women, 2 for kings and all those being in authority, so that we may lead a quiet and tranquil life in all godliness and respect. [c] 3 This is good and acceptable in the presence of our Savior, God, 4 who wills all mankind to be saved, and to come into the acknowledgement of the truth, that is, truth [Jesus] as personal to them. 5 For there is one God and one Mediator between God and men, the Man, Christ Jesus, 6 the One who gave Himself as a ransom for all, the testimony coming to each in their own right time, 7 in regard to which I was set forth as a herald and an apostle (I am speaking the truth, I do not lie) a teacher of the ethnic peoples inside of faith and truth.

8 I desire, therefore, the men to pray in every place, lifting up holy hands, separate from opposing anger and argument. 9 Likewise, also women should wear respectable clothing, with modesty and self-control, not with braided hair or gold or pearls or expensive clothing. 10 But with what is suitable for women proclaiming the reverence of God through good works. 11 Let a woman learn in quietness and in all submissiveness. 12 I do not entrust a woman to teach or to govern a man, but to be in quietness, [d] 13 for Adam was formed first, then Eve. 14 And Adam was not deceived, [e] but the woman, having

b. As hard as this action is, I see that I have had to do the same. Speaking accusation cannot be in our mouths, neither can we continue with those who will not stop accusing others.

c. The prayer is not “for” human power, but for the chance to live our lives in peace and freedom. This prayer then binds the rulers from their lust to control.

d. This statement does not correspond with Paul’s declaration that in Christ there is neither male nor female, with his gospel of Christ our only life, or with his own relationships with women in ministry to the church.

e. Adam understood fully everything at stake and made his decision coldly. Paul said in Romans 5 that sin and death came into the universe only through Adam.

f. Eve believed that the serpent's words were from God, as well she should have been able to do.

been deceived, [f] went contrary. 15 Mothers will be helped in childbearing, however, if they abide inside of faith and love and holiness, with self-restraint.

We can draw truth from this passage, nonetheless it speaks against everything Paul taught elsewhere regarding our full inclusion together inside of Christ where there is no distinction of male and female. Remember, Paul warned us that if he himself taught contrary to his gospel, we should disregard those ideas.

3: 1 It is a trustworthy saying, that if anyone aspires to watchcare, [g] he is desirous of a good work. 2 It is necessary, then, that the watch-carer be above reproach, the husband of one wife, sober, self-controlled, respectable, hospitable, able to teach, 3 not given to wine, not a brawler, but gentle and peaceable, not loving money, 4 managing his own household well, having children in submission with all respect. 5 For if one does not know how to manage his own household, how will he care for the Church of God? 6 He should not be a novice, so that, having become arrogant, he might then fall into the judgment of the accuser. 7 It is necessary for him also to have a good testimony from those outside, so that he might not fall into reproach and the traps of the accuser.

g. This term does not denote "authority over," but rather, personal care for others

8 Servants in the church, likewise, must be respectful, not double-tongued, not given to much wine, not greedy of dishonest gain, 9 holding to the mystery of the faith with a clear consciousness. 10 Let these also be proven first, then let them serve, being blameless. 11 Women, likewise, must be respectful, not accusers, clear-minded, faithful in all. 12 Let servants in the church be husbands of one wife, managing their children well and their own households. 13 For those who have served well gain a good standing for themselves and great confidence in speaking boldly inside the faith that is inside of Christ Jesus.

14 I am writing these things to you, hoping to come to you in a short time. 15 If I should be delayed, however, I would have you know how it is necessary for one to conduct oneself inside the household of God, which is the living Church of God, the pillar and foundation of the truth. 16 And as we speak the same word, great is the mystery of godliness: "The One who was made visible inside of flesh, was made just and innocent inside of Spirit; the One who was seen by angels, was proclaimed among the ethnic peoples, was believed on in the world, and was received up inside of glory."

4: 1 But the Spirit explicitly says that in later times some will depart from the faith [h], giving heed to deceitful spirits and teachings of demons, [i] 2 speaking lies in fakery, having been seared in their own consciousness, 3 forbidding to marry, commanding to abstain from foods that God created for sharing with thanksgiving by the faithful and those acknowledging the truth. 4 For everything created of God is good, and nothing is to be rejected, but received with thanksgiving 5 and made holy through the word of God and prayer.

h. The fall into Roman darkness and Nicene Christianity.

i. The words of the serpent in the garden.

6 As you set these things before the brothers and sisters, you will be a good servant of Christ Jesus, being sustained in the words of faith and of the good teaching that you have followed closely. 7 But refuse improper and silly fables. Train yourself, rather, towards devotion to God. 8 For bodily exercise is only a little beneficial, but devotion to God is beneficial towards everything, holding the promise of life in the present and in the future. 9 This saying is trustworthy, that is, worthy of full acceptance. 10 "Into this purpose we toil and strive, because we have hope upon the living God, who is Savior of all mankind, and very much so of believers." 11 Entreat and teach these things.

12 Let no one despise your youth, but be a pattern for the believers in word, in conduct, in love, in faith, and in purity. 13 Until I come, attend to the public reading of Scripture, to encouragement and to teaching. 14 Do not be negligent of your gift, which was given to you through prophecy [j] with the laying on of the elders' hands. 15 Ponder these things, make them your own, so that your progress may be visible to all. 16 Hold tightly to yourself and to the teaching. Continue in them, for doing this, you will save both yourself and those hearing you.

j. Calling forth Christ into our knowing.

k. You see, Paul's words on women in ministry are contradictory, thus we take fully the liberty that is inside of Christ Jesus regarding sisters serving the Lord.

5: 1 Do not rebuke an elder, that is, a shepherd of the church, but encourage him as a father, and younger men as brothers; 2 treat female elders, shepherds of the church, as mothers [k]: and younger women as sisters inside of all purity.

3 Honor widows who are truly widows. 4 If any widow, however, has children or grandchildren, let those of her own household first learn to be devoted and to give recompense to their own parents, for this is pleasing in the presence of God. 5 Now, she who is indeed a widow and alone has hope upon God, and continues in supplications and prayers night and day. 6 She who lives in self-indulgence, however, is dead even while living. 7 Instruct also these things,

so that each should be above reproach. 8 Now, if anyone does not provide for his own, and especially his household, he has refused the faith and he is worse than an unbeliever.

9 Let a widow be enrolled [in financial assistance from the church] who is not less than sixty years old, having been the wife of one man, 10 having borne witness in good works, if she has reared children, if she has entertained strangers, if she has washed the feet of the holy ones, if she has helped those in great pressure, and if she has followed after every good work.

11 Refuse younger widows [from church financial assistance], however; for when they have become sensuous of Christ, they desire to marry, 12 having condemnation because they have cast off their first faith. [1] 13 At the same time, they also learn to be idle, going about houses, not only idle, then, but also gossips and busybodies, speaking things that are not proper. 14 I want younger women, therefore, to marry, to bear children, to manage their households, to give no opportunity to those in opposition, because of reproach. 14 For some have already turned away after Satan. 16 If any believer has dependent widows, let them aid them, and let them not be a burden to the church, so that they might aid those who are truly widows.

I. Again, Paul is speaking nonsense here completely contrary to his gospel of Christ our life and against his own teaching that we are led by the Spirit. If a younger woman is led by the Spirit to marry, she is in no way “guilty” of breaking any vow, since vows are already forbidden to the Christian, that is, we do not bind ourselves to anything, so that we might be free to be led by the Spirit in every present moment.

Here is how it works. Those who regard these external, letter of the word statements, refuse to believe the words of Paul’s gospel of Christ our only life. In complete contrast, we who embrace Paul’s words of our full and present union with Christ can receive such instructions as is fitting to applied wisdom in specific circumstances as we are led first by the Spirit.

17 Let the elders, shepherds of the flock, who give good attention be counted worthy of double honor, especially those laboring in the word and teaching. 18 As the Scripture says, “Do not muzzle an ox treading out the grain” (Deuteronomy 25:4), and, “The workman is worthy of his wages” (Luke 10:7). 19 Do not receive an accusation against an elder, except it be upon two or three witnesses. 20 Those sinning, however, rebuke in the presence of all, so that the rest also might have fear.

21 I give solemn testimony in the presence of God and Christ Jesus and the elect angels, that you should watch over these things, without pre-judgment,

doing nothing out of partiality. 22 Do not lay hands hastily on anyone, nor share in the sins of others. Keep yourself pure. 23 Don't drink only water but use a little wine for your stomach and your frequent ailments.

24 The sins of some men are clearly evident, going before them into judgment, some however, will follow after. 25 Likewise, also, good works are clearly evident, but even those things appearing otherwise are not able to be concealed.

6: 1 As many as are under a yoke as slaves, let them regard their own masters to be worthy of all honor, so that the name of God and the teaching [of Christ] should not be slandered. 2 Those, now, having believing masters, let them not despise them because they are brothers; but rather let them serve, because they are believers and beloved, receiving good service. Teach and encourage these things.

3 If anyone teaches another teaching, and does not approach to connect with the healthy words of our Lord, Jesus Christ, and the teaching according to devotion to God, 4 he is arrogant, knowing nothing, but is all about unhealthy controversies and disputes about words, out of which come envy, strife, accusation, suspicions, evil, 5 and constant arguing among men corrupted in mind, and devoid of the truth, who consider devotion to God to be a means of gain. Withdraw away from such.

6 Devotion to God is great gain, however, but with contentment. 7 For we brought nothing into the world, and neither are we able to carry anything out. 8 Having food and clothing, then, with these we will be satisfied. 9 Those who desire to be rich, however, fall into temptation and a snare, and many foolish and harmful desires which plunge men into ruin and loss. 10 For the love of money is the root of all sorts of evils, which some reach for, having wandered away from the faith, and have wounded themselves with many sorrows.

11 You, however, O man of God, flee these things; pursue justice, devotion to God, faith, love, perseverance, and gentleness. 12 Fight the good fight of faith. Seize hold of the age-unfolding life into which you were summoned and which you also spoke, that same word of the same good-speaking in the presence of many witnesses. 13 I charge you in the presence of God, the One giving life to all, and [in the presence of] Christ Jesus, the One having testified these same good words before Pilate, 14 to keep watch over the full consummation [of God-speaking] without stain, above reproach, until our Lord, Jesus Christ, becomes consciously visible, 15 God will display Christ-made-visible in each one's own seasons, the blessed and only Sovereign, the King of those being kings, and the Lord of those being lords, 16 alone possessing no death, dwelling in unapproachable light, who no one of mankind has seen nor is able to see, to whom be honor and age-unfolding strength. Let it be so – it is so.

17 Instruct the rich in this present age not to be self-exalted, nor to have hope upon uncertain riches, but upon God, the One providing all things richly for enjoyment, 18 to do good, to be rich in good works, to be generous, to be ready to share, 19 treasuring up for themselves a good foundation into the future, so that they may seize hold of that which is indeed life.

20 O Timothy, guard well the trust committed to you, avoid improper and opposing arguments falsely called knowledge, 21 which some proclaim, having gone astray concerning the faith.

Grace be with you all. Let it be so – it is so.

Titus

1 : 1 Paul, a servant of God, now an apostle, one sent of Jesus Christ, according to faith in the selection of God, and the acknowledgement of truth, which is according to good reverence. 2 This acknowledgment of truth is found in the hope of life age-abiding, which God, who cannot lie, promised before age-continuing time. [a] 3 This promise He has now revealed, in His own opportune times or seasons, in His word found inside of the proclamation entrusted to me according to the certain arrangement of God our Savior. 4 To Titus, my true child according to our shared faith; Grace and peace from Father God and Christ Jesus our Savior.

a. That is, out from Himself separate from time.

5 For this reason, I left you in Crete, so that you might set in order the things lacking and might appoint elders, shepherds of the flock, in every town as I directed you. 6 Select [as an elder] one is irreproachable, the husband of one wife, one who has believing children, and is not under any charge of excessiveness or non-submissiveness. 7 It is necessary for the watch-carer to be irreproachable as the manager and guardian of God's household; not self-pleasing, not prone to anger, not given to alcohol, not contentious, and not greedy of dishonest gain. 8 Rather select one who is hospitable, a lover of good, one who possesses a sound mind, that is, one who is calm, just, reverential, and temperate or modest, 9 one who holds firmly to the teaching of a faithful word, so that he may be able to encourage with sound teaching as well as to reprove those who contradict or speak against.

10 For there are many also who are unsubmissive, empty speakers of empty words, and deceivers, especially those of the circumcision. 11 It is necessary to silence these, for they overturn whole households, teaching things that they ought not for the sake of dishonest gain. 12 One of those empty talkers, one of their own prophets, said, "Cretans are always liars, evil beasts, gluttons, and lazy." 13 This testimony [of what these empty talkers say] is true, for which cause rebuke them severely, so that they may be sound and healthy inside of the faith. 14 Do not give heed to Jewish fables, [b] or to the injunctions or purposes of men who pervert the truth. 15 To the pure all things are pure; but to those who are defiled and without faith, nothing is pure; instead, their mind and their con-

b. All the many things that Jews say about the Old Testament that are not actually in the text.

sciousness are both defiled. 16 They speak the same word as if to know God; they contradict Him in works, however, being detestable and unwilling to be persuaded, being unapproved for any good work.

2: 1 You, however, speak the things that are consistent with sound and healthy teaching. 2 Older men are to be sober [not drunk], venerable, of sound mind, sound and healthy in faith, in love, and in perseverance. 3 Older women, likewise, are to be reverent in behavior, not slanderers or accusers, not being enslaved to too much wine, but teachers of what is good 4 so that they may teach the young women to love their husbands and to love their children. 5 These younger women should be self-controlled, pure, caring for their homes, kind, and in submission to their own husbands, so that the word of God should not be maligned.

6 Encourage the younger men, likewise, to be modest and temperate. 7 In all things, you yourself should present a pattern of good works, in teaching be a pattern of integrity and reverence. 8 Speak sound words beyond reproach, so that whoever is contrary may be ashamed, having nothing evil to say concerning us. 9 Servants are to be submissive to their own masters, being well-pleasing in everything, not speaking against, 10 not stealing, but showing all good fidelity, so that they may set forth the teaching of God our Savior in all things.

11 For the gift and grace of God has become visible, bringing salvation to all humans, 12 teaching us that, having refused irreverence and worldly desires, we should live moderately, justly, and devotedly inside the present age, 13 welcoming in every present moment the blessed hope and visible display of the great God, that is our Savior, Christ Jesus, 14 the One who gave Himself for us, for our sakes, that He might redeem us out from all lawlessness and might purify to Himself a people, His own personal treasure, who are zealous of good works.

15 Speak these things and encourage and convince with all authority. Let no one despise you.

3: 1 Remind the brothers and sisters also to be submissive and obedient to rulers and authorities, to be ready for every good work, 2 to speak evil of no one, to be peaceable and gentle, showing all humility towards all men and women. 3 For we ourselves were once also without understanding, unwilling to be persuaded, wandering, serving various desires and pleasures, living in malice and envy, hateful and hating one another. 4 When, however, the kindness and love of the God of our Savior for mankind became visible, 5 not out of works of rightness that we did, but according to His mercy, He saved us through the bath of the rebirth [regeneration] and through the renewing and making fresh of the Holy Spirit 6 whom He poured out upon us abundantly through Jesus Christ, our Savior, 17 so that, having been made pure and holy

by that grace [the gift of God Himself], we should be heirs according to the hope of age-unfolding life.

8 This word is trustworthy, and I want to affirm confidently concerning these things, so that those believing God may take care to give full attention to good works. These things are beautiful and beneficial to humans. 9 Avoid foolish controversies, however, and genealogies that is, claims made on the basis of natural birth, and arguments and quarrels over the law, for they are worthless and useless. [c] 10 Reject a man who causes divisions after a first

c. This was the practice of the Pharisees, to argue over the law. Their arguments for the next 1000 years after Christ became *The Talmud*, the book of a false religion.

and second warning, 11 being aware that such a man is turned inside out and is falling short, being self-condemned.

12 When I shall send Artemas or Tychicus to you, be diligent to come to me into Nicopolis; for there I have decided to winter. 13 Earnestly equip and send out Zenas the lawyer and Apollos, so that nothing should be lacking to them.

14 Let our people also learn to devote themselves to good works for obtaining essential needs, so that they should not be without fruit. 15 All those who are with me greet you. Greet those who love us inside the faith. Grace [God Himself] be with all of you. Let it be so – it is so. I received

2 Timothy

1 : 1 Paul, an apostle, one sent of Christ Jesus through God's desire, down to the finest details of the promise of life inside of Christ Jesus. 2 To Timothy, my beloved child: Grace, mercy, and peace from Father God and from Christ Jesus our Lord.

3 I am thankful to God whom I serve, as my forefathers did, with a pure consciousness, as I have unceasingly brought you to my mind in my prayers night and day. 4 As I remember your tears, so I long to see you that I might be filled with joy. 5 Having brought to mind your sincere faith, which dwelt first in your grandmother, Lois, and in your mother, Eunice, I am now persuaded that such faith is also inside of you. 6 This is why I remind you to stir up the fire of the gift of God which is inside of you through the laying on of my hands. 7 For God has not given us a spirit of reticence, but [a Spirit] of power, of love and of a sound mind.

8 You should not be ashamed, therefore, of the testimony of our Lord, nor of me His prisoner; rather, you suffer hardships together [with Christ and me] for the gospel, according to the power of God, 9 the One having saved us, who called and summoned us with a holy calling, not according to our works, but according to His own purpose – intentions – pro-thesis, and grace. These things have already been given us inside of Christ Jesus separate from the unfolding ages of time. 10 This gospel has become visible now as well through the wondrous appearing of our Savior, Christ Jesus, who has indeed abolished death, rendering it inoperable, and now has fully brought life and the inability to decay to light through the gospel. 11 Into this gospel, I was appointed as a herald and an apostle and a teacher of the ethnic peoples. 12 This is why I also suffer these things. But I am not ashamed, for I know the One whom I have believed, and I am persuaded that He is able to keep, to guard, and to watch over my trust into that day.

13 Possess the pattern of sound, reasonable, and pure words which you heard from me inside of faith and love inside of Christ Jesus. 14 Keep that good trust through the Holy Spirit, the One dwelling inside of us.

15 You know that all those in Asia turned away from me, among whom are Phygelus and Hermogenes. 16 May the Lord give mercy to the household of Onesiphorus because he often refreshed me, and he was not ashamed of my

chains. 17 Having arrived in Rome, then, he earnestly sought me out and found me. 18 May the Lord give him to find mercy alongside the Lord in that day! And you know how much he served well in Ephesus.

2: 1 You, therefore, my child, be empowered inside of the grace that is inside of Christ Jesus. 2 And the things which you have heard from me through many witnesses, entrust these things to faithful men and women, those who will be sufficient also to teach others. 3 Share in suffering as a good soldier of Christ Jesus. 4 No one serving as a soldier entangles himself in the affairs of biological life, that he might please the one having enlisted him. 5 And also, if anyone competes, he is not crowned unless he has competed according to the rules. 6 For it is necessary that the hardworking farmer be the first to partake of the fruits. 7 Consider the things I am saying, for the Lord will give you a complete understanding in all.

8 Remember Jesus Christ, issuing out of the seed of David, who was raised out from the dead according to my gospel. 9 In this gospel I suffer hardship, even to being chained as an evildoer. But the word of God is not bound. 10 This is why I persevere through all for the sake of the chosen ones, so that they also might obtain salvation inside of Christ Jesus, with age-unfolding glory. 11 Trustworthy is the saying: "For if we have died together with Him, we shall also live together with Him. 12 If we persevere, we will also reign together with Him; if we contradict, He also will contradict us. 13 If we are faithless, He remains faithful, for He is not able to contradict Himself."

14 Remind them of these things, and solemnly testify to them, in the face and presence of God, not to quarrel about words, for these quarrels result in nothing profitable but only in the ruin of those hearing. 15 Quickly and eagerly place yourself as fully proven inside the presence of God, a workman not ashamed, cutting straight the word of truth. [a]16 But avoid unfit and empty babblings for they will result only in even more disrespect. 17 Such talk of these will grow like rotten flesh, among whom are Hymenaeus and Philetus, 18 who have missed the target concerning the truth, asserting the resurrection already to have happened and have overturned the faith of some. 19 Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, "Let everyone naming the name of the Lord depart from injustice."

a. That is, placing the ruling verses of the gospel as the definitions of everything else in the Bible.

20 Now, in a great house there are not only golden and silver vessels, but also wooden and earthen ones; and some indeed are purposed for honor, but some are purposed for a dishonorable use. 21 If anyone, therefore, shall have cleansed himself from these things, he will be a vessel purposed for honor, hav-

ing been made holy and useful to the Master, having been prepared for the purpose of every good work. 22 Flee youthful strong desires; but pursue justice, faith, love, and peace, along with those calling on the Lord out of a pure heart. 24 Refuse foolish and ignorant speculations or controversies, being aware that they only become fights. 25 It is necessary that a servant of the Lord refrain from fighting, but rather to be gentle toward all, able to teach, and patiently enduring what is wrong. 25 In gentleness instruct those opposing, so that God might give them a change of mind into the acknowledgement of the truth, 26 so that they might regain their senses out of the snare of the devil, having been caught under him in his desires.

3:1 Know this, however, that in the last days hard and difficult times will threaten. 2 For men will be self-lovers, money-lovers, imposters, arrogant, slanderous, unpersuaded towards parents, ungrateful, unholy, 3 unloving, implacable, accusative, without self-control, savage, without love of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 5 having a form of homage to God, but contradicting the power of it. Turn away from these, 6 for out of this sort are those entering into households and ensnaring silly women who are weighed down with falling short. These are carried about by various strong desires. 7 These are always learning, but never able to come to the acknowledgement or personal knowledge of the truth. 8 As Jannes and Jambres opposed Moses, so also these oppose the truth, men of utterly corrupt mind, unproven regarding the faith. 9 But they will not advance very far, for their folly will be evident to all, just the same as happened to those two. [b]

b. 3:1-9 contributes nothing to our knowledge of Christ our life.

10 You, however, have closely followed my teaching, conduct, purpose, faith, longsuffering, love, perseverance, 11 persecutions, and sufferings, such as those that happened to me in Antioch, in Iconium, and in Lystra. What manner of persecutions I endured! And yet the Lord rescued me out of them all.

12 All, now, who desire to live in reverence to God inside of Christ Jesus will be persecuted and hunted down. 13 Evil men and imposters, however, will become even worse, deceiving and being deceived. 14 You, however, remain inside the things you have learned and have been assured of, having been aware from whom you learned them. 15 From childhood, you have been aware of the sacred writings which are capable of making you wise into salvation through faith inside of Christ Jesus.

16 Every Scripture is God-breathed and profitable towards instruction, towards inner conviction, towards being set straight, towards training inside of justice, 17 so that the man or woman of God may be complete, having been fully equipped toward every good work.

4: 1 I earnestly testify, in the face and presence of God and Christ Jesus, the One who is about to judge the living and the dead. I testify also by His becoming visible and by His kingdom that you 2 preach the word; that you be ready in season and out of season; that you convince, honor, and encourage inside of all longsuffering and instruction. 3 For there will be a time when they will not allow sound and healthy teaching. Rather, according to their own strong desires, they will gather around themselves such teachers as have an itching ear. 4 They will indeed turn away from hearing the truth, for they will turn aside to myths. 5 You, however, be sober in all things, bear patiently with the pressures of travail, do the work of an evangelist, and bring your service to full measure.

6 For I am already being poured out, and the time of my departure is come. 7 I have fought the good fight; I have finished the race; I have kept the faith. 8 There is reserved for me a crown of justice, which the Lord, the just judge, will award to me in that day; not only to me, however, but also to all those loving His appearance. [c]

c. That is, the church.

9 Be quick and eager to come to me soon; 10 for Demas has deserted me, having loved the present age, and he has gone to Thessalonica. Crescens has gone to Galatia and Titus to Dalmatia. 11 Luke alone is with me. After you have received Mark, bring him with you; for he is useful to me in service. 12 Tychicus, however, I have sent to Ephesus. 13 When you come, bring the cloak that I left in Troas with Carpus, and the books, especially the parchments. 14 Alexander the coppersmith did great harm to me. The Lord will return to him according to his deeds. 15 You also be wary of him, for he has opposed our message exceedingly.

16 I In my first defense, no one stood with me, but all deserted me. May it not be accounted to them! The Lord was present with me and empowered me, however, so that through me, the proclamation would be fully accomplished, that all the ethnic peoples should hear. And I was delivered out of the mouth of the lion. 18 The Lord will rescue me from every evil deed and will bring me safely into His heavenly kingdom, to whom is the glory into the seasons of the ages. Let it be so – it is so.

19 Greet Priscilla and Aquila, and the household of Onesiphorus. Erastus remained in Corinth; Trophimus, however, I left ailing in Miletus. 21 Be earnest to come before winter. Eubulus, Pudens, Linus, Claudia, and all the brothers and sisters greet you. 22 The Lord be with your spirit. Grace be with you all. Let it be so – it is so.