

Because I included 1 Corinthians, 2 Corinthians, and Romans in *The Jesus Secret I*, I am including only about half of each of these three in *The Jesus Secret II*. You will see that portions of those three books are missing here. All will be included, however, in the final Jesus Secret Version.

Romans I

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

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]

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

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 {the words “towards” and “through” continue to refer to a Jesus always connecting us with Father}, **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.

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, be 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 immersed 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 mortal 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 into 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 energizing 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 any relationship whatsoever with either the law or sin through the law. Now, Paul inserts a parenthesis, a “what if” regarding the law standing against us. He has two purposes in doing so. His first purpose is to show us how ineffective the law is. And his second reason is 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 commandment, 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. ^[c] 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. ^[d] 19 For the good that I want to do, I don’t;

c. 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.

d. Jesus said it this way, “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.

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. ^[e]

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? ^[f] 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.

e. Paul, having written Galatians 2:20 just a few months earlier, is giving here the antithesis to "Christ, not I," which is not, actually, "I, not Christ," but rather, "Sin, not I."

f. "This body of death" is the Greek practice of chaining a murdered body to the back of the murderer so that he cannot

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, that's why He told Adam not to partake of the law, of word on the outside of him. God created human flesh to be filled with Christ, not to live by its own power.

8: 1 There is now NO condemnation to those who are inside of Christ Jesus. ^[g] 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. ^[h] 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 ^[i], 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, ^[j] 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.

g. 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.

h. 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.

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

j. Picture the story of Br'er Rabbit and the tar baby – what you attack is what you get

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 ^[k] is life through just

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

innocence. 11 More than that, if the Spirit of the One who raised Jesus out of the dead dwells inside of you, then the One who raised Christ Jesus out of the dead will also continuously and actively give life to your dying bodies through His Spirit dwelling inside of you.

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.

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 live according to the flesh, ^[l] 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. ^[m] **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. ^[n]

l. As if the flesh separates you from God.

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

n. Do you see how powerfully 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.

o. Referring to God as well as creation.

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 earnest expectation, the eager anticipation of the creation awaits intently for the unveiling, that is, removing the cover from off of the sons of God. **20** Indeed, the creation was made subject to vanity and purposelessness, not willingly, ^[o] 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 and liberty of 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.

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 synergeoing with God, that is, energoing together with God, directing all things into goodness; these are those who are being called and summoned 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.

We know moreover that those who are actively loving God are synergeioing 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.

– What follows, now is the obvious reality that flows out from Romans 8:28-30.

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 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-overcomers through the One who loves us. ^[p]

p. Same word and concept 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.

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, acknowledgement. **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.

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. ^[q] 2 And do not share the same outward pattern of expression with this age but be transformed, that is, metamorphosized – as a caterpillar transforming into a butterfly, by the renewing of the mind, into proving out what is the desire of God, that which is good, well-pleasing, and complete.

q. Compare this statement with Romans 8:13. It is obvious that this line matched with Hebrews 10:22 are the rule and that Romans 8:13 cannot mean anything other than our complete faith in Christ, that our bodies are clean and holy – because of the one death of Christ.

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.

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.

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. ^[r] 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.

r Paul is referring back to Romans 5:4-5.