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A New New Testament

A New New Testament



A BIBLE FOR THE
T W E N T Y - F I R S T C E N T U R Y

Combining Traditional and Newly Discovered Texts

EDITED WITH COMMENTARY BY HAL TAUSSIG

With a Foreword by John Dominic Crossan

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The Gospel of Truth

¹ The good news of truth is joy for those who have received grace from the Father of the truth, that they might know him through the power of the Word which has come from the fullness and is in the thought and mind of the Father. ² They speak about this one as "Savior," the name given to the work he is to do to redeem those who had not known the Father. ³ And the name "good news" is the revelation of hope, for this is the discovery of those who seek him.

Transgression and Forgetfulness

² All things have searched for the one from whom they have come. ² All things were within him—the uncontrollable, incomprehensible one who surpasses all thought. ³ Ignorance of the Father produced disturbance and fear, and disturbance enveloped like a mist so that no one was able to see. ⁴ In this way Transgression found strength, and she fashioned materiality with emptiness. ⁵ She did not know the truth and became a molded form, preparing—in power and beauty—a substitute for truth. ⁶ This was not humiliating for the uncontrollable, incomprehensible one, for disturbance and forgetfulness and molded forms are lies, while the established truth is unchanging, undisturbed, and beyond beauty. ⁷ Therefore, disregard Transgression because this one has no root. ⁸ She was in a mist concerning the Father, preparing the works of forgetfulness and fear, and by them, to gather the ones in the middle and take them captive.

³ The forgetfulness of Transgression was not revealed; it was not with the Fa-

ther. ² Forgetfulness did come from the Father, though if it came into being it was because of him. ³ What comes into being in him is knowledge, which appeared so that forgetfulness might be dissolved and the Father might be known. ⁴ Forgetfulness came into being because the Father was not known, so when the Father comes to be known, forgetfulness, from that time on, will not exist.

The Good News and Hidden

Mystery of Jesus

⁴ This is the good news of the one whom they seek, revealed to those filled through the mercies of the Father. ² Through the hidden mystery, Jesus Christ shone to the ones in the darkness of forgetfulness. ³ He enlightened them and showed them a way. The way he taught them is truth. ⁴ Because of this Transgression was angry with him and pursued him. She was distressed by him and left barren.

⁵ He was nailed to a tree and became the fruit of the Father's knowledge. ⁶ It did not cause destruction when it was eaten, but it caused those who ate it to come into being and find contentment within its discovery. ⁷ And he discovered them in himself, and they discovered him in themselves—the uncontrollable, the unknowable Father, the one who is full and made all things. ⁸ All things are in him and all things have need of him.

⁵ Though he kept their fullness within himself, which he did not give to everything, the Father was not jealous. ² For what jealousy is there between him and

his members? ³ For if the generations had received their fullness, they would not be able to come to the Father. ⁴ He kept their fullness within himself, giving it them to bring back to him with full, unified knowledge. ⁵ He is the one who ordered all things and all things are in him. ⁶ Everything was in need of him, like someone who is not known but desires to be known and loved. ⁷ For what do all things need if not knowledge of the Father?

⁸ He became a guide, at rest and at leisure. He came into their midst and spoke a teacher's words in places of learning. ⁹ Those thinking themselves wise tested him, but he reproached them because they were empty and hated him for they were not truly wise. ¹⁰ After all these, the little children came—those to whom knowledge of the Father belongs. ¹¹ When they had been strengthened, they learned about the Father's face. ¹² They knew and they were known, they were glorified and they glorified.

The Living Book of the Living

⁶ In their hearts the living book of the living was revealed. ² It was written in the thought and mind of the Father and, since the beginning of all things, was in his incomprehensibility. ³ This book was impossible to take because it was placed there for the one to take it to be killed. ⁴ No one would have appeared from among those who trust in salvation if that book had not appeared. ⁵ Because of this, the compassionate, faithful Jesus was patient. ⁶ He accepted sufferings until he took up that book, since he knows that his death is life for many.

⁷ Like a will not yet opened, the fortune of the dead master's house is hidden; so too all things which were hidden while the Father of everything was invisible, but which come from within him, from whom everything comes forth. ⁸ Because of this, Je-

sus appeared and clothed himself in that book. ⁹ He was nailed to a tree and published as the Father's edict on the cross. Oh, what a great teaching! ¹⁰ He drew himself down from death, clothing himself in never-ending life. ¹¹ He stripped off the perishable rags and put on imperishability, which no one can take away from him.

⁷ When he entered empty ways of fear, he passed through those stripped by forgetfulness. ² He is knowledge and fullness, and he promises the things that are in the heart and teaches those who will learn. ³ And those who will learn are the living who are written in the book of the living. ⁴ They learn about themselves and receive instruction from the Father and return to him again. ⁵ Since the fullness of all things is in the Father, all things must go up to him. ⁶ Then, if they have knowledge, they receive what is their own and he draws them to him. ⁷ For they who are ignorant are in need and their need is great, since they need what will fill them. ⁸ Since the fullness of all things dwells in the Father, all things must go up to him and each one receives what is hers. ⁹ He already inscribed these things, having prepared to give them to those who came from him.

The Father Calls the Names of Those with Knowledge

⁸ Those whose names he already knew were called at the end, so that those who have knowledge are the ones whose names the Father recites. ² For those whose names have not been spoken are ignorant. ³ How could they hear if their names had not been called? ⁴ For those who are ignorant until the end are creatures of forgetfulness and will dissolve with it. ⁵ If not, why do these arrogant

ones have no name? ⁶ Why do they have no voice? ⁷ So, those who have knowledge are from above; and if called, they hear and answer, turning to the one who called them and going up to him. ⁸ They know how they were called, have knowledge and do the will of the one who called them. ⁹ They want to please him, they find rest—their names become their own. ¹⁰ Those who have knowledge in this way know where they come from and where they are going. ¹¹ They know as ones who have become drunk, have turned from drunkenness and returned to themselves, setting themselves right.

9 ¹ He has brought back many from Transgression. ² He went before them to the places they had moved from when they followed Transgression because of the depth of the one who surrounds every place, though nothing surrounds him. ³ It is a great wonder that they were in the Father without knowing him and that they were able to leave by themselves, since they were not able to receive and know the one whom they were in. ⁴ He revealed his will as knowledge in accordance with it and all its bounty. ⁵ This is the knowledge of the living book which he revealed to the generations at the end as his letters, showing how they are not places of voices nor letters without sound, so that one might read them and think of something empty, but they are letters of truth—they speak and know themselves. ⁶ Each letter is filled with truth, like a perfect book, for they are letters gathered in unity, gathered by the Father for the generations, so that by his letter they might know the Father.

The Father's Word

10 ¹ His Wisdom* meditates on the Word and his teaching speaks it, his knowledge reveals it and his patience is a crown upon it. ² His joy is in harmony with it and his glory has exulted it. ³ His manner has revealed it and his rest has received it. ⁴ His love made a body for it and his trust has embraced it. ⁵ In this way the Word of the Father walks in creation, as the fruit of his heart and the face of his love. ⁶ It bears all things and chooses all things, and it receives the face of all things and purifies them, bringing them back to the Father, to the Mother, Jesus of boundless sweetness.

⁷ The Father opens his bosom and his bosom is the holy Spirit. ⁸ He reveals his hidden self—his hidden self is his Child—so that through the compassion of the Father the generations might know him and end their strenuous search for the Father, resting in him and knowing that this is rest. ⁹ He has filled need and dissolved appearance—the appearance of need is the world in which he served. ¹⁰ For the place where there is envy and struggle is in need, but the place where there is oneness is full. ¹¹ Since need came into being because the Father was not known, when the Father is known, from that moment on, need will no longer exist. ¹² As ignorance dissolves when one gains knowledge of another and darkness dissolves when the light appears, so too need dissolves in fullness. ¹³ So from that moment on appearance is no longer manifest, but dissolved in union with oneness.

11 ¹ Now their works lie scattered, but in time oneness will make the places full.

² In oneness all will return to themselves, within knowledge purifying themselves from multiplicity into oneness, devouring matter within themselves like fire, and darkness by light, death by life. ³ If indeed these things have happened to each one of us, it is necessary for us to think about all things so that this house might be holy and tranquil in oneness.

The Parable of the Jars

12 ¹ It is like people who moved from one house to another. ² They had some jars that were not good in places and they broke. ³ And the owner of the house suffered no loss, but she rejoiced for in place of the bad jars there were full ones that were perfect. ⁴ For this is the judgment which has come from above and has judged everyone. ⁵ It is a double-edged sword, drawn and cutting on this side and that. ⁶ The Word, which was within the hearts of those who speak it, came into their midst. ⁷ It is not simply a sound, but it became embodied. ⁸ A great disturbance happened within some of the jars for some were empty and others half full, some supplied and others poured out, some purified and others in pieces. ⁹ All ways were shaken and disturbed because they had no order or stability. ¹⁰ Transgression was anxious, not knowing what to do. ¹¹ She suffered and mourned and tore at herself for she did not know anything. ¹² And knowledge, which is the destruction of her and all her bounty, came near. ¹³ Transgression is empty—there is nothing within her.

The Coming of Truth and Nightmare of Ignorance

13 ¹ Truth came into their midst and all its bounty knew it. ² They welcomed the Father in truth and perfect power that joins them with the Father. ³ For everyone

loves truth, because truth is the Father's mouth, his tongue the holy Spirit. ⁴ Whoever clings to the truth clings to the Father's mouth and by his tongue will receive the holy Spirit. ⁵ This is the manifestation of the Father and the revelation to his generations. ⁶ He revealed what was hidden of himself and explained it. ⁷ For who exists if not for the Father alone? ⁸ All ways are his bounty and know that they have come from him like children in a mature person. ⁹ They had not yet taken form or received a name. ¹⁰ The Father gives birth to each one, and they receive form through his knowledge. ¹¹ For though they were in him, they did not know him. ¹² The Father is full—he knows every way within himself. ¹³ If he desires something, that which he desires appears, and he gives it form and a name. ¹⁴ He gives it a name and brings into being those who before existing were ignorant of the one who created them.

14 ¹ I am not saying that those who have not yet come to be are nothing, but they come into being when the one who desires their existence makes them appear. ² He knows what he will produce before anything appears. ³ But the fruit which has not yet appeared knows nothing and does nothing. ⁴ Therefore, all ways that exist in the Father come from the one who exists, the one who establishes them from what does not exist. ⁵ For that which has no root has no fruit, and though thinking, "I have come into being," it will perish by itself. ⁶ Because of this, that which does not exist at all will never exist. ⁷ What, then, does he want them to think of themselves? ⁸ It is this: "I have come into being like the shadows and ghosts of the night." ⁹ When the light shines on the fear endured, the person knows it was nothing. ¹⁰ They did not know the Father whom they did not see. ¹¹ Since there was fear and confusion and instability and divisions, there were many illusions at work among

* In many places in the both traditional and newly added books of *A New New Testament*, we have translated this as "Wisdom-Sophia" in order to indicate that this figure who is mediating is a divine feminine being. The Greek and Greco-Coptic word *Sophia* has several meanings, only one of which includes the sense that "Wisdom" is a divine feminine being. This indeed is the case here as well, but the translator of this document simply the translation "Wisdom."

them. ¹² And there was empty ignorance as if they were sleeping and found themselves in disturbing dreams—running someplace or powerless while pursued, coming to blows or themselves beaten, falling from heights or flying through air without wings. ¹³ Or sometimes as if people are trying to kill them or they are killing their neighbors, smeared with their blood. ¹⁴ Until the time, after having all these dreams, they awaken. ¹⁵ Those in the midst of all this confusion see nothing for these things are nothing.

15 ¹ Such are those who cast ignorance from themselves like sleep. ² They do not consider it anything or its works as real things, but leave them behind like a dream in the night. ³ Knowledge of the Father they value as the dawn. ⁴ Each one acted as if asleep when he was without knowledge. ⁵ And this is the way he comes to knowledge—as if awakened. ⁶ Good for the one who returns to one's self and awakens. ⁷ Blessed is the one who has opened the eyes of the blind. ⁸ And when this one awakened, the Spirit pursued in haste. ⁹ Having given its hand to those spread on the ground, it set them on their feet—for they had not yet arisen.

Knowledge of the Father and Revelation of the Child

16 ¹ Knowledge of the Father and the revelation of his Child gave them means of knowing. ² For when they saw him and heard him, he let them taste him and smell him and touch the beloved Child. ³ When he appeared, telling them about the Father—the uncontainable one—he breathed into them what is in the thought, doing his will. ⁴ When they received the light, many turned to him, for the material ones were strangers, and they did not see his image and did not know him. ⁵ For

he came in the form of flesh and nothing blocked his path, for incorruptibility is ungraspable.

⁶ He spoke new things while speaking what is in the Father's heart and brought out the faultless Word. ⁷ When the light had spoken through his mouth and voice, which gave birth to life, he gave them thought and understanding, compassion and salvation, and the spirit of power in the Father's boundlessness and sweetness. ⁸ He did away with torture and torment for they caused those needing compassion, those in transgression and bonds, to stray from his face. ⁹ He dissolved them with power and reproached them with knowledge. ¹⁰ He became a way for those who strayed and knowledge for those who were ignorant, discovery for those searching and strength for those who were shaken, purity for those who were defiled.

The Parable of the Sheep

17 ¹ He is the shepherd who left behind the ninety-nine sheep that had not strayed, and went and searched for the one who had gone astray. ² He rejoiced when he found it, for ninety-nine is a number in the left hand which holds it. ³ When the one is found, the whole number moves to the right hand. In this way, what is in need of one—that is, the whole right hand—draws that which it needs and takes it from the left hand and moves it to the right so the number becomes one hundred. ⁴ This is the sign of the sound of the numbers: This is the Father.

⁵ Even on the sabbath he worked for the sheep he found fallen in the pit. ⁶ He saved the life of the sheep—he brought it up from the pit. ⁷ Understand this in your hearts, children of the heart's knowledge. ⁸ For what is the sabbath? ⁹ A day on which it is inappropriate for salvation to be idle. ¹⁰ Speak of the day from above which has no night and of the per-

fect light that does not set. ¹¹ Say then from the heart that you are the perfect day and within you dwells the light that never ends. ¹² Speak of the truth with those who seek it and of knowledge with those who have sinned through their transgressions. ¹³ Strengthen the feet of those who stumble and stretch your hands to those who are weak. ¹⁴ Feed those who are hungry and give rest to the weary. ¹⁵ Raise those who wish to arise and awaken those who sleep—for you all are understanding drawn forth. ¹⁶ If strength does these things, strength becomes stronger.

18 ¹ Be concerned with yourselves. ² Do not be concerned with things you have cast from yourselves. ³ Do not return to eat what you have vomited. ⁴ Do not be rotten. ⁵ Do not be worms, for you have already shaken it off. ⁶ Do not become a place for the devil, for you have already left him barren. ⁷ Do not strengthen barriers that are falling away for support. ⁸ For the lawless one is nothing. ⁹ Treat one as this more fiercely than the just. ¹⁰ For the lawless person does his works as a lawless one and the just person does his work among others. ¹¹ Do then what the Father desires, for you are from him.

The Father's Sweetness

19 ¹ For the Father is sweet and within his desire is goodness. ² He knows what is yours in which you might find rest. ³ For by the fruits one knows what is yours. ⁴ The Father's children are his fragrance for they are from the beauty of his face. ⁵ Because of this, the Father loves his fragrance and discloses it everywhere, and when it mixes with matter it gives his fragrance to the light. ⁶ And in his tranquil-

ity he makes it surpass every form and every sound. ⁷ For ears do not smell the fragrance, but it is breath and spirit* that smells and draws the fragrance to itself, is immersed† in the Father's fragrance. ⁸ It harbors it and takes it to the place it came from, from the first fragrance which has become cold—something in psychic form. ⁹ It is like cold water which has flowed into loose earth. ¹⁰ Those who see it think it is simply earth. ¹¹ Afterward, it evaporates and dissolves again; when a breath of wind draws it, it becomes warm. ¹² So the cold fragrances are from division. ¹³ Trust came for this reason—to dissolve division. ¹⁴ And it brought the warm fullness of love so that the cold might not return and that there might be a unity of perfect thought.

The Good News of Fullness

20 ¹ This is the Word of the good news of the discovery of fullness for those who await the salvation coming from above. ² Their hope, toward which they stretch, is stretching toward them—they whose image is light with no shadow in it. ³ Then, at this time, fullness is about to come. ⁴ The need of matter did not come through the boundlessness of the Father, who came to give time to need. ⁵ Of course no one is able to say that the imperishable one would come in this way. ⁶ The Father's depth was multiplied and Transgression's thought did not come through him. ⁷ It is a thing that falls and a thing easily set upright in the discovery of the one who has (already) come to that which he wants to return. ⁸ For the return is called repentance.

⁹ This is the reason imperishability breathed out. ¹⁰ It followed the one who

* The Greek word here, *pneuma*, expresses both "breath" and "spirit."

† The Coptic word here, *gnns*, can be associated with baptism.

sinned so that the sinner might rest. ¹¹ For forgiveness is what remains for the light in the midst of need, the Word of fullness. ¹² For the physician rushes to the place where there is sickness because that is the physician's desire. ¹³ The one in need, then, does not hide it—for one has what the other needs. ¹⁴ So fullness—which has no need but fills need—gives from itself to fill each person's need so that she might receive grace. ¹⁵ When one was in need she had no grace. ¹⁶ Because of this, a contracting happens in the place where there was no grace. ¹⁷ When that which was contracted was received, it was revealed that the one in need was fullness. ¹⁸ This is the discovery of the light of truth which rose upon one like this—that it is unchanging.

21 ¹ For this reason, they said of Christ the Anointed One, in their midst: "Seek, and those who are troubled will return, and he will anoint them with ointment." ² The ointment is the mercy of the Father, who will have mercy on them. ³ Those who are anointed are full. ⁴ For full jars are the ones that are usually coated.* ⁵ But when the coating of one is dissolved, it is emptied and the cause of its lack is the place where the ointment is released. ⁶ For a breath of wind, and the power with it, draws it. ⁷ But from the one not lacking, no coating is removed nor is it emptied, but what it lacks the perfect Father fills again. ⁸ He is good. He knows his seedlings for he sowed them in his paradise. And his paradise is his place of rest.

⁹ This is the fullness of the Father's thought, and these are the words of his meditation. ¹⁰ Each of his words is the work of his one desire in the revelation of

his Word. ¹¹ Since they were in the depths of his thought, the Word—which was the first to come forth—revealed them along with mind, which speaks the one Word in silent grace. ¹² It was called "thought" since they dwelled in it before being revealed. ¹³ It happened that he was first to come forth when the desire of the one who desired willed it. ¹⁴ And desire is what the Father rests in and what pleases him.

22 ¹ Nothing happens without him nor does anything happen without the Father's desire, but his desire is incomprehensible. ² His footprint is desire and no one can know him nor does he exist for people to observe in order to grasp him. ³ But when he desires, what he desires is this—even if the sight does not please them in any way before God—the desire of the Father. ⁴ For he knows the beginning of all and their end—for at their end he will greet their faces. ⁵ And the end is the acceptance of knowledge about the one who is hidden. ⁶ And this one is the Father, from whom the beginning came and to whom all will return. ⁷ They have come forth from him and appeared for the glory and joy of his name.

The Name of the Father

23 ¹ The name of the Father is the Child. ² It was he who, in the beginning, gave a name to the one who came from him, who was himself. ³ And he birthed him as a child. ⁴ He gave him his name which belonged to him. ⁵ All that exists with him belongs to the Father. ⁶ The name belongs to him; the child belongs to him. ⁷ It is possible to see the Child, but the name

cannot be seen for it alone is the mystery of the invisible, which comes to ears completely filled with it by him. ⁸ For they do not speak the Father's name, but it is revealed through a child. ⁹ In this way, the name is great.

¹⁰ Who, then, can recite his name—the great name—except for him alone to whom the name belongs, and the children of the name, in whom the Father's name rests and in turn who rest themselves in his name? ¹¹ Since the Father is not begotten, he alone is the one who birthed him to himself as a name before he set the generations in order, so that the name of the Father might have authority over them as Lord. ¹² This is the name of truth which is secure in his command in perfect power. ¹³ For the name is not simply words or name-making, but his name is invisible.

24 ¹ He gave a name to him alone for he alone saw him. ² It is he alone who has the power to name him. ³ For one who does not exist has no name—for what name is given to one who does not exist? ⁴ One who exists also exists with his name—he alone knows it and alone has given him a name. ⁵ "The Father is the Child" is his name. He did not hide it in himself, but it existed. ⁶ The Child alone gave a name. The name, then, belongs to the Father, as the name of the Father is the Child. ⁷ Since where would compassion find a name outside the Father?

⁸ No doubt they will say to their neighbor, "Who gives a name to the one who existed before himself?" ⁹ Do children not receive names from the ones who birthed them? ¹⁰ First, we should think about this—what is the name? It is the name in truth. ¹¹ It, then, is the name from the Father for it is the decisive name. ¹² He did not receive the name on loan, like others, according to the form in which each one is created. ¹³ This is the decisive name. There is no

one else who gave it to him. ¹⁴ But he is unnamable, indescribable, until the time when the one who is full spoke of him alone.

25 ¹ He is the one who has power to speak his name and see him. ² If pleased him that his beloved name should be his child and gave the name to him who came forth from the depths. ³ He told his secret, knowing that the Father is without evil. ⁴ Because of this, he brought him forth to speak about both the place and his resting place from which he had come, and to glorify the fullness, the greatness of this name, and the sweetness of the Father.

The Place of Fullness and Rest

26 ¹ Each one will speak about the place he came from and will hasten to return again to the place he was made to stand, and to taste from that place, receiving nourishment and growth. ² This place of rest is his fullness. ³ All the Father's bounties are fullnesses—the root of his bounty is in the one who caused all of them to grow from within himself. ⁴ He gave them their destinies. Each one appears so that through her own thought they might be filled. ⁵ For the place to which they send their thought—that place is the root, which takes them above all the heights to the Father.

⁶ They hold his head, which is rest for them, and they grasp him, approaching him as if to receive kisses from his face. ⁷ But they do not reveal this. For they did not exalt themselves or need the Father's glory. ⁸ They did not think of him as small or bitter or wrathful. He is without evil, tranquil, and sweet. ⁹ He knows all ways before they exist, and has no need of instruction.

27 ¹ This is the way of those who hold something of the immeasurable great-

* The Coptic word here, *tobis*, expresses both "anointing" and "pouring" or "smearing," connecting the covering or sealing of the jars with anointing.

ness from above. ² They stretch toward the full one alone, who is a Mother for them.* ³ They do not descend into Hades nor do they have envy or groaning. ⁴ They do not have death within themselves, but they rest in the one who rests. ⁵ They are not troubled or twisted around the truth, but they are truth. ⁶ And the Father is within them and they are in the Father. ⁷ They are full and undivided from the one who is truly good. ⁸ They need nothing at all, but they are at rest, fresh in spirit, and will listen to their root. ⁹ They will concern themselves with those things in which they will find their root and not suffer loss to their souls. ¹⁰ This is the place of the blessed. This is their place.

¹¹ Many others in their places know that it is inappropriate for me, having come to the place of rest, to say another thing. ¹² It is there I shall dwell and be engaged in every moment with the Father of all things and the true brothers and sisters upon whom the love of the Father flows and in whose midst no need of him exists. ¹³ They are the ones who appear in truth and dwell in true and never-ending life. ¹⁴ They speak of the perfect light, filled with the Father's seed, which is in his heart and in the fullness. ¹⁵ His spirit rejoices in it and glorifies the one in whom it dwells. ¹⁶ He is good and his children are full and worthy of his name. ¹⁷ For he is the Father and it is children like this that he loves.

THE WRITINGS OF PAUL AND AN INTRODUCTORY PRAYER

* Or "who is there for them."