

SECOND TO THE CORINTHIANS.

CHAPTER I.

1 Paul, ‡ an Apostle
of the *Anointed Jesus,
by the Will of God, and
Timothy the BROTHER, to
THAT CONGREGATION of
God which is in Corinth,
‡ together with all THOSE
SAINTS who ARE in the
Whole of ACHAIA;

2 ‡ Favor to you, and
Peace, from God our Fa-
ther and the Lord Jesus
Christ.

3 † Blessed be the GOD
and Father of our LORD
Jesus Christ, THAT FA-
THER of MERCIES, and
God of All Comfort,

4 who COMFORTS us in
All our AFFLICTION, in
order that we may be
ABLE to comfort THOSE
in Every Affliction, through
the COMFORT by which we
ourselves are comforted by
GOD ;

5 because $\frac{1}{2}$ as the SUFFERINGS for the ANOINTED abound in us, so through the ANOINTED, abounds also our COMFORT.

6 And whether we be afflicted, † it is * on behalf of THAT COMFORT of YOU, which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm;

7 or, whether we be comforted, it is for your Comfort and Salvation, knowing, † That as you are Partakers of the SUFFERINGS, so also of the COMFORT.

3 For we do not wish you, Brethren, to be ignorant concerning THAT

* VATICAN MANUSCRIPT.—*Title*—SECOND TO THE CORINTHIANS. 1. Anointed Jesus. 6. and salvation—omit. 6. on behalf of THAT COMFORT of YOU which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm; or, whether we be comforted, it is for your Comfort and Salvation, knowing. That.

† 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1. † 1. Phil. i. 1; Col. i. 2.
† 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Phile. 3.
† 3. Eph. i. 3; 1 Pet. i. 3. † 5. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24. † 6. 2 Cor. iv. 15.
† 7. Rom. viii. 17; 2 Tim. ii. 12.

γενομένης * [ἡμῖν] ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-
happening [to us] in the Asia, that according to excess
βολὴν ἐβαρῆθημεν ὑπὲρ δύναμιν, ὥστε ἐξα-
we were pressed above strength, so that to be
πορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·⁹ ἀλλὰ αὐτοὶ ἐν
in despair us even of the life; but ourselves in
ἑαυτοῖς τὸ ἀποκριμα τοῦ θανάτου ἐσχηκαμεν,
ourselves the sentence of the death we have,
ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπι
so that not having trusted we should in ourselves, but in
τῷ θεῷ τῷ ἐγειροντι τοὺς νεκρούς·¹⁰ ὃς ἐκ
the God that one raising up the dead ones; who from
τῆς θανάτου ἐρρύσατο ἡμᾶς, καὶ ῥύεται·
so great a death rescued us, and does rescue;
εἰς ὃν ἠλπικαμεν, ὅτι καὶ ἐτι ῥύσεται,¹¹ συνυ-
in whom we have hoped, that even still he will rescue, co-
πονεῖν καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει,
operating also you on behalf of us in the prayer,
ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα
that from many faces the for us gift
διὰ πολλῶν εὐχαριστήθῃ ὑπὲρ ἡμῶν.¹² Ἡ
through many might be given thanks on behalf of us. The
γὰρ καυχῆσις ἡμῶν αὕτη ἐστὶ, τὸ ματυρίον τῆς
for boasting of us this is, the testimony of the
συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλοτητί καὶ εἰλικρι-
conscience of us, that in simplicity and sincerity
νείᾳ θεοῦ, (οὐκ ἐν σοφίᾳ σαρκίῃ, ἀλλ' ἐν χαρι-
of God, (not in wisdom fleshly, but in favor
τι θεοῦ) ἀνεστραφημεν ἐν τῷ κόσμῳ, περισσο-
of God) we conducted in the world, more abun-
τερως δὲ πρὸς ὑμᾶς.¹³ Οὐ γὰρ ἀλλὰ γραφομεν
dantly but to you. Not for other things we write
ὑμῖν, ἀλλ' ἡ ἃ ἀναγινώσκετε, * [ἡ ἃ ἀναγινώσ-
to you, but what you read, [or what you acknow-
κετε·] ἐλπίζω δὲ, ὅτι * [καὶ] ἕως τέλους ἐπιγ-
ledge,] I hope and, that [even] till end you
νώσεσθε,¹⁴ καθὼς καὶ ἐπεγνώτε ἡμᾶς ἀπο
will acknowledge, as also you acknowledged us from
μερῶν· ὅτι καυχῆμα ὑμῶν ἐσμεν, καθάπερ καὶ
parts; because a boasting of you we are, even as also
ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.
you of us, in the day of the Lord Jesus.
¹⁵ Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς
And in this the confidence I wished to
ὑμᾶς εἰσελθεῖν πρότερον, ἵνα δευτέραν χάριν
you to come before, so that a second favor
ἐχέτε·¹⁶ καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδο-
you may have; and through you to pass through into Macedo-
νια, καὶ παλιν ἀπὸ Μακεδονίας εἰσελθεῖν πρὸς
nia, and again from Macedonia to come to

‡ AFFLICTION of ours which HAPPENED in ASIA, That * excessively above Strength we were pressed, so that we despaired even of LIFE;

9 but we had the SENTENCE of DEATH in our-selves, so that we might ‡ not trust in ourselves, but in THAT GOD who RAISES up the DEAD;

10 ‡ who rescued us from so Great a Death, and * is rescuing; in whom we have hope that he will also yet rescue;

11 you, also, ‡ co-operat-ing by PRAYER on our behalf, so that from Many ‡ Mouths thanks may be given by Many on our behalf, ‡ for Our GIFT.

12 For our BOASTING is this, the TESTIMONY of our CONSCIENCE, That with * the greatest Simpli-city and ‡ Sincerity, ‡ not with fleshly Wisdom, but by the Favor of God, we conducted ourselves in the WORLD; but more especially towards you.

13 For we write no Other things to you, than what you read, or what you acknowledge; and I hope that even to the End you will acknowledge;

14 as also you partially acknowledged us, ‡ That we are your Boast, ‡ as you also will be ours in the DAY of * the LORD Jesus.

15 And in this CONFIDENCE ‡ I was purposing to come to you at first; so that you might have ‡ a * Second Favor;

16 and, by You, to pass through into Macedonia; and from Macedonia ‡ to come again to you, and by

* VATICAN MANUSCRIPT.—8. to us—omit.

pressed. 10. will rescue.

acknowledge—omit.

‡ 11. Prosoopon, like the Latin persona, is a mask with a open mouth rather than a person. The same Greek word occurs in ii. 10, where though we may use the word "person" it means "character."—Sharpe.

‡ 8. Acts xix. 23; 1 Cor. xv. 32; xvi. 9.

‡ 11. Rom. xv. 30; Phil. i. 19; Philemon 22.

iv. 2. ‡ 12. 2 Cor. ii. 4, 13.

‡ 13. 2 Cor. v. 12.

‡ 14. Phil. ii. 16; iv. 1; 1 Thess. ii. 19, 20.

‡ 15. 1 Cor. iv. 9.

‡ 16. 1 Cor. xvi. 5, 6.

8. excessively above strength we were

pressed. 10. will rescue.

12. Purity and godly Sincerity.

13. or what you

acknowledge—omit.

14. our Lord Jesus.

15. Second Joy.

‡ 9. Jer. xvii. 5, 7.

‡ 10. 2 Pet. ii. 9.

‡ 11. 2 Cor. iv. 15.

‡ 12. 2 Cor. ii. 17;

‡ 13. 2 Cor. v. 12.

‡ 14. Phil. ii. 16; iv. 1; 1 Thess.

‡ 15. Rom. i. 11.

‡ 16. 1 Cor. xvi. 5, 6.

ὕμας, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰου-
you, and by you to be sent forward into the Ju-
δαίαν. ¹⁷Τοῦτο οὖν βουλευομενος, μὴτι ἀρα
deca. This therefore wishing, not certainly
τῇ ελαφρίᾳ ἐχρησάμην; ἢ ἃ βουλευομαι,
in the lightness did I use? or the things I purpose,
κατὰ σὰρκα βούλευομαι, ἵνα ἡ παρ' ἐμοὶ το
according to flesh do I purpose, that may be with me the
ναὶ ναὶ, καὶ τὸ οὐ οὐ; ¹⁸Πιστὸς δὲ ὁ θεός,
yes yes, and the no no? Faithful but the God,
ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο
that the word of us that to you not was
ναὶ καὶ οὐ. ¹⁹Ὁ γὰρ τοῦ θεοῦ υἱὸς Ἰησοῦς
yes and no. The for of the God son Jesus
Χριστός, ὃ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,
Anointed, that among you by means of us having been preached,
(δι' ἐμοῦ καὶ Σιλβανανοῦ καὶ Τιμοθέου,) οὐκ
(by means of me and Silvanus and Timothy,) not
ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν,
became yes and no, but yes in him has become,
²⁰(ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναὶ,
(as many for promises of God, in him the yes,
καὶ ἐν αὐτῷ τὸ ἀμὴν,) τῷ θεῷ πρὸς δόξαν δι'
and in him the so be it,) to the God for glory on account
ὑμῶν. ²¹Ὁ δὲ βεβαιῶν ἡμᾶς^{*} σὺν ὑμῖν εἰς
of us. The but one establishing us with you for
Χριστὸν, καὶ χρίσας ἡμᾶς, θεός· ²²ὁ καὶ σφρα-
Anointed, and having anointed us, God; he and having
γισαμενός ἡμᾶς, καὶ δούς τὸν ἀρραβῶνα τοῦ
sealed us. and having given the pledge of the
πνεύματος ἐν ταῖς καρδίαις ἡμῶν. ²³Εγὼ δὲ
spirit in the hearts of us. I but
μαρτυρᾶ τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τῇ ἐμῇ
a witness the God call upon, to the my
ψυχῇ, ὅτι φειδομενός ὑμῶν οὐκετι ἦλθον εἰς
soul, that sparing you not yet I came to
Κορινθόν· ²⁴οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πισ-
Corinth; not because we lord it over you of the faith,
τεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ
but fellow-workers we are of the joy of you; in the
γὰρ πιστεὶ ἐστήκατε. ΚΕΦ. β'. 2. ¹Ἐκρίνα
for faith you have stood. I decided
δὲ ἐμαυτῷ τούτο, τὸ μὴ παλιν ἐν λυπῇ πρὸς
but with myself this, that not again in grief to
ὑμᾶς εἰσελθεῖν. ²Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τις
you to come. If for I grieve you, indeed who
* [ἐστίν] δὲ ευφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ
[is] the one gladdening me, if not the one being grieved from

You to be sent forward into JUDEA.

¹⁷ This therefore, being my intention, did I certainly regard it LIGHTLY? or are my purposes formed † according to the Flesh, that there should be with me both the YES, yes, and the NO, no?

¹⁸ † But God is witness, That THAT WORD of ours which was toward you * is not yes and no;

¹⁹ for that SON of GOD, Jesus Christ, who was PROCLAIMED to You by Us,—by me, and Silvanus, and Timothy,—was not yes and no, but was yes in him.

²⁰ † For whatever be the Promises of God, they are in him YES, * and in him † AMEN, to the Glory of God through us.

²¹ Now HE ESTABLISHING us with you in Christ, and † having anointed us, is THAT God

²² who also † has SEALED us, and † given the PLEDGE of the SPIRIT in our HEARTS.

²³ But † I invoke GOD as a Witness to MY SOUL, † That, sparing you, I have not yet come to Corinth;

²⁴ not † Because we domineer over You through the FAITH, but because we are Associates of your Joy; for † in the FAITH you have stood firm.

CHAPTER II.

¹ But I decided this with myself, * not to COME again to you, in Grief.

² For if † I grieve you, who indeed could MAKE me GLAD, but the ONE who is GRIEVED by me.

* VATICAN MANUSCRIPT.—18. is not yes and no. 20. wherefore also by him AMEN. 2. 18—omit.

† 18. The original phrase, *pistos ho theos*, is the same form of an oath with *The Eternal liveth!* that is, "As certainly as the Eternal God liveth." † 20. *Nai*, yes, was the word used by the Greeks or affirming anything; *Amen* was the word used by the Hebrews for the same purpose—*Macknight*.

† 17. 2 Cor. x: 2. † 20. Rom. xv. 8, 9. † 21. 1 John ii. 20, 27. † 22. Eph. i. 13; iv. 30; 2 Tim. ii. 19; Rev. ii. 17. † 22. 2 Cor. v. 5; Eph. i. 14. † 23. Rom. i. 9; 2 Cor. xi. 31; Gal. i. 20; Phil. i. 8. † 23. 1 Cor. iv. 21; 2 Cor. ii. 3; xii. 20; xiii. 2, 10. † 24. 1 Cor. iii. 5; 1 Pet. v. 3. † 24. 1 Cor. xv. 1. † 1. 1 Cor. i. 23; xii. 20, 21; xiii. 10.

μου; ³ Και εγραψα * [ὕμιν] τουτο αυτο, ινα
me? And I wrote [to you] this same thing, so that
μη ελθων λυπην εχω αφ' ὧν εδει με
not having come grief I have from of whom it behoves me
χαιρειν· πεποιθως επι παντας ὑμας, ὅτι ἡ εμη
to rejoice; having confided in all you, that the my
χαρα παντων ὑμων εστιν. ⁴ Εκ γαρ πολλης
joy of all of you it is. Out of for much
Ολιψεως και συνοχης καρδιας εγραψα ὑμιν δια
affliction and anguish of heart I wrote to you through
πολλων δακρυων, ουχ ινα λυπηθητε, αλλα την
many tears, not that you might be grieved, but the
αγαπην ινα γνωτε, ἣν εχω περισσοτερως
love that you might know, which I have more abundantly
εις ὑμας. ⁵ Ει δε τις λελυπηκεν, ουκ εμε λελυ-
towards you. If but any one has been grieved, not me he has
πηκεν, αλλ' απο μερους, ινα μη επιβαρω,
grieved, but from parts, that not I may bear hard upon,
παντας ὑμας. ⁶ Ἰκανον τῷ τοιούτῳ ἡ επιτιμια
all you. Sufficient to the such one the censure
αὕτη ἡ ὑπο των πλειονων· ⁷ ὥστε τουναντιον
this which by the majority; so that on the other hand
*[μαλλον] ὑμας χαρισασθαι και παρακαλεσαι,
[rather] you to freely forgive and to comfort,
μηπως τη περισσοτερα λυπη καταποθῃ ὁ τοι-
lest by the more abundant grief should be swallowed the such
ουτος. ⁸ Διο παρακαλω ὑμας κυρωσαι εις
one. Wherefore I entreat you to publicly confirm to
αυτον αγαπην. ⁹ Εις τουτο γαρ και εγραψα·
him love. In order to this for also I wrote,
ινα γνω την δοκιμην ὑμων, ει εις παντα
so that I might know the proof of you, if to all things
ὑπηκοοι εστε. ¹⁰ Ὡς δε τι χαριζεσθε, και
obedient you are. To whom but anything you freely forgive, also
εγω· και γαρ εγω ὁ κεχαρισμαι, ει τι κεχα-
I; even for I what have freely forgiven, if anything I have
ρισμαι, δι' ὑμας, εν προσωπῳ Χριστου·
freely forgiven, on account of you, in presence of Anointed;
¹¹ ινα μη πλεονεκτηθωμεν ὑπο του σατανα· ου
that not we should be overreached by the adversary; not
γαρ αυτου το νοηματα αγνοουμεν.
for of him the devices we are ignorant.
¹² Ελθων δε εις την Τρωαδα εις το ευαγγελιον
Having come but to the Troas for the glad tidings
του Χριστου, και θυρας μοι ανεφγμενης εν
of the Anointed, and a door to me having been opened by
κυριῳ, ουκ εσχηκα ανεσιν τῷ πνευματι μου, τῷ
Lord, not I had rest in the spirit of me, by the

³ I wrote also this very thing, that coming, I might not have sorrow from those by whom I ought to rejoice; I having confidence in you all, That my Joy is the joy of you all.

⁴ For out of Much Affliction and Distress of Heart I wrote to you through many Tears; I not that you should be grieved, but that you might know the LOVE which I have more abundantly towards you.

⁵ But if any one has caused grief, he has not I grieved Me, except from a part; that I may not overcharge you all.

⁶ Sufficient for SUCH a person is THIS PUNISHMENT, which was indicted by the MAJORITY.

⁷ I So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest SUCH an one should be overwhelmed by EXCESSIVE Sorrow.

⁸ Wherefore, I entreat you publicly to confirm your Love towards him.

⁹ Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are I obedient in all things.

¹⁰ But to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;

¹¹ that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

¹² But I having come to TROAS in order to preach the GLAD TIDINGS of the ANOINTED, and I a Door having been opened to me by the Lord, I had no Rest in my SPIRIT, because I

* VATICAN MANUSCRIPT.—8. to you—omit.

7. rather—omit.

† 3. 2 Cor. xii. 21. † 3. 2 Cor. vii. 16; viii. 22; Gal. v. 10. † 4. 2 Cor. vii. 8, 9, 12.
† 5. 1 Cor. v. 1. † 5. Gal. iv. 12. † 6. 1 Cor. v. 4, 5; 1 Tim. v. 20. † 7. Gal.
vi. 1. † 9. 2 Cor. vii. 15; x. 6. † 12. Acts xvi. 8; xx. 6. † 12. 1 Cor. xvi. 9.

μη ευρειν με Τιτον τον αδελφον μου·¹³ αλλα
not to come me Titus the brother of me; but

αποταξαμενος αυτοις, εξηλθον εις Μακεδονιαν.
having bade farewell to them, I went out into Macedonia.

¹⁴ Τω δε θεω χαρις τω παντοτε θριαμβουντι
To the but God thanks to that always leading to triumph
ημας εν τω Χριστω, και την οσμην της γνωσεως
us in the Anointed, and the odor of the knowledge
αυτου φανερουντι δι' ημων εν παντι τοπω.
of himself is manifesting through us in every place.

¹⁵ 'Οτι Χριστου ευωδια εσμεν τω θεω εν τοις
That of Anointed a sweet odor we are to the God in those

σωζομενοις και εν τοις απολλυμενοις·¹⁶ οις
being saved and in those perishing; to these

μεν, οσμη θανατου εις θανατον· οις δε, οσμη
indeed, an odor of death into death; to those but, an odor

ζωης εις ζωην. Και προς ταυτα τις ικανος;
of life into life. And for these things who sufficient?

¹⁷ Ου γαρ εσμεν ως οι πολλοι, καπηλευοντες
Not for we are like the many, adulterating

τον λογον του θεου· αλλ' ως εξ ειλικρινειας, αλλ'
the word of the God: but as from sincerity, but

ως εκ θεου, κατενωπιον * [του] θεου, εν Χρισ-
as from God, in presence [of the] God, in Anointed

τω λαλουμεν. ΚΕΦ. γ'. 3. ¹ Αρχομεθα παλιν
we speak. Do we begin again

εαυτους συνιστανειν; η μη χρηζομεν, ως τινες,
ourselves to commend? or not we need, as some,

συστατικων επιστολων προς υμας, η εξ υμων
of recommendation letters to you, or from you.

* [συστατικων;] ² 'Η επιστολη ημων υμεις
[of recommendation?] The letter of us you

εστε, εγγεγραμμενη εν ταις καρδιαις ημων,
are, having been written in the hearts of you,

γνωσκειμενη και αναγινωκομενη υπο παντων
being known and being read by all

ανθρωπων·³ φανερουμενοι, οτι εστε επιστολη
men; being manifest, that you are a letter

Χριστου διακονηθεισα υφ' ημων, εγγεγραμμενη
Anointed having been ministered by us, having been written

ου μελανι, αλλα πνευματι θεου ζωντος, ουκ εν
not with ink, but by spirit of God living, not on

FOUND not Titus my BRO-
THER;

¹³ but having bid them
farewell, I went forth into
Macedonia.

¹⁴ Now, thanks be to
THAT GOD, who always
† LEADS us forth to TRI-
UMPH with the ANOINTED
one, and who diffuses by
us the FRAGRANCE of the
KNOWLEDGE of him, in
Every Place.

¹⁵ Because we are a
Sweet odor of Christ to
GOD, † among THOSE who
are BEING SAVED, and
† among THOSE who ARE
PERISHING;

¹⁶ † to these, indeed, an
Odor of Death to Death,
and to those, an Odor of
Life to Life; and † for
these things who is quali-
fied?

¹⁷ For we are not like
the MANY, † † trafficking
the WORD of GOD; but
really † from sincerity,
and as from God, in the
presence of God, we speak
concerning Christ.

CHAPTER III.

¹ † Are we beginning
again to recommend Our-
selves? or do we require,
as some, † Recommenda-
tory Letters to you, or from
you?

² † You are our LETTER,
(written on our HEARTS,)
known and being read by
All Men;

³ it being plainly de-
clared that you are a Let-
ter of Christ † delivered by
us, * and written not with
Ink, but with the Spirit of
the living God, † not on
Stone-tablets, but † on

* VATICAN MANUSCRIPT.—17. of the—omit.
and written.

1. of recommendation—omit.

3.

† 14. An allusion to the custom of the victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot. The streets through which the processions passed were strewn with flowers, and as Plutarch tells us, the streets were full of incense. † 17. or *sophisticating* the word of God; referring to the practice of vintners, who adulterate their wines. Dr. Bentley paraphrases it thus,—“which *adulterate* and *negotiate* the word of God for their own lucre and advantage.”

† 15. 1 Cor. i. 18. † 15. 2 Cor. iv. 3. † 16. Luke ii. 34; John ix. 39; 1 Pet. ii. 7, 8. † 16. 1 Cor. xv. 10; 2 Cor. iii. 5, 6. † 17. 2 Cor. iv. 2; xi. 13; 2 Pet. ii. 3. † 17. 2 Cor. i. 12; iv. 2. † 1. 2 Cor. v. 12; x. 8, 12; xii. 11. † 1. Acts xviii. 27. † 2. 1 Cor. ix. 2. † 3. 1 Cor. iii. 5. † 3. Exod. xxiv. 12; xxxiv. 1. † 3. Psa. xl. 3; Jer. xxxi. 33; Ezek. xi. 19; xxxvi. 26; Heb. viii. 10.

πλαξι λιθιναις, αλλα εν πλαξι καρδιας σαρκιναις.
 tablets of stones, but on tablets of hearts fleshly.

4 Πιστοποιησιν δε τοιαυτην εχομεν δια του Χρισ-
 Confidence but such we have through the Anointed
 του προς τον θεον· 5 ουχ οτι ικανοι εσμεν αφ'
 towards the God; not because sufficient we are from

εαυτων, λογισασθαι τι, ως εξ εαυτων, αλλ'
 ourselves, to reason anything, as from ourselves, but
 η ικανοτης ημων εκ του θεου· 6 ος και ικανωσεν
 the sufficiency of us from of the God; who also qualified

ημας διακονους καινης διαθηκης, ου γραμματος,
 us servants of a new covenant, not of letter,
 αλλα πνευματος· το γαρ γραμμα αποκτεινει,
 but of spirit; the for letter kills,

το δε πνευμα ζωοποιει. 7 Ει δε η διακονια του
 the but spirit gives life. If but the service of the
 θανατου εν γραμμασιν, εντετυπωμενη * [εν]
 death in letters, having been engraved [in]

λιθοις, εγενηθη εν δοξη, ωστε μη δυνασθαι
 stones, was made in glory, so that not to be able
 ατενισαι τους υιους Ισραηλ εις το προσωπον
 to look steadily the sons of Israel into the face

Μωυσεως, δια την δοξαν του προσωπου αυτου,
 of Moses, on account of the glory of the face of him,

την καταργουμενην· 8 πως ουχι μαλλον η δια-
 that passing away; how not rather the ser-

κονια του πνευματος εσται εν δοξη; 9 Ει γαρ η
 vice of the spirit shall be in glory? If for the

διακονια της κατακρισεως, δοξα· πολλω μαλλον
 service of the condemnation, glory; much more

περισσευει η διακονια της δικαιοσυνης εν δοξη.
 abounds the service of the righteousness in glory.

10 Και γαρ ου δεδοξασται το δεδοξασμενον εν
 Even for not has been glorified that having been glorified in

τουτω τω μωρει, ενεκεν της υπερβαλλουσης
 this the respect, on account of the surpassing

δοξης. 11 Ει γα το καταργουμενον, δια
 glory. If for that is being annulled, through

δοξης· πολλω μαλλον το μενον, εν δοξη.
 glory; by much more that remaining, in glory.

12 Εχοντες ουν τοιαυτην ελπιδα, πολλη παρ-
 Having therefore such a hope, much free-

ρησια χρωμεθα· 13 και ου, καθαπερ Μωυσεως
 dom we use; and not, as Moses

ετιθει καλυμμα επι το προσωπον εαυτου, προς
 placed a veil on the face of himself, for

το μη ατενισαι τους υιους Ισραηλ εις το τελος
 the not to gaze intently the sons of Israel to the end

του καταργουμενου. 14 (Αλλ' επωρωθη τα
 of that passing away. (But were blinded the

fleshly Tablets of the Heart.

4 And such Confidence towards GOD we have through the ANOINTED;

5 †not That we are qualified of ourselves to reason any thing as from our selves, but †our QUALIFICATION is from GOD;

6 who also qualified us to be †Servants of a †New Covenant; not †of the Letter, but of the Spirit; for †the LETTER kills, †but the SPIRIT makes alive.

7 Now, if †the DISPENSATION of DEATH, †engraved in Letters on Stones, was attended with Glory, †so that the SONS of Israel were unable to look steadily into the FACE of Moses, because of THE BRIGHTNESS of his COUNTEenance;—which [dispensation] is PASSING AWAY;—

8 how, rather, shall not the †DISPENSATION of the SPIRIT be attended with Glory?

9 For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY †of RIGHTEOUSNESS abound in Glory.

10 For even that having been glorified has not been glorified in this respect, on account of the SURPASSING Glory.

11 For if THAT IS BEING ANNULLED through Glory, far superior is this REMAINING in Glory.

12 Having therefore such a Persuasion, †we exercise much Confidence;

13 and are not like Moses, †who put a Veil over his FACE, for the SONS of Israel not to GAZE INTENTLY to †the END of THAT BEING ABOLISHED.

* VATICAN MANUSCRIPT.—7. in—omit.

- † 5. John xv. 5; 2 Cor. ii. 16. † 5. 1 Cor. xv. 10; Phil. ii. 10.
 5; 2 Cor. v. 18; Eph. iii. 7; Col. i. 25, 29; 1 Tim. i. 11, 12; 2 Tim. i. 11.
 31; Matt. xxvi. 28; Heb. viii. 6, 8. † 6. Rom. ii. 27, 29; vii. 6.
 20; iv. 15; vii. 9—11; Gal. iii. 10. † 6. John vi. 63; Rom. viii. 2.
 10. † 7. Exod. xxxiv. 1, 28; Deut. x. 1. † 7. Exod. xxxiv. 29, 30, 35.
 iii. 5. † 9. Rom. i. 17; iii. 21. † 12. 2 Cor. vii. 4; Eph. vi. 19.
 xxxiv. 33, 35. † 13. Rom. x. 4; Gal. iii. 23. † 6. 1 Cor. iii.
 † 6. Jer. xxxi.
 † 6. Rom. iii.
 † 7. Rom. vii.
 † 8. Gal.
 † 13. Exod.

νοήματα αὐτῶν· ἀχρι γὰρ τῆς σήμερον τὸ αὐτὸ
 minds of them; till for the to-day the same
 καλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθη-
 veil on the reading of the old covenant,
 κης, μένει, μὴ ἀνακαλυπτομενον, ὅτι ἐν Χριστῷ
 remains, not being discovered, because by Anointed
 καταργεῖται· ¹⁵ ἀλλ' ἕως σήμερον, ἡνίκα ἀνα-
 it is taken away; but till to-day, when is
 γινώσκειται Μωυσης, καλυμμα ἐπὶ τὴν καρδίαν
 read Moses, a veil on the heart
 αὐτῶν κεῖται. ¹⁶ Ἡνίκα δ' ἀν ἐπιστρέψῃ πρὸς
 of them lies. When but it may turn to
 κυρίον, περιαιρεῖται τὸ καλυμμα. ¹⁷ Ὁ δὲ κύριος
 Lord, is taken from around the veil. The but Lord
 τὸ πνεῦμα ἐστίν· οὐ δὲ τὸ πνεῦμα κυρίου
 the spirit is; where and the spirit of Lord
 * [ἐκεῖ] ἐλευθερία.) ¹⁸ Ἡμεῖς δὲ πάντες ἀνα-
 [there] freedom.) We but all having
 κεκαλυμμενὼ πρόσωπῳ τὴν δόξαν κυρίου κατο-
 been unveiled in a face the glory of Lord behold-
 πτρίζομενοι, τὴν αὐτὴν εἰκόνα μεταμορφουμεθα
 ing as in a mirror, the same image we are transformed
 ἀπο δόξης εἰς δόξαν, καθάπερ ἀπο κυρίου πνευ-
 from glory to glory, even as from Lord of
 ματος. ΚΕΦ. Δ'. 4. ¹ Διὰ τοῦτο ἐχόντες τὴν
 spirit. On account of this having the
 διακονίαν ταυτήν, καθὼς ἐλεηθήμεν, οὐκ ἐκκα-
 service this, even as we received mercy, not we
 κουμεν· ² ἀλλ' ἀπειπαμεθα τὰ κρυπτά τῆς αἰσ-
 faint; but were refused the secrets of the shame,
 χυνης, μὴ εἰπατούντες ἐν πανουργίᾳ, μηδὲ
 not walkin- in craftiness, nor
 δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανε-
 falsifying the word of the God, but by the manifes-
 ρώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς
 tation of the truth recommending ourselves to
 πᾶσαν συνειδήσιν ἀνθρώπων, ἐνώπιον τοῦ θεοῦ.
 every conscience of men, in presence of the God.
³ Εἰ δὲ καὶ ἐστὶ κεκαλυμμενον τὸ εὐαγγέλιον
 If but even it is having been veiled the glad tidings
 ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμε-
 of us, among those being destroyed it is having been
 νον· ⁴ ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτυφ-
 veiled; in whom the God of the age this blinded
 λωσε τὰ νοήματα τῶν ἀπιστῶν, εἰς τὸ μὴ
 the minds of the unbelieving ones, in order that not
 αὐγασαὶ τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς
 to see distinctly the effulgence of the glad tidings of the
 δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.
 glory of the Anointed one, who is an image of the God.

14 (But † their MINDS were obtuse; for to THIS DAY, the SAME Veil re-mains over the READING of the OLD Covenant; not discovering That it is taken away by Christ;

15 but, even to This day, when Moses is read, a Veil lies on their HEART.

16 But † when it shall turn to the Lord, † the VEIL will be taken from around it.

17 And † the LORD is the SPIRIT; and where the SPIRIT of the Lord is, there is Freedom.)

18 But we all beholding † the GLORY of the Lord in a Face Unveiled, † are transformed into the SAME Likeness, from Glory to Glory, as from the Lord, the Spirit.

CHAPTER IV.

1 Therefore, having † this MINISTRY, even as we received Mercy, we faint not;

2 but have repudiated the SECRET things of SHAME; not walking in Craftiness, † nor falsifying the WORD of GOD; but, by the EXHIBITION of the TRUTH, † approving ourselves to Every Human Conscience in the sight of GOD.

3 (But if, indeed, our GLAD TIDINGS be veiled, † they have been veiled to THOSE who are PERISH-ING;

4 to those UNBELIEVERS, whose MINDS the GOD of this AGE blinded, in order that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the GLORY of the ANOINTED one, † who is the Likeness of GOD.)

* VATICAN MANUSCRIPT.—17. there—omit.

† 14. Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xxviii. 26; Rom. xi. 7, 8, 25; 2 Cor. iv. 4. † 16. Exod. xxxiv. 34; Rom. xi. 23, 26. † 16. Isa. xxv. 7. † 17. ver. 6; 1 Cor. xv. 45. † 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. † 18. Rom. viii. 29; 1 Cor. xv. 49; Col. iii. 10. † 1. 2 Cor. iii. 6. † 2. 2 Cor. ii. 17; 1 Thess. ii. 3, 5. † 2. 2 Cor. v. 11; vi. 4. † 3. 1 Cor. i. 18; 2 Cor. ii. 15; Thess. ii. 10. † 4. John i. 18; xii. 45; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3.

Ὁ **Οὐ** γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν
 Not for ourselves we proclaim, but Anointed
 Ἰησοῦν κυρίον· ἑαυτοὺς δέ, δούλους ὑμῶν διὰ
 Jesus a Lord; ourselves and, slaves of you through
 Ἰησοῦν. 6 Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτοῦς
 Jesus. Because the God that commanding out of darkness
 φῶς λαμπῆναι, ὃς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν,
 light to shine, who shone in the hearts of us,
 πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ
 for illumination of the knowledge of the glory of the God
 ἐν προσώπῳ * [Ἰησοῦ] Χριστοῦ. 7 Ἐχομεν δέ
 in face [of Jesus] Anointed. We have but
 τὸν θησαυρὸν τούτον ἐν οὐρακίνοις σκευεσίν,
 the treasure this in earthen vessels,
 ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ,
 so that the superabounding of the power may be of the God,
 καὶ μὴ ἐξ ἡμῶν. 8 ἐν παντί θλιβόμενοι, ἀλλ' οὐ
 and not out of us; in everything being afflicted, but not
 στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξα-
 being straitened; being perplexed, but not being
 πορούμενοι. 9 διωκόμενοι, ἀλλ' οὐκ εγκαταλεί-
 in despair; being persecuted, but not being forsaken;
 πομενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλυμέ-
 being cast down, but not being des-
 νοι. 10 πάντοτε τὴν νεκρώσιν τοῦ Ἰησοῦ ἐν τῷ
 troied; always the putting to death of the Jesus in the
 σωματί περιφερόντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
 body bearing about, that also the life of the Jesus
 ἐν τῷ σωματί ἡμῶν φανερωθῇ. 11 Αἰε γὰρ
 in the body of you may be manifested. Always for
 ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ
 we the living, to death are delivered because of
 Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν
 Jesus, that also the life of the Jesus may be manifested in
 τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὅστε ὁ θάνατος ἐν
 the mortal flesh of us. So that the death in
 ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 Ἐχόντες
 us works, the but life in you. Having
 δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ
 but the same spirit of the faith, according to that
 γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα· καὶ
 having been written; I believed, therefore I spoke; also
 ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 14 εἰδο-
 we believe, therefore and we speak; know-
 τες, ὅτι ὁ ἐγειρας τὸν * [κυρίον] Ἰησοῦν, καὶ
 ing, that the one raising up the [Lord] Jesus, also
 ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν
 us through Jesus will raise up, and will present with
 ὑμῖν. 15 Τα γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις
 you. The for all things on account of you, that the favor

5 † For we do not pro-
 claim Ourselves, but the
 Anointed Jesus, as Lord;
 and ourselves † your Bond-
 servants on account of
 Jesus.

6 Because THAT GOD
 † who COMMANDED the
 LIGHT to shine out of
 Darkness, † shone into our
 HEARTS for illuminating
 with the KNOWLEDGE of
 the GLORY of GOD in the
 face of Jesus Christ.

7 But we have this
 TREASURE in † Earthen
 Vessels, in order † that
 the EXCELLENCE of the
 POWER may be of GOD,
 and not from us;

8 † being afflicted in
 every thing, but not dis-
 tressed; being perplexed,
 but not in despair;

9 being persecuted, but
 not deserted; being thrown
 down, but not destroyed;

10 † always carrying
 about in the BODY, the
 dying state of JESUS,
 † that the LIFE of JESUS
 may also be manifested
 in our BODY.

11 For we who are LIV-
 ING are always delivered
 up to Death † on account
 of Jesus; in order that the
 LIFE of JESUS also may be
 manifested in our MORTAL
 Flesh;

12 so that DEATH is
 working in us, but LIFE in
 you.

13 But having † the
 SAME Spirit of FAITH, ac-
 cording to that HAVING
 BEEN WRITTEN; † "I be-
 lieved, therefore I spoke;"
 we also believe, and there-
 fore we speak;

14 knowing That † he
 who RAISED UP JESUS,
 will also raise Us up * with
 Jesus, and will present us
 with you.

15 For † ALL these things
 are on your account, † that

* VATICAN MANUSCRIPT.—6. Jesus—omit.

14. LORD—omit.

14. with.

† 5. 1 Cor. i. 13, 23; x. 33. † 5. 1 Cor. ix. 19; 2 Cor. i. 24. † 6. Gen. i. 3.
 † 6. 2 Pet. i. 19. † 7. 2 Cor. v. 1. † 7. 1 Cor. ii. 5; 2 Cor. xii. 9. † 8. 2 Cor.
 xi. 5. † 10. 1 Cor. xv. 31; 2 Cor. i. 5—9; Gal. vi. 17; Phil. iii. 10. † 10. Rom. viii.
 17; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. † 11. Rom. viii. 36. † 13. Rom. i. 12; 2 Pet. i. 1.
 † 13. Psa. cxvi. 10. † 14. Rom. viii. 11; 1 Cor. vi. 14. † 15. Col. i. 24; 2 Tim. ii. 1.
 † 15. 2 Cor. i. 11; viii. 19; ix. 11, 12.

πλεονασασα δια των πλειονων, την ευχαριστιαν
having abounded through the many, the thanksgiving
περισσευση εις την δοξαν του θεου. 16 Διο
might superabound to the glory of the God. Wherefore
ουκ εκκακουμέν· αλλ' ει και ὁ εξω ἡμων ανθρω-
not we faint; but if even the outward of us man
πος διαφθειρεται, αλλ' ὁ εσωθεν ανακαινυται
is wasted, yet the inward is renewed
ἡμερα και ἡμερα. 17 Το γαρ παραυτικα ελαφ-
by day and by day. The for momentary light-
ρον της θλιψεως * [ἡμων,] καθ' ὑπερβολην εις
ness of the affliction [of us,] according to an exceeding on
ὑπερβολην αιωνιον βαρος δοξης κατεργαζεται
an exceeding age-lasting weight of glory works out
ἡμιν. 18 μη σκοπουντων ἡμων τα βλεπομενα,
for us; not looking of us the things being seen,
αλλα τα μη βλεπομενα· τα γαρ βλεπομενα,
but the things not being seen. the things for being seen,
προσκαιρα· τα δε μη βλεπομενα, αιωνια.
transient things; the things but not being seen, age-lasting things.
ΚΕΦ. ε'. 5. 1 Οἶδαμεν γαρ, ὅτι, εαν ἡ ἐπι-
We know for, that, if the earthly
γειος ἡμων οικια του σκηνους κατασθῇ, οικο-
of us house of the tent should be taken down, a build-
δομην εκ θεου εχομεν, οικιαν αχειροποιητον,
ing from God we have, a house not made by hands,
αιωνιον, εν τοις ουρανοις. 2 Και γαρ εν τούτῳ
age-lasting, in the heavens. Even for in this
στεναζομεν, το οικητηριον ἡμων το ἐξ ουρανου
we groan, the abode of us that from heaven
επενδυσασθαι επιποθουντες. 3 Εἰγε και ενδυ-
to be invested earnestly desiring. If at least and having
σαμενοι, ου γυμνοι εὑρεθησομεθα. 4 Και γαρ
been invested, not naked once we shall be found. Indeed for
ἡ οντες εν τῷ σκηνεῖ στεναζομεν βαρουμενοι·
those being in the tent groan being oppressed;
ἐφ' ᾧ ου θελομεν εκδυσασθαι, αλλ' επενδυ-
in which not we wish to be unclothed, but to be in-
σασθαι, ἵνα καταποθῇ τε θνητων ὑπο της
vested, that may be swallowed up the mortal by the
ζωης. 5 Ὁ δε κατεργασαμενος ἡμας εις αυτο
life. The and one having worked out us for same
τουτο θεος· ὁ * [και] δους ἡμιν τον αρραβωνα
this. God; that [also] having given to us the pledge
του πνευματος. 6 Θαρρουντες ουν παντοτε, και
of the spirit. Being confident therefore always, and
ειδοτες, ὅτι ενδημουντες εν τῷ σωματι, εκδη-
knowing, that being at home in the body, we are

the abounding FAVOR may overflow, through the THANKSGIVING of MANY, to the GLORY of GOD.

16 Wherefore, we faint not; but even if our OUTWARD Man is wasted, yet *our †INNER man is renewed Day by Day.

17 Besides, ‡the MOMENTARY LIGHTNESS of the AFFLICTION, works out for us an excessively exceeding aionian Weight of Glory;

18 ‡we aiming not at the THINGS which are SEEN, but at the THINGS which are not SEEN; for the THINGS which are SEEN are temporary, but the THINGS which are not SEEN are aionian.

CHAPTER V.

1 For we know, That if the TENT of our †EARTHLY Dwelling be taken down, we have a Building from God, a House not made by hands, aionian, in the HEAVENS.

2 For indeed, in this ‡we are groaning, earnestly desiring to be invested with THAT HABITATION of ours which is from Heaven;

3 and surely, having been invested, we shall not be found destitute.

4 For, indeed, THOSE BEING in the TENT are groaning, being oppressed; in which we desire not to be divested, but ‡invested, that the MORTAL may be absorbed by LIFE.

5 Now HE who has PRODUCED us for this same thing is THAT God who ‡has GIVEN to us the PLEDGE of the SPIRIT.

6 Therefore, being always confident, and knowing That being at home in the BODY, we are from

* VATICAN MANUSCRIPT.—16. OUR INNER.

17. of us—omit.

5. also—omit.

† 16. Rom. vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4.
viii. 18; 1 Pet. i. 2, 6; v. 10. † 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xi. 1.
iv. 19; 2 Cor. iv. 7; 2 Pet. i. 13, 14. † 2. Rom. viii. 23. † 1. Job

† 4. 1 Cor. xv. 53, 54

μουμεν απο του κυριου· ⁷ (δια πιστεως γαρ
from home from the Lord, (by means of faith for
περιπατουμεν ου δια ειδους·) ⁸ θαρρουμεν
we are walking, not by means of sight,) we are confident
δε, και ευδοκουμεν μαλλον εκδημησαι εκ του
but; also we are well-pleased rather to be from home out of the
σωματος, και ενδημησαι προς τον κυριον· ⁹ διο
body, and to be at home with the Lord, wherefore
και φιλοτιμουμεθα, ειτε ενδημουντες, ειτε
also we are very ambitious, whether being at home, or
εκδημουντες, ευαρεστοι αυτω· ειναι· ¹⁰ τους
being from home, well-pleasing to him to be. The
γαρ παντας ημας φανερωθηναι δει εμπροσ-
for all us to appear it is necessary before
θεν του βηματος του Χριστου, ινα κομισηται
of the tribunal of the Anointed, that may receive
εκάστος τα δια του σωματος, προς α· επ-
each one the things through the body, according to what was
ραξεν, ειτε αγαθον, ειτε κακον.
practised, whether good, or bad.

¹¹ Ειδότες ουν του φοβον του κυριου, ανθρω-
Knowing therefore the fear of the Lord, men
πους πειθομεν, θεω δε πεφανερωμεθα· ελπίζω
we persuade, to God but we have been manifested; I hope
δε και εν ταις συνειδησεσιν υμων πεφανερωσθαι.
and also in the consciences of you to have been manifested.
¹² Ου * [γαρ] παλιν εαυτους συνιστανομεν υμιν,
Not * [for] again ourselves do we recommend to you,
αλλα αφορμην διδοντες υμιν καυχηματος υπερ
but opportunity giving to you of boasting on
ημων· ινα εχητε προς τους εν προσωπω· καυχω-
of us; that you may have for those in face boasting.
μενους, και ου καρδια· ¹³ Ειτε γαρ εξεστημεν,
and no in heart. Even if for we are besides ourselves,
θεω· ειτε σωφρονουμεν, υμιν· ¹⁴ Η γαρ αγα-
to God; and if we are of sound mind, to you The for love
πη του Χριστου συνεχει ημας, ¹⁵ κριναντας
of the Anointed constrains us, having judged
τουτο, οτι ει εις υπερ παντων απεθανεν· αρα
this, that if one on behalf of all died, then
οι παντες απεθανον· και υπερ παντων απεθα-
they all died, and on behalf of all he died,
νεν, ινα οι ζωντες μηκετι εαυτοις ζωσιν, αλλα
that the living no longer to themselves should live, but
τω υπερ αυτων αποθانونτι και εγερθεντι.
to him on behalf of them having died and having been raised up.

home, away from the LORD;

⁷ (for † we are walking by Faith, not by Sight;)

⁸ but we are confident, and † well-pleased rather to be separated from the BODY, and to be at home with the LORD.

⁹ And therefore we are very ambitious; whether being at home, or being from home, to be acceptable to him.

¹⁰ † For we must ALL appear before the TRIBUNAL of the ANOINTED, † so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

¹¹ Knowing therefore the † TERROR of the LORD, we are persuading Men; † but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

¹² We are not † recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

¹³ For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

¹⁴ For the LOVE of the ANOINTED one constrains us,

¹⁵ judging this, That † if one died on behalf of all, then they ALL died; and † that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

* VATICAN MANUSCRIPT.—12. For—omit.

† 7. Rom. viii. 24, 25; 2 Cor. iv. 18. † 8. Phil. i. 23. † 10. Rom. xiv. 10.
† 13. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xii. 12. † 11. Job xxxi.
23; Heb. x. 31; Jude 23. † 11. 2 Cor. iv. 2. † 12. 2 Cor. iii. 1. † 15. Rom.
v. 14. † 15. Rom. vi. 11, 12; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

16 Ὡστε ἡμεῖς ἀπο τοῦ νῦν οὐδενὰ οἶδαμεν κατὰ
So that we from the now no one know according to
σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα
flesh; if and even we knew according to flesh
Χριστὸν, ἀλλὰ νῦν οὐκετι γινώσκομεν. 17 Ὡς-
Anointed, but now no longer we know. So
τε εἰ τις ἐν Χριστῷ, καὶ νῦν κτίσις· τὰ ἀρχαῖα
that if any one in Christ, new creation; the things old
παρηλθεν, ἰδοὺ, γέγονε καινὰ * [τὰ πάντα.]
passed away, lo, has become new [the all things.]
18 Τα δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλαξάντος
The but all things out of the God, that one having reconciled
ἡμᾶς ἑαυτῷ διὰ * [Ἰησοῦ] Χριστοῦ, καὶ δόντος
us to himself through [Jesus] Anointed, and having given
ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. 19 Ὡς
to us the service of the reconciliation. Namely
ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσει
that God was in Anointed a world reconciling
ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
to himself, not reckoning to them the faults
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
of them, and having placed in us the word of the
καταλλαγῆς. 20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύο-
reconciliation. On behalf of Anointed therefore we are ambas-
μεν, ὥς τοῦ θεοῦ παρακαλουντος δι' ἡμῶν
sadors, as if the God beseeching through us;
δεόμεθα ὑπὲρ Χριστοῦ, καταλλαγήτε τῷ θεῷ.
we pray on behalf of Anointed, be you reconciled to the God.
21 Τὸν * [γὰρ] μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν
Him [for] not having known sin, on behalf of us
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιο-
sin was made, that we might become righteous-
συνη θεοῦ ἐν αὐτῷ. ΚΕΦ. 6. 1 Συνερ-
ness of God in him. Working
γουντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν
together but also we exhort, not in vain
τὴν χάριν τοῦ θεοῦ δεξασθαι ὑμᾶς. 2 (λέγει
the favor of the God to receive you; (he says
γὰρ· Καίρῳ δεκτῷ ἐπήκουσα σου καὶ ἐν ἡμέρᾳ
for; In a season acceptable I listened to thee and in a day
σωτηρίας ἐβοήθησα σοι. Ἰδοὺ, νῦν καιρὸς ευ-
of salvation I helped thee. Lo, now a season well-

16 So that we, from this time, respect † No one on account of † Flesh; and even if we esteemed Christ on account of Flesh, yet now we no longer thus regard him.

17 For, if any one be in Christ, he is † a New Creation; † the OLD things have passed away; behold! they have become new.

18 But ALL things are from THAT God † who has RECONCILED us to himself through Jesus Christ, and has given to us the MINISTRY of the RECONCILIATION;

19 namely, That † God was by Christ reconciling the World to himself, not counting to them their OFFENCES; and has deposited with us the WORD of the RECONCILIATION.

20 On behalf of Christ, therefore, we are † ambassadors; as if GOD were inviting through us, we entreat, on behalf of Christ, —be you reconciled to GOD!

21 For † HIM who KNEW no Sin, he made † a Sin-offering on our behalf, † that we might become God's Righteousness in him.

CHAPTER VI.

1 And being also co-laborers, we exhort you not to receive the FAVOR of GOD in vain;

2 (for he says, † "In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee." Behold! now is a

* VATICAN MANUSCRIPT.—17. all things—omit.

18. Jesus—omit.

21. For—

† 16. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his *flesh*. Since Christ had died on behalf of all, the salvation of both Jew and Gentile were alike precious. † 21. There are many passages in the Old Testament; where *amartia*, *sin*, signifies a *sin-offering*. Hosea iv. 8, "They (the priests) eat up the sin (sin-offerings) of my people." In the New Testament, likewise, the word *sin* has the same signification. Heb. ix. 26, 28; xiii. 11.—*Macknight*.

† 16. Gal. v. 6. † 17. Gal. vi. 15. † 17. Eph. ii. 15; Rev. xxi. 5. † 18. Rom. v. 10; Eph. ii. 16; Col. i. 20. † 19. Rom. iii. 24, 25. † 20. Eph. vi. 20. † 21. Isa. liii. 6, 9, 12; Gal. iii. 13; 1 Pet. ii. 22, 24; 1 John iii. 5. † 21. Rom. i. 17; v. 19; x. 8. † 2. Isa. xlix. 8.

προσδεκτος, ιδου, νυν ἡμερα σωτηριας.)
accepted, lo, now a day of salvation.)
3 Μηδεμιαν εν μηδενι δικοντες προσκοπην, ινα
No one in any thing giving offence, so that
μη μωμηθη ἡ διακονια· 4 αλλ' εν παντι
not may be blamed the service; but in every thing
συνιστωντες εαυτους ως θεου διακονοι, εν ὑπο-
establishing ourselves as of God servants, in pa-
μονη πολλη εν θλιψεσιν, εν αναγκαις, εν στε-
tience much in afflictions, in necessities, in dis-
νοχωραις, 5 εν πληγαις, εν φυλακαις, εν ακα-
tresses, in stripes, in prisons, in tu-
τασταις, εν κοποις, εν αγρυπναις, εν
mults, in labors, in watchings, in
νηστειαις· 6 εν αγνοτητι, εν γνωσει, εν μακρο-
fastings; in purity, in knowledge, in long-suf-
θυμια, εν χρηστοτητι, εν πνευματι ἁγιω, εν
fering, in kindness, in spirit holy, in
αγαπη ανυποκριτω, 7 εν λογω αληθειας, εν
love unfeigned, in a word truth, in
δυναμει θεου· δια των ὀπλων της δικαιοσυνης
power of God; through the arms of the righteousness
των δεξιων και αριστερων, 8 δια δοξης και ατι-
of the rights and of lefts, through glory and dis-
μιας, δια δυσφημιας και ευφημιας· ως πλανοι
grace, through bad fame and good fame; as deceivers
και αληθεις· 9 ως αγνοουμενοι, και επιγνωσκο-
and true; as being ignorant, and being duly appre-
μενοι· ως αποθνησκοντες, και ιδου ζωμεν· ως
ciated; as dying, and lo we live; as
παιδευομενοι, και μη θανατουμενοι· 10 ως λυπου-
being corrected, and not put to death; as being
μενοι, αι δε χαιροντες· ως πτωχοι, πολλους
grieved, always but rejoicing; as poor, many
δε πλουτιζοντες· ως μηδεν εχοντες, και παντα
but making rich; as nothing having, and all things
κατεχοντες. 11 Το στομα ἡμων ανεωγε προς
possessing. The mouth of us has been opened to
υμας, Κορινθιοι, ἡ καρδια ἡμων πεπλατυνται.
you, O Corinthians, the heart of us has been enlarged.
12 Ου στενοχωρεισθε εν ἡμιν· στενοχωρεισθε δε
Not you are straitened in us; you are straitened but
εν τοις σπαγχνοις υμων. 13 Την δε αυτην αντι-
in the bowels of you. The but same recom-
μισθιαν, (ως τεκνοις λεγω,) πλατυνθητε και
pense, (as to children I speak,) be enlarged also
υμεις.
you.

14 Μη γινεσθε ετεροζυγουντες απιστοις· τις
Not be you unequally yoking with unbelievers; what
γαρ μετοχη δικαιοσυνη και ανομια; τις δε
for participation righteousness and lawlessness? what and

well-accepted Season; be-
hold! now is a Day of Sal-
vation;)

3 † giving No Offence in
any thing, that the MINIS-
TRATION may not be
blamed;

4 but in everything es-
tablishing ourselves † as
God's Servants, by much
patient endurance in
Afflictions, in Necessities,
in Distresses;

5 † in Stripes, in Pris-
ons, in Tumults; in La-
bors, in Watchings, in
Fastings;

6 by Purity, by Know-
ledge, by Forbearance; by
Kindness, by a holy Spirit,
by Love undissembled,

7 † by the Word of
Truth, by the Power of
God; † through THOSE
ARMS of Righteousness, on
the RIGHT hand and Left;

8 through Glory and
Disgrace; through Bad
fame and Good fame; as
Deceivers, and yet true;

9 † as being ignorant,
yet being duly appre-
ciated; † as dying, yet be-
hold! we live; as chas-
tised, yet not put to death;

10 as grieving, but al-
ways rejoicing; as poor,
but enriching many; as
having Nothing, yet pos-
sessing All things.

11 Our MOUTH is opened
toward you, O Corinthi-
ans! our HEART has been
enlarged.

12 You are not strait-
ened in us, † but you are
contracted in your own
TENDER AFFECTIONS.

13 But as a re-pay-
ment for the SAME, († I speak
as to Children,) be you
also enlarged.

14 † Be not unequally
yoked with Unbelievers;
for † What Participation
has Righteousness with
Iniquity? * or what Com-

* VATICAN MANUSCRIPT.—14. or what.

† 3. 1 Cor. x. 32. † 4. 1 Cor. iv. 1. † 5. 2 Cor. xi. 23. † 7. 2 Cor. iv. 2.
† 7. 2 Cor. x. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. † 9. 2 Cor. xi. 6. † 9. 1 Cor. iv. 9;
2 Cor. i. 9; iv. 10, 11. † 12. 2 Cor. xii. 15. † 13. 1 Cor. iv. 14. † 14. Lev. xix.
12. Deut. vii. 2, 3; 1 Cor. v. 0; vii. 39. † 14. 1 Kings xviii. 21 1 Cor. x. —; Eph. v. 7, 11.

κοινωνία φωτι προς σκοτος; ¹⁵ Τις δε συμφωνη-
fellowship light with darkness? What and agreement
σις Χριστῷ προς Βελιάρ; ἢ τις μερίς πιστῷ
of an Anointed with Beliar? or what portion to a believer
μετα ἀπιστοῦ; ¹⁶ Τις δε συγκαταθεσις ναφ θεῷ
with an unbeliever? what and connection a temple of God
μετα εἰδωλῶν; Ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζων-
with idols? You for a temple of God are living;
τος· καθὼς εἶπεν ὁ θεός· Ὅτι ἐνοικήσω ἐν
as said the God; That I will indwell among
αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἐσομαι αὐτῶν
them, and will walk about in; and I will be to them
θεός, καὶ αὐτοὶ ἐσονται μοι λαός. ¹⁷ Διὸ ἐξελ-
a God, and they shall be to me a people. Wherefore come
θετε ἐκ μέσου αὐτῶν καὶ ἀφορισθητε, λέγει
you out from midst of them and be you separated, says
κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· καγὼ εἰσδε-
Lord, and of an unclean thing not touch you; and I will re-
ξομαι ὑμᾶς, ¹⁸ καὶ ἐσομαι ὑμῖν εἰς πατέρα, καὶ
ceive you, and I will be to you for a father, and
ὑμεῖς ἐσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει
you shall be to me for sons and daughters, says
κυρίου παντοκράτωρ. ΚΕΦ. Ζ'. 7. ¹ Ταῦτα
Lord Almighty. These
οὖν ἐχόντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθά-
therefore having the promises, beloved ones, let us
ρίσωμεν ἑαυτοὺς ἀπο παντός μολύσμου σαρκὸς
cleanse ourselves from all pollution of flesh
καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν
and spirit, perfecting holiness in
φοβῷ θεοῦ. ² Χωρησατέ ἡμᾶς· οὐδενὰ ἡδικη-
fear of God. Receive you us; no one we in-
σαμην, οὐδενὰ ἐφθείραμεν, οὐδενὰ ἐπλεονεκτή-
jured, no one we corrupted, no one we defrauded.
σαμεν. ³ Οὐ πρὸς κατακρίσιν λέγω· προεῖρηκα
Not for condemnation I speak; before I said
γὰρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ
for, that in the hearts of us you are in order that
συναποθανεῖν καὶ συζῆν. ⁴ Πολλὴ μοι παρρη-
to die together and to live together. Much with me boldness
σία πρὸς ὑμᾶς, πολλὴ μοι καυχῆσις ὑπὲρ ὑμῶν·
towards you, much with me boasting on behalf of you;
πεπληρωμαί τῇ παρακλησίῃ, ὑπερπερισσεύομαι
I have been filled with the consolation, I am overflowing
τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ⁵ Καὶ γὰρ
with the joy in all the affliction of us. Indeed for

Communion has Light with Darkness?

¹⁵ and What Accord-
ance has Christ with † Be-
liar? or What Portion has
a Believer with an Unbe-
liever?

¹⁶ And What Connec-
tion has God's Temple
with Idols? ‡ for *we are
a Temple of the living
God; as God said, † "I
will dwell among them,
"and walk among them;
"and I will be Their God,
"and they shall be to Me
"a People."

¹⁷ Wherefore, † "depart
"from the Midst of them,
"and be separated," says
the Lord, "and touch not
"the impure; and I will
"receive you,

¹⁸ † "and I will be to
"you for a Father, and
"you shall be to Me for
"Sons and Daughters, says
"the Lord Almighty."

CHAPTER VII.

¹ Having, therefore,
‡ These PROMISES, Be-
loved, let us purify our-
selves from all Pollution
of Flesh and Spirit, per-
fecting Holiness in the
Fear of God.

² Receive us; ‡ we have
injured No one; we have
corrupted No one; we
have defrauded No one.

³ I speak not for Con-
demnation; ‡ for I pre-
viously said, That it is in
our HEARTS to DIE TO-
GETHER, and to live to-
gether.

⁴ ‡ Great is my Confi-
dence in regard to you;
‡ great is My Boasting on
your behalf; ‡ I have been
filled with CONSOLATION;
I am overflowing with JOY
in ALL our AFFLICTION.

* VATICAN MANUSCRIPT.—16. we are.

† 15. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writers. Beliar is from the Syriac, literally signifying that which profits not, but injures, and is rendered in the Peshito-Syriac, by the word Satan.

‡ 16. 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6.

xxvi. 12; Jer. xxxi. 33; Ezek. xxxvi. 28; Zech. viii. 8.

xxxii. 1, 9.

‡ 1. 1 John iii. 3.

‡ 2. Acts xx. 33; 2 Cor. xii. 17.

11, 12.

‡ 4. 2 Cor. iii. 12.

‡ 4. 1 Cor. i. 4; 2 Cor. i. 11.

‡ 16. Exod. xxix. 45; Lev.

‡ 17. Isa. lii. 11.

‡ 18. Jer.

‡ 3. 2 Cor. v.

‡ 4. Phil. ii. 17; Col. i. 24

ελθοντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἐσχῆ-
having come of us into Macedonia, not had
κεν ἀνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντί θλιβο-
rest the flesh of us, but in everything being dis-
μενοι· ἐξῴθεν μάχαι, ἐσώθεν φόβοι. ⁶ Ἀλλ'
tressed; without fights, within fears. But

ὁ παρακαλῶν τοὺς ταπεινοὺς, παρεκάλεσεν ἡμᾶς
the one comforting the lowly ones, comforted us

ὁ θεὸς ἐν τῇ παρουσίᾳ Τιτου· ⁷ οὐ μόνον δὲ ἐν
the God by the presence of Titus; not only and by
τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει
the presence of him, but also by the comfort

ἣν παρεκλήθη ἐφ' ὑμῖν, ἀναγγελλῶν ἡμῖν
with which he was comforted over you, announcing to us

τὴν ὑμῶν ἐπιποθήσιν, τὸν ὑμῶν ὀδυρμον, τὸν
the of you earnest desire, the of you lamentation, the
ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μάλλον
of you zeal on behalf of me; so that me more

χαρῆναι. ⁸ Ὅτι εἰ καὶ ἐλυπήσα ὑμᾶς ἐν τῇ
to have rejoiced. Because if even I grieved you by the

ἐπιστολῇ, οὐ μεταμελομαι, εἰ καὶ μετεμελομην·
letter, not I do repent, if indeed I did repent;

βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς
I see for that the letter that, if even for

ὥραν, ἐλυπήσεν ὑμᾶς. ⁹ Νυνὶ χαίρω, οὐχ ὅτι
an hour, I grieved you. Now I rejoice, not because

ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν·
you were grieved, but because you were grieved in order to reformation;

ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενί
you were grieved for according to God, so that in nothing

ζῆμιωθητε ἐξ ἡμῶν. ¹⁰ Ἡ γὰρ κατὰ θεόν
you might suffer loss from us. The for according to God

λυπῇ μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
sorrow reformation for salvation not to be repented of

κατεργάζεται· ἡ δὲ τοῦ κόσμου λυπὴ θάνατον
works out; the but of the world sorrow death

κατεργάζεται. ¹¹ Ἴδου γὰρ αὐτὸ τοῦτο τὸ
works out. Lo for same this the thing

κατὰ θεὸν λυπηθῆναι * [ὑμᾶς,] πόσῃν κατείρ-
according to God to have been grieved [you,] how much it

γάτατο ὑμῖν σπουδὴν· ἀλλὰ ἀπολογίαν, ἀλλὰ
worked in you diligence; but a defence, but

ἀγανακτήσιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθήσιν,
indignation, but fear, but earnest desire,

ἀλλὰ ζῆλον, ἀλλ' ἐκδικήσιν· ἐν παντί συνεσ-
but zeal, but punishment; in every thing you

τήσατε ἑαυτοὺς ἀγνοῦς εἶναι * [ἐν] τῷ πρᾶγ-
proved yourselves pure to be [in] the mat-

ματί. ¹² Ἀρα εἰ καὶ ἔγραψα ὑμῖν οὐχ εἰνεκεν
ter. Therefore if indeed I wrote to you not on account

τοῦ ἀδικησαντος, οὐδὲ εἰνεκεν τοῦ ἀδικηθέν-
of the one having been wronged, nor on account of the one having done

5 For, indeed, † we hav-
ing come into Macedonia,
our FLESH had No Rest,
but † we were distressed
in every way;—outwardly
Fightings; inwardly Fears.

6 But that † God who
COMFORTS the DISCONSO-
LATE, comforted us † by
the PRESENCE of Titus;

7 and not only by his
PRESENCE, but also by the
COMFORT with which he
was comforted on your ac-
count, narrating to us
YOUR earnest desire, YOUR
Lamentation, YOUR Zeal
on my behalf; so that I
greatly rejoiced.

8 Because if even I
grieved you by the LET-
TER, I do not *repent;
and if even I did repent,
I see That that LETTER
grieved you but for a short
time.

9 I now rejoice, not Be-
cause you were grieved,
but Because you were
grieved in order to Reform-
ation; for you were
grieved according to God,
so that you might suffer
loss from us in nothing.

10 † For the sorrow ac-
cording to God produces
Reformation for Salvation,
not to be repented of;
† but the SORROW of the
WORLD produces Death.

11 For behold this very
thing,—to be GRIEVED ac-
cording to God,—How
much Earnestness it pro-
duced in you! what an
Apology! what Indigna-
tion! what Fear! what
Earnest desire! what
Zeal! what a Punishment!
In everything you proved
yourselves to be pure in
this MATTER.

12 If therefore, indeed,
I wrote to you, it was not
on HIS account WHO suf-
fered the WRONG, *nor
indeed on HIS account
WHO did the WRONG, † but

* VATICAN MANUSCRIPT.—8. repent; and if even I did repent, I see That. 7. you
—omit. 11. in—omit. 12. nor indeed on HIS account.

† 5. 2 Cor. ii. 13.

† 5. 2 Cor. iv. 8.

† 6. 2 Cor. i. 4.

† 6. See 2 Cor. ii. 13

† 10. 2 Sam. xii. 13; Matt. xxvi. 75.

† 10. Prov. xvii. 22.

† 12. 2 Cor. ii. 4

τος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν
wrong; but on account of the to have been manifested the diligence
ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ
of us that on behalf of you toward you, in presence of the
θεοῦ. ¹³ Διὰ τοῦτο παρακεκλημέθα ἐπὶ τῇ παρα-
God. On account of this we were comforted the com-
κλησεί ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχαρη-
fort of you; more abundantly and rather we re-
μεν ἐπὶ τῇ χαρᾷ Τιτοῦ, ὅτι ἀναπεπαυται το
joiced in the joy of Titus, because has been refreshed the
πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. ¹⁴ ὅτι εἰ τι
spirit of him from all of you; because if anything
αὐτῷ ὑπὲρ ὑμῶν κεκαυχῆμαι, οὐ κατησχυνθῆν·
to him on behalf of you I have boasted, not I was ashamed;
ἀλλ' ὥς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν,
but as all things in truth we spoke to you,
οὕτω καὶ ἡ καυχῆσις ἡμῶν ἢ ἐπὶ Τιτοῦ, ἀληθεία
so also the boasting of us that to Titus, truth
ἐγενήθη. ¹⁵ καὶ τὰ σπλαγχνα αὐτοῦ περισσο-
became; and the bowels of him more abun-
τέρως εἰς ὑμᾶς ἐστίν, ἐπαμνησκόμενου τὴν
dantly for you is, remembering the
πάντων ὑμῶν ὑπακοήν, ὥς μετὰ φόβου καὶ τρο-
of all of you obedience, as with fear and trem-
μου ἐδεξάσθε αὐτόν. ¹⁶ Χαίρω, ὅτι ἐν παντι
bling you received him. I rejoice, that in every thing
θαρρῶ ἐν ὑμῖν.
I have confidence in you.

ΚΕΦ. η'. 8.

¹ Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν
We make known but to you, O brethren, the favor
τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
of the God that having been given by the congregations of the
Μακεδονίας· ² ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ
Macedonia; that in much trial of affliction the
περισσεῖα τῆς χάρας αὐτῶν, καὶ ἡ κατὰ βα-
abundance of the joy of them, and the in deep
θυς πτωχεῖα αὐτῶν, ἐπερίσσευσεν εἰς τὸν
poverty of them, abounded to the
πλοῦτον τῆς ἀπλοτητος αὐτῶν· ³ ὅτι κατὰ
wealth of the liberality of them; because according to
δυναμὶν (μαρτυρῶ) καὶ ὑπὲρ δυναμὶν αὐθαιρετοί,
power (I testify) and beyond power of their own accord,
⁴ μετὰ πολλῆς παρακλησεως δεόμενοι ἡμῶν τὴν
with much earnest entreaty asking of us the
χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς
favor even the participation of the service of that for
τοὺς ἁγίους. ⁵ Καὶ οὐ καθὼς ἡλπισαμεν, ἀλλ'
the saints. And not as we expected, but

in order that THAT DILI-
GENCE of ours which we
have on your behalf might
be MANIFESTED toward
you in the presence of
God.

¹³ On this account * we
were comforted; and in
our COMFORT, we rejoiced
more abundantly at the
JOY of Titus, Because his
SPIRIT † was refreshed by
you all.

¹⁴ Because if I have
boasted in any thing to
Him on your behalf, I
was not ashamed; but as
we spoke All things to
you in Truth, * thus also
our BOASTING before Titus
became a Truth.

¹⁵ And his TENDER AF-
FECTIONS are overflowing
toward you, remembering
† the OBEEDIENCE of you
all, how with Fear and
Trembling you received
him.

¹⁶ I rejoice That in
every thing † I have con-
fidence in you.

CHAPTER VIII.

¹ Now, Brethren, we
make you acquainted with
THAT GIFT for GOD which
has been GIVEN by the
CONGREGATIONS of MA-
CEDONIA;

² That in a Great Trial
of Affliction, the ABUN-
DANCE of their JOY, even
in their † DEEP Poverty,
overflowed in the WEALTH
of their LIBERALITY;

³ Because That accord-
ing to their Ability, I tes-
tify, and even beyond their
Ability, voluntarily.

⁴ with Much Entreaty
asking us to accept the
GIFT, even the † JOINT
PARTICIPATION of THAT
SERVICE which is for the
SAINTS;

⁵ and not as we ex-

* VATICAN MANUSCRIPT.—13. we were comforted; and in our COMFORT we rejoiced more abundantly. 14. thus also our BOASTING before Titus.

† 13. Rom. xv. 32. † 15. 2 Cor. ii. 9; Phil. ii. 12. † 16. 2 Thess. iii. 4; Philemon 8, 21. † 2. Mark xii. 44. † 4. Acts xi. 29; xxiv. 17; Rom. xv. 25, 26; 1 Cor. xvi. 1, 3, 4; 2 Cor. ix. 1.

ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, διὰ
 themselves they gave first to the Lord, and to us, through
 θελήματος θεοῦ· ⁶ εἰς τὸ παρακαλεῖσαι ἡμᾶς
 will of God; in order that to intreat us
 Τίτον, ἵνα καθὼς προενηρξάτο, οὕτω καὶ ἐπιτε-
 Titus, that as he before began, so also he would
 λεσῇ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. ⁷ Ἀλλ'
 perfect among you also the gift this. But
 ὥσπερ ἐν παντί περισσεύετε, (πιστεῖ καὶ λόγῳ
 as in everything you abound, (in faith and in word
 καὶ γνώσει καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν
 and in knowledge and in all diligence, and in the from of you to
 ἡμῖν ἀγάπῃ,) ἵνα καὶ ἐν ταύτῃ τῇ χαρίτι περισ-
 us love,) that also in this the favor you may
 σεύητε· ⁸ οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ
 abound; not according to a command I speak, but through
 τῆς ἑτέρων σπουδῆς, καὶ τοῦ τῆς ὑμετέρας ἀγα-
 of the of others diligence, and that of the your love
 πῆς γνήσιον δοκιμάζων· ⁹ (γινώσκετε γὰρ τὴν
 reality am proving; (you know for the
 χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ,] ὅτι
 favor of the Lord of us Jesus [Anointed,] that
 δι' ὑμᾶς ἐπτώχευσε πλούσιος ὢν, ἵνα ὑμεῖς
 on account of you he became poor rich being, so that you
 τῇ ἐκείνου πτωχείᾳ πλουτήσητε·) ¹⁰ καὶ γνῶ-
 by the of him poverty might become rich;) and an opin-
 μῃ ἐν τούτῳ δίδωμι. Τοῦτο γὰρ ὑμῖν συμφε-
 ion in this I give. This for to you is profit-
 ρεῖ, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ
 able, who not alone the to do, but also the
 θελεῖν προενηρξάσθε ἀπὸ περυσί· ¹¹ νυνὶ δὲ καὶ
 to will before began from last year; now but also
 τὸ ποιῆσαι ἐπιτελεῶσατε, ὅπως καθάπερ ἡ προ-
 the to do do you perfect, that as the prompt-
 θυμία τοῦ θελεῖν, οὕτω καὶ τὸ ἐπιτελεῖν ἐκ-
 ness of the to will, so also the to finish out of
 τοῦ εἶναι. ¹² Εἰ γὰρ ἡ προθυμία προκεῖται,
 the to have. If for the promptness is placed first,
 καθὼς εἰς ἑχρὶ * [τις,] εὐπροσδεκτός, οὐ
 according to what may have [any one,] acceptable, not
 καθὼς οὐκ ἐχει. ¹³ Οὐ γὰρ, ἵνα ἀλλοίς
 according to what not he has. Not for, that to others
 ἀνεσίς, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος· ἐν τῷ
 rest, to you but affliction, but out of an equality; in the
 νυνὶ καιρῷ τὸ ὑμῶν περισσεύμα ἐστὶν τὸ ἐκείνων
 present season the to you abundance for the of them
 ὑστέρημα, ¹⁴ ἵνα καὶ τὸ ἐκείνων περισσεύμα
 want, so that also the of them abundance
 γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται
 may be for the of you want, so that may be

pected, but they gave
 themselves first to the
 LORD, and to us, through
 the Will of God;

⁶ so that † we DESIRED
 Titus, that as he had pre-
 viously began so also he
 would finish this GIFT
 among you.

⁷ But as † you abound
 in every thing,—in Faith,
 and in Word, and in
 Knowledge, and in All
 Earnestness, and in YOUR
 Love to us, see that you
 abound in THIS FREE GIFT
 also.

⁸ † I do not speak this
 by Commandment, but
 through the EARNESTNESS
 of OTHERS, I am testing
 also the REALITY of YOUR
 Love.

⁹ For you know the
 FAVOR of our LORD Jesus,
 † That, being rich, yet on
 your account he was made
 poor, so that, by HIS Pover-
 ty, you might be enriched.

¹⁰ And † in this I give
 an Opinion; for this is
 beneficial for you, who,
 previously began not only
 to DO, but also to be WIL-
 LING, † since the last
 Year.

¹¹ At present, therefore,
 finish the DOING also, that
 according to the PROMPTI-
 TUDE to WILL, so also
 may be the accomplish-
 ment, according to ABIL-
 ITY.

¹² † For if READINESS
 OF MIND be present, one
 is acceptable according
 to what he may have, and
 not according to what he
 has not.

¹³ Not, however, that
 to others may be relief,
 and to you distress,

¹⁴ but an Equality; at
 THIS Time let YOUR Abun-
 dance be for THEIR Defi-
 ciency, so that also THEIR
 Abundance may be for
 YOUR Deficiency; so that
 there may be an Equality.

* VATICAN MANUSCRIPT.—9. Anointed—omit.

12. any one—omit.

† 6. verse 17; 2 Cor. xii. 8. † 7. 1 Cor. i. 5; xii. 8. † 8. 1 Cor. vii. 7. † 9.
 Matt. viii. 20; Luke ix. 58; Phil. ii. 6, 7. † 10. 1 Cor. vii. 25. † 10. 2 Cor. ix. 2.
 † 12. Mark xii. 43, 44; Luke xxi. 3.

ισοτης· ¹⁵ καθως γεγραπται· Ὁ το πολυ, ουκ
equality; even as it has been written; He the much, not
επλεονασε· και ὁ το ολιγον, ουκ ηλαττονησε.
had over; and he the little, not had lack.
¹⁶ Χαρὶς δε τῷ θεῷ τῷ διδοντι τὴν αὐτὴν σπου-
Thanks but to the God to that having given the same earnest-
δὴν ὑπερ ὑμῶν ἐν τῇ καρδίᾳ Τιτου· ¹⁷ ὅτι τὴν
ness on behalf of you in the heart of Titus; because the
μεν παρακλησιν ἐδεξατο· σπουδαιοτερος δε
indeed exhortation he received; more earnest but
ὑπαρχων, αυθαιρετος ἐξηλθε πρὸς ὑμας.
being, of his own accord he went out to you.
¹⁸ Συνεπεμψαμεν δε μετ' αὐτου τον αδελφον,
We sent together and with him the brother,
οὗ ὁ εἰπαινος ἐν τῷ ευαγγελίῳ δια πασῶν
of whom the praise in the glad tidings through all
των ἐκκλησιῶν· ¹⁹ ου μονον δε, αλλα και χει-
of the congregations; not only and, but also having
ροτονηθεις ὑπο των ἐκκλησιῶν συνεκδημος
been voted by the congregations a fellow-traveler
ἡμῶν συν τῇ χαρίτι ταυτῇ, τῇ διακονουμενῇ
of us with the gift this, that being administered
ὑφ' ἡμῶν πρὸς τὴν * [αὐτου] του κυριου
by us for the [same] the Lord
δοξαν και προθυμιαν ἡμῶν· ²⁰ στελλομενοι
glory and readiness of mind of us; avoiding
τουτο, μη τις ἡμας μωμησηται ἐν τῇ αδρότητι
this, not any one us should blame in the abundance
ταυτῇ τῇ διακονουμενῇ ὑφ' ἡμῶν· ²¹ προνοουμε-
this the being served by us; we are purpos-
νοι γαρ καλα ου μονον ἐνωπιον κυριου, αλλα
ing for good things not only in presence of Lord, but
και ἐνωπιον ανθρωπων· ²² Συνεπεμψαμεν δε
also in presence of men. We sent together and
αὐτοις τον αδελφον ἡμῶν, ὃν ἐδοκιμασαμεν ἐν
with them the brother of us, whom we proved in
πολλοις πολλακις σπουδαιον οντα, νυνι δε πολυ
many things many times diligent being, now but much
σπουδαιοτερον, πεποιθησει πολλῇ τῇ εἰς ὑμας.
more diligent, confidence great in that for you.
²³ Εἴτε ὑπερ Τιτου, συνωνος εμος και εἰς ὑμας
And if on behalf of Titus, partner my and for you
συνεργος· εἴτε ἀδελφοὶ ἡμῶν, ἀποστολοὶ ἐκ-
a fellow-laborer; and if brethren of us, apostles of
κλησιῶν, δοξα Χριστου· ²⁴ Τὴν οὖν ἐνδειξιν
congregations, glory of Anointed. The therefore proof
τῆς ἀγαπῆς ὑμῶν, και ἡμῶν καυχησησεως ὑπερ
of the love of you, and of us boasting on behalf
ὑμῶν, εἰς αὐτοὺς ἐνδειξασθε εἰς προσωπον των
of you, for them point you out in face of the
ἐκκλησιῶν.
congregations.

¹⁵ even as it has been written, † "HE who had
"MUCH, had no surplus;
"and HE who had LITTLE,
"had no deficiency."

¹⁶ But Thanks be to
THAT GOD who has PUT
into the HEART of Titus,
the Same Earnestness on
your behalf;

¹⁷ † because he received,
indeed, the EXHORTATION;
but being very earnest, he
went away of his own ac-
cord to you.

¹⁸ And we sent with
him † the BROTHER, whose
PRAISE by the GLAD TID-
INGS is throughout all of
the CONGREGATIONS;

¹⁹ and not only so, but
† also he has been voted by
the CONGREGATIONS our
Fellow-traveler with this
GIFT, which is BEING DIS-
PENSED by us for † the
Glory of the LORD, and
of our Earnestness;

²⁰ avoiding this, that
no one should blame Us in
this ABUNDANCE which
is BEING DISPENSED by
us.

²¹ † for we are purposing
excellent things, not only
in the presence of the
Lord, but also in the pres-
ence of Men.

²² And we have sent
with them our BROTHER,
(whom we have often
found diligent in many
things, but now much
more diligent,) because of
THAT great Confidence re-
posed in you.

²³ And if any inquire
respecting Titus, he is my
Partner and Fellow-laborer
for you; or concerning our
Brethren, they are the
Delegates of the CONGRE-
GATIONS, and the † Glory
of Christ.

²⁴ Show, therefore, to
them the PROOF of your
LOVE, and of Our † Boast-
ing on your behalf, before
the CONGREGATIONS.

* VATICAN MANUSCRIPT.—19. Same—omit.

† 15. Exod. xvi. 18. † 17. verse 6. † 18. 2 Cor. xii. 18. † 19. 1 Cor. xvi.
2. 4. † 19. 2 Cor. iv. 15. † 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. † 23.
Phil. ii. 25. † 24. 2 Cor. vii. 14; 12. 3.

ΚΕΦ. θ'. 9.

1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς
Concerning indeed for the service of that for the
ἁγίους περισσὸν μοι ἐστὶ τὸ γραφεῖν ὑμῖν.
saints superfluous for me it is the to write to you.
2 Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν
I know for the readiness of mind of you, which on behalf of you
καυχώμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευασ-
I am boasting to Macedonians, because Achaia has been prepared
ται ἀπο περυσιν· καὶ ὁ ἐξ ὑμῶν ζήλος ἠρεθίσε
from last year; and the from of you zeal stirred up
τοὺς πλείονας. 3 Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα
the many. I sent but the brethren, so that
μὴ τὸ καυχῆμα ἡμῶν τὸ ὑπὲρ ὑμῶν κενῶθῃ ἐν
not the boasting of us that on behalf of you should be vain in
τῷ μέρει τούτῳ· ἵνα, καθὼς ἐλέγον, περὶσκευ-
the respect this; so that, as I said, having been
ασμένοι ᾔητε· 4 μὴπως εἰάν ἐλθῶσι σὺν ἐμοὶ
prepared may be; lest perhaps if should come with me
Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευαστούς,
Macedonians, and find you unprepared,
καταίσχυνθωμεν ἡμεῖς (ἵνα μὴ λεγώμεν ὑμεῖς)
should be ashamed we (that not we may say you)
ἐν τῇ ὑπόστασει ταύτῃ. 5 Ἀναγκαῖον γυν
in the confident expectation this. Necessary therefore
ἡγήσαμεν παρακαλεῖσαι τοὺς ἀδελφούς, ἵνα προ-
I thought to exhort the brethren, that they
έλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσιν τὴν
would go before to you, and would make ready before the
προκατηγγελλομένην εὐλογίαν ὑμῶν, ταύτην
pre-announced blessing of you, this
ἑτοιμὴν εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς
ready to be thus as a blessing, and not as
πλεονεξίαν. 6 Τοῦτο δὲ, ὁ σπειρὼν φειδομένως,
an exaction. This but, the one sowing sparingly,
φειδομένως καὶ θερίσει· καὶ ὁ σπειρὼν ἐπ'
sparingly also shall reap; and the one sowing in
εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. 7 Ἐκασ-
blessings, in blessings also shall reap. Each
τος καθὼς προαίρειται τῇ καρδίᾳ· μὴ ἐκ λύπης,
one as he purposes in the heart; not from grief,
ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δοτὴν ἀγαπᾷ ὁ θεός.
or from necessity; a cheerful for giver loves the God.
8 Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι
Powerful but the God every favor to make abound
εἰς ὑμᾶς, ἵνα ἐν παντοτε πᾶσαν ἀνταρκειαν
to you, that in every thing always all-sufficiency
ἐχόντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·
having, you may abound in every work good;
9 καθὼς γεγραπται· Ἐσκορπίσεν, ἐδώκε τοῖς
even as it has been written; He has dispersed, he gave to the
πενήσιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰ-
poor ones; the righteousness of him abides for the age.

CHAPTER IX.

1 For, indeed, concern-
ing † THAT SERVICE which
is for the SAINTS it is su-
perfluous for me to WRITE
to you;
2 for I know † your
PROMPTITUDE, † of which
I am boasting on your
behalf to the Macedonians,
That † Achaia was pre-
pared last Year, and YOUR
Zeal has excited MANY.
3 † But I sent the BRE-
THREN, lest THAT BOAST-
ING of ours on your behalf
should be vain in this
RESPECT; in order that
you may be prepared;
4 lest, perhaps, if the
Macedonians should come
with me, and find you un-
prepared, we, not to say
you, should be ashamed
in this CONFIDENT EX-
PECTATION.
5 I thought it necessary,
therefore, to exhort the
BRETHREN, to go on be-
fore to you, and to first
make ready this PREVI-
OUSLY ANNOUNCED GIFT
of yours, that thus it may
be ready as a Gift, and not
as an Extortion.
6 But this I say, † HE
who sows sparingly, will
also reap sparingly; and
HE who sows bountifully,
will reap also bountifully;
7 even as each one pur-
poses in his HEART, † not
from Grief, or from Necess-
sity; for † GOD loves a
Cheerful Giver.
8 † And GOD is able to
make Every Favor abound
to you, so that always hav-
ing All Sufficiency in every
thing, you may abound in
Every good Work.
9 as it has been written,
† "He has dispersed, he
"has given to the POOR;
"his RIGHTEOUSNESS re-
"mains for the AGE."

† 1. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. † 2 2 Cor.
viii. 19. † 2. 2 Cor. viii. 24. † 2. 2 Cor. viii. 10. † 3. 2 Cor. viii. 6, 17, 18, 22.
† 6. Prov. xi. 24; xix. 17; xxii. 9; Gal. vi. 7, 9. † 7. Deut. xv. 7. † 7. Exod. xxv.
2; xxxv. 5; Prov. xi. 25; Rom. xii. 8; 2 Cor. viii. 12. † 8. Prov. xi. 24, 25; xxviii. 27;
Phil. iv. 19. † 9. Psal. xi. 2, 9.

μα. ¹⁰ Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπει-
 ροντι καὶ ἄρτον εἰς βρῶσιν, χορηγήσει καὶ
 πληθύνει τὸν σπορὸν ὑμῶν, καὶ αὐξήσει τὰ
 γέννηματά της δικαιοσύνης ὑμῶν. ¹¹ ἐν παντί
 πλουτίζομενοι εἰς πᾶσαν ἀπλοτηπᾶ, ἥτις κατερ-
 γάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ. ¹² ὅτι
 ἡ διακονία της λειτουργίας ταύτης οὐ μόνον
 ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν
 ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν
 εὐχαριστιῶν τῷ θεῷ. ¹³ διὰ της δοκιμῆς της
 διακονίας ταύτης δοξαζόντες τὸν θεὸν ἐπὶ τη
 ὑποταγῇ της ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον
 τοῦ Χριστοῦ, καὶ ἀπλοτηπῇ της κοινωνίας εἰς
 αὐτοὺς καὶ εἰς πάντας, ¹⁴ καὶ αὐτῶν δεήσει
 ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερ-
 βαλλούσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. ¹⁵ Χάρις
 * [δὲ] τῷ θεῷ ἐπὶ τη ἀνεκδιήγητῳ αὐτοῦ
 δωρεᾷ.
 free gift.

ΚΕΦ. ι'. 10.

¹ Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ
 της πραότητος καὶ ἐπιεικειᾶς τοῦ Χριστοῦ, ὅς
 κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν
 δὲ θαρρῶ εἰς ὑμᾶς. ² δεομαι δὲ, το μὴ παρὼν
 θαρρῆσαι τη πεποιθῇ, ἢ λογιζομαι τολμη-
 σαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ
 σὰρκα περιπατούντας. ³ Ἐν σαρκὶ γὰρ περιπα-
 walking.

10 And HE † who SUP-
 PLIES Seed to the SOWER,
 and Bread for Food, will
 multiply your SOWING,
 and increase the PRO-
 ducts of your † RIGHTE-
 OUSNESS;

11 you being enriched
 in everything for All Liber-
 ality, † which produces
 through us Thanksgiving
 * to GOD;

12 because the DISPEN-
 SING of this PUBLIC SER-
 VICE, not only is † amply
 supplying the WANTS of
 the SAINTS, but also is
 abounding through the
 Thanksgiving of Many * to
 GOD;

13 for † they are glorify-
 ing GOD on account of the
 PROOF of this MINISTRA-
 TION in your AVOWED
 SUBJECTION to the GLAD
 TIDINGS of the ANOINTED
 one, and the Liberality of
 the † CONTRIBUTION to
 them and for all;

14 and by Their Prayer
 on your behalf, ardently
 loving you on account of
 the SURPASSING † Favor of
 GOD bestowed upon you.

15 Thanks to GOD † for
 his INEXPRESSIBLE free
 Gift!

CHAPTER X.

1 Now † I, (the same
 Paul, † who, in Appear-
 ance, indeed, am humble
 among you, but being ab-
 sent am bold * toward
 you,) exhort you by the
 MEEKNESS and Gentleness
 of the ANOINTED one;

2 and I pray † that I
 may not be BOLD, being
 present, with the CONFI-
 DENCE which I presume of
 daring to display toward
 SOME who regard us as
 walking according to the
 Flesh.

3 For though we are

* VATICAN MANUSCRIPT.—11. of God.
 1. on account of you.

12. to the ANOINTED.

15. but—omit.

† 10. Isa. lv. 10.

† 10. Hoshea x. 12; Matt. vi. 1.

† 11. 2 Cor. i. 11; iv. 15.

† 12. 2 Cor. viii. 14.

† 13. Matt. v. 16.

† 13. Heb. xiii. 16.

† 14. 2 Cor.

viii. 1.

† 15. James i. 17.

† 1. Rom. xii. 1.

† 1. verse 10; 2 Cor. xii. 5, 7, 9.

† 2. 2 Cor. iv. 21; 2 Cor. xiii. 2.

τουντες, ου κατα σαρκα στρατευομεθα, ⁴ (τα
 ing, not according to flesh warring, (the
 γαρ ὅπλα της στρατειας ἡμων ου σαρκικα, αλλα
 for arms of the warfare of us not fleshly, but
 δυνατα τῷ θεῷ προς καθαιρεσιν οχυρωματων,)
 powerful in the God for a casting down of fortresses,)
⁵ λογισμους καθαιρουντες και παν ὑψωμα επαι-
 reasonings casting down and every height raising
 ρομενον κατα της γνωσεως του θεου, και αιχ-
 itself up against the knowledge of the God, and lead-
 μαλωτιζοντες παν νοημα εις την ὑπακοην του
 ing captive every mind into the obedience of the
 Χριστου, ⁶ και εν ἐτοιμῳ εχοντες εκδικησαι
 Anointed, and in preparation having to punish
 πασαν παρακοην, ὅταν πληρωθῇ ὑμων ἡ ὑπα-
 every disobedience, when may be fulfilled of you the obe-
 κοη. ⁷ Τα κατα προσωπον βλεπετε; Εἰ τις
 dience. The things according to face do you see? If any one
 πεποιθεν ἑαυτῷ Χριστου ειναι, τουτο λογιζεσθω
 has persuaded himself of Anointed to be, this let him consider
 παλιν ἀφ' ἑαυτου ὅτι καθως αὐτος Χριστου,
 again from himself that even as he of Anointed,
 οὕτω και ἡμεῖς. ⁸ Εαν τε γαρ και περισσοτερον
 so also we. If indeed for even more abundantly
 τι καυχῶμαι περι της εξουσιας
 somewhat I should boast concerning the authority
 ἡμων, ἧς ἔδωκεν ὁ κυριος * [ἡμιν,] εις οικοδο-
 of us, which gave the Lord [to us,] for building
 μην και ουκ εις καθαιρεσιν ὑμων, ουκ αἰσχυνη-
 up and not for casting down of you, not I shall be
 θησομαι. ⁹ Ἵνα μη δοξῶ ὡς αν εκφοβειν ὑμας
 ashamed. So that not I may seem as I would terrify you
 δια των επιστολων. ¹⁰ (ὅτι αἱ μεν επιστολαι,
 by means of the letters; (because the indeed letters,
 φησι, βαρειαι και ισχυραι· ἡ δε παρουσία του
 he says, weighty and powerful; the but presence of the
 σωματος ασθενης, και ὁ λογος ἐξουθενημενος·)
 body weak, and the word having been despised;)
¹¹ τουτο λογιζεσθω ἡ τοιουτος, ὅτι οἱοι εσμεν
 this let consider the such an one, that such ones we are
 τῷ λογῷ δι' επιστολων αποντες, τοιουτοι και
 by the word through letters being absent, such like ones also
 παροντες τῷ ἐργῳ. ¹² Ου γαρ τολμωμεν ἐγκρι-
 being present in the work. Not for we dare to rank
 ναι η συγκριναι ἑαυτους τισι των ἑαυτους συ-
 or to compare ourselves with some of those themselves com-

walking in the Flesh, we are not warring according to the Flesh.

⁴ † since the ARMS † of our WARFARE are not of Flesh, but † DIVINELY powerful for the Demolition of Fortresses;

⁵ † demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of God, and leading captive Every Mind to the OBEEDIENCE of the ANOINTED ONE;

⁶ and † being prepared to punish All Disobedience, when † Your OBE- DIENCE may be completed.

⁷ † Do you look on THINGS according to Appearance? † If any one * seems to trust in himself That he is of Christ, let him consider this again from himself, That as he is of Christ, so also are we.

⁸ For if indeed I should boast somewhat more abundantly † of our AU- THORITY, which the LORD gave for your Building up, and not for your over- throwing, † I shall not be ashamed;

⁹ so that I may not seem as if I would terrify you by LETTERS;

¹⁰ because "the LET- TERS," says he, "are weighty and powerful; but † the BODILY PRE- SENCE is weak, and † SPEECH contemptible."

¹¹ Let SUCH a one con- sider this, That such as we are in WORD through Let- ters, being absent, such also will we be in WORK, being present.

¹² † For * we dare not rank or compare ourselves with SOME of those who COMMEND Themselves;

* VATICAN MANUSCRIPT.—7. seems to trust in himself. I dare not.

8. to us—omit.

12.

† 4. Eph. vi. 13; 1 Thess. v. 8. † 4. 1 Tim. i. 13; 2 Tim. ii. 3. † 4. Acts vii. 23; 1 Cor. ii. 5; 2 Cor. vi. 7; xiii. 3, 4. † 5. 1 Cor. i. 19; iii. 19. † 6. 2 Cor. xiii. 2. † 6. 2 Cor. ii. 9; vii. 15. † 7. John vii. 24; 2 Cor. v. 12; xi. 18. † 7. 1 Cor. xiv. 37; 1 John iv. 6. † 8. 2 Cor. xiii. 10. † 8. 2 Cor. vii. 14; xii. 6. † 10. 1 Cor. ii. 3, 4; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 13. † 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xi. 6. † 12. 2 Cor. iii. 1; v. 12.

νιστανοντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς
mending; but they by themselves themselves
μετρουντες, καὶ συγκρινοντες ἑαυτοὺς ἑαυτοῖς,
measuring, and comparing themselves with themselves,
οὐ συνιουσιν. ¹³ Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἀμε-
not are intelligent. We and not for the things un-
τρα καυχησώμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ
measured we will boast, but according to the measure of the
κανονος, οὗ ἐμερίσεν ἡμῖν ὁ θεὸς μέτρου, ἐφι-
rule, of which distributed to us the God of measure, to
κεσθαι ἀχρι καὶ ὑμῶν. ¹⁴ Οὐ γὰρ, ὥς μὴ ἐφικ-
reach to even you. Not for, as not reach-
νουμενοὶ εἰς ὑμᾶς, ὑπερεκτεινομεν ἑαυτοὺς·
ing to you, we overstretch ourselves;
(ἀχρι γὰρ καὶ ὑμῶν ἐφθασαμεν ἐν τῇ εὐαγγελίᾳ
to for even you we came in the glad tidings
τοῦ Χριστοῦ.) ¹⁵ οὐκ εἰς τὰ ἀμέτρα καυχώμε-
of the Anointed,) not for the things unmeasured boasting
νοὶ ἐν ἀλλοτρίοις κοποῖς, ἐλπίδα· δὲ ἔχοντες,
in others labors, a hope; but having,
αὐξανόμενης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγα-
being increased of the faith of you, by you to be
λυνθῆναι κατὰ τὸν κανονα ἡμῶν εἰς περισ-
enlarged according to the rule you into superabun-
σειαν, ¹⁶ εἰς τὰ ὑπερεκεῖνα ὑμῶν εὐαγγελισασ-
dance, to the parts beyond of you to announce glad
θαι· οὐκ ἐν ἀλλοτρίῳ κανονί εἰς τὰ ἑτοιμα
tidings; not by another rule for the things ready
καυχήσασθαι. ¹⁷ Ὁ δὲ καυχώμενος, ἐν κυρίῳ
to boast. The but one boasting, in Lord
καυχασθῶ. ¹⁸ Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν,
let him boast. Not for he himself commending,
ἐκεῖνος ἐστὶ δοκιμὸς, ἀλλ' ὃν ὁ κύριος συνιστῇ-
he is approved, but whom the Lord com-
σιν.
mends.

ΚΕΦ. ια'. 11.

¹ Ὁφελον ἀνεῖχεσθε μοι μικρὸν τῇ ἀφροσύνῃ·
I wish you would bear with me a little in the foolishness;
ἀλλὰ καὶ ἀνεχεσθε μοι. ² Ζέλω γὰρ ὑμᾶς θεοῦ
but even you do bear with me. I am zealous for you of God
ῥήλῳ· ἡρμωσαμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον
with a zeal; I espoused for you to one husband, a virgin
ἀγνήν παρᾶσθαι τῷ Χριστῷ. ³ φοβουμαι δὲ,
pure to present to the Anointed; I fear but,
μηπως ὡς ὁ ὄφεις Ἐβαν ἐξηπάτησεν ἐν τῇ παν-
lest as the serpent Eve deceived by the craft
ουργίᾳ αὐτοῦ, * [οὕτω] φθάρῃ τὰ νοήματα
of himself, [so] should be corrupted the minds

but these, measuring
Themselves by themselves,
and comparing themselves
with themselves, are not
intelligent.

¹³ † But we will not
boast respecting UNMEAS-
URED Things; but accord-
ing to the MEASURE of the
RULE which the GOD of
Measure assigned to us, to
reach even to you.

¹⁴ For we do not, as not
reaching to You, over-
stretch ourselves; († for
we came even to You with
the GLAD TIDINGS of the
ANointed;)

¹⁵ not boasting with
reference to UNMEASURED
Things, in † the Labors of
Others; but having a
Hope, your FAITH being
increased, to be enlarged
among you, according to
our RULE, for a superabun-
dance;

¹⁶ to announce glad
tidings in parts BEYOND
you; not to boast concern-
ing Things PREPARED by
Another's Rule.

¹⁷ † But HE who
BOASTS, let him boast in
the Lord;

¹⁸ for † not the one COM-
MENDING Himself is ap-
proved, but † whom the
LORD commends.

CHAPTER XI.

¹ I wish you would bear
with me *some little in
† my FOOLISHNESS; and
indeed you do bear with
me.

² For I am ardently de-
voted to you with a godly
Zeal; † because I betrothed
you for one Husband,—a
chaste Virgin † to present
to the ANointed;

³ but I am afraid, lest,
as † the SERPENT deceived
EVE by his CRAFT, your
MINDS † may be corrupted

VATICAN MANUSCRIPT.—1. some little in my FOOLISHNESS.

3. so—omit.

† 13. verse 15. † 14. 1 Cor. iii. 5, 10; iv. 15; ix. 1. † 15. Rom. xv. 20. † 17.
Isa. lxxv. 16; Jer. ix. 24; 1 Cor. i. 31. † 18. Prov. xxvii. 2. † 18. Rom. ii. 29;
1 Cor. iv. 5. † 1. verse 16; 2 Cor. v. 13. † 2. 1 Cor. iv. 15. † 2. Col. i. 28.
† 3. Gen. iii. 4; John viii. 44. † 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. i; Heb.
xiii. 9; 2 Pet. iii. 17.

ὑμῶν ἀπο τῆς ἀπλοτητος τῆς εἰς τὸν Χριστὸν.
of you from the simplicity of that into the Anointed.

⁴ Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρυσ-
If indeed for the one coming another Jesus proclaims

σει ὃν οὐκ ἐκηρυξαμεν, ἢ πνεῦμα ἕτερον λαμ-
whom not we proclaimed, or a spirit another you

βανετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ
receive which not you received, or glad tidings other which

οὐκ ἐδεξασθε, καλῶς ἀνείχεσθε. ⁵ Λογίζομαι
not you embraced, well you might bear. I reckon

γὰρ μηδὲν ὑστερηκεναι τῶν ὑπερλίαν ἀποστο-
for nothing to have been behind those in the highest degree apos-

λων. ⁶ Εἰ δὲ καὶ ἰδιωτῆς τῷ λόγῳ, ἀλλ' οὐ τῇ
tles. If but even a simple person in the word, yet not in the

γνώσει· ἀλλ' ἐν παντί φανερωθέντες ἐν πᾶσιν
knowledge; but in everything having been manifested in all things

εἰς ὑμᾶς, ⁷ Ἡ ἁμαρτίαν ἐποίησα, ἐμαυτὸν
among you. Or sin did I commit, myself

ταπεινῶν, ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν το
humbling, so that you might be exalted? because freely the

τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
of the God glad tidings I announced to you?

⁸ Ἀλλὰς ἐκκλησίας ἐσύλησα, λαβὼν ὀψωνίον
Other congregations I robbed, having taken wages

πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς
for the of you service; and being present with you

καὶ ὑστερηθεὶς, οὐ κατεναρκήσα οὐδενός·
and having been in want, not did I lazily burden any one;

⁹ (το γὰρ ὑστερημα μου προσανεπλήρωσαν οἱ
(the for want of me supplied before the

ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας·) καὶ ἐν
brethren having come from Macedonia;) and in

παντί ἀβάρη ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ
everything unburdensome to you myself I kept, and

τήρησά. ¹⁰ Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί,
will keep. It is a truth of Anointed in me,

ὅτι ἡ καυχῆσις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν
that the boasting this not shall be stopped concerning me in

τοῖς κλίμασι τῆς Ἀχαιᾶς. ¹¹ Διὰ τι; * [ὅτι] οὐκ
the regions of the Achaia. Why? [because] not

ἀγαπῶ ὑμᾶς; Ὁ θεὸς οἶδεν. ¹² Ὁ δὲ ποίω, καὶ
I love you? The God knows. What but I do, even

ποιήσω, ἵνα ἐκκοψῶ τὴν ἀφορμὴν τῶν θελοντῶν
I will do, so that I may cut off the opportunity of those wishing

ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι
an opportunity, so that in what they boast, they may be found

from * THAT SIMPLICITY
and THAT PURENESS which
is in the ANOINTED.

4 For if HE who is COM-
ING proclaims Another
Jesus, whom we did not
preach; or you receive
a different Spirit which
you did not receive; or
† other Glad tidings which
you did not embrace, you
might well bear with it.

5 * And † I reckon my-
self in Nothing to have
been behind those VERY
EMINENT Apostles.

6 But even if † I am a
simple person in SPEECH,
yet not † in KNOWLEDGE;
but in every way † we have
by all things been mani-
fested among you.

7 Did I commit Sin † in
humbling Myself that you
might be exalted? or Be-
cause I gratuitously an-
nounced to you the GLAD
TIDINGS of GOD?

8 I stripped Other Con-
gregations, taking Wages
for serving you; and be-
ing present with you, and
in want, † I did not incom-
mode any one;

9 for † the BRETHREN
having come from Mace-
donia supplied beforehand
my DEFICIENCY; and in
everything I kept, and will
keep Myself † from being a
burden to you.

10 † It is a Truth of
Christ by me, † that this
very BOASTING shall not
be silenced concerning me
in the REGIONS of ACHAEA.

11 Why? † Because I
love you not? GOD knows.

12 But what I am doing,
I even will do, † that I
may cut off the OPPORTU-
NITY from THOSE DESIR-
ING an Opportunity; so
that in what they boast,
they may be found even as
we.

* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY and THAT PURENESS which is in the
ANOINTED. 5. And I reckon. 11. because—omit.

† 4. Gal. i. 7, 8. † 5. 2 Cor. xii. 11; Gal. ii. 6. † 6. 1 Cor. i. 17; ii. 1, 13; 2 Cor.
x. 10. † 6. Eph. iii. 4. † 6. 2 Cor. iv. 2; v. 11; xii. 12. † 7. Acts xviii. 3; 1 Cor.
ix. 6, 12; 2 Cor. x. 1. † 8. Acts xx. 33; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9.
† 9. Phil. iv. 10, 15, 16. † 9. 2 Cor. xii. 14, 16. † 10. Rom. ix. 1. † 10. 1 Cor.
ix. 15. † 11. 2 Cor. vi. 11; vii. 3; xii. 15. † 12. 1 Cor. ix. 12.

καθως και ημεις. ¹³ Οἱ γὰρ τοιοῦτοι ψευδαποστο-
as even we. The for such one false apostles
τολοι εργαται δολιοι, μετασχηματιζομενοι εις
workers deceitful, transforming themselves into
αποστολους Χριστου. ¹⁴ Καὶ οὐ θαυμαστον.
apostles of Anointed. And not it is wonderful;
αυτος γὰρ ὁ σατανας μετασχηματιζεται εις
himself for the adversary is transformed into
αγγελον φωτος. ¹⁵ οὐ μεγα οὖν, εἰ καὶ οἱ διακο-
a messenger of light; not great therefore, if also the servants
νοι αυτου μετασχηματιζονται ὡς διακονοι δικαιο-
of him are transformed as servants of right-
συνης. ὧν το τέλος εἰσιν κατὰ τὰ εργα
eousness, of whom the end shall be according to the works
αυτων.
of them.

¹⁶ Πάλιν λέγω, μὴ τις με δοξῇ ἀφρονα
Again I say, not any one me should think unwise
εἶναι· εἰ δὲ ἄλλως, καὶ ὡς ἀφρονα δεξασθε
to be; if but otherwise, even as unwise do you receive
με, ἵνα καὶ ἡ μικρὸν τι καυχῶμαι. ¹⁷ Ὁ
me, so that even I a little somewhat may boast. What
λαλῶ, οὐ λαλῶ κατὰ κύριον, ἀλλ' ὡς ἐν ἀφ-
I speak, not I speak according to Lord, but as in fool-
ροσυνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχῆ-
ishness, in this the confidence of the boast-
σεως. ¹⁸ Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν
ing. Since many boast according to the
σάρκα, καὶ ἡ ἐγὼ καυχῶμαι. ¹⁹ Ἦδεως γὰρ ἀνε-
flesh, also I will boast. Willingly for you
χεσθε τῶν ἀφρονῶν, φρονιμοὶ οὖν εἰσιν. ²⁰ ἀνεχέ-
bear with the unwise, wise ones being; you bear
θε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατεσ-
for, if any one you enslaves, if any one eats you
θίει, εἰ τις λαμβάνει, εἰ τις ἐπαίρεται, εἰ τις
up, if any one takes you, if any one raises himself up, if any one
ὑμᾶς εἰς πρόσωπον δέρει. ²¹ Κατὰ ἀτιμίαν
you on face beats. According to dishonor
λέγω, ὡς ὅτι ἡμεῖς ἡσθενησαμεν· ἐν ᾧ δ' ἀν-
I speak, as that we were weak; in what but
τις τόλμῃ, (ἐν ἀφροσυνῇ λέγω,) τόλμῃ
any one may be bold, (in foolishness I speak,) bold
καὶ ἐγὼ. ²² Ἑβραῖοι εἰσιν; καὶ ἐγὼ Ἰσραηλῖται
also I. Hebrews are they? also I; Israelites
εἰσιν; καὶ ἐγὼ σπέρμα Ἀβραάμ εἰσιν; καὶ ἐγὼ
are they? also I; seed of Abrahā are they? also I;
²³ διακονοὶ Χριστοῦ εἰσιν; (παράφρονῶν λαλῶ,)
servants of Anointed are they? (being a very fool I speak,)
ὑπὲρ ἐγὼ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς
above I; in labors more abundant, in stripes

¹³ For such † False apostles, † deceitful Workmen, are transforming themselves into Apostles of Christ.

¹⁴ And it is not surprising, for the ADVERSARY himself transforms himself into an Angel of Light.

¹⁵ It is therefore no great wonder, if his SERVANTS also transform themselves as † Servants of Righteousness; † Whose END will be according to their WORKS.

¹⁶ Again † I say, Let no one think Me a Simpleton; but if otherwise, then receive me as a Simpleton, so that I also may boast a little.

¹⁷ What I speak † in This CONFIDENCE of BOASTING, I do not speak according to the Lord, but as in Folly.

¹⁸ † Since many boast according to the Flesh, I also will boast.

¹⁹ † For being wise yourselves, you readily bear with the UNWISE.

²⁰ For you endure † if one enslave you; if one eat you up; if one take from you; if one raise himself up; if one beats You in the Face.

²¹ As concerning Reproach, I say † That we were weak; yet † in what any one is daring, (I speak foolishly,) I also am daring.

²² Are they Hebrews? † so am I. Are they Israelites? so am I. Are they the Seed of Abraham? so am I.

²³ Are they Servants of Christ? (I speak as being beside myself,) I am superior; † in Labors exceedingly abundant, in

† 13. Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2. † 13. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. † 15. 2 Cor. iii. 9.
† 15. Phil. iii. 19. † 16. verse 1; 2 Cor. xii. 6, 11. † 17. 2 Cor. ix. 4. † 18. Phil.
iii. 3, 4. † 19. 1 Cor. iv. 10. † 20. Gal. ii. 4; iv. 9. † 21. 2 Cor. x. 10. † 21.
Phil. iii. 4. † 22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5. † 23. 1 Cor. xv. 10.

ὑπερβαλλοντως, εν φυλακαις περισσοτερως, εν
above measure, in prisons more frequently, in
θανατοις πολλακις· ²⁴ (ὑπο Ιουδαιων πεντακις
deaths often; (by Jews five times
τεσσαρακοντα παρα μιαν ελαβον, ²⁵ τρις ερραβ-
forty except one I received, thrice I was
δισθην, ἀπαξ ελιθασθην, τρις εναυαγησα,
beaten with rods, once I was stoned, thrice I was shipwrecked,
νυχθημερον εν τῷ βυθῷ πεποιηκα·) ²⁶ ὁδοιπο-
a night and day in the deep I have passed;) in jour-
ρῖαις πολλακις· κινδυνοῖς ποταμῶν, κινδυνοῖς
neys often; in dangers of rivers, in dangers
λῃστών, κινδυνοῖς ἐκ γενούς, κινδυνοῖς ἐξ ἐθ-
of robbers, in dangers from kindred, in dangers from Gen-
νῶν, κινδυνοῖς ἐν πόλει, κινδυνοῖς ἐν ἐρημίᾳ,
tiles, in dangers in city, in dangers in desert,
κινδυνοῖς ἐν θαλάσῃ, κινδυνοῖς ἐν ψευδαδελ-
in dangers at sea, in dangers among false-breth-
φοις· ²⁷ * [ἐν] κοπῇ καὶ μόχθῳ, ἐν ἀγρυπνίαις
ren; [in] labor and toil, in watchings
πολλακις, ἐν λιμῇ καὶ διψῇ, ἐν νηστείαις πολ-
often, in hunger and thirst, in fastings often,
λακις, ἐν ψυχρῇ καὶ γυμνοτητί· ²⁸ Χωρὶς τῶν
in cold and nakedness Besides the
παρεκτός, ἡ ἐπισυστάσις μου ἡ καθ' ἡμέραν, ἡ
outward things, the crowding of me that every day, the
μεριμνα πασῶν τῶν ἐκκλησιῶν. ²⁹ Τίς ἀσθενεῖ,
care of all of the congregations. Who is weak,
καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ
and not I am weak? who is made to stumble, and not
ἐγὼ πυρρῶμαι; ³⁰ Εἰ καυχασθαι δεῖ, τὰ
I burn? If to boast is necessary, the things
τῆς ἀσθενείας * [μου] καυχῶμαι. ³¹ Ὁ θεὸς
of the weakness [of me] I will boast. The God
καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ]
and father of the Lord of us Jesus [Anointed]
οἶδεν, ὃ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ
knows, he being blessed for the ages, that not
ψευδομαι· ³² ἐν Δαμασκῷ ὁ ἐθναρχὴς Ἀρετὰ τοῦ
utter falsehood; in Damascus the ethnarch Aretas of the
βασιλεὺς ἐφρουρεῖ τὴν Δαμασκηνῶν πόλιν,
king guarded the Damascenes city,
πιάσαι με * [θελῶν]· ³³ καὶ διὰ θυρίδος ἐν σαρ-
to seize me [wishing;] and through an opening in a rope
γανῇ ἐχαλασθὲν διὰ τοῦ τειχοῦ, καὶ ἐξεφυ-
basket I was lowered through the wall, and escaped
γόν τὰς χεῖρας αὐτοῦ. ΚΕΦ. ΙΒ'. 12. ¹ Καυ-
the hands of him. To

* Prisons frequently, † in
Scourges to excess, † in
Deaths often.

²⁴ Five times I received,
by the Jews, † forty stripes
less one;

²⁵ three times I was
† beaten with rods; † once
I was stoned; three times
† I was shipwrecked; a
night and day I have spent
in the DEEP.

²⁶ During frequent
Journeys, in Dangers from
Rivers; in Dangers from
Robbers; † in Dangers
from Kindred; † in Dan-
gers from Gentiles; in
Dangers in Cities; in Dan-
gers in the Desert; in
Dangers at Sea; in Dan-
gers among False-brethren;

²⁷ in Labor and Toil;
† in frequent Watchings;
† in Hunger and Thirst;
in frequent Fastings; in
Cold and Nakedness.

²⁸ Besides these OUT-
WARD troubles, † the ANXI-
OUS CARE for All the CON-
GREGATIONS, which is
CROWDING me EVERY DAY.

²⁹ † Who is weak, and I
am not weak? Who is
made to Stumble, and I do
not burn?

³⁰ If it is necessary to
boast, † I will boast of the
THINGS which concern my
WEAKNESS.

³¹ † GOD, even the Fa-
ther of our LORD Jesus, HE
† who IS the BLESSED ONE
for the AGES, knows That
I do not falsify.

³² † In Damascus, the
ETHNARCH of Aretas, the
KING, guarded the CITY of
the DAMASCENES, wishing
to seize me;

³³ but I was through an
Opening lowered down the
WALL in a Rope-basket,
and escaped from his hands.

* VATICAN MANUSCRIPT.—23. Prisons frequently, in Scourges to excess, in Deaths often.
30. of me—omit. 31. Anointed—omit. 32. wishing—omit.

† 23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5. † 23. 1 Cor. xv. 30—32; 2 Cor. i. 9.
10; iv. 11; vi. 9. † 24. Deut. xxv. 3. † 25. Acts xvi. 22. † 25. Acts xiv. 19.
† 25. Acts xxvii. 41. † 26. Acts ix. 23; xiii. 50; xiv. 5; xvii. 5; xx. 3; xxi. 31; xxiii. 10, 11;
xxv. 3. † 26. Acts xiv. 5; xix. 23. † 27. Acts xx. 31; 2 Cor. vi. 5. † 27. 1 Cor.
iv. 11. † 29. 1 Cor. viii. 13; ix. 22. † 30. 2 Cor. xii. 5, 9, 10. † 31. Rom. i.
9; ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 5. † 32. Acts i. 24, 25.
† 33. Rom. ix. 5. † 32. Acts i. 24, 25.

χασθαι δη ου συμφερει * [μοι.] ελευσομαι
boast indeed not is profitable [for me;] I will come
γαρ εις οπτασιας και αποκαλυψεις κυριου.
for to visions and revelations of Lord.
2 Οιδα ανθρωπον εν Χριστω, προ ετων δεκατεσ-
I know a man in Anointed, above years fourteen;
σαρων, (ειτε εν σωματι, ουκ οιδα· ειτε εκτος
(whether with a body, not I know; or without
* [του] σματος, ουκ οιδα· ο θεος οιδεν·) αρπα-
[the] body, not I know; the God knows;) having
γεντα τον τοιουτον εως τριτου ουρανου.
been snatched away the such a one to third heaven.
3 Και οιδα τον τοιουτον ανθρωπον, (ειτε εν
And I know the such a man, (whether in
σωματι, ειτε εκτος του σματος, ουκ οιδα· ο
a body, or without the body, not I know; the
θεος οιδεν·) 4 οτι ηρπαγη εις τον παραδει-
God knows;) that he was snatched away into the paradise,
σον, και ηκουσεν αρρητα ρηματα, α ουκ
and heard indescribable things spoken, which not
εξον ανθρωπω λαλησαι. 5 Υπερ του τοι-
being possible for a man to speak. Concerning the such
ουτου καυχησομαι· υπερ δε εμαυτου ου καυχη-
a one I will boast; on behalf but of myself not I will
σομαι, ει μη εν ταις ασθενειαις * [μου.] 6 Εαν
boast, if not in the weaknesses [of me.] If
γαρ θελησω καυχησασθαι, ουκ εσομαι αφρων·
for I should desire to boast, not I shall be unwise;
αληθειαν γαρ ερω· φειδομαι δε, μη τις εις
truth for I will say; I forbear but, lest any one to
εμε λογισηται υπερ ο βλεπει με, η ακουει τι
me should impute beyond what he sees me, or hears anything
εξ εμου. 7 Και τη υπερβολη των αποκαλυψεων
from of me. And by the transcendancy of the revelations
ινα μη υπεραιρωμαι, εδοθη μοι σκολοψ τη
that not I should be over-elated, was given to me a thorn in the
σαρκι, αγγελος σαταν, ινα με κολαφιζη, ινα μη
flesh, a messenger adversary, that me it might buffet, that not
υπεραιρωμαι. 8 Υπερ τουτου τρις τον κυριον
might be over-elated. Concerning this thrice the Lord
παρεκαλεσα, ινα αποστη απ' εμου· 9 και
I entreated, that it might be removed from me; and
ειρηκε μοι· Αρκει σοι η χαρις μου· η γαρ δυνα-
he said to me; Is enough for thee the favor of me; the for power
μις * [μου] εν ασθεια τελειουται. 'Ηδιστα
[of me] in weakness is perfected. Most gladly
ουν μαλλον καυχησομαι εν ταις ασθενειαις
therefore rather I will boast in the weaknesses
* [μου,] ινα επισκηνωσιν επ' εμε η δυναμις του
[of me,] so that may dwell upon me the power of the

CHAPTER XII.

1 Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2 I know a Man, † in Christ, who above fourteen Years since—(whether with a Body, I know not; or without a Body, I know not; God knows;)—such a one † suddenly conveyed away to the Third Heaven.

3 And I know this VERY Man, (whether with a Body, or without the BODY, I know not; God knows;)

4 That he was suddenly conveyed away into † PARA-DISE, and heard indescribable things spoken, which it is not possible for a Man to relate.

5 Respecting SUCH a person I will boast; † but respecting myself I will not boast, unless in my WEAKNESSES.

6 For † if I should desire to boast, I shall not be Unwise; for I will speak the Truth; but I forbear, lest any one should impute to Me more than what he sees me to be, or what he hears from me.

7 And in order that I might not be unduly elated by the TRANSCENDANCY of the REVELATIONS, † a Thorn in the FLESH was given to me—† an Angel-adversary—that it might afflict me; so that I should not be too much exalted.

8 † Concerning this, I entreated the LORD three times, that it might be removed from me;

9 but he said to me, "My FAVOR is sufficient for thee; for POWER is perfected in Weakness." Most gladly, then, I will boast rather in WEAKNESSES, so that the POWER of the ANOINTED may abide upon Me.

* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord. 1. for me—omit. 2. the omit. 5. of me—omit. 9. of me—omit.

† 2. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22. † 2. Acts xxii. 17. See Acts xiv. 19, 20.
† 4. Luke xxiii. 43. † 5. 2 Cor. xi. 30. † 6. 2 Cor. x. 8; xi. 16. † 7. Gal.
iv. 13, 14. † 7. Job ii. 7; Luke xiii. 16. † 8. See Deut. iii. 23—27; Matt. xxvi. 44.

Χριστου. ¹⁰ Διο ευδοκω εν ασθενειαις, εν
Anointed. Wherefore I am well-pleased with weaknesses, with
υβρεσιν, εν αναγκαις, εν διωγμοις, εν στενο-
insults, with necessities, with persecutions, with distres-
χωριαις υπερ Χριστου· όταν γαρ ασθενω, τότε
ses on behalf of Anointed; when for I may be weak, then
δυνατος ειμι. ¹¹ Γεγονα αφρων υμεις με ηναγ-
strong I am. I have become unwise; you me have
κασατε. Εγω γαρ ωφειλον υφ' υμων συνιστασ-
constrained. I for ought by you to be com-
θαι· ουδεν γαρ υστερησα των υπερλιαν αποσ-
mended; nothing for I was behind those in highest degree apos-
τολων, ει και ουδεν ειμι. ¹² Τα μεν σημεια του
tles, if even nothing I am. The indeed signs of the
αποστολου κατειργασθη εν υμιν εν παση υπο-
apostle were worked out among you in all pa-
μονη, εν σημειοις και τερασι και δυναμεσι.
ience, in signs and prodigies and powers.
¹³ Τι γαρ εστιν ο ηττηθητε υπερ τας λοιπας
What for is it which you were inferior beyond the other
εκκλησιας, ει μη οτι αυτος εγω ου κατεναρκτη-
congregations, if not that myself I not was burden-
σα υμων; Χαρισασθε μοι την αδικιαν ταυτην.
some to you? Forgive to me the injustice this.
¹⁴ Ιδου, τριτον τουτο ετοιμως εχω ελθειν προς
Lo, a third time this in readiness I am to come to
υμας, και ου καταναρκτησω * [υμων] ου γαρ
you, and not I will burden [you;] not for
ζητω τα υμων, αλλ' υμας. Ου γαρ οφειλει
I seek the things of you, but you. Not for it is fitting
τα τεκνα τοις γονευσι θησαυριζειν, αλλ' οε γο-
the children for the parents to treasure up, but the par-
νεις τοις τεκνοις. ¹⁵ Εγω δε ηδιστα δαπανησω
ents for the children. I but most gladly will spend
και εκδαπανηθησομαι υπερ των ψυχων υμων·
and will be utterly spent on behalf of the souls of you;
ει και περισσοτερωσ υμας αγαπων, ηττον αγα-
if even more abundantly you loving, less I am
πωμαι. ¹⁶ Εστω δε· εγω ου κατεβαρησα υμας·
loved. Let it be so but; I not did burden you;
αλλ' υπαρχων πανουργος, δολω υμας ελαβον.
but being crafty, with guile you I took.
¹⁷ Μη τινα ων απεσταλκα προς υμας, δι' αυτου
Not any one of whom I have sent to you, through him
επλεονεκτησα υμας; ¹⁸ Παρεκαλεσα Τιτον, και
I overreached you? I exhorted Titus, and
συναπεστειλα τον αδελφον· μητι επλεονεκτη-
I sent with the brother; not overreached
σεν υμας Τιτος; ου τω αυτω πνευματι περιε-
you Titus? not in the same spirit we
πατησαμεν; ου τοις αυτοις ιχνεσι; ¹⁹ Παλιν
walked? not in the same steps? Again

¹⁰ Wherefore, † I am
contented with Weak-
nesses, with Insults, with
Necessities, with Persecu-
tions, with Distresses on
account of Christ; † since
when I am weak, then I
am strong.

¹¹ Have I become † a
Simpleton? You have
constrained Me; for I
ought to be commended
by You; † for in nothing I
was inferior to those VERY
EMINENT Apostles—even
if I am nobody.

¹² † The signs of the
APOSTLE, surely, were per-
formed among you with All
Patience, by Signs and
Prodigies and Powers.

¹³ † For in what is it
that you were inferior to
the OTHER Congregations,
unless That † If myself was
not a burden to you? For-
give me this INJUSTICE!

¹⁴ † Behold, this third
time I hold myself ready
to come to you, and I will
not be burdensome; † be-
cause I seek not YOUR Pro-
perty, but you; † for the
CHILDREN are not obliged
to treasure up for the PA-
RENTS, but the PARENTS
for the CHILDREN.

¹⁵ And † I most gladly
will spend and be utterly
spent † on behalf of your
SOULS; even if the more
abundantly loving You, the
less I be loved.

¹⁶ Be it so then, † If I did
not burden you; but, [it is
said,] “being cunning, I
took You by Artifice.”

¹⁷ † Did I defraud you
by any of those whom I
sent to you?

¹⁸ † I requested Titus,
and I sent † the BROTHER
with him. Did Titus de-
fraud you? Did we not
walk in the SAME Spirit,—
in the very SAME Steps?

* VATICAN MANUSCRIPT.—14. you—omit.

† 10. Rom. v. 3; 2 Cor. vii. 4. † 10. 2 Cor. xiii. 4. † 11. 2 Cor. xi. 1, 16, 17.
† 11. 2 Cor. xi. 5. † 12. Rom. xv. 18, 19; 1 Cor. ix. 2; 2 Cor. iv. 2; vi. 2; xi. 6. † 13.
1 Cor. i. 7. † 13. 1 Cor. ix. 12; 2 Cor. xi. 9. † 14. 2 Cor. xiii. 1. † 14. Acts
xx. 33; 1 Cor. x. 33. † 14. 1 Cor. iv. 14, 15. † 15. 1 Thess. ii. 8; Phil. ii. 17.
† 15. John x. 1; 2 Cor. i. 6; Col. i. 24; 2 Tim. ii. 10. † 16. 2 Cor. xi. 9. † 17.
2 Cor. vii. 3. † 18. 2 Cor. viii. 6, 16, 22. † 18. 2 Cor. viii. 18.

δοκεῖτε, ὅτι ὑμῖν ἀπολογούμεθα; Κατενωπιον
do you think, that to you we apologize? In presence

του θεου, ἐν Χριστῷ, λαλούμεν
of the God, in Anointed, we speak

ταδε παντα, ἀγαπητοι, ὑπὲρ της ὑμῶν οικοδομῆς.²⁰ Φοβουμαι γαρ, μηπως ελθων ουχ
but all things, beloved ones, on behalf of the you build-
ing up. I am afraid for, lest perhaps having come not

οἱους θελω εὑρω ὑμας, καγω εὑρεθω ὑμιν
such ones I wish I should find you, and I should be found by you

οἷον ου θελετε· μηπως ερεις, ζηλοι, θυμοι,
such a one not you wish; lest perhaps strifes, jealousies, angers,

εριθειαι, καταλαλαι, ψιθυρισμοι, φυσιωσεις,
contentions, evil-speakings, whisperings, puffings up,

ακαταστασιαι·²¹ μη παλιν ελθοντα με ταπει-
disturbances; lest again having come me should

νωσῃ ὁ θεος μου προς ἡμας, και πενθησω πολ-
humble the God of me before you, and I should lament over many

λους των προημαρτηκοτων, και μη μετανοησαν-
of those having previously sinned, and not having reformed

των ἐπὶ τη ἀκαθαρσίᾳ και πορνείᾳ και ἀσελγείᾳ,
in respect to the impurity and fornication and lewdness,

ἣ ἐπραξαν. ΚΕΦ. ιγ'. 13. ¹ Τριτον τουτο
which they practiced. Third time this

ερχομαι προς ὑμας· ἐπὶ στοματος δυο μαρτυ-
I come to you; in mouth of two wit-

ρων και τριων σταθησεται παν ῥημα.² Προει-
noses and of three shall be established every word. I have

ρηκα και προλεγω, (ὡς παρων,) το δευτε-
said before and I tell beforehand, (as being present,) the second

ρον, (και απων νυν,) τοις προημαρτηκοσι και
time, (and being absent now,) to those having previously sinned and

τοις λοιποῖς πασιν, ὅτι εαν ελθω εἰς το
to the others to all, that if I should come to the

παλιν, ου φεισομαι.³ Επει δοκιμην ζητεῖτε
again, not I will spare. Since a proof you seek

του ἐν ἐμοὶ λαλουντος Χριστου, (ὃς εἰς ὑμας
of the in me speaking Anointed, (who towards you

ουκ ασθενει, αλλα δυνατει ἐν ὑμῖν·⁴ και γαρ εἰ
not is weak, but is powerful in you; even for if

εσταυρωθη ἐξ ασθενειας, αλλα ζῇ ἐκ δυνα-
he was crucified from weakness, yet he lives from power

μεως θεου· και γαρ ἡμεῖς ασθενουμεν ἐν αὐτῷ,
of God; also for we are weak with him,

αλλα ζήσομεθα συν αὐτῷ ἐκ δυναμεως θεου
but we shall live with him from power of God

*[εἰς ὑμας·])⁵ εαυτους πειραζετε, εἰ εστε ἐν
[towards you;]) yourselves try you, if you are in

19 † Again, do you think That we are apologizing to You? In the presence of God † we speak by Christ; † but ALL things, O be- loved, for your Edification.

20 For I am afraid, lest perhaps, having come, I may find you such as I do not wish; and † I may be found by you such as you do not wish;—lest there be Strifes, * Jealousies, angry Feuds, Contentions, Evil- speakings, secret Slanders, proud Swellings, Disturb- ances;—

21 lest, having come again, my GOD † may hum- ble me before you; and I should lament for MANY of those † who had PRE- VIOUSLY SINNED, and have not reformed from the IM- PURITY, and † Fornication, and Licentiousness which they practised.

CHAPTER XIII.

1 † This third time I come to you; † by the Mouth of Two Witnesses, or three, Every Fact shall be established.

2 † I have said before, and I say beforehand, (as when present the SECOND time, though now absent,) to THOSE † who had PRE- VIOUSLY SINNED, and to all the OTHERS, That if I come AGAIN, † I will not spare.

3 Since you seek a Proof of the ANOINTED † SPEAK- ING by me; (he is not weak towards You, but is power- ful among you;

4 † for though, indeed, he was crucified from Weakness, yet he lives from God's Power; and though we are weak with him, yet we shall live with him from God's Power.)

5 † try yourselves,

* VATICAN MANUSCRIPT.—20. Jealousy.

4. towards you—omit.

† 19. 2 Cor. v. 12. † 19. Rom. ix. 1; 2 Cor. xi. 31. † 19. 1 Cor. x. 23. † 20. 1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. † 21. 2 Cor. i. 1, 4. † 21. 2 Cor. xiii. 2. † 21. 1 Cor. v. 1. † 1. 2 Cor. xii. 14. † 1. Num. xxxv. 30; Deut. xvii. 6; Matt. xviii. 10; John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 2. 2 Cor. i. 23. † 3. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 10. † 4. Phil. ii. 7; † 1 Pet. iii. 18. † 5. 1 Cor. xi. 28.

τη πιστει· ἑαυτους δοκιμαζετε. Η οὐκ επιγι-
 the faith; yourselves prove you. Or not do you
 νωσκετε ἑαυτους, ὅτι Ἰησους Χριστος ἐν ὑμιν
 know yourselves, that Jesus Anointed in you
 * [ἐστιν;] εἰ μὴτι ἀδοκιμοί ἐστε. 7 Ἐλπίζω δὲ
 [is?] if not without proof you are. I hope but
 ὅτι γνωσεσθε, ὅτι ἡμεῖς οὐκ ἐσμεν ἀδοκιμοί.
 that you will know, that we not are without proof.
 7 Εὐχομαι δὲ πρὸς τὸν θεόν, μὴ ποιησάι ὑμᾶς
 I wish but to the God, not to do you
 κακὸν μηδὲν· οὐχ ἵνα ἡμεῖς δοκιμοὶ φανώμεν,
 evil nothing; not that we approved ones may appear,
 ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήτε, ἡμεῖς δὲ ὡς
 but that you the good may do, we but as
 ἀδοκιμοὶ ὦμεν. 8 Οὐ γὰρ δυναμέθα τι κατὰ
 without proof may be. Not for we have power any against
 τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. 9 Χαί-
 the truth, but on behalf of the truth. We
 ρομεν γὰρ, ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ
 rejoice for, when we may be weak, you but
 δυνατοὶ ᾔητε· τούτο * [δὲ] καὶ εὐχομέθα, τὴν
 strong ones may be; this [but] even we wish, the
 ὑμῶν καταρτισιν. 10 Διὰ τοῦτο ταῦτα ἀπὼν
 of you restoration. On account of this these things being absent
 γράφω, ἵνα παρὼν μὴ ἀποτομῶς χρῶμαι,
 I write, so that being present not severity I may use,
 κατὰ τὴν ἐξουσίαν, ἣν ἔδωκε μοι ὁ κύριος
 according to the authority, which gave to me the Lord
 εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαιρεσιν. 11 Λοιπὸν,
 for building up, and not for pulling down. Lastly,
 ἀδελφοί, χαίρετε, καταρτιζέσθε, παρακαλεῖσθε,
 brethren, rejoice you, be you restored, be you comforted,
 τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς
 the same think you, be you at peace; and the God of the
 ἀγάπης καὶ εἰρήνης ἐστὶ μεθ' ὑμῶν. 12 Ἀσπα-
 love and peace shall be with you. Salute
 σασθε ἀλλήλους ἐν ἁγίῳ φιληματι· ἀσπάζονται
 you each other with a holy kiss; salute
 ὑμᾶς οἱ ἅγιοι πάντες. 13 Ἡ χάρις τοῦ κυρίου
 you the saints all. The favor of the Lord
 Ἰησοῦ * [Χριστοῦ,] καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ
 Jesus [Anointed,] and the love of the God, and
 ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων
 the joint participation of the holy spirit with all
 ὑμῶν.
 of you.

whether you are in the FAITH; prove Yourselves. Or do you not know yourselves, † That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That we are not without proof.

7 And * I wish before God, that you may do nothing Evil; not that we may appear approved, but that you may do what is good, † though indeed we may be without proof;

8 for we have no power at all against the TRUTH, but on behalf of the TRUTH.

9 We rejoice, indeed, † when we are weak, and you are strong; and this we wish, YOUR complete restoration.

10 † On this account, being absent, I write these things, so that, being present, † I may not use Severity, † according to the AUTHORITY which the LORD gave to me for Building up, and not for Pulling down.

11 Finally, Brethren, rejoice! Be you fully restored; be admonished; † mind the SAME thing; cultivate peace; and the GOD of LOVE and † Peace shall be with you.

12 † Salute each other with a Holy Kiss.

13 All the SAINTS salute you.

14 The † FAVOR of the LORD Jesus, and the LOVE of God, and † the JOINT PARTICIPATION of the HOLY Spirit be with you all.

* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

* VATICAN MANUSCRIPT.—5. is—omit. 7. we wish. 9. but—omit. 14. Anointed—omit. Subscription—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.
 † 5. Rom. viii. 10; Gal. iv. 19. † 7. 2 Cor. vi. 9. † 9. 1 Cor. iv. 10; 2 Cor. xi. 80; xii. 5, 9, 10. † 10. 1 Cor. iv. 21; 2 Cor. ii. 8; x. 2; xii. 20, 21. † 10. Titus i. 13.
 † 10. 2 Cor. x. 8. † 11. 1 Cor. i. 10; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. † 11. Rom. xv. 33. † 12. Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14. † 14. Rom. xvi. 24. † 14. Phil. ii. 2, 3, 4.