

Epistola Pauli Ad Corinthios II

1:1 Paulus apostolus Iesu Christi per uoluntatem Dei et Timotheus frater ecclesiae Dei quae est Corinthi cum sanctis omnibus qui sunt in uniuersa Achaia 1:2 gratia uobis et pax a Deo Patre nostro et Domino Iesu Christo 1:3 benedictus Deus et Pater Domini nostri Iesu Christi Pater misericordiarum et Deus totius consolationis 1:4 qui consolatur nos in omni tribulatione nostra ut possimus et ipsi consolari eos qui in omni pressura sunt per exhortationem qua exhortamur et ipsi a Deo 1:5 quoniam sicut abundant passiones Christi in nobis ita et per Christum abundat consolatio nostra 1:6 siue autem tribulamur pro uestra exhortatione et salute siue exhortamur pro uestra exhortatione quae operatur in tolerantia earundem passionum quas et nos patimur 1:7 et spes nostra firma pro uobis scientes quoniam sicut socii passionum estis sic eritis et consolationis 1:8 non enim uolumus ignorare uos fratres de tribulatione nostra quae facta est in Asia quoniam supra modum grauati sumus supra uirtutem ita ut taederet nos etiam uiuere 1:9 sed ipsi in nobis ipsius responsum mortis habuimus ut non simus fidentes in nobis sed in Deo qui suscitatur mortuos 1:10 qui de tantis periculis eripuit nos et eruet in quem speramus quoniam et adhuc eripiet 1:11 adiuuantibus et uobis in oratione pro nobis ut ex multis personis eius quae in nobis est donationis per multos gratiae agantur pro nobis 1:12 nam gloria nostra haec est testimonium conscientiae nostrae quod in simplicitate et sinceritate Dei et non in sapientia carnali sed in gratia Dei conuersati sumus in mundo abundantius autem ad uos 1:13 non enim alia scribimus uobis quam quae legistis et cognoscitis spero autem quod usque in finem cognoscetis 1:14 sicut et cognouistis nos ex parte quia gloria uestra sumus sicut et uos nostra in die Domini nostri Iesu Christi 1:15 et hac confidentia uolui prius uenire ad uos ut secundam gratiam haberetis 1:16 et per uos transire in Macedoniam et

1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

1:2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

1:5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

1:6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

1:7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

1:8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

1:11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

1:13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

1:15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

1:16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

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1:17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

1:18 But as God is true, our word toward you was not yea and nay.

1:19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God:

1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2:1 But I determined this with myself, that I would not come again to you in heaviness.

2:2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

2:3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

2:5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

2:6 Sufficient to such a man is this punishment, which was inflicted of many.

2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

2:8 Wherefore I beseech you that ye would confirm your love toward him.

2:9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

2:10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

iterum a Macedonia uenire ad uos et a uobis deduci in Iudaeam 1:17 cum hoc ergo uoluisset numquid leuitate usus sum aut quae cogito secundum carnem cogito ut sit apud me est et non 1:18 fidelis autem Deus quia sermo noster qui fit apud uos non est in illo est et non 1:19 Dei enim Filius Iesus Christus qui in uobis per nos praedicatus est per me et Siluanum et Timotheum non fuit est et non sed est in illo fuit 1:20 quotquot enim promissiones Dei sunt in illo est ideo et per ipsum amen Deo ad gloriam nostram 1:21 qui autem confirmat nos uobiscum in Christum et qui unxit nos Deus 1:22 et qui signauit nos et dedit pignus Spiritus in cordibus nostris 1:23 ego autem testem Deum inuoco in animam meam quod parcens uobis non ueni ultra Corinthum 1:24 non quia dominamur fidei uestrae sed adiutores sumus gaudii uestri nam fide stetistis

2:1 statui autem hoc ipse apud me ne iterum in tristitia uenirem ad uos 2:2 si enim ego contristo uos et quis est qui me laetificet nisi qui contristatur ex me 2:3 et hoc ipsum scripsi ut non cum uenero tristitiam super tristitiam habeam de quibus oportuerat me gaudere confidens in omnibus uobis quia meum gaudium omnium uestrum est 2:4 nam ex multa tribulatione et angustia cordis scripsi uobis per multas lacrimas non ut contristemini sed ut sciatis quam caritatem habeo abundantius in uobis 2:5 si quis autem contristauit non me contristauit sed ex parte ut non onerem omnes uos 2:6 sufficit illi qui eiusmodi est obiurgatio haec quae fit a pluribus 2:7 ita ut e contra magis donetis et consolemini ne forte abundantiori tristitia absorbeat qui eiusmodi est 2:8 propter quod obsecro uos ut confirmetis in illum caritatem 2:9 ideo enim et scripsi ut cognoscam experimentum uestrum an in omnibus oboedientes sitis 2:10 cui autem aliquid donatis et ego nam et ego quod donauit si quid donauit propter uos in persona Christi 2:11 ut non circumueniamur a Satana

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non enim ignoramus cogitationes eius 2:12 cum uenisset
autem Troadem propter euangelium Christi et ostium mihi
apertum esset in Domino 2:13 non habui requiem spiritui
meo eo quod non inuenerim Titum fratrem meum sed uale-
faciens eis profectus sum in Macedoniam 2:14 Deo autem
gratias qui semper triumphat nos in Christo Iesu et odorem
notitiae suae manifestat per nos in omni loco 2:15 quia Ch-
risti bonus odor sumus Deo in his qui salui fiunt et in his
qui pereunt 2:16 aliis quidem odor mortis in mortem aliis
autem odor uitae in uitam et ad haec quis tam idoneus 2:17
non enim sumus sicut plurimi adulterantes uerbum Dei sed
ex sinceritate sed sicut ex Deo coram Deo in Christo loqui-
mur

3:1 incipimus iterum nosmet ipsos commendare aut num-
quid egemus sicut quidam commendaticiiis epistulis ad uos
aut ex uobis 3:2 epistula nostra uos estis scripta in cordi-
bus nostris quae scitur et legitur ab omnibus hominibus 3:3
manifestati quoniam epistula estis Christi ministrata a nobis
et scripta non atramento sed Spiritu Dei uiui non in tabulis
lapideis sed in tabulis cordis carnalibus 3:4 fiduciam autem
talem habemus per Christum ad Deum 3:5 non quod suffi-
cientes simus cogitare aliquid a nobis quasi ex nobis sed suf-
ficientia nostra ex Deo est 3:6 qui et idoneos nos fecit mi-
nistros noui testamenti non litterae sed Spiritus littera enim
occidit Spiritus autem uiuificat 3:7 quod si ministratio mor-
tis litteris deformata in lapidibus fuit in gloria ita ut non pos-
sent intendere filii Israhel in faciem Mosi propter gloriam
uultus eius quae euacuatur 3:8 quomodo non magis mini-
stratio Spiritus erit in gloria 3:9 nam si ministratio damna-
tionis gloria est multo magis abundat ministerium iustitiae
in gloria 3:10 nam nec glorificatum est quod claruit in hac
parte propter excellentem gloriam 3:11 si enim quod eua-
cuatur per gloriam est multo magis quod manet in gloria est

2:12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

2:13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

2:16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

3:1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

3:2 Ye are our epistle written in our hearts, known and read of all men:

3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

3:4 And such trust have we through Christ to God-ward:

3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

3:8 How shall not the ministration of the spirit be rather glorious?

3:9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

3:10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

3:11 For if that which is done away was glorious, much more that which remaineth is glorious.

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3:12 Seeing then that we have such hope, we use great plainness of speech:

3:13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

3:14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

3:15 But even unto this day, when Moses is read, the veil is upon their heart.

3:16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the LORD.

3:12 habentes igitur talem spem multa fiducia utimur 3:13 et non sicut Moses ponebat uelamen super faciem suam ut non intenderent filii Israhel in faciem eius quod euacuatur 3:14 sed obtusi sunt sensus eorum usque in hodiernum enim diem id ipsum uelamen in lectione ueteris testamenti manet non reuelatum quoniam in Christo euacuatur 3:15 sed usque in hodiernum diem cum legitur Moses uelamen est positum super cor eorum 3:16 cum autem conuersus fuerit ad Deum aufertur uelamen 3:17 Dominus autem Spiritus est ubi autem Spiritus Domini ibi libertas 3:18 nos uero omnes reuelata facie gloriam Domini specularantes in eandem imaginem transformamur a claritate in claritatem tamquam a Domini Spiritu

4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

4:3 But if our gospel be hid, it is hid to them that are lost:

4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

4:8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

4:9 Persecuted, but not forsaken; cast down, but not destroyed;

4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

4:11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

4:1 ideo habentes hanc ministrationem iuxta quod misericordiam consecuti sumus non deficimus 4:2 sed abdicamus occulta dedecoris non ambulantes in astutia neque adulterantes uerbum Dei sed in manifestatione ueritatis commendantes nosmet ipsos ad omnem conscientiam hominum coram Deo 4:3 quod si etiam opertum est euangelium nostrum in his qui pereunt est opertum 4:4 in quibus deus huius saeculi excaecauit mentes infidelium ut non fulgeat inluminatio euangelii gloriae Christi qui est imago Dei 4:5 non enim nosmet ipsos praedicamus sed Iesum Christum Dominum nos autem seruos uestros per Iesum 4:6 quoniam Deus qui dixit de tenebris lucem splendescere qui inluxit in cordibus nostris ad inluminacionem scientiae claritatis Dei in facie Christi Iesu 4:7 habemus autem thesaurum istum in uasis fictilibus ut sublimitas sit uirtutis Dei et non ex nobis 4:8 in omnibus tribulationem patimur sed non angustiamur aporiamur sed non destituimur 4:9 persecutionem patimur sed non derelinquimur deicimur sed non perimus 4:10 semper mortificationem Iesu in corpore nostro circumferentes ut et uita Iesu in corporibus nostris manifestetur 4:11 semper

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enim nos qui uiuimus in mortem tradimur propter Iesum ut et uita Iesu manifestetur in carne nostra mortali 4:12 ergo mors in nobis operatur uita autem in uobis 4:13 habentes autem eundem spiritum fidei sicut scriptum est credidi propter quod locutus sum et nos credimus propter quod et loquimur 4:14 scientes quoniam qui suscitauit Iesum et nos cum Iesu suscitabit et constituet uobiscum 4:15 omnia enim propter uos ut gratia abundans per multos gratiarum actione abundet in gloriam Dei 4:16 propter quod non deficimus sed licet is qui foris est noster homo corrumpitur tamen is qui intus est renouatur de die in diem 4:17 id enim quod in praesenti est momentaneum et leue tribulationis nostrae supra modum in sublimitatem aeternum gloriae pondus operatur nobis 4:18 non contemplantibus nobis quae uidentur sed quae non uidentur quae enim uidentur temporalia sunt quae autem non uidentur aeterna sunt

5:1 scimus enim quoniam si terrestris domus nostra huius habitationis dissoluatur quod aedificationem ex Deo habeamus domum non manufactam aeternam in caelis 5:2 nam et in hoc ingemescimus habitationem nostram quae de caelo est superindui cupientes 5:3 si tamen uestiti non nudi inueniamur 5:4 nam et qui sumus in tabernaculo ingemescimus grauati eo quod nolumus expoliari sed superuestiri ut absorbeatur quod mortale est a uita 5:5 qui autem efficit nos in hoc ipsum Deus qui dedit nobis pignus Spiritus 5:6 audentes igitur semper et scientes quoniam dum sumus in corpore peregrinamur a Domino 5:7 per fidem enim ambulamus et non per speciem 5:8 audemus autem et bonam uoluntatem habemus magis peregrinari a corpore et praesentes esse ad Deum 5:9 et ideo contendimus siue absentes siue praesentes placere illi 5:10 omnes enim nos manifestari oportet ante tribunal Christi ut referat unusquisque propria corporis prout gessit siue bonum siue malum 5:11 scien-

4:12 So then death worketh in us, but life in you.

4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

4:15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

5:3 If so be that being clothed we shall not be found naked.

5:4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

5:6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

5:7 (For we walk by faith, not by sight.)

5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

5:11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

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5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

5:13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

6:3 Giving no offence in any thing, that the ministry be not blamed:

6:4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

6:7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

tes ergo timorem Domini hominibus suademus Deo autem manifesti sumus spero autem et in conscientiis uestris manifestos nos esse 5:12 non iterum nos commendamus uobis sed occasionem damus uobis gloriandi pro nobis ut habeatis ad eos qui in facie gloriantur et non in corde 5:13 siue enim mente excedimus Deo siue sobrii sumus uobis 5:14 caritas enim Christi urget nos aestimantes hoc quoniam si unus pro omnibus mortuus est ergo omnes mortui sunt 5:15 et pro omnibus mortuus est ut et qui uiuunt iam non sibi uiuant sed ei qui pro ipsis mortuus est et resurrexit 5:16 itaque nos ex hoc neminem nouimus secundum carnem et si cognouimus secundum carnem Christum sed nunc iam non nouimus 5:17 si qua ergo in Christo noua creatura uetera transierunt ecce facta sunt noua 5:18 omnia autem ex Deo qui reconciliauit nos sibi per Christum et dedit nobis ministerium reconciliationis 5:19 quoniam quidem Deus erat in Christo mundum reconcilians sibi non reputans illis delicta ipsorum et posuit in nobis uerbum reconciliationis 5:20 pro Christo ergo legationem fungimur tamquam Deo exhortante per nos obsecramus pro Christo reconciliamini Deo 5:21 eum qui non nouerat peccatum pro nobis peccatum fecit ut nos efficeremur iustitia Dei in ipso

6:1 adiuuantes autem et exhortamur ne in uacuum gratiam Dei recipiatis 6:2 ait enim tempore accepto exaudiui te et in die salutis adiuuauit te ecce nunc tempus acceptabile ecce nunc dies salutis 6:3 nemini dantes ullam offensionem ut non uituperetur ministerium 6:4 sed in omnibus exhibeamus nosmet ipsos sicut Dei ministros in multa patientia in tribulationibus in necessitatibus in angustiis 6:5 in plagis in carceribus in seditionibus in laboribus in uigiliis in ieiuniis 6:6 in castitate in scientia in longanimitate in suauitate in Spiritu Sancto in caritate non ficta 6:7 in uerbo ueritatis in uirtute Dei per arma iustitiae a dextris et sinistris

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6:8 per gloriam et ignobilitatem per infamiam et bonam famam ut seductores et ueraces sicut qui ignoti et cogniti 6:9 quasi morientes et ecce uiuimus ut castigati et non mortificati 6:10 quasi tristes semper autem gaudentes sicut egentes multos autem locupletantes tamquam nihil habentes et omnia possidentes 6:11 os nostrum patet ad uos o Corinthii cor nostrum dilatatum est 6:12 non angustiamini in nobis angustiamini autem in uisceribus uestris 6:13 eandem autem habentes remunerationem tamquam filiis dico dilatamini et uos 6:14 nolite iugum ducere cum infidelibus quae enim participatio iustitiae cum iniquitate aut quae societas luci ad tenebras 6:15 quae autem conuentio Christi ad Belial aut quae pars fideli cum infidele 6:16 qui autem consensus templo Dei cum idolis uos enim estis templum Dei uiui sicut dicit Deus quoniam inhabitabo in illis et inambulabo et ero illorum Deus et ipsi erunt mihi populus 6:17 propter quod exite de medio eorum et separamini dicit Dominus et inmundum ne tetigeritis 6:18 et ego recipiam uos et ero uobis in patrem et uos eritis mihi in filios et filias dicit Dominus omnipotens

7:1 has igitur habentes promissiones carissimi mundemus nos ab omni inquinamento carnis et spiritus perficientes sanctificationem in timore Dei 7:2 capite nos neminem laesimus neminem corrupimus neminem circumuenimus 7:3 non ad condemnationem dico praedixi enim quod in cordibus nostris estis ad conmorendum et ad conuiuendum 7:4 multa mihi fiducia est apud uos multa mihi gloriatio pro uobis repletus sum consolatione superabundo gaudio in omni tribulatione nostra 7:5 nam et cum uenissemus Macedoniam nullam requiem habuit caro nostra sed omnem tribulationem passi foris pugnae intus timores 7:6 sed qui consolatur humiles consolatus est nos Deus in aduentu Titi 7:7 non solum autem in aduentu eius sed etiam in solacio quo consolatus est in uobis referens nobis uestrum desiderium

6:8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

6:9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

6:10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

6:11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

6:12 Ye are not straitened in us, but ye are straitened in your own bowels.

6:13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

7:2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

7:3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

7:4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

7:5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7:7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

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7:8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

7:9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

7:12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

7:13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

7:14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

7:15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

7:16 I rejoyce therefore that I have confidence in you in all things.

8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

8:3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

8:4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

8:5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

uestrum fletum uestram aemulationem pro me ita ut magis gauderem 7:8 quoniam et si contristauit uos in epistula non me paenitet et si paeniteret uidens quod epistula illa et si ad horam uos contristauit 7:9 nunc gaudeo non quia contristati estis sed quia contristati estis ad paenitentiam contristati enim estis secundum Deum ut in nullo detrimentum patiamini ex nobis 7:10 quae enim secundum Deum tristitia est paenitentiam in salutem stabilem operatur saeculi autem tristitia mortem operatur 7:11 ecce enim hoc ipsum secundum Deum contristari uos quantam in uobis operatur sollicitudinem sed defensionem sed indignationem sed timorem sed desiderium sed aemulationem sed uindictam in omnibus exhibuistis uos incontaminatos esse negotio 7:12 igitur et si scripsi uobis non propter eum qui fecit iniuriam nec propter eum qui passus est sed ad manifestandam sollicitudinem nostram quam pro uobis habemus ad uos coram Deo 7:13 ideo consolati sumus in consolatione autem nostra abundantius magis gauisi sumus super gaudium Titi quia reffectus est spiritus eius ab omnibus uobis 7:14 et si quid apud illum de uobis gloriatus sum non sum confusus sed sicut omnia uobis in ueritate locuti sumus ita et gloriatio nostra quae fuit ad Titum ueritas facta est 7:15 et uiscera eius abundantius in uos sunt remniscentis omnium uestrum oboedientiam quomodo cum timore et tremore excepistis eum 7:16 gaudeo quod in omnibus confido in uobis

8:1 notam autem facimus uobis fratres gratiam Dei quae data est in ecclesiis Macedoniae 8:2 quod in multo experimento tribulationis abundantia gaudii ipsorum et altissima paupertas eorum abundauit in diuitias simplicitatis eorum 8:3 quia secundum uirtutem testimonium illis reddo et supra uirtutem uoluntarii fuerunt 8:4 cum multa exhortatione obsecrantes nos gratiam et communicationem ministerii quod fit in sanctos 8:5 et non sicut sperauimus sed semet ipsos

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dederunt primum Domino deinde nobis per uoluntatem Dei 8:6 ita ut rogaemus Titum ut quemadmodum coepit ita et perficiat in uos etiam gratiam istam 8:7 sed sicut in omnibus abundatis fide et sermone et scientia et omni sollicitudine et caritate uestra in nos ut et in hac gratia abundetis 8:8 non quasi imperans dico sed per aliorum sollicitudinem etiam uestrae caritatis ingenitum bonum conprobans 8:9 scitis enim gratiam Domini nostri Iesu Christi quoniam propter uos egenus factus est cum esset diues ut illius inopia uos diuites essetis 8:10 et consilium in hoc do hoc enim uobis utile est qui non solum facere sed et uelle coepistis ab anno priore 8:11 nunc uero et facto perficite ut quemadmodum promptus est animus uoluntatis ita sit et perficiendi ex eo quod habetis 8:12 si enim uoluntas prompta est secundum id quod habet accepta est non secundum quod non habet 8:13 non enim ut aliis sit remissio uobis autem tribulatio sed ex aequalitate 8:14 in praesenti tempore uestra abundantia illorum inopiam suppleat ut et illorum abundantia uestrae inopiae sit supplementum ut fiat aequalitas sicut scriptum est 8:15 qui multum non abundauit et qui modicum non minorauit 8:16 gratias autem Deo qui dedit eandem sollicitudinem pro uobis in corde Titi 8:17 quoniam exhortationem quidem suscepit sed cum sollicitior esset sua uoluntate profectus est ad uos 8:18 misimus etiam cum illo fratrem cuius laus est in euangelio per omnes ecclesias 8:19 non solum autem sed et ordinatus ab ecclesiis comes peregrinationis nostrae in hac gratia quae ministratur a nobis ad Domini gloriam et destinatam uoluntatem nostram 8:20 deuitantes hoc ne quis nos uituperet in hac plenitudine quae ministratur a nobis 8:21 prouidemus enim bona non solum coram Deo sed etiam coram hominibus 8:22 misimus autem cum illis et fratrem nostrum quem probauimus in multis saepe sollicitum esse nunc autem multo sollicitiorem confi-

8:6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

8:7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8:8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

8:10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

8:11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

8:13 For I mean not that other men be eased, and ye burdened:

8:14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

8:15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

8:16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

8:17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

8:18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

8:19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

8:20 Avoiding this, that no man should blame us in this abundance which is administered by us:

8:21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

8:22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

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8:23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

8:24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

dentia multa in uos 8:23 siue pro Tito qui est socius meus et in uos adiutor siue fratres nostri apostoli ecclesiarum gloriae Christi 8:24 ostensionem ergo quae est caritatis uestrae et nostrae gloriae pro uobis in illos ostendite in faciem ecclesiarum

9:1 For as touching the ministering to the saints, it is superfluous for me to write to you:

9:2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

9:3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

9:4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

9:5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

9:10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness:)

9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

9:12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

9:13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

9:1 nam de ministerio quod fit in sanctos ex abundantia est mihi scribere uobis 9:2 scio enim promptum animum uestrum pro quo de uobis glorior apud Macedonas quoniam Achaia parata est ab anno praeterito et uestra aemulatio prouocauit plurimos 9:3 nisi autem fratres ut ne quod gloriatur de uobis euacuetur in hac parte ut quemadmodum dixi parati sitis 9:4 ne cum uenerint mecum Macedones et inuenerint uos inparatos erubescamus nos ut non dicamus uos in hac substantia 9:5 necessarium ergo existimaui rogare fratres ut praeueniant ad uos et praeparent repromissam benedictionem hanc paratam esse sic quasi benedictionem non quasi auaritiam 9:6 hoc autem qui parce seminat parce et metet et qui seminat in benedictionibus de benedictionibus et metet 9:7 unusquisque prout destinauit corde suo non ex tristitia aut ex necessitate hilarem enim datorem diligit Deus 9:8 potens est autem Deus omnem gratiam abundare facere in uobis ut in omnibus semper omnem sufficientiam habentes abundetis in omne opus bonum 9:9 sicut scriptum est dispersit dedit pauperibus iustitia eius manet in aeternum 9:10 qui autem administrat semen seminanti et panem ad manducandum praestabit et multiplicabit semen uestrum et augebit incrementa frugum iustitiae uestrae 9:11 ut in omnibus locupletati abundetis in omnem simplicitatem quae operatur per nos gratiarum actionem Deo 9:12 quoniam ministerium huius officii non solum supplet ea quae desunt sanctis sed etiam abundat per multas gratiarum actiones in Domino 9:13 per probationem ministerii huius glorificantes Deum in oboedientia confessionis uestrae in euangelium Christi et

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simplicitate communicationis in illos et in omnes 9:14 et ipsorum obsecratione pro uobis desiderantium uos propter eminentem gratiam Dei in uobis 9:15 gratias Deo super inenarrabili dono eius

10:1 ipse autem ego Paulus obsecro uos per mansuetudinem et modestiam Christi qui in facie quidem humilis inter uos absens autem confido in uobis 10:2 rogo autem ne praesens audeam per eam confidentiam qua existimo audere in quosdam qui arbitrantur nos tamquam secundum carnem ambulemus 10:3 in carne enim ambulantes non secundum carnem militamus 10:4 nam arma militiae nostrae non carnalia sed potentia Deo ad destructionem munitionum consilia destruentes 10:5 et omnem altitudinem extollentem se aduersus scientiam Dei et in captiuitatem rediientes omnem intellectum in obsequium Christi 10:6 et in promptu habentes ulcisci omnem inoboedientiam cum impleta fuerit uestra oboedientia 10:7 quae secundum faciem sunt uidete si quis confidit sibi Christi se esse hoc cogitet iterum apud se quia sicut ipse Christi est ita et nos 10:8 nam et si amplius aliquid gloriatus fuero de potestate nostra quam dedit Dominus in aedificationem et non in destructionem uestram non erubescam 10:9 ut autem non existimer tamquam terrere uos per epistulas 10:10 quoniam quidem epistulae iniquiunt graues sunt et fortes praesentia autem corporis infirma et sermo contemptibilis 10:11 hoc cogitet qui eiusmodi est quia quales sumus uerbo per epistulas absentes tales et praesentes in facto 10:12 non enim audemus inserere aut comparare nos quibusdam qui se ipsos commendant sed ipsi in nobis nosmet ipsos metientes et comparantes nosmet ipsos nobis 10:13 nos autem non in inensum gloriabimur sed secundum mensuram regulae quam mensus est nobis Deus mensuram pertingendi usque ad uos 10:14 non enim quasi non pertingentes ad uos superextendimus nos usque ad uos enim

9:14 And by their prayer for you, which long after you for the exceeding grace of God in you.

9:15 Thanks be unto God for his unspeakable gift.

10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

10:2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

10:3 For though we walk in the flesh, we do not war after the flesh:

10:4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

10:6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

10:7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

10:8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

10:9 That I may not seem as if I would terrify you by letters.

10:10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

10:11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

10:13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

10:14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

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10:15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

10:16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

10:17 But he that glorieth, let him glory in the Lord.

10:18 For not he that commendeth himself is approved, but whom the Lord commendeth.

11:1 Would to God ye could bear with me a little in my folly: and indeed bear with me.

11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

11:5 For I suppose I was not a whit behind the very chiefest apostles.

11:6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

11:7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

11:8 I robbed other churches, taking wages of them, to do you service.

11:9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

11:10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11:11 Wherefore? because I love you not? God knoweth.

11:12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

11:14 And no marvel; for Satan himself is transformed into an angel of light.

11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

peruenimus in euangelio Christi 10:15 non in inensum gloriantes in alienis laboribus spem autem habentes crescentis fidei uestrae in uobis magnificari secundum regulam nostram in abundantiam 10:16 etiam in illa quae ultra uos sunt euangelizare non in aliena regula in his quae praeparata sunt gloriari 10:17 qui autem gloriatur in Domino gloriatur 10:18 non enim qui se ipsum commendat ille probatus est sed quem Dominus commendat

11:1 utinam sustineretis modicum quid insipientiae meae sed et subportate me 11:2 aemulor enim uos Dei aemulatione despondi enim uos uni uiro uirginem castam exhibere Christo 11:3 timeo autem ne sicut serpens Euam seduxit astutia sua ita corrumpantur sensus uestri et excidant a simplicitate quae est in Christo 11:4 nam si is qui uenit alium Christum praedicat quem non praedicauius aut alium spiritum accipitis quem non accepistis aut aliud euangelium quod non recepistis recte pateremini 11:5 existimo enim nihil me minus fecisse magnis apostolis 11:6 et si inperitus sermone sed non scientia in omnibus autem manifestatus sum uobis 11:7 aut numquid peccatum feci me ipsum humilians ut uos exaltemini quoniam gratis euangelium Dei euangelizaui uobis 11:8 alias ecclesias expoliaui accipiens stipendium ad ministerium uestrum 11:9 et cum essem apud uos et egerem nulli onerosus fui nam quod mihi deerat suppleuerunt fratres qui uenerunt a Macedonia et in omnibus sine onere me uobis seruauit et seruabo 11:10 est ueritas Christi in me quoniam haec gloria non infringetur in me in regionibus Achaiae 11:11 quare quia non diligo uos Deus scit 11:12 quod autem facio et faciam ut amputem occasionem eorum qui uolunt occasionem ut in quo gloriantur inueniantur sicut et nos 11:13 nam eiusmodi pseudoapostoli operarii subdoli transfigurantes se in apostolos Christi 11:14 et non mirum ipse enim Satan transfigurat se in angelum lucis 11:15 non est

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ergo magnum si ministri eius transfigurentur uelut ministri iustitiae quorum finis erit secundum opera ipsorum 11:16 iterum dico ne quis me putet insipientem alioquin uelut insipientem accipite me ut et ego modicum quid glorier 11:17 quod loquor non loquor secundum Dominum sed quasi in insipientia in hac substantia gloriae 11:18 quoniam multi gloriantur secundum carnem et ego gloriabor 11:19 libenter enim suffertis insipientes cum sitis ipsi sapientes 11:20 sustinetis enim si quis uos in seruitutem rediit si quis deorat si quis accipit si quis extollitur si quis in faciem uos caedit 11:21 secundum ignobilitatem dico quasi nos infirmi fuerimus in quo quis audet in insipientia dico audeo et ego 11:22 Hebraei sunt et ego Israhelitae sunt et ego semen Abrahae sunt et ego 11:23 ministri Christi sunt minus sapiens dico plus ego in laboribus plurimis in carceribus abundantius in plagis supra modum in mortibus frequenter 11:24 a Iudaeis quinquies quadragenas una minus accepi 11:25 ter uirgis caesus sum semel lapidatus sum ter naufragium feci nocte et die in profundo maris fui 11:26 in itineribus saepe periculis fluminum periculis latronum periculis ex genere periculis ex gentibus periculis in ciuitate periculis in solitudine periculis in mari periculis in falsis fratribus 11:27 in labore et aerumna in uigiliis multis in fame et siti in ieiuniis multis in frigore et nuditate 11:28 praeter illa quae extrinsecus sunt instantia mea cotidiana sollicitudo omnium ecclesiarum 11:29 quis infirmatur et non infirmor quis scandalizatur et ego non uror 11:30 si gloriari oportet quae infirmitatis meae sunt gloriabor 11:31 Deus et Pater Domini Iesu scit qui est benedictus in saecula quod non mentior 11:32 Damasci praepositus gentis Aretae regis custodiebat ciuitatem Damascenorum ut me comprehenderet 11:33 et per fenestram in sporta dimissus sum per murum et effugi manus eius

11:16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

11:17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

11:18 Seeing that many glory after the flesh, I will glory also.

11:19 For ye suffer fools gladly, seeing ye yourselves are wise.

11:20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

11:21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

11:22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

11:23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

11:24 Of the Jews five times received I forty stripes save one.

11:25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

11:26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

11:28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

11:29 Who is weak, and I am not weak? who is offended, and I burn not?

11:30 If I must needs glory, I will glory of the things which concern mine infirmities.

11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

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12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

12:3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

12:5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

12:6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

12:8 For this thing I besought the Lord thrice, that it might depart from me.

12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

12:11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

12:13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

12:14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's but you: for the children ought not to lay up for the parents, but the parents for the children.

12:15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

12:16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

12:17 Did I make a gain of you by any of them whom I sent unto you?

12:1 si gloriari oportet non expedit quidem ueniam autem ad uisiones et reuelationes Domini 12:2 scio hominem in Christo ante annos quattuordecim siue in corpore nescio siue extra corpus nescio Deus scit raptum eiusmodi usque ad tertium caelum 12:3 et scio huiusmodi hominem siue in corpore siue extra corpus nescio Deus scit 12:4 quoniam raptus est in paradisum et audiuit arcana uerba quae non licet homini loqui 12:5 pro eiusmodi gloriabor pro me autem nihil gloriabor nisi in infirmitatibus meis 12:6 nam et si uoluerero gloriari non ero insipiens ueritatem enim dicam parco autem ne quis in me existimet supra id quod uidet me aut audit ex me 12:7 et ne magnitudo reuelationum extollat me datus est mihi stimulus carnis meae angelus Satanae ut me colaphizet 12:8 propter quod ter Dominum rogavi ut discederet a me 12:9 et dixit mihi sufficit tibi gratia mea nam uirtus in infirmitate perficitur libenter igitur gloriabor in infirmitatibus meis ut inhabitet in me uirtus Christi 12:10 propter quod placeo mihi in infirmitatibus in contumeliis in necessitatibus in persecutionibus in angustiis pro Christo cum enim infirmior tunc potens sum 12:11 factus sum insipiens uos me coegistis ego enim debui a uobis commendari nihil enim minus fui ab his qui sunt supra modum apostoli tametsi nihil sum 12:12 signa tamen apostoli facta sunt super uos in omni patientia signis et prodigiis et uirtutibus 12:13 quid est enim quod minus habuistis prae ceteris ecclesiis nisi quod ego ipse non grauauis uos donate mihi hanc iniuriam 12:14 ecce tertio hoc paratus sum uenire ad uos et non ero grauis uobis non enim quaero quae uestra sunt sed uos nec enim debent filii parentibus thesaurizare sed parentes filiis 12:15 ego autem libentissime inpendam et superinpendar ipse pro animabus uestris licet plus uos diligens minus diligar 12:16 sed esto ego uos non grauauis sed cum essem astutus dolo uos cepi 12:17 numquid per aliquem eorum quos misi ad uos

Epistola Pauli Ad Corinthios II

circumueni uos 12:18 rogavi Titum et misi cum illo fratrem numquid Titus uos circumuenit nonne eodem spiritu ambulauimus nonne hisdem uestigiis 12:19 olim putatis quod excusemus nos apud uos coram Deo in Christo loquimur omnia autem carissimi propter uestram aedificationem 12:20 timeo enim ne forte cum uenero non quales uolo inueniam uos et ego inueniar a uobis qualem non uultis ne forte contentiones aemulationes animositates dissensiones detractio- nes susurrationses inflationes seditioes sint inter uos 12:21 ne iterum cum uenero humiliet me Deus apud uos et lugeam multos ex his qui ante peccauerunt et non egerunt paenitentiam super inmunditia et fornicatione et inpudicitia quam gesserunt

13:1 ecce tertio hoc uenio ad uos in ore duorum uel trium testium stabit omne uerbum 13:2 praedixi et praedico ut praesens bis et nunc absens his qui ante peccauerunt et ceteris omnibus quoniam si uenero iterum non parcam 13:3 an experimentum quaeritis eius qui in me loquitur Christi qui in uos non infirmatur sed potens est in uobis 13:4 nam et si crucifixus est ex infirmitate sed uiuit ex uirtute Dei nam et nos infirmi sumus in illo sed uiuemus cum eo ex uirtute Dei in uobis 13:5 uosmet ipsos temptate si estis in fide ipsi uos probate an non cognoscitis uos ipsos quia Christus Iesus in uobis est nisi forte reprobis estis 13:6 spero autem quod cognoscetis quia nos non sumus reprobi 13:7 oramus autem Deum ut nihil mali faciat non ut nos probati pareamus sed ut uos quod bonum est faciat non ut nos probati simus 13:8 non enim possumus aliquid aduersus ueritatem sed pro ueritate 13:9 gaudemus enim quando nos infirmi sumus uos autem potentes estis hoc et oramus uestram consummationem 13:10 ideo haec absens scribo ut non praesens durius agam secundum potestatem quam Dominus dedit mihi in aedificationem et non in destructionem 13:11 de cetero frat-

12:18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

12:19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

12:21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciuiousness which they have committed.

13:1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

13:2 I told you before, and foretold you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

13:3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

13:6 But I trust that ye shall know that we are not reprobates.

13:7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

13:8 For we can do nothing against the truth, but for the truth.

13:9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

13:10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Biblia Sacra Vulgata

13:12 Greet one another with an holy kiss.

res gaudete perfecti estote exhortamini idem sapite pacem habete et Deus dilectionis et pacis erit uobiscum 13:12 salutate inuicem in osculo sancto salutant uos sancti omnes 13:13 gratia Domini nostri Iesu Christi et caritas Dei et communicatio Sancti Spiritus cum omnibus uobis amen

13:13 All the saints salute you.