

Epistula Ad Corinthios II - Chapter 1

- 1** Paulus apostolus Iesu Christi per voluntatem Dei et Timotheus frater ecclesiae Dei quae est Corinthi cum sanctis omnibus qui sunt in universa Achaia
- 2** gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo
- 3** benedictus Deus et Pater Domini nostri Iesu Christi Pater misericordiarum et Deus totius consolationis
- 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
- 5** quoniam sicut abundant passionibus Christi in nobis ita et per Christum abundat consolatio nostra
- 6** sive autem tribulamur pro vestra exhortatione et salute sive exhortamur pro vestra exhortatione quae operatur in tolerantia earundem passionum quas et nos patimur
- 7** et spes nostra firma pro vobis scientes quoniam sicut socii passionum estis sic eritis et consolationis
- 8** non enim volumus ignorare vos fratres de tribulatione nostra quae facta est in Asia quoniam supra modum gravati sumus supra virtutem ita ut taederet nos etiam vivere
- 9** sed ipsi in nobis ipsis responsum mortis habuimus ut non simus fidentes in nobis sed in Deo qui suscitavit mortuos
- 10** qui de tantis periculis eripuit nos et eruet in quem speramus quoniam et adhuc eripiet
- 11** adiuvantibus et vobis in oratione pro nobis ut ex multis personis eius quae in nobis est donationis per multos gratiae agantur pro nobis
- 12** nam gloria nostra haec est testimonium conscientiae nostrae quod in simplicitate et sinceritate Dei et non in sapientia carnali sed in gratia Dei conversati sumus in mundo abundantius autem ad vos
- 13** non enim alia scribimus vobis quam quae legistis et cognoscitis spero autem quod usque in finem cognoscetis
- 14** sicut et cognovistis nos ex parte quia gloria vestra sumus sicut et vos nostra in die Domini nostri Iesu Christi
- 15** et hac confidentia volui prius venire ad vos ut secundam gratiam haberetis
- 16** et per vos transire in Macedoniam et iterum a Macedonia venire ad vos et a vobis deduci in Iudaeam
- 17** cum hoc ergo voluissem numquid levitate
- 1** Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother: to the church of God that is at Corinth, with all the saints that are in all Achaia:
- 2** Grace unto you and peace from God our Father and from the Lord Jesus Christ.
- 3** Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort:
- 4** Who comforteth us in all our tribulation, that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.
- 5** For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.
- 6** Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.
- 7** That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.
- 8** For we would not have you ignorant, brethren, of our tribulation which came to us in Asia: that we were pressed out of measure above our strength, so that we were weary even of life.
- 9** But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead.
- 10** Who hath delivered and doth deliver us out of so great dangers: in whom we trust that he will yet also deliver us,
- 11** You helping withal in prayer for us. That for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.
- 12** For our glory is this: the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you.
- 13** For we write no other things to you than what you have read and known. And I hope that you shall know unto the end.
- 14** As also you have known us in part, that we are your glory: as you also are ours, in the day of our Lord Jesus Christ.
- 15** And in this confidence I had a mind to come to you before, that you might have a second grace:
- 16** And to pass by you into Macedonia: and again from Macedonia to come to you, and by you to be brought on my way towards Judea.
- 17** Whereas then I was thus minded, did I use

usus sum aut quae cogito secundum carnem
cogito ut sit apud me est et non

18 fidelis autem Deus quia sermo noster qui fit
apud vos non est in illo est et non

19 Dei enim Filius Iesus Christus qui in vobis per
nos praedicatus est per me et Silvanum et
Timotheum non fuit est et non sed est in illo fuit

20 quotquot enim promissiones Dei sunt in illo
est ideo et per ipsum amen Deo ad gloriam
nostram

21 qui autem confirmat nos vobiscum in
Christum et qui unxit nos Deus

22 et qui signavit nos et dedit pignus Spiritus in
cordibus nostris

23 ego autem testem Deum invoco in animam
meam quod parcens vobis non veni ultra
Corinthum

24 non quia dominamur fidei vestrae sed
adiutores sumus gaudii vestri nam fide stetistis

lightness? Or, the things that I purpose, do I
purpose according to the flesh, that there should
be with me, It is, and It is not?

18 But God is faithful: for our preaching which
was to you, was not, It is, and It is not.

19 For the Son of God, Jesus Christ, who was
preached among you by us, by me and Silvanus
and Timothy, was not: It is and It is not. But, It is,
was in him.

20 For all the promises of God are in him, It is.
Therefore also by him, amen to God, unto our
glory.

21 Now he that confirmeth us with you in Christ
and that hath anointed us, is God:

22 Who also hath sealed us and given the pledge
of the Spirit in our hearts.

23 But I call God to witness upon my soul that to
spare you, I came not any more to Corinth:

24 Not because we exercise dominion over your
faith: but we are helpers of your joy. For in faith
you stand.

Epistula Ad Corinthios II - Chapter 2

1 Statui autem hoc ipse apud me ne iterum in
tristitia venirem ad vos

2 si enim ego contristo vos et quis est qui me
laetificet nisi qui contristatur ex me

3 et hoc ipsum scripsi ut non cum venero
tristitiam super tristitiam habeam de quibus
oportuerat me gaudere confidens in omnibus
vobis quia meum gaudium omnium vestrum est

4 nam ex multa tribulatione et angustia cordis
scripsi vobis per multas lacrimas non ut
contristemini sed ut sciatis quam caritatem
habeo abundantius in vobis

5 si quis autem contristavit non me contristavit
sed ex parte ut non onerem omnes vos

6 sufficit illi qui eiusmodi est obiurgatio haec
quae fit a pluribus

7 ita ut e contra magis donetis et consolemini ne
forte abundantiori tristitia absorbeatur qui
eiusmodi est

8 propter quod obsecro vos ut confirmetis in
illum caritatem

9 ideo enim et scripsi ut cognoscam
experimentum vestrum an in omnibus
oboedientes sitis

10 cui autem aliquid donatis et ego nam et ego
quod donavi si quid donavi propter vos in persona
Christi

11 ut non circumveniamur a Satana non enim
ignoramus cogitationes eius

1 But I determined this with myself, to come to
you again in sorrow.

2 For if I make you sorrowful, who is he then that
can make me glad, but the same who is made
sorrowful by me?

3 And I wrote this same to you: that I may not,
when I come, have sorrow upon sorrow from
them of whom I ought to rejoice: having
confidence in you all, that my joy is the joy of
you all.

4 For out of much affliction and anguish of heart,
I wrote to you with many tears: not that you
should be made sorrowful: but that you might
know the charity I have more abundantly
towards you.

5 And if any one have caused grief, he hath not
grieved me: but in part, that I may not burden
you all.

6 To him who is such a one, this rebuke is
sufficient, which is given by many.

7 So that on the contrary, you should rather
forgive him and comfort him, lest perhaps such a
one be swallowed up with overmuch sorrow.

8 Wherefore, I beseech you that you would
confirm your charity towards him.

9 For to this end also did I write, that I may know
the experiment of you, whether you be obedient
in all things.

10 And to whom you have pardoned any thing, I
also. For, what I have pardoned, if I have
pardoned any thing, for your sakes have I done it
in the person of Christ:

11 That we be not overreached by Satan. For we
are not ignorant of his devices.

- 12** cum venissem autem Troadem propter evangelium Christi et ostium mihi apertum esset in Domino
- 13** non habui requiem spiritui meo eo quod non invenerim Titum fratrem meum sed valefaciens eis profectus sum in Macedoniam
- 14** Deo autem gratias qui semper triumphat nos in Christo Iesu et odorem notitiae suae manifestat per nos in omni loco
- 15** quia Christi bonus odor sumus Deo in his qui salvi fiunt et in his qui pereunt
- 16** aliis quidem odor mortis in mortem aliis autem odor vitae in vitam et ad haec quis tam idoneus
- 17** non enim sumus sicut plurimi adulterantes verbum Dei sed ex sinceritate sed sicut ex Deo coram Deo in Christo loquimur
- 12** And when I was come to Troas for the gospel of Christ and a door was opened unto me in the Lord,
- 13** I had no rest in my spirit, because I found not Titus my brother: but bidding them farewell, I went into Macedonia.
- 14** Now thanks be to God, who always maketh us to triumph in Christ Jesus and manifesteth the odour of his knowledge by us in every place.
- 15** For we are the good odour of Christ unto God, in them that are saved and in them that perish.
- 16** To the one indeed the odour of death unto death: but to the others the odour of life unto life. And for these things who is so sufficient?
- 17** For we are not as many, adulterating the word of God: but with sincerity: but as from God, before God, in Christ we speak.

Epistula Ad Corinthios II - Chapter 3

- 1** Incipimus iterum nosmet ipsos commendare aut numquid egemus sicut quidam commendaticiis epistulis ad vos aut ex vobis
- 2** epistula nostra vos estis scripta in cordibus nostris quae scitur et legitur ab omnibus hominibus
- 3** manifestati quoniam epistula estis Christi ministrata a nobis et scripta non atramento sed Spiritu Dei vivi non in tabulis lapideis sed in tabulis cordis carnalibus
- 4** fiduciam autem talem habemus per Christum ad Deum
- 5** non quod sufficientes simus cogitare aliquid a nobis quasi ex nobis sed sufficientia nostra ex Deo est
- 6** qui et idoneos nos fecit ministros novi testamenti non litterae sed Spiritus littera enim occidit Spiritus autem vivificat
- 7** quod si ministratio mortis litteris deformata in lapidibus fuit in gloria ita ut non possent intendere filii Israel in faciem Mosi propter gloriam vultus eius quae evacuatur
- 8** quomodo non magis ministratio Spiritus erit in gloria
- 9** nam si ministratio damnationis gloria est multo magis abundat ministerium iustitiae in gloria
- 10** nam nec glorificatum est quod claruit in hac parte propter excellentem gloriam
- 11** si enim quod evacuatur per gloriam est multo magis quod manet in gloria est
- 12** habentes igitur talem spem multa fiducia utimur
- 13** et non sicut Moses ponebat velamen super faciem suam ut non intenderent filii Israel in faciem eius quod evacuatur
- 1** Do we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?
- 2** You are our epistle, written in our hearts, which is known and read by all men:
- 3** Being manifested, that you are the epistle of Christ, ministered by us, and written: not with ink but with the Spirit of the living God: not in tables of stone but in the fleshly tables of the heart.
- 4** And such confidence we have, through Christ, towards God.
- 5** Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God.
- 6** Who also hath made us fit ministers of the new testament, not in the letter but in the spirit. For the letter killeth: but the spirit quickeneth.
- 7** Now if the ministration of death, engraven with letters upon stones, was glorious (so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance), which is made void:
- 8** How shall not the ministration of the spirit be rather in glory?
- 9** For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.
- 10** For even that which was glorious in this part was not glorified by reason of the glory that excelleth.
- 11** For if that which is done away was glorious, much more that which remaineth is in glory.
- 12** Having therefore such hope, we use much confidence.
- 13** And not as Moses put a veil upon his face, that the children of Israel might not steadfastly look on the face of that which is made void.

14 sed obtusi sunt sensus eorum usque in hodiernum enim diem id ipsum velamen in lectione veteris testamenti manet non revelatum quoniam in Christo evacuatur

15 sed usque in hodiernum diem cum legitur Moses velamen est positum super cor eorum

16 cum autem conversus fuerit ad Deum aufertur velamen

17 Dominus autem Spiritus est ubi autem Spiritus Domini ibi libertas

18 nos vero omnes revelata facie gloriam Domini speculantes in eandem imaginem transformamur a claritate in claritatem tamquam a Domini Spiritu

14 But their senses were made dull. For, until this present day, the selfsame veil, in the reading of the old testament, remaineth not taken away (because in Christ it is made void).

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

16 But when they shall be converted to the Lord, the veil shall be taken away.

17 Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

18 But we all, beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

Epistula Ad Corinthios II - Chapter 4

1 Ideo habentes hanc ministrationem iuxta quod misericordiam consecuti sumus non deficimus

2 sed abdicamus occulta dedecoris non ambulantes in astutia neque adulterantes verbum Dei sed in manifestatione veritatis commendantes nosmet ipsos ad omnem conscientiam hominum coram Deo

3 quod si etiam opertum est evangelium nostrum in his qui pereunt est opertum

4 in quibus deus huius saeculi excaecavit mentes infidelium ut non fulgeat inluminatio evangelii gloriae Christi qui est imago Dei

5 non enim nosmet ipsos praedicamus sed Iesum Christum Dominum nos autem servos vestros per Iesum

6 quoniam Deus qui dixit de tenebris lucem splendescere qui inluxit in cordibus nostris ad inluminacionem scientiae claritatis Dei in facie Christi Iesu

7 habemus autem thesaurum istum in vasis fictilibus ut sublimitas sit virtutis Dei et non ex nobis

8 in omnibus tribulationem patimur sed non angustiamur aporiamur sed non destituimur

9 persecutionem patimur sed non derelinquimur deicimur sed non perimus

10 semper mortificationem Iesu in corpore nostro circumferentes ut et vita Iesu in corporibus nostris manifestetur

11 semper enim nos qui vivimus in mortem tradimur propter Iesum ut et vita Iesu manifestetur in carne nostra mortali

12 ergo mors in nobis operatur vita autem in vobis

13 habentes autem eundem spiritum fidei sicut scriptum est credidi propter quod locutus sum et nos credimus propter quod et loquimur

1 Therefore seeing we have this ministration, according as we have obtained mercy, we faint not.

2 But we renounce the hidden things of dishonesty, not walking in craftiness nor adulterating the word of God: but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.

3 And if our gospel be also hid, it is hid to them that are lost,

4 In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

5 For we preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus.

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 Christ Jesus.

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

8 In all things we suffer tribulation: but are not distressed. We are straitened: but are not destitute.

9 We suffer persecution: but are not forsaken. We are cast down: but we perish not.

10 Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies.

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

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

13 But having the same spirit of faith, as it is written: I believed, for which cause I have spoken; we also believe. For which cause we

14 scientes quoniam qui suscitavit Iesum et nos cum Iesu suscitabit et constituet vobiscum

15 omnia enim propter vos ut gratia abundans per multos gratiarum actione abundet in gloriam Dei

16 propter quod non deficiamus sed licet is qui foris est noster homo corrumpitur tamen is qui intus est renovatur de die in diem

17 id enim quod in praesenti est momentaneum et leve tribulationis nostrae supra modum in sublimitatem aeternum gloriae pondus operatur nobis

18 non contemplantibus nobis quae videntur sed quae non videntur quae enim videntur temporalia sunt quae autem non videntur aeterna sunt

speak also:

14 Knowing that he who raised up Jesus will raise us up also with Jesus and place us with you.

15 For all things are for your sakes: that the grace, abounding through many, may abound in thanksgiving unto the glory of God.

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

17 For that which is at present momentary and light of our tribulation worketh for us above measure, exceedingly an eternal weight of glory.

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.

Epistula Ad Corinthios II - Chapter 5

1 Scimus enim quoniam si terrestris domus nostra huius habitationis dissolvatur quod aedificationem ex Deo habeamus domum non manufactam aeternam in caelis

2 nam et in hoc ingemescimus habitationem nostram quae de caelo est superindui cupientes

3 si tamen vestiti non nudi inveniamur

4 nam et qui sumus in tabernaculo ingemescimus gravati eo quod nolumus expoliari sed supervestiri ut absorbeatur quod mortale est a vita

5 qui autem efficit nos in hoc ipsum Deus qui dedit nobis pignus Spiritus

6 audentes igitur semper et scientes quoniam dum sumus in corpore peregrinamur a Domino

7 per fidem enim ambulamus et non per speciem

8 audemus autem et bonam voluntatem habemus magis peregrinari a corpore et praesentes esse ad Deum

9 et ideo contendimus sive absentes sive praesentes placere illi

10 omnes enim nos manifestari oportet ante tribunal Christi ut referat unusquisque propria corporis prout gessit sive bonum sive malum

11 scientes ergo timorem Domini hominibus suademus Deo autem manifesti sumus spero autem et in conscientiis vestris manifestos nos esse

12 non iterum nos commendamus vobis sed occasionem damus vobis gloriandi pro nobis ut habeatis ad eos qui in facie gloriantur et non in corde

13 sive enim mente excedimus Deo sive sobrii sumus vobis

14 caritas enim Christi urget nos aestimantes hoc quoniam si unus pro omnibus mortuus est

1 For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.

2 For in this also we groan, desiring to be clothed upon with our habitation that is from heaven.

3 Yet so that we be found clothed, not naked.

4 For we also, who are in this tabernacle, do groan, being burthened; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life.

5 Now he that maketh us for this very thing is God, who hath given us the pledge of the Spirit,

6 Therefore having always confidence, knowing that while we are in the body we are absent from the Lord.

7 (For we walk by faith and not by sight.)

8 But we are confident and have a good will to be absent rather from the body and to be present with the Lord.

9 And therefore we labour, whether absent or present, to please him.

10 For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

11 Knowing therefore the fear of the Lord, we use persuasion to men: but to God we are manifest. And I trust also that in your consciences we are manifest.

12 We commend not ourselves again to you, but give you occasion to glory in our behalf: that you may have somewhat to answer them who glory in face, and not in heart.

13 For whether we be transported in mind, it is to God: or whether we be sober, it is for you.

14 For the charity of Christ presseth us: judging

ergo omnes mortui sunt

this, that if one died for all, then all were dead.

15 et pro omnibus mortuus est ut et qui vivunt iam non sibi vivant sed ei qui pro ipsis mortuus est et resurrexit

15 And Christ died for all: that they also who live may not now live to themselves, but unto him who died for them and rose again.

16 itaque nos ex hoc neminem novimus secundum carnem et si cognovimus secundum carnem Christum sed nunc iam non novimus

16 Wherefore henceforth, we know no man according to the flesh. And if we have known Christ according to the flesh: but now we know him so no longer.

17 si qua ergo in Christo nova creatura vetera transierunt ecce facta sunt nova

17 If then any be in Christ a new creature, the old things are passed away. Behold all things are made new.

18 omnia autem ex Deo qui reconciliavit nos sibi per Christum et dedit nobis ministerium reconciliationis

18 But all things are of God, who hath reconciled us to himself by Christ and hath given to us the ministry of reconciliation.

19 quoniam quidem Deus erat in Christo mundum reconcilians sibi non reputans illis delicta ipsorum et posuit in nobis verbum reconciliationis

19 For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins. And he hath placed in us the word of reconciliation.

20 pro Christo ergo legationem fungimur tamquam Deo exhortante per nos obsecramus pro Christo reconciliamini Deo

20 For Christ therefore we are ambassadors, God as it were exhorting by us, for Christ, we beseech you, be reconciled to God.

21 eum qui non noverat peccatum pro nobis peccatum fecit ut nos efficeremur iustitia Dei in ipso

21 Him, who knew no sin, he hath made sin for us: that we might be made the justice of God in him.

Epistula Ad Corinthios II - Chapter 6

1 Aduvantes autem et exhortamur ne in vacuum gratiam Dei recipiatis

1 And we helping do exhort you that you receive not the grace of God in vain.

2 ait enim tempore accepto exaudivi te et in die salutis adiuvari te ecce nunc tempus acceptabile ecce nunc dies salutis

2 For he saith: In an accepted time have I heard thee and in the day of salvation have I helped thee. Behold, now is the acceptable time: behold, now is the day of salvation.

3 nemini dantes ullam offensionem ut non vituperetur ministerium

3 Giving no offence to any man, that our ministry be not blamed.

4 sed in omnibus exhibeamus nosmet ipsos sicut Dei ministros in multa patientia in tribulationibus in necessitatibus in angustiis

4 But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5 in plagis in carceribus in seditionibus in laboribus in vigiliis in ieiuniis

5 In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

6 in castitate in scientia in longanimitate in suavitate in Spiritu Sancto in caritate non ficta

6 In chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned,

7 in verbo veritatis in virtute Dei per arma iustitiae a dextris et sinistris

7 In the word of truth, in the power of God: by the armour of justice on the right hand and on the left:

8 per gloriam et ignobilitatem per infamiam et bonam famam ut seductores et veraces sicut qui ignoti et cogniti

8 By honour and dishonour: by evil report and good report: as deceivers and yet true: as unknown and yet known:

9 quasi morientes et ecce vivimus ut castigati et non mortificati

9 As dying and behold we live: as chastised and not killed:

10 quasi tristes semper autem gaudentes sicut egentes multos autem locupletantes tamquam nihil habentes et omnia possidentes

10 As sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing and possessing all things.

11 os nostrum patet ad vos o Corinthii cor nostrum dilatatum est

11 Our mouth is open to you, O ye Corinthians: our heart is enlarged.

12 non angustiamini in nobis angustiamini autem in visceribus vestris

12 You are not straitened in us: but in your own bowels you are straitened.

13 eandem autem habentes remunerationem tamquam filiis dico dilatamini et vos

14 nolite iugum ducere cum infidelibus quae enim participatio iustitiae cum iniquitate aut quae societas luci ad tenebras

15 quae autem conventio Christi ad Belial aut quae pars fidei cum infidele

16 qui autem consensus templo Dei cum idolis vos enim estis templum Dei vivi sicut dicit Deus quoniam inhabitabo in illis et inambulabo et ero illorum Deus et ipsi erunt mihi populus

17 propter quod exite de medio eorum et separamini dicit Dominus et inmundum ne tetigeritis

18 et ego recipiam vos et ero vobis in patrem et vos eritis mihi in filios et filias dicit Dominus omnipotens

13 But having the same recompense (I speak as to my children): be you also enlarged.

14 Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

15 And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

16 And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them and walk among them. And I will be their God: and they shall be my people.

17 Wherefore: Go out from among them and be ye separate, saith the Lord, and touch not the unclean thing:

18 And I will receive you. And will be a Father to you: and you shall be my sons and daughters, saith the Lord Almighty

Epistula Ad Corinthios II - Chapter 7

1 Has igitur habentes promissiones carissimi mundemus nos ab omni inquinamento carnis et spiritus perficientes sanctificationem in timore Dei

2 capite nos neminem laesimus neminem corrumpimus neminem circumvenimus

3 non ad condemnationem dico praedixi enim quod in cordibus nostris estis ad conmorendum et ad convivendum

4 multa mihi fiducia est apud vos multa mihi gloriatio pro vobis repletus sum consolatione superabundo gaudio in omni tribulatione nostra

5 nam et cum venissemus Macedoniam nullam requiem habuit caro nostra sed omnem tribulationem passi foris pugnae intus timores

6 sed qui consolatur humiles consolatus est nos Deus in adventu Titi

7 non solum autem in adventu eius sed etiam in solacio quo consolatus est in vobis referens nobis vestrum desiderium vestrum fletum vestram aemulationem pro me ita ut magis gauderem

8 quoniam et si contristavi vos in epistula non me paenitet et si paeniteret videns quod epistula illa et si ad horam vos contristavit

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

10 quae enim secundum Deum tristitia est paenitentiam in salutem stabilem operatur saeculi autem tristitia mortem operatur

11 ecce enim hoc ipsum secundum Deum contristari vos quantam in vobis operatur sollicitudinem sed defensionem sed indignationem sed timorem sed desiderium sed

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

2 Receive us. We have injured no man: we have corrupted no man: we have overreached no man.

3 I speak not this to your condemnation. For we have said before that you are in our hearts: to die together and to live together.

4 Great is my confidence for you: great is my glorying for you. I am filled with comfort: I exceedingly abound with joy in all our tribulation.

5 For also, when we were come into Macedonia, our flesh had no rest: but we suffered all tribulation. Combats without: fears within.

6 But God, who comforteth the humble, comforted us by the coming of Titus.

7 And not by his coming only, but also by the consolation wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me: so that I rejoiced the more.

8 For although I made you sorrowful by my epistle, I do not repent. And if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful,

9 Now I am glad: not because you were made sorrowful, but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing.

10 For the sorrow that is according to God worketh penance, steadfast unto salvation: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that you were made sorrowful according to God, how great carefulness it worketh in you: yea defence, yea indignation, yea fear, yea desire, yea zeal, yea

aemulationem sed vindictam in omnibus
exhibuistis vos incontaminatos esse negotio

revenge. In all things you have shewed
yourselves to be undefiled in the matter.

12 igitur et si scripsi vobis non propter eum qui
fecit iniuriam nec propter eum qui passus est sed
ad manifestandam sollicitudinem nostram quam
pro vobis habemus ad vos coram Deo

12 Wherefore although I wrote to you, it was not
for his sake that did the wrong, nor for him that
suffered it: but to manifest our carefulness that
we have for you

13 ideo consolati sumus in consolatione autem
nostra abundantius magis gavisi sumus super
gaudium Titi quia reffectus est spiritus eius ab
omnibus vobis

13 Before God: therefore we were comforted.
But in our consolation we did the more
abundantly rejoice for the joy of Titus, because
his spirit was refreshed by you all.

14 et si quid apud illum de vobis gloriatus sum
non sum confusus sed sicut omnia vobis in
veritate locuti sumus ita et gloriatio nostra quae
fuit ad Titum veritas facta est

14 And if I have boasted any thing to him of you, I
have not been put to shame: but as we have
spoken all things to you in truth, so also our
boasting that was made to Titus is found a truth.

15 et viscera eius abundantius in vos sunt
reminiscentis omnium vestrum oboedientiam
quomodo cum timore et tremore excepistis eum

15 And his bowels are more abundantly towards
you: remembering the obedience of you all, how
with fear and trembling you received him.

16 gaudeo quod in omnibus confido in vobis

16 I rejoice that in all things I have confidence in
you.

Epistula Ad Corinthios II - Chapter 8

1 Notam autem facimus vobis fratres gratiam
Dei quae data est in ecclesiis Macedoniae

1 Now we make known unto you, brethren, the
grace of God that hath been given in the
churches of Macedonia.

2 quod in multo experimento tribulationis
abundantia gaudii ipsorum et altissima paupertas
eorum abundavit in divitias simplicitatis eorum

2 That in much experience of tribulation, they
have had abundance of joy and their very deep
poverty hath abounded unto the riches of their
simplicity.

3 quia secundum virtutem testimonium illis
reddo et supra virtutem voluntarii fuerunt

3 For according to their power (I bear them
witness) and beyond their power, they were
willing:

4 cum multa exhortatione obsecrantes nos
gratiam et communicationem ministerii quod fit
in sanctos

4 With much entreaty begging of us the grace
and communication of the ministry that is done
toward the saints.

5 et non sicut speravimus sed semet ipsos
dederunt primum Domino deinde nobis per
voluntatem Dei

5 And not as we hoped: but they gave their own
selves, first to the Lord, then to us by the will of
God;

6 ita ut rogaemus Titum ut quemadmodum
coepit ita et perficiat in vos etiam gratiam istam

6 Insomuch, that we desired Titus, that, as he had
begun, so also he would finish among you this
same grace.

7 sed sicut in omnibus abundatis fide et sermone
et scientia et omni sollicitudine et caritate
vestra in nos ut et in hac gratia abundetis

7 That as in all things you abound in faith and
word and knowledge and all carefulness,
moreover also in your charity towards us: so in
this grace also you may abound.

8 non quasi imperans dico sed per aliorum
sollicitudinem etiam vestrae caritatis ingenitum
bonum conprobans

8 I speak not as commanding: but by the
carefulness of others, approving also the good
disposition of your charity.

9 scitis enim gratiam Domini nostri Iesu Christi
quoniam propter vos egenus factus est cum
esset dives ut illius inopia vos divites essetis

9 For you know the grace of our Lord Jesus
Christ, that being rich he became poor for your
sakes: that through his poverty you might be
rich.

10 et consilium in hoc do hoc enim vobis utile
est qui non solum facere sed et velle coepistis ab
anno priore

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

11 nunc vero et facto perficite ut
quemadmodum promptus est animus voluntatis
ita sit et perficiendi ex eo quod habetis

11 Now therefore perform ye it also in deed: that
as your mind is forward to be willing, so it may be
also to perform, out of that which you have.

12 si enim voluntas prompta est secundum id

12 For if the will be forward, it is accepted

quod habet accepta est non secundum quod non habet	according to that which a man hath: not according to that which he hath not.
13 non enim ut aliis sit remissio vobis autem tribulatio sed ex aequalitate	13 For I mean not that others should be eased and you burdened, but by an equality.
14 in praesenti tempore vestra abundantia illorum inopiam suppleat ut et illorum abundantia vestrae inopiae sit supplementum ut fiat aequalitas sicut scriptum est	14 In this present time let your abundance supply their want, that their abundance also may supply your want: that there may be an equality,
15 qui multum non abundavit et qui modicum non minoravit	15 As it is written: He that had much had nothing over; and he that had little had no want.
16 gratias autem Deo qui dedit eandem sollicitudinem pro vobis in corde Titi	16 And thanks be to God, who hath given the same carefulness for you in the heart of Titus.
17 quoniam exhortationem quidem suscepit sed cum sollicitior esset sua voluntate profectus est ad vos	17 For indeed he accepted the exhortation: but, being more careful, of his own will he went unto you.
18 misimus etiam cum illo fratrem cuius laus est in evangelio per omnes ecclesias	18 We have sent also with him the brother whose praise is in the gospel through all the churches.
19 non solum autem sed et ordinatus ab ecclesiis comes peregrinationis nostrae in hac gratia quae ministratur a nobis ad Domini gloriam et destinatum voluntatem nostram	19 And not that only: but he was also ordained by the churches companion of our travels, for this grace, which is administered by us, to the glory of the Lord and our determined will:
20 devitantes hoc ne quis nos vituperet in hac plenitudine quae ministratur a nobis	20 Avoiding this, lest any man should blame us in this abundance which is administered by us.
21 providemus enim bona non solum coram Deo sed etiam coram hominibus	21 For we forecast what may be good, not only before God but also before men.
22 misimus autem cum illis et fratrem nostrum quem probavimus in multis saepe sollicitum esse nunc autem multo sollicitiorem confidentia multa in vos	22 And we have sent with them our brother also, whom we have often proved diligent in many things, but now much more diligent: with much confidence in you,
23 sive pro Tito qui est socius meus et in vos adiutor sive fratres nostri apostoli ecclesiarum gloriae Christi	23 Either for Titus, who is my companion and fellow labourer towards you, or our brethren, the apostles of the churches, the glory of Christ.
24 ostensionem ergo quae est caritatis vestrae et nostrae gloriae pro vobis in illos ostendite in faciem ecclesiarum	24 Wherefore shew ye to them, in the sight of the churches, the evidence of your charity and of our boasting on your behalf.

Epistula Ad Corinthios II - Chapter 9

1 Nam de ministerio quod fit in sanctos ex abundanti est mihi scribere vobis	1 For concerning the ministry that is done towards the saints, it is superfluous for me to write unto you.
2 scio enim promptum animum vestrum pro quo de vobis glorior apud Macedonas quoniam Achaia parata est ab anno praeterito et vestra aemulatio provocavit plurimos	2 For I know your forward mind: for which I boast of you to the Macedonians, that Achaia also is ready from the year past. And your emulation hath provoked very many.
3 misi autem fratres ut ne quod gloriamur de vobis evacuetur in hac parte ut quemadmodum dixi parati sitis	3 Now I have sent the brethren, that the thing which we boast of concerning you be not made void in this behalf, that (as I have said) you may be ready:
4 ne cum venerint mecum Macedones et invenerint vos inparatos erubescamus nos ut non dicamus vos in hac substantia	4 Lest, when the Macedonians shall come with me and find you unprepared, we (not to say ye) should be ashamed in this matter.
5 necessarium ergo existimavi rogare fratres ut praeveniant ad vos et praeparent repromissam benedictionem hanc paratam esse sic quasi benedictionem non quasi avaritiam	5 Therefore I thought it necessary to desire the brethren that they would go to you before and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.
6 hoc autem qui parce seminat parce et metet	6 Now this I say: He who soweth sparingly shall

et qui seminat in benedictionibus de benedictionibus et metet

7 unusquisque prout destinavit corde suo non ex tristitia aut ex necessitate hilarem enim datorem diligit Deus

8 potens est autem Deus omnem gratiam abundare facere in vobis ut in omnibus semper omnem sufficientiam habentes abundetis in omne opus bonum

9 sicut scriptum est dispersit dedit pauperibus iustitia eius manet in aeternum

10 qui autem administrat semen seminanti et panem ad manducandum praestabit et multiplicabit semen vestrum et augebit incrementa frugum iustitiae vestrae

11 ut in omnibus locupletati abundetis in omnem simplicitatem quae operatur per nos gratiarum actionem Deo

12 quoniam ministerium huius officii non solum supplet ea quae desunt sanctis sed etiam abundat per multas gratiarum actiones in Domino

13 per probationem ministerii huius glorificantes Deum in oboedientia confessionis vestrae in evangelium Christi et simplicitate communicationis in illos et in omnes

14 et ipsorum obsecratione pro vobis desiderantium vos propter eminentem gratiam Dei in vobis

15 gratias Deo super inenarrabili dono eius

also reap sparingly: and he who soweth in blessings shall also reap blessings.

7 Every one as he hath determined in his heart, not with sadness or of necessity: for God loveth a cheerful giver.

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

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

10 And he that ministereth seed to the sower will both give you bread to eat and will multiply your seed and increase the growth of the fruits of your justice:

11 That being enriched in all things, you may abound unto all simplicity which worketh through us thanksgiving to God.

12 Because the administration of this office doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord.

13 By the proof of this ministry, glorifying God for the obedience of your confession unto the gospel of Christ and for the simplicity of your communicating unto them and unto all.

14 And in their praying for you, being desirous of you, because of the excellent grace of God in you.

15 Thanks be to God for his unspeakable gift.

Epistula Ad Corinthios II - Chapter 10

1 Ipse autem ego Paulus obsecro vos per mansuetudinem et modestiam Christi qui in facie quidem humilis inter vos absens autem confido in vobis

2 rogo autem ne praesens audeam per eam confidentiam qua existimo audere in quosdam qui arbitrantur nos tamquam secundum carnem ambulemus

3 in carne enim ambulantes non secundum carnem militamus

4 nam arma militiae nostrae non carnalia sed potentia Deo ad destructionem munitionum consilia destruentes

5 et omnem altitudinem extollentem se adversus scientiam Dei et in captivitatem redigentes omnem intellectum in obsequium Christi

6 et in promptu habentes ulcisci omnem inoboedientiam cum impleta fuerit vestra oboedientia

7 quae secundum faciem sunt videte si quis confidit sibi Christi se esse hoc cogitet iterum apud se quia sicut ipse Christi est ita et nos

8 nam et si amplius aliquid gloriatus fuero de potestate nostra quam dedit Dominus in

1 Now I Paul, myself beseech you, by the mildness and modesty of Christ: who in presence indeed am lowly among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present with that confidence wherewith I am thought to be bold, against some who reckon us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war according to the flesh.

4 For the weapons of our warfare are not carnal but mighty to God, unto the pulling down of fortifications, destroying counsels,

5 And every height that exalteth itself against the knowledge of God: and bringing into captivity every understanding unto the obedience of Christ:

6 And having in readiness to revenge all disobedience, when your obedience shall be fulfilled.

7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's let him think this again with himself, that as he is Christ's, so are we also.

8 For if also I should boast somewhat more of our power, which the Lord hath given us unto

aedificationem et non in destructionem vestram non erubescam	edification and not for your destruction, I should not be ashamed.
9 ut autem non existimer tamquam terrere vos per epistulas	9 But that I may not be thought as it were to terrify you by epistles,
10 quoniam quidem epistolae inquit graves sunt et fortes praesentia autem corporis infirma et sermo contemptibilis	10 (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak and his speech contemptible):
11 hoc cogitet qui eiusmodi est quia quales sumus verbo per epistulas absentes tales et praesentes in facto	11 Let such a one think this, that such as we are in word by epistles when absent, such also we will be indeed when present.
12 non enim audemus inserere aut conparare nos quibusdam qui se ipsos commendant sed ipsi in nobis nosmet ipsos metientes et conparantes nosmet ipsos nobis	12 For we dare not match or compare ourselves with some that commend themselves: but we measure ourselves by ourselves and compare ourselves with ourselves.
13 nos autem non in inensum gloriabimur sed secundum mensuram regulae quam mensus est nobis Deus mensuram pertingendi usque ad vos	13 But we will not glory beyond our measure: but according to the measure of the rule which God hath measured to us, a measure to reach even unto you.
14 non enim quasi non pertingentes ad vos superextendimus nos usque ad vos enim pervenimus in evangelio Christi	14 For we stretch not ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the Gospel of Christ.
15 non in inensum gloriantes in alienis laboribus spem autem habentes crescentis fidei vestrae in vobis magnificari secundum regulam nostram in abundantiam	15 Not glorying beyond measure in other men's labours: but having hope of your increasing faith, to be magnified in you according to our rule abundantly.
16 etiam in illa quae ultra vos sunt evangelizare non in aliena regula in his quae praeparata sunt gloriari	16 Yea, unto those places that are beyond you to preach the gospel: not to glory in another man's rule, in those things that are made ready to our hand.
17 qui autem gloriatur in Domino gloriatur	17 But he that glorieth, let him glory in the Lord.
18 non enim qui se ipsum commendat ille probatus est sed quem Dominus commendat	18 For not he who commendeth himself is approved: but he, whom God commendeth.

Epistula Ad Corinthios II - Chapter 11

1 Utinam sustineretis modicum quid insipientiae meae sed et subportate me	1 Would to God you could bear with some little of my folly! But do bear with me.
2 aemulor enim vos Dei aemulatione despondi enim vos uni viro virginem castam exhibere Christo	2 For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
3 timeo autem ne sicut serpens Evam seduxit astutia sua ita corrumpantur sensus vestri et excidant a simplicitate quae est in Christo	3 But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted and fall from the simplicity that is in Christ.
4 nam si is qui venit alium Christum praedicat quem non praedicavimus aut alium spiritum accipitis quem non accepistis aut aliud evangelium quod non recepistis recte pateremini	4 For if he that cometh preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel, which you have not received: you might well bear with him.
5 existimo enim nihil me minus fecisse magnis apostolis	5 For I suppose that I have done nothing less than the great apostles.
6 et si inperitus sermone sed non scientia in omnibus autem manifestatus sum vobis	6 For although I be rude in speech, yet not in knowledge: but in all things we have been made manifest to you.
7 aut numquid peccatum feci me ipsum humilians ut vos exaltemini quoniam gratis evangelium Dei evangelizavi vobis	7 Or did I commit a fault, humbling myself that you might be exalted, because I preached unto you the Gospel of God freely?
8 alias ecclesias expoliavi accipiens stipendium ad ministerium vestrum	8 I have taken from other churches, receiving wages of them for your ministry.

9 et cum essem apud vos et egerem nulli onerosus fui nam quod mihi deerat suppleverunt fratres qui venerunt a Macedonia et in omnibus sine onere me vobis servavi et servabo	9 And, when I was present with you and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia. And in all things I have kept myself from being burthensome to you: and so I will keep myself.
10 est veritas Christi in me quoniam haec gloria non infringetur in me in regionibus Achaiae	10 The truth of Christ is in me, that this glorying shall not be broken off in me in the regions of Achaia.
11 quare quia non diligo vos Deus scit	11 Wherefore? Because I love you not? God knoweth it.
12 quod autem facio et faciam ut amputem occasionem eorum qui volunt occasionem ut in quo gloriantur inveniantur sicut et nos	12 But what I do, that I will do: that I may cut off the occasion from them that desire occasion: that wherein they glory, they may be found even as we.
13 nam eiusmodi pseudoapostoli operarii subdoli transfigurantes se in apostolos Christi	13 For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ.
14 et non mirum ipse enim Satanas transfigurat se in angelum lucis	14 And no wonder: for Satan himself transformeth himself into an angel of light.
15 non est ergo magnum si ministri eius transfigurentur velut ministri iustitiae quorum finis erit secundum opera ipsorum	15 Therefore it is no great thing if his ministers be transformed as the ministers of justice, whose end shall be according to their works.
16 iterum dico ne quis me putet insipientem alioquin velut insipientem accipite me ut et ego modicum quid glorier	16 I say again (Let no man think me to be foolish: otherwise take me as one foolish, that I also may glory a little):
17 quod loquor non loquor secundum Dominum sed quasi in insipientia in hac substantia gloriae	17 That which I speak, I speak not according to God: but as it were in foolishness, in this matter of glorying.
18 quoniam multi gloriantur secundum carnem et ego gloriabor	18 Seeing that many glory according to the flesh, I will glory also.
19 libenter enim suffertis insipientes cum sitis ipsi sapientes	19 For you gladly suffer the foolish: whereas yourselves are wise.
20 sustinetis enim si quis vos in servitute redigit si quis devorat si quis accipit si quis extollitur si quis in faciem vos caedit	20 For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.
21 secundum ignobilitatem dico quasi nos infirmi fuerimus in quo quis audet in insipientia dico audeo et ego	21 I seek according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also.
22 Hebraei sunt et ego Israelitae sunt et ego semen Abrahae sunt et ego	22 They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.
23 ministri Christi sunt minus sapiens dico plus ego in laboribus plurimis in carceribus abundantius in plagis supra modum in mortibus frequenter	23 They are the ministers of Christ (I speak as one less wise): I am more; in many more labours, in prisons more frequently, in stripes above measure, in deaths often.
24 a Iudaeis quinquies quadragenas una minus accepi	24 Of the Jews five times did I receive forty stripes save one.
25 ter virgis caesus sum semel lapidatus sum ter naufragium feci nocte et die in profundo maris fui	25 Thrice was I beaten with rods: once I was stoned: thrice I suffered shipwreck: a night and a day I was in the depth of the sea.
26 in itineribus saepe periculis fluminum periculis latronum periculis ex genere periculis ex gentibus periculis in civitate periculis in solitudine periculis in mari periculis in falsis fratribus	26 In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren:
27 in labore et aerumna in vigiliis multis in fame et siti in ieiuniis multis in frigore et nuditate	27 In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness:
28 praeter illa quae extrinsecus sunt instantia	28 Besides those things which are without: my daily instance, the solicitude for all the churches.

mea cotidiana sollicitudo omnium ecclesiarum

29 quis infirmatur et non infirmor quis scandalizatur et ego non uror

30 si gloriari oportet quae infirmitatis meae sunt gloriabor

31 Deus et Pater Domini Iesu scit qui est benedictus in saecula quod non mentior

32 Damasci praepositus gentis Aretae regis custodiebat civitatem Damascenorum ut me comprehenderet

33 et per fenestram in sporta dimissus sum per murum et effugi manus eius

29 Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

30 If I must needs glory, I will glory of the things that concern my infirmity.

31 The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not.

32 At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me.

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

Epistula Ad Corinthios II - Chapter 12

1 Si gloriari oportet non expedit quidem veniam autem ad visiones et revelationes Domini

2 scio hominem in Christo ante annos quattuordecim sive in corpore nescio sive extra corpus nescio Deus scit raptum eiusmodi usque ad tertium caelum

3 et scio huiusmodi hominem sive in corpore sive extra corpus nescio Deus scit

4 quoniam raptus est in paradisum et audivit arcana verba quae non licet homini loqui

5 pro eiusmodi gloriabor pro me autem nihil gloriabor nisi in infirmitatibus meis

6 nam et si voluero gloriari non ero insipiens veritatem enim dicam parco autem ne quis in me existimet supra id quod videt me aut audit ex me

7 et ne magnitudo revelationum extollat me datus est mihi stimulus carnis meae angelus Satanae ut me colaphizet

8 propter quod ter Dominum rogavi ut discederet a me

9 et dixit mihi sufficit tibi gratia mea nam virtus in infirmitate perficitur libenter igitur gloriabor in infirmitatibus meis ut inhabitet in me virtus Christi

10 propter quod placeo mihi in infirmitatibus in contumeliis in necessitatibus in persecutionibus in angustiis pro Christo cum enim infirmor tunc potens sum

11 factus sum insipiens vos me coegistis ego enim debui a vobis commendari nihil enim minus fui ab his qui sunt supra modum apostoli tametsi nihil sum

12 signa tamen apostoli facta sunt super vos in omni patientia signis et prodigiis et virtutibus

13 quid est enim quod minus habuistis praeter ceteris ecclesiis nisi quod ego ipse non gravavi vos donate mihi hanc iniuriam

14 ecce tertio hoc paratus sum venire ad vos et

1 If I must glory (it is not expedient indeed) but I will come to visions and revelations of the Lord.

2 I know a man in Christ: above fourteen years ago (whether in the body, I know not, or out of the body, I know not: God knoweth), such a one caught up to the third heaven.

3 And I know such a man (whether in the body, or out of the body, I know not: God knoweth):

4 That he was caught up into paradise and heard secret words which it is not granted to man to utter.

5 For such an one I will glory: but for myself I will glory nothing but in my infirmities.

6 For though I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

7 And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me.

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

9 And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

10 For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful.

11 I am become foolish. You have compelled me: for I ought to have been commended by you. For I have no way come short of them that are above measure apostles, although I be nothing.

12 Yet the signs of my apostleship have been wrought on you, in all patience, in signs and wonders and mighty deeds.

13 For what is there that you have had less than the other churches but that I myself was not burthensome to you? Pardon me this injury.

14 Behold now the third time I am ready to come to you and I will not be burthensome unto you.

non ero gravis vobis non enim quaero quae vestra sunt sed vos nec enim debent filii parentibus thesaurizare sed parentes filiis	For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.
15 ego autem libentissime impendam et superinpendar ipse pro animabus vestris licet plus vos diligens minus diligar	15 But I most gladly will spend and be spent myself for your souls: although loving you more, I be loved less.
16 sed esto ego vos non gravavi sed cum essem astutus dolo vos cepi	16 But be it so: I did not burthen you: but being crafty, I caught you by guile.
17 numquid per aliquem eorum quos misi ad vos circumveni vos	17 Did I overreach you by any of them whom I sent to you?
18 rogavi Titum et misi cum illo fratrem numquid Titus vos circumvenit nonne eodem spiritu ambulavimus nonne hisdem vestigiis	18 I desired Titus: and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? Did we not in the same steps?
19 olim putatis quod excusemus nos apud vos coram Deo in Christo loquimur omnia autem carissimi propter vestram aedificationem	19 Of old, think you that we excuse ourselves to you? We speak before God in Christ: but all things, my dearly beloved, for your edification.
20 timeo enim ne forte cum venero non quales volo inveniam vos et ego inveniar a vobis qualem non vultis ne forte contentiones aemulationes animositates dissensiones detractiones susurrations inflationes seditiones sint inter vos	20 For I fear lest perhaps, when I come, I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you.
21 ne iterum cum venero humiliet me Deus apud vos et lugeam multos ex his qui ante peccaverunt et non egerunt paenitentiam super inmunditia et fornicatione et inpudicitia quam gesserunt	21 Lest again, when I come, God humble me among you: and I mourn many of them that sinned before and have not done penance for the uncleanness and fornication and lasciviousness that they have committed.

Epistula Ad Corinthios II - Chapter 13

1 Ecce tertio hoc venio ad vos in ore duorum vel trium testium stabit omne verbum	1 Behold, this is the third time I am coming to you: In the mouth of two or three witnesses shall every word stand.
2 praedixi et praedico ut praesens bis et nunc absens his qui ante peccaverunt et ceteris omnibus quoniam si venero iterum non parcam	2 I have told before and foretell, as present and now absent, to them that sinned before and to all the rest, that if I come again, I will not spare.
3 an experimentum quaeritis eius qui in me loquitur Christi qui in vos non infirmatur sed potens est in vobis	3 Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you?
4 nam et si crucifixus est ex infirmitate sed vivit ex virtute Dei nam et nos infirmi sumus in illo sed vivemus cum eo ex virtute Dei in vobis	4 For although 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 towards you.
5 vosmet ipsos temptate si estis in fide ipsi vos probate an non cognoscitis vos ipsos quia Christus Iesus in vobis est nisi forte reprobi estis	5 Try your own selves if you be in the faith: prove ye yourselves. Know you not your own selves, that Christ Jesus is in you, unless perhaps you be reprobates?
6 spero autem quod cognoscetis quia nos non sumus reprobi	6 But I trust that you shall know that we are not reprobates.
7 oramus autem Deum ut nihil mali faciatis non ut nos probati pareamus sed ut vos quod bonum est faciatis nos autem ut reprobi simus	7 Now we pray God that you may do no evil, not that we may appear approved, but that you may do that which is good and that we may be as reprobates.
8 non enim possumus aliquid adversus veritatem sed pro veritate	8 For we can do nothing against the truth: but for the truth.
9 gaudemus enim quando nos infirmi sumus vos autem potentes estis hoc et oramus vestram consummationem	9 For we rejoice that we are weak and you are strong. This also we pray for, your perfection.

10 ideo haec absens scribo ut non praesens
durius agam secundum potestatem quam
Dominus dedit mihi in aedificationem et non in
destructionem

11 de cetero fratres gaudete perfecti estote
exhortamini idem sapite pacem habete et Deus
dilectionis et pacis erit vobiscum

12 salutate invicem in osculo sancto salutant
vos sancti omnes

13 gratia Domini nostri Iesu Christi et caritas
Dei et communicatio Sancti Spiritus cum
omnibus vobis amen.

10 Therefore I write these things, being absent,
that, being present, I may not deal more
severely, according to the power which the Lord
hath given me unto edification and not unto
destruction.

11 For the rest, brethren, rejoice, be perfect,
take exhortation, be of one mind, have peace.
And the God of grace and of love shall be with
you.

12 Salute one another with a holy kiss. All the
saints salute you.

13 The grace of our Lord Jesus Christ and the
charity of God and the communication of the
Holy Ghost be with you all. Amen.