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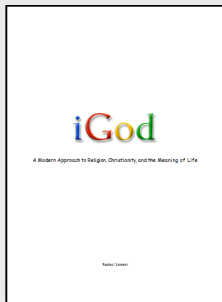
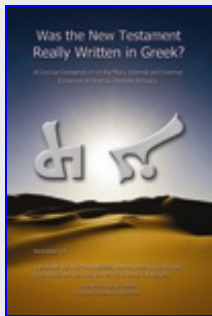
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George M. Lamsa

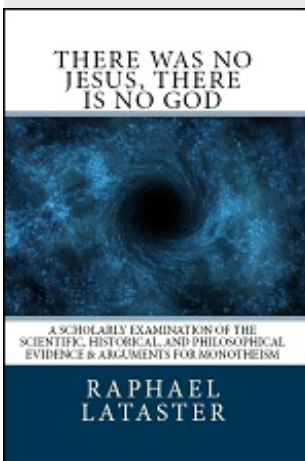
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Etheridge Translation - 2Corinthians

The Second Epistle To The Kurinthoyee.

I. 1:1

PAULOS, apostle of Jeshu Meshiha, by the will of Aloha; and Timotheos a brother: to the church of Aloha which is in Kurinthos, and to all the saints who are in all Akaia. Grace be with you and peace, from Aloha our Father, and from our Lord Jeshu Meshiha.

Blessed be Aloha, the Father of our Lord Jeshu Meshiha, the Father of mercies, and the God of all consolation, who consoleth us in all our afflictions, that we may be able to console those who are in all afflictions by that consolation by which we are consoled of Aloha. For as the sufferings of the Meshiha abound in us, so, through the Meshiha, our consolation aboundeth also. But if we are afflicted, it is for your consolation and for your salvation that we be afflicted: and if we are consoled, it is that you may be consoled, that there may be in you perseverance to endure those sufferings which we also suffer. And our hope concerning you is steadfast: for we know that if you participate in the sufferings, you also participate in the consolation.

II. 1:8

FOR I would have you to know, my brethren, of the affliction that befell us in Asia: for we were greatly pressed beyond our strength, until our life was nigh to be dissolved, and because of these we had concluded (for) death; ¹ that we should not have hope in ourselves, but in Aloha, who raiseth the dead: who from deaths of violence delivered us, and who will again, we trust, deliver us, through the help of your prayers for us; that his gift towards us may be a benefit effected for many, and many may praise him on our behalf. For our glorying is this, the testimony of our conscience, that in simplicity and purity, and by the grace of Aloha, we are conversant in the world; and not with the wisdom of the flesh, and especially with you yourselves. For we write no other (things) to you than those which you know and acknowledge, and which I am confident you will acknowledge unto the end: even as you have in part acknowledged that we are your glorying, as you also are ours in the day of our Lord Jeshu Meshiha. And in this confidence I have willed from the first to come to you, that doubly you may receive benefit, and that I may pass by you to Makedunia, and again from Makedunia I may come to you, and you may lead me forth unto Jihud. This then that I have purposed, have I purposed boastingly ? or are they things of the flesh that I purpose, that I should have in them Yes, yes, or No, no ? Faithful is Aloha that our word with you was not Yes and No. For the Son of Aloha, Jeshu Meshiha, who by us hath been preached unto you, by me and by Sylvanas and by Timotheos, was not Yes and No, but it was Yes in him. For all the promises of Aloha in him, in the Meshiha, are Yes; for which by him we give Amen to the glory of Aloha. But Aloha himself confirmeth us with you in the Meshiha, who himself hath anointed us, and hath sealed us, and given us the earnest-pledge ² of his Spirit in our hearts.

¹ Phasakan mautho. ² Rhabuno.

III. 1:23

BUT I testify to Aloha on my soul that because I am sparing of you, I have not come to Kurinthos. Not because we are lords of your faith, but are helpers of your joy; for by faith you stand.

But I have determined this in myself, that I will not with sorrow again come to you. For if I grieve you, who shall refresh me, but he whom I had grieved? And I have written to you this very [epistle], lest when I come they grieve me, they who ought to refresh me. But I confide in you, that my joy is that of all of you. And from great affliction and anxiety of heart I wrote those things to you with many tears, not that you might grieve, but (also) that you might know the abundant love I have towards you. But if any one hath caused grief, he hath not grieved me (only), but a part of you all: that the word may not weigh upon [the whole of] you. But sufficient for him was this chastisement, which was from many. And now on the other hand it behoves you to forgive him and console him, lest he who is such an one be swallowed up of excessive grief. Therefore I entreat of you to confirm to him your love. On this account also I have written, to ascertain by experiment whether in every thing you will obey me. But to whom you forgive, I also. For I, too, what I have forgiven, have on your account forgiven in the presence ³ of the Meshiha: lest Satana get the advantage of you; for we know his devices.

³ Or, the person.

IV. 2:2

WHEN, in preaching the gospel of the Meshiha, I had come to Troas, and a door was opened to me by the Lord, I had no rest in my spirit because I found not Titos my brother. But leaving them, I went forth to Makedunia. But thanks unto Aloha, who in all time maketh us a triumph in the Meshiha, and maketh manifest by us the perfume of his knowledge in every place. For we are a fragrant perfume in the Meshiha unto Aloha in those who are saved, and in those who perish. To these as a perfume of death unto death, and to those as a perfume of life unto life. And unto these who is equal? For we are not as the rest who commix the word of Aloha; but as in truth, and as from Aloha, before Aloha in the Meshiha do we speak.

Do we begin again anew to show who we are? or do we need as others to write epistles of commendation to you concerning ourselves, or that you should write to commend us ? But you yourselves are our epistle, written in our hearts, and known and read of every man. For you know that you are an epistle of the Meshiha, who hath been ministered by us; written, not with ink but by the Spirit of Aloha the Living; not on tablets of stone, but on the fleshly tablets of the heart.

V. 3:4

BUT such confidence we have through the Meshiha toward Aloha. For we are not sufficient to think any thing as of ourselves; but our power is from Aloha, who hath made us fit to be ministers of the new covenant, not in the writing, but in the spirit. For the writing killeth, but the Spirit maketh alive. But if the ministry of death in the writing engraven on stones was with glory, as that the sons of Israel could not look on the face of Musha because of the glory of his face which is abolished, how much more then doth not the ministry Of the Spirit excel in glory? For if the ministry of condemnation was glorious, how much more doth not the ministry of justification excel in glory ? For that which was glorified had

no glory, in comparison of this excelling glory. For if that which was abolished was with glory, how much more shall that which endureth be with glory? Therefore because we have this hope, we speak the more boldly, and (are) not as Musha, who threw the veil upon his face, that the sons of Israel might not look upon the End of that which was to be abolished. But they are blinded in their minds unto this day. For when the old covenant is read, that very veil standeth upon them, nor is it apparent (to them) that in the Meshiha it hath been abolished. And unto this day, when Musha is read, the veil is thrown upon their heart. And when any one of them is converted unto the Lord, the veil from him is uplifted. But the Lord himself is the Spirit; and where the Spirit of the Lord, (there) is liberty. But we all with disclosed 4 faces behold the glory of the Lord as in a mirror, and into the resemblance of it are changed from brightness to brightness, as by the Lord the Spirit.

4 Or, revealed.

VI. 4:1

ON this account we have not weariness in this ministry which we have received, according to the mercies that are upon us. But we have rejected the secrets of shamefulness; and walk not with craft, nor deal deceitfully (with) the word of Aloha; but by the revelation of the truth make we ourselves manifest to the minds of all men before Aloha. But if our gospel is hid, to those who perish is it hid: (to) them whose minds the god of this world hath blinded because they believe not; lest the light of the gospel of the glory of Meshiha, who is the image of Aloha, should arise upon them.

For we preach not ourselves, but the Meshiha, Jeshu our Lord; but ourselves that we are your servants for the sake of Jeshu. For Aloha, who said, Let light arise from darkness, hath arisen in our hearts; that we should be illuminated by the knowledge of the glory of Aloha in the face of Jeshu Meshiha.

VII. 4:7

BUT we have this treasure in a vase of earth, that the greatness of the power might be from Aloha, and not from us. But in every thing we are afflicted, yet not strangled; we are beaten, yet not condemned; persecuted, yet not forsaken; cast down, yet we perish not. In all time the dying of Jeshu in our bodies we bear, that the life also of Jeshu might in our bodies be revealed. For if we, the living, unto death are delivered on account of Jeshu, so also will the life of Jeshu be revealed in this our body of death. Now death in us worketh earnestly, but life in you. We then also who have one spirit of faith, as it is written, I have believed, and therefore also spoken; we believe, therefore also we speak. And we know that He who raised up our Lord Jeshu, will by Jeshu raise us also, and will present us with you unto himself. For every thing is for your sake, that grace, abounding by many, may multiply praise to the glory of Aloha.

For this cause we have not weariness; for if our outward man is wasted, yet the interior man is renovated day by day. For the affliction of this time, while small and light, a glory without end for ever and ever prepareth for us. While we look not on these which are seen, but at those which are unseen. For the seen are of time, but the unseen are of eternity.

VIII. 5:1

FOR we know that if our earthly house of this body were dissolved, we have nevertheless a building that is by Aloha; a house which is not made with hands, in the heaven, eternal. For concerning this also we groan, and long to put on our house which is from heaven, if, when that we have clothed, we may not be found naked. For now while we are in this house, we groan from the weight of it: yet are we not willing to cast it off, but to be clothed upon of it, that its mortality might be swallowed up in life. And he who prepareth us for this is Aloha, who hath given to us the earnest-pledge of his Spirit. For therefore do we know and are persuaded, that so long as we remain in the body we are in pilgrimage from our Lord. For by faith we walk, and not by sight. On this account we confide, and long to pass away ⁵ from the body, and to be with our Lord. We give diligence, that whether we are pilgrims or inhabitants, we may be pleasing unto Him. For we are all to stand before the tribunal of the Meshiha, that every man may be recompensed in his body (for) that which is done in it, whether of good or of evil.

5 Or, migrate.

IX. 5:11

THEREFORE, because we know the terror of our Lord, we persuade men; and to Aloha we are manifest; but I hope that to your minds also we are manifest. For we commend ⁶ not ourselves again to you, but we give you cause to be boastful of us to them who in appearance boast, but not in heart. For if we be beside ourselves, (it is) unto Aloha; and if we be right,⁷ (it is) unto you. For the love of the Meshiha constraineth us, because we judge this, That if one for every man hath died, then (was) every man dead. And for every man he died, that they who live should not live to themselves, but to him who on their behalf died and arose. And henceforth we no man know according to the flesh;⁸ and if we have known the Meshiha according to the flesh,⁸ yet from now we know not. Whoever therefore is in the Meshiha is a new creature; the old things have passed, and every thing hath become new from Aloha, who hath reconciled us to himself in the Meshiha, and given to us the ministry of reconciliation. For Aloha is in the Meshiha, who hath reconciled the world with his greatness; and he hath not reckoned unto them their sins, and hath put in us the word of reconciliation.

6 Or, praise; Meschabchinan. 7 Tagninan. 8 Baphgar, "In the body."

X. 5:20

WE are ambassadors then for the Meshiha, and as if Aloha himself besought you by us: instead of the Meshiha, ⁹ therefore, we beseech, Be you reconciled unto Aloha. For Him who knew not sin, on our account hath he made sin, that we might be in him the righteousness of Aloha. And as helpers, we beseech of you that the grace of Aloha which you have received be not made ineffectual ¹ in you. For he hath said,

In the time acceptable I have heard thee,
And in the day of salvation I have helped thee.

Behold, Now is the time acceptable; behold, Now is the day of salvation. Nor in any thing give to any man occasion of stumbling, that no blemish may be upon our ministry; but in every thing will we demonstrate ourselves that we are the

ministers of Aloha; by much patience, by afflictions, by necessity, by imprisonments, by stripes, by chains, by tumults, by labour, by watching, by fasting, by purity, by knowledge, by prolonging the mind, by benignity, by the Spirit of Holiness, by love without deceit, by the doctrine of truth, by the power of Aloha, by the arms of righteousness for the right hand and for the left, by glory and by shame, by praise and by abuse; as deceivers, and true; as unknown, and yet we are known; as dead, yet, lo, we live; as chastened, yet we die not; as sorrowful, yet always rejoicing; as poor, yet many making rich; as having nothing, yet possessing every thing.

9 Chaloph Meshiha. 1 Lo testaraq.

XI. 6:11

OUR mouth is opened to you, Kurinthoyee, and our heart expanded. You are not constrained ² in us, but you are constrained ² in your own bowels. But as unto (my) children, I say to you, Render to me my gains which are with you, and expand your love towards me. And be not sons of the yoke with them who believe not. For what participation hath righteousness with iniquity ? Or what commixture hath the light with darkness ? Or what concord ³ hath the Meshiha with Satana ? Or what portion hath the believer with the unbeliever ? Or what union hath the temple of Aloha with (that) of demons? For you are the temple of Aloha the living; as it is written,

I will dwell in them, and walk in them;
And I will be their God,
And they shall be to me a people.
Wherefore come out from among them,
And be separate from them, (saith the Lord,)
And the impure touch not;
And I will receive you,
And I will be to you a Father,
And you shall be to me for sons and daughters,
Saith the Lord, who holdeth all.

Because then we have these promises, my beloved, let us cleanse ourselves from all impurity of the flesh and of the spirit, and accomplish sanctification in the fear of Aloha.

Bear with us, my brethren; we have wronged no man, we have corrupted no man, we have injured no man. I speak not to your condemnation; for I have said already, that you are laid up in our hearts to die together and to live.

² Or, contracted, cramped. ³ Or, peace.

XII. 7:4

GREAT is the freedom I have with you, and great in you is my glorying; I am full of consolation, and my joy greatly aboundeth in me in all my afflictions. When, also, we had come into Makedunia, no repose had we for our body, but in every thing were we afflicted; without fighting, and within, fear. But Aloha, who consoleth the humble, consoled us by the coming of Titos; and not only by his coming, but also by his refreshment wherewith he had been refreshed among you. For he told us of your love toward us, and of your lamentation and your

zeal on our behalf. And when I heard, my joy was great. For though I grieved you in an epistle, I repent me not, though I did repent. For I perceive how that epistle, though for an hour, did make you sorry; but now I exercise joy, not because you were made sorry, but because your sorrow hath brought you to repentance. For you were sorry towards Aloha; so that in nothing will you suffer loss from us. For the sorrow that is for the sake of Aloha worketh soul-penitence,⁴ which turneth not and converteth, unto salvation; but the sorrow of the world worketh death. For, behold, (in) this very (case) that you were made contrite for the sake of Aloha; what carefulness it wrought in you, and vindication, and displeasure, and fear, and love, and zeal, and punishment ! And [thus] by every thing have you shown yourselves to be [now] pure in this matter. But, it was for this we wrote to you; not on account of the injurer, nor on account of the injured one [only], but that you may know before Aloha our carefulness over you. For this cause we were consoled, and with our consolation more abundantly did we rejoice in the joy of Titos; because his spirit had been refreshed with you all. Because in whatever I had boasted to him concerning you, I have not been ashamed; but, as of every thing we had spoken truth with you, so also our boasting unto Titos hath been found in truth. And his affection is greatly enlarged toward you, when he remembers your obedience; because with fear and with trembling you received him. I rejoice that in every thing I can confide in you.

4 Animae conversionem operatur. SCHAFF, as also TREMELLIUS. The Paris Polyglot and WALTON have paenitentiam animae effecit; and the Antwerp, Paenitentem animam effecit.

XIII. 8:1

BUT we make known to you, my brethren, the grace of Aloha which hath been given to the churches of Makedunia; that in the great trial of their affliction there hath been an abounding of their joy; and the depth of their poverty hath been exceeded by the riches of their simplicity. For I testify, that according to their power, and more than their power, in the willingness of their soul, they besought of us, with much supplication, that they might participate in the beneficence of the ministry for the saints. And not as we had supposed, but they gave themselves up first to the Lord, and also to us by the will of Aloha. For we would request of Titos, that as he had begun, so he would carry into accomplishment this beneficence among you also. But as you have excelled in every thing, in faith, and in doctrine, and in knowledge, and in all diligence, and in our love toward you, so also in this beneficence may you excel. Not as though commanding I command you, but, from the diligence of your companions, the truth of your love would I put to the test.

XIV. 8:9

FOR you know the beneficence of our Lord Jeshu Meshiha, that for your sake he became poor, though he was rich, that you through his poverty might be enriched. But counselling I counsel you this which helpeth you; because from the last year you began not to will only, but also to do. But now accomplish in work that which you willed, that as there hath been an incitement to will, so accomplish it in work from what you have. For if there be the will, according to what one hath, so is (he) accepted, and not according to what he hath not. Neither must there be to others ease, and to you anxiety, but in equality be you at

this time; that your abundance may be a supply to their want, that also [on another occasion] their abundance may be for [a supply] to your want, that there may be equality. As it is written, He who took up much had no superfluity, and he who took up little was not deficient. But praise to Aloha who in-gave this solicitude for you to the heart of Titos. For our request he accepted; and because he had great concern, of his own will he hath come forth among you. But we have sent with him our brother, whose praise in the gospel is in all the churches; who hath, moreover, been chosen by the churches to go forth with us with this bounty which is ministered by us to the glory of Aloha himself, and unto [the proof of] our cordiality. For we are precautions in this, that no one should lay upon us any imputation ⁵ with regard to this great bounty which is to be administered by us. For we are careful for the things which are comely, not only before Aloha, but also before men. But we have also sent with them our brother, whom we have often proved in many [undertakings] to be diligent; but now still more diligent from the great confidence he hath concerning you. Whether, then, (you regard) Titos, he is my companion and helper among you, or the other brethren, they are the apostles of the churches of the glory of Meshiha. Wherefore the demonstration of your love, and of our boasting concerning you in these [things], make manifest in the sight of all the churches.

⁵ Or, spot.

XV. 9:1

BUT concerning the administration of the saints, I do more (than enough) if I write to you. For I know the goodness of your mind, of which I boasted of you to the Makedunoyee, that Akaia was ready since last year, and your zeal hath stirred up many. But I have sent the brethren to you, that our boasting which we boasted of you may not in this affair be vain; but, as I have said, you may be ready: lest, if the Makedunoyee should come with me, and find you not ready, we be shamed-that I may not say, you be shamed-of the boasting which we have boasted. For this cause I have been careful to entreat of these brethren to go before to you, to make ready that blessing of which you have caused to be heard before; that it may be prepared, so as that it may be [considered as] a blessing, [and] not as [the reluctant contribution of] avarice. But this [remember], He who soweth with scantiness, with scantiness also reapeth; and he who soweth with blessing, with blessing also shall reap. Every man as he hath in his mind: not as of vexation or as of constraint; for a cheerful giver the Lord loveth. For it is in the power of Aloha to increase in you every good, that you may always have every thing sufficient, and that you may abound in every good work. As it is written,

He hath dispersed and given to the poor,
And his righteousness standeth for ever.

But may He who giveth seed to the sower and bread for food, himself give and multiply your seed, and increase the fruits of your righteousness, that in every thing you may be enriched in all simplicity, which worketh out through us, thanksgiving to Aloha. For, on account of the performance of this service, we not only supply the deficiency of the saints, but also cause many thanks givings to abound unto Aloha. For on account of the proof of this service we glorify Aloha, because you are subject to the confession of the gospel of Meshiha, and you have communicated in simplicity with them and with every man. And prayer they offer on your behalf in great love, on account of the greatness of the grace

of Aloha which is upon you. But thanks to Aloha over his gift which is unspeakable.

XVI. 10:1

BUT I Paulos beseech of you by the peacefulness and humility of the Meshiha, (I) who also in presence am humble with you, but while far off am confident over you, beseech of you, that when I come I may not be constrained with the confidence I have to be bold, as I think, over those men who imagine that we walk in the flesh. For if we walk in the flesh, yet we war not according to the flesh. For the armour of our warfare is not of the flesh, but of the power of Aloha; and by it we cast down the strong-holds of rebels, and demolish reasonings and every lofty thing that is exalted against the knowledge of Aloha, and captivate all thoughts unto the obedience of the Meshiha.

And we are prepared to execute the punishment of those who obey not, when your obedience shall be fulfilled. Do we regard persons ? If any man confide in himself that he is of the Meshiha, let this one know of himself, that as he is of the Meshiha, so also are we. For if I should boast somewhat more of the authority which our Lord hath given me, I should not blush; because for your edification he gave it to me, and not for your destruction. But I insist not,⁶ that I may not be considered as one who would terrify you by my epistles. For there are men who say, His epistles are weighty and forcible; but his bodily presence is weak, and his speech contemptible. But he who after this manner speaks, shall conclude that what we are by the word of our epistle when absent, so are we in the deed when we are present. For we dare not value or compare ourselves with those who glorify themselves; but because they compare themselves with themselves, they do not understand. For we do not boast beyond our measure, but in the measure of the boundary which Aloha hath apportioned to us, that we might come also unto you. For it is not as not reaching to you [by divine appointment] we extend ourselves; for unto you we come with the gospel of the Meshiha. Neither boast we beyond our measure in the labour of others; but we have hope, that with the increase of your faith, we shall be enlarged according to our measure; and be progressive also beyond you to evangelize. Not as within the measure of others in the things that are prepared will we glory. But let him who glorieth glory in the Lord. For it is not he who glorifieth himself who is approved, but he who is glorified of the Lord.

6 Or, But I connive.

XVII. 11:1

BUT I could desire that you could tolerate me a little that I may speak foolishly. Nevertheless tolerate me, for I am zealous towards you with the zeal of Aloha; for I have betrothed you to one man, a pure virgin, whom I would bring unto the Meshiha. But I fear lest, as the serpent deceived 'Hava by his guile, so your minds may be corrupted from the simplicity that is toward the Meshiha. For if he who hath come to you shall preach to you another Jeshu, whom we have not preached, or you receive another Spirit which you have not received or another gospel which you have not accepted, you would have been well persuaded. For I consider that I am nothing inferior to those apostles who are most excellent. For if I am rude in my speech, I yet am not in my knowledge; but in every thing we are manifest among you. Or, offending have I offended in humbling myself that you may be exalted, and have gratuitously preached to you

the gospel of Aloha ? And other churches have I despoiled, receiving of them expenses, for your service. And being come among you, I burdened no man of you; for my want the brethren who came from Makedunia supplied: and in every thing have I kept myself, and will keep, that I may not be burdensome to you. The truth of the Meshiha is in me, that this boasting shall not be abolished respecting me in the regions of Akaia. Why ? because I love you not ? Aloha himself knoweth ! But I do this, and also will do it, to cut off the occasion of them who seek an occasion, that in the thing in which they boast they may be found as we are. For these are apostles of falsehood and workers of deceits, assimilating themselves to the apostles of the Meshiha. Nor in this may we wonder, if Satana himself be transformed into an angel of light. Nor is it a great thing if his ministers also are transformed into ministers of righteousness;-whose end will be according to their works.

XVIII. 11:16

BUT I say again, Let no man think of me as a fool; or if otherwise, let him receive me as a fool, that I also may boast a little. The thing which I (now) speak, I do not speak in 7 our Lord, but as in foolishness in this place of boasting. Because many boast in the flesh, I also will boast. For you are content to listen to the feeble-minded, you yourselves being wise. For you are ruled 8 by one who subjugates you, and by one who devours you, and by one who takes away from you, and by one who exalts himself over you, and by one who smites you on your faces! As in abasement I speak; as though we were weak through defectiveness of mind, I speak. In whatever any man dareth, I also dare. If they are Ebroyee, so am I; if they are Isroloyee, so am I; if they are the seed of Abraham, so am I; if they are ministers of the Meshiha,-I speak with defectiveness of mind,-I exceed then ! In labours I exceed them, in stripes I exceed them, in chains I exceed them, in deaths many times. From the Jihudoyee, five times, forty (stripes) wanting one have I devoured; three times with staves have I been beaten, once was I stoned, three times have I been in shipwreck, a day and a night without a ship have I been in the sea. In journeys many, in danger of rivers, in danger of robbers, in danger from my own race, in danger from the Gentiles; I have been in danger in cities, I have been in danger in the waste, in danger by sea, in danger from false brethren; in labour and weariness, in much watching, in hunger and thirst, in much fasting, in cold and in nakedness; besides the aboundings and the gathering which are upon me daily even my care which is for all the churches. Who is weak, and I am not weak ? Who is offended, and I burn not ? If I must boast in my infirmities, I will boast. Aloha, the Father of our Lord Jeshu Meshiha, the Blessed for ever and ever, knoweth that I lie not. In Darmsuk the great force of Aretos the king kept the city of the Darmsukoyee to apprehend me. And from a window in a basket they sent me from the wall, and I was delivered from his hands.

I might boast, but it is not expedient; for I come to visions and revelations of the Lord. I knew 9 a man in the Meshiha fourteen years ago, 1-whether in the body, or out of the body, I know not, Aloha himself knoweth, -who, this one himself, was rapt unto the third [region] of heaven. 2 And I know this man himself,-but whether in the body, or out of the body, I know not, Aloha himself knoweth,-and he was rapt into paradise, and heard words which are not uttered, those which it is not lawful for a man to utter. Of this I boast; but of myself I will not boast, except in my infirmities. Yet if I willed to boast, I should not be a fool, for I say the truth; but I spare, lest any one think of me beyond that which he seeth me (to be), and what he heareth of me. And that I might not be exalted by

the abundance of revelations, there was delivered to me a stimulus of my flesh, an angel of Satana to buffet me, that I might not be exalted. Concerning this three times I entreated of my Lord that it might be removed from me. And he said to me, My grace sufficeth thee; for my power in weakness is perfected. Gladly therefore will I boast in my infirmities, that the power of the Meshiha may overshadow me. For this cause I am willing in infirmities, in reviling, in affliction, in persecutions, in distresses, for the sake of the Meshiha; for when I am weak, then am I strong. Behold, I have been deficient in mind in my boasting, because you have constrained me; for you were debtors to bear witness concerning me; because in nothing am I less than those apostles who are the most eminent, nevertheless I am not any thing.

The signs of the apostles I have wrought among you in all patience, and with mighty acts and miracles and with powers. For in what have you been less than the other churches, except in this, that I have not burdened you? Forgive me this offence.

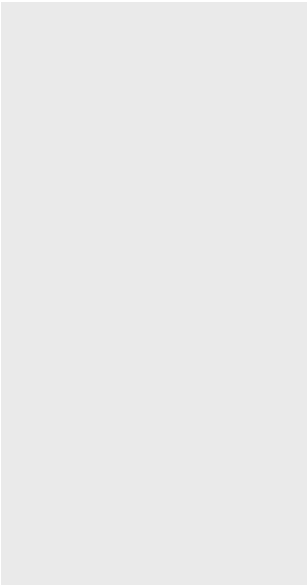
Behold, this is three times that I prepare to come to you, and not to burden you; for I seek not yours, but you. For the children ought not to lay up treasures for the parents, but the parents for their children. But I gladly the expenses will spend, and also myself will I give for the sake of your souls: though, while the more I love you, you the less love me. And, perhaps, (though) I did not burden you, yet (it may be said), as a crafty man with deceit I have robbed you. By any other whom I have sent to you have I made prey of you? Of Titos I requested, and sent with him the brethren.³ In any thing has Titos made prey of you? Have we not walked in one spirit, and in the same steps?

7 Or, according to. 8 Or, judged. 9 Yodano, " knowing." 1 Men kedom, "from before fourteen years." 2 The third of heaven. 3 The Polyglot editions read, " a brother."

XIX. 12:19

DO you again consider that we apologize to you? Before Aloha in the Meshiha do we speak; and all, my beloved, for the sake of your up-building. For I fear lest, when I come to you, I should not find you as I wish, but should find you what you would not wish: lest there be contention and envy, and wrath and angry talk, and accusations and murmurings, and pompousness and agitation: and lest, when I come to you, my God may humiliate me, and I may have to lament over many who have sinned, and have not repented of the uncleanness and of the fornication and of the lasciviousness which they have committed.

This is the third time that I prepare to come to you; and in the mouth of two or three witnesses shall every word be established. I have foretold you, and again I foretell you; as also twice while I was with you I told you, (so) now also being distant I write to those who have sinned, and to the rest of the others; that if I come again I will not spare. Inasmuch as you demand the proof of the Meshiha who speaketh in me, (of) Him who is not weak among you, but is mighty among you:-for though he was crucified in weakness, yet he liveth with the power of Aloha:-so also we are weak with you, but we live with him through the power of Aloha which is among you. Prove yourselves, whether in the faith itself you stand; try yourselves. Are you not assured that Jeshu the Meshiha is in you, if you be not reprobates? But I trust you will know that we are not reprobate. But I implore of Aloha that there may not be any thing in you that is evil, that our proving may be seen; but that you may do good, and that we may be as unproved. For we are not able to do any thing against the truth, but for the truth.



For we rejoice when we are weak, and you are strong: but this also we pray, that you may be perfect. Therefore while distant I write these (things), that when I am come I may not act severely, according to the power which my Lord hath given me for your edification, and not for your destruction. Wherefore, my brethren, rejoice, and be perfect, and be comforted, and let agreement and peace be among you; and the God of love and of peace shall be with you. Salute one another with the holy kiss. All the saints ask for your peace.

THE PEACE OF OUR LORD JESHU MESHIHA, AND THE LOVE OF ALOHA, AND THE COMMUNION OF THE SPIRIT OF HOLINESS, BE WITH YOU ALL. AMEN.

Finished is the second epistle to the Kurinthoyee; which was written from Philipos of Makedunia, and sent by the hand of Titos.