

The colour coding is my own addition – Neil Godfrey, November 2023

Paul's letters are in *large italics*.

The Marcionite writing is in large straight characters.

The Catholic editorial staff is small.

LETTERS TO THE CORINTHIANS

(Second Epistle to the Corinthians)

FIRST LETTER

I Paul an apostle of Christ Jesus by the will of God and brother Timothy to the church of God which is in Corinth with all the saints who are in all Achaia. 2 To you be grace and peace from God our Father and the Lord Jesus Christ.

TRIALS OF PAUL

3 Blessed ¹ be God the father of our Lord Jesus Christ, the father of mercies and the God of all comfort, 4 who comforts us in all our affliction, so that we can comfort those who are in any affliction with comfort. of which we ourselves are, consoled by God. 5 For just as the sufferings of Christ abound in us, so our comfort abounds through Christ. 6 If we are afflicted, it is for your comfort and your salvation. If we are consoled, it is for your consolation which acts by making you bear the same sufferings that we

ourselves endure. 7 And our hope for you is firm, knowing that as you share in sufferings, so you will share in comfort.

1. Verses 3-7 serve as an introduction to the account of the trials through which Paul passed. The introduction is artificial and intended to celebrate “the Father of mercies”, that is to say the good God.

8 We do not want you to be ignorant, brothers, of the tribulation that befell us in Asia, whereby we were overwhelmed beyond measure, beyond our strength, so that we despaired of life. 9 We had the sentence of death within ourselves, so that we would not trust in ourselves but in God who raises the dead. 10 It is he who delivered us from such a death, who will deliver us, and we hope that he will deliver us again, 11 with the help that you give us through prayer, so that many may give thanks to the subject of the benefit obtained for us by many.

12 ¹ In which we glory is in the testimony of our conscience which testifies that we have conducted ourselves in the world and especially among you with holiness and purity before God, not according to carnal wisdom but according to the grace of God . 13 We write to you nothing other than what you read and observe. And I hope that you will see this to the end, 14 just as you have seen in part that we are your glory, just as you also will be ours in the day of our Lord Jesus.

1. Verses 12-14 cut Paul's narrative and make an outburst against carnal wisdom that betrays their origin. See the First Epistle to the Corinthians, p. 19.

15 With this persuasion I wanted first to go to you so that you might have a second grace, 16 and passing through you to go to Macedonia and then again to return from Macedonia to you and to be accompanied by you to Judea. 17 Have I then, in forming this plan, acted lightly? Or are my intentions intentions according to the flesh so that there is in me yes yes and no no? 18 The God who is faithful is my witness that our word among you was not yes and no, 19 for Christ Jesus, son of God, preached among you by us, that is, by me, by Silvanus and by Timothy was not yes and no;

but it is yes that was in him. 20 For all the promises of God are yes in him; therefore also through him we say amen to God for his glory. 21 But ¹ He who establishes us with you in Christ and who has anointed us is God, 22 who also has marked us with his seal and has put the pledge of the Spirit in our hearts.

1. The two oracles 21 and 22 interrupt Paul's story. They themselves do not seem to have the same author. Verse 22, with its particle "also", comes as an overload of 21. Verse 24, which has no connection with the context, is probably by the same author as 21.

THE AFFAIR OF THE INCESTUOUS

23 Now I call God to witness on my soul that it was out of consideration for you that I did not go to Corinth. 24 Not that we act as masters of your faith, but we cooperate in your joy, because you are steadfast in the faith. II. I have decided not to return to you in sadness. 2 For if I grieve you, who will rejoice with me except he who was grieved by me? 3 I wrote what I wrote so that I would not be saddened when I came by those who were to give me joy, trusting that with you all my joy is the joy of you all. 4 It is, in fact, in great affliction, with a heavy heart and with eyes full of tears that I wrote to you, not to grieve you, but to make known to you the extreme love that I have for you.

5 If anyone has caused pain, it is not me who has been hurt, but all of you, to a certain extent so as not to exaggerate. 6 The rebuke which was given to this man by the majority is sufficient, 7 so that you should rather give him mercy and comfort him lest he fall into excessive pain. 8 Therefore I urge you to show charity toward him; 9 for my purpose in writing to you as I did was to make an experiment and see if you are completely submissive. 10 Whoever you forgive, I also forgive; for whatever forgiveness I was able to grant I granted for your sake in the person of Christ, 11 so that we would not play into the hands of the enemy ¹, for we are not ignorant of his plans.

1. Ho Salarías. This word is taken in its original meaning of enemy (see the Thesaurus of Gesenius). The enemy is the Jew.

12 When I came to Troas for the gospel of Christ and found there an open door to the Lord, 13 I had no rest for my spirit because I did not find Titus my brother. So having taken leave of them I left for Macedonia.

THE WORD OF GOD ALTERED BY THE MANY NUMBER

14 Thanks be to God who always makes us triumph in Christ and who manifests through us in every place the odor of his knowledge. 15 For we are the good aroma of Christ to God, among those who are saved and among those who are perishing. 16 To these we are the odor of death giving death; for these the smell of life giving life. And who is fit for this? 17 We do not alter the word of God as most do; but we preach it in purity, as it was when it came from God, before God in Christ.

III. Are we starting to recommend ourselves again? Or do we, like some, need letters of recommendation from you or from you? 2 Our letter of recommendation is you: a letter written in our hearts, known and read by all men. 3 You are manifestly a letter from Christ written by our ministry not with ink but with the spirit of the living God; not on tables of stone but on tables of flesh, that is to say on hearts.

THE TWO COVENANTS

5 This assurance we have from Christ for the glory of God. 5 Not that we are capable of ourselves to conceive something as of ourselves. Our ability comes from God, 6 who has also made us capable of being ministers of a new covenant, not of the covenant of the letter, but of the covenant of the spirit. Because the letter kills, but the spirit gives life. 7 For if the ministry of death engraved with letters on stones had such a brightness that the 1s of Israel could not look at the face of Moses because of the brightness of his face which was nevertheless fleeting, 8 the will not the ministry of the Spirit

be all the more dazzling with glory? 9 If the ministry of condemnation had brilliance, the ministry of justice will have a much greater brilliance. 10 That which had brilliance had none compared to the brilliance which surpasses it. 11 And if the ephemeral had brilliance, much more the permanent has brilliance.

12 So having such hope we are filled with great confidence, 13 and we do not imitate Moses who put a veil over his face to prevent the sons of Israel from seeing the end of what was ephemeral. 14 Their minds were blinded. For to this day the same veil remains on their faces when the ancient covenant is read; it is not lifted to allow them to understand that this alliance is abolished by Christ. 15 But to this day, when Moses is read, a veil is upon their hearts; 16 and as soon as one turns to the Lord the veil is removed.

THE GOD OF THIS AGE

17 Now the Lord is spirit, and where the spirit of the Lord is, there is liberty also. 18 And we all, reflecting in our open face the glory of the Lord, are transformed by the reflection of this glory of the Lord becoming our glory; and this is the work of the Lord who is spirit.

IV. Therefore, exercising this ministry according to the mercy shown to us, we do not lose courage. 2 We reject the shameful things done in secret, not being deceitful in our conduct, nor perverting the word of God, but commending ourselves to every conscience of man before God by the manifestation of the truth. 3 If our gospel is veiled, it is veiled to those who are lost. 4 for the unbelievers whose minds the God of this century has blinded, so that they do not see the brightness of the gospel of the glory of Christ who is the image of God. 5 For we do not preach ourselves, but the Lord Christ Jesus, and we call ourselves your servants for Jesus' sake. 6 For God who said: light will shine in the darkness¹, which shone in our hearts so that we reflect to others the light of the knowledge of the glory of God which is in the person of Christ.

1. Catholic Addition. We originally read: "because of Jesus who shone in our hearts. »

7 We have this treasure in earthen vessels so that the superabundance of power may be attributed to God and not to us. 8 Always afflicted but not crushed, anxious but not despairing, 9 persecuted but not abandoned, struck down but not killed, 10 always carrying in our bodies the death of Jesus so that the life of Jesus may also be manifested in our bodies. 11 For we who are alive are continually being handed over to death for Jesus' sake, so that the life of Jesus may also be manifested in our mortal flesh. 12 So that death works in us and life in you. 13 Having the same spirit of faith, as it is written: I have believed, therefore have I spoken; we also believe and therefore we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and establish us with you¹. 15 For all things are for you, so that grace may increase in number and may increase in thanksgiving to the glory of God.

1. Catholic addition unrelated to context.

WE MOAN IN THIS TENT.

16 Therefore we do not lose heart. And if in us the exterior man is consumed, the interior man is renewed every day. 17. For our momentary and light affliction produces beyond all measure an eternal weight of glory for us, 18 who consider not the visible things, but only the invisible things because the visible things are fleeting, while the invisible things invisible are eternal. V. We know, indeed, if this tent which is our earthly dwelling is destroyed, we have a dwelling prepared by God, a dwelling not made with hands and eternal in the heavens. 2 For we groan because we desire to put on our heavenly home, 3 which will be if we are found clothed with our body and not naked. For while we are in this tent we groan overwhelmed because we do not want to be stripped of our body but to put on the other on top, so that what is mortal may be absorbed into life. 5 Now he who formed us for this is God, who gave us the pledge of the Spirit. 6 Therefore we are always full of confidence, and we know that while we dwell in the body, we dwell far from

the Lord, 7 for we walk by faith and not by vision. 8 We are full of confidence and prefer to dwell away from the body and near the Lord. 9 For this reason also we strive to please him, whether we remain in this body or whether we leave it. 10 For we must all appear before the judgment seat of Christ, so that each one may receive according to what he has done in his body, whether for good or for evil. 11 Therefore having the fear of the Lord we persuade men; but we have nothing hidden from God, and I also hope that we have nothing hidden from your consciences. 12 We do not commend ourselves again to you; but we give you the opportunity to put your glory in us, so that you will have something to answer to those who put their glory in the exterior and not in the heart. 13 If we were out of sense it was for God, if we were out of sense it was for you.

WE NO LONGER KNOW CHRIST ACCORDING TO THE FLESH.

14 The love of Christ urges us. 15 We believe that if one died for all, then all died. And he died for all, so that those who live should no longer live for themselves, but for him who died and rose again for them. 16 Therefore we no longer know anyone according to the flesh; and if we have known Christ according to the flesh, now we know him no more. 17 Therefore if anyone is in Christ, he is a new creature. Old things have passed away; here things have become new. 18 All this comes from God who has reconciled us to himself through Christ and who has given us the ministry of reconciliation. 19 For God was in Christ reconciling the world to himself, not counting men's sins, and putting within us the word of reconciliation. 20 We are therefore ambassadors in the name of Christ: it is as if God were exhorting through us. We pray to you in the name of Christ: be reconciled to God. 21 He made him sin for us who knew no sin, that we might become the righteousness of God in him.

VI. As cooperators we urge you not to receive God's grace in vain. 2 For he said, "In the good time I have heard you, in the day of salvation I have helped you." Now is the favorable time, now is the day of salvation. 3 We do not give scandal in any way so that our ministry may not be blamed. 4

But in all things we commend ourselves as servants of God through great patience in affliction, in tribulation, in distress, 5 in lashings, in prisons, in riots, in labors, in watches. , in fastings, 6 by purity, by knowledge, by longsuffering, by kindness, by a holy spirit, by sincere love, 7 by the word of the truth, by the power of God, by the weapons of righteousness in prosperity and in adversity, 8 in honor and in contempt, in evil and in good report, as deceivers although truthful, 9 as unknown although known, as dying although alive, as punished although not killed, 10 as afflicted although always joyful, as poor although providing wealth for many, as having nothing although possessing everything.

11 Our mouth has been opened for you, Corinthians, our heart has been enlarged. 12 You are not cramped in us, but your insides are shrunk¹. 13 Return the favor to me, I speak to you as to my children, enlarge you too.

1. "I hold you all in my heart; you don't love me. »

NO AGREEMENT BETWEEN CHRIST AND BELIAR.

14 Do not be yoked together with the unbelievers. For what relationship is there between justice and iniquity? Or what do light and darkness have in common? 15 What agreement is there between Christ and Beliar? What society is there between the faithful and the unfaithful? 16 And what agreement is there between the temple of God and idols? For we are the temple of the living God, as God has said: "I will dwell and walk among them; I will be their God and they will be my people. 17 Therefore come out from among them and be separate, says the Lord; do not touch what is impure and I will welcome you. 18 I will be a father to you, and you will be sons and daughters to me, says the Lord Almighty. VII Having therefore these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting our sanctification in the fear of God.

ANOTHER CASE OF THE INCESTUOUS.

2 Give us a place! We have harmed no one, we have dishonored no one, we have not exploited anyone. 3 I do not speak in condemnation, for I have already told you ¹ that you are in our hearts in life and in death. 4 I have great confidence in you; I greatly glory in you. I am filled with consolation, I am filled with joy in the midst of all our afflictions. 5 For when we came to Macedonia our flesh had no rest, but we were afflicted in every way. Outside of combat, inside of anguish. 6 But God who comforts the humble has comforted us by the presence of Tile. 7 And not only by his presence, but also by the consolation with which he was comforted among you, for he made known to us your ardent desire, your regret, your devotion to me, so that my joy was increased. If I grieved you by my letter I do not regret it. And if I regretted it, because I see that this letter has grieved you for the moment, 9 now I rejoice, not because of your affliction, but because your affliction has led you to repentance. For you have been afflicted according to God so that you have suffered no harm from us. 10 Affliction according to God produces repentance which tends to salvation and which one does not regret, but affliction of the world brings death. 11 For see what good will this same affliction according to God has produced in you, what justification, what indignation, what fear, what desire, what devotion, what punishment! You have completely shown that you are innocent in this matter. 12 If therefore I wrote to you, it was neither because of the offender nor because of the offended, but to enable your eagerness for us to be manifested in you before God. 13 Therefore we were comforted, and in addition to our comfort, we experienced even greater joy when we heard of the joy of Titus, whose spirit was at rest through you all. 14 Although I boasted a little about you before him, I was not ashamed. But as I have always spoken to you in the truth, so what we boasted about before Titus was the truth. 15 His affection for you is all the greater because he remembers your submission and how you received him with fear and trembling. 16 I rejoice that I can trust in you for everything.

1. This refers to VI, 11.

VIII. We bring to your attention, brothers, the grace of God given to the churches of Macedonia. 2 The great tribulation which tested them was an increase of joy for them, and their deep poverty blossomed into a wealth of generosity. 3 According to their means, I testify, and beyond their means, 4 they spontaneously asked us for the grace to participate in the service for the saints. 5 And they not only did what we hoped, but also gave themselves first to the Lord and then to us by the will of God, 6 so that we hired Titus to finish this work among you of charity as he had started.

7 As you abound in everything, in faith, in speech, in knowledge, in all good will and in affection for us, so make sure that you also abound in this work of charity. 8 I am not speaking in a manner of command, but I am pointing out to you the eagerness of others to put you in a position to demonstrate the sincerity of your affection. 9 For you know the goodness of our Lord Jesus Christ, that for your sake he became poor from the rich to enrich you through his poverty, 10 and I give you advice on this subject. This is useful to you who not only have started to act, but who, since last year, have had the desire to give. 11 Complete your action now; just as you were eager to want, so proceed to execution. 12 Good will, wherever it is, is welcome because of what it has, not because of what it does not have. 13 It is not a question of throwing yourself into distress by the relief of others; it's about striving for equality. Let your surplus provide for their poverty for the time being, 14 so that their surplus may provide for your poverty and there may be equality, 15 as it is written: "He who had much had nothing in excess, and he who had little was not missing." 16 Thanks be to God who put the same eagerness in the heart of Titus for you. 17 For he accepted my request and, full of zeal, he came to you spontaneously. 18 We have sent the brother whose praise concerning the gospel is in all the churches, 19 who, moreover, has been appointed by the churches to be our companion on the journey in this work of song which we carry out in the glory of the Lord and according to our desire. 20 We sent him for fear that we would be criticized for this amount administered by us. 21 For we pursue good not only in the sight of God, but also in the sight of men. 22 We have also sent with them our brother whose zeal we have frequently and in many

circumstances experienced, but who is now even more zealous because of the great confidence he has in you. 23 So as for Titus, he is my companion and my co-worker with you; as for our brothers, they are the messengers of the churches, the glory of Christ. 24 Show them therefore in the face of the churches the proof of your charity, proof also that we were right to set before them our glory in you.

FIRST REQUEST.

IX. Concerning the service of the saints it is superfluous for me to write to you. 2 Indeed, I know your eagerness and I boast of it before the Macedonians by telling them that Achaia has been ready since last year and your zeal has stimulated the greatest number. 3 I have sent the brethren so that our praise of you may not come to nothing in this matter, and that you may be ready as I have said. 4 The Macedonians, if they come with me, must not find you ready, for in this case we would blush, not to say that you would blush. 5 I therefore judged it necessary to urge the brothers to come to you in advance and to have your promised generosity ready, so that it will be ready as a generosity and not as a shame. 6 Behold, he who sows sparingly will reap sparingly, and he who sows bountifully will reap bountifully. 7 Let each one give as he has determined in his heart, not reluctantly nor under compulsion, for God loves a cheerful giver. 8 God has the power to make good things abound upon you, so that, having sufficient in everything and everywhere, you will still have surplus for every good work, 9 as it is written: "He has done good, he has given to the poor; his goodness endures forever." 10 He who provides the sower with seed and bread for his food will provide you with seed and multiply it and increase the fruits of your goodness. 11 You will always be rich, able to always give gifts which, through us, will bring thanksgiving to God. 12 For the service of this liberality will not only supply the needs of the saints, but will also cause thanksgiving to God to abound. 13 In consideration of the liberality of which this service will give them proof, they will give thanks to God for your submission to the profession of the gospel of Christ and for the generosity of your gifts towards them and towards all. 14 They will pray

to God for you and love you because of the eminent grace that God made you.

15 Thanks be to God for his ineffable gift.

SECOND LETTER

OCCASION OF THE LETTER.

X. I Paul, I pray to you by the sweetness and goodness of Christ, who, opposite, am humble among you, but who, absent, have daring towards you, 2 Please do not get me to have when I am present the audacity with the assurance which I propose to use against some who believe that we walk according to the flesh. 3 Walking in the flesh we do not fight according to the flesh. 4 For the weapons with which we fight are mighty from God to overthrow strongholds. 5 We cast down reasoning and every exaltation against the knowledge of God, and we take prisoner every thought for submission to Christ. 6 We also prepare to punish any rebellion when your submission is complete. 7 Do you look at appearances? Well, if anyone is convinced that he belongs to Christ, let him say to himself that, as he is Christ's, so are we. 8 And if I pride myself a little too much on the authority which the Lord has given us for your edification and not for your destruction, I would not be ashamed, 9 so as not to appear to want to frighten you with my letters. 10 For, they say, his letters are severe and vigorous, but his physical presence is weak and his speech is nothing. 11 Let him who speaks thus say to himself that as we are in words in letters when we are absent, so also we will be at work when we are present.

THOSE WHO GLORY IN THE WORKS OF OTHERS.

12 We dare not equal or compare ourselves to some who recommend themselves, but who do not understand that they are using their own

judgment to magnify themselves. 13 But we will not boast beyond measure, but according to the measure which God has assigned to us, which measure is that we have reached you. 14 For we do not overdo our work, as would be the case if we had not come to you, since we have come to you with the gospel of Christ. 15 We do not exceed the measure, which would happen if we glory in the works of others; but we have 1 hope, as your faith increases, that we will be magnified still more in our sphere, 16 and that we will proclaim the gospel beyond you in such a way as to glory in the works accomplished by us without penetrating into the sphere of others. 17 Let him who boasts boast in the Lord. 18 For it is not he who commends himself who is chosen, but he whom the Lord commends. XI Oh! if you could bear a little madness from me! Let's go! bear with me. 2 For I am jealous over you with Godly jealousy, because I have betrothed you to one husband and presented you as a pure virgin to Christ. 3 But I fear that, as the serpent deceived Eve by his trickery, so your thoughts concerning Christ may be corrupted in their purity. 4 For if anyone comes and preaches to you another Jesus than the one we preached, or if you receive a different spirit than the one you received, or a different gospel than the one you accepted, you bear it very well.

THE COMPLETELY SUPERIOR APOSTLES

5 Now I consider that I yield nothing to the very superior apostles. 6 If I am ignorant from the point of view of language, I am not so from the point of view of knowledge; *but in all things we have acted openly among you.* 7 *Or was I wrong, because neither humbling myself in order to exalt you, I preached to you the gospel of God freely?* 8 *I have ransomed other churches, receiving wages from them to serve you. Being with you and finding myself in need, I have not been a burden to anyone.* 9 *What I lacked, the brothers from Macedonia provided me. In all things I have kept myself from being a burden to you and I will keep myself from doing so.* 10 *I call Christ to witness that this glory will not be taken away from me in the regions of Ashdia.* 11 *Why? Because I don't like you? God knows.* 12 *And what I have done, I will do to remove all pretext from those who seek one,*

to show that where they boast they are like us. 13 These people are false apostles, deceitful workers disguised as apostles of Christ. 14 And this should not be surprising, because Satan himself disguises himself as an angel of light. 15 It is therefore not surprising that his ministers disguise themselves as ministers of justice. But their end will be according to their works.

16 I repeat, let no one take me for a fool. However, if you insist on it, receive me like a fool so that I too can boast a little. 17 I do not say what I say according to the Lord; it is as if from folly that I return to this matter of boasting. 18 Since there are many who boast according to the flesh, I also will boast; 19 for as you are wise, you bear fools without difficulty. 20 If someone enslaves you, if someone devours you, if someone takes possession of you, if someone exalts himself above you, if someone strikes you in the face you bear it, 21 I am ashamed to say it, as if we were contemptible! Yet all the claims they make – it's madness that makes me speak – I can make them too. 22 Are they Hebrews? I am too. Are they Israelites? I am too. Are they Abraham's descendants? I am too. 23 Are they ministers of Christ? I speak like a fool: I am more foolish than them. I have been in labor a lot, in prisons a lot, in a lot of beatings, often in danger of death. 24 Five times I received forty lashes minus one from the Jews. 25 I have been beaten three times, I have been stoned once, I have been shipwrecked three times, I have spent a day and a night in the deep. 26 Numerous journeys; perils on the rivers, perils on the side of bandits, perils on the side of those of my race, perils on the side of the pagans, perils on the city, perils on the desert, perils on the sea, perils on the side of false brothers. 27 Work and fatigue, frequent vigils, hunger and thirst, many fasts, cold and nakedness. 28 Not to mention other daily concerns, concerns of all the churches. 29 Who is weak but I am not weak? Who succumbs without me feeling searing pain? 30 If I must boast, I will boast of my weakness. 31 God, who is the father of the Lord Jesus, who is blessed for all ages, knows that I do not lie. 32 In Damascus the archruler of King Aretas guarded the city of the Damascusians to seize me. 33 Through a window in a basket I was lowered along the wall and escaped from his hands.

XII. You have to brag although it doesn't fit. I will come to visions and revelations. 2 I know a man in Christ who fourteen years ago — was it in his body? I do not know; Was it outside his body? I don't know: God knows --- was delighted up to the third heaven. 3 And I know that this man - I do not know whether it was in his body or outside his body, God knows it - was caught up in paradise and that he heard ineffable words that it is not lawful for a man to pronounce. 5 Of this man I will boast, but of myself I will boast only in infirmities. 6 If I wanted to boast, I would not be a fool, for I would speak the truth. But I abstain so that in the opinion people have of me, they do not go beyond what they see and what they hear. 7 And to prevent the greatness of my revelations from leading me to pride, there was given to me a thorn in the flesh, an angel of Satan to buffet me and keep me from being proud. 8 Three times I prayed to the Lord to take him away from me. 9 And he said to me, "My grace is sufficient for you, for my power is made manifest in weakness." Very gladly therefore I will glory in my weaknesses so that the power of Christ may reside in me. 10 Therefore I delight in weaknesses, in insults, in calamities, in persecutions, in distresses for the sake of Christ; for when I am weak, then I am strong.

11 I was foolish; you forced me. I should, in fact, have been recommended by you, given that I in no way yield to the completely superior apostles although I am nothing. 12 The proofs of my apostleship have been accomplished among you by absolute patience, by signs, wonders, miracles. 13 *For in what way have you been less well treated than the other churches, except that I have not been a burden to you? Forgive me for this mistake!* 14 *Behold, I am preparing to come to you for the third time. I will not be a burden to you; for it is not your goods that I seek, it is you, since it is not the children who should hoard for the parents, it is the parents who should hoard for the children.* 15 *I will willingly spend and spend for your souls, although loving you more I will be loved by you less.*

16 *So. I have not been in your charge; but like a clever man I tricked you!* 17 *Did I, by sending anyone to you, make any profit out of you?* 18 *I invited Titus to come to you and sent the brother with him. Did Titus take*

advantage of you? Have we not walked in the same spirit, in the same footsteps? 19 You believe again, that we justify ourselves before you. It is before God and Christ that we speak. And all this, beloved, is for your edification. 20 But I fear that when I come to you I will not find you as I would like, and you will not find me as you would like. I fear that among you there will be intrigues, jealousy, resentments, discords, slander, pride, troubles. 21 I fear that when I come to you again, God will humiliate me about you, and may I not groan when I see that many of those who have sinned will not have been converted by renouncing the impurity, the fornication, the debauchery that they have committed.

XIII. For the third time I will go to your house. Any matter will be settled on the testimony of two or three witnesses. 2 I have already said when I was with you the second time, and now that I am absent, I say to those who have sinned and to all others that when I come to you again, I will not use gentleness, 3 since ¹ you seek a proof that Christ speaks in me, who is not weak towards you but is powerful among you. 4 For he was crucified because of his weakness, but he lives by the power of God. We also are weak in him, but we will live with him by the power of God in your midst. 5 Examine yourselves to see if you are in the faith. Test yourself. Do you not see that Jesus Christ is in you? Unless you are not elected. But I hope you will recognize that we elected ourselves. 7 However, I pray to God that you do nothing evil, not that we ourselves may appear elected, but that you may do good, even though we are as it were not chosen. 8 For we can do nothing against the truth but for the truth. So we rejoice when we are weak and you are strong and what we desire is your complete formation. 10 Therefore absent I write these things so that when I am present I will not have to use rigor according to the power that the Lord has given me to build up and not to destroy. 11 Moreover, brothers, rejoice, complete your training, exhort yourselves, be of one mind, and the God of love and peace will be with you.

1. This whole ending, except 10 and 12, can hardly be Paul's. Negation is especially necessary for 5-8 and 11.

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

13 May the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.