

THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

Salutation,

1 **P**AUL, an apostle of Christ Jesus, through the will of God, and the brother Timothy, to the assembly of God existing in Corinth, with all the saints who are inhabiting all Achaia : Grace and peace to you from our Father God, and Lord Jesus Christ.

Reasons for his Action towards them.

3 I thank the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation ;
4 Who consoles us in all our affliction, to enable us to console all the afflicted by the same consolation with which
5 we were consoled from God : so that as the sufferings of Christ overflowed to us, in the same way our consolation
6 flows through Christ. But when we are grieved, there is a consolation reflecting upon your energetic endurance of the same suffering that we suffer ; for our confidence is upon you. We are thus consoled by your having been
7 consoled and saved. And our hope rests upon you, knowing that as you are participators with our sufferings, thus you will be also with the consolation.
8 For we do not wish you to be ignorant, brethren, about the affliction which came to us in Asia ; where we were excessively loaded beyond our power, so much so that we despaired
9 even of life. Nay, more, we possessed in our own selves the sentence of death, so that we might not trust upon ourselves, but upon the God
10 Who raises the dead, Who rescued us from so much of death, and will rescue ; on Whom we further confide,
11 that He will still rescue, you uniting with us to desire it, so that through the prayers of many the gift may be granted through you to us.
12 For our pride is the exact evidence of our conscience ; because with Divine frankness and honesty, not with worldly philosophy, but in accordance

with a Divine gift, we have conducted ourselves in the world, and especially among you. For we have not written
13 differently to you from what you know and what you acknowledge ; and I hope, also, that you will acknowledge until perfect. And as you have partially
14 acknowledged that we are your pride, so you are ours in the day of the Lord Jesus. And with this confidence
15 we intended to come to you before, so that you might have a second pleasure ; and by way of you
16 to pass into Macedonia, and again from Macedonia to return to you, and to be sent by you to Judea.

Then did I decide with fickleness,
17 when I intended this ? or what I decided, did I decide it capriciously, so that there should be the "yes," and "no," with me ? But, true God,
18 I know that our object towards you is not "yes," and "no." For the Son of
19 God, Jesus Christ—Who was preached among you by us, by me, and Silvanus, and Timotheus—has not been
"yes" and "no ;" on the contrary, it has become sure in Him. For what-
20 ever was promised from God in Him is "the yes," and in Him "the certainty," for the honour of God, by our means. And He Who supports
21 us with you in Christ, and sanctifies us, is God ; and He attested us, and
22 gave the pledge of the Spirit to our hearts. And I can call upon God to
23 give evidence to my life, that I never came into Corinth shrinking from you ; not that we dominate your faith,
24 although we are partners in your pleasure ; for you stand by faith. So
2 I decided with myself not to come again to you with distress. For if I
2 should distress you, then who could gladden me, except he who was distressed by me ? And I have written
3 this especially, so that I might not, when coming, bring distress upon those whom I wish to please ; for I trust upon you all, because you are all a delight to me. For I wrote to you
4 out of much affliction and agony of

heart, with many tears; not intending that you should be distressed, but so that you might know the very great love that I have for you.

5 If one man has been distressed, that has not distressed me; except partially, because I would not burden
6 you all. The punishment is better for such a fellow, than that it should be
7 upon you all; however, you should now rather cheer and console him, for fear that excessive reproof may drown
8 him. I would advise you, therefore
9 to punish him in love; for I wrote with this object as well, in order that I might know your feelings, if you
10 would be obedient in everything. But when you grant pardon to him, I will also; however, what pardon I grant, if I grant any pardon, it is for your
11 sake in the presence of Christ; so that we may not be overmastered by Satan, for we are not ignorant of his devices.

The Transcendent Glory of the Gospel.

12 But coming to Troas for the gospel of Christ, and a door being opened
13 for me by the Lord, I had no ease in my spirit, on account of failing to find my brother Titus; so leaving them, I proceeded into Macedonia.
14 But thanks to the God Who everywhere gave us triumph in Christ, and showed through us in every place the sweetness of the knowledge of Him!
15 Because we are a sweet perfume of Christ to God, both among the saved,
16 and among the perishing: to these, however, an odour of deadly death; to those an odour of living life. And
17 who is equal to this? For we are not like the most, adulterating the message of God; on the contrary, we speak with purity, as from God, in the presence of God, in Christ.

3 Are we beginning again to commend ourselves, as though we needed, like some, introductory letters to you or
2 from you? You are our letter, written in our hearts, read and acknowledged
3 by all men. For you are a clear letter from Christ, transmitted by us; not written with ink, but by a living Spirit of God; not upon stony tablets, but
4 upon fleshy tablets of hearts. And we have this great confidence through
5 Christ before God, not because we are equal to be accounted anything by ourselves, as though from out of ourselves; but our capacity is, instead,

from God, Who also qualifies us as 6 ministers of a New Settlement—not a literal, but a spiritual; for the letter destroys, but the Spirit restores to life.

And if the mortal ministry, with 7 letters formed upon stone, began in splendour, so that the sons of Israel were not able to look upon the face of Moses, because of the splendour of his perishable face; how much greater 8 must be the splendour of the spiritual ministry! For if the ministry of the 9 condemnation was splendid, how much more must the ministry of righteousness exceed in splendour! For that splendid Institution was not 10 glorious, in comparison with this surpassing splendour. For if the 11 vanishing passed through splendour, the permanent will exist in much greater magnificence.

Possessing, therefore, such a hope, 12 we use great freedom of speech. And 13 not like Moses, who placed a veil over his face, so that the sons of Israel might not look to the end of what was to pass away. On the con- 14 trary, it dimmed their thoughts for to the present day, the same veil over the perception of the Old Settlement remains unmoved; because it is only removed by Christ. Indeed, 15 until to-day the veil lies over their heart when Moses is considered; but 16 WHEN THEY RETURN TO THE LORD, THE VAIL WILL BE REMOVED.¹ For 17 the Lord is Spirit; and where the Spirit of the Lord is, there is freedom. Therefore all of us, having the re- 18 flected splendour from the unveiled face of the Lord, will be transformed into the same resemblance, from splendour to splendour, entirely by an inspiration from the Lord.

Therefore, having this service, since 4 we have received it we have not been cowardly. But have renounced the 2 secret dealings of shame, not wandering in villainy, nor cheating the intention of God; but with the openness of the truth establishing ourselves with all manly consciousness before God. And if our good news is veiled, it is 3 veiled to the perishing; in whom the 4 god of this age has darkened the thoughts with unbelief, so that they cannot perceive the light of the Gospel of rectification from Christ, Who is the representative of God. For 5

¹ Isa. xxv. 7.

we have not preached ourselves; but Christ Jesus the Lord, and ourselves
6 your servants for Jesus. When God spoke, from darkness light shone; which has shone in our hearts, to enlighten the knowledge of the rectification from God, face to face with Christ.¹

7 But we possess this treasure in earthen vessels, so that the grandeur of the power may be from God, and
8 not from us, who are in all places pressed upon, but not overpowered;
9 at a loss, but not despairing; driven on, but not forsaken; repulsed, but not
10 exterminated; everywhere carrying about the dying of Jesus in the body, so that in our body the life of Jesus may
11 be displayed. We are always living for death, surrendered for the sake of Jesus; so that the life of Jesus may also be displayed in our mortal
12 bodies: consequently, His death energizes in us, but his life in you.
13 And possessing the same spirit of faith as he who wrote, I BELIEVED, THEREFORE I SPOKE²; we also believe, and
14 consequently speak, knowing that He Who raised Jesus will also raise
15 you. For all is for your sakes, so that the perfected gift may overflow from the grateful multitude to the
16 honour of God. We do not therefore act like cowards; but even if our outward man is exhausted, yet our
17 inward is renewed day by day. For the fleeting trifle of our sufferings will acquire to us, in an immeasurable
18 eternity, an unsurpassed load of glory; we not looking at the seen, but at the unseen: for the seen is temporary, but the unseen eternal.

5 For we know that even if our terrestrial home of this tent should be removed, we possess a home, a building from God, not made by hand,
2 eternal in the heavens! And, indeed, we groan in this, longing to be endowed with our little cottage from
3 heaven. And if we are endowed, we shall not be found shelterless. And,
4 indeed, we, while loaded in this tent, groan; yet we do not wish to be stripped of it, but to be endowed, so that this mortality may be swallowed
5 up by that life. But He Who enables us to work for this purpose is God,

¹ John I. 5.

² Psal. cxvi. 10.

Who gave us the pledge of the Spirit.

Therefore we everywhere cheer our- 6
selves; and know that while at home in the body, we are absent from the Lord. For we walk by faith, not by 7
sight. So we take heart, although we 8
would choose to be absent from the body, and to be present with the Lord. And, besides, we are desirous, whether 9
present or absent, to be pleasing to Him. For we must all be reviewed 10
before the Judgment-seat of Christ, so that each may receive the reward of what he has done in this body, whether good or bad. Consequently, 11
knowing how to reverence the Lord, we persuade men—that we may shine forth to God; and I hope we shine forth also to your consciences.

We are not commending ourselves 12
again to you; but rather giving to you an opportunity of boasting about us, that you may hold against those boasting in appearance and not in heart. For if we are mad, it is for God; if 13
we are rational, it is for you: for the 14
love of Christ sustains us, deciding us, that One died for all, therefore all died. And He died for all, so that 15
the living should no longer live for themselves; but instead, for Him Who died for them, and rose again.

Therefore, from the present time, 16
we regard none according to social position; and although we knew Christ personally, yet now we know Him so no longer. So that, if any 17
one is in Christ, he is a new creation; the old has passed away, for all things have become new. But the whole is 18
from God Who restored us to Himself through Christ, and gave to us the office of restoration; since God 19
was in Christ leading back the whole world to Himself, not reckoning up their sins against them: and he deposited with us the reason of that restoration. Therefore we fulfil 20
an embassy from Christ; as though God invited through us, we implore you for Christ's sake, be gathered again to God! He Who never knew 21
sin, for our sakes was regarded as sin, so that we might be righteousness towards God in Him.

And working together with Him, 6
we also encourage you not to accept the gift of God in vain; for He says, 2
I HAVE HEARD YOU IN A FAVOUR-
ABLE SEASON,

AND IN A DAY OF SALVATION I
HAVE HELPED YOU.¹

Now the present is a very favourable
time; now the present is a day of
3 salvation. We give no offence to any,
so that the service may not be blamed.
4 On the contrary, we conduct ourselves
like servants of God under all circum-
stances—in perfect obedience, in
5 afflictions, in distresses, in difficulties,
in contentions, in watchings, in riots,
in labours, in sleeplessness, in hunger;
6 when rejected, when recognised; by
self-restraint, when conferring bene-
fits; by a holy spirit; by unpre-
tended love; by true reason; by
7 Divine power; by the arms of right-
eousness on the right and the left;
8 through honour and disgrace;
through bad report and good report;
9 as though deceivers, yet truthful; at
times ignored when fully known;
apparently killed, and yet we are
alive; seemingly crushed, and yet
10 not killed; thought to be grieved, but
always rejoicing; seemingly poor,
but enriching multitudes; apparently
having nothing, although possessing
all.
11 Our mouth is open to you, Corin-
12 thians; our heart is spread out. You
are not contracted in us, but you are
contracted in your own affections;
13 however, unfold yourselves and return
it. I speak to you as children.

Of Mixed Marriages.

14 Become not unequally connected
with unbelievers; for what partner-
ship is there between righteousness
and lawlessness? or what community
15 between light and darkness? and who
can make concord between Christ and
Belial? or who can classify faith with
16 unbelief? or who can make the sanc-
tuary of God unite with idols? For
you are a living, Divine sanctuary;
as God says:

I WILL DWELL AND TRAVEL WITH
THEM;

I WILL BE THEIR GOD, AND THEY
SHALL BE MY PEOPLE.²

17 THEREFORE, COME OUT FROM
AMONG THEM AND BE SEPARATE,
SAYS THE LORD,
AND TOUCH NOT UNCLEANNESS;³
AND I WILL ACCEPT YOU,
18 AND BE A FATHER TO YOU,

AND YOU SHALL BE SONS AND
DAUGHTERS TO ME,

SAYS THE ALL-RULING LORD.¹

Therefore, having these promises, 7
friends, we should purify ourselves
from every bodily and spiritual pollu-
tion, perfecting purity in reverence of
God.

The Apostle's Tone.

Make room for us: we have injured 2
none; we have corrupted none; we
have plundered none. I do not 3
express blame; for, as I said before,
you are in our hearts to suffer and die
together. I use perfect freedom of 4
speech towards you, for I am very
proud of you; I am quite content and
supremely delighted, in spite of all
our sufferings. For when we arrived in 5
Macedonia, we had no bodily rest; but
were distressed all around—conten-
tions without, fears within. But God, 6
the Consoler of the depressed, con-
soled us by the appearance of Titus;
and not only by his appearance, but 7
also by the pleasure with which he had
been consoled by you, reporting to us
your desire, your sorrow, your zeal
for me, which increased my delight.
Because, even if I had grieved you by 8
that letter, I am not sorry for it—al-
though I had been sorry—seeing the
result of that letter, although it grieved
you temporarily. I am glad now, not 9
because you were grieved, but because
you were grieved into repentance;
for you were grieved unto a return to
God, so that you were not punished
by us uselessly. For the Divine 10
sorrow produces an unrepentable
change of mind to salvation; but the
worldly grief produces death. For 11
observe this—your Divine grief—what
a readiness, what a defence, what
vexation, what dread, what a longing,
what zeal, what a decision it produced
from you! In all things you have
proved yourselves to be quite innocent
of that affair. However, although I 12
wrote to you, it was not on account of
the profligate, nor on account of the
injured man; but with the object of
manifesting your earnestness, for our
sakes and your own, towards God.
And we have been consoled by 13
this.

And besides our own consolation,
we have been still further rejoiced by
the delight of Titus, because his

¹ Isa. xlix. 8. ² Exod. xxix. 45.

³ Isa. lii. 11.

¹ Jer. xxxi. 1.

14 spirit was refreshed by you all; for if I had boasted about you a little to him, I was not disgraced; but as we had spoken in all truth to you, so also our boast to Titus became true. And his feelings are especially favourable towards you; remembering the obedience of you all, how you received him with fear and trembling. I am rejoiced, because I relied upon you in everything.

Collections for the Poor.

8 But now I will inform you, brethren, of the gift of God bestowed upon the assemblies of Macedonia; because of the overflow of their kindness which, during a great trial of affliction, and notwithstanding their very deep poverty, has poured out in the wealth of their generosity; so that according to their ability—and I give evidence beyond their ability—they volunteered. With much urgency they begged of us to convey the gift, and undertake the distribution of it to the saints. And not that we had expected it; but they first gave themselves to the Lord, and to us through the will of God. We therefore encouraged Titus that as he had begun, he should also finish concerning your contribution. However, as you excel in everything—in faith, and reason, and knowledge, and in all readiness, and in your love toward us—so also you might excel in this contribution.

8 I do not speak imperatively; but by relating the readiness of others, want a genuine proof of your friendship. For you should look upon the beneficence of our Lord Jesus Christ, Who, when existing in wealth, impoverished Himself for you, so that you might be enriched by His poverty. And I give my opinion about this; for it may assist you, who not only originated the work, but also the idea, above a year ago. And now, then, complete the matter; so that as you had the desire to form it, you may also complete it according to your means. For if the desire exists, it is acceptable according to what one may possess; not according to what is not possessed. Yet assistance to others will not be affliction to yourselves; but equitably at this present period of your abundance you assist them in their needs: then also from their abundance something will be produced for you when in necessity; so it

will be equalized. As it is written: 15
THOSE HAVING MUCH WERE NOT
OVER-FED; AND THOSE HAVING
LITTLE WERE NOT STARVED.¹

But thank God, Who gave the same earnestness to the heart of Titus for you. He gladly accepted it, and, impatient to begin, he started to you voluntarily. But we have sent with him the brother who is admired for preaching the gospel through all the assemblies. And not that only; but he was also selected by the assemblies as our fellow-traveller, to attend to this benevolence, for the honour of the Lord, and by our desire. I steer in this way, lest any one should slander us for our excessive activity in this affair; taking care to stand well, not only before the Lord, but also before men. And we have sent together with them our brother, whom we have always found to be active, but at present much more earnest by the great confidence he has in you. As for Titus, he is my friend and fellow-worker among you; and our brothers are messengers from the assemblies approved of Christ. You should therefore show to them the proof of your love, and of our pride concerning you in the presence of all the assemblies.

Further, indeed, it is superfluous for me to write to you about the subscriptions for the saints; for I know your desire, and I boasted about you to the Macedonians, that Achaia was prepared a year before; and through your zeal many were aroused. I have accordingly sent the brethren, so that our boast in this instance may not be disproved; and as I said you were prepared, so you might be found; and lest the Macedonians coming with me should find you unprepared, we—for I will not say, you—should be ashamed in this assertion.

We therefore considered it necessary to advise the brethren, so that they might proceed to you, and secure the previously recorded eulogy of you; yet let this readiness be spontaneous, and not as though extorted. The sparing sower, however, shall reap sparingly; and the generous sower will also reap plentifully; as each is incited by his heart, not as though grudgingly, or as if compelled; for

¹ Exod. xvi. 18.

8 God loves a cheerful giver. And God is able to make every grace overflow in you, so that in everything and at all times, possessing complete content, you may prosper in every benevolent work; as it is written,

**HE WINNOWERED IT OUT,
HE GAVE TO THE POOR,
HIS RIGHTEOUSNESS WILL EN-
DURE FOR EVER.¹**

10 And He who bountifully provides seed to the sower, and bread to the eater, will supply and fill up this your seed, and will increase the product of your righteousness. In everything you will be enriched with all generosity, which is acquired through gratitude to God. Because the result of this assistance is not only a supply to the necessities of the holy; but it will also overflow through their great gratitude to God—through their approval of this assistance, thanking God for the alliance of your profession, and the openness of the communion with them, and with all, in the gospel of Christ. And with their prayer for you, they will feel a strong affection for you, because you have received God's pre-eminent favour. Thank God for His unexpected bounty!

Paul on his Defence.

10 And I myself, Paul, advise you, through the gentleness and goodness of Christ, who, when among you, am quiet in appearance, but when absent am bold toward you. But I wish not to be bold when present, with the determination in which I intend to venture against some who fancy we work for selfish ends; for although we exist in a body, we do not contend for self. For the weapons of our campaign are not corporeal: but powers from God, for the purpose of destroying fortresses; defeating opponents, and every pride exalting itself against the knowledge of God; and subduing every thought to the discipline of the Messiah; and competent to expel every mutineer, so that your discipline may be perfect.

7 Do you look at the surface of things? If any one is sure that he is Christ's, let him yet reflect upon this with himself—that as he is Christ's so are we. For if, indeed, we boasted excessively about our authority, which

the Lord has given to us to build up and not to pull you down, we should not be ashamed of it. However, I do not think well, as I might, to terrify you by letters: because they say, "His letters are weighty and strong; but his personal appearance is feeble, and rhetoric powerless." Such people should consider this: that whatever we are when absent by eloquent letters, we can be the same in action when present. But we do not dare to compete or compare ourselves with some of those self-praisers; for they, measuring themselves by themselves, and comparing themselves to themselves, are rather irreflective!

And we are not boasting immeasurably; but within the limits of the commission which God assigned us, when He was planning for you. For we are not out-stretching ourselves, as though our commission did not extend to you; for we extend as far as yourselves with the gospel of Christ. We do not boast in exaggeration about other men's work; but we are hoping from the growth of your faith that we shall be promoted from you to go still further, so as to preach the gospel beyond your bounds, and so as not to boast about a district prepared by another man's commission.

AND THE PROUD SHOULD BE PROUD IN THE LORD;¹ for not he who establishes himself is approved, but whom the Lord establishes.

I wish you could endure a little folly from me: yes, bear with me; for I rave for you with a Divine madness. For I promised you to a special husband, to present you a pure virgin to Christ! But I am afraid, lest as the serpent seduced Eve into his villainy, so he may corrupt your thoughts from the innocence and purity of what is for Christ. For certainly, if the new-comer preaches another Jesus, whom we have not preached; or you receive another spirit that you have not received; or another gospel which you have not accepted—you take it well! However, I consider myself to be deficient in nothing, compared with these pretentious apostles. And even if I am untutored in rhetoric, yet I am not in intellect. I have certainly displayed that in every way—at all events, among you!

¹ Psa. cxii. 9.

¹ Jer. ix. 24.

7 Have I committed a sin, lowering myself so that you might be exalted, when I preached the gospel of God to
8 you? I robbed other assemblies, accepting wages for services to you. And
9 when with you and being deficient, I burdened none: for the brothers arriving from Macedonia supplied my deficiency, and I kept myself free from troubling you for maintenance,
10 and I will continue to do so. Christ's truth is in me; therefore this boast shall not be torn from me in the district of Achaia. Why? Because I do
11 not love you? God knows. But what I do, and will do, is that I may cut off the opportunity of those who desire one, so that in what they boast, they may be found the same as ourselves.
12 For these sham apostles—tricksters—transform themselves into apostles
13 of Christ: and no wonder, for Satan transformed himself into an angel of light; therefore it is not much if his servants transform themselves as though they were servants of righteousness. Their end will be the same as their works.
14 I say again, let no one consider me to be a fool; but if I am, and you should regard me as a fool, then I
15 myself will boast a little. What I say I do not speak from the Lord; but as though in delirium from this madness
16 of boasting. Since many boast about their position, I will boast as well.
17 For you endure fools complacently—you are sensible! For you endure it if they enslave you, if they devour you, if they rob, if they pirate, if they strike you in the face!
18 I speak of dishonour, because we have been insulted. Whatever any other may dare—I speak in delirium—
19 I myself will dare it as well. Are they Hebrews? I am. Are they Israelites? I am. Are they Abraham's heirs? I am. Are they servants of Christ? I speak raving—I am more. Unbounded in work; indomitable in fight; very often in prison; frequently
20 in death! From Jews five times I received forty lashes less one; thrice I have been flogged; once I have been stoned; three times I have been shipwrecked; a night and a day I struggled
21 in the sea. Often, when travelling, in dangers on rivers, dangers from robbers, dangers from fellow-countrymen, dangers from foreigners; in town dangers, in desert dangers, in perils at sea, in troubles from pre-

tended friends; in labour and hardship, often in want of rest, in hunger and thirst, frequently in starvation, in cold, and nakedness: besides these
22 events—my daily task—the anxiety for all the assemblies. Who is weak,
23 and I am not weak? who is offended, and I am not fired? If there must be
24 boasting, I will boast of my weakness. The God and Father of our
25 Lord Jesus Christ, to Whom be blessing for ever, knows that I lie not.

In Damascus the governor of Aretas
26 the king guarded the city of the Damascenes in order to catch me; but I was let down in a basket
27 through a window, and escaped his hands. But it is useless for me to
28 boast: I will come to visions and revelations from the Lord.

I knew a man in Christ fourteen
29 years ago—whether in a body I do not know, or out of the body, I know not; God knows—he himself was carried up as far as the third heaven. And I
30 knew this man—whether in a body or out of the body, I know not; God knows—that he was carried into
31 paradise, and heard unutterable ideas, which it is not possible for a man to relate. I will boast about that man; but I will not boast about myself, except in my weaknesses. Yet if I
32 wished to be boastful, I should not be a fool; for I tell the truth. But I forbear, for fear any one should consider me greater than what he sees, or what he hears from me.

And that I might not be made
33 overbearing by the sublimity of the revelations, there was given to me a thorn in the flesh—a messenger from Satan to correct me, so that I might not be haughty. I implored the Lord
34 thrice about this, that He would remove it from me; but He said to me: "My gift is enough for you; for My power is perfected in weakness." Therefore I will boast more pleasantly in my weaknesses, so that the power of Christ may rest upon me. So I
35 am content in weaknesses, in insults, in distresses, in persecutions, and oppressions, for the sake of Christ; for when I am weak, then I am strong.

Have I become a fool? You have
36 forced me, and I wish to be set right with you; for I am inferior in nothing to these supercilious apostles, even if I am nothing. The credentials of the

apostle were worked out among you with great patience, through signs, and wonders, and powers. For in what were you deficient compared with the other assemblies, except that I did not accept payment from you? Forgive me this wrong.

Take note: I have prepared to come to you this third time; and I will not accept your salary, for I want not your property, but yourselves—for the children are not accustomed to lay up for the parents, but the parents for the children. And I will spend with pleasure, and be exhausted, for the sake of your souls; even if by loving you more I am loved the less. But perhaps I have not burdened you; but, being a rascal, have taken pay of you by a trick! When have I plundered you through any of those whom I have sent? I warned Titus, and I sent the brother with him: did Titus plunder you? Have we not conducted ourselves in the same spirit and in the same course?

Do you think we are apologizing to you again? We speak in the presence of God in Christ; and all, friends, is for the sake of benefiting you. For I fear that on coming I may not find you what I wish; and that I myself should be found to you what you wish not. I fear there are contentions, fury, passions, envies, detractions, slanderings, inflations, disturbances. I fear that at my return my God will hurl me against you, when I shall punish many of the old and unrepentant sinners for the vice, and profligacy, and excess, which they have practised.

I am coming this third time to you; on the evidence of two or three wit-

nesses every fact can be confirmed. I said before, and I proclaim it again—as though present—the second time, though I am absent now to those sinners, and to all the rest, that when I come again I shall not spare; since you want a proof of Christ speaking in me, Who is not weak in you, but powerful among you. For even if He was crucified through weakness, He lives now from a Divine power; although we are weak in Him, yet we shall live in Him with Divine power for your sakes.

Test yourselves if you are in the faith; examine yourselves if you cannot recognise that Jesus Christ is among you. But perhaps you never inquire. Yet I hope that you acknowledge that we are not uninquiring. But I pray to God not to do you any harm; not so that we may appear superior, but so that you may do right. And we will be uninquisitive then; for we are not empowered to do anything against the truth, but for the truth. However we are glad when we can be weak and you powerful, and we pray for this—your perfection. Therefore I write this while absent, so that when present I may not employ severity in accordance with the authority which the Lord has given to me, for construction and not for destruction. For the rest, brothers, be happy; perfect yourselves, encourage yourselves, desire the same object; live at peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the holy send regards to you.

The blessing of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

NOTE.—The two Epistles to the Corinthians present St. Paul to us as a Statesman and Social Organiser of the highest ability, and of the clearest common sense. He would seem to have been accused of teaching a Code of Morality too high for practical life, but in reply he calmly enacts Laws for the conduct of Christians, that, while easy to obey, do not make obedience a slavery, or a struggle against the natural necessities of mankind, but instead will make existence pleasant, healthful, virtuous, and consequently happy. They have no asceticism, or prohibition of any innocent pleasure, but encourage bodily and mental comfort in every way, and enforce the principles of Duty, Justice and Mercy, and the equality in moral accountability to God of rich and poor alike, and the mutual duties of every class of Society to each other, and that without any revolution—any assault upon existing social systems and legal rights, but showing how the worst conditions of the hideously corrupt morality and laws of his day could be reformed without any resort to political violence, and to the especial benefit of the followers of Christ. I am not aware that St. Paul has been ever before studied in this position of a Legislator, but as such his influence has re-organised the Civilized World.—F. F.