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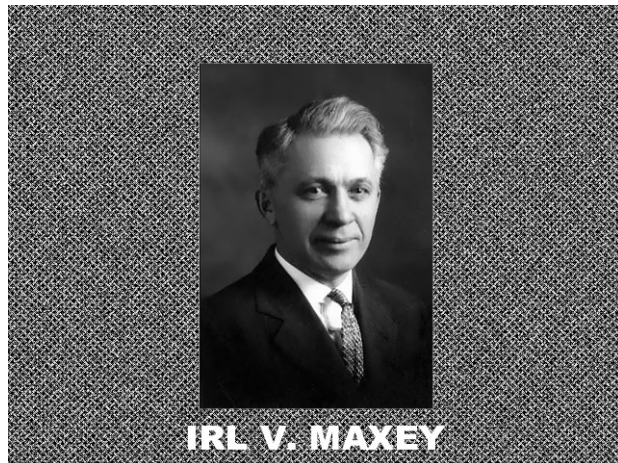
**THE BOOK OF SECOND CORINTHIANS
As Translated By Irl V. Maxey**

**Digitized and Edited
By Duane V. Maxey**

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INTRODUCTION TO THIS FILE

In creating this digital edition of our father's translation of the Book of Second Corinthians, in various places where I have felt that the insertion of a letter, some words, or some comments, would help to clarify or confirm papa's translation, I have placed these additions to the text within [brackets]. Papa's own clarifications were placed within (parentheses).

No date is given for the writing of this translation. It is handwritten in a notebook quite different from most of the others in my possession, and it is followed in the same notebook by papa's translations of the Old Testament books of Jonah, Nahum, and Obadiah -- but he gives no date for the writing of any of them.

While in one of his writings he apparently indicates the intent to publish some of his sermons, I am not at all sure that papa ever intended publishing his translations of the several Old Testament and New Testament books he translated. Perhaps he created them partly as a means of clarifying in his own mind what these inspired books stated in their original Hebrew and Greek. Whatever the case, having already digitally published his translations of the books of Hebrews, James, and 1st Peter, I now present this digital edition of papa's translation of Second Corinthians with the prayer that God will make it a blessing toward a better and clearer understanding of this portion of His Word to all who read it. And, it is my hope that I shall also be able to soon digitize our father's translations of the three Old Testament Books: Jonah, Nahum, and Obadiah. -- Duane V. Maxey, (Ahwatukee) Phoenix, Arizona, February 25, 2006.

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CHAPTER 1

1 Paul, one sent of Christ Jesus in the will of God, and Timothy a brother, to the church of God in Corinth, with the sanctified ones of Jesus in all Greece.*

[*Instead of "in all Greece," The KJV renders it "in all Achaia" -- but Strong's Concordance defines "Achai" thus: -- "Achaia (i.e. Greece), a country of Europe."

2 Grace and peace of God the Father of Jesus -- the Christ and Lord, be with you.

3 The benediction of God, the Father of our Lord Jesus Christ, and also God of deep heart compassion and consolation,

4 God who consoles us in our trouble, that we may be able to console others in all their pressures, with the consolation whereby we are consoled by the Lord.

5 Just as the sufferings of Christ are pressed out of measure in us, so also Christ's consolation o'erflows us to others.

6 If we are in tribulation, it is for your comfort and salvation (safety); if we are comforted, it is for your consolation which energizes in steadfastness in the midst of suffering, and we mutually suffer.

7 Our hope in you is fixed, knowing you are partners of faith in suffering and consolation.

8 I am not willing for you to be ignorant, brothers, concerning the trouble we had in Asia. We were pressed clear beyond our ability to bear. We despaired, even of our life.

9 We had the judgment of death in ourselves, that we should not have confidence in ourselves, but in God Who resurrects from death,

10 And Who seized us from such a death, and we are still seized with the hope that He will still rescue us from all danger,

11 By your helping together in praying for us, your faces lifted to God in prayer for His favor upon us, so many will give thanks for us in our delivery.

12 Our rejoicing is this: the witness of our conscience that in holiness and purity (judged in sunlight) of God, and not in the carnal wisdom but in the grace of God, we live our life in this world, overflowing to you.

13 We do not write anything to you but what you know, and know thoroughly, and hope you will know them to the end, just as you know us in part.

14 Because we are your rejoicing, as you are our rejoicing, on the Day of the Lord Jesus.

15 In this mutual trust I wished to come to you that you might receive a second favor (of God)

16 That from you I might go to Macedonia and again I might go from Macedonia to you and by you might have my expenses paid to Judea.

17 When I said I wished, I did not use levity, [n]or when [I said] I wish [was I]* saying a mere purpose of the flesh, as if with myself was the yea, yea, or nay, nay.

[*In verse 17 above, papa seems to have set forth his translation without the letter and words that I have supplied, but which, when supplied, present the meaning of the verse as he saw it in the Greek.]

18 As God is faithful our word to you was not yea and nay,

19 For the Son of God was preached among you by us -- [Paul, along with] Silas and Timothy -- was not yea and nay but was to you, yea, yea.

20 For all the promises of God in Him are yea and through Him Amen! to the glory of God through us.

21 No the One Who makes you firm with us in Christ Jesus, and Who gives us the anointing, is God,

22 The One Who gives us the seal of heaven and gives us the pledge-money in our hearts of future blessedness.

23 So I remind God of this pledge in my soul, that to spare you I have not yet come to Corinth--

24 Not that I am seeking to dominate your faith, for we are fellow-laborers in the grace of God, because you stand by faith.

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CHAPTER 2

1 I am resolved in myself never to come in gloom to you again,

2 For if I made you sad, who will chase my gloom away but the ones I made sad.

3 I wrote this thing to you, that when I come this time I shall not have sadness from the ones I should have delight; I believe my joy is the joy of all of you.

4 Out of much distress and heart anguish midst many tears, I wrote to you, not to make you sad but to let you know the overflowing love I have for you.

5 Now if that man grieved, he did not grieve me but partially; I do not want to be severe, but you all know

6 The severe censure given by so many should be sufficient to such a one,

7 So rather now you should forgive and comfort him, lest his penitent gloom swallow up his soul.

8 I beseech you to publicly show your love for him.

9 I wrote this then to test your experience and know your obedience--

10 If you will forgive him, so do I; when I forgive anyone I do it in the person of Christ for your sake. Or, if you forgive him, I do also, and for your sake when I forgive one I do it in the very face of Christ, but

11 Lest Satan circumvent us, for we are not ignorant of his thoughts.

12 When I came to Troas, the Lord gave me an opportunity to preach the gospel of Christ;

13 I had no rest in my spirit when I did not find my brother Titus there, so I bid them farewell and set out for Macedonia to find him.

14 Now Thank God, Who always makes us triumph in Christ and manifests the sweet odor of His knowledge by us in all places.

15 We are in Christ a sweet odor to God in those who are saved and in those that perish;

16 To the one we are the odor of death to death; to the other an odor of life to life. Who is sufficient for these things? (We are, because)

17 We are not like some who peddle God's Word for base gain, but in purity we preach the Christ of God in the very presence of God.

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CHAPTER 3

1 Do we commence to praise ourselves again or do we need, as some others, letters of commendation to you or from you?

2 You are our letters (of recommendation), written in our hearts, known and read by all men.

3 It is manifest that you are the letters of Christ, written by us -- engraven not with pen but with the Spirit of the Living God, not upon stone tablets but upon the flesh-tablets of the heart.

4 Such is our faith through Christ to God,

5 Not that we are capable ourselves to reason anything by power of self, but we are capable by God's ability,

6 Who has made us capable ministers of the New Testament, not of the letter, but the Spirit [for*] the letter kills but the Spirit vivifies.

[*Perhaps inadvertently here, papa had the word "but".]

7 If the ministry of the letter (death) written and engraven on stone (tablets) was in glory, so much that the sons of Israel were not able to look at Moses' face very long, because the glory shone in his face; this glory is abolished too,

8 How much more shall the ministration of the Spirit be in glory (splendor)!

9 For if the ministration of damnation* be glory, how very much more shall the ministration of righteousness be glorious!

[*The Greek word which papa here translated as "damnation" is "katakrisis," which according to Strong's Concordance means: "sentencing adversely (the act):--condemn(-ation)." In the KJV, it is translated "condemnation," and perhaps some may think that "damnation" is a bit too strong. However, the BBE (Bible in Basic English) translates the verse thus: "For if the operation of the law, producing punishment, had its glory, how much greater will be the operation of the Spirit causing righteousness?" Thus others, besides papa, seemed to see in the word something beyond merely the frown of God's "condemnation" -- viz., the "producing" of "punishment" -- and obviously when God's condemnation produces punishment, it will, in fact, be "damnation." The RSV also tends toward this meaning in the word "katakrisis" here with the phrase "the dispensation of condemnation." And again, when God dispenses condemnation at the Judgment, it will be that which is exactly synonymous with eternal damnation. Finally, at the risk of seeming much too redundant here, I present also Weymouth's New Testament translation of the verse: "For if the service which pronounces doom had glory, far more glorious still is the service which tells of righteousness."]

10 The former glory was not glory in comparison to the excellent glory of the latter.

11 If that which is abolished is glorious, how much more glorious is that which remains!

12 Having such hope, we have great confidence (faith),

13 Not as Moses who placed a veil over his face lest the children of Israel should gaze at the perfection of the abolished:

14 Their mind is dull, for until this very day this veil still remains unremoved upon the Old Covenant when it is read. Christ removes this (so we may see the Old Covenant purpose),

15 But to this very day when they read Moses the veil lies hard upon their hearts.

16 Whoever turns to the Lord, this veil is taken away.

17 The Lord is the Spirit; where He remains there is freedom (from the law).

18 We all with unveiled face see the Lord's glory as in a mirror [and] are transformed in[to] His image from glory to greater glory by the Lord's Spirit.

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CHAPTER 4

1 Having received this ministration, we do not feel dismayed because we have received mercy. Because of this fact, having received this ministration just as we have received mercy, we do not swoon.

2 We have renounced the secret things of shame; we do not walk in darkness, not at all corrupting God's Word but making evident truths and recommending ourselves to every man's conscience in the face of God.

3 If our Good News is veiled (covered), it is veiled to those who are lost in darkness;

4 In whom the god of this age has curtained the mind of the incredulous, lest the brilliant light of the glorious Good News of Christ -- the Image of God -- would shine through their soul's window. (Alternate translation:-- Again, in whom the god of this age has curtained their soul's window, lest they should have the brilliant light of the glorious Good News of Christ -- the Image of God.)

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

6 Because God, Who said, Out of darkness let light shine, has shined in our hearts to give the illumination of the knowledge of the glory of God on the countenance of Jesus Christ (to us).

7 We have this treasure in fragile vessels of clay, that the greatness (loftiness) of the power may be shown to be of God and not of us.

8 We are pressed by all trouble, but not cramped; we are at a loss (we are wanting), but not destitute of a way;

9 We are persecuted, but not deserted; we are prostrate, but not ruined (whipped);

10 We are always in this body bearing the death of Jesus (His crucifying), that we may show the (resurrection) life of Jesus in our body.

11 Because we who live in this body are in Jesus, [we are] always handed over to death that the life of Jesus also may show in our mortal flesh,

12 So that death energizes in us, but life (energizes) in you.

13 Having this same spirit of faith, as the Scripture says:-- I believe, that is why I speak -- we believe, that is why we speak (the following):

14 He who resurrected the Lord Jesus will also resurrect you by Jesus and present me with you.

15 All things are for you, that the abundant grace through the abundant thanksgivings of all [may] overflow to the glory of God.

16 This is why we are not swooning; if our outer man (flesh) decays, our inner man (heart) is made new day after day.

17 This momentary, light affliction works for us an indescribable accumulation of glory!

18 We do not view closely these seen (material) things, but we do closely inspect the unseen things; the seen are for time, the unseen are for eternity.

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CHAPTER 5

1 For we know that if our earthly tent-house were demolished we have from God a house which is not hand-made but eternal in the skies.

2 We who live in this tent-house groan, eagerly desiring to put on the outer-garment -- our heavenly tent (figure held, though changing*). [An alternative translation by papa for this verse:-- We are groaning in this tent-house, eagerly desiring to pitch our heavenly tent over this (figure transferred*)].

[*I am not sure what papa meant with these parenthetic comments.]

3 If this is so, we will not wish to be found unclothed (that is, without outer-garment, not naked)

4 We who live in this tent-house groan with a burden; we do not wish to be found without an outer-garment, but with a heavenly outer-garment, or that our mortality might be vested with immortality.

5 The One Who creates this desire is God, Who has given us the pledge of future blessing in the Holy Ghost.

6 Then we are always courageous and know that we (travelers) abroad from the Lord while we are home in the body.

7 We walk by faith, not by sight.

8 We are courageous; however, choosing rather to be abroad from the body but home with the Lord.

9 We count it a service of honor, whether at home with Him or abroad from Him, we please Him.

10 For we must all be exposed at the Tribunal of Christ for the purpose of reward according to what we have done in this body, whether good or wicked (worthless).

11 Knowing the fear of the Lord, we plead with men, but we are made evident to God and hope we are made evident to your consciences.

12 I am not again praising myself, but giving you a foundation to glory over us that you may have (something) before those who glory in looks and not in heart.

13 If we act insane, we are that to God; if we act sane, we are that to you.

14 The love of God is our urge, judging this: If one died for all, then all were dead,

15 And all are dead, that the living may no longer live for themselves but for the One Who died for them and rose again.

16 So that, for this reason, we do not know any man by flesh and though we have known Christ by flesh but no longer know Him that way.

17 So if any man is in Christ he is a new creation: original things (foundation for men's lives) have gone. Behold, the new (all is new).

18 All things are of God Who has restored us in His favor through Christ, and has given us the ministry of restoration.

19 So God was in Christ, restoring the world of believers to Himself (i. e., to His favor), not taking to account their transgressions, and placed in us the word of reconciliation (restoration).

20 Then we are ambassadors of Christ, beseeching you -- God through us in Christ's place -- Accept God's restoring favor.

21 He Who did not know sin was made a sinner, that by His restoration we might be righteous in God.*

[*I think the KJV better sets forth the thought here: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."]

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CHAPTER 6

1 We then, as fellow-workmen, exhort you not to treat with emptiness the grace of God that you have received.

2 Because God said, I listened to you (heard your prayer) in a gracious time and ran to your aid in a saving day. See! Now is that well-favored time; now is that day of graciousness--

3 Putting no stumble-stone in anybody's way, that the ministry be not vituperated,

4 But in everything exhibiting ourselves as the servants of God: by great patience in tribulation, in necessities, in pressures,

5 In public beating, in jail, in disturbances, in hard labors, in watchings, in fastings,

6 In purity, in knowledge, in forbearance, in mildness, in a holy spirit, in love unpretended,

7 In the Word of Truth, in the power of God, by the armor of God on the right hand and left,

8 Through glory and dishonor, through defame and good favor, [when] (called) seducers and true,

9 As ignorant and wide, as dying and Look! we live, as scourged and yet not killed,

10 As saddened yet eternally rejoicing, as beggars yet enriching many, having nothing yet possessing everything.

11 We speak frankly to you, Oh Corinthians! Our heart enlarges its capacity to love you!

12 There is no cramping of our hearts to you; you may have cramping of your deep affections to us.

13 Pay us back with love. I speak to children: Let your heart dilate toward us.

14 Do not have close ties with unbelievers. What participation have the righteous with outlaws? What common ground has light and darkness?

15 What is the symphony of Christ and Satan (Belial)? What lot has a believer in an unbeliever's way?

16 How is the worship of God's temple according with worship of idols? We are temples of the living God. As God said, I will be God to them and they shall be my people.

17 For this reason, go out of their company and let there be a line of boundary. The Lord says, And touch not the impure and I will take you in (enclose you);

18 I will be a Father to you, the Almighty says, and you will be my sons and daughters.

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CHAPTER 7

1 Therefore, my dear one, since we have such promises (of God), let us cleanse ourselves from all inequalities of the flesh and spirit and perfect our sanctification in the fear of God.

2 Accept what I say. We have treated no one unjustly; no one has been corrupted by us, and no one circumvented.

3 I do not say this to judge you, but as I previously said, you are in our heart, living and dying.

4 I have much confidence about you and much rejoicing over you: full of consolation, overflowing in joy in all our trouble.

5 When we came to Macedonia we could not relax in our body. We had trouble everywhere -- outward battles and inward unrest (fear about you).

6 But God, Who consoles the needy, comforted us by the advent of Titus--

7 Not alone [by] his coming, but [also by] the solace which he received about you, reporting to us of your eager desire, your weeping, and your zeal of my defense, I was caused to rejoice the more.

8 Though I made you sad with a letter, I do not now regret -- though I did regret, for I see that same letter made you gloomy at the time.

9 Now I rejoice -- not that I made you sad, but that I made you sad to repentance. You were made sad by the Lord, that you might not be injured by us in anything,

10 For sadness by the Lord causes real repentance to salvation, stable and unregretted, but sadness of the world causes death.

11 Look at this matter over which God made you said: It made you diligent, caused you to defend us -- Yes, to be indignant! -- worked in you fear, caused eager desire, made you zealous, and moved you to vindication (of us). In all things you have exhibited yourself to be pure in these things.

12 Therefore, though when I wrote to you, I did it not because of him who made the injury, nor [because of] the one who suffered, but for you to manifest the solicitude you have for us in the presence of God.

13 This is the reason we are comforted and we were all the more comforted by the rejoicing of Titus in your resting his spirit, all of you;

14 Because if I have praised anything in you to him I am not ashamed if I spoke the truth to you in all things, even so what we said to Titus is revealed [to be] a fact.

15 Deep is his affection and overflowing to you. He recalls how obedient you all are -- how fearful and trembling you were in welcoming him. Oh, I rejoice and have confidence in you in all things!

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CHAPTER 8

1 I want you informed, brothers, about the grace of God bestowed upon the churches of Macedonia.

2 In the greatest trouble their joy abounded, and in direct poverty they overflowed in the riches of sincerity.

3 By their ability, I tell you, and to their ability, of their own accord

4 With much pleading they ask us to convey the gift and fellowship to the saints for their good--

5 Not as we trusted, but they gave themselves to God first and to us through God's will.

6 We exhorted Titus as he commenced to teach you how to give he would finish this:

7 That as you overflow in all things, faith, utterance, knowledge, and all diligence and love to us, so in this matter of giving you might overflow.

8 I do not say this as a command, but because of the example of others and [to] prove the sincerity of your divine love.

9 Because you know the grace of our Lord Jesus Christ: He, for you, was reduced to poverty when rich, that you, by His poverty, might be rich.

10 In this I counsel you because this is necessary for you, who not only did this (giving) but [were] willing to start in this the past year.

11 Now, finish the act of giving, just as you were eager in will, so now may this reach deed out of what you possess.

12 If the eager desire of heart is present, this will be well received out of what you have, not that out of which you have not (hope to have).

13 I do not mean others feel relief (from giving) and you feel its pressure, but I mean equalization.

14 Now at this time your abundance fill the measure in others lack and (later) their abundance make up for your lack: this makes the equality (in the Lord).

15 As it is written, He Who (gathered) much had nothing left; he who (gathered) little had not want.

16 Thank God Who gave in the heart of Titus this diligent care for you.

17 Truly he heard my plea for you but was more diligent of his own accord to come to you.

18 We are sending with him a brother who is praised in the gospel message throughout the church (Silas);

19 Not that only, but had the hands of the church placed upon him to the fellowship of travel in this gift ministered by us -- the glory of our Lord and our eager desire to

20 Take care that no one blames me for so much money spent by myself.

21 Money must be honestly earned and spent in the sight of God and all men.

22 I will send with these brothers (Titus and Silas) our brother frequently greatly tried and found diligent, and now found to guard the trust I have in you (probably Luke).

23 If any information of Titus you want, he is my companion and fellow-laborer for you -- or our brothers, they are apostles of the churches, the glory of Christ.

24 Show them a sign of your love and our rejoicing over you; show them before the church.

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CHAPTER 9

1 Concerning the service to the saints, it is not necessary for me to write you.

2 I know the eagerness of your desire (to give) and I have exulted over you to the Macedonians because Achaia was ready a year ago, and your zeal in the matter stirred up many.

3 I have sent the brothers lest our rejoicing over you would be froth in this matter, and as I said [that], You may be prepared.

4 Lest the Macedonians who come with me find you unprepared and we blush for shame -- not you, but us, in this humiliation.

5 I thought it necessary to exhort you, brothers, and send someone beforehand to make up your offering promised, so that it will be ready -- not as urgent, but [as a] freewill offering.

6 Remember, he who sows little will reap little; he who sows plenty of seed will reap plenty. (Alternative translation: Remember, he who sows stinginess will reap that way; he who sows blessings will reap the same harvest.)

7 As every man chooses or determines in his heart, not in sadness nor force, [so let him give], for God loves a prompt, propitious giver.

8 For God is able to make His gifts abundant to you, that you will always, in all things, have sufficient to give, that you will abundantly support every good work.

9 Just as it is written, He lavishes His gifts, He gives to the poor; His living heart abides forever.

10 No He furnishes seed for the sower and bread for the eater. He multiplies your seed sown and augments your begotten in righteousness (souls born).

11 He enriches us in all things, so we can abundantly give, which results in us gloriously thanking God.

12 Now this offering not only supplies the want of the saints, but [does so] abundantly and causes much thanks to God.

13 This experiment in giving results in the receivers thanking God for your professed subjection to the gospel of Christ and your liberal gift to them and all men.

14 They pray for you and eagerly long for you because of the exceeding grace of God in you.

15 Thank God for this indescribable gift!

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CHAPTER 10

1 I, Paul myself, exhort you in the greatness and sweet reasonableness of Christ in whose presence I am but dust with you -- but not there I am confident,

2 But I pray I may not be daring when there, with that confident daring which I think I shall [have] with some who consider [that] I walk according to the flesh.

3 Though I walk in the flesh, I do not fight by fleshly means;

4 The war implements of our army are not material (flesh) but powerful in the (Spirit) of God in casting down of their forts.

5 We demolish reason and logic and every proud wrong which lifts itself above the knowledge of God, subjugating every thought in submission to Christ,

6 Being prompt to revenge in the fullness of obedience all neglect of listening.*

[*Apparently papa used the other of two different meanings for the Greek "parakoe" here. He translates the phrase as "neglect of listening." Strong's Concordance gives the meaning of "parakoe" thus: "from 3878; inattention, i.e. (by implication) disobedience:--disobedience". The KJV renders "parakoe" here as "disobedience".]

7 Do you view the appearances? If anyone is confident in himself [that] he is Christ's, let him again ponder this: As he is Christ's, so are we.

8 If I should rejoice some more in the power the Lord has given me to build you and not demolish you, I should not be ashamed,

9 Lest I should seem to frighten you by a letter.

10 They say, The letters are deep and strong, but his bodily presence is weak; his speech despicable.

11 Let the one who thinks such as this know that as we are in word by our letters though absent, we will be when present in works.

12 I dare not class myself with some, or compare myself with some, that eulogize themselves, but measuring themselves by themselves and comparing themselves by themselves, they are not wise to salvation.

13 We will not rejoice in things excessively, but by the regulation of the principles by which God measures us, and this rule extends also to you;

14 For we are not stretching ourselves beyond measure, as if this rule was not for you, because this rule does reach you in the gospel of Christ.

15 We are not immeasurably rejoicing in another's labor, but having hope of the increase of your faith, and we will be lauded by you abundantly because of our regulation.

16 I want to preach the gospel in the country beyond you, not rejoice in another's field of labor already prepared.

17 But the one who rejoices must rejoice in the Lord.

18 Not he that praises himself is approved, but the one the Lord praises.

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CHAPTER 11

1 I wish that you would be patient with me in my lack of wisdom, and really support me in this;

2 For I am jealous for you with a Godlike jealousy, because I promised you to a Husband I want to present you a holy virgin to Christ.

3 But I fear, as the serpent led Eve astray by his skill, so your holy feelings in the pure Christ may be marred.

4 If one came preaching more of Christ than we heralded, or more of the Spirit than you have received, or still more of the same gospel than you have accepted, you would do well to sustain him.*

[*Papa's Alternative translation of the above verse:-- If one comes preaching a Christ we did not proclaim, or a spirit reception we did not receive, or another gospel even which I did not accept, you bear beautifully with him (but do not accept him).]

5 I think I am not at all lacking of a chief apostle.*

[*Here, I prefer the KJV:-- 5 For I suppose I was not a whit behind the very chiefest apostles.]

6 If I am an idiot in speech, I am not in knowledge, but what I am was made evident to you in every way.

7 Have I sinned in humbling myself that you might be lifted up, because I preached the gospel to you free of cost?

8 I took money from other churches, receiving wages from them, that I might serve you.

9 When I was there and needed, I did not burden you, but the brothers coming from Macedonia supplied my need. I kept myself from burdening you financially, and I shall.

10 As the truth of Christ is in me, no man shall infringe on this rejoicing of mine in the vicinity of Achaia.

11 For what cause? Because I do not love you? God knows I do.

12 That I do, I shall do, because I want to prevent an opportunity for those who want a pretext to boast, that they will be reduced to our level.

13 Such are false apostles, sly workers, pretending to be apostles of Christ!

14 And no wonder, because Satan himself pretends to be an angel of light.

15 Then it is no wonder if his servants pretend to be servants of righteousness, whose finish shall be determined by their works.

16 Again I say, Do not think me unwise. If so, then receive me as unwise because I shall boast somewhat.

17 When I speak, I do not speak by divine inspiration, but as a fool in this confident boasting.

18 Since so many of your apostles, so-called, are boasting of their fleshly deeds, thus I must boast.

19 In your wisdom, you suffer fools gladly;

20 You really suffer if one enslaves you, one devours you, one lays hold on your stuff, one puffs himself up, if one bites you in the face.

21 I speak about dishonor, as though I was weak, however, if anyone is bold (fool as I am), I am bold too:

22 A Hebrew? I also am an Israelite; Seed of Abraham? I am that too.

23 A servant of Christ? (senseless though I am), I excel; in labors more abundant, in beatings more often, in prisons innumerable times, often faced death--

24 The Jews five times laid their lash on me -- each time thirty-nine licks;

25 Thrice rod-beaten, once stoned, a day and a night in the deep sea;

26 Journeys frequent, dangers by rivers, dangers by robbers, dangers of my race, dangers by Gentiles, dangers in cities and deserts, dangers on the sea, dangers among false brothers;

27 Toil and pain, sleeplessness often, hunger and thirst, forced fasts; cold and want of clothes (ill-clad);

28 Besides all these outer things, that daily load of solicitude for all the churches.

29 Who is weak, and I am not? Who is scandalized, and I do not feel it?

30 If I must brag, I will [do so] concerning my weaknesses.

31 The God and Father of the Lord Jesus knoweth (He Who is eternally blessed) that I do not falsify.

32 In Damascus the ethnarch of king Aretas guarded the city of Damascus to seize me.

33 Through a window in a rope-basket I was lowered through a wall and fled his hand.

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CHAPTER 12

1 I should not boast -- it is not profitable. Then I will come to visions and revelations of the Lord to me.

2 I know a man in Christ for fourteen years* -- whether in the body I cannot tell, or whether at the time beyond the body I do not profess to know -- seized up to the third heaven.

[*I prefer the KJV here:-- "I knew a man in Christ above fourteen years ago."]

3 I know such a man, whether in the body or without the body I cannot tell, God knows,

4 Seized into paradise and heard secret, sacred words I am not permitted to tell.

5 Of such I will rejoice, but over myself I will not boast unless of my weakness.

6 For if I desired to boast I would be unwise, but I will tell you the truth. But I abstain lest some might think of me above that they see of me or hear of me.

7 In the abundance of revelations there was given me a splinter in the flesh, lest I be haughty -- an angel of Satan to strike me a blow, lest I get proud.

8 Over this, I sought the Lord three times, asking Him to make it leave me.

9. He answered me, My grace will enable you, because my power is best shown in weakness. Most gladly, therefore, I will rejoice in my inability that the power of Christ may tent in me.

10 On this account, I will think well of weakness, insolence, necessities, pursuings, and cramped places for Christ's sake, for when I am infirm, then I have power.

11 It was unwise you forced me. I should have been praised by you, for I was not at all inferior to your superlative apostle, though you say I am nothing.

12 Truly the insignia of an apostle was worked in your midst in all endurance, signs, wonders, and powers.

13 In what sense are you less than the rest of the churches, except that I, myself, did not burden you. Pardon me for this injustice!

14 Behold, this is the third time I have prepared to come to you. I will not burden you financially, for I do not desire yours, but you. For children do not store for the parents, but parents for children.

15 I will freely spend and be spent over your souls, even if the more I love you the less I am loved.

16 But as it was, I did not burden you financially, but having such subtlety I captured you by deceit.

17 Did I make money through those I sent (to preach) to you?

18 I asked Titus to go and with him sent another brother. Did Titus fleece you? Do we not walk in the same Spirit? Do we not follow this way?

19 Again, Do you think we apologize of our actions among you? We speak in the presence of God in Christ: We do all things, dear ones, to build you up.

20 We fear, lest I come and find you as I do not wish -- also, [that] I will be found such as you do not wish: lest contentions, emulations, animosities, divisions, evil speaking, slandering, bombast, confusions, be among you--

21 Lest, coming again, my God humiliate me among you and mourn for many who have sinned and not repented of their impurity, fornication, and wantonness which they have done.

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CHAPTER 13

1 This is the third coming to you. In the mouth of two or three witnesses shall all words be established.

2 I predicted, and predict as present the second time with you, but now give absent advice to the sinning before, and all the rest, that if I come again I will not forbear,

3 Since you seek a test of Christ speaking in me which to you is not infirm, but powerful among you.

4 But He Who was crucified by weakness but lives by the might of God, for too we are weak in Him but we live in Him by the might of God toward you.*

[*I think that papa's wording in the above verse is too awkward. I prefer the KJV:-- 4 For though He was crucified through weakness, yet he live th by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.]

5 Test yourselves to see if your are in the faith. Try yourselves. You know yourselves that Christ Jesus is in you if you are not alloy.

6 I hope that you know we are not alloy.

7 I pray to God that I do you no harm in order that I may appear approved, for I want you to live beautifully and be free from alloy;

8 Because it is not possible for me to oppose the truth, but uphold it.

9 I rejoice when we are weak, but you are potential,* for we pray for yourselves as you should.

[*The Greek word here is "dunatos" -- meaning, powerful or capable. "Potential" -- if it be used to mean "full of latent power or potency" might fit the meaning here, but I do not find that to be the dictionary definition of the word, and I think that "strong" as the KJV translates it is better here.]

10 I write these things while absent, lest while there I may use severity according to the authority given me by the Lord for building (helping) you up, and not tearing you down

11 The remaining, brothers, rejoice,* be perfect, be consoled; be simple-minded, be peaceable, and the God of love and peace shall be with you.

[The Greek word translated "farewell" in the KJV is "chairo," and according to Strong's Concordance it is "a primary verb; to be 'cheer'ful, i.e. calmly happy or well-off." Thus, it would appear that either "rejoice" or "farewell" might have been intended here.]

12 Salute one another with holy affection; salute all the sanctified.

13 The tenderness of our Lord Jesus Christ, the Love Divine, the Comradeship of the Holy Spirit, be with you all.

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THE END OF THIS TRANSLATION OF SECOND CORINTHIANS