

The Second Epistle of Paul the  
Apostle to the  
Corinthians

رِسَالَةُ بُولُسَ الرَّسُولِ الثَّانِيَةِ إِلَى أَهْلِ  
كُورِنْثُوس

Greetings and Encouragement

**1** Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

<sup>2</sup>Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

<sup>3</sup>Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

<sup>4</sup>Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. <sup>5</sup>For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. <sup>6</sup>And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. <sup>7</sup>And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

<sup>8</sup>For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: <sup>9</sup>But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: <sup>10</sup>Who delivered us from so great a death,

تحية وتشجيع

**١** بُولُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ بِمَشِيئَةِ اللَّهِ، وَتِيْمُوثَاوُسُ الْأَخُ، إِلَى كَنِيسَةِ اللَّهِ الَّتِي فِي كُورِنْثُوسَ، مَعَ الْقَدِيسِينَ أَجْمَعِينَ الَّذِينَ فِي جَمِيعِ أَحَايَةِ. نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ أَبِيْنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ. مُبَارَكٌ اللَّهُ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحِ، أَبُو الرَّأْفَةِ وَإِلَهُ كُلِّ تَعَزِيَةٍ، الَّذِي يُعَزِّيْنَا فِي كُلِّ ضَيْقَاتِنَا، حَتَّى نَسْتَطِيعَ أَنْ نُعَزِّيَ الَّذِينَ هُمْ فِي كُلِّ ضَيْقَةٍ بِالتَّعَزِيَةِ الَّتِي نَتَّعَزَى نَحْنُ بِهَا مِنَ اللَّهِ. لِأَنَّهُ كَمَا تَكْثُرُ أَلَامُ الْمَسِيحِ فِيْنَا، كَذَلِكَ بِالْمَسِيحِ تَكْثُرُ تَعَزِيَتُنَا أَيْضًا. فَإِنْ كُنَّا نَتَضَايِقُ فَلْأَجْلِ تَعَزِيَتِكُمْ وَخَلَاصِكُمْ، أَلْعَامِلِ فِي أَحْتِمَالِ نَفْسِ الْأَلَامِ الَّتِي نَتَأَلَّمُ بِهَا نَحْنُ أَيْضًا. أَوْ نَتَّعَزَى فَلْأَجْلِ تَعَزِيَتِكُمْ وَخَلَاصِكُمْ. فَرَجَاؤُنَا مِنْ أَجْلِكُمْ ثَابِتٌ. عَالِمِينَ أَنَّكُمْ كَمَا أَنْتُمْ شُرَكَاءُ فِي الْأَلَامِ، كَذَلِكَ فِي التَّعَزِيَةِ أَيْضًا. فَإِنَّا لَا نُرِيدُ أَنْ تَجْهَلُوا أَيُّهَا الْإِخْوَةُ مِنْ جِهَةِ ضَيْقَاتِنَا الَّتِي أَصَابَتْنَا فِي أَسِيَا، أَنَّنَا نَتَّقَلْنَا جِدًّا فَوْقَ الطَّاقَةِ، حَتَّى أَيْسَنَا مِنَ الْحَيَاةِ أَيْضًا. لَكِنْ كَانَ لَنَا فِي أَنْفُسِنَا حُكْمُ الْمَوْتِ، لِكَيْ لَا نَكُونَ مُتَّكِلِينَ عَلَى أَنْفُسِنَا بَلْ عَلَى اللَّهِ الَّذِي يُقِيمُ الْأَمْوَاتَ، الَّذِي نَجَّانَا مِنَ مَوْتٍ مِثْلِ هَذَا، وَهُوَ يُنَجِّي. الَّذِي لَنَا رَجَاءٌ

and doth deliver: in whom we trust that he will yet deliver us; <sup>11</sup>Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

### Paul's Change of Plans

<sup>12</sup>For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. <sup>13</sup>For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; <sup>14</sup>As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

<sup>15</sup>And in this confidence I was minded to come unto you before, that ye might have a second benefit; <sup>16</sup>And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea. <sup>17</sup>When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

<sup>18</sup>But as God is true, our word toward you was not yea and nay. <sup>19</sup>For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. <sup>20</sup>For all the promises of God in him are yea, and in him Amen, unto the glory of God

فِيهِ أَنَّهُ سَيَنْجِي أَيْضًا فِيمَا بَعْدُ. <sup>١١</sup> وَأَنْتُمْ أَيْضًا مُسَاعِدُونَ بِالصَّلَاةِ لِأَجْلِنَا، لِكَيْ يُؤَدَّى شُكْرٌ لِأَجْلِنَا مِنْ أَشْخَاصٍ كَثِيرِينَ، عَلَى مَا وَهَبَ لَنَا بِوَسْطَةِ كَثِيرِينَ.

### المسيح فيه النعم والأمين

<sup>١٢</sup> لِأَنَّ فَخْرَنَا هُوَ هَذَا: شَهَادَةُ ضَمِيرِنَا أَنَّنَا فِي بَسَاطَةٍ وَإِخْلَاصٍ لِلَّهِ، لَا فِي حِكْمَةٍ جَسَدِيَّةٍ بَلْ فِي نِعْمَةِ اللَّهِ، تَصَرَّفْنَا فِي الْعَالَمِ، وَلَا سِيَّمَا مِنْ نَحْوِكُمْ. <sup>١٣</sup> فَإِنَّا لَا نَكْتُبُ إِلَيْكُمْ بِشَيْءٍ آخَرَ سِوَى مَا تَقْرَأُونَ أَوْ تَعْرِفُونَ. وَأَنَا أَرْجُو أَنَّكُمْ سَتَعْرِفُونَ إِلَى الْتَهَائِيَةِ أَيْضًا، كَمَا عَرَفْتُمُونَا أَيْضًا بَعْضَ الْمَعْرِفَةِ أَنَّنَا فَخْرُكُمْ، كَمَا أَنَّكُمْ أَيْضًا فَخْرُنَا فِي يَوْمِ الرَّبِّ يَسُوعَ. <sup>١٤</sup> وَبِهَذِهِ الثَّقَةِ كُنْتُ أَشَاءُ أَنْ آتِي إِلَيْكُمْ أَوَّلًا، لِتَكُونَ لَكُمْ نِعْمَةً ثَانِيَةً. <sup>١٥</sup> وَأَنْ أَمُرَّ بِكُمْ إِلَى مَكْدُونِيَّةِ، وَآتِي أَيْضًا مِنْ مَكْدُونِيَّةِ إِلَيْكُمْ، وَأَشِيعَ مِنْكُمْ إِلَى الْيَهُودِيَّةِ. <sup>١٦</sup> فَإِذَا أَنَا عَازِمٌ عَلَى هَذَا، أَلْعَلِّي اسْتَعْمَلْتُ الْخَفَةَ، أَمْ أَعَزَمُ عَلَى مَا أَعَزَمُ بِحَسَبِ الْجَسَدِ، كَيْ يَكُونَ عِنْدِي نَعَمٌ نَعَمٌ وَلَا لَا؟ <sup>١٧</sup> لَكِنَّ أَمِينَ هُوَ اللَّهُ إِنْ كَلَامُنَا لَكُمْ لَمْ يَكُنْ نَعَمٌ وَلَا. <sup>١٨</sup> لِأَنَّ ابْنَ اللَّهِ يَسُوعَ الْمَسِيحَ، الَّذِي كُرِّزَ بِهِ بَيْنَكُمْ بِوَسْطَتِنَا، أَنَا وَسِلْوَانُسُ وَتِيموثَاوُسُ، لَمْ يَكُنْ نَعَمٌ وَلَا، بَلْ قَدْ كَانَ فِيهِ نَعَمٌ. <sup>١٩</sup> لِأَنَّ مَهْمَا كَانَتْ مَوَاعِيدُ اللَّهِ فَهُوَ فِيهِ النَّعَمُ وَفِيهِ الْآمِينَ، لِمَجْدِ اللَّهِ، بِوَسْطَتِنَا. <sup>٢٠</sup> وَلَكِنَّ

by us. <sup>21</sup>Now he which stablisheth us with you in Christ, and hath anointed us, is God; <sup>22</sup>Who hath also sealed us, and given the earnest of the Spirit in our hearts.

<sup>23</sup>Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. <sup>24</sup>Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

**2** <sup>1</sup>But I determined this with myself, that I would not come again to you in heaviness. <sup>2</sup>For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? <sup>3</sup>And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. <sup>4</sup>For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

### Forgiveness For the Sinner

<sup>5</sup>But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. <sup>6</sup>Sufficient to such a man is this punishment, which was inflicted of many. <sup>7</sup>So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. <sup>8</sup>Wherefore I beseech you that ye would confirm your love toward him. <sup>9</sup>For to this end also did

الَّذِي يُثَبِّتُنَا مَعَكُمْ فِي الْمَسِيحِ، وَقَدْ مَسَحَنَا، هُوَ اللَّهُ <sup>٢٢</sup>الَّذِي خَتَمَنَا أَيْضًا، وَأَعْطَى عَرَبُونَ الرُّوحَ فِي قُلُوبِنَا. <sup>٢٣</sup>وَلَكِنِّي أَسْتَشْهَدُ اللَّهَ عَلَى نَفْسِي أَنِّي إِشْفَاقًا عَلَيْكُمْ لَمْ آتِ إِلَى كُورِنْثُوسَ. <sup>٢٤</sup>لَيْسَ آتِنَا نَسُودُ عَلَى إِيمَانِكُمْ بَلْ نَحْنُ مُوَاظِرُونَ لِسُرُورِكُمْ. لِأَنَّكُمْ بِالْإِيمَانِ تَثْبُتُونَ.

**٢** <sup>١</sup>وَلَكِنِّي جَزَمْتُ بِهَذَا فِي نَفْسِي أَنْ لَا آتِيَ إِلَيْكُمْ أَيْضًا فِي حُزْنٍ. <sup>٢</sup>لَأَنَّهُ إِنْ كُنْتُ أُحْزِنُكُمْ أَنَا، فَمَنْ هُوَ الَّذِي يُفْرِحُنِي إِلَّا الَّذِي أَحْزَنْتُهُ؟ <sup>٣</sup>وَكَتَبْتُ لَكُمْ هَذَا عَيْنَهُ حَتَّى إِذَا جِئْتُ لَا يَكُونُ لِي حُزْنٌ مِنَ الَّذِينَ كَانَ يَجِبُ أَنْ أَفْرَحَ بِهِمْ، وَآتِقًا بِجَمِيعِكُمْ أَنْ فَرِحِي هُوَ فَرِحُ جَمِيعِكُمْ. <sup>٤</sup>لَأَنِّي مِنْ حُزْنٍ كَثِيرٍ وَكَاتَبْتُ قَلْبَ كَتَبْتُ إِلَيْكُمْ بِدُمُوعٍ كَثِيرَةٍ، لَا لِكَيْ تَحْزِنُوا، بَلْ لِكَيْ تَعْرِفُوا الْمَحَبَّةَ الَّتِي عِنْدِي وَلَا سِيَّمَا مِنْ نَحْوِكُمْ.

### مساحة المذنب

<sup>٥</sup>وَلَكِنْ إِنْ كَانَ أَحَدٌ قَدْ أَحْزَنَ، فَإِنَّهُ لَمْ يُحْزِنِي، بَلْ أَحْزَنَ جَمِيعَكُمْ بَعْضَ الْحُزْنِ لِكَيْ لَا أَثْقَلَ. <sup>٦</sup>مِثْلُ هَذَا يَكْفِيهِ هَذَا الْقِصَاصُ الَّذِي مِنَ الْأَكْثَرِينَ، <sup>٧</sup>حَتَّى تَكُونُوا - بِالْعَكْسِ - سَامِحُونَ بِالْحَرِيِّ وَتُعْزَوْنَهُ، لِئَلَّا يُبْتَلَعَ مِثْلُ هَذَا مِنَ الْحُزْنِ الْمَفْرَطِ. <sup>٨</sup>لِذَلِكَ أَطْلُبُ أَنْ تُمَكِّنُوا لَهُ الْمَحَبَّةَ. <sup>٩</sup>لَأَنِّي لِهَذَا كَتَبْتُ لِكَيْ أَعْرِفَ

I write, that I might know the proof of you, whether ye be obedient in all things. <sup>10</sup>To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; <sup>11</sup>Lest Satan should get an advantage of us: for we are not ignorant of his devices.

تَرْكَيْتِكُمْ، هَلْ أَنْتُمْ طَائِعُونَ فِي كُلِّ شَيْءٍ؟  
 ١٠ وَالَّذِي تَسَامِحُونَهُ بِشَيْءٍ فَأَنَا أَيْضًا. لِأَنِّي  
 أَنَا مَا سَامَحْتُ بِهِ - إِنْ كُنْتُ قَدْ سَامَحْتُ  
 بِشَيْءٍ - فَمِنْ أَجْلِكُمْ بِحَضْرَةِ الْمَسِيحِ،  
 ١١ لِئَلَّا يَطْمَعُ فِيْنَا الشَّيْطَانُ، لِأَنَّنا لَا نَجْهَلُ  
 أَفْكَارَهُ.

### Victory Through Christ

<sup>12</sup>Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, <sup>13</sup>I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

<sup>14</sup>Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. <sup>15</sup>For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: <sup>16</sup>To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? <sup>17</sup>For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

الانتصار بالمسيح  
 ١٢ وَلَكِنْ لَمَّا جِئْتُ إِلَى تْرُؤَاسَ، لِأَجْلِ  
 إِنْجِيلِ الْمَسِيحِ وَأُفْتِحَ لِي بَابٌ فِي الرَّبِّ،  
 ١٣ لَمْ تَكُنْ لِي رَاحَةٌ فِي رُوحِي، لِأَنِّي لَمْ  
 أَجِدْ تَيْطُسَ أَخِي. لَكِنْ وَدَعْتُهُمْ فَخَرَجْتُ  
 إِلَى مَكْدُونِيَّةَ. ١٤ وَلَكِنْ شُكْرًا لِلَّهِ الَّذِي  
 يَقُودُنَا فِي مَوْكِبِ نُصْرَتِهِ فِي الْمَسِيحِ كُلِّ  
 حِينٍ، وَيُظْهِرُ بِنَا رَائِحَةَ مَعْرِفَتِهِ فِي كُلِّ  
 مَكَانٍ. ١٥ لِأَنَّنا رَائِحَةُ الْمَسِيحِ الذَّكِيَّةَ لِلَّهِ،  
 فِي الَّذِينَ يَخْلُصُونَ وَفِي الَّذِينَ يَهْلِكُونَ.  
 ١٦ لِلهُؤَلَاءِ رَائِحَةُ مَوْتٍ لِمَوْتٍ، وَلِأَوْلَئِكَ  
 رَائِحَةُ حَيَاةٍ لِحَيَاةٍ. وَمَنْ هُوَ كَفُؤُهُ لِهَذِهِ  
 الْأُمُورِ؟ ١٧ لِأَنَّنا لَسْنَا كَالْكَثِيرِينَ غَاشِينَ  
 كَلِمَةَ اللَّهِ، لَكِنْ كَمَا مِنْ إِخْلَاصٍ، بَلْ كَمَا  
 مِنْ اللَّهِ تَتَكَلَّمُ أَمَامَ اللَّهِ فِي الْمَسِيحِ.

### Our Confidence in Christ

**3** <sup>1</sup>Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? <sup>2</sup>Ye are our epistle written in our hearts, known and read of all men: <sup>3</sup>Forasmuch as ye are manifestly declared to be the epistle of Christ

أنتم رسالة المسيح  
 ٣ أَفَتَبْتَدِئُ نَمْدَحُ أَنْفُسَنَا، أَمْ لَعَلَّنَا  
 نَحْتَاجُ كَقَوْمٍ رَسَائِلَ تَوْصِيَّةٍ  
 إِلَيْكُمْ، أَوْ رَسَائِلَ تَوْصِيَّةٍ مِنْكُمْ؟ ٢ أَنْتُمْ  
 رَسَائِلُنَا، مَكْتُوبَةٌ فِي قُلُوبِنَا، مَعْرُوفَةٌ  
 وَمَقْرُوءَةٌ مِنْ جَمِيعِ النَّاسِ. ٣ ظَاهِرِينَ أَنَّكُمْ  
 رِسَالَةُ الْمَسِيحِ، مَحْدُومَةٌ مِنَّا، مَكْتُوبَةٌ لَا

ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

<sup>4</sup>And such trust have we through Christ to God-ward: <sup>5</sup>Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; <sup>6</sup>Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

<sup>7</sup>But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: <sup>8</sup>How shall not the ministration of the spirit be rather glorious? <sup>9</sup>For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. <sup>10</sup>For even that which was made glorious had no glory in this respect, by reason of the glory that excellesh. <sup>11</sup>For if that which is done away was glorious, much more that which remaineth is glorious.

<sup>12</sup>Seeing then that we have such hope, we use great plainness of speech: <sup>13</sup>And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: <sup>14</sup>But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. <sup>15</sup>But even unto this day, when Moses is read, the vail is upon their heart.

<sup>16</sup>Nevertheless when it shall turn to

بِحَبْرِ بَلِّ بِرُوحِ اللَّهِ الْحَيِّ، لَا فِي الْأَوَاحِ حَجَرِيَّةِ بَلِّ فِي الْأَوَاحِ قَلْبِ لَحْمِيَّةٍ. <sup>٤</sup> وَلَكِنْ لَنَا ثَقَّةٌ مِثْلُ هَذِهِ بِالْمَسِيحِ لَدَى اللَّهِ. <sup>٥</sup> لَيْسَ أَتْنَا كَفَاةً مِنْ أَنْفُسِنَا أَنْ نَفْتَكِرَ شَيْئًا كَأَنَّهُ مِنْ أَنْفُسِنَا، بَلِّ كَفَايَتُنَا مِنْ اللَّهِ، الَّذِي جَعَلَنَا كَفَاةً لِأَنَّ نَكُونَ خُدَّامَ عَهْدِ جَدِيدٍ. لَا الْحَرْفُ بَلِّ الرُّوحِ. لِأَنَّ الْحَرْفَ يَقْتُلُ وَلَكِنْ الرُّوحُ يُحْيِي. <sup>٧</sup> ثُمَّ إِنْ كَانَتْ خِدْمَةُ الْمَوْتِ، الْمَتَوَشَّهَةِ بِأَحْرَفٍ فِي حِجَارَةٍ، قَدْ حَصَلَتْ فِي مَجْدٍ، حَتَّى لَمْ يَقْدِرْ بَنُو إِسْرَائِيلَ أَنْ يَنْظُرُوا إِلَى وَجْهِ مُوسَى لِسَبَبِ مَجْدِ وَجْهِهِ الزَّائِلِ، <sup>٨</sup> فَكَيْفَ لَا تَكُونُ بِالْأَوْلَى خِدْمَةُ الرُّوحِ فِي مَجْدٍ؟ <sup>٩</sup> لِأَنَّهُ إِنْ كَانَتْ خِدْمَةُ الدِّيُونَةِ مَجْدًا، فَبِالْأَوْلَى كَثِيرًا تَزِيدُ خِدْمَةُ الْبَرِّ فِي مَجْدٍ. <sup>١٠</sup> فَإِنَّ الْمَمَجَّدَ أَيْضًا لَمْ يَمَجَّدْ مِنْ هَذَا الْقَبِيلِ لِسَبَبِ الْمَجْدِ الْفَاتِقِ. <sup>١١</sup> لِأَنَّهُ إِنْ كَانَ الزَّائِلُ فِي مَجْدٍ، فَبِالْأَوْلَى كَثِيرًا يَكُونُ الدَّائِمُ فِي مَجْدٍ. <sup>١٢</sup> فَإِذَا لَنَا رَجَاءٌ مِثْلُ هَذَا نَسْتَعْمِلُ مُجَاهَرَةً كَثِيرَةً. <sup>١٣</sup> وَلَيْسَ كَمَا كَانَ مُوسَى يَضَعُ بَرْفَعًا عَلَى وَجْهِهِ لِكَيْ لَا يَنْظُرَ بَنُو إِسْرَائِيلَ إِلَى نَهَايَةِ الزَّائِلِ. <sup>١٤</sup> بَلِّ أُغْلِظْتُ أَذْهَانَهُمْ، لِأَنَّهُ حَتَّى الْيَوْمِ ذَلِكَ الْبَرْفَعُ نَفْسُهُ عِنْدَ قِرَاءَةِ الْعَهْدِ الْعَتِيقِ بَاقٍ غَيْرُ مُنْكَشَفٍ، الَّذِي يُبْطِلُ فِي الْمَسِيحِ. <sup>١٥</sup> لَكِنْ حَتَّى الْيَوْمِ، حِينَ يَقْرَأُ مُوسَى، الْبَرْفَعُ مَوْضُوعٌ عَلَى قَلْبِهِمْ. <sup>١٦</sup> وَلَكِنْ عِنْدَمَا يَرْجِعُ إِلَى الرَّبِّ يَرْفَعُ الْبَرْفَعُ. <sup>١٧</sup> وَأَمَّا الرَّبُّ فَهُوَ الرُّوحُ، وَحَيْثُ رُوحُ الرَّبِّ هُنَاكَ حَرِيَّةٌ.

the Lord, the veil shall be taken away. <sup>17</sup>Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. <sup>18</sup>But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

### Faithfulness in Ministry

**4** <sup>1</sup>Therefore seeing we have this ministry, as we have received mercy, we faint not; <sup>2</sup>But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. <sup>3</sup>But if our gospel be hid, it is hid to them that are lost: <sup>4</sup>In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

### Struggling in the Ministry

<sup>5</sup>For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. <sup>6</sup>For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup>But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. <sup>8</sup>We are troubled on every side, yet not distressed; we are perplexed, but not in despair; <sup>9</sup>Persecuted, but not forsaken; cast down, but not destroyed; <sup>10</sup>Always bearing about in

<sup>١٨</sup> وَتَحْنُ جَمِيعًا نَاطِرِينَ مَجْدَ الرَّبِّ بَوَجْهِ مَكشُوفٍ، كَمَا فِي مِرَاةٍ، تَتَغَيَّرُ إِلَى تِلْكَ الصُّورَةِ عَيْنَهَا، مِنْ مَجْدٍ إِلَى مَجْدٍ، كَمَا مِنْ الرَّبِّ الرُّوحِ.

### الأمانة في الخدمة

**٤** <sup>١</sup> مِنْ أَجْلِ ذَلِكَ، إِذْ لَنَا هَذِهِ الْخِدْمَةُ كَمَا رُحِمْنَا، لَا نَفْشَلُ. <sup>٢</sup> بَلْ قَدْ رَفَضْنَا خَفَايَا الْخِزْيِ، غَيْرَ سَالِكِينَ فِي مَكْرٍ، وَلَا غَاشِينَ كَلِمَةَ اللَّهِ، بَلْ بِإِظْهَارِ الْحَقِّ، مَا دَحِينُ أَنْفُسَنَا لَدَى ضَمِيرِ كُلِّ إِنْسَانٍ قُدَّامَ اللَّهِ. <sup>٣</sup> وَلَكِنْ إِنْ كَانَ إِنْجِيلُنَا مَكْتُومًا، فَإِنَّمَا هُوَ مَكْتُومٌ فِي الْهَالِكِينَ، الَّذِينَ فِيهِمْ إِلَهُ هَذَا الدَّهْرِ قَدْ أَعْمَى أَذْهَانَ غَيْرِ الْمُؤْمِنِينَ، لِئَلَّا تُضَيَّ لَهُمْ إِنْارَةُ إِنْجِيلِ مَجْدِ الْمَسِيحِ، الَّذِي هُوَ صُورَةُ اللَّهِ.

### الجهاد في الخدمة

<sup>٥</sup> فَإِنَّا لَسْنَا نَكْرُزُ بِأَنْفُسِنَا، بَلْ بِالْمَسِيحِ يَسُوعَ رَبًّا، وَلَكِنْ بِأَنْفُسِنَا عِبِيدًا لَكُمْ مِنْ أَجْلِ يَسُوعَ. <sup>٦</sup> لِأَنَّ اللَّهَ الَّذِي قَالَ أَنْ يُشْرِقَ نُورٌ مِنْ ظُلْمَةٍ، هُوَ الَّذِي أَشْرَقَ فِي قُلُوبِنَا، لِإِنَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي وَجْهِ يَسُوعَ الْمَسِيحِ. <sup>٧</sup> وَلَكِنْ لَنَا هَذَا الْكَنْزُ فِي أَوَانٍ خَزَفِيَّةٍ، لِيَكُونَ فَضْلُ الْقُوَّةِ لِلَّهِ لَا مِنَّا. <sup>٨</sup> مُكْتَبِينَ فِي كُلِّ شَيْءٍ، لَكِنْ غَيْرَ مُتَضَايِقِينَ. <sup>٩</sup> مُتَحِيرِينَ، لَكِنْ غَيْرَ يَائِسِينَ. <sup>١٠</sup> مُضْطَهَدِينَ، لَكِنْ غَيْرَ مَطْرُوحِينَ، مَطْرُوحِينَ، لَكِنْ غَيْرَ

the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. <sup>11</sup>For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. <sup>12</sup>So then death worketh in us, but life in you.

### Future Glory

<sup>13</sup>We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; <sup>14</sup>Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. <sup>15</sup>For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

<sup>16</sup>For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. <sup>17</sup>For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; <sup>18</sup>While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

### Before the Throne of Christ

**5** <sup>1</sup>For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. <sup>2</sup>For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: <sup>3</sup>If so be that being clothed we shall

هَالِكِينَ. <sup>١١</sup> حَامِلِينَ فِي الْجَسَدِ كُلِّ حِينٍ إِمَاتَةَ الرَّبِّ يَسُوعَ، لِكَيْ تُظَهَرَ حَيَاةُ يَسُوعَ أَيْضاً فِي جَسَدِنَا. <sup>١١</sup> لِأَنَّ نَحْنُ الْأَحْيَاءُ نُسَلِّمُ دَائِماً لِلْمَوْتِ مِنْ أَجْلِ يَسُوعَ، لِكَيْ تُظَهَرَ حَيَاةُ يَسُوعَ أَيْضاً فِي جَسَدِنَا الْمَائِتِ. <sup>١٢</sup> إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ فِيكُمْ.

### الشجاعة في الخدمة

<sup>١٣</sup> فَإِذْ لَنَا رُوحُ الْإِيمَانِ عَيْنُهُ، حَسَبَ الْمَكْتُوبِ «أَمَنْتُ لِذَلِكَ تَكَلَّمْتُ» - نَحْنُ أَيْضاً نُؤْمِنُ وَلِذَلِكَ نَتَكَلَّمُ أَيْضاً. <sup>١٤</sup> عَالَمِينَ أَنْ الَّذِي أَقَامَ الرَّبَّ يَسُوعَ سَيَقِيمُنَا نَحْنُ أَيْضاً بِيَسُوعَ، وَيَحْضِرُنَا مَعَكُمْ. <sup>١٥</sup> لِأَنَّ جَمِيعَ الْأَشْيَاءِ هِيَ مِنْ أَجْلِكُمْ، لِكَيْ تَكُونَ النِّعْمَةُ وَهِيَ قَدْ كَثُرَتْ بِالْأَكْثَرِينَ، تَزِيدُ الشُّكْرَ لِمَجْدِ اللَّهِ. <sup>١٦</sup> لِذَلِكَ لَا نَفْشَلُ. بَلْ وَإِنْ كَانَ إِسَانُنَا الْخَارِجُ يَفْتِي، فَالدَّاخِلُ يَتَجَدَّدُ يَوْماً فَيَوْماً. <sup>١٧</sup> لِأَنَّ خِفَةَ ضِيقَتِنَا الْوَقْتِيَّةِ تُنْشِئُ لَنَا أَكْثَرَ فَاكْثَرَ ثِقَلٍ مَجْدٍ أَبَدِيًّا. <sup>١٨</sup> وَنَحْنُ غَيْرُ نَاطِرِينَ إِلَى الْأَشْيَاءِ الَّتِي تُرَى، بَلْ إِلَى الَّتِي لَا تُرَى. لِأَنَّ الَّتِي تُرَى وَقْتِيَّةٌ، وَأَمَّا الَّتِي لَا تُرَى فَأَبَدِيَّةٌ.

### سنقف جميعاً أمام عرش المسيح

**٥** <sup>١</sup> لِأَنَّ نَعْلَمُ أَنَّهُ إِنْ نَقِضَ بَيْتُ خِيَمَتِنَا الْأَرْضِيَّةِ، فَلَنَا فِي السَّمَاوَاتِ بِنَاءٌ مِنَ اللَّهِ، بَيْتٌ غَيْرُ مَصْنُوعٍ بِيَدٍ، أَبَدِيٌّ. <sup>٢</sup> فَإِنَّا فِي هَذِهِ أَيْضاً نَتَنُّ مُشْتَاقِينَ إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَنَا الَّذِي مِنَ السَّمَاءِ. <sup>٣</sup> وَإِنْ كُنَّا لِابْسِينِ لَا نُوجَدُ

not be found naked. <sup>4</sup>For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. <sup>5</sup>Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. <sup>6</sup>Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: <sup>7</sup>(For we walk by faith, not by sight:) <sup>8</sup>We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. <sup>9</sup>Wherefore we labour, that, whether present or absent, we may be accepted of him. <sup>10</sup>For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

عُرَاةً. <sup>٤</sup>فَإِنَّا نَحْنُ الَّذِينَ فِي الْخِيَمَةِ نَحْنُ مُثْقَلِينَ، إِذْ لَسْنَا نُرِيدُ أَنْ نَحْلَعَهَا بَلْ أَنْ نَلْبَسَ فَوْقَهَا، لِكَيْ يَتَلَعَّ الْمَاتُ مِنَ الْحَيَاةِ. <sup>٥</sup>وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ اللَّهُ، الَّذِي أَعْطَانَا أَيْضًا عَرَبُونَ الرُّوحِ. <sup>٦</sup>فَإِذَا نَحْنُ وَانْفُونَ كُلَّ حِينٍ وَعَالِمُونَ أَنَّنَا وَنَحْنُ مُسْتَوَطُونٌ فِي الْجَسَدِ فَنَحْنُ مُتْعَرَّبُونَ عَنِ الرَّبِّ. <sup>٧</sup>لَأَنَّنا بِالْإِيمَانِ نَسْلُكُ لَا بِالْعَيَانِ. <sup>٨</sup>فَتَتَّقُ وَتُسِّرُ بِالْأُولَى أَنْ تَتْعَرَّبَ عَنِ الْجَسَدِ وَتَسْتَوَطِنَ عِنْدَ الرَّبِّ. <sup>٩</sup>لِذَلِكَ نَحْتَرِصُ أَيْضًا مُسْتَوَطِينَ كُنَّا أَوْ مُتْعَرَّبِينَ أَنْ نَكُونَ مَرْضِيَيْنَ عِنْدَهُ. <sup>١٠</sup>لِأَنَّهُ لَا بُدَّ أَنْنَا جَمِيعًا نَظْهَرُ أَمَامَ كُرْسِيِّ الْمَسِيحِ، لِيُنَالَ كُلُّ وَاحِدٍ مَا كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ، خَيْرًا كَانَ أَمْ شَرًّا.

### The Ministry of Reconciliation

<sup>11</sup>Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. <sup>12</sup>For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. <sup>13</sup>For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. <sup>14</sup>For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: <sup>15</sup>And that he died for all, that they which live should not henceforth live unto themselves,

### تصالحو مع الله

<sup>١١</sup>فَإِذْ نَحْنُ عَالِمُونَ مَخَافَةَ الرَّبِّ نَقْنَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صَرِنَا ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صَرِنَا ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا. <sup>١٢</sup>لَأَنَّنا لَسْنَا نَمْدَحُ أَنْفُسَنَا أَيْضًا لَدَيْكُمْ، بَلْ نُعْطِيكُمْ فُرْصَةً لِلِافْتِخَارِ مِنْ جِهَتِنَا، لِيَكُونَ لَكُمْ جَوَابٌ عَلَى الَّذِينَ يَفْتَخِرُونَ بِالْوَجْهِ لَا بِالْقَلْبِ. <sup>١٣</sup>لَأَنَّنا إِنْ صَرِنَا مُخْتَلِينَ فَلِلَّهِ، أَوْ كُنَّا عَاقِلِينَ فَلَكُمْ. <sup>١٤</sup>لِأَنَّ مَحَبَّةَ الْمَسِيحِ تَحْضُرُنَا. إِذْ نَحْنُ نَحْسِبُ هَذَا: أَنَّهُ إِنْ كَانَ وَاحِدٌ قَدْ مَاتَ لِأَجْلِ الْجَمِيعِ. فَالْجَمِيعُ إِذَا مَاثُوا. <sup>١٥</sup>وَهُوَ مَاتَ لِأَجْلِ الْجَمِيعِ كَيْ يَعِيشَ الْأَحْيَاءُ



but unto him which died for them, and rose again.

<sup>16</sup>Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. <sup>17</sup>Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. <sup>18</sup>And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup>To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. <sup>20</sup>Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. <sup>21</sup>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.

**6** <sup>1</sup>We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. <sup>2</sup>(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

<sup>3</sup>Giving no offence in any thing, that the ministry be not blamed: <sup>4</sup>But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, <sup>5</sup>In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

فِيمَا بَعْدُ لَا لِأَنْفُسِهِمْ، بَلْ لِلَّذِي مَاتَ  
لَأَجْلِهِمْ وَقَامَ. <sup>١٦</sup> إِذَا نَحْنُ مِنْ الْآنَ لَا  
نَعْرِفُ أَحَدًا حَسَبَ الْجَسَدِ. وَإِنْ كُنَّا قَدْ  
عَرَفْنَا الْمَسِيحَ حَسَبَ الْجَسَدِ، لَكِنْ الْآنَ  
لَا نَعْرِفُهُ بَعْدُ. <sup>١٧</sup> إِذَا إِنْ كَانَ أَحَدٌ فِي  
الْمَسِيحِ فَهُوَ خَلِيقَةٌ جَدِيدَةٌ. الْأَشْيَاءُ الْعَتِيقَةُ  
قَدْ مَضَتْ. هُوَذَا الْكُلُّ قَدْ صَارَ جَدِيدًا.  
<sup>١٨</sup> وَلَكِنَّ الْكُلَّ مِنْ اللَّهِ، الَّذِي صَالَحَنَا  
لِنَفْسِهِ يَسُوعَ الْمَسِيحِ، وَأَعْطَانَا خِدْمَةَ  
الْمُصَالِحَةِ، <sup>١٩</sup> أَيَّ إِنْ اللَّهُ كَانَ فِي الْمَسِيحِ  
مُصَالِحًا الْعَالَمَ لِنَفْسِهِ، غَيْرَ حَاسِبٍ لَهُمْ  
خَطَايَاهُمْ، وَوَضِعًا فِينَا كَلِمَةَ الْمُصَالِحَةِ.  
<sup>٢٠</sup> إِذَا نَسَعَى كَسَفْرَاءَ عَنِ الْمَسِيحِ، كَأَنَّ اللَّهَ  
يَعِظُ بِنَا. نَطْلُبُ عَنِ الْمَسِيحِ: تَصَالِحُوا مَعَ  
اللَّهِ. <sup>٢١</sup> لِأَنَّهُ جَعَلَ الَّذِي لَمْ يَعْرِفْ خَطِيئَةً،  
خَطِيئَةً لِأَجْلِنَا، لِنَصِيرَ نَحْنُ بِرَّ اللَّهِ فِيهِ.

**٦** <sup>١</sup>فَإِذْ نَحْنُ عَامِلُونَ مَعَهُ نَطْلُبُ أَنْ  
لَا تَقْبَلُوا نِعْمَةَ اللَّهِ بَاطِلًا. <sup>٢</sup> لِأَنَّهُ  
يَقُولُ: «فِي وَقْتٍ مَقْبُولٍ سَمِعْتُكَ، وَفِي  
يَوْمٍ خَلَاصٍ أَعْتَيْتُكَ». هُوَذَا الْآنَ وَقْتُ  
مَقْبُولٍ. هُوَذَا الْآنَ يَوْمُ خَلَاصٍ. <sup>٣</sup> وَلَسْنَا  
نَجْعَلُ عَشْرَةَ فِي شَيْءٍ لِنَلَّا ثَلَامَ الْخِدْمَةِ.  
<sup>٤</sup> بَلْ فِي كُلِّ شَيْءٍ نَظْهَرُ أَنْفُسَنَا كَحُدَامِ اللَّهِ،  
فِي صَبْرٍ كَثِيرٍ، فِي شِدَائِدٍ، فِي ضَرُورَاتٍ،  
فِي ضِيقَاتٍ، <sup>٥</sup> فِي ضَرْبَاتٍ، فِي سَجُونٍ،  
فِي أَضْطِرَابَاتٍ، فِي أَتْعَابٍ، فِي أَسْهَارٍ،  
فِي أَصْوَامٍ، فِي طَهَارَةٍ، فِي عِلْمٍ، فِي

<sup>6</sup>By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, <sup>7</sup>By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, <sup>8</sup>By honour and dishonour, by evil report and good report: as deceivers, and yet true; <sup>9</sup>As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; <sup>10</sup>As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

<sup>11</sup>O ye Corinthians, our mouth is open unto you, our heart is enlarged.

<sup>12</sup>Ye are not straitened in us, but ye are straitened in your own bowels.

<sup>13</sup>Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

### We are the Temple of God

<sup>14</sup>Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

<sup>15</sup>And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? <sup>16</sup>And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. <sup>17</sup>Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, <sup>18</sup>And will be a Father unto you, and ye shall be my sons

أَنَاة، فِي لُطْفٍ، فِي الرُّوحِ الْقُدُّسِ، فِي مَحَبَّةِ بِلَا رِيَاءٍ،<sup>٧</sup> فِي كَلَامِ الْحَقِّ، فِي قُوَّةِ اللَّهِ بِسِلَاحِ الْبِرِّ لِلْيَمِينِ وَلِلْيَسَارِ.<sup>٨</sup> بِمَجْدِ وَهَوَانٍ. بِصِيَّتِ رَدِيءٍ وَصِيَّتِ حَسَنٍ. كَمُضْلِلِينَ وَنَحْنُ صَادِقُونَ.<sup>٩</sup> كَمَجْهُولِينَ وَنَحْنُ مَعْرُوفُونَ. كَمَاتِّينَ وَهَذَا نَحْنُ نَحْيَا. كَمُؤَدِّينَ وَنَحْنُ غَيْرُ مَقْتُولِينَ.<sup>١٠</sup> كَحَزَانِي وَنَحْنُ دَائِمًا فَرِحُونَ. كَقَفْرَاءَ وَنَحْنُ نُعْبِي كَثِيرِينَ. كَأَنَّ لَنَا شَيْءًا لَنَا وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ.<sup>١١</sup> فَمِنَّا مَفْتُوحٌ إِلَيْكُمْ أَيُّهَا الْكُورِنْثِيِّونَ. قَلْبُنَا مَتَّسِعٌ.<sup>١٢</sup> لَسْتُمْ مُتَضَيِّقِينَ فِينَا بَلْ مُتَضَيِّقِينَ فِي أَحْسَانِكُمْ.<sup>١٣</sup> فَجَزَاءً لِدَلِّكَ أَقُولُ كَمَا لِأَوْلَادِي: كُونُوا أَتْمًا أَيضًا مُتَّسِعِينَ!

### نحن هيكل الله الحي

<sup>١٤</sup> أَلَا تَكُونُوا تَحْتَ نِيرٍ مَعَ غَيْرِ الْمُؤْمِنِينَ، لِأَنَّهُ آيَةٌ خَلَطَةٌ لِلْبِرِّ وَالْإِثْمِ؟ وَآيَةٌ شَرِكَةٌ لِلنُّورِ مَعَ الظُّلْمَةِ؟<sup>١٥</sup> وَأَيُّ اتِّفَاقٍ لِلْمَسِيحِ مَعَ بَلِيْعَالٍ؟ وَأَيُّ نَصِيبٍ لِلْمُؤْمِنِ مَعَ غَيْرِ الْمُؤْمِنِ؟<sup>١٦</sup> وَآيَةٌ مُوَافَقَةٌ لِهَيْكَلِ اللَّهِ مَعَ الْأَوْثَانِ؟ فَإِنَّكُمْ أَنْتُمْ هَيْكَلُ اللَّهِ الْحَيِّ، كَمَا قَالَ اللَّهُ: «إِنِّي سَأَسْكُنُ فِيهِمْ وَأَسِيرُ بَيْنَهُمْ، وَأَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ لِي شَعْبًا.»<sup>١٧</sup> لِذَلِكَ أَخْرَجُوا مِنْ وَسْطِهِمْ وَأَعْتَزَّلُوا، يَقُولُ الرَّبُّ. وَلَا تَمَسُّوا نَجِسًا فَاقْبَلِكُمْ،<sup>١٨</sup> وَأَكُونُ لَكُمْ أَبًا وَأَنْتُمْ تَكُونُونَ

and daughters, saith the Lord Almighty.

لِي بَيْنَ وَبَنَاتٍ يَقُولُ الرَّبُّ الْقَادِرُ عَلَى كُلِّ شَيْءٍ.

**7** <sup>1</sup>Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

**٧** اِفَادُ لَنَا هَذِهِ الْمَوَاعِيدُ أَيُّهَا الْأَحِبَّاءُ لِنُطَهِّرَ ذَوَاتِنَا مِنْ كُلِّ دَنَسِ الْجَسَدِ وَالرُّوحِ، مُكَمِّلِينَ الْقَدَاسَةَ فِي خَوْفِ اللَّهِ.

<sup>2</sup>Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. <sup>3</sup>I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. <sup>4</sup>Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

<sup>٢</sup>اقْبَلُونَا. لَمْ نَظْلِمَ أَحَدًا. لَمْ نُفْسِدْ أَحَدًا. لَمْ نَطْمَعْ فِي أَحَدٍ. <sup>٣</sup>لَا أَقُولُ هَذَا لِأَجْلِ ذُبُونَةٍ، لِأَنِّي قَدْ قُلْتُ سَابِقًا إِنَّكُمْ فِي قُلُوبِنَا لِنَمُوتَ مَعَكُمْ وَنَعِيشَ مَعَكُمْ. لِي ثِقَةٌ كَثِيرَةٌ بِكُمْ. لِي افْتِحَارٌ كَثِيرٌ مِنْ جِهَتِكُمْ. قَدْ امْتَلَأْتُ تَعَزِيَةً وَأَزْدَدْتُ فَرَحًا جَدًّا فِي جَمِيعِ ضَيْقَاتِنَا. <sup>٤</sup>لَأَنَّنا لَمَّا أَتَيْنَا إِلَى مَكْدُونِيَّةٍ لَمْ يَكُنْ لِحَسَدِنَا شَيْءٌ مِنَ الرَّاحَةِ بَلْ كُنَّا مُكْتَبِينَ فِي كُلِّ شَيْءٍ. مِنْ خَارِجِ خُصُومَاتٍ. مِنْ دَاخِلِ مَخَافٍ. <sup>٥</sup>لَكِنَّ اللَّهَ الَّذِي يُعْزِي الْمَتَضِعِينَ عِزَانًا بِمَجِيءِ تَيْطُسَ. <sup>٦</sup>وَلَيْسَ بِمَجِيئِهِ فَقَطْ بَلْ أَيْضًا بِالتَّعْزِيَةِ الَّتِي تُعْزِي بِهَا بِسَبِّبِكُمْ وَهُوَ يُخْبِرُنَا بِشَوْقِكُمْ وَنَوْحِكُمْ وَعَغْرَبَتِكُمْ لِأَجْلِي، حَتَّى إِنِّي فَرَحْتُ أَكْثَرَ. <sup>٧</sup>لِأَنِّي وَإِنْ كُنْتُ قَدْ أَحْزَنْتُكُمْ بِالرَّسَالَةِ لَسْتُ أَتَدَمُّ، مَعَ أَنِّي نَدِمْتُ. فَإِنِّي أَرَى أَنَّ تِلْكَ الرَّسَالَةَ أَحْزَنْتُكُمْ وَلَوْ إِلَى سَاعَةٍ. <sup>٨</sup>لِأَنَّ أَنَا أَفْرَحُ، لِأَنَّكُمْ حَزَنْتُمْ، بَلْ لِأَنَّكُمْ حَزَنْتُمْ لِلتَّوْبَةِ. لِأَنَّكُمْ حَزَنْتُمْ بِحَسَبِ مَشِيئَةِ اللَّهِ لِكَيْ لَا تَتَحَسَّرُوا مِنَّا فِي شَيْءٍ. <sup>٩</sup>لِأَنَّ الْحُزْنَ الَّذِي

<sup>5</sup>For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. <sup>6</sup>Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; <sup>7</sup>And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

<sup>8</sup>For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. <sup>9</sup>Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. <sup>10</sup>For godly sorrow worketh repentance to

salvation not to be repented of: but the sorrow of the world worketh death. <sup>11</sup>For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. <sup>12</sup>Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. <sup>13</sup>Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

<sup>14</sup>For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. <sup>15</sup>And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. <sup>16</sup>I rejoice therefore that I have confidence in you in all things.

### Generosity Encouraged

**8** <sup>1</sup>Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; <sup>2</sup>How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. <sup>3</sup>For to their power, I

بِحَسَبِ مَشِيئَةِ اللَّهِ يُنْشِئُ تَوْبَةً لِّخَلَاصٍ بِلَا نَدَامَةٍ، وَأَمَّا حُزْنُ الْعَالَمِ فَيُنْشِئُ مَوْتًا. <sup>١١</sup> فَإِنَّهُ هُوَذَا حُزْنُكُمْ هَذَا عَيْنَهُ بِحَسَبِ مَشِيئَةِ اللَّهِ، كَمَا أَنْشَأَ فِيكُمْ مِنَ الْاجْتِهَادِ، بَلْ مِنَ الْاجْتِجَاجِ، بَلْ مِنَ الْعَيْظِ، بَلْ مِنَ الْخَوْفِ، بَلْ مِنَ الشَّقْوِ، بَلْ مِنَ الْعَيْرَةِ، بَلْ مِنَ الْإِنْتِقَامِ. فِي كُلِّ شَيْءٍ أَظْهَرْتُمْ أَنْفُسَكُمْ أَنْتُمْ أَتْرِيَاءَ فِي هَذَا الْأَمْرِ. <sup>١٢</sup> إِذَا وَإِنْ كُنْتُ قَدْ كَتَبْتُ إِلَيْكُمْ، فَلَيْسَ لِأَجْلِ الْمَذْنِبِ وَلَا لِأَجْلِ الْمَذْنَبِ إِلَيْهِ، بَلْ لِكَيْ يَظْهَرَ لَكُمْ أَمَامَ اللَّهِ اجْتِهَادُنَا لِأَجْلِكُمْ. <sup>١٣</sup> مِنْ أَجْلِ هَذَا قَدْ تَعَزَّيْنَا بِتَعَزِّيَّتِكُمْ. وَلَكِنْ فَرَحْنَا أَكْثَرَ جِدًّا بِسَبَبِ فَرَحِ تَيْطُسَ، لِأَنَّ رُوحَهُ قَدْ اسْتَرَأَحَتْ بِكُمْ جَمِيعًا. <sup>١٤</sup> فَإِنِّي إِنْ كُنْتُ أَفْتَحَرْتُ شَيْئًا لَدَيْهِ مِنْ جِهَتِكُمْ لَمْ أُخْجَلْ، بَلْ كَمَا كَلَّمْنَاكُمْ بِكُلِّ شَيْءٍ بِالصِّدْقِ، كَذَلِكَ أَفْتَحَارْنَا أَيْضًا لَدَى تَيْطُسَ صَارَ صَادِقًا. <sup>١٥</sup> وَأَحْسَاؤُهُ هِيَ نَحْوَكُمْ بِالزِّيَادَةِ، مُتَذَكِّرًا طَاعَةَ جَمِيعِكُمْ، كَيْفَ قَبْلَتْموهُ بِخَوْفٍ وَرِعْدَةٍ. <sup>١٦</sup> أَنَا أَفْرَحُ إِذَا أَنِّي أَتَى بِكُمْ فِي كُلِّ شَيْءٍ.

### السخاء في العطاء

**٨** <sup>١</sup> ثُمَّ نَعَرَّضْتُكُمْ أَيُّهَا الْإِخْوَةُ نِعْمَةً اللَّهُ الْمَعْطَاةَ فِي كَنَائِسِ مَكْدُونِيَّةَ، أَنَّهُ فِي اخْتِبَارِ ضَيْقَةٍ شَدِيدَةٍ فَاضَ وَفُورٌ فَرَحِهِمْ وَقَفْرِهِمِ الْعَمِيقِ لِعَنَى سَخَائِهِمْ، لِأَنَّهُمْ أَعْطَوْا حَسَبَ الطَّاقَةِ، أَنَا أَشْهَدُ، وَفَوْقَ الطَّاقَةِ، مِنْ تَلْقَاءِ

bear record, yea, and beyond their power they were willing of themselves; <sup>4</sup>Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. <sup>5</sup>And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. <sup>6</sup>Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. <sup>7</sup>Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

<sup>8</sup>I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. <sup>9</sup>For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

<sup>10</sup>And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. <sup>11</sup>Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. <sup>12</sup>For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

<sup>13</sup>For I mean not that other men be eased, and ye burdened: <sup>14</sup>But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: <sup>15</sup>As it is written, He that had gathered much had

أَنْفُسِهِمْ، <sup>٤</sup>مُلْتَمِسِينَ مِنَّا، بِطَلْبَةٍ كَثِيرَةٍ، أَنْ نَقْبَلَ النِّعْمَةَ وَشُرْكَهَ الْخِدْمَةِ الَّتِي لِلْقَدِيسِينَ. <sup>٥</sup>وَلَيْسَ كَمَا رَجَوْنَا، بَلْ أَعْطَوْا أَنْفُسَهُمْ أَوْلًا لِلرَّبِّ، وَلَنَا، بِمَشِيئَةِ اللَّهِ. <sup>٦</sup>حَتَّىٰ إِنَّا طَلَبْنَا مِنْ تَيْطُسَ أَنَّهُ كَمَا سَبَقَ فَابْتَدَأَ، كَذَلِكَ يُتِمُّ لَكُمْ هَذِهِ النِّعْمَةَ أَيْضًا. <sup>٧</sup>لَكِنْ كَمَا تَزِدَادُونَ فِي كُلِّ شَيْءٍ: فِي الْإِيمَانِ وَالْكَلَامِ وَالْعِلْمِ وَكُلِّ اجْتِهَادٍ وَمَحَبَّتِكُمْ لَنَا، لِيَتِمَّ تَزَادَاؤُنْ فِي هَذِهِ النِّعْمَةِ أَيْضًا. <sup>٨</sup>لَسْتُ أَقُولُ عَلَى سَبِيلِ الْأَمْرِ، بَلْ بِاجْتِهَادِ آخَرِينَ، مُحْتَطِرًا إِخْلَاصَ مَحَبَّتِكُمْ أَيْضًا. <sup>٩</sup>فَإِنَّكُمْ تَعْرِفُونَ نِعْمَةَ رَبَّنَا يَسُوعَ الْمَسِيحِ، أَنَّهُ مِنْ أَجْلِكُمْ أَفْتَقَرَ وَهُوَ غَنِيٌّ، لِكَيْ تَسْتَعْنُوا أَنْتُمْ بِفَقْرِهِ. <sup>١٠</sup>أَعْطَيْ رَأْيًا فِي هَذَا أَيْضًا، لِأَنَّ هَذَا يَنْفَعُكُمْ أَنْتُمْ الَّذِينَ سَبَقْتُمْ فَابْتَدَأْتُمْ مِنْذُ الْعَامِ الْمَاضِي، لَيْسَ أَنْ تَفْعَلُوا قَطُّ بَلْ أَنْ تُرِيدُوا أَيْضًا. <sup>١١</sup>وَلَكِنْ الْآنَ تَمَّمُوا الْعَمَلَ أَيْضًا، حَتَّىٰ إِنَّهُ كَمَا أَنَّ النَّشَاطَ لِلْإِرَادَةِ، كَذَلِكَ يَكُونُ التَّتَمِيمُ أَيْضًا حَسَبَ مَا لَكُمْ. <sup>١٢</sup>لِأَنَّهُ إِنْ كَانَ النَّشَاطُ مَوْجُودًا فَهُوَ مَقْبُولٌ عَلَى حَسَبِ مَا لِلْإِنْسَانِ، لَا عَلَى حَسَبِ مَا لَيْسَ لَهُ. <sup>١٣</sup>فَإِنَّهُ لَيْسَ لِكَيْ يَكُونَ لِلآخَرِينَ رَاحَةً وَلَكُمْ ضِيقًا، <sup>١٤</sup>بَلْ بِحَسَبِ الْمُسَاوَاةِ. لِكَيْ تَكُونَ فِي هَذَا الْوَقْتِ فُضَالَتِكُمْ لِإِعْوَاذِهِمْ، كَيْ تَصِيرَ فُضَالَتُهُمْ لِإِعْوَاذِكُمْ، حَتَّىٰ تَحْصُلَ الْمُسَاوَاةُ. <sup>١٥</sup>كَمَا هُوَ مَكْتُوبٌ: «الَّذِي جَمَعَ كَثِيرًا لَمْ

nothing over; and he that had gathered little had no lack.

يُفْضِلُ، وَالَّذِي جَمَعَ قَلِيلاً لَمْ يَنْقُصْ».

### Titus Sent to Corinth

<sup>16</sup>But thanks be to God, which put the same earnest care into the heart of Titus for you. <sup>17</sup>For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. <sup>18</sup>And we have sent with him the brother, whose praise is in the gospel throughout all the churches; <sup>19</sup>And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: <sup>20</sup>Avoiding this, that no man should blame us in this abundance which is administered by us: <sup>21</sup>Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

<sup>22</sup>And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. <sup>23</sup>Whether any do inquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. <sup>24</sup>Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

توصية بتيطس ورفيقه

<sup>١٦</sup>وَلَكِنْ شُكْرًا لِلَّهِ الَّذِي جَعَلَ هَذَا  
الاجْتِهَادَ عَيْنَهُ لِأَجْلِكُمْ فِي قَلْبِ تَيْطُسَ،  
<sup>١٧</sup>لِأَنَّهُ قَبِلَ الطُّلْبَةَ. وَإِذْ كَانَ أَكْثَرَ اجْتِهَادًا  
مَضَى إِلَيْكُمْ مِنْ تَلْقَاءِ نَفْسِهِ. <sup>١٨</sup>وَأَرْسَلْنَا  
مَعَهُ الْأَخَ الَّذِي مَدَحَهُ فِي الْإِنْجِيلِ فِي  
جَمِيعِ الْكَنَائِسِ. <sup>١٩</sup>وَلَيْسَ ذَلِكَ فَقَطُّ، بَلْ  
هُوَ مُتَّخِبٌ أَيْضًا مِنَ الْكَنَائِسِ رَفِيقًا لَنَا فِي  
السَّفَرِ، مَعَ هَذِهِ النِّعْمَةِ الْمَخْدُومَةِ مِنَّا  
لِمَجْدِ ذَاتِ الرَّبِّ الْوَاحِدِ، وَلِنَشَاطِكُمْ.  
<sup>٢٠</sup>مُتَجَنِّبِينَ هَذَا أَنْ يَلُومَنَا أَحَدٌ فِي جَسَامَةِ  
هَذِهِ الْمَخْدُومَةِ مِنَّا. <sup>٢١</sup>مُعْتَنِينَ بِأُمُورِ  
حَسَنَةٍ، لَيْسَ قُدَامَ الرَّبِّ فَقَطُّ، بَلْ قُدَامَ  
النَّاسِ أَيْضًا. <sup>٢٢</sup>وَأَرْسَلْنَا مَعَهُمَا أَخَانًا،  
الَّذِي اخْتَبَرْنَا مِرَارًا فِي أُمُورٍ كَثِيرَةٍ أَنَّهُ  
مُجْتَهِدٌ، وَلَكِنَّهُ الْآنَ أَشَدُّ اجْتِهَادًا كَثِيرًا  
بِالثِّقَةِ الْكَثِيرَةِ بِكُمْ. <sup>٢٣</sup>أَمَّا مِنْ جِهَةِ تَيْطُسَ  
فَهُوَ شَرِيكٌ لِي وَعَامِلٌ مَعِيَ لِأَجْلِكُمْ. وَأَمَّا  
أَخْوَانَا فَهُمَا رَسُولَا الْكَنَائِسِ، وَمَجْدُ  
الْمَسِيحِ. <sup>٢٤</sup>فَيَبِينُوا لَهُمْ، وَقُدَامَ الْكَنَائِسِ،  
بَيِّنَةً مُحِبَّتِكُمْ، وَاقْتِحَارَانَا مِنْ جِهَتِكُمْ

### Encouragement to Give

**9** <sup>1</sup>For as touching the ministering to the saints, it is superfluous for me to write to you: <sup>2</sup>For I know the forwardness of your mind, for which

التشجيع على العطاء

**٩** <sup>١</sup>فَأَيُّهُ مِنْ جِهَةِ الْخِدْمَةِ لِلْقِدِّسِينَ  
هُوَ فَضُولٌ مِنِّي أَنْ أَكْتُبَ إِلَيْكُمْ.  
<sup>٢</sup>لَأَنِّي أَعْلَمُ نَشَاطِكُمْ الَّذِي أَفْتَحِرُ بِهِ مِنْ

I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. <sup>3</sup>Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: <sup>4</sup>Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. <sup>5</sup>Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

<sup>6</sup>But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. <sup>7</sup>Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. <sup>8</sup>And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: <sup>9</sup>(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. <sup>10</sup>Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) <sup>11</sup>Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

<sup>12</sup>For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; <sup>13</sup>Whiles by the experiment of this

جَهْتِكُمْ لَدَى الْمَكِدُونِيِّينَ، أَنَّ أَخَايَةَ مُسْتَعِدَّةً مِنْذُ الْعَامِ الْمَاضِي. وَغَيْرُكُمْ قَدْ حَرَصَتْ الْأَكْثَرِينَ. <sup>٣</sup> وَلكِنْ أَرْسَلْتُ الْإِخْوَةَ لِئَلَّا يَتَعَطَّلَ افْتِخَارُنَا مِنْ جَهْتِكُمْ مِنْ هَذَا الْفَقِيلِ، كَيْ تَكُونُوا مُسْتَعِدِينَ كَمَا قُلْتُ. <sup>٤</sup> حَتَّى إِذَا جَاءَ مَعِيَ مَكِدُونِيُّونَ وَوَجَدُوكُمْ غَيْرَ مُسْتَعِدِينَ لَا نُحْجَلُ نَحْنُ - حَتَّى لَا أَقُولَ أَنْتُمْ - فِي جَسَارَةِ الْاِفْتِخَارِ هَذِهِ. فَرَأَيْتُ لِأَزْمًا أَنْ أَطْلُبَ إِلَى الْإِخْوَةِ أَنْ يَسْبِقُوا إِلَيْكُمْ، وَيَهَيِّئُوا قَبْلًا بَرَكَتِكُمْ الَّتِي سَبَقَ التَّحْجِيرُ بِهَا، لِتَكُونَ هِيَ مُعَدَّةً هَكَذَا كَأَنَّهَا بَرَكَةٌ، لَا كَأَنَّهَا بَحْلٌ. <sup>٦</sup> هَذَا وَإِنْ مَنْ يَزْرَعُ بِالسَّحْجِ فَيَالسَّحْجِ أَيْضًا يَحْصُدُ، وَمَنْ يَزْرَعُ بِالْبَرَكَاتِ فَيَالْبَرَكَاتِ أَيْضًا يَحْصُدُ. <sup>٧</sup> كُلُّ وَاحِدٍ كَمَا يَنْوِي بِقَلْبِهِ، لَيْسَ عَنْ حُزْنٍ أَوْ اضْطِرَارٍ. لِأَنَّ الْمُعْطِيَ الْمَسْرُورَ يُحِبُّهُ اللَّهُ. <sup>٨</sup> وَاللَّهُ قَادِرٌ أَنْ يَزِيدَكُمْ كُلَّ نِعْمَةٍ، لِكَيْ تَكُونُوا وَلَكُمْ كُلُّ اكْتِفَاءٍ كُلِّ حِينٍ فِي كُلِّ شَيْءٍ، تَزْدَادُونَ فِي كُلِّ عَمَلٍ صَالِحٍ. <sup>٩</sup> كَمَا هُوَ مَكْتُوبٌ: «فَرَّقْ. أَعْطَى الْمَسَاكِينَ. بَرُّهُ يَنْفِي إِلَى الْأَبَدِ». <sup>١٠</sup> وَالَّذِي يُقَدِّمُ بَذَارًا لِلزَّرْعِ وَخَبْرًا لِلأَكْلِ، سَيُقَدِّمُ وَيَكْتُرُ بَذَارَكُمْ وَيُنْمِي غَلَاتِ بَرِّكُمْ. <sup>١١</sup> مُسْتَعِينِينَ فِي كُلِّ شَيْءٍ لِكُلِّ سَخَاءٍ يُنْشِئُ بِنَا شُكْرًا لِلَّهِ. <sup>١٢</sup> لِأَنَّ افْتِعَالَ هَذِهِ الْخِدْمَةِ لَيْسَ يَسْدُ إِعْوَازَ الْقَدِيسِينَ فَقَطْ، بَلْ يَزِيدُ بِشُكْرٍ كَثِيرٍ لِلَّهِ <sup>١٣</sup> إِذْ هُمْ بِاخْتِيَارٍ هَذِهِ الْخِدْمَةَ يَمَجِّدُونَ اللَّهَ عَلَى طَاعَةِ اعْتِرَافِكُمْ لِانْجِيلِ الْمَسِيحِ، وَسَخَاءِ التَّوَزِيْعِ لَهُمْ

ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; <sup>14</sup>And by their prayer for you, which long after you for the exceeding grace of God in you. <sup>15</sup>Thanks be unto God for his unspeakable gift.

### Paul's Defence of His Ministry

**10** <sup>1</sup>Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: <sup>2</sup>But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. <sup>3</sup>For though we walk in the flesh, we do not war after the flesh: <sup>4</sup>(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) <sup>5</sup>Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; <sup>6</sup>And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

<sup>7</sup>Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. <sup>8</sup>For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: <sup>9</sup>That I may not

وَاللِّجْمِيعِ. <sup>١٤</sup>وَبِدَعَائِهِمْ لِأَجْلِكُمْ، مُشْتَأِقِينَ  
إِلَيْكُمْ مِنْ أَجْلِ نِعْمَةِ اللَّهِ الْفَائِقَةِ لَدَيْكُمْ.  
<sup>١٥</sup>فَشَكَرًا لِلَّهِ عَلَى عَطِيَّتِهِ الَّتِي لَا يُعْبَرُ  
عَنْهَا.

### الرد على التهم الموجهة إليه

**١٠** <sup>١</sup>ثُمَّ أَطْلُبُ إِلَيْكُمْ بِوَدَاعَةِ الْمَسِيحِ  
وَحِلْمِهِ، أَنَا نَفْسِي بُولُسُ الَّذِي  
فِي الْحَضْرَةِ ذَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي الْغَيْبَةِ  
فَمُتَجَسِّرٌ عَلَيْكُمْ. <sup>٢</sup>وَلَكِنْ أَطْلُبُ أَنْ لَا  
أَتَجَسَّرَ وَأَنَا حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي  
سَأَجْتَرِي عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّا نَسْلُكُ  
حَسَبَ الْجَسَدِ. <sup>٣</sup>لَأَنَّا وَإِنْ كُنَّا نَسْلُكُ فِي  
الْجَسَدِ، لَسْنَا حَسَبَ الْجَسَدِ نَحَارِبُ. <sup>٤</sup>إِذْ  
أَسْلِحَةٌ مُحَارَبَتِنَا لَيْسَتْ جَسَدِيَّةً، بَلْ قَادِرَةٌ  
بِاللَّهِ عَلَى هَدْمِ حُصُونٍ. <sup>٥</sup>هَادِمِينَ ظُنُونًا  
وَكُلَّ عُلُوٍّ يَرْتَفِعُ ضِدَّ مَعْرِفَةِ اللَّهِ،  
وَمُسْتَأْسِرِينَ كُلِّ فِكْرٍ إِلَى طَاعَةِ الْمَسِيحِ،  
وَمُسْتَعْدِينَ لِأَنَّ نَتَقِمَ عَلَى كُلِّ عَصِيَانٍ،  
مَتَى كَمِلَتْ طَاعَتُكُمْ. <sup>٦</sup>أَتَنْظُرُونَ إِلَى مَا هُوَ  
حَسَبَ الْحَضْرَةِ؟ إِنْ وَثِقَ أَحَدٌ بِنَفْسِهِ أَنَّهُ  
لِلْمَسِيحِ، فَلْيَحْسِبْ هَذَا أَيْضًا مِنْ نَفْسِهِ:  
أَنَّهُ كَمَا هُوَ لِلْمَسِيحِ، كَذَلِكَ نَحْنُ أَيْضًا  
لِلْمَسِيحِ! <sup>٧</sup>فَأَيُّي وَإِنْ أَفْتَحَرْتُ شَيْئًا أَكْثَرَ  
بِسُلْطَانَتِنَا الَّذِي أَعْطَانَا إِيَّاهُ الرَّبُّ لِئُبْنِيَانِكُمْ لَا  
لِهَدْمِكُمْ، لَا أُخْجَلُ. <sup>٩</sup>لِنَلَّا أَظْهَرَ كَأَنِّي  
أُخْفِيكُمْ بِالرَّسَائِلِ. <sup>١٠</sup>لَأَنَّهُ يَقُولُ: «الرَّسَائِلُ



seem as if I would terrify you by letters. <sup>10</sup>For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. <sup>11</sup>Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

<sup>12</sup>For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

<sup>13</sup>But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. <sup>14</sup>For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: <sup>15</sup>Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, <sup>16</sup>To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. <sup>17</sup>But he that glorieth, let him glory in the Lord. <sup>18</sup>For not he that commendeth himself is approved, but whom the Lord commendeth.

### Paul and the False Apostles

**11** <sup>1</sup>Would to God ye could bear with me a little in my folly: and indeed bear with me. <sup>2</sup>For I am jealous over you with

ثَقِيلَةً وَقَوِيَّةً، وَأَمَّا حُضُورُ الْجَسَدِ فَضَعِيفٌ  
وَالْكَلَامُ حَقِيرٌ. <sup>١١</sup> مِثْلُ هَذَا فَلْيَحْسِبْ أَنَّنَا  
كَمَا نَحْنُ فِي الْكَلَامِ بِالرَّسَائِلِ وَنَحْنُ  
غَائِبُونَ، هَكَذَا نَكُونُ أَيْضًا بِالْفِعْلِ وَنَحْنُ  
حَاضِرُونَ. <sup>١٢</sup> لِأَنَّ لَّا نَجْتَرِئُ أَنْ نَعُدَّ أَنْفُسَنَا  
بَيْنَ قَوْمٍ مِنَ الَّذِينَ يَمْدَحُونَ أَنْفُسَهُمْ، وَلَا  
أَنْ نُقَابِلَ أَنْفُسَنَا بِهِمْ. بَلْ هُمْ إِذْ يَقْسِمُونَ  
أَنْفُسَهُمْ عَلَى أَنْفُسِهِمْ، وَيُقَابِلُونَ أَنْفُسَهُمْ  
بِأَنْفُسِهِمْ، لَا يَفْهَمُونَ. <sup>١٣</sup> وَلَكِنْ نَحْنُ لَا  
نَفْتَخِرُ إِلَى مَا لَا يُقَاسُ، بَلْ حَسَبَ قِيَاسِ  
الْقَانُونِ الَّذِي قَسَمَهُ لَنَا اللَّهُ، قِيَاسًا لِلْبَلُوغِ  
إِلَيْكُمْ أَيْضًا. <sup>١٤</sup> لِأَنَّ لَّا نُمدِّدُ أَنْفُسَنَا كَأَنَّ  
لَسْنَا نَبْلُغُ إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا  
فِي إِنْجِيلِ الْمَسِيحِ. <sup>١٥</sup> غَيْرَ مُفْتَخِرِينَ إِلَى مَا  
لَا يُقَاسُ فِي أَثْعَابِ آخَرِينَ، بَلْ رَاجِعِينَ إِذَا  
نَمَا إِيمَانُكُمْ أَنْ نَتَعَظَّمَ بَيْنَكُمْ حَسَبَ قَانُونِنَا  
بِزِيَادَةِ <sup>١٦</sup> لِنُبَشِّرَ إِلَى مَا وَرَاءَكُمْ. لَا لِنَفْتَخِرَ  
بِالْأُمُورِ الْمَعْلُودَةِ فِي قَانُونِ غَيْرِنَا. <sup>١٧</sup> وَأَمَّا  
مَنْ أَفْتَخَرَ فَلْيَفْتَخِرْ بِالرَّبِّ. <sup>١٨</sup> لِأَنَّهُ لَيْسَ مَنْ  
مَدَحَ نَفْسَهُ هُوَ الْمَزْكِيُّ، بَلْ مَنْ يَمْدَحُهُ  
الرَّبُّ.

### بولس والرسل الكذابون

**١١** <sup>١</sup> لَيْتَكُمْ تَحْتَمِلُونَ غِبَاوَتِي قَلِيلًا!  
بَلْ أَنْتُمْ مُحْتَمِلِي. <sup>٢</sup> فَإِنِّي أَغَارُ  
عَلَيْكُمْ غَيْرَةَ اللَّهِ، لِأَنِّي خَطْبْتُكُمْ لِرَجُلٍ

godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.<sup>3</sup> But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.<sup>4</sup> For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.<sup>5</sup> For I suppose I was not a whit behind the very chiefest apostles.<sup>6</sup> But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

<sup>7</sup>Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? <sup>8</sup>I robbed other churches, taking wages of them, to do you service. <sup>9</sup>And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. <sup>10</sup>As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. <sup>11</sup>Wherefore? because I love you not? God knoweth. <sup>12</sup>But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

<sup>13</sup>For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup>And no marvel; for Satan

وَاحِدًا، لِأَقْدَمَ عَذْرَاءَ عَقِيْقَةً لِلْمَسِيْحِ.  
<sup>٣</sup>وَلَكِنِّي أَخَافُ أَنَّهُ كَمَا خَدَعَتِ الْحَيَّةُ  
 حَوَاءَ بِمَكْرَهَا، هَكَذَا تُفْسِدُ أَذْهَانَكُمْ عَنِ  
 الْبَسَاطَةِ الَّتِي فِي الْمَسِيْحِ. <sup>٤</sup>فَإِنَّهُ إِنْ كَانَ  
 الْآتِي يَكْرُرُ بِسُوعٍ آخَرَ لَمْ نَكْرُرْ بِهِ، أَوْ  
 كُنْتُمْ تَأْخُذُونَ رُوحًا آخَرَ لَمْ تَأْخُذُوهُ، أَوْ  
 إِنْجِيلاً آخَرَ لَمْ تَقْبَلُوهُ، فَحَسَنًا كُنْتُمْ  
 تَحْتَمِلُونَ. <sup>٥</sup>لَآئِي أَحْسِبُ أَنِّي لَمْ أَنْقُصْ  
 شَيْئًا عَنِ فَائِقِي الرُّسُلِ. <sup>٦</sup>وَإِنْ كُنْتُ عَامِيًّا  
 فِي الْكَلَامِ فَلَسْتُ فِي الْعِلْمِ، بَلْ نَحْنُ فِي  
 كُلِّ شَيْءٍ ظَاهِرُونَ لَكُمْ بَيْنَ الْجَمِيعِ. <sup>٧</sup>أَمْ  
 أَخْطَأْتُ خَطِيئَةً إِذْ أَذَلَلْتُ نَفْسِي كَيْ تَرْتَفِعُوا  
 أَنْتُمْ، لِأَنِّي بَشَّرْتُكُمْ مَجَانًا بِإِنْجِيلِ اللَّهِ؟  
<sup>٨</sup>سَلَبْتُ كَنَائِسَ أُخْرَى آخِذًا أَجْرَةً لِأَجْلِ  
 خِدْمَتِكُمْ، وَإِذْ كُنْتُ حَاضِرًا عِنْدَكُمْ  
 وَاحْتَجَجْتُ، لَمْ أَثْقُلْ عَلَى أَحَدٍ. <sup>٩</sup>لَآنَّ  
 أَحْتِيَاجِي سَدَّهُ الْإِخْوَةُ الَّذِينَ آتَوْا مِنِ  
 مَكْدُونِيَّةِ. وَفِي كُلِّ شَيْءٍ حَفِظْتُ نَفْسِي غَيْرَ  
 ثَقِيلٍ عَلَيْكُمْ، وَسَأَحْفِظُهَا. <sup>١٠</sup>حَقُّ الْمَسِيْحِ  
 فِي. إِنْ هَذَا الْإِفْتِخَارُ لَا يُسِدُّ عَنِّي فِي  
 أَقَالِيمِ أَخَايَةِ. <sup>١١</sup>لِمَاذَا؟ الْآئِي لَا أُحِبُّكُمْ؟  
 اللَّهُ يَعْلَمُ. <sup>١٢</sup>وَلَكِنْ مَا أَفْعَلُهُ سَأَفْعَلُهُ لِأَقْطَعُ  
 فُرْصَةَ الَّذِينَ يُرِيدُونَ فُرْصَةً كَيْ يُوْجَدُوا  
 كَمَا نَحْنُ أَيْضًا فِي مَا يَفْتَخِرُونَ بِهِ. <sup>١٣</sup>لَآنَّ  
 مِثْلَ هَؤُلَاءِ هُمْ رُسُلٌ كَذِبَةٌ، فَعَلَّةٌ  
 مَاكِرُونَ، مُعَيِّرُونَ شَكْلَهُمْ إِلَى شِبْهِ رُسُلِ  
 الْمَسِيْحِ. <sup>١٤</sup>وَلَا عَجَبَ. لِأَنَّ الشَّيْطَانَ نَفْسَهُ  
 يُعَيِّرُ شَكْلَهُ إِلَى شِبْهِ مَلَكَ نُورٍ! <sup>١٥</sup>فَلَيْسَ  
 عَظِيمًا إِنْ كَانَ خِدْمَتُهُ أَيْضًا يُعَيِّرُونَ

himself is transformed into an angel of light. <sup>15</sup>Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

### Paul Boasts of His Sufferings

<sup>16</sup>I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. <sup>17</sup>That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. <sup>18</sup>Seeing that many glory after the flesh, I will glory also. <sup>19</sup>For ye suffer fools gladly, seeing ye yourselves are wise. <sup>20</sup>For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. <sup>21</sup>I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. <sup>22</sup>Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. <sup>23</sup>Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. <sup>24</sup>Of the Jews five times received I forty stripes save one. <sup>25</sup>Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; <sup>26</sup>In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in

شكْلَهُمْ كَخْدَامِ اللَّبْرِ. الَّذِينَ نَهَيْتَهُمْ تَكُونُ حَسَبَ أَعْمَالِهِمْ.

### الأم بولس في خدمة المسيح

<sup>١٦</sup> أقول أيضاً: لا يظن أحد أنني غبي. وإلا فاقبلوني ولو كعبي، لأفخر أنا أيضاً قليلاً. <sup>١٧</sup> الذي أتكلّم به لست أتكلّم به بحسب الرب، بل كأنه في عبّوة، في جسارة الإفخار هذه. <sup>١٨</sup> بما أن كثيرين يفتخرون حسب الجسد أفخر أنا أيضاً. <sup>١٩</sup> فإنكم بسرور تحتملون الأغياء، إذ أنتم عقلاء! <sup>٢٠</sup> لأنكم تحتملون إن كان أحد يستعبدكم! إن كان أحد يأكلكم! إن كان أحد يأخذكم! إن كان أحد يرتفع! إن كان أحد يضربكم على وجوهكم! <sup>٢١</sup> على سبيل الهوان أقول كيف أننا كنا ضعفاء. ولكن الذي يجترئ فيه أحد، أقول في عبّوة: أنا أيضاً أجترئ فيه. <sup>٢٢</sup> أنهم عبرانيون؟ فأنا أيضاً. أنهم إسرائيليون؟ فأنا أيضاً. أنهم نسل إبراهيم؟ فأنا أيضاً. <sup>٢٣</sup> أنهم خدام المسيح؟ أقول كمحتل العقل: فأنا أفضل. في الأتعاب أكثر. في الضربات أوفر. في السجون أكثر. في الميمات مراراً كثيرة. <sup>٢٤</sup> من اليهود خمس مرّات قبلت أربعين جلدة إلا واحدة. <sup>٢٥</sup> ثلاث مرّات ضربت بالعصي. مرّة رجمت. ثلاث مرّات أنكسرت بي السفينة. ليلاً ونهاراً قضيت

the sea, in perils among false brethren;

<sup>27</sup>In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. <sup>28</sup>Beside those things that are without, that which cometh upon me daily, the care of all the churches. <sup>29</sup>Who is weak, and I am not weak? who is offended, and I burn not?

<sup>30</sup>If I must needs glory, I will glory of the things which concern mine infirmities. <sup>31</sup>The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. <sup>32</sup>In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: <sup>33</sup>And through a window in a basket was I let down by the wall, and escaped his hands.

فِي الْعَمَى. <sup>٢٦</sup>بِاسْفَارٍ مَرَارًا كَثِيرَةً. بِأَخْطَارٍ سَيُولِ. بِأَخْطَارٍ لُصُوصٍ. بِأَخْطَارٍ مِنْ جَنَسِي. بِأَخْطَارٍ مِنَ الْأَمَمِ. بِأَخْطَارٍ فِي الْمَدِينَةِ. بِأَخْطَارٍ فِي الْبَرِّيَّةِ. بِأَخْطَارٍ فِي الْبَحْرِ. بِأَخْطَارٍ مِنْ إِخْوَةٍ كَذِبَةٍ. <sup>٢٧</sup>فِي تَعَبٍ وَكَدٍّ. فِي أَسْهَارٍ مَرَارًا كَثِيرَةً. فِي جُوعٍ وَعَطَشٍ. فِي أَصْوَامٍ مَرَارًا كَثِيرَةً. فِي بَرْدٍ وَعُرْيٍ. <sup>٢٨</sup>عَدَا مَا هُوَ دُونَ ذَلِكَ: التَّرَاكُمُ عَلَيَّ كُلِّ يَوْمٍ. الْإِهْتِمَامُ بِجَمِيعِ الْكِنَائِسِ. <sup>٢٩</sup>مَنْ يَضَعْفُ وَأَنَا لَا أَضَعْفُ؟ مَنْ يَعْتُرُ وَأَنَا لَا أَلْتَهَبُ؟ <sup>٣٠</sup>إِنْ كَانَ يَجِبُ الْإِفْتِحَارُ، فَسَأَفْتَحِرُ بِأُمُورٍ ضَعْفِي. <sup>٣١</sup>اللَّهُ أَبُو رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي هُوَ مُبَارَكٌ إِلَيَّ الْأَبَدِ، يَعْلَمُ أَنِّي لَسْتُ أَكْذِبُ. <sup>٣٢</sup>فِي دِمَشْقَ وَالِي الْحَارِثُ الْمَلِكُ كَانَ يَحْرُسُ مَدِينَةَ الدَّمَشَقِيِّينَ يُرِيدُ أَنْ يُمَسِكَنِي، <sup>٣٣</sup>فَتَدَلَّيْتُ مِنْ طَاقَةٍ فِي زَبِيلٍ مِنَ السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

### Paul's Visions

**12** <sup>1</sup>It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

<sup>2</sup>I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. <sup>3</sup>And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) <sup>4</sup>How that he was caught up into paradise, and heard

### رؤى بولس

**١٢** <sup>١</sup>إِنَّهُ لَا يُوَافِقُنِي أَنْ أَفْتَحِرَ. فَإِنِّي آتِي إِلَى مَنَاطِرِ الرَّبِّ وَإِعْلَانَاتِهِ. <sup>٢</sup>أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ قَبْلَ أَرْبَعِ عَشْرَةِ سَنَةٍ. أَفِي الْجَسَدِ؟ لَسْتُ أَعْلَمُ، أَمْ خَارِجَ الْجَسَدِ؟ لَسْتُ أَعْلَمُ. اللَّهُ يَعْلَمُ. أَخْتَطِفُ هَذَا إِلَى السَّمَاءِ الثَّالِثَةِ. <sup>٣</sup>وَأَعْرِفُ هَذَا الْإِنْسَانَ. أَفِي الْجَسَدِ أَمْ خَارِجَ الْجَسَدِ؟ لَسْتُ أَعْلَمُ. اللَّهُ يَعْلَمُ. <sup>٤</sup>كَيْفَ أَخْتَطِفُ إِلَى الْفِرْدَوْسِ، وَسَمِعَ كَلِمَاتٍ لَا يُنْطَقُ بِهَا،

unspeakable words, which it is not lawful for a man to utter.

<sup>5</sup>Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. <sup>6</sup>For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

<sup>7</sup>And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. <sup>8</sup>For this thing I besought the Lord thrice, that it might depart from me. <sup>9</sup>And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. <sup>10</sup>Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

### Paul's Concern For the Corinthians

<sup>11</sup>I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. <sup>12</sup>Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. <sup>13</sup>For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

<sup>14</sup>Behold, the third time I am ready to come to you; and I will not be

وَلَا يَسُوغُ لِلإِنْسَانِ أَنْ يَتَكَلَّمَ بِهَا. <sup>٥</sup> مِنْ جِهَةٍ هَذَا أَفْتَخِرُ. وَلَكِنْ مِنْ جِهَةٍ نَفْسِي لَا أَفْتَخِرُ إِلَّا بِضَعْفَاتِي. <sup>٦</sup> فَإِنِّي إِنْ أَرَدْتُ أَنْ أَفْتَخِرَ لَا أَكُونُ غَيِّبًا، لِأَنِّي أَقُولُ الْحَقَّ. وَلَكِنِّي أَتَحَاشَى لِئَلَّا يَظُنَّ أَحَدٌ مِنْ جِهَتِي فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي. <sup>٧</sup> وَلِئَلَّا أَرْتَفِعَ بِفِرْطِ الإِعْلَانَاتِ، أُعْطِيتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ الشَّيْطَانِ، لِيَلْطِمَنِي لِئَلَّا أَرْتَفِعَ. <sup>٨</sup> مِنْ جِهَةٍ هَذَا تَضَرَعْتُ إِلَى الرَّبِّ ثَلَاثَ مَرَّاتٍ أَنْ يُفَارِقَنِي. <sup>٩</sup> فَقَالَ لِي: «تَكْفِيكَ نِعْمَتِي، لِأَنَّ قُوَّتِي فِي الضَّعْفِ تُكْمَلُ». فَبِكُلِّ سُرُورٍ أَفْتَخِرُ بِالْحَرِيِّ فِي ضَعْفَاتِي، لَكِنِّي تَحِلُّ عَلَيَّ قُوَّةُ الْمَسِيحِ. <sup>١٠</sup> لِذَلِكَ أَسْرُّ بِالضَّعْفَاتِ وَالشَّتَاتِمِ وَالضَّرُورَاتِ وَالْإِضْطِهَادَاتِ وَالضِّيْقَاتِ لِأَجْلِ الْمَسِيحِ. لِأَنِّي حِينَمَا أَنَا ضَعِيفٌ فَحِينَئِذٍ أَنَا قَوِيٌّ.

### العلامات التي تميز الرسول

<sup>١١</sup> قَدْ صِرْتُ غَيِّبًا وَأَنَا أَفْتَخِرُ. أَنْتُمْ أَلَزَمْتُمُونِي! لِأَنَّهُ كَانَ يَنْبَغِي أَنْ أُمَدِّحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ فَائِقِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ شَيْئًا. <sup>١٢</sup> إِنْ عِلَامَاتِ الرُّسُولِ صُنِعَتْ بَيْنَكُمْ فِي كُلِّ صَبْرٍ، بِآيَاتٍ وَعَجَائِبَ وَقُوَّاتٍ. <sup>١٣</sup> لِأَنَّهُ مَا هُوَ الَّذِي نَقَصْتُمْ عَنْ سَائِرِ الْكَنَائِسِ، إِلَّا أَنِّي أَنَا لَمْ أَثْقُلْ عَلَيْكُمْ؟ سَامِحُونِي بِهَذَا الظُّلْمِ. <sup>١٤</sup> هُوَذَا الْمَرَّةُ الثَّلَاثَةَ أَنَا مُسْتَعِدٌّ أَنْ آتِيَ إِلَيْكُمْ وَلَا أَثْقُلْ عَلَيْكُمْ.

burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.<sup>15</sup> And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.<sup>16</sup> But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.<sup>17</sup> Did I make a gain of you by any of them whom I sent unto you?<sup>18</sup> I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

<sup>19</sup>Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.<sup>20</sup> For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:<sup>21</sup> And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

### Paul's Exhortation

**13** <sup>1</sup>This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.<sup>2</sup> I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will

لَأَنِّي لَسْتُ أَطْلُبُ مَا هُوَ لَكُمْ بَلْ إِيَّاكُمْ. لَأَنَّهُ لَا يَنْبَغِي أَنْ الْأَوْلَادَ يَذْخَرُونَ لِلْوَالِدِينَ بَلِ الْوَالِدُونَ لِلْأَوْلَادِ. <sup>١٥</sup> وَأَمَّا أَنَا فَبِكُلِّ سُرُورٍ أُنْفِقُ وَأُنْفِقُ لِأَجْلِ أَنْفُسِكُمْ، وَإِنْ كُنْتُ كُلَّمَا أَحْبَبْتُكُمْ أَكْثَرَ أَحَبُّ أَقْلًا! <sup>١٦</sup> فَلْيَكُنْ: أَنَا لَمْ أَثْقَلْ عَلَيْكُمْ. لَكِنْ إِذْ كُنْتُ مُحْتَالَاً أَخَذْتُكُمْ بِمَكْرٍ! <sup>١٧</sup> هَلْ طَمِعْتُ فِيكُمْ بِأَحَدٍ مِنَ الَّذِينَ أَرْسَلْتُهُمْ إِلَيْكُمْ؟ <sup>١٨</sup> طَلَبْتُ إِلَى تَيْطُسَ وَأَرْسَلْتُ مَعَهُ الْآخَرَ. هَلْ طَمِعَ فِيكُمْ تَيْطُسُ؟ أَمَّا سَلَكُنَا بِذَاتِ الرُّوحِ الْوَاحِدِ؟ أَمَّا بِذَاتِ الْخَطَوَاتِ الْوَاحِدَةِ؟ <sup>١٩</sup> أَتَطْتُونُ أَيْضاً أَنَّنَا نَحْتَجُّ لَكُمْ؟ أَمَامَ اللَّهِ فِي الْمَسِيحِ نَتَكَلَّمُ. وَلَكِنْ الْكُلَّ أَيُّهَا الْأَحْبَاءُ لِأَجْلِ بِنْيَانِكُمْ. <sup>٢٠</sup> لَأَنِّي أَخَافُ إِذَا جِئْتُ أَنْ لَا أَجِدْكُمْ كَمَا أُرِيدُ، وَأَوْجَدَ مِنْكُمْ كَمَا لَا تُرِيدُونَ. أَنْ تُوجَدَ خُصُومَاتٌ وَمَحَاسِدَاتٌ وَسَخَطَاتٌ وَتَحْزِبَاتٌ وَمَدَمَاتٌ وَتَمِيمَاتٌ وَتَكْبِرَاتٌ وَتَشْوِيشَاتٌ - <sup>٢١</sup> أَنْ يُدَلِّنِي إِلَهِي عِنْدَكُمْ، إِذَا جِئْتُ أَيْضاً وَأُنُوحَ عَلَى كَثِيرِينَ مِنَ الَّذِينَ أَحْطَأُوا مِنْ قَبْلِ وَلَمْ يَتُوبُوا عَنِ النَّجَاسَةِ وَالزُّنَا وَالْعَهَارَةِ الَّتِي فَعَلُوهَا.

### سلطة الرسول للبيان لا للهدم

**١٣** <sup>١</sup>هذه المرة الثالثة آتي إليكم. على فم شاهدين وثلاثة تقوم كل كلمة. <sup>٢</sup>قد سبقت فقلت، وأسبق فأقول كما وأنا حاضر المرة الثانية، وأنا غائب الآن، أكتب للذين أخطأوا من قبل، ولجميع الباقين: أي إذا جئت أيضاً

not spare: <sup>3</sup>Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. <sup>4</sup>For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

<sup>5</sup>Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? <sup>6</sup>But I trust that ye shall know that we are not reprobates.

<sup>7</sup>Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. <sup>8</sup>For we can do nothing against the truth, but for the truth. <sup>9</sup>For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. <sup>10</sup>Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

لَا أُشْفِقُ. <sup>٣</sup>إِذْ أَنْتُمْ تَطْلُبُونَ بُرْهَانَ الْمَسِيحِ  
الْمَتَكَلِّمِ فِيَّ، الَّذِي لَيْسَ ضَعِيفًا لَكُمْ بَلْ  
قَوِيٌّ فِيكُمْ. <sup>٤</sup>لَأَنَّهُ وَإِنْ كَانَ قَدْ صُلبَ مِنْ  
ضَعْفٍ لَكِنَّهُ حَيٌّ بِقُوَّةِ اللَّهِ. فَحَنُّ أَيْضًا  
ضَعْفَاءَ فِيهِ، لَكِنَّا سَنَحْيَا مَعَهُ بِقُوَّةِ اللَّهِ مِنْ  
جِهَتِكُمْ. <sup>٥</sup>جَرِّبُوا أَنْفُسَكُمْ، هَلْ أَنْتُمْ فِي  
الْإِيمَانِ؟ أَمْ لَسْتُمْ تَعْرِفُونَ  
أَنْفُسَكُمْ أَنْ يَسُوعَ الْمَسِيحِ هُوَ فِيكُمْ، إِنْ  
لَمْ تَكُونُوا مَرْفُوضِينَ؟ <sup>٦</sup>لَكِنِّي أَرْجُو أَنَّكُمْ  
سَتَعْرِفُونَ أَنَّنَا نَحْنُ لَسْنَا مَرْفُوضِينَ.

<sup>٧</sup>وَأُصَلِّي إِلَى اللَّهِ أَنَّكُمْ لَا تَعْمَلُونَ شَيْئًا  
رَدِيًّا، لَيْسَ لِكِي نَظَهَرَ نَحْنُ مُزَكِّينَ، بَلْ  
لِكِي تَصْنَعُوا أَنْتُمْ حَسَنًا، وَتَكُونُ نَحْنُ  
كَأَنَّا مَرْفُوضُونَ. <sup>٨</sup>لَأَنَّنَا لَا نَسْتَطِيعُ شَيْئًا  
ضِدَّ الْحَقِّ بَلْ لِأَجْلِ الْحَقِّ. <sup>٩</sup>لَأَنَّنَا نَفْرَحُ  
حِينَمَا نَكُونُ نَحْنُ ضَعْفَاءَ وَأَنْتُمْ تَكُونُونَ  
أَقْوِيَاءَ. وَهَذَا أَيْضًا نَطْلُبُهُ كَمَا لَكُمْ.  
<sup>١٠</sup>لِذَلِكَ أَكْتُبُ بِهَذَا وَأَنَا غَائِبٌ، لِكِي لَا  
أَسْتَعْمِلَ جَزْمًا وَأَنَا حَاضِرٌ، حَسَبَ السُّلْطَانِ  
الَّذِي أَعْطَانِي إِيَّاهُ الرَّبُّ لِلْبَيِّنَانِ لَا لِلْهَيْدَمِ.

### Final Greetings

<sup>11</sup>Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

<sup>12</sup>Greet one another with an holy kiss. <sup>13</sup>All the saints salute you.

<sup>14</sup>The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

### تحية ختامية وتشجيع

<sup>١١</sup>أَخِيرًا أَيُّهَا الْإِخْوَةُ أَفْرَحُوا. اكْمَلُوا.  
تَعَزَّوْا. أَهْتَمُّوا أَهْتِمَامًا وَاحِدًا. عِشُوا  
بِالسَّلَامِ، وَإِلَهُ الْمَحَبَّةِ وَالسَّلَامِ سَيَكُونُ  
مَعَكُمْ. <sup>١٢</sup>سَلِّمُوا بَعْضَكُمْ عَلَى بَعْضٍ بِقَبْلَةٍ  
مُقَدَّسَةٍ. <sup>١٣</sup>يُسَلِّمُ عَلَيْكُمْ جَمِيعُ الْقَدِيسِينَ.  
<sup>١٤</sup>نِعْمَةُ رَبَّنَا يَسُوعَ الْمَسِيحِ، وَمَحَبَّةُ اللَّهِ،  
وَشَرِكَةُ الرُّوحِ الْقُدُسِ مَعَ جَمِيعِكُمْ. آمِينَ.