

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

A. V.

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 :

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;

4 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.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 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.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 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, inasmuch that we despaired even of life :

9 But we had the ^{is} sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead :

10 Who delivered us from so great a death, and doth deliver : in whom we trust that he will yet deliver *us* ;

11 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.

12 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.

13 For we write none other things unto you, than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end ;

14 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.

15 And in this confidence I was minded to come unto you before, that ye might have a second ^{is} benefit ;

16 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 Judæa.

17 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 ?

18 But as God *is* true, our ^{is} word toward you was not yea and nay.

19 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.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

|| Or, is wrought.

|| Or, answer.

|| Or, grace.

|| Or, preaching.

R. V.

¹ Gr. the brother.

1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy ¹our brother, unto the church of God which is at Corinth, with all the saints which are in the

2 whole of Achaia : Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God

4 of all comfort ; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through

6 Christ. But whether we be afflicted, it is for your comfort and salvation ; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer : and our hope for you is stedfast ; knowing that, as ye are partakers of the sufferings, so also are ye of the

8 comfort. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, inasmuch that we

9 despaired even of life : ² yea, we ourselves have had the ³ answer of death within ourselves, that we should not trust in ourselves, but in

10 God which raiseth the dead : who delivered us out of so great a death, and will deliver : on whom we have ⁴ set our hope that he will

11 also still deliver us ; ye also helping together on our behalf by your supplication ; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and

13 more abundantly to you-ward. For we write none other things unto you, than what ye read ^{or} even acknowledge, and I hope ye will acknowledge unto the end : as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come before unto you, that ye might have a

16 second ⁵ benefit ; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. When I therefore was thus minded, did I shew fickleness ? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay ? But as God is faithful, our word toward you is not.

19 yea and nay. For the Son of God, Jesus Christ, who was preached among you ⁶ by us, *even* ⁶ by me and Silvanus and Timothy, was

20 not yea and nay, but in him is yea. For how many soever be the promises of God, in him is the yea : wherefore also through him is the Amen, unto the glory of God through us.

² Or, but we ourselves
³ Or, sentence
⁴ Or, sentence

⁴ Some ancient authorities read set our hope ; and still will he deliver us.

⁵ Or, grace
Some ancient authorities read joy.

⁶ Gr. through

A. V. 21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;
 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.
 23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

2 But I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 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.

4 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.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this ¹¹ punishment, which was inflicted on many.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 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 ¹² in the person of Christ:

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

13 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.

14 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.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 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?

17 For we are not as many, which ¹³ corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

3 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ 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.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 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 ¹⁴ giveth life.

7 But if the ministration of death, written and

21 Now he that stablisheth us with you ¹ in Christ, and anointed us, is God; ² who also sealed us, and gave us the earnest of the Spirit in our hearts.

23 But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for ² by ³ faith ye stand. ⁴ But I determined this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that ³ is made sorry by me? And I wrote this very thing, 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 ⁴ you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press ⁶ not too heavily) to you all. Sufficient to such a one is this punishment which was ⁵ inflicted

7 by ⁵ the many; so that contrariwise ye should ⁶ rather forgive him and comfort him, lest by any means such a one should be swallowed up

8 with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, ⁷ whether ye are obedient in all things. But to whom ye forgive anything, I forgive also: for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it in the ⁸ person of

11 Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

12 Now when I came to Troas for the gospel of Christ, and when a door was opened unto

13 me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into

14 Macedonia. But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his

15 knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing;

16 to the one a savour from death unto death; and to the other a savour from life unto life. And

17 who is sufficient for these things? For we are not as the many, ⁹ corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or need we, as do some, epistles of

2 commendation to you or from you? Ye are our epistle, written in our hearts, known and

3 read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in

4 tables that are hearts of flesh. And such confidence have we through Christ to God-ward:

5 not that we are sufficient of ourselves, to account anything as from ourselves; but our

6 sufficiency is from God; who also made us sufficient as ministers of a new ¹⁰ covenant; not of the letter, but of the spirit: for the

7 letter killeth, but the spirit ¹¹ giveth life. But if the ministration of death, ¹¹ written, and

R. V.

¹ Gr. into.

² Or, seeing that he both sealed us

³ Or, your faith

⁴ Some ancient authorities read For.

⁵ Gr the more.

⁶ Some ancient authorities omit rather.

⁷ Some ancient authorities read whereby.

⁸ Or, presence

⁹ Or, making merchandise of the word of God

¹⁰ Or, testament

¹¹ Gr. in letters.

¹¹ Or, censure.

¹² Or, in the sight.

¹³ Or, dealt deceitfully with.

¹⁴ Or, quickeneth.

A. V.

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:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 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.

4 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 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.

3 But if our gospel be hid, it is hid to them that are lost:

4 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.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 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.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 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.

12 So then death worketh in us, but life in you.

13 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;

14 Knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our

engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his

8 face; which *glory* was passing away: how shall not rather the ministration of the spirit

9 be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory.

10 For verily that which hath been made glorious hath not been made glorious in this respect,

11 by reason of the glory that surpasseth. For if that which passeth away was with glory,

12 much more that which remaineth is in glory.

13 Having therefore such a hope, we use great boldness of speech, and are not as Moses, who

14 put a veil upon his face, that the children of Israel should not look stedfastly on the end

15 of that which was passing away: but their minds were hardened: for until this very

16 day at the reading of the old covenant the same veil remaineth unlifted; which veil is

17 done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their

18 heart. But whensoever it shall turn to the Lord, the veil is taken away. Now the Lord

19 is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled

20 face reflecting as a mirror the glory of the Lord, are transformed into the same image

21 from glory to glory, even as from the Lord the Spirit.

4 Therefore seeing we have this ministry, even 2 as we obtained mercy, we faint not: but we

3 have renounced the hidden things of shame, not walking in craftiness, nor handling the

4 word of God deceitfully; but by the manifestation of the truth commending ourselves to

5 every man's conscience in the sight of God. 3 But and if our gospel is veiled, it is veiled

6 in them that are perishing: in whom the god of this world hath blinded the minds of the

7 unbelieving, that the light of the gospel of the glory of Christ, who is the image of God,

8 should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and

9 ourselves as your servants for Jesus' sake. 6 Seeing it is God, that said, Light shall shine

10 out of darkness, who shined in our hearts, to give the light of the knowledge of the glory

11 of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may

8 be of God, and not from ourselves; we are pressed on every side, yet not straitened; per-

9 plexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed;

10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be

11 manifested in our body. For we which live are always delivered unto death for Jesus' sake,

12 that the life also of Jesus may be manifested in our mortal flesh. So then death worketh

13 in us, but life in you. But having the same spirit of faith, according to that which is

14 written, I believed, and therefore did I speak; we also believe, and therefore also we speak;

15 knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and

16 shall present us with you. For all things are for your sakes, that the grace, being multiplied

17 through the many, may cause the thanksgiving to abound unto the glory of God.

18 Wherefore we faint not; but though our

R. V.

1 Gr. in.

2 Or, was being done away

3 Many ancient authorities read

For if to the ministration of condemnation there is glory.

4 Or, is being done away

5 Gr. through

6 Or, unto

7 Gr. thoughts

8 Or, testament

9 Or, remaineth, it not being revealed that it is done away

10 Or, a man shall turn

11 Or, beholding as in a mirror

12 Or, the Spirit which is the Lord

13 Or, age

14 Or, that they should not see the light

...image of God

15 Gr. illumination.

16 Gr. bond-servants.

17 Some ancient authorities read through Jesus.

18 Or, left behind

19 Gr. putting to death

20 Some ancient authorities omit the Lord.

21 Gr. the more.

¶ Or, boldness.

¶ Or, of the Lord the Spirit.

† Gr. shame.

¶ Or, not altogether without help, or, means.

* Pa. 116. 10.

A. V.

outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 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.

5 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.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 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.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 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.

11 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.

12 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.

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 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.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 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.

20 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.

21 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 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

† [1611 hand]

‡ Or, endeavour.

† Gr. in the face.

‡ Or, let him be. * Is. 43, 18, 19. Rev. 21. 5.

† Gr. put in us.

† [1611 that be ye]

outward man is decaying, yet our inward man 17 is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight 18 of glory; 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.

5 For we know that if the earthly house of our ¹ tabernacle be dissolved, we have a building from God, a house not made with hands, 2 eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our 3 habitation which is from heaven: if so be that being clothed we shall not be found 4 naked. For indeed we that are in this ¹ tabernacle do groan, ² being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be 5 swallowed up of life. Now he that wrought us for this very thing is God, who gave unto 6 us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are 7 absent from the Lord (for we walk by faith, 8 not by ³ sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. 9 Wherefore also we ⁴ make it our aim, whether at home or absent, to be well-pleasing unto 10 him. For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things done ⁶ in the body, according to what he hath done, whether it be good or bad.

11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest 12 also in your consciences. We are not again commending ourselves unto you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. 13 For whether we are beside ourselves, it is unto God; or whether we are of sober mind, 14 it is unto you. For the love of Christ constraineth us; because we thus judge, that one 15 died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for 16 their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. 17 Wherefore if any man is in Christ, ⁷ he is a new creature: the old things are passed away; 18 behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having ⁸ committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye 21 reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. 6 And working together with him we intreat also that ye receive not the grace of God in vain

B. V.

1 Or, bodily frame

2 Or, being burdened, in that we would not be unclothed, but would be clothed upon 3 Gr. appearance.

4 Gr. are ambitious.

5 Gr. through.

6 Or, were

7 Or, there is a new creation

8 Or, placed in us

A. V.

* Is. 49. 8.

† Gr. commending. † Or, in tossings to and fro.

* Lev. 26. 12.

* Is. 52. 11.

* Jer. 31. 1.

† Or, according to God.

2 (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.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things † approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, † in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged.

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

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 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.

17 * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 * And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

7 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.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 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.

5 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.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 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.

8 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.

9 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.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2 (for he saith,

At an acceptable time I hearkened unto thee, And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stumbling in anything, that our

4 ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities,

5 in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 in pureness, in knowledge, in longsuffering, in kindness, in the ¹ Holy Ghost, in love un-

7 feigned, in the word of truth, in the power of God; ² by the armour of righteousness on

8 the right hand and on the left, by glory and dishonour, by evil report and good report;

9 as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we

10 live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 Our mouth is open unto you, O Corinthians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affec-

12 tions. Now for a recompense in like kind (I speak as unto my children), be ye also enlarged.

14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with

15 darkness? And what concord hath Christ with ³ Belial? or what portion hath a believer with

16 an unbeliever? And what agreement hath a ⁴ temple of God with idols? for we are a

⁴ temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my

17 children. Wherefore

Come ye out from among them, and be ye separate, saith the Lord,

And touch no unclean thing; And I will receive you,

18 And will be to you a Father, And ye shall be to me sons and daughters,

7 saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

2 ⁵ Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn

3 you: for I have said before, that ye are in our hearts to die together and live together.

4 Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but we were

6 afflicted on every side; without were fightings, within were fears. Nevertheless he that comforteth the lowly, even God, comforted us by

7 the ⁶ coming of Titus; and not by his ⁶ coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me;

8 so that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; ⁷ for I see that that epistle made you sorry, though but for a

9 season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing.

10 For godly sorrow worketh repentance ⁸ unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death.

B. V.

¹ Or, Holy Spirit: and so through-out this book. ² Gr. through

³ Gr. Beliar. ⁴ Or, sanctuary

⁵ Gr. Make room for us.

⁶ Gr. presence.

⁷ Some ancient authorities omit for. ⁸ Or, unto a situation which bringeth no regret

A. V. 11 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.

12 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.

13 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.

14 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.

15 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.

16 I rejoice therefore that I have confidence in you in all things.

8 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 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.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 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.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 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.

10 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.

11 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.

12 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.

13 For I mean not that other men be eased, and ye burdened:

14 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:

15 As it is written, "He that had gathered much had nothing over; and he that had gathered little had no lack."

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

† Gr. bowels.

† Gr. willing.

* Ex. 16. 18.

11 For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight

12 of God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be

13 truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that in everything I am of good courage concerning you.

8 Moreover, brethren, we make known to you the grace of God which hath been given in 2 the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the 3 riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord,

4 beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints: and thus, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God.

6 Inasmuch that we exhorted Titus, that as he had made a beginning before, so he would 7 also complete in you this grace also. But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound

8 in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your 9 love. 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

10 his poverty might become rich. And herein I give my judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will.

11 But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability.

12 For if the readiness is there, it is acceptable according as a man hath, not according as he

13 hath not. For I say not this, that others may 14 be eased, and ye distressed: but by equality;

your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that

15 there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack.

16 But thanks be to God, which putteth the same earnest care for you into the heart of Titus.

17 For indeed he accepted our exhortation; but being himself very earnest, he went forth unto

18 you of his own accord. And we have sent together with him the brother whose praise in the gospel is spread through all the churches;

R. V.

1 Gr. singleness.

2 Some ancient authorities read our love to you.

A. V.

¶ Or, gift.

† [1611 omits also]

¶ Or, he hath.

† Gr blessing.

¶ Or, which hath been so much spoken of before.

† [1611 not of covetousness]

† [1611 reap sparingly]

† [1611 reap bountifully]

* Prov. 11. 25. Rom 12. 8.

Eclus. 35. 9.

* Ps. 112. 9.

* Ir. 55. 10.

¶ Or, in outward appearance.

¶ Or, reckon.

¶ Or, to God.

19 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 :

20 Avoiding this, that no man should blame us in this abundance which is administered by us :

21 Providing for honest things, not only in the sight of the Lord, but † also in the sight of men.

22 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.

23 Whether *any* do enquire of Titus, he is my partner and fellowhelper concerning you : or our brethren *be enquired of*, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

¶ For as touching the ministering to the saints, it is superfluous for me to write to you :

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many.

3 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 :

4 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.

5 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.

6 But this I say, He which soweth sparingly shall † reap also sparingly ; and he which soweth bountifully shall † reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity : for * God loveth a cheerful giver.

8 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 :

9 (As it is written, * He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever.

10 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 ;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God ;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men ;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

10 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 :

2 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 "I think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the weapons of our warfare are not carnal, but mighty "through God to the pulling down of strong holds ;)

19 and not only so, but who was also appointed by the churches to travel with us in the *matter* of this grace, which is ministered by us to the glory of the Lord, and to *shew* our

20 readiness : avoiding this, that any man should blame us in the *matter* of this bounty which

21 is ministered by us : for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he hath

23 in you. Whether *any* inquire about Titus, he is my partner and my fellow-worker to you-ward ; or our brethren, they are the "messengers of the churches, they are the glory of

24 Christ. 2 Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

¶ For as touching the ministering to the saints, 2 it is superfluous for me to write to you : for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past ; and 3 your zeal

3 hath stirred up 4 very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect ; that, even as I said, ye may be pre-

4 pared : lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame

5 in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised 6 bounty, that the same might be ready, as a matter of bounty, and not of 6 extortion.

6 But this I say, He that soweth sparingly shall reap also sparingly ; and he that soweth

7 7 bountifully shall reap also 7 bountifully. Let each man do according as he hath purposed in his heart ; not 8 grudgingly, or of necessity :

8 for God loveth a cheerful giver. And God is able to make all grace abound unto you ; that ye, having always all sufficiency in everything,

9 may abound unto every good work : as it is written,

He hath scattered abroad, he hath given to the poor ;

His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of

11 your righteousness : ye being enriched in everything unto all 9 liberality, which worketh through

12 us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also

13 through many thanksgivings unto God ; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the 9 liberality of your contribution unto

14 them and unto all ; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God

15 in you. Thanks be to God for his unspeakable gift.

10 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being ab-

2 sent an of good courage toward you : yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not 4 war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty be-

fore God to the casting down of strong holds ;)

R. V.

1 Gr. apostles.
2 Or, Shew ye therefore in the face ... on your behalf unto them.
3 Or, emulation of you
4 Gr. the more part.

5 Gr. blessing.
6 Or, covetousness
7 Gr. with blessings.
8 Or of sorrow.

9 Gr. singleness.

A. V.

Or. reasonings.

5 Casting down ¹imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 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.

8 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:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

11 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.

12 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.

13 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.

14 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:

15 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.

16 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.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

11 Would to God ye could bear with me a little in my folly: and indeed ¹bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 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.

4 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.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 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.

10 As the truth of Christ is in me, [†]no man shall stop me of this boasting in the regions of Achaia.

Or. understand it not. Or. time.

Or. magnified in you. Or. rules. Jer. 9. 24. 1 Cor. 1. 31.

Or. do bear with me.

Or. this boasting shall not be stopped in me.

5 casting down ¹imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into cap-

6 tivity to the obedience of Christ; and being in readiness to avenge all disobedience, when

7 your obedience shall be fulfilled. ²Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that,

8 even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting

9 you down), I shall not be put to shame: that I may not seem as if I would terrify you by

10 my letters. For, His letters, they say, are weighty and strong; but his bodily presence

11 is weak, and his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such

12 are we also in deed when we are present. 12 For we are not bold ³to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without un-

13 derstanding. But we will not glory beyond our measure, but according to the measure of the

14 province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we ⁴came even as far as unto

15 you in the gospel of Christ: not glorying beyond our measure, that is, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our ⁴province unto further abundance,

16 so as to preach the gospel even unto the parts beyond you, and not to glory in another's ⁴province in regard of things ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

11 Would that ye could bear with me in a little

12 foolishness: ⁶may indeed bear with me. For I am jealous over you with ⁷a godly jealousy: for I espoused you to one husband, that I might

13 present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your ⁸minds should be corrupted from the simplicity and the purity

14 that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with him.

15 For I reckon that I am not a whit behind

16 ⁹the very chiefest apostles. But though I be rude in speech, yet am I not in knowledge; nay, in everything we have made [†]manifest

17 among all men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of

18 God for nought? I robbed other churches, taking wages of them that I might minister unto

19 you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burden-

20 some unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia.

R. V.

Or. reasonings

Or. Do ye look at the face?

Or. to judge ourselves among, or to judge ourselves with.

Or. limit Or. measure-sturning-rod.

Or. were the first to come

Or. but indeed ye do bear with me.

Or. a jealousy of God.

Or. thoughts.

Or. those present among apostles

A. V.

11 Wherefore? because I love you not? God knoweth.

12 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.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 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.

16 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.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 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.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 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.

24 Of the Jews five times received I forty stripes save one.

25 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;

26 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 the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me;

33 And through a window in a basket was I let down by the wall, and escaped his hands.

12 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 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.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I

11 Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire an occasion; that wherein they glory, they may be found even as we.

13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me foolish; but if ye do, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory also. For ye bear with the foolish gladly, 20 being wise yourselves. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

16 I say again, Let no man think me foolish; but if ye do, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory also. For ye bear with the foolish gladly, 20 being wise yourselves. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

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24 Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

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

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands.

33 And through a window in a basket was I let down by the wall, and escaped his hands.

12 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 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. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I

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R. V.

1 Gr. the occasion of them

2 Gr. race.

3 Or, Beside the things which I omit Or, Beside the things that come out of course 4 Gr. unto the ages.

5 Some ancient authorities read Now to glory is not expedient, but I will come etc.

¶ Or. suffer.

* Deut. 25. 3.

‡ [1611 journey-lag]

‡ [1611 omits of the Damascenes]

¶ Or, possible.

A. V.

forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 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.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 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.

10 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.

11 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.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 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.

14 Behold, the third time I am ready to come to you; and I will not be 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.

15 And I will very gladly spend and be spent for [†]you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 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?

19 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.

20 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:

21 *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.

13 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretold 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 not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 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.

5 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?

6 But I trust that ye shall know that we are not reprobates.

7 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.

* See Ezek. 28. 24.

† Gr. your souls.

‡ Or, with him.

B. V.

forbear, lest any man should account of me above that which he seeth me to be, or heareth

7 from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a ¹thorn in the flesh, a messenger of Satan to buffet me, that I should

8 not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it

9 might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may

10 ²rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind ³the very chiefest

12 apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and

13 ⁴mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the

15 parents, but the parents for the children. And I will most gladly spend and be ⁵spent for your souls. If I love you more abundantly,

16 am I loved the less? But be it so, I did not myself burden you; but, being crafty, I caught

17 you with guile. Did I take advantage of you by any one of them whom I have sent unto

18 you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

19 ⁶Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, are for

20 your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, ⁷tumults;

21 lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

13 This is the third time I am coming to you. At the mouth of two witnesses or three shall

2 every word be established. I have said ⁸beforehand, and I do say ⁸beforehand, ⁸as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I

3 will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward

4 is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak ¹⁰in him, but we shall live with him

5 through the power of God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate.

6 But I hope that ye shall know that we are

7 not reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, ¹¹though we be as reprobate.

¹ Or, stake

² Or, cover me

Gr.

³ spread a taber-

nacle

over me.

⁴ Or, thos'

preemi-

nent

apostles

⁴ Gr. pow'ers.

⁶ Gr. spent out.

⁶ Or, Think ye

... you?

⁷ Or, disorders

⁸ Or, plainly

⁹ Or, as if I were

present

the second

time,

even

though I am

now absent

¹⁰ Many

ancient

authori-

ties read

with.

¹¹ Gr. and

that.

A. V.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 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.

11 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.

12 Greet one another with an holy kiss.

13 All the saints salute you.

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

† The second *epistle* to the Corinthians was written from Philipp, a city of Macedonia, by Titus and Lucas.

8 For we can do nothing against the truth, but 9 for the truth. For we rejoice, when we are weak, and ye are strong: this we also pray

10 for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

11 Finally, brethren, ³farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall 12 be with you. Salute one another with a holy kiss.

13 All the saints salute you.

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

R. V.

¹ Or, rejoice: be perfected

THE EPISTLE OF PAUL TO THE GALATIANS.

1 PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my [†] equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

1 PAUL, an apostle (not from men, neither through ¹ man, but through Jesus Christ, and God the Father, who raised him from the 2 dead), and all the brethren which are with 3 me, unto the churches of Galatia: Grace to you and peace ² from God the Father, and 4 our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil ³ world, according to the will of 5 our God and Father: to whom be the glory ⁴ for ever and ever. Amen.

6 I marvel that ye are so quickly removing from him that called you in the grace of Christ 7 unto a different gospel; which is not another gospel: only there are some that trouble you, 8 and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach ⁵ unto you any gospel ⁶ other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let 10 him be anathema. For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a ⁷ servant of Christ.

11 For I make known to you, brethren, as touching the gospel which was preached by 12 me, that it is not after man. For neither did I receive it from ¹ man, nor was I taught it, but it came to me through revelation of Jesus 13 Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church 14 of God, and made havoc of it: and I advanced in the Jews' religion beyond many of mine own age ⁸ among my countrymen, being more exceedingly zealous for the traditions of my 15 fathers. But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, 16 to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

17 Neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

¹ Or, a man

² Some ancient authorities read from God our Father, and the Lord Jesus Christ.

³ Or, age

⁴ Gr. unto the ages of the ages.

⁵ Some ancient authorities omit unto you.

⁶ Or, contrary to that

⁷ Gr. bond-servant.

⁸ Gr. in my race.

† Gr. equals in years.