

The King James Version Composite Bible

By

Gary D. Rose

The KJV Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an overall meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. This composite understanding will lead to true meaning for your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

The King James Version

The American Standard Version of 1901

Young's Literal Translation

2 Corinthians

- 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:
Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints that are in the whole of Achaia:
Paul, an apostle of Jesus Christ, through the will of God, and Timotheus the brother, to the assembly of God that is in Corinth, with all the saints who are in all Achaia:**
- 2 Grace [be] to you and peace from God our Father, and [from] the Lord Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father, and 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;**
Blessed [be] the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;
Blessed [is] God, even the Father of our Lord Jesus Christ, the Father of the mercies, and 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.**
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.
who is comforting us in all our tribulation, for our being able to comfort those in any tribulation through the comfort with which we are comforted ourselves by God;
- 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.**
For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.
because, as the sufferings of the Christ do abound to us, so through the Christ doth abound also our comfort;
- 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.**
But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer:
and whether we be in tribulation, [it is] for your comfort and salvation, that is wrought in the enduring of the same sufferings that we also suffer; whether we are comforted, [it is] for your comfort 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.
and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort.
and our hope [is] stedfast for you, knowing that even as ye are partakers of the sufferings -- so also of the comfort.**
- 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, insomuch that we despaired even of life:
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, insomuch that we despaired even of life:
For we do not wish you to be ignorant, brethren, of our tribulation that happened to us in Asia, that we were exceedingly burdened above [our] power, so that we despaired even of life;**
- 9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead:
but we ourselves in ourselves the sentence of the death have had, that we may not be trusting on ourselves, but on God, who is raising the dead,**
- 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver [us];
who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us;
who out of so great a death did deliver us, and doth deliver, in whom we have hoped that even yet He will deliver;**

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.

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.

ye working together also for us by your supplication, that the gift through many persons to us, through many may be thankfully acknowledged for us.

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.

For our glorifying 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 more abundantly to you-ward.

For our glorying is this: the testimony of our conscience, that in simplicity and sincerity of God, not in fleshly wisdom, but in the grace of God, we did conduct ourselves in the world, and more abundantly toward you;

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;

For we write no other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end:

for no other things do we write to you, but what ye either do read or also acknowledge, and I hope that also unto the end ye shall acknowledge,

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.

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.

according as also ye did acknowledge us in part, that your glory we are, even as also ye [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 benefit;
And in this confidence I was minded to come first unto you, that ye might have a second benefit;
and in this confidence I was purposing to come unto you before, that a second favour ye might have,**
- 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 Judaea.
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 Judaea.
and through you to pass to Macedonia, and again from Macedonia to come unto you, and by you to be sent forward to Judea.**
- 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?
When I therefore was thus minded, did I show 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?
This, therefore, counselling, did I then use the lightness; or the things that I counsel, according to the flesh do I counsel, that it may be with me Yes, yes, and No, no?**
- 18 But [as] God [is] true, our word toward you was not yea and nay.
But as God is faithful, our word toward you is not yea and nay.
and God [is] faithful, that our word unto you became not Yes and No,**
- 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.
For the Son of God, Jesus Christ, who was preached among you by us, [even] by me and Silvanus and Timothy, was not yea and nay, but in him is yea.
for the Son of God, Jesus Christ, among you through us having been preached -- through me and Silvanus and Timotheus -- did not become Yes and No, but in him it hath become Yes;**

- 20 For all the promises of God in him [are] yea, and in him Amen, unto the glory of God by us. 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.
for as many as [are] promises of God, in him [are] the Yes, and in him the Amen, for glory to God through us;**
- 21 Now he which stablisheth us with you in Christ, and hath anointed us, [is] God; Now he that establisheth us with you in Christ, and anointed us, is God; and He who is confirming you with us into Christ, and did anoint us, [is] God,**
- 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts. who also sealed us, and gave [us] the earnest of the Spirit in our hearts. who also sealed us, and gave 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.
But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. And I for a witness on God do call upon my soul, that sparing you, I came not yet to Corinth;**
- 24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.
Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand fast.
not that we are lords over your faith, but we are workers together with your joy, for by the faith ye stand.**

- 1 But I determined this with myself, that I would not come again to you in heaviness.
But I determined this for myself, that I would not come again to you with sorrow.
And I decided this to myself, not again to come in sorrow unto you,**
- 2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?
For if I make you sorry, who then is he that maketh me glad but he that is made sorry by me?
for if I make you sorry, then who is he who is making me glad, except he who 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.
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 you all.
and I wrote to you this same thing, that having come, I may not have sorrow from them of whom it behoved me to have joy, having confidence in you all, that my joy is 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.
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 that I have more abundantly unto you.
for out of much tribulation and pressure of heart I wrote to you through many tears, not that ye might be made sorry, but that ye might know the love that I have more abundantly toward you.**

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

But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all.

And if any one hath caused sorrow, he hath not caused sorrow to me, but in part, that I may not burden you all;

**6 Sufficient to such a man [is] this punishment, which [was inflicted] of many.
Sufficient to such a one is this punishment which was [inflicted] by the many;
sufficient to such a one is this punishment, that [is] by the more part,**

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.

so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow.

so that, on the contrary, [it is] rather for you to forgive and to comfort, lest by over abundant sorrow such a one may be swallowed up;

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

Wherefore I beseech you to confirm [your] love toward him.

wherefore, I call upon you to confirm love to 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.

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

for, for this also did I write, that I might know the proof of you, whether in regard to all things ye are obedient.

- 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] in the person of Christ;
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 presence of Christ;
And to whom ye forgive anything -- I also; for I also, if I have forgiven anything, to whom I have forgiven [it], because of you -- in the person of Christ -- [I forgive it,]**
- 11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.
that no advantage may be gained over us by Satan: for we are not ignorant of his devices.
that we may not be over-reached by the Adversary, for of his devices we are not ignorant.**
- 12 Furthermore, when I came to Troas to [preach] Christ's gospel, and a door was opened unto me of the Lord,
Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord,
And having come to Troas for the good news of the Christ, and a door to me having been opened in 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.
I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.
I have not had rest to my spirit, on my not finding Titus my brother, but having taken leave of them, I went forth to 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.
But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place.
and to God [are] thanks, who at all times is leading us in triumph in the Christ, and the fragrance of His knowledge He is manifesting through 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:**
For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish;
because of Christ a sweet fragrance we are to God, in those being saved, and in those being lost;
- 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?**
to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things?
to the one, indeed, a fragrance of death to death, and to the other, a fragrance of life to life; and for these things who is sufficient?
- 17 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.**
For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.
for we are not as the many, adulterating the word of God, but as of sincerity -- but as of God; in the presence of God, in Christ we do speak.
- 1 Do we begin again to commend ourselves? or need we, as some [others], epistles of commendation to you, or [letters] of commendation from you?**
Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you?
Do we begin again to recommend ourselves, except we need, as some, letters of recommendation unto you, or from you?
- 2 Ye are our epistle written in our hearts, known and read of all men:**
Ye are our epistle, written in our hearts, known and read of all men;
our letter ye are, having been written in our hearts, known and read by 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.

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 tables [that are] hearts of flesh.

manifested that ye are a letter of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in the tablets of stone, but in fleshy tablets of the heart,

**4 And such trust have we through Christ to God-ward:
And such confidence have we through Christ to God-ward:
and such trust we have through the Christ toward God,**

**5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency [is] of God;
not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God;
not that we are sufficient of ourselves to think anything, 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 giveth life.
who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
who also made us sufficient [to be] ministrants of a new covenant, not of letter, but of spirit; for the letter doth kill, and the spirit doth make alive.**

- 7 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:
But if the ministration of death, written, [and] 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 face; which [glory] was passing away:
and if the ministration of the death, in letters, engraved in stones, came in glory, so that the sons of Israel were not able to look stedfastly to the face of Moses, because of the glory of his face -- which was being made useless,**
- 8 How shall not the ministration of the spirit be rather glorious?
how shall not rather the ministration of the spirit be with glory?
how shall the ministration of the Spirit not be more in glory?**
- 9 For if the ministration of condemnation [be] glory, much more doth the ministration of righteousness exceed in glory.
For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory.
for if the ministration of the condemnation [is] glory, much more doth the ministration of the righteousness abound in glory;**
- 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth.
for also even that which hath been glorious, hath not been glorious -- in this respect, because of the superior glory;**

- 11 For if that which is done away [was] glorious, much more that which remaineth [is] glorious.
For if that which passeth away [was] with glory, much more that which remaineth [is] in glory.
for if that which is being made useless [is] through glory, much more that which is remaining [is] in glory.**
- 12 Seeing then that we have such hope, we use great plainness of speech:
Having therefore such a hope, we use great boldness of speech,
Having, then, such hope, we use much freedom of speech,**
- 13 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:
and [are] not as Moses, [who] put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away:
and [are] not as Moses, who was putting a vail upon his own face, for the sons of Israel not stedfastly to look to the end of that which is being made useless,**
- 14 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.
but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed [to them] that it is done away in Christ.
but their minds were hardened, for unto this day the same vail at the reading of the Old Covenant doth remain unwithdrawn -- which in Christ is being made useless --**
- 15 But even unto this day, when Moses is read, the vail is upon their heart.
But unto this day, whensoever Moses is read, a veil lieth upon their heart.
but till to-day, when Moses is read, a vail upon their heart doth lie,**

- 16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.
But whensoever it shall turn to the Lord, the veil is taken away.
and whenever they may turn unto the Lord, the veil is taken away.**
- 17 Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.
Now the Lord is the Spirit: and where the Spirit of the Lord is, [there] is liberty.
And the Lord is the 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.
But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.
and we all, with unvailed face, the glory of the Lord beholding in a mirror, to the same image are being transformed, from glory to glory, even as by the Spirit of the Lord.**
- 1 Therefore seeing we have this ministry, as we have received mercy, we faint not;
Therefore seeing we have this ministry, even as we obtained mercy, we faint not:
Because of this, having this ministration, according as we did receive kindness, we do not faint,**
- 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.
but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.
but did renounce for ourselves the hidden things of shame, not walking in craftiness, nor deceitfully using the word of God, but by the manifestation of the truth recommending ourselves unto every conscience of men, before God;**

- 3 But if our gospel be hid, it is hid to them that are lost:
And even if our gospel is veiled, it is veiled in them that perish:
and if also our good news is veiled, in those perishing it is veiled,**
- 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.
in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn [upon them].
in whom the god of this age did blind the minds of the unbelieving, that there doth not shine forth to them the enlightening of the good news of the glory of the Christ, who is the image of God;**
- 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.
for not ourselves do we preach, but Christ Jesus -- Lord, and ourselves your servants because of Jesus;**
- 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.
Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
because [it is] God who said, Out of darkness light [is] to shine, who did shine in our hearts, for the enlightening 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.**
But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves;
And 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; [we are] pressed on every side, yet not straitened; perplexed, yet not unto despair; on every side being in tribulation, but not straitened; perplexed, but not in despair;**
- 9 Persecuted, but not forsaken; cast down, but not destroyed; pursued, yet not forsaken; smitten down, yet not destroyed; 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.**
always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.
at all times the dying of the Lord Jesus bearing about in the body, that the life also of Jesus in our body may be manifested,
- 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.**
For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.
for always are we who are living delivered up to death because of Jesus, that the life also of Jesus may be manifested in our dying flesh,

- 12 So then death worketh in us, but life in you.
So then death worketh in us, but life in you.
so that, the death indeed in us doth work, and the 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;
But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak;
And having the same spirit of the faith, according to that which hath been written, I believed, therefore I did speak; we also do believe, therefore also do we speak;**
- 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present [us] with you.
knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.
knowing that He who did raise up the Lord Jesus, us also through Jesus shall raise up, and shall present 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.
For all things [are] for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.
for the all things [are] because of you, that the grace having been multiplied, because of the thanksgiving of the more, may abound to the glory of God;**
- 16 For which cause we faint not; but though our outward man perish, yet the inward [man] is renewed day by day.
Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.
wherefore, we faint not, but if also our outward man doth decay, yet the inward 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;
For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory;
for the momentary light matter of our tribulation, more and more exceedingly an age-during weight of glory doth work out for us --**
- 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. 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. we not looking to the things seen, but to the things not seen; for the things seen [are] temporary, but the things not seen [are] age-during.**
- 1 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.
For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.
For we have known that if our earthly house of the tabernacle may be thrown down, a building from God we have, an house not made with hands -- age-during -- in the heavens,**
- 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
For verily in this we groan, longing to be clothed upon with our habitation which is from heaven:
for also in this we groan, with our dwelling that is from heaven earnestly desiring to clothe ourselves,**
- 3 If so be that being clothed we shall not be found naked.
if so be that being clothed we shall not be found naked.
if so be that, having clothed ourselves, 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.
For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life.
for we also who are in the tabernacle do groan, being burdened, seeing we wish not to unclothe ourselves, but to clothe ourselves, that the mortal may be swallowed up of the 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.
Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.

And He who did work us to this self-same thing [is] God, who also did give to 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:
Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord
having courage, then, at all times, and knowing that being at home in the body, we are away from home from the Lord, --**
- 7 (For we walk by faith, not by sight:
(for we walk by faith, not by sight);
for through faith we walk, not through sight --**

- 8 We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord.**
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.
we have courage, and are well pleased rather to be away from the home of the body, and to be at home with the Lord.
- 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him.**
Wherefore also we are ambitious, whether at home or away from home, to be well pleasing to 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. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things [done] in the body, according to what he hath done, whether [it be] good or bad.**
for all of us it behoveth to be manifested before the tribunal of the Christ, that each one may receive the things [done] through the body, in reference to the things that he did, whether good or evil;
- 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.**
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 also in your consciences.
having known, therefore, the fear of the Lord, we persuade men, and to God we are manifested, and I hope also in your consciences to have been manifested;

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.

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.

for not again ourselves do we recommend to you, but we are giving occasion to you of glorifying in our behalf, that ye may have [something] in reference to those glorifying in face 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.

For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you.

for whether we were beside ourselves, [it was] to God; whether we be of sound mind -- [it is] to you,

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

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died;

for the love of the Christ doth constrain us, having judged thus: that if one for all died, then the whole died,

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.

and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.

and for all he died, that those living, no more to themselves may live, but to him who died for them, and was raised 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.**
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.
So that we henceforth have known no one according to the flesh, and even if we have known Christ according to the flesh, yet now we know 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.**
Wherefore if any man is in Christ, [he is] a new creature: the old things are passed away; behold, they are become new.
so that if any one [is] in Christ -- [he is] a new creature; the old things did pass away, lo, become new have the all things.
- 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;**
But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation;
And the all things [are] of God, who reconciled us to Himself through Jesus Christ, and did give to us the ministration of the 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.**
to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.
how that God was in Christ -- a world reconciling to Himself, not reckoning to them their trespasses; and having put in us the word of the 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.
 We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech [you] on behalf of Christ, be ye reconciled to God.
 in behalf of Christ, then, we are ambassadors, as if God were calling through us, we beseech, in behalf of Christ, `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.
 Him who knew no sin he made [to be] sin on our behalf; that we might become the righteousness of God in him.
 for him who did not know sin, in our behalf He did make sin, that we may become the righteousness of God in him.
- 1** We then, [as] workers together [with him], beseech [you] also that ye receive not the grace of God in vain.
 And working together [with him] we entreat also that ye receive not the grace of God in vain
 And working together also we call upon [you] that ye receive not in vain the grace of 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.)
 (for he saith, At an acceptable time I hearkened unto thee, And in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation):
 for He saith, `In an acceptable time I did hear thee, and in a day of salvation I did help thee, lo, now [is] a well-accepted time; lo, now, a day of salvation,` --
- 3** Giving no offence in any thing, that the ministry be not blamed:
 giving no occasion of stumbling in anything, that our ministration be not blamed;
 in nothing giving any cause of offence, that the ministration may be not blamed,

- 4 But in all [things] approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses,
but in everything recommending ourselves as God`s ministrants; in much patience, in tribulations, in necessities, in distresses,**
- 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;
in stripes, in imprisonments, in insurrections, in labours, in watchings, in fastings,**
- 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,
in pureness, in knowledge, in long suffering, in kindness, in the Holy Spirit, in love unfeigned,
in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in 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,
in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left,
in the word of truth, in the power of God, through the armour of the righteousness, on the right and on the left,**
- 8 By honour and dishonour, by evil report and good report: as deceivers, and [yet] true; by glory and dishonor, by evil report and good report; as deceivers, and [yet] true; through glory and dishonour, through evil report and good report, as leading astray, and true;**

- 9 As unknown, and [yet] well known; as dying, and, behold, we live; as chastened, and not killed;
as unknown, and [yet] well known; as dying, and behold, we live; as chastened, and not killed;
as unknown, and recognized; as dying, and lo, we live; as chastened, and not put to**
- 10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and [yet] possessing all things.
as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and [yet] possessing all things.
as sorrowful, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things.**
- 11 O [ye] Corinthians, our mouth is open unto you, our heart is enlarged.
Our mouth is open unto you, O Corinthians, our heart is enlarged.
Our mouth hath been open unto you, O Corinthians, our heart hath been enlarged!**
- 12 Ye are not straitened in us, but ye are straitened in your own bowels.
Ye are not straitened in us, but ye are straitened in your own affections.
ye are not straitened in us, and 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.
Now for a recompense in like kind (I speak as unto [my] children), be ye also enlarged.
and [as] a recompense of the same kind, (as to children I say [it],) be ye enlarged -- also**

- 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? Become not yoked with others -- unbelievers, for what partaking [is there] to righteousness and lawlessness?**
- 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what fellowship to light with darkness? and what concord to Christ with Belial? or what part to a believer with an unbeliever?**
- 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. And what agreement hath a temple of God with idols? for we are a 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 people. and what agreement to the sanctuary of God with idols? for ye are a sanctuary of the living God, according as God said -- `I will dwell in them, and will walk among [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, Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, wherefore, come ye forth out of the midst of them, and be separated, saith the Lord, and an unclean thing do not touch, and I -- I will receive you,**

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

And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty.

and I will be to you for a Father, and ye -- ye shall be to Me for sons and daughters, saith the Lord Almighty.`

1 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.

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

Having, then, these promises, beloved, may we cleanse ourselves from every pollution of flesh and spirit, perfecting sanctification in the fear of God;

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

Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man.

receive us; no one did we wrong; no one did we waste; no one did we defraud;

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].

I say it not to condemn [you]: for I have said before, that ye are in our hearts to die together and live together.

not to condemn you do I say [it], for I have said before that in our hearts ye are to die with and to live with;

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.

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.

great [is] my freedom of speech unto you, great my glory on your behalf; I have been filled with the comfort, I overabound with the joy on 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.

For even when we were come into Macedonia our flesh had no relief, but [we were] afflicted on every side; without [were] fightings, within [were] fears.

for also we, having come to Macedonia, no relaxation hath our flesh had, but on every side we are in tribulation, without [are] fightings, within -- fears;

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

Nevertheless he that comforteth the lowly, [even] God, comforted us by the coming of Titus;

but He who is comforting the cast-down -- God -- He did comfort us in the presence 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.

and not by his 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; so that I rejoiced yet more.

and not only in his presence, but also in the comfort with which he was comforted over you, declaring to us your longing desire, your lamentation, your zeal for me, so that the more I did rejoice,

- 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.
For though I made you sorry with my epistle, I do not regret it: though I did regret [it] (for I see that that epistle made you sorry, though but for a season),
because even if I made you sorry in the letter, I do not repent -- if even I did repent -- for I perceive that the letter, even if for an hour, did make you sorry.**
- 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.
I now 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.
I now do rejoice, not that ye were made sorry, but that ye were made sorry to reformation, for ye were made sorry toward God, that in nothing ye might receive damage from us;**
- 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
For godly sorrow worketh repentance unto salvation, [a repentance] which bringeth no regret: but the sorrow of the world worketh death.
for the sorrow toward God reformation to salvation not to be repented of doth work, and the sorrow of the world doth work death,**
- 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.
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.
for, lo, this same thing -- your being made sorry toward God -- how much diligence it doth work in you! but defence, but displeasure, but fear, but longing desire, but zeal, but revenge; in every thing ye did approve yourselves to be pure in the 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.

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 of God.

If, then, I also wrote to you -- not for his cause who did wrong, nor for his cause who did suffer wrong, but for our diligence in your behalf being manifested unto you before God --

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.

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.

because of this we have been comforted in your comfort, and more abundantly the more did we rejoice in the joy of Titus, that his spirit hath been refreshed from 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.

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 truth.

because if anything to him in your behalf I have boasted, I was not put to shame; but as all things in truth we did speak to you, so also our boasting before Titus became 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.

And his affection is more abundantly toward you, while he remembereth the obedience of you all, how with fear and trembling ye received him.

and his tender affection is more abundantly toward you, remembering the obedience of you all, how with fear and trembling ye did receive him;

**16 I rejoice therefore that I have confidence in you in all [things].
I rejoice that in everything I am of good courage concerning you.
I rejoice, therefore, that in everything I have courage in you.**

**1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;
And we make known to you, brethren, the grace of God, that hath been given in the assemblies 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.
how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
because in much trial of tribulation the abundance of their joy, and their deep poverty, did abound to the riches of their liberality;**

**3 For to [their] power, I bear record, yea, and beyond [their] power [they were] willing of themselves;
For according to their power, I bear witness, yea and beyond their power, [they gave] of their own accord,
because, according to [their] power, I testify, and above [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.
beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:
with much entreaty calling on us to receive the favour and the fellowship of the ministration 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.
and [this], not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.
and not according as we expected, but themselves they did give first to the Lord, and to us, through the will of God,**
- 6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
Insomuch that we exhorted Titus, that as he made a beginning before, so he would also complete in you this grace also.
so that we exhorted Titus, that, according as he did begin before, so also he may finish to you also this favour,**
- 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.
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 in this grace also.
but even as in every thing ye do abound, in faith, and word, and knowledge, and all diligence, and in your love to us, that also in this grace ye may abound;**
- 8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.
I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.
not according to command do I speak, but because of the diligence of others, and of your love proving the genuineness,**

- 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.**
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 become rich.
for ye know the grace of our Lord Jesus Christ, that because of you he became poor -- being rich, that ye by that poverty may become 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.**
And herein I give [my] judgment: 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.
and an opinion in this do I give: for this to you [is] expedient, who not only to do, but also to will, did begin before -- 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.**
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.
and now also finish doing [it], that even as [there is] the readiness of the will, so also the finishing, 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.**
For if the readiness is there, [it is] acceptable according as [a man] hath, not according as [he] hath not.
for if the willing mind is present, according to that which any one may have it is well-accepted, not according to that which he hath not;
- 13 For [I mean] not that other men be eased, and ye burdened:**
For [I say] not [this] that others may be eased [and] ye distressed;
for not that for others release, and ye pressured, [do I speak,]

- 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: 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 there may be equality: but by equality, at the present time your abundance -- for their want, that also their abundance may be 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.
as it is written, He that [gathered] much had nothing over; and he that [gathered] little had no lack.
according as it hath been written, `He who [did gather] much, had nothing over; and he who [did gather] little, had no lack.`
- 16** But thanks [be] to God, which put the same earnest care into the heart of Titus for you. But thanks be to God, who putteth the same earnest care for you into the heart of Titus. And thanks to God, who is putting the same diligence for you in the heart of Titus,
- 17** For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.
For he accepted indeed our exhortation; but being himself very earnest, he went forth unto you of his own accord.
because indeed the exhortation he accepted, and being more diligent, of his own accord he went forth unto you,
- 18** And we have sent with him the brother, whose praise [is] in the gospel throughout all the churches;
And we have sent together with him the brother whose praise in the gospel [is spread] through all the churches;
and we sent with him the brother, whose praise in the good news [is] through all the assemblies,

- 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:**
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 show] our readiness:
and not only so, but who was also appointed by vote by the assemblies, our fellow-traveller, with this favour that is ministered by us, unto the glory of the same Lord, and your willing mind;
- 20 Avoiding this, that no man should blame us in this abundance which is administered by**
Avoiding this, that any man should blame us in [the matter of] this bounty which is ministered by us:
avoiding this, lest any one may blame us in this abundance that is ministered by us,
- 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.**
for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men.
providing right things, not only before the Lord, but also before 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.**
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] in you.
and we sent with them our brother, whom we proved in many things many times being diligent, and now much more diligent, by the great confidence that is toward 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.**
- 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 Christ.**
- whether -- about Titus -- my partner and towards you fellow-worker, whether -- our brethren, apostles of assemblies -- 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.**
- Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.**
- the shewing therefore of your love, and of our boasting on your behalf, to them shew ye, even in the face of the assemblies.**
- 1 For as touching the ministering to the saints, it is superfluous for me to write to you: For as touching the ministering to the saints, it is superfluous for me to write to you: For, indeed, concerning the ministration that [is] for 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.**
- 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 your zeal hath stirred up very many of them.**
- for I have known your readiness of mind, which in your behalf I boast of to Macedonians, that Achaia hath been prepared a year ago, and the zeal of you did stir up the more part,**

- 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:
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 prepared:
and I sent the brethren, that our boasting on your behalf may not be made vain in this respect; that, according 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.
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 in this confidence.
lest if Macedonians may come with me, and find you unprepared, we -- we may be put to shame (that we say not -- ye) in this same confidence of 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.
I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion.
Necessary, therefore, I thought [it] to exhort the brethren, that they may go before to you, and may make up before your formerly announced blessing, that this be ready, as a blessing, and not as covetousness.**
- 6 But this [I say], He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
But this [I say,] He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.
And this: He who is sowing sparingly, sparingly also shall reap; and he who is sowing in blessings, in blessings also shall reap;**

- 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.**
[Let] each man [do] according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.
each one, according as he doth purpose in heart, not out of sorrow or out of necessity, for a cheerful giver doth God love,
- 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:**
And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:
and God [is] able all grace to cause to abound to you, that in every thing always all sufficiency having, ye 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.**
as it is written, He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever.
(according as it hath been written, `He dispersed abroad, he gave to the poor, his righteousness doth remain to the age,`)
- 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;)**
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 your righteousness:
and may He who is supplying seed to the sower, and bread for food, supply 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.**
ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.
in every thing being enriched to all liberality, which doth work 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;**
For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God;
because the ministration of this service not only is supplying the wants of the saints, but is also abounding through many thanksgivings to 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]; 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 liberality of [your] contribution unto them and unto all;**
through the proof of this ministration glorifying God for the subjection of your confession to the good news of the Christ, and [for] the liberality of the fellowship to them and to all,
- 14 And by their prayer for you, which long after you for the exceeding grace of God in you. while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.**
and by their supplication in your behalf, longing after you because of the exceeding grace of God upon you;
- 15 Thanks [be] unto God for his unspeakable gift.**
Thanks be to God for his unspeakable gift.
thanks also to God for His unspeakable gift!

- 1 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:
Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you:
And I, Paul, myself, do call upon you -- through the meekness and gentleness of the Christ -- who in presence, indeed [am] humble among you, and being absent, have courage 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 think of us as if we walked according to the flesh.
yea, I beseech you, that I may not when present show courage with the confidence wherewith I count to be bold against some, who count of us as if we walked according to the flesh.
and I beseech [you], that, being present, I may not have courage, with the confidence with which I reckon to be bold against certain reckoning us as walking according to the**
- 3 For though we walk in the flesh, we do not war after the flesh:
For though we walk in the flesh, we do not war according to the flesh
for walking in the flesh, not according to the flesh do we war,**
- 4 (For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;)
(for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds),
for the weapons of our warfare [are] not fleshly, but powerful to God for bringing down of strongholds,**

- 5 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; casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; reasonings bringing down, and every high thing lifted up against the knowledge of God, and bringing into captivity every thought to the obedience of the Christ,**
- 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled. and being in readiness to avenge all disobedience, when your obedience shall be made and being in readiness to avenge every disobedience, whenever your obedience may be 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.**
Ye 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, even as he is Christ's, so also are we.
The things in presence do ye see? if any one hath trusted in himself to be Christ's, this let him reckon again from himself, that according as he is Christ's, so also we [are] 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:**
For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame:
for even if also anything more abundantly I shall boast concerning our authority, that the Lord gave us for building up, and not for casting you down, I shall not be ashamed;
- 9 That I may not seem as if I would terrify you by letters.**
that I may not seem as if I would terrify you by my letters.
that I may not seem as if I would terrify you through the letters,

- 10 For [his] letters, say they, [are] weighty and powerful; but [his] bodily presence [is] weak, and [his] speech contemptible.**
For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account.
`because the letters indeed -- saith one -- [are] weighty and strong, and the bodily presence weak, and the speech despicable.`
- 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.**
Let such a one reckon this, that, what we are in word by letters when we are absent, such [are we] also in deed when we are present.
This one -- let him reckon thus: that such as we are in word, through letters, being absent, such also, being present, [we are] in deed.
- 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.**
For we are not bold to 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 understanding.
For we do not make bold to rank or to compare ourselves with certain of those commending themselves, but they, among themselves measuring themselves, and comparing themselves with 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.**
But we will not glory beyond [our] measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you.
and we in regard to the unmeasured things will not boast ourselves, but after the measure of the line that the God of measure did appoint to us -- 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:
For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ:
for not as not reaching to you do we stretch ourselves overmuch, for even unto you did we come in the good news of the 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,
not glorying beyond [our] measure, [that is,] in other men`s labors; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto [further] abundance,
not boasting of the things not measured, in other men`s labours, and having hope -- your faith increasing -- in you to be enlarged, according to our line -- into abundance,**
- 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.
so as to preach the gospel even unto the parts beyond you, [and] not to glory in another`s province in regard of things ready to our hand.
in the [places] beyond you to proclaim good news, not in another`s line in regard to the things made ready, to boast;**
- 17 But he that glorieth, let him glory in the Lord.
But he that glorieth, let him glory in the Lord.
and he who is boasting -- in the Lord let him boast;**
- 18 For not he that commendeth himself is approved, but whom the Lord commendeth.
For not he that commendeth himself is approved, but whom the Lord commendeth.
for not he who is commending himself is approved, but he whom the Lord doth commend.**

- 1 Would to God ye could bear with me a little in [my] folly: and indeed bear with me.
Would that ye could bear with me in a little foolishness: but indeed ye do bear with me.
O that ye were bearing with me a little of the folly, but ye also do bear 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.
For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I
might present you [as] a pure virgin to Christ.
for I am zealous for you with zeal of God, for I did betroth you to one husband, a pure
virgin, to present 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.
But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds
should be corrupted from the simplicity and the purity that is toward Christ.
and I fear, lest, as the serpent did beguile Eve in his subtilty, so your minds may be
corrupted from the simplicity that [is] in the 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].
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].
for if, indeed, he who is coming doth preach another Jesus whom we did not preach, or
another Spirit ye receive which ye did not receive, or other good news which ye did not
accept -- well were ye bearing [it],**
- 5 For I suppose I was not a whit behind the very chiefest apostles.
For I reckon that I am not a whit behind the very chiefest apostles.
for I reckon that I have been nothing 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.
But though [I be] rude in speech, yet [am I] not in knowledge; nay, in every way have we made [this] manifest unto you in all things.
and even if unlearned in word -- yet not in knowledge, but in every thing we were made manifest in all things to you.**
- 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?
Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought?
The sin did I do -- myself humbling that ye might be exalted, because freely the good news of God I did proclaim to you?**
- 8 I robbed other churches, taking wages [of them], to do you service.
I robbed other churches, taking wages [of them] that I might minister unto you;
other assemblies I did rob, having taken wages, for your ministration;**
- 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].
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 burdensome unto you, and [so] will I keep [myself].
and being present with you, and having been in want, I was chargeable to no one, for my lack did the brethren supply -- having come from Macedonia -- and in everything burdenless to you I did keep myself, and will keep.**

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

As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia.

The truth of Christ is in me, because this boasting shall not be stopped in regard to me in the regions of Achaia;

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

Wherefore? because I love you not? God knoweth.

wherefore? because I do not love you? God hath known!

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.

But what I do, that I will do, that I may cut off occasion from them that desire an occasion; that wherein they glory, they may be found even as we.

and what I do, I also will do, that I may cut off the occasion of those wishing an occasion, that in that which they boast they may be found according as we also;

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

For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ.

for those such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ,

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

And no marvel; for even Satan fashioneth himself into an angel of light.

and no wonder -- for even the Adversary doth transform himself into a messenger 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.

It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works.

no great thing, then, if also his ministrants do transform themselves as ministrants 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.

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.

Again I say, may no one think me to be a fool; and if otherwise, even as a fool receive me, that I also a little may boast.

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

That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying.

That which I speak, I speak not according to the Lord, but as in foolishness, in this the confidence of boasting;

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

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

since many boast according to the flesh, I also will boast:

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

For ye bear with the foolish gladly, being wise [yourselves].

for gladly do ye bear with the fools -- being 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.
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.
for ye bear, if any one is bringing you under bondage, if any one doth devour, if any one doth take away, if any one doth exalt himself, if any one on the face doth smite you;**
- 21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.
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.
in reference to dishonour I speak, how that we were weak, and in whatever any one is bold -- in foolishness I say [it] -- I also am bold.**
- 22 Are they Hebrews? so [am] I. Are they Israelites? so [am] I. Are they the seed of Abraham? so [am] I.
Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.
Hebrews are they? I also! Israelites are they? I also! seed of Abraham are they? I also!**
- 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.
Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.
ministrants of Christ are they? -- as beside myself I speak -- I more; in labours more abundantly, in stripes above measure, in prisons more frequently, in deaths many times;**
- 24 Of the Jews five times received I forty [stripes] save one.
Of the Jews five times received I forty [stripes] save one.
from Jews five times forty [stripes] save one I did receive;**

- 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;**
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;
thrice was I beaten with rods, once was I stoned, thrice was I shipwrecked, a night and a day in the deep I have passed;
- 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;**
[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;
journeyings many times, perils of rivers, perils of robbers, perils from kindred, perils from nations, perils in city, perils in wilderness, perils in sea, perils among false brethren;
- 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.**
[in] labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
in laboriousness and painfulness, in watchings many times, in hunger and thirst, in fastings many times, in cold and nakedness;
- 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.**
Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches.
apart from the things without -- the crowding upon me that is daily -- the care of all the assemblies.

- 29 Who is weak, and I am not weak? who is offended, and I burn not?
Who is weak, and I am not weak? who is caused to stumble, and I burn not?
Who is infirm, and I am not infirm? who is stumbled, and I am not fired;**
- 30 If I must needs glory, I will glory of the things which concern mine infirmities.
If I must needs glory, I will glory of the things that concern my weakness.
if to boast it behoveth [me], of the things of my infirmity I will boast;**
- 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not.
the God and Father of our Lord Jesus Christ -- who is blessed to the ages -- hath known that I do not lie! --**
- 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:
In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me:
In Damascus the ethnarch of Aretas the king was watching the city of the Damascenes, wishing to seize me,**
- 33 And through a window in a basket was I let down by the wall, and escaped his hands.
and through a window was I let down in a basket by the wall, and escaped his hands.
and through a window in a rope basket I was let down, through the wall, and fled out of his hands.**

- 1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.**
I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord.
To boast, really, is not profitable for me, for 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.**
I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.
I have known a man in Christ, fourteen years ago -- whether in the body I have not known, whether out of the body I have not known, God hath known -- such an one being caught away unto the third heaven;
- 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)**
And I know such a man (whether in the body, or apart from the body, I know not; God knoweth),
and I have known such a man -- whether in the body, whether out of the body, I have not known, God hath known, --
- 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.**
how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.
that he was caught away to the paradise, and heard unutterable sayings, that it is not possible for man to speak.

- 5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.
On behalf of such a one will I glory: but on mine own behalf I will not glory, save in [my] weaknesses.
Of such an one I will boast, and of myself I will not boast, except in my infirmities,**
- 6 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.
For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me [to be], or heareth from me.
for if I may wish to boast, I shall not be a fool, for truth I will say; but I forebear, lest any one in regard to me may think anything above what he doth see me, or doth hear anything 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.
And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch.
and that by the exceeding greatness of the revelations I might not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of the Adversary, that he might buffet me, that I might not be exalted overmuch.**
- 8 For this thing I besought the Lord thrice, that it might depart from me.
Concerning this thing I besought the Lord thrice, that it might depart from me.
Concerning this thing thrice the Lord did I call upon, 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.**
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 power of Christ may rest upon me.
and He said to me, `Sufficient for thee is My grace, for My power in infirmity is perfected;` most gladly, therefore, will I rather boast in my infirmities, that the power of the Christ may rest on 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.**
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.
wherefore I am well pleased in infirmities, in damages, in necessities, in persecutions, in distresses -- for Christ; for whenever I am infirm, then I am powerful;
- 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.**
I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing.
I have become a fool -- boasting; ye -- ye did compel me; for I ought by you to have been commended, for in nothing was I behind the very chiefest apostles -- even if I am nothing.
- 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.**
Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works.
The signs, indeed, of the 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.**
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.
for what is there in which ye were inferior to the rest of the assemblies, except that I myself was not a burden to you? forgive me this injustice!
- 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.**
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 parents, but the parents for the children.
Lo, a third time I am ready to come unto you, and I will not be a burden to you, for I seek not yours, but you, for the children ought not for the parents to lay up, 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.**
And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less?
and I most gladly will spend and be entirely spent for your souls, even if, more abundantly loving you, less I am loved.
- 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.**
But be it so, I did not myself burden you; but, being crafty, I caught you with guile.
And be it [so], I -- I did not burden you, but being crafty, with guile I did take you;
- 17 Did I make a gain of you by any of them whom I sent unto you?**
Did I take advantage of you by any one of them whom I have sent unto you?
any one of those whom I have sent unto you -- by him did I take advantage of 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?
I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not in the same spirit? [walked we] not in the same steps?
I entreated Titus, and did send with [him] the brother; did Titus take advantage of you? in the same spirit did we not walk? -- did 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.
Ye 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 your edifying.
Again, think ye that to you we are making defence? before God in Christ do we speak; and the all things, beloved, [are] for your up-building,**
- 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:
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, tumults;
for I fear lest, having come, not such as I wish I may find you, and I -- I may be found by you such as ye do not wish, lest there be strifes, envyings, wraths, revelries, evil-speakingings, whisperings, puffings up, insurrections,**
- 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.
lest again when I come 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.
lest again having come, my God may humble me in regard to you, and I may bewail many of those having sinned before, and not having reformed concerning the uncleanness, and whoredom, and lasciviousness, that they did practise.**

- 1 This [is] the third [time] I am coming to you. In the mouth of two or three witnesses shall every word be established.**

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

This third time do I come unto you; on the mouth of two witnesses or three shall every saying be established;

- 2 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 not spare:**

I have said beforehand, and I do say beforehand, as 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 will not spare;

I have said before, and I say [it] before, as being present, the second time, and being absent, now, do I write to those having sinned before, and to all the rest, 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.**

seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you:

since a proof ye seek of the Christ speaking in me, who to you is not infirm, but is powerful 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.**

for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you.

for even if he was crucified from infirmity, yet he doth live from the power of God; for we also are weak in him, but we shall live with him from 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?
Try your own selves, whether ye are 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.
Your ownelves try ye, if ye are in the faith; your ownelves prove ye; do ye not know your ownelves, that Jesus Christ is in you, if ye be not in some respect disapproved of?**
- 6 But I trust that ye shall know that we are not reprobates.
But I hope that ye shall know that we are not reprobate.
and I hope that ye shall know that we -- we are not disapproved of;**
- 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.
Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate.
and I pray before God that ye do no evil, not that we may appear approved, but that ye may do that which is right, and we may be as disapproved;**
- 8 For we can do nothing against the truth, but for the truth.
For we can do nothing against the truth, but for the truth.
for we are not able to do anything 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.
For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting.
for we rejoice when we may be infirm, and ye may be powerful; and this also we pray for -- 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
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.
because of this, these things -- being absent -- I write, that being present, I may not treat [any] sharply, according to the authority that the Lord did give me for building up, and not for casting down.**
- 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.
Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you.
Henceforth, brethren, rejoice; be made perfect, be comforted, be of the same mind, be at peace, and the God of the love and peace shall be with you;**
- 12 Greet one another with an holy kiss.
Salute one another with a holy kiss.
salute one another in an holy kiss;**
- 13 All the saints salute you.
All the saints salute you.
salute you do all the saints;**
- 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 Philippi, [a city] of Macedonia, by Titus and Lucas.]>
The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.
the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, [is] with you all! Amen.**