

**{47} II Corinthians**

King James 1769 Version	King James Paraphrase
<p><b>Chapter 1</b></p> <p>(1) Paul, an apostle of Jesus Christ by the will of God, and Timothy <i>our</i> brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:</p> <p>(2) Grace <i>be</i> to you and peace from God our Father, and <i>from</i> the Lord Jesus Christ.</p> <p>(3) Blessed <i>be</i> God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;</p> <p>(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.</p> <p>(5) For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.</p> <p>(6) And whether we be afflicted, <i>it is</i> for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, <i>it is</i> for your consolation and salvation.</p> <p>(7) And our hope of you <i>is</i> stedfast, knowing, that as ye are partakers of the sufferings, so <i>shall ye be</i> also of the consolation.</p> <p>(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:</p>	<p><b>Chapter 1</b></p> <p>(1) Paul, an apostle of Jesus Christ by the will of God, and Timothy<sup>a</sup> <i>our</i> brother, to the church of God which is at Corinth, with all the saints who are in all Achaia:</p> <p>(2) Grace <i>be</i> to you and peace<sup>b</sup> from God our Father, and <i>from</i> the Lord Jesus Christ.</p> <p>(3) Blessed <i>be</i> God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;</p> <p>(4) Who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, by the comfort with which we ourselves are comforted by God.</p> <p>(5) Because as the sufferings of Christ abound in us, so our comfort also abounds by Christ.</p> <p>(6) And whether we are afflicted, <i>it is</i> for your comfort and salvation, which is effective in the enduring of the same sufferings which we also suffer: or whether we are comforted, <i>it is</i> for your comfort and salvation.</p> <p>(7) And our hope in you <i>is</i> steadfast, knowing, that as you share in the sufferings, so <i>shall you</i> also <i>share in</i> the comfort.</p> <p>(8) Because we do not want, brothers, to have you ignorant of our trouble which came to us in Asia {<i>Minor</i>},<sup>c</sup> that we were pressed out of measure, above strength, so much so that we despaired even of life:</p>
<p>1:1a – Timothy – Acts 16:1; 17:14-15; 18:5; 19:22; 20:4; Rom. 15:21; I Cor. 4:17; 16:10; II Cor. 1:19; Phil. 1:1; 2:19; Col. 1:1; I Thes. 1:1; 3:2,6; II Thes. 1:1; I Tim. 1:1,18; I Tim. 6:20; II Tim. 1:2; Heb. 13:23</p> <p>1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved</p> <p>1:8c - Asia Minor - area of modern Turkey, Greece, and Italy</p>	

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<p>(9) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:</p> <p>(10) Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver <i>us</i>;</p> <p>(11) Ye also helping together by prayer for us, that for the gift <i>bestowed</i> upon us by the means of many persons thanks may be given by many on our behalf.</p> <p>(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.</p> <p>(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;</p> <p>(14) As also ye have acknowledged us in part, that we are your rejoicing, even as ye also <i>are</i> ours in the day of the Lord Jesus.</p> <p>(15) And in this confidence I was minded to come unto you before, that ye might have a second benefit;</p> <p>(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.</p> <p>(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?</p>	<p>(9) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God Who raises the dead:</p> <p>(10) Who delivered us from so great a death, and does deliver: in Whom we trust that He will yet deliver <i>us</i>;</p> <p>(11) You also helping together by prayer for us, that for the gift <i>bestowed</i> upon us by the means of many persons thanks may be given by many on our behalf.</p> <p>(12) Because 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 towards you.</p> <p>(13) Because we write no other things to you, than what you read or acknowledge; and I trust you shall acknowledge even to the end;</p> <p>(14) As also you have acknowledged us in part, that we are your rejoicing, even as you also <i>are</i> ours in the day of the Lord Jesus.<sup>d</sup></p> <p>(15) And in this confidence I decided to come to you before, that you might have a second benefit;</p> <p>(16) And to pass by you into Macedonia, and to come again out of Macedonia to you, and by you to be brought on my way towards Judaea.</p> <p>(17) When I was therefore so minded, did I make this decision lightly? or the things that I decide, do I decide according to the flesh, that with me there should be yes yes, and no no?</p>
1:14d - the day of the Lord Jesus - i.e. the Rapture - see note on I Cor. 1:8	

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<p>(18) But <i>as</i> God <i>is</i> true, our word toward you was not yea and nay.</p> <p>(19) For the Son of God, Jesus Christ, who was preached among you by us, <i>even</i> by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.</p> <p>(20) For all the promises of God in him <i>are</i> yea, and in him Amen, unto the glory of God by us.</p> <p>(21) Now he which stablisheth us with you in Christ, and hath anointed us, <i>is</i> God;</p> <p>(22) Who hath also sealed us, and given the earnest of the Spirit in our hearts.</p> <p>(23) Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.</p> <p>(24) Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.</p> <p><b>Chapter 2</b></p> <p>(1) But I determined this with myself, that I would not come again to you in heaviness.</p> <p>(2) For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?</p> <p>(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 <i>the joy</i> of you all.</p>	<p>(18) But <i>as</i> God <i>is</i> true, our word towards you was not yes and no.</p> <p>(19) Because the Son of God, Jesus Christ, Who was preached among you by us, <i>even</i> by myself and Silvanus and Timothy, was not yes and no, but in Him was yes.</p> <p>(20) Because all the promises of God in Him <i>are</i> yes, and in Him Amen {let it be}, to the glory of God by us.</p> <p>(21) Now He Who established us with you in Christ, and has anointed us, <i>is</i> God;</p> <p>(22) Who has also sealed us, and given the guarantee<sup>e</sup> of the Spirit in our hearts.</p> <p>(23) Moreover I call God for a witness upon my soul, that to spare you I have not come as yet to Corinth.</p> <p>(24) Not because we have rule over your faith, but are helpers for your joy: because by faith you stand.</p> <p><b>Chapter 2</b></p> <p>(1) But I determined this with myself, that I would not come again to you in heaviness.</p> <p>(2) Because if I make you sorry, who is he then who makes me glad, but the same who is made sorry by me?</p> <p>(3) And I wrote this same to you, lest, when I came, I should have sorrow from those of whom I ought to rejoice; having confidence in you all, that my joy is <i>the joy</i> of you all.</p>
<p>1:22e - earnest - [ἀραβώνα] from Hebrew [עֶרְבֹן] - pledge or down payment - fore taste</p>	

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<p>(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.</p> <p>(5) But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.</p> <p>(6) Sufficient to such a man <i>is</i> this punishment, which <i>was inflicted</i> of many.</p> <p>(7) So that contrariwise ye <i>ought</i> rather to forgive <i>him</i>, and comfort <i>him</i>, lest perhaps such a one should be swallowed up with overmuch sorrow.</p> <p>(8) Wherefore I beseech you that ye would confirm <i>your</i> love toward him.</p> <p>(9) For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.</p> <p>(10) To whom ye forgive any thing, I <i>forgive</i> also: for if I forgave any thing, to whom I forgave <i>it</i>, for your sakes <i>forgave I it</i> in the person of Christ;</p> <p>(11) Lest Satan should get an advantage of us: for we are not ignorant of his devices.</p> <p>(12) Furthermore, when I came to Troas to <i>preach</i> Christ's gospel, and a door was opened unto me of the Lord,</p> <p>(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.</p>	<p>(4) Because out of much affliction and anguish of heart I wrote to you with many tears; not that you should be grieved, but that you might know the love which I have more abundantly towards you.</p> <p>(5) But if anyone has caused grief, he has not grieved me, but in part: that I may not overcharge you all.</p> <p>(6) Sufficient to such a man <i>is</i> this punishment, which <i>was inflicted</i> by many.</p> <p>(7) So that on the contrary you <i>ought</i> rather to forgive <i>him</i>, and comfort <i>him</i>, lest perhaps such a one should be swallowed up with too much sorrow.</p> <p>(8) Therefore I urge you that you would confirm <i>your</i> love towards him.</p> <p>(9) Because for this purpose I also wrote, that I might know your proof, whether you are obedient in all things.</p> <p>(10) To whom you forgive anything, I <i>forgive</i> also: because if I forgave anything, to whom I forgave <i>it</i>, for your sakes I <i>forgave it</i> in the person of Christ;</p> <p>(11) Lest Satan should get an advantage over us: because we are not ignorant of his devices.</p> <p>(12) Furthermore, when I came to Troas to <i>preach</i> Christ's gospel, and a door was opened to me by the Lord,</p> <p>(13) I had no rest in my spirit, because I did not find Titus my brother: but taking my leave of them, I went from there into Macedonia.</p>

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<p>(14) Now thanks <i>be</i> unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.</p> <p>(15) For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:</p> <p>(16) To the one <i>we are</i> the savour of death unto death; and to the other the savour of life unto life. And who <i>is</i> sufficient for these things?</p> <p>(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.</p> <p><b>Chapter 3</b></p> <p>(1) Do we begin again to commend ourselves? or need we, as some <i>others</i>, epistles of commendation to you, or <i>letters</i> of commendation from you?</p> <p>(2) Ye are our epistle written in our hearts, known and read of all men:</p> <p>(3) <i>Forasmuch as ye are</i> 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.</p> <p>(4) And such trust have we through Christ to God-ward:</p> <p>(5) Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency <i>is</i> of God;</p>	<p>(14) Now thanks <i>be</i> to God, Who always causes us to triumph in Christ, and reveals the aroma of His knowledge by us in every place.</p> <p>(15) Because we are to God a sweet smell of Christ, in those who are saved, and in those who perish:</p> <p>(16) To the one <i>we are</i> the smell of death to death; and to the other the smell of life to life. And who <i>is</i> sufficient for these things?</p> <p>(17) Because we are not as many, who corrupt the word of God: but of sincerity, and of God, in the sight of God we speak in Christ.</p> <p><b>Chapter 3</b></p> <p>(1) Do we begin again to commend ourselves? or do we need, as some <i>others</i>, letters of recommendation to you, or <i>letters</i> of recommendation from you?</p> <p>(2) You are our letter written in our hearts, known and read by all men:</p> <p>(3) <i>Inasmuch as you are</i> declared to be the letter of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in fleshy tablets of the heart.</p> <p>(4) And we have such trust through Christ towards God:</p> <p>(5) Not that we are sufficient by ourselves to think anything of ourselves; but our sufficiency <i>is</i> of God;</p>

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<p>(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.</p> <p>(7) But if the ministration of death, written <i>and</i> 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 <i>glory</i> was to be done away:</p> <p>(8) How shall not the ministration of the spirit be rather glorious?</p> <p>(9) For if the ministration of condemnation <i>be</i> glory, much more doth the ministration of righteousness exceed in glory.</p> <p>(10) For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.</p> <p>(11) For if that which is done away <i>was</i> glorious, much more that which remaineth <i>is</i> glorious.</p> <p>(12) Seeing then that we have such hope, we use great plainness of speech:</p> <p>(13) And not as Moses, <i>which</i> put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:</p> <p>(14) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which <i>veil</i> is done away in Christ.</p>	<p>(6) Who also has made us able ministers of the new testament; not of the letter, but of the spirit: because the letter kills, but the spirit gives life.</p> <p>(7) But if the ministry of death, written <i>and</i> engraved in stones, was glorious, so that the children of Israel could not steadfastly look upon the face of Moses because the glory of his appearance;<sup>a</sup> a <i>glory</i> which was to be done away with:</p> <p>(8) How shall the ministry of the spirit not be rather glorious?</p> <p>(9) Because if the ministry of condemnation <i>is</i> glory, much more does the ministry of righteousness exceed in glory.</p> <p>(10) Because even that which was made glorious had no glory in this respect, because of the glory that excels.</p> <p>(11) Because if that which is done away with <i>was</i> glorious, much more that which remains <i>is</i> glorious.</p> <p>(12) Since we have such hope, we use great plainness of speech:</p> <p>(13) And not as Moses, <i>who</i> put a veil over his face, that the children of Israel could not steadfastly look upon to the end of that which is abolished:<sup>b</sup></p> <p>(14) But their minds were blinded: because until this day the same veil remains untaken away in the reading of the old testament; that <i>veil</i> is done away in Christ.</p>
<p>3:7a – Ex. 34:30, 35 3:13b – Ex. 34:35</p>	

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<p>(15) But even unto this day, when Moses is read, the vail is upon their heart.</p> <p>(16) Nevertheless when it shall turn to the Lord, the vail shall be taken away.</p> <p>(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.</p> <p>(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, <i>even</i> as by the Spirit of the Lord.</p> <p><b>Chapter 4</b></p> <p>(1) Therefore seeing we have this ministry, as we have received mercy, we faint not;</p> <p>(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.</p> <p>(3) But if our gospel be hid, it is hid to them that are lost:</p> <p>(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.</p> <p>(5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.</p>	<p>(15) But even to this day, when Moses is read, the veil is upon their hearts.</p> <p>(16) Nevertheless when a heart shall turn to the Lord, the veil shall be taken away.</p> <p>(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.</p> <p>(18) But we all, with an unveiled face seeing as in a mirror the glory of the Lord, are changed into the same image from glory to glory, <i>even</i> as by the Spirit of the Lord.</p> <p><b>Chapter 4</b></p> <p>(1) Therefore since we have this ministry, as we have received mercy, we do not faint;</p> <p>(2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by revelation of the truth commending ourselves to every man's conscience in the sight of God.</p> <p>(3) But if our gospel is hidden, it is hidden to those who are lost:</p> <p>(4) In whom the god of this world has blinded their minds who do not believe, lest the light of the glorious gospel of Christ, Who is the image of God, should shine upon them.</p> <p>(5) Because we do not preach about ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.</p>

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<p>(6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to <i>give</i> the light of the knowledge of the glory of God in the face of Jesus Christ.</p> <p>(7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.</p> <p>(8) <i>We are</i> troubled on every side, yet not distressed; <i>we are</i> perplexed, but not in despair;</p> <p>(9) Persecuted, but not forsaken; cast down, but not destroyed;</p> <p>(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.</p> <p>(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.</p> <p>(12) So then death worketh in us, but life in you.</p> <p>(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;</p> <p>(14) Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present <i>us</i> with you.</p> <p>(15) For all things <i>are</i> for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.</p>	<p>(6) Because God, Who commanded the light to shine out of darkness, has shone in our hearts, to the light of the knowledge of the glory of God in the face of Jesus Christ.</p> <p>(7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.</p> <p>(8) <i>We are</i> troubled on every side, yet not distressed; <i>we are</i> perplexed, but not in despair;</p> <p>(9) Persecuted, but not forsaken; cast down, but not destroyed;</p> <p>(10) Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be revealed in our body.</p> <p>(11) Because we who live are constantly delivered to death for Jesus' sake, that Jesus' life also might be revealed in our mortal flesh.</p> <p>(12) So then death works in us, but life in you.</p> <p>(13) We having the same spirit of faith, accordingly as it is written,  <b>I believed, and therefore I have spoken;</b><sup>a</sup>  we also believe, and therefore speak;</p> <p>(14) Knowing that He Who raised up the Lord Jesus shall raise up us also by Jesus, and shall present <i>us</i> with you.</p> <p>(15) Because all things <i>are</i> for your sakes, that the abundant grace might through the thanksgiving of many abound to the glory of God.</p>

4:13a - Ps. 116:10



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<p>(16) For which cause we faint not; but though our outward man perish, yet the inward <i>man</i> is renewed day by day.</p> <p>(17) For our light affliction, which is but for a moment, worketh for us a far more exceeding <i>and</i> eternal weight of glory;</p> <p>(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 <i>are</i> temporal; but the things which are not seen <i>are</i> eternal.</p> <p><b>Chapter 5</b></p> <p>(1) For we know that if our earthly house of <i>this</i> tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.</p> <p>(2) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:</p> <p>(3) If so be that being clothed we shall not be found naked.</p> <p>(4) For we that are in <i>this</i> tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.</p> <p>(5) Now he that hath wrought us for the selfsame thing <i>is</i> God, who also hath given unto us the earnest of the Spirit.</p>	<p>(16) For this cause we do not faint; but though our outward man perish, yet the inward <i>man</i> is renewed day by day.</p> <p>(17) Because our light affliction, which is but for a moment, works for us a far more exceedingly <i>and</i> eternal abundance of glory;</p> <p>(18) While we do not look at the things which are seen, but at the things which are not seen: because the things which are seen <i>are</i> temporary; but the things which are not seen <i>are</i> eternal.<sup>b</sup></p> <p><b>Chapter 5</b></p> <p>(1) Because we know that if our earthly house of <i>this</i> tabernacle {our body} is dissolved, we have a building {body} made by God, a house not made with hands, eternal in the heavens.</p> <p>(2) Because in this we groan, earnestly desiring to be clothed<sup>a</sup> with our house which is from heaven:</p> <p>(3) If so being clothed we shall not be found naked.</p> <p>(4) Because we who are in <i>this</i> tabernacle {body} groan, being burdened: not because we want to be unclothed, but clothed, that mortality might be swallowed up by life.</p> <p>(5) Now He Who has made us for this very thing <i>is</i> God, Who also has given to us the guarantee<sup>b</sup> of the Spirit.</p>
<p>4:18b – What we see is temporary; what we can't see is eternal - the very object of magic is to convince people that what they see is real – but we all know that no magician can actually cut a person in half and put them back together again</p> <p>5:2a - clothed - our clothing is the righteousness of Christ - Rev. 19:8</p> <p>5:5b - earnest - guarantee - see note on 1:22</p>	

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<p>(6) Therefore <i>we are</i> always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:</p> <p>(7) (For we walk by faith, not by sight:)</p> <p>(8) We are confident, <i>I say</i>, and willing rather to be absent from the body, and to be present with the Lord.</p> <p>(9) Wherefore we labour, that, whether present or absent, we may be accepted of him.</p> <p>(10) For we must all appear before the judgment seat of Christ; that every one may receive the things <i>done</i> in <i>his</i> body, according to that he hath done, whether <i>it be</i> good or bad.</p> <p>(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.</p> <p>(12) For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to <i>answer</i> them which glory in appearance, and not in heart.</p> <p>(13) For whether we be beside ourselves, <i>it is</i> to God: or whether we be sober, <i>it is</i> for your cause.</p> <p>(14) For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:</p> <p>(15) And <i>that</i> he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.</p>	<p>(6) Therefore <i>we are</i> always confident, knowing that, while we are at home in the body, we are absent from the Lord:</p> <p>(7) (Because we walk by faith, not by sight:)</p> <p>(8) We are confident, <i>I say</i>, and willing rather to be absent from the body, and to be present with the Lord.</p> <p>(9) Therefore we labor, that, whether present or absent, we may be accepted by Him.</p> <p>(10) Because we must all appear before the judgment seat of Christ; that everyone may receive the things <i>done</i> in <i>his</i> body, according to what he has done, whether <i>it is</i> good or bad.</p> <p>(11) Knowing therefore the terror of the Lord, we persuade men; but we are made known to God; and I trust also are made known in your consciences.</p> <p>(12) Because we do not commend ourselves again to you, but give you occasion to boast on our behalf, that you may have something to <i>answer</i> for those who boast in appearances, and not in heart.</p> <p>(13) Because whether we are beside ourselves, <i>it is</i> for God: or whether we are sober, <i>it is</i> for your cause.</p> <p>(14) Because the love of Christ constrains us; because we so judge, that if one died for all, then all were dead:</p> <p>(15) And <i>that</i> He died for all, that those who live should not from this time forth live to themselves, but to Him Who died for them, and rose again.</p>

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King James 1769 Version	King James Paraphrase
<p>(16) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we <i>him</i> no more.</p> <p>(17) Therefore if any man <i>be</i> in Christ, <i>he is</i> a new creature: old things are passed away; behold, all things are become new.</p> <p>(18) And all things <i>are</i> of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;</p> <p>(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.</p> <p>(20) Now then we are ambassadors for Christ, as though God did beseech <i>you</i> by us: we pray <i>you</i> in Christ's stead, be ye reconciled to God.</p> <p>(21) For he hath made him <i>to be</i> sin for us, who knew no sin; that we might be made the righteousness of God in him.</p>	<p>(16) Therefore from now on we do not know any man after the flesh: yes, though we have known Christ after the flesh, yet from now on we do not know <i>Him</i> any more <i>in that way</i>.</p> <p>(17) Therefore if any man is in Christ, <i>he is</i> a new creature: old things have passed away; indeed, all things have become new.</p> <p>(18) And all things <i>are</i> of God, Who has reconciled us to Himself by Jesus Christ, and has given to us the ministry of reconciliation;</p> <p>(19) To this end, that God was in Christ, reconciling the world to Himself, not holding their sins against them; and has committed to us the word of reconciliation.</p> <p>(20) Now then we are ambassadors for Christ, as though God urged <i>you</i> by us: we in Christ's place urge you, be reconciled to God.</p> <p>(21) Because He has made Him <i>to be</i> sin for us, Who knew no sin; that we might be made the righteousness of God in Him.</p>
<p><b>Chapter 6</b></p> <p>(1) We then, <i>as</i> workers together <i>with him</i>, beseech <i>you</i> also that ye receive not the grace of God in vain.</p> <p>(2) (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now <i>is</i> the accepted time; behold, now <i>is</i> the day of salvation.)</p>	<p><b>Chapter 6</b></p> <p>(1) We then, <i>as</i> workers together <i>with Him</i>, urge <i>you</i> also that you not receive the grace of God in vain.</p> <p>(2) (Because He says, <b>I have heard you in a time accepted, and in the day of salvation I have nursed you:</b><sup>a</sup> indeed, now <i>is</i> the accepted time; indeed, now <i>is</i> the day of salvation.)</p>
6:2a – Is. 49:8	

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King James 1769 Version	King James Paraphrase
<p>(3) Giving no offence in any thing, that the ministry be not blamed:</p> <p>(4) But in all <i>things</i> approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,</p> <p>(5) In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;</p> <p>(6) By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,</p> <p>(7) By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,</p> <p>(8) By honour and dishonour, by evil report and good report: as deceivers, and <i>yet</i> true;</p> <p>(9) As unknown, and <i>yet</i> well known; as dying, and, behold, we live; as chastened, and not killed;</p> <p>(10) As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and <i>yet</i> possessing all things.</p> <p>(11) O <i>ye</i> Corinthians, our mouth is open unto you, our heart is enlarged.</p> <p>(12) Ye are not straitened in us, but ye are straitened in your own bowels.</p> <p>(13) Now for a recompence in the same, (I speak as unto <i>my</i> children,) be ye also enlarged.</p>	<p>(3) Giving no offence in anything, that the ministry not be blamed:</p> <p>(4) But in all <i>things</i> approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,</p> <p>(5) In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;</p> <p>(6) By pureness, by knowledge, by patience, by kindness, by the Holy Spirit, by un-pretended love,</p> <p>(7) By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,</p> <p>(8) By honor and dishonor, by evil report and good report: as deceivers, and <i>yet</i> true;</p> <p>(9) As unknown, and <i>yet</i> well known; as dying, and, indeed, we live; as disciplined, and not killed;</p> <p>(10) As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and <i>yet</i> possessing all things.</p> <p>(11) O <i>you</i> Corinthians, our mouths are open to you, our hearts are enlarged.</p> <p>(12) You are not restrained by us, but you are restrained by your own {worldly} affections.</p> <p>(13) Now for a reward in the same, (I speak as to <i>my</i> children,) be also enlarged {continue to grow [spiritually]}.</p>

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King James 1769 Version	King James Paraphrase
<p>(14) Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?            (15) And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?            (16) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in <i>them</i>; 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 <i>thing</i>; and I will receive you,            (18) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.</p> <p><b>Chapter 7</b>            (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.            (2) Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.</p>	<p>(14) Do not be unequally yoked together with unbelievers: because what fellowship does righteousness have with unrighteousness? and what communion does light have with darkness?<sup>b</sup>            (15) And what agreement does Christ have with Belial {Satan}?<sup>c</sup> or what part does he who believes have with an infidel {unbeliever}?<sup>d</sup>            (16) And what agreement does the temple of God have with idols? because you are the temple of the living God; as God has said,                <b>I will live in them, and walk in them; and I will be their God, and they shall be My people.</b><sup>e</sup>            (17) <b>Therefore come out from among them, and be separate, says the Lord, and do not touch any unclean thing; and I will receive you,</b>            (18) <b>And will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty.</b></p> <p><b>Chapter 7</b>            (1) Therefore having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear {reverence} of God.            (2) Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.</p>
<p>6:14b – believers are never allowed to marry unbelievers – see I Cor. 7:39; Lev. 34:16; Ezr. 9:2,12; Neh. 13:25; Mal. 2:11            6:15c - Belial - worthlessness - another name of Satan            6:15d - infidel - an unbeliever - one who willfully rejects the Lord            6:16e - Jer. 24:7; 31:33; 32:38; Ezek. 43:9; Zec. 8:8</p>	

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King James 1769 Version	King James Paraphrase
<p>(3) I speak not <i>this</i> to condemn <i>you</i>: for I have said before, that ye are in our hearts to die and live with <i>you</i>.</p> <p>(4) Great <i>is</i> my boldness of speech toward you, great <i>is</i> my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.</p> <p>(5) For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without <i>were</i> fightings, within <i>were</i> fears.</p> <p>(6) Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;</p> <p>(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.</p> <p>(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 <i>it were</i> but for a season.</p> <p>(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.</p> <p>(10) For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.</p>	<p>(3) I do not speak <i>this</i> to condemn <i>you</i>: because I have said before, that you are in our hearts to die and live with <i>you</i>.</p> <p>(4) Great <i>is</i> my boldness of speech towards you, great <i>is</i> my boasting for you: I am filled with comfort, I am exceedingly joyful in all our tribulation.</p> <p>(5) Because, when we had come into Macedonia, our flesh had no rest, but we were troubled on every side; outside <i>were</i> fightings, inside <i>were</i> fears.</p> <p>(6) Nevertheless God, Who comforts those who are cast down, comforted us by the coming of Titus;</p> <p>(7) And not by his coming only, but by the comfort with which he was comforted in you, when he told us your earnest desire, your mourning, your fervent {zealous} mind towards me; so that I rejoiced all the more.</p> <p>(8) Because though I made you sorry with a letter, I do not repent, though I did repent: because I perceive that the same letter has made you sorry, though <i>it was</i> but for a season.</p> <p>(9) Now I rejoice, not that you were made sorry, but that you sorrowed to repentance: because you were made sorry after a godly manner, that you might not be harmed by us in any way.</p> <p>(10) Because godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death.</p>

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King James 1769 Version	King James Paraphrase
<p>(11) For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, <i>what</i> clearing of yourselves, yea, <i>what</i> indignation, yea, <i>what</i> fear, yea, <i>what</i> vehement desire, yea, <i>what</i> zeal, yea, <i>what</i> revenge! In all <i>things</i> ye have approved yourselves to be clear in this matter.</p> <p>(12) Wherefore, though I wrote unto you, <i>I did it</i> 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.</p> <p>(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.</p> <p>(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>I made</i> before Titus, is found a truth.</p> <p>(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.</p> <p>(16) I rejoyce therefore that I have confidence in you in all <i>things</i>.</p>	<p>(11) Because see this same thing, that you sorrowed after a godly sort, what carefulness it brought about in you, yes, <i>what</i> clearing of yourselves, yes, <i>what</i> indignation, yes, <i>what</i> fear, yes, <i>what</i> vigorous desire, yes, <i>what</i> zeal, yes, <i>what</i> revenge! In all <i>things</i> you have approved yourselves to be clear in this matter.</p> <p>(12) Therefore, though I wrote to you, <i>I did not do it</i> for the one who had done the wrong, nor for the cause of the one who was wronged, but that our care for you in the sight of God might appear to you.</p> <p>(13) Therefore we were comforted in your comfort: yes, and we are exceedingly all the more joyful because of the joy of Titus, because his spirit was refreshed by you all.</p> <p>(14) Because if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which <i>I made</i> before Titus, is found to be truth.</p> <p>(15) And his inward affection is more abundant towards you, while he remembers your obedience, how with fear and trembling you received him.</p> <p>(16) I rejoyce therefore that I have confidence in you in all <i>things</i>.</p>
<p><b>Chapter 8</b></p> <p>(1) Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;</p>	<p><b>Chapter 8</b></p> <p>(1) Furthermore, brothers, we make known to you the grace of God bestowed on the churches of Macedonia;</p>

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<p>(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.</p> <p>(3) For to <i>their</i> power, I bear record, yea, and beyond <i>their</i> power <i>they were</i> willing of themselves;</p> <p>(4) Praying us with much intreaty that we would receive the gift, and <i>take upon us</i> the fellowship of the ministering to the saints.</p> <p>(5) And <i>this they did</i>, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.</p> <p>(6) Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.</p> <p>(7) Therefore, as ye abound in every <i>thing, in</i> faith, and utterance, and knowledge, and <i>in</i> all diligence, and <i>in</i> your love to us, <i>see</i> that ye abound in this grace also.</p> <p>(8) I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.</p> <p>(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.</p> <p>(10) And herein I give <i>my</i> advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.</p>	<p>(2) How that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their generosity.</p> <p>(3) Because to <i>their</i> ability, I bear record, yes, and beyond <i>their</i> ability <i>they were</i> willing to give of themselves;</p> <p>(4) Begging us with much urging that we would receive the gift, and <i>take upon us</i> the fellowship of the ministering to the saints.<sup>a</sup></p> <p>(5) And <i>this they did</i>, not as we hoped, but first gave their own selves to the Lord, and to us by the will of God.</p> <p>(6) So much so that we desired Titus, that as he had begun, so he would also finish in you the same grace also.</p> <p>(7) Therefore, as you abound in everything, <i>in</i> faith, and speech, and knowledge, and <i>in</i> all diligence, and <i>in</i> your love towards us, <i>see</i> that you abound in this grace also.</p> <p>(8) I do not speak by commandment, but because of the earnestness of others, and to prove the sincerity of your love.</p> <p>(9) Because you know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that you through His poverty might be rich.</p> <p>(10) And in this I give <i>my</i> advice: because this is expedient for you, who have begun before, not only to do, but also willingly a year ago.</p>
<p>8:4a – of the ministering to the saints – the churches took up collections and gave generously begging Paul to give it to those who had need                      – especially to those in the Jerusalem area who were in great need                      – see Acts 24:17; Gal. 2:10</p>	



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<p>(11) Now therefore perform the doing <i>of it</i>; that as <i>there was</i> a readiness to will, so <i>there may be</i> a performance also out of that which ye have.</p> <p>(12) For if there be first a willing mind, <i>it is</i> accepted according to that a man hath, <i>and</i> not according to that he hath not.</p> <p>(13) For <i>I mean</i> not that other men be eased, and ye burdened:</p> <p>(14) But by an equality, <i>that</i> now at this time your abundance <i>may be a supply</i> for their want, that their abundance also may be <i>a supply</i> for your want: that there may be equality:</p> <p>(15) As it is written, He that <i>had gathered</i> much had nothing over; and he that <i>had gathered</i> little had no lack.</p> <p>(16) But thanks <i>be</i> to God, which put the same earnest care into the heart of Titus for you.</p> <p>(17) For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.</p> <p>(18) And we have sent with him the brother, whose praise <i>is</i> in the gospel throughout all the churches;</p> <p>(19) And not <i>that</i> 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 <i>declaration of</i> your ready mind:</p> <p>(20) Avoiding this, that no man should blame us in this abundance which is administered by us:</p>	<p>(11) Now therefore perform its works; that as <i>there was</i> a readiness to will, so <i>there may be</i> a performance also out of that which you have.</p> <p>(12) Because if there is first a willing mind, <i>it is</i> accepted according to what a man has, <i>and</i> not according to that he does not have.</p> <p>(13) Because <i>I do not mean</i> that other men be eased, and you burdened:</p> <p>(14) But by an equality, <i>that</i> now at this time your abundance <i>may be a supply</i> for their needs, that their abundance also may be <i>a supply</i> for your needs: that there may be equality:</p> <p>(15) As it is written, <b>He who <i>had gathered</i> much had nothing left over; and he who <i>had gathered</i> little had no lack.<sup>b</sup></b></p> <p>(16) But thanks <i>be</i> to God, Who put the same earnest care into the heart of Titus for you.</p> <p>(17) Because indeed he accepted the encouragement; but being more sincere, of his own accord he went to you.</p> <p>(18) And we have sent with him the brother, whose praise <i>is</i> in the gospel throughout all the churches;</p> <p>(19) And not only <i>that</i>, but who was also chosen by the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and <i>declaration of</i> your ready mind:</p> <p>(20) Avoiding this, that no man should blame us in this abundance which is administered by us:</p>
8:15b - Ex. 16:18	

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<p>(21) Providing for honest things, not only in the sight of the Lord, but also in the sight of men.</p> <p>(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>I have</i> in you.</p> <p>(23) Whether <i>any do enquire</i> of Titus, <i>he is</i> my partner and fellowhelper concerning you: or our brethren <i>be enquired of, they are</i> the messengers of the churches, <i>and</i> the glory of Christ.</p> <p>(24) Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.</p> <p><b>Chapter 9</b></p> <p>(1) For as touching the ministering to the saints, it is superfluous for me to write to you:</p> <p>(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.</p> <p>(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:</p> <p>(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.</p>	<p>(21) Providing for honest things, not only in the sight of the Lord, but also in the sight of men.</p> <p>(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>I have</i> in you.</p> <p>(23) Whether <i>any do inquire</i> of Titus, <i>he is</i> my partner and fellow helper concerning you: or our brothers <i>be inquired of, they are</i> the messengers of the churches, <i>and</i> the glory of Christ.</p> <p>(24) Therefore show them, and before the churches, the proof of your love, and of our boasting on your behalf.</p> <p><b>Chapter 9</b></p> <p>(1) Concerning the ministering to the saints, it is unnecessary for me to write to you:</p> <p>(2) Because I know the sincerity of your mind, because of which I boast of you to those in Macedonia, that Achaia was ready a year ago; and your zeal has provoked very many.</p> <p>(3) Yet I have sent the brothers, lest our boasting of you should be in vain in this matter; that, as I said, you may be ready:</p> <p>(4) Lest haply if those of Macedonia come with me, and find you unprepared, we (that we not to say, you) should be ashamed in this same confident boasting.</p>

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King James 1769 Version	King James Paraphrase
<p>(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 <i>a matter of</i> bounty, and not as <i>of</i> covetousness.</p> <p>(6) But this <i>I say</i>, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.</p> <p>(7) Every man according as he purposeth in his heart, <i>so let him give</i>; not grudgingly, or of necessity: for God loveth a cheerful giver.</p> <p>(8) And God <i>is</i> able to make all grace abound toward you; that ye, always having all sufficiency in all <i>things</i>, may abound to every good work:</p> <p>(9) (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.</p> <p>(10) Now he that ministereth seed to the sower both minister bread for <i>your</i> food, and multiply your seed sown, and increase the fruits of your righteousness;)</p> <p>(11) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.</p> <p>(12) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;</p>	<p>(5) Therefore I thought it necessary to encourage the brothers, that they would go before to you, and collect beforehand your bounty, of which you had notice beforehand, that the same might be ready, as <i>a matter of</i> bounty, and not as <i>of</i> covetousness {greed; lust; want things that belong to others}.<sup>a</sup></p> <p>(6) But this <i>I say</i>, He who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully.</p> <p>(7) Every man accordingly as he determines in his heart, <i>so let him give</i>; not grudgingly, or of necessity: because God loves a cheerful giver.</p> <p>(8) And God <i>is</i> able to make all grace abound towards you; that you, always having all sufficiency in all <i>things</i>, may abound to every good work:</p> <p>(9) (As it is written,  <b>He has dispersed abroad; He has given to the poor: His righteousness remains forever.</b><sup>b</sup></p> <p>(10) Now he who ministers seed to the sower both minister bread for <i>your</i> food, and multiply your seed sown, and increase the fruits of your righteousness;)</p> <p>(11) Being enriched in everything to all bountifulness, which through us causes thanksgiving to God.</p> <p>(12) Because the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings to God;</p>
<p>9:5a – Paul sent messengers ahead of time to the Corinthians to let them know that a collection would be collected to help those in need – see note on II Cor. 8:4</p> <p>9:9b – Ps. 112:9</p>	

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King James 1769 Version	King James Paraphrase
<p>(13) Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for <i>your</i> liberal distribution unto them, and unto all <i>men</i>;</p> <p>(14) And by their prayer for you, which long after you for the exceeding grace of God in you.</p> <p>(15) Thanks <i>be</i> unto God for his unspeakable gift.</p> <p><b>Chapter 10</b></p> <p>(1) Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence <i>am</i> base among you, but being absent <i>am</i> bold toward you:</p> <p>(2) But I beseech <i>you</i>, 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.</p> <p>(3) For though we walk in the flesh, we do not war after the flesh:</p> <p>(4) (For the weapons of our warfare <i>are</i> not carnal, but mighty through God to the pulling down of strong holds;)</p> <p>(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;</p> <p>(6) And having in a readiness to revenge all disobedience, when your obedience is fulfilled.</p>	<p>(13) While by the experiment of this ministry they glorify God for your professed submission to the gospel of Christ, and for <i>your</i> generous distribution to them, and to all <i>men</i>;</p> <p>(14) And by their prayer for you, who long after you for the exceeding grace of God in you.</p> <p>(15) Thanks <i>be</i> to God for His unspeakable gift.</p> <p><b>Chapter 10</b></p> <p>(1) Now I Paul myself urge {ask; encourage} you by the humility and gentleness of Christ, who in presence <i>is</i> lowly among you, but being absent <i>am</i> bold towards you:</p> <p>(2) But I urge {ask; encourage} <i>you</i>, that I may not be bold when I am present with that confidence, with which I think to be bold against some, who think of us as if we walked according to the flesh.</p> <p>(3) Because though we walk in the flesh, we do not war after the flesh:</p> <p>(4) (Because the weapons of our warfare <i>are</i> not carnal {fleshly; worldly}, but mighty through God to the pulling down of strong holds;)</p> <p>(5) Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;</p> <p>(6) And having in a readiness to revenge all disobedience, when your obedience is fulfilled.</p>

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King James 1769 Version	King James Paraphrase
<p>(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 <i>is</i> Christ's, even so <i>are</i> we Christ's.</p> <p>(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:</p> <p>(9) That I may not seem as if I would terrify you by letters.</p> <p>(10) For <i>his</i> letters, say they, <i>are</i> weighty and powerful; but <i>his</i> bodily presence <i>is</i> weak, and <i>his</i> speech contemptible.</p> <p>(11) Let such an one think this, that, such as we are in word by letters when we are absent, such <i>will we be</i> also in deed when we are present.</p> <p>(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.</p> <p>(13) But we will not boast of things without <i>our</i> measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.</p> <p>(14) For we stretch not ourselves beyond <i>our measure</i>, as though we reached not unto you: for we are come as far as to you also in <i>preaching</i> the gospel of Christ:</p>	<p>(7) Do you look on things after the outward appearance? If any man trusts in himself that he is Christ's, let him of himself think this again, that, as he <i>is</i> Christ's, even so <i>are</i> we Christ's.</p> <p>(8) Because though I should boast somewhat more of our authority, which the Lord has given us for encouragement, and not for your destruction, I should not be ashamed:</p> <p>(9) That I may not seem as if I would terrify you by letters.</p> <p>(10) Because, they say, <i>his</i> letters, <i>are</i> weighty and powerful; but <i>his</i> bodily presence <i>is</i> weak, and <i>his</i> speech contemptible.</p> <p>(11) Let such a one think this, that, such as we are in word by letters when we are absent, so <i>will we be</i> also in deed when we are present.</p> <p>(12) Because we dare not make ourselves of the number, or compare ourselves with some who commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.</p> <p>(13) But we will not boast of things outside <i>our</i> measure, but according to the measure of the rule which God has distributed to us, a measure to reach even to you.</p> <p>(14) Because we do not stretch ourselves beyond <i>our measure</i>, as though we did not reach to you: because we have come as far as to you also in <i>preaching</i> the gospel of Christ:</p>

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King James 1769 Version	King James Paraphrase
<p>(15) Not boasting of things without <i>our</i> measure, <i>that is</i>, 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,</p> <p>(16) To preach the gospel in the <i>regions</i> beyond you, <i>and</i> not to boast in another man's line of things made ready to our hand.</p> <p>(17) But he that glorieth, let him glory in the Lord.</p> <p>(18) For not he that commendeth himself is approved, but whom the Lord commendeth.</p> <p><b>Chapter 11</b></p> <p>(1) Would to God ye could bear with me a little in <i>my</i> folly: and indeed bear with me.</p> <p>(2) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present <i>you as</i> a chaste virgin to Christ.</p> <p>(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.</p> <p>(4) For if he that cometh preacheth another Jesus, whom we have not preached, or <i>if</i> ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with <i>him</i>.</p>	<p>(15) Not boasting of things without <i>our</i> measure, <i>that is</i>, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,</p> <p>(16) To preach the gospel in the <i>regions</i> beyond you, <i>and</i> not to boast in another man's line of things made ready to our hand.</p> <p>(17) But he who boasts, let him boast in the Lord.</p> <p>(18) Because it is not he who commends himself who is approved, but whom the Lord commends.</p> <p><b>Chapter 11</b></p> <p>(1) I wish to God you could bear with me a little in <i>my</i> folly: and indeed bear with me.</p> <p>(2) Because I am jealous over you with godly jealousy: because I have espoused you to one husband, that I may present <i>you as</i> a chaste virgin to Christ.</p> <p>(3) But I fear, lest by any means, as the snake deceived Eve through his subtlety {craftiness; deception}, so your minds should be corrupted from the simplicity that is in Christ.</p> <p>(4) Because if he who comes preaches another Jesus, whom we have not preached, or <i>if</i> you receive another spirit, which you have not received, or another gospel, which you have not accepted, you might well bear with <i>him</i>.</p>

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King James 1769 Version	King James Paraphrase
<p>(5) For I suppose I was not a whit behind the very chiefest apostles.</p> <p>(6) But though <i>I be</i> rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.</p> <p>(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?</p> <p>(8) I robbed other churches, taking wages <i>of them</i>, to do you service.</p> <p>(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 <i>things</i> I have kept myself from being burdensome unto you, and so will I keep <i>myself</i>.</p> <p>(10) As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.</p> <p>(11) Wherefore? because I love you not? God knoweth.</p> <p>(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.</p> <p>(13) For such <i>are</i> false apostles, deceitful workers, transforming themselves into the apostles of Christ.</p>	<p>(5) Because I suppose I was not a least bit behind the very greatest of the apostles.</p> <p>(6) But though <i>I lack</i> eloquence in speech, yet not in knowledge; but we have been thoroughly revealed among you in all things.</p> <p>(7) Have I committed an offense in abasing {putting down} myself that you might be exalted, because I have preached to you the gospel of God freely?</p> <p>(8) I robbed other churches, taking wages from <i>them</i>, to do you service.<sup>a</sup></p> <p>(9) And when I was present with you, and had need, I borrowed from no man: because that which was lacking to me the brothers who came from Macedonia supplied: and in all <i>things</i> I have kept myself from being burdensome to you, and so I will keep <i>myself</i>.</p> <p>(10) As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.</p> <p>(11) Why? because I do not love you? God knows.</p> <p>(12) But what I do, that I will do, that I may cut off occasion from those who desire occasion; that in which they boast, they may be found even as we.</p> <p>(13) Because such <i>are</i> false apostles, deceitful workers, transforming themselves into the apostles of Christ.</p>

11:8a – Paul received financial support from other churches as he ministered to the Corinthians and did not ask for nor receive financial support from them although he had every right to do so.

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King James 1769 Version	King James Paraphrase
<p>(14) And no marvel; for Satan himself is transformed into an angel of light.</p> <p>(15) Therefore <i>it is</i> no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.</p> <p>(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.</p> <p>(17) That which I speak, I speak <i>it</i> not after the Lord, but as it were foolishly, in this confidence of boasting.</p> <p>(18) Seeing that many glory after the flesh, I will glory also.</p> <p>(19) For ye suffer fools gladly, seeing ye <i>yourselves</i> are wise.</p> <p>(20) For ye suffer, if a man bring you into bondage, if a man devour <i>you</i>, if a man take <i>of you</i>, if a man exalt himself, if a man smite you on the face.</p> <p>(21) I speak as concerning reproach, as though we had been weak. Howbeit wheresoever any is bold, (I speak foolishly,) I am bold also.</p> <p>(22) Are they Hebrews? so <i>am</i> I. Are they Israelites? so <i>am</i> I. Are they the seed of Abraham? so <i>am</i> I.</p> <p>(23) Are they ministers of Christ? (I speak as a fool) I <i>am</i> more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.</p> <p>(24) Of the Jews five times received I forty <i>stripes</i> save one.</p>	<p>(14) And no wonder; because Satan himself is transformed into an angel of light.</p> <p>(15) Therefore <i>it is</i> no great thing if his ministers also are transformed as the ministers of righteousness; whose end shall be according to their works.</p> <p>(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.</p> <p>(17) That which I speak, I speak <i>it</i> not after the Lord, but as it were foolishly, in this confidence of boasting.</p> <p>(18) Since many boast after the flesh, I will boast also.</p> <p>(19) Because you suffer fools gladly, since you <i>yourselves</i> are wise.</p> <p>(20) Because you suffer, if a man brings you into bondage, if a man devours <i>you</i>, if a man take <i>from you</i>, if a man exalts himself, if a man strikes you on the face.</p> <p>(21) I speak as concerning reproach, as though we had been weak. However in whatever anyone is bold, (I speak foolishly,) I am bold also.</p> <p>(22) Are they Hebrews? so <i>am</i> I. Are they Israelites? so <i>am</i> I. Are they the seed of Abraham? so <i>am</i> I.</p> <p>(23) Are they ministers of Christ? (I speak as a fool) I <i>am</i> more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often.</p> <p>(24) Of the Jews five times I received thirty-nine <i>stripes</i>.<sup>b</sup></p>

11:24b - 40 stripes less one - i.e. 39 lashes - it was believed that if someone received 40 lashes they would die, so 39 lashes were given to bring a person to the brink of death without killing them – the law of Moses set the maximum of 40 stripes – Deut. 25:3



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King James 1769 Version	King James Paraphrase
<p>(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;</p> <p>(26) <i>In</i> journeyings often, <i>in</i> perils of waters, <i>in</i> perils of robbers, <i>in</i> perils by <i>mine own</i> countrymen, <i>in</i> perils by the heathen, <i>in</i> perils in the city, <i>in</i> perils in the wilderness, <i>in</i> perils in the sea, <i>in</i> perils among false brethren;</p> <p>(27) In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.</p> <p>(28) Beside those things that are without, that which cometh upon me daily, the care of all the churches.</p> <p>(29) Who is weak, and I am not weak? who is offended, and I burn not?</p> <p>(30) If I must needs glory, I will glory of the things which concern mine infirmities.</p> <p>(31) The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.</p> <p>(32) In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:</p> <p>(33) And through a window in a basket was I let down by the wall, and escaped his hands.</p>	<p>(25) Three times I was beaten with rods, once I was stoned, three times I suffered shipwreck, a night and a day I have been in the deep;</p> <p>(26) <i>In</i> travels often, <i>in</i> perils of waters, <i>in</i> perils of robbers, <i>in</i> perils by <i>my own</i> countrymen, <i>in</i> perils by the heathen {ungodly}, <i>in</i> perils in the city, <i>in</i> perils in the wilderness, <i>in</i> perils in the sea, <i>in</i> perils among false brothers;</p> <p>(27) In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.</p> <p>(28) Beside those things that are outside, that which comes upon me daily, the cares of all the churches.</p> <p>(29) Who is weak, and I am not weak? who is offended, and I do not burn?</p> <p>(30) If I need to boast, I will boast of the things which concern my weaknesses.</p> <p>(31) The God and Father of our Lord Jesus Christ, Who is blessed forevermore, knows that I do not lie.</p> <p>(32) In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desired to apprehend me:</p> <p>(33) And through a window in a basket I was let down by the wall, and escaped his hands.<sup>c</sup></p>

11:33c – Acts 9:24-25

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King James 1769 Version	King James Paraphrase
<p><b>Chapter 12</b></p> <p>(1) It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.</p> <p>(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.</p> <p>(3) And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)</p> <p>(4) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.</p> <p>(5) Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.</p> <p>(6) For though I would desire to glory, I shall not be a fool; for I will say the truth: but <i>now</i> I forbear, lest any man should think of me above that which he seeth me <i>to be</i>, or <i>that</i> he heareth of me.</p> <p>(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.</p> <p>(8) For this thing I besought the Lord thrice, that it might depart from me.</p>	<p><b>Chapter 12</b></p> <p>(1) Without a doubt it is not beneficial for me to boast. I will come to visions and revelations of the Lord.</p> <p>(2) I knew a man in Christ {who} more than fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knows;) such a one caught up to the third heaven.<sup>a</sup></p> <p>(3) And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knows;)</p> <p>(4) How he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to speak.</p> <p>(5) Of such a one I will boast: yet of myself I will not boast,<sup>b</sup> but in my weaknesses.</p> <p>(6) Because though I would desire to boast, I shall not be a fool; because I will say the truth: but <i>now</i> I forbear, lest any man should think of me above that which he sees me <i>to be</i>, or <i>that</i> he hears of me.</p> <p>(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,<sup>c</sup> the messenger of Satan to buffet me, lest I should be exalted above measure.</p> <p>(8) For this thing I asked the Lord three times, that it might depart from me.</p>
<p>12:2a - the third heaven - the throne of God - see note on Gen. 1:8</p> <p>12:5b - <u>Of such a one I will boast: yet of myself I will not boast</u> - contrary to modern pop theology, this verse <u>rules out</u> Paul as being the one caught up to the third heaven since he says: of such a man he will boast, but of himself he will not boast. It is possible that he was referring to the apostle John or some other saint.</p> <p>12:7c - thorn in the flesh - usually refers to a person [Num. 33:55], but most believe Paul is referring to a medical problem, possibly his failing eyesight [Gal. 4:15; 6:11]</p>	

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King James 1769 Version	King James Paraphrase
<p>(9) And he said unto me, <b>My grace is sufficient for thee: for my strength is made perfect in weakness.</b> Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.</p> <p>(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.</p> <p>(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.</p> <p>(12) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.</p> <p>(13) For what is it wherein ye were inferior to other churches, except <i>it be</i> that I myself was not burdensome to you? forgive me this wrong.</p> <p>(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.</p> <p>(15) And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.</p> <p>(16) But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.</p>	<p>(9) But He said to me, <b>My grace is sufficient for you: because My strength is made perfect in weakness.</b> Most gladly therefore I will rather boast in my weaknesses, that the power of Christ may rest upon me.</p> <p>(10) Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: because when I am weak, then I am strong.</p> <p>(11) I have become a fool in boasting; you have compelled me: because I ought to have been commended by you: because in nothing am I behind the very greatest of apostles, although I am nothing.</p> <p>(12) Truly the signs of an apostle were worked among you in all patience, in signs, and wonders, and mighty deeds.</p> <p>(13) Because what is it in which you were inferior to other churches, except that I myself was not burdensome to you? forgive me this wrong.</p> <p>(14) Indeed, the third time I am ready to come to you; and I will not be burdensome to you: because I do not seek what is yours, but you: because the children ought not to lay up for the parents, but the parents for the children.</p> <p>(15) And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I am loved.</p> <p>(16) But so be it, I did not burden you: nevertheless, being crafty, I caught you with trickery.</p>

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King James 1769 Version	King James Paraphrase
<p>(17) Did I make a gain of you by any of them whom I sent unto you? (18) I desired Titus, and with <i>him</i> I sent a brother. Did Titus make a gain of you? <i>walked</i> we not in the same spirit? <i>walked we</i> not in the same steps? (19) Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but <i>we do</i> all things, dearly beloved, for your edifying. (20) For I fear, lest, when I come, I shall not find you such as I would, and <i>that</i> I shall be found unto you such as ye would not: lest <i>there be</i> debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: (21) <i>And</i> lest, when I come again, my God will humble me among you, and <i>that</i> I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.</p>	<p>(17) Did I make a gain of you by any of those whom I sent to you? (18) I desired Titus, and with <i>him</i> I sent a brother. Did Titus make a gain of you? Did we not walk in the same spirit? Did we not <i>walk</i> in the same steps? (19) Again, do you think that we excuse ourselves to you? we speak before God in Christ: but <i>we do</i> all things, dearly beloved, for your encouragement. (20) Because I fear, lest, when I come, I shall not find you such as I would desire, and <i>that</i> I shall not be found by you such as you would want: lest <i>there be</i> debates, envyings, wraths {anger}, strifes, backbitings {back-talking}, whisperings {gossiping}, swellings, tumults: (21) <i>And</i> lest, when I come again, my God will humble me among you, and <i>that</i> I shall grieve over many who have already sinned, and have not repented of the uncleanness and fornication {sex outside of marriage} and sexual immorality which they have committed.</p>
<p><b>Chapter 13</b> (1) This <i>is</i> the third <i>time</i> I am coming to you. In the mouth of two or three witnesses shall every word 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:</p>	<p><b>Chapter 13</b> (1) This <i>is</i> the third <i>time</i> I am coming to you. <b>In the mouth of two or three witnesses shall every word be established.<sup>a</sup></b> (2) I told you before, and forewarn you, as if I were present, the second time; and being absent now I write to them who until now have sinned, and to all others, that, if I come again, I will not spare:</p>
<p>13:1a – two or three witnesses – Deut. 17:6</p>	

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King James 1769 Version	King James Paraphrase
<p>(3) Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.</p> <p>(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.</p> <p>(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?</p> <p>(6) But I trust that ye shall know that we are not reprobates.</p> <p>(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.</p> <p>(8) For we can do nothing against the truth, but for the truth.</p> <p>(9) For we are glad, when we are weak, and ye are strong: and this also we wish, <i>even</i> your perfection.</p> <p>(10) Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.</p> <p>(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.</p> <p>(12) Greet one another with an holy kiss.</p>	<p>(3) Since you seek a proof of Christ speaking in me, which towards you is not weak, but is mighty in you.</p> <p>(4) Because though He was crucified through weakness, yet He lives by the power of God. Because we also are weak in Him, but we shall live with Him by the power of God towards you.</p> <p>(5) Examine yourselves, whether you are in the faith; prove your own selves. Do you not know your own selves, how Jesus Christ is in you, unless you are castaways?</p> <p>(6) But I trust that you shall know that we are not castaways.</p> <p>(7) Now I pray to God that you do no evil; not that we should appear approved, but that you should do that which is honest, though we are as castaways.</p> <p>(8) Because we can do nothing against the truth, but for the truth.</p> <p>(9) Because we are glad, when we are weak, and you are strong: and this we also wish, <i>even</i> your perfection.</p> <p>(10) Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me for encouragement, and not to destruction.</p> <p>(11) Finally, brothers, 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.</p> <p>(12) Greet one another with a holy kiss.</p>

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King James 1769 Version	King James Paraphrase
(13) All the saints salute you. (14) The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, <i>be</i> with you all. Amen.	(13) All the saints salute you. (14) The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, <i>be</i> with you all. Amen {let it be}.

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