

The Composite Reflection Bible

The 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 over-all 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. 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.

Gary D. Rose June, 2010 Dade City, Fl.

**The World English Bible
American Standard Version of 1901
Young's Literal Translation**

2 Corinthians

- 1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the assembly of God which is at Corinth, with all the saints who are in the whole of 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 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.
Grace to you and peace from God our Father, and the Lord Jesus Christ!

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

Literal Spiritual Practical Meaning

- 4 who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by 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 to us, even so our comfort also abounds through 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 But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which works in the patient enduring of the same sufferings which we also suffer.**
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 Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so also are you of the comfort.**
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 don't desire to have you uninformed, brothers, concerning our affliction which happened to us in Asia, that we were weighed down exceedingly, beyond our power, so much 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;

Literal Spiritual Practical Meaning

**9 Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raises 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 out of so great a death, and does deliver; on whom we have set our hope that he will also still 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 you also helping together on our behalf by your supplication; that, for the gift bestowed on us by means of many, thanks may be given by many persons on your 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 boasting 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 toward you.
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;**

Literal Spiritual Practical Meaning

13 For we write no other things to you, than what you read or even acknowledge, and I hope you will acknowledge 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 you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our 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 In this confidence, I was determined to come first to you, that you 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 by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea.

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 determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no?"

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?

Literal Spiritual Practical Meaning

- 18 But as God is faithful, our word toward you was not "Yes and no."**
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, by me, Silvanus, and Timothy, was not "Yes and no," but in him is "Yes."**
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 however many are the promises of God, in him is the "Yes." Therefore also through him is the "Amen," to the glory of God through 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 who establishes us with you in Christ, and 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 also sealed us, and gave us the down payment 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 But I call God for a witness to my soul, that I didn't come to Corinth to spare you.**
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;

Literal Spiritual Practical Meaning

24 Not that we have lordship over your faith, but are fellow workers with you for your joy. For you stand firm in faith.

**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 for myself, that I would not come to you again in sorrow.

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, then who will make me glad but he who 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 very thing to you, so that, when I came, I wouldn't have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is 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 to you with many tears, not that you should be made sorry, but that you might know the love that I have so abundantly for 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.

Literal Spiritual Practical Meaning

5 But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to 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 one is this punishment which was inflicted by the 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 on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive 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 Therefore I beg you to 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 I also wrote, that I might know the proof of you, whether you are 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.

Literal Spiritual Practical Meaning

**10 Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence 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 that no advantage may be gained over us by Satan; for we are not ignorant of his schemes.
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 Now when I came to Troas for the gospel of Christ, and when a door was opened to me in 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 relief for my spirit, because I didn't find Titus, my brother, but taking my leave of them, I went forth 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 But thanks be to God, who always leads us in triumph in Christ, and reveals through us the sweet aroma of his knowledge 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,**

Literal Spiritual Practical Meaning

15 For we are a sweet aroma of Christ to God, in those who are saved, and in those who 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 a stench from death to death; to the other a sweet aroma from life to life. 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 so many, peddling the word of God. But as of sincerity, but as of God, in the sight of God, we speak 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 Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or 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 You are our letter, written in our hearts, known and read by 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,

Literal Spiritual Practical Meaning

- 3** being revealed that you are a 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 tablets that are hearts of flesh.
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** Such confidence we have through Christ toward God;
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 account anything as from ourselves; but our sufficiency is from 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 made us sufficient as servants of a new covenant; not of the letter, but of the spirit. For the letter kills, but the spirit gives 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 service of death, written engraved on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his face; which was passing away:

But if the ministration of death, written, [and] engraven on stones, came with glory, so that the children of Israel could not look steadfastly 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 steadfastly to the face of Moses, because of the glory of his face -- which was being made useless,

Literal Spiritual Practical Meaning

- 8** **won`t rather service of the spirit be rather with more glory?**
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 service of condemnation has glory, much rather does the service 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 most assuredly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses.**

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 passes away was with glory, much more that which remains is in glory.**

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** **Having therefore such a hope, we use great boldness of speech,**

Having therefore such a hope, we use great boldness of speech,

Having, then, such hope, we use much freedom of speech,

Literal Spiritual Practical Meaning

13 and not as Moses, who put a veil on his face, that the children of Israel wouldn't look steadfastly on the end of that which was passing away.

and [are] not as Moses, [who] put a veil upon his face, that the children of Israel should not look steadfastly 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 steadfastly to look to the end of that which is being made useless,

14 But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Christ in passes away.

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 to this day, when Moses is read, a veil lies on 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 But whenever one turns to the Lord, the veil is taken away.

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

and whenever they may turn unto the Lord, the vail is taken away.

17 Now the Lord is the 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;

Literal Spiritual Practical Meaning

18 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.

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, even as we obtained mercy, we don't faint.

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 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 commanding 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 commanding 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 Even if our gospel is veiled, it is veiled in those who perish;

And even if our gospel is veiled, it is veiled in them that perish:

and if also our good news is vailed, in those perishing it is vailed,

4 in whom the god of this world has 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 on 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;

Literal Spiritual Practical Meaning

5 For we don't preach ourselves, but Christ Jesus as Lord, and ourselves as 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 Seeing it is God who said, "Light will 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.

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 exceeding greatness of the power may be of God, and not from ourselves.

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 pressed on every side, yet not crushed; perplexed, yet not to 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 pursued, yet not forsaken; struck down, yet not destroyed;
pursued, yet not forsaken; smitten down, yet not destroyed;
persecuted, but not forsaken; cast down, but not destroyed;**

Literal Spiritual Practical Meaning

10 always carrying in the body the putting to death of the Lord Jesus, that the life of Jesus may also be revealed 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 who live are always delivered to death for Jesus` sake, that the life also of Jesus may be revealed 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 works 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 But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke." We also believe, and therefore also we 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 who raised the Lord Jesus will raise us also with Jesus, and will 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,

Literal Spiritual Practical Meaning

15 For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound 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 Therefore we don't faint, but though our outward man is decaying, yet our 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 for the moment, works for us more and more exceedingly an 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 don't look 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 the earthly house of our tent is dissolved, we have a building from God, a 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,

Literal Spiritual Practical Meaning

- 2 For most assuredly in this we groan, longing to be clothed with our habitation 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 will 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 indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by 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 who made us for this very thing is God, who also gave to us the down payment 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 Being therefore always of good courage, and knowing that, while 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 --**

Literal Spiritual Practical Meaning

8 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 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 Therefore also we make it our aim, whether at home or absent, to be well pleasing to 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 be revealed before the judgment seat of Christ; that each one may receive the things in the body, according to what he has done, whether 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 fear of the Lord, we persuade men, but we are revealed to God; and I hope that we are revealed also 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 are not commanding ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart.

We are not again commanding 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;

Literal Spiritual Practical Meaning

13 For if we are beside ourselves, it is for God. Or if we are of sober mind, it is for you.

**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 constrains us; because we judge thus, that one died for all, therefore all died.

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 He died for all, that those who live should no longer live to themselves, but to him who for their sakes died 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 Therefore we know no one after the flesh from now on. Even though we have known Christ after the flesh, yet now we know him so 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 anyone is in Christ, he is a new creation. The old things have passed away. Behold, they have 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.

Literal Spiritual Practical Meaning

18 But all things are of God, who reconciled us to himself through Jesus Christ, and gave 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 namely, that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to 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 We are therefore ambassadors on behalf of Christ, as though God were entreating by us. We beg you on behalf of Christ, be 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 him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God.

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 Working together, we entreat also that you not receive 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 --

Literal Spiritual Practical Meaning

- 2** for he says, "At an acceptable time I listened to you, In a day of salvation I helped you." Behold, now is the acceptable 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** We give no occasion of stumbling in anything, that our service may not be 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 everything commanding ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses,
but in everything commanding 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 beatings, in imprisonments, in riots, in labors, 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** in pureness, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love,
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,

Literal Spiritual Practical Meaning

- 7** 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; 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 glory and dishonor, 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 punished, 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 death;
- 10** as sorrowful, yet always 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** Our mouth is open to you, Corinthians. 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** You are not restricted by us, but you are restricted by your own affections.
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,

Literal Spiritual Practical Meaning

13 Now in return, I speak as to my children, you also be 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 ye!**

14 Don't be unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what communion has 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 What agreement has Christ with Belial? Or what portion has a believer with an unbeliever?

**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 What agreement has a temple of God with idols? For you 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 will 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 Therefore, ``Come out from among them, And be separate,`` says the Lord, `Touch no unclean thing.
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,

Literal Spiritual Practical Meaning

18 I will be to you a Father. You will be to me sons and daughters, says 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, beloved, let us cleanse ourselves from all defilement of 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 Open your hearts to us. We wronged no one. We corrupted no one. We took advantage of no one.

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 say this not to condemn you, for I have said before, that you are in our hearts to die together and live together.

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 boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction.

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,

Literal Spiritual Practical Meaning

- 5 For even when we had come into Macedonia, our flesh had no relief, but we were afflicted on every side. Fightings were outside. Fear was inside.**

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, he who comforts the lowly, God, 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 also by the comfort with which he was comforted in you, while he told us your longing, your mourning, and your zeal for me; so that I rejoiced still 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 my letter, I do not regret it, though I did regret it. For I see that my letter made you sorry, though just for a while.**

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 I now rejoice, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry in a Godly way, that you might suffer loss 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;

Literal Spiritual Practical Meaning

10 For Godly sorrow works repentance to salvation, which brings no regret. But the sorrow of the world works 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 same thing, that you were made sorry in a godly way, what earnest care it worked in you. Yes, what defense, indignation, fear, longing, zeal, and vengeance! In everything you demonstrated yourselves to be pure in the 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 So although I wrote to 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 revealed in you in the sight of God.

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 have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been 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;

Literal Spiritual Practical Meaning

- 14 For if in anything I have boasted to him on your behalf, I was not put to shame. But as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be 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 His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you 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 that in everything I am of good courage concerning you.**
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, brothers, we make known to you the grace of God which has been given in the assemblies 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 much proof of affliction the abundance of their joy and their deep poverty abounded to 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;

Literal Spiritual Practical Meaning

3 For according to their power, I testify, yes and beyond their power, they gave of their own accord,
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 begging us with much entreaty in regard to this grace and the fellowship in the service 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 This was not as we had hoped, but first they gave their own selves to the Lord, and to us through 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 exhorted Titus, that as he made a beginning before, so he would also complete in
you this grace.
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 But as you abound in everything, in faith, utterance, knowledge, all earnestness, and in your love to
us, see that you also abound in this grace.
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;

Literal Spiritual Practical Meaning

8 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also 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 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 become 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 I give a judgment in this: for this is expedient for you, who were the first to start a year ago, not only to do, but also to be willing.

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

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 the readiness is there, it is acceptable according to what you have, not according to what you don't have.

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;

Literal Spiritual Practical Meaning

13 For this is not that others may be eased and you distressed,

**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 for equality. Your abundance at this present time supplies their lack, that their abundance also
may become a supply for your lack; 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 who gathered much had nothing left over, and he who 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, who puts the same earnest care for you into the heart of Titus.

**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 he indeed accepted our exhortation, but being himself very earnest, he went forth to you of his
own accord.**

**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,**

Literal Spiritual Practical Meaning

18 We have sent together with him the brother whose praise in the gospel is known through all the assemblies.

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 Not only so, but who was also appointed by the assemblies to travel with us in this grace, which is served by us to the glory of the Lord himself, and to show our readiness.

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 We are avoiding this, that any man should blame us in concerning this bounty which is served by us.

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 Having regard for honorable 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 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 has 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,

Literal Spiritual Practical Meaning

23 As for Titus, he is my partner and fellow worker toward you. As for our brothers, they are the messengers of the assemblies, 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 Therefore show the proof of your love to them in front of the assemblies, 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 It is indeed unnecessary for me to write to you concerning the service to the saints,

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 your readiness, of which I boast on your behalf to them of Macedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them.

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 But I have sent the brothers, that our glorying on your behalf may not be made void in this respect, that, even as I said, you may be prepared,

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,

Literal Spiritual Practical Meaning

- 4 so that I won't by any means, if there come with me any of Macedonia and find you unprepared, we (to say nothing of you) should be put to shame in this confident boasting.**
Iest 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.
Iest 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 I thought it necessary therefore to entreat the brothers that they would go before to you, and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness.**

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 Remember this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap 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 Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves 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,

Literal Spiritual Practical Meaning

8 God is able to make all grace abound to you, that you, always having all sufficiency in everything, 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 has scattered abroad, he has given to the poor. His righteousness remains forever."

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 may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, 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 you being enriched in everything to all liberality, which works 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 this service of giving that you perform not only makes up for lack among the saints, but abounds also through many givings of thanks to 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,

Literal Spiritual Practical Meaning

13 seeing that through the proof given by this service, they glorify God for the obedience of your confession to the gospel of Christ, and for the liberality of your contribution to them and to all; 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 while they themselves also, with supplication on your behalf, yearn for you by reason of 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 to 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, entreat you by the humility and gentleness of Christ; I who in your presence am lowly among you, but being absent am of good courage 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 Yes, I beg you, that I may not, when present, show courage with the confidence with which I count to be bold against some, who count 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 flesh;

Literal Spiritual Practical Meaning

- 3 For though we walk in the flesh, we don't wage war according to 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 of the flesh, but mighty before God to the throwing down of strongholds,**
(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 throwing 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;**
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 being in readiness to avenge all disobedience, when your obedience will be made full.**
and being in readiness to avenge all disobedience, when your obedience shall be made full.
and being in readiness to avenge every disobedience, whenever your obedience may be fulfilled.
- 7 Do you look at things only as they appear in front of your face? If anyone trusts in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also we are 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;

Literal Spiritual Practical Meaning

8 For though I should boast somewhat abundantly concerning our authority, (which the Lord gave for building you up, and not for casting you down) I will not be put to shame,
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 desire to terrify you by my 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," they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised.
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 a person consider this, that what we are in word by letters when we are absent, such are we 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 are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.
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 commanding themselves, but they, among themselves measuring themselves, and comparing themselves with themselves, are not wise,

Literal Spiritual Practical Meaning

13 But we will not boast beyond proper limits, but within the boundaries with which God appointed to us, which reach even to 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 don't stretch ourselves too much, as though we didn't reach to you. For we came even as far as to you in 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 beyond proper limits in other men's labors, but having hope that as your faith grows, we will be magnified in you according to our boundaries to abundance,

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 so as to preach the gospel even to the parts beyond you, not to boast in what someone else has already done.

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 who boasts, let him boast in the Lord."

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

and he who is boasting -- in the Lord let him boast;

Literal Spiritual Practical Meaning

18 For it isn't he who commands himself who is approved, but whom the Lord commands.

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

for not he who is commanding himself is approved, but he whom the Lord doth command.

1 I wish that you would bear with me in a little foolishness, but indeed you do 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 a godly jealousy. For I married you to one husband, that I might present you as a pure 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 am afraid that by any means, as the serpent deceived Eve in his craftiness, your minds might be corrupted from the simplicity that is toward 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 subtlety, so your minds may be corrupted from the simplicity that [is] in the Christ;

4 For if he who comes preaches another Jesus, whom we did not preach, or if you receive a different spirit, which you did not receive, or a different gospel, which you did not accept, you put up with that well enough.

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],

Literal Spiritual Practical Meaning

5 For I reckon that I am not at all behind the very best 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 am unskilled in speech, yet I am not unskilled in knowledge. No, in every way we have been revealed to 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 Or did I commit a sin in humbling myself that you might be exalted, because I preached to you God's gospel for nothing?

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 assemblies, taking wages from them that I might serve you.

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 When I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so.

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.

Literal Spiritual Practical Meaning

- 10 As the truth of Christ is in me, no one will stop me from 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 Why? Because I don't love you? God knows.**
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 that desire an occasion, that in which they boast, 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 men are false apostles, deceitful workers, masquerading as Christ's apostles.**
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 No wonder, for even Satan masquerades as 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 It is no great thing therefore if his ministers also masquerade as servants of righteousness, whose end will 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.

Literal Spiritual Practical Meaning

16 I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast 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 don't speak after the Lord, but as in foolishness, 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 boast after the flesh, I will also boast.

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

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

19 For you bear with the foolish gladly, being wise.

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

for gladly do ye bear with the fools -- being wise,

20 For you bear with a man, if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, if he strikes 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;

Literal Spiritual Practical Meaning

21 I speak by way of disparagement, as though we had been weak. Yet however any is bold (I speak in foolishness), 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 servants of Christ? (I speak as one beside himself) I am more so; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often.

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 Five times from the Jews I received forty stripes minus one.

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

from Jews five times forty [stripes] save one I did receive;

25 Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day 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;

Literal Spiritual Practical Meaning

26 I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers;

[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 labor and travail, in watchings often, in hunger and thirst, in fastings often, and 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 Besides those things that are outside, there is that which presses on me daily, anxiety for all the assemblies.

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 caused to stumble, and I don't burn?

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 boast, I will boast of the things that concern my weakness.

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;

Literal Spiritual Practical Meaning

- 31 The God and Father of the Lord Jesus, he who is blessed forevermore, knows that I don't lie.**
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 guarded the city of the Damascenes in order to take 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 Through a window I was let down in a basket 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 doubtless not profitable for me to boast. 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 know a man in Christ, fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; God knows), such a one caught up into 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;

Literal Spiritual Practical Meaning

- 3 I know such a man (whether in the body, or apart from the body, I don't know; God knows),
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 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 On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses.
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 if I would desire to boast, I will not be foolish; for I will speak the truth. But I forbear, so that no
man may account of me above that which he sees in me, or hears from 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 By reason of the exceeding greatness of the revelations, that I should not be exalted excessively,
there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be
exalted excessively.
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.**

Literal Spiritual Practical Meaning

8 Concerning this thing, I begged the Lord three times 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 He has said to me, "My grace is sufficient for you, 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 on 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 weaknesses, in injuries, 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 have become foolish. You compelled me, for I ought to have been commended by you, for in nothing was I behind the very best apostles, though I am 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 worked among you in all patience, by signs and wonders and mighty works.

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,

Literal Spiritual Practical Meaning

13 For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden 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, 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 your possessions, but you. For the children ought not to save 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 I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less?

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 myself burden you. But, being crafty, I caught you with deception.

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 take advantage of you by anyone of them whom I have sent to 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?

Literal Spiritual Practical Meaning

18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Didn't we walk in the same spirit? Didn't we walk 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, do you think that we are excusing ourselves to you? In the sight of God we speak in Christ. But all things, beloved, are 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 am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire; that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots;

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-speakings, whisperings, puffings up, insurrections,

21 that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness and sexual immorality and lustfulness which they 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.

Literal Spiritual Practical Meaning

- 1 This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word 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 have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, I write to those who have sinned before now, and to all the rest, 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 seeing that you seek a proof of Christ that speaks in me; who toward you is not weak, but is powerful 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 he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we will live with him through 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 Test your own selves, whether you are in the faith. Test your own selves. Or don't you know as to your own selves, that Jesus Christ is in you? Unless indeed you are reprobate.**

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 own selves try ye, if ye are in the faith; your own selves prove ye; do ye not know your own selves, that Jesus Christ is in you, if ye be not in some respect disapproved of?

Literal Spiritual Practical Meaning

6 But I hope that you will know that we aren't reprobate.

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 you do no evil; not that we may appear approved, but that you may do that which is honorable, though we are as reprobate.

Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is 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 rejoice when we are weak and you are strong. This we also pray for, even your perfecting.

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

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.

Literal Spiritual Practical Meaning

11 Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will 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 a holy kiss.

Salute one another with a holy kiss.

salute one another in an holy kiss;

13 All the saints greet you.

All the saints salute you.

salute you do all the saints;

14 The grace of the Lord Jesus Christ, 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 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.