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<p>2CO 1:1a Paul, 1b [...],</p> <p>1c and Timothy our brother. To the church of <u>God</u> which is at Corinth, with all the saints who are in the whole of Achaia:</p> <p>2a Grace to you and peace 2b [...].</p>	<p>2CO 1b an apostle of <u>Christ Jesus</u> by the will of <u>God</u></p> <p>2a from <u>God</u> our <u>Father</u> and the <u>Lord Jesus</u> 2b <u>Christ</u></p>
<p>3a Blessed be 3b [...] 3c <u>God</u> 3d [...], 3e the <u>Father</u> of mercies and <u>God</u> of all comfort,</p> <p>4 who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by <u>God</u>.</p> <p>5a For as we share abundantly in 5b [...] 5c sufferings, so 5d [...] 5e we share abundantly in comfort too.</p> <p>6 If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer.</p> <p>7 Our hope for you is unshaken; for we know that as you share in our sufferings, you will also share in our comfort.</p> <p>8 For we do not want you to be ignorant, brethren, of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself.</p> <p>9 Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on <u>God</u> who</p>	<p>3b the 3c and <u>Father</u> of our <u>Lord Jesus Christ</u></p> <p>5b <u>Christ's</u> 5d through <u>Christ</u></p>

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<p>raises the dead;</p> <p>10 he delivered us from so deadly a peril, and he will deliver us; on him we have set our hope that he will deliver us again.</p> <p>11 You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers.</p> <p>12 For our boast is this, the testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of <u>God</u>.</p> <p>13 For we write you nothing but what you can read and understand; I hope you will understand fully,</p> <p>14a as you have understood in part, that you can be proud of us as we can be of you, on the Day</p> <p>14b [...].</p> <p>15 Because I was sure of this, I wanted to come to you first, so that you might have a double pleasure;</p> <p>16 I wanted to visit you on my way to Macedonia, and to come back to you from Macedonia and have you send me on my way to Judea.</p> <p>17 Was I vacillating when I wanted to do this? Do I make my plans like a worldly man, ready to say Yes and No at once?</p> <p>18 As surely as <u>God</u> is faithful, our word to you has not been Yes and No.</p> <p>19a [...],</p> <p>19b Silvanus and Timothy and I, was not Yes and No; but in him (i.e., <u>God</u>) it is</p>	<p>14b of the <u>Lord Jesus</u></p> <p>19a For the Son of <u>God</u>, <u>Jesus Christ</u>, whom we preached among you</p>
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<p>always Yes.</p> <p>20a [...].</p> <p>20b That is why we utter the Amen through him, to the glory of <u>God</u>.</p> <p>21 [...];</p> <p>22 He has put his seal upon us and given us his <u>Spirit</u> in our hearts as a guarantee.</p> <p>23 But I call <u>God</u> to witness against me--it was to spare you that I refrained from coming to Corinth.</p> <p>24 Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith.</p>	<p>20a For all the promises of <u>God</u> find their Yes in him (i.e. <u>Jesus</u>).</p> <p>21 But it is <u>God</u> who establishes us with you in <u>Christ</u>, and has commissioned us</p>
<p>2:1 For I made up my mind not to make you another painful visit.</p> <p>2 For if I cause you pain, who is there to make me glad but the one whom I have pained?</p> <p>3 And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all.</p> <p>4 For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.</p> <p>5 But if any one has caused pain, he has caused it not to me, but in some measure--not to put it too severely--to you all.</p> <p>6 For such a one this punishment by the majority is enough;</p>	

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<p>7 so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow.</p> <p>8 So I beg you to reaffirm your love for him.</p> <p>9 For this is why I wrote, that I might test you and know whether you are obedient in everything.</p> <p>10a Any one whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake</p> <p>10b [...],</p> <p>11 to keep Satan from gaining the advantage over us; for we are not ignorant of his designs.</p> <p>12a When I came to Troas to preach the good news</p> <p>12b [...],</p> <p>12c a door was opened for me in (the) <u>LORD</u>;</p> <p>13 but my mind could not rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.</p> <p>14a But thanks be to <u>God</u>, who</p> <p>14b [...]</p> <p>14c always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere.</p> <p>15a For we are a sweet odor</p> <p>15b [...]</p> <p>15c to <u>God</u> among those who are being saved and among those who are perishing,</p> <p>16 to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?</p>	<p>10b in the presence of <u>Christ</u></p> <p>12b of <u>Christ</u></p> <p>14b in <u>Christ</u></p> <p>15b of <u>Christ</u></p>
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<p>17a For we are not, like so many, peddlers of <u>God's</u> word; but as men of sincerity, as commissioned by <u>God</u>, in the sight of <u>God</u> we speak</p> <p>17b [...].</p>	<p>17b in <u>Christ</u></p>
<p>3:1 Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you?</p> <p>2 You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men;</p> <p>3a and you show that you are a letter</p> <p>3b [...]</p> <p>3c delivered by us, written not with ink but with the <u>Spirit</u> of the living <u>God</u>, not on tablets of stone but on tablets of human hearts.</p> <p>4a Such is the confidence that we have</p> <p>4b [...]</p> <p>4c toward <u>God</u>.</p> <p>5 Not that we are competent of ourselves to claim anything as coming from us; our competence is from <u>God</u>,</p> <p>6 who has made us competent to be ministers of a new covenant, not in a written code but in the <u>Spirit</u>; for the written code kills, but the <u>Spirit</u> gives life.</p> <p>7 Now if the dispensation of death, carved in letters on stone, came with such splendor that the Israelites could not look at Moses' face because of its brightness, fading as this was,</p> <p>8 will not the dispensation of the <u>Spirit</u> be attended with greater splendor?</p> <p>9 For if there was splendor in the dispensation of condemnation, the</p>	<p>3b from <u>Christ</u></p> <p>4b through <u>Christ</u></p>

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<p>dispensation of righteousness must far exceed it in splendor.</p> <p>10 Indeed, in this case, what once had splendor has come to have no splendor at all, because of the splendor that surpasses it.</p> <p>11 For if what faded away came with splendor, what is permanent must have much more splendor.</p> <p>12 Since we have such a hope, we are very bold,</p> <p>13 not like Moses, who put a veil over his face so that the Israelites might not see the end of the fading splendor.</p> <p>14a But their minds were hardened; 14b [...].</p> <p>15 Yes, to this day whenever Moses is read a veil lies over their minds;</p> <p>16 but when a man turns to (the) <u>LORD</u> the veil is removed. (Ex 34:34)</p> <p>17 [...].</p> <p>18a And we all, with unveiled face, beholding the glory of (the) <u>LORD</u>, are being changed into his likeness from one degree of glory to another; 18b [...].</p>	<p>14b for to this day, when they read the old covenant, that same veil remains unlifted, because only through <u>Christ</u> is it taken away</p> <p>17 Now the <u>Lord</u> is the <u>Spirit</u>, and where the <u>Spirit</u> of (the) <u>LORD</u> is, there is freedom</p> <p>18b for this comes from (the) <u>Lord</u> who is (the) <u>Spirit</u></p>
<p>4:1 Therefore, having this ministry by the mercy of <u>God</u>, we do not lose heart.</p> <p>2 We have renounced disgraceful, underhanded ways; we refuse to practice</p>	

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<p>cunning or to tamper with <u>God's</u> word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of <u>God</u>.</p> <p>3 And even if our good news is veiled, it is veiled only to those who are perishing.</p> <p>4a In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the good news of the glory</p> <p>4b [...]</p> <p>4c of <u>God</u>.</p> <p>5 [...].</p> <p>6a For it is the <u>God</u> who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of <u>God</u></p> <p>6b [...].</p> <p>7 But we have this treasure in earthen vessels, to show that the transcendent power belongs to <u>God</u> and not to us.</p> <p>8 - 12 [...].</p>	<p>4b of <u>Christ</u>, who is the likeness</p> <p>5 For what we preach is not ourselves, but <u>Jesus Christ</u> as <u>Lord</u>, with ourselves as your servants for <u>Jesus'</u> sake</p> <p>6b in the face of <u>Christ</u></p> <p>8 We are afflicted in every way, but not crushed; perplexed, but not driven to despair;</p> <p>9 persecuted, but not forsaken; struck down, but not destroyed;</p> <p>10 always carrying in the body the death of <u>Jesus</u>, so that the life of <u>Jesus</u> may also be manifested in our bodies.</p> <p>11 For while we live we are always being given up to death for <u>Jesus'</u> sake, so that the life of <u>Jesus</u> may be manifested in our mortal flesh.</p> <p>12 So death is at work in us, but life in you</p>
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<p>13 Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke" (Ps 116:10), we too believe, and so we speak,</p> <p>14 [...].</p> <p>15 For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of <u>God</u>.</p> <p>16 So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day.</p> <p>17 For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison,</p> <p>18 because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.</p>	<p>14 knowing that he who raised the <u>Lord Jesus</u> will raise us also with <u>Jesus</u> and bring us with you into his presence</p>
<p>5:1 - 9 [...].</p>	<p>5:1 For we know that if the earthly tent we live in is destroyed, we have a building from <u>God</u>, a house not made with hands, eternal in the heavens.</p> <p>2 Here indeed we groan, and long to put on our heavenly dwelling,</p> <p>3 so that by putting it on we may not be found naked.</p> <p>4 For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.</p> <p>5 He who has prepared us for this very</p>

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	<p>thing is <u>God</u>, who has given us the <u>Spirit</u> as a guarantee.</p> <p>6 So we are always of good courage; we know that while we are at home in the body we are away from the <u>Lord</u>,</p> <p>7 for we walk by faith, not by sight.</p> <p>8 We are of good courage, and we would rather be away from the body and at home with the <u>Lord</u>.</p> <p>9 So whether we are at home or away, we make it our aim to please him</p>
<p>10a For we must all appear before the judgment seat</p> <p>10b [...],</p> <p>10c so that each one may receive good or evil, according to what he has done in the body.</p>	<p>10b of <u>Christ</u></p>
<p>11 [...].</p>	<p>11 Therefore, knowing the fear of the <u>Lord</u>, we persuade men; but what we are is known to <u>God</u>, and I hope it is known also to your conscience</p>
<p>12 We are not commending ourselves to you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart.</p>	
<p>13 [...].</p>	<p>13 For if we are beside ourselves, it is for <u>God</u>; if we are in our right mind, it is for you</p>
<p>14a For the love</p> <p>14b [...]</p> <p>14c controls us,</p> <p>14d - 15a [...],</p>	<p>14b of <u>Christ</u></p> <p>14d because we are convinced that one has died for all; therefore all have died.</p>
<p>15b that those who live might live no</p>	<p>15a And he died for all</p>

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<p>longer for themselves but for the (one) over them (i.e., <u>God</u>)</p> <p>15c [...].</p> <p>16a From now on, therefore, we regard no one from a human point of view;</p> <p>16b [...].</p> <p>17a Therefore, if any one is</p> <p>17b [...]</p> <p>17c a new creation; the old has passed away, behold, the new has come.</p> <p>18a All this is from <u>God</u>, who</p> <p>18b [...]</p> <p>18c reconciled us to himself and gave us the ministry of reconciliation;</p> <p>19 [...].</p> <p>20a So we are ambassadors</p> <p>20b [...],</p> <p>20c <u>God</u> making his appeal through us.</p> <p>20d We beseech you</p> <p>20e [...]:</p> <p>20f be reconciled to <u>God</u>.</p> <p>21 [...].</p>	<p>15c the (one) having died and the (one) having been raised up</p> <p>16b even though we once regarded <u>Christ</u> from a human point of view, we regard him thus no longer</p> <p>17b in <u>Christ</u>, (he is)</p> <p>18b through <u>Christ</u></p> <p>19 that is, in <u>Christ God</u> was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation</p> <p>20b for <u>Christ</u></p> <p>20e on behalf of <u>Christ</u></p> <p>21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of <u>God</u></p>
<p>6:1 Working together with him, then, we entreat you not to accept the grace of <u>God</u> in vain.</p> <p>2 For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation.(Is 49:8)" Behold, now is the acceptable time; behold, now is the day of salvation.</p>	

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<p>3 - 10 [...].</p> <p>11 Our mouth is open to you, Corinthians; our heart is wide.</p> <p>12 You are not restricted by us, but you are restricted in your own affections.</p> <p>13 In return--I speak as to children--widen your hearts also.</p> <p>14 - 16a [...];</p>	<p>3 We put no obstacle in any one's way, so that no fault may be found with our ministry,</p> <p>4 but as servants of <u>God</u> we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities,</p> <p>5 beatings, imprisonments, tumults, labors, watching, hunger;</p> <p>6 by purity, knowledge, forbearance, kindness, the Holy <u>Spirit</u>, genuine love,</p> <p>7 truthful speech, and the power of <u>God</u>; with the weapons of righteousness for the right hand and for the left;</p> <p>8 in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true;</p> <p>9 as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed;</p> <p>10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything</p> <p>14 Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness?</p>
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<p>16b as <u>God</u> said, "I will live in them and move among them, and I will be their <u>God</u>, and they shall be my people. (Lev 26:12)"</p> <p>17 Therefore "come out from them, and be separate from them, says (the) <u>LORD</u>, and touch nothing unclean (Is 52:11);" "then I will welcome you (Eze 20:34),"</p> <p>18 and "I will be a father" (2 Sam 7:8) to you, "and" you "shall be my sons" (Is 43:6) and daughters, "says (the) <u>LORD</u> Almighty (Jer 31:9)."</p>	<p>15 What accord has <u>Christ</u> with Belial? Or what has a believer in common with an unbeliever?</p> <p>16a What agreement has the temple of <u>God</u> with idols? For we are the temple of the living <u>God</u></p>
<p>7:1 [...].</p> <p>2 Open your hearts to us; we have wronged no one, we have corrupted no one, we have taken advantage of no one.</p> <p>3 I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together.</p> <p>4 I have great confidence in you; I have great pride in you; I am filled with comfort. With all our affliction, I am overjoyed.</p> <p>5 For even when we came into Macedonia, our bodies had no rest but we were afflicted at every turn--fighting without and fear within.</p> <p>6 But <u>God</u>, who comforts the downcast, comforted us by the coming of Titus,</p>	<p>7:1 Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of <u>God</u></p>

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<p>7 and not only by his coming but also by the comfort with which he was comforted in you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more.</p> <p>8 For even if I made you sorry with my letter, I do not regret it (though I did regret it), for I see that that letter grieved you, though only for a while.</p> <p>9a As it is, I rejoice, not because you were grieved, but because you were grieved into repenting;</p> <p>9b [...],</p> <p>9c so that you suffered no loss through us.</p> <p>10 - 11 [...].</p> <p>12 So although I wrote to you, it was not on account of the one who did the wrong, nor on account of the one who suffered the wrong, but in order that your zeal for us might be revealed to you in the sight of <u>God</u>.</p> <p>13a Therefore we are comforted.</p> <p>13b And besides our own comfort we rejoiced still more at the joy of Titus, because his mind has been set at rest by you all.</p> <p>14 For if I have expressed to him some pride in you, I was not put to shame; but just as everything we said to you was true, so our boasting before Titus has proved</p>	<p>9b for you felt a godly grief</p> <p>10 For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death.</p> <p>11 For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter</p>
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<p>true.</p> <p>15 And his heart goes out all the more to you, as he remembers the obedience of you all, and the fear and trembling with which you received him.</p> <p>16 I rejoice, because I have perfect confidence in you.</p>	
<p>8:1 We want you to know, brethren, about the grace of <u>God</u> which has been shown in the churches of Macedonia,</p> <p>2 for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part.</p> <p>3 For they gave according to their means, as I can testify, and beyond their means, of their own free will,</p> <p>4 begging us earnestly for the favor of taking part in the relief of the saints--</p> <p>5a and this, not as we expected, but first they gave themselves</p> <p>5b [...]</p> <p>5c to us</p> <p>5d [...].</p> <p>6 Accordingly we have urged Titus that as he had already made a beginning, he should also complete among you this gracious work.</p> <p>7 Now as you excel in everything--in faith, in utterance, in knowledge, in all earnestness, and in your love for us--see that you excel in this gracious work also.</p> <p>8 I say this not as a command, but to prove by the earnestness of others that your love also is genuine.</p>	<p>5b to the <u>Lord</u> and</p> <p>5d by the will of <u>God</u></p>

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<p>9 [...].</p> <p>10 And in this matter I give my advice: it is best for you now to complete what a year ago you began not only to do but to desire,</p> <p>11 so that your readiness in desiring it may be matched by your completing it out of what you have.</p> <p>12 For if the readiness is there, it is acceptable according to what a man has, not according to what he has not.</p> <p>13 I do not mean that others should be eased and you burdened,</p> <p>14 but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality.</p> <p>15 As it is written, "He who gathered much had nothing over, and he who gathered little had no lack" (Ex 16:18).</p> <p>16 But thanks be to <u>God</u> who puts the same earnest care for you into the heart of Titus.</p> <p>17 For he not only accepted our appeal, but being himself very earnest he is going to you of his own accord.</p> <p>18 With him we are sending the brother who is famous among all the churches for his preaching of the good news;</p> <p>19a and not only that, but he has been appointed by the churches to travel with us in this gracious work which we are carrying on,</p>	<p>9 For you know the grace of our <u>Lord Jesus Christ</u>, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich</p>
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<p>19b [...] 19c and to show our good will.</p> <p>20 We intend that no one should blame us about this liberal gift which we are administering,</p> <p>21 for “we aim at what is honorable not only in (the) <u>LORD</u>'s sight but also in the sight of men” (Prov 3:4 LXX).</p> <p>22 And with them we are sending our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever because of his great confidence in you.</p> <p>23a As for Titus, he is my partner and fellow worker in your service; and as for our brethren, they are messengers of the churches, 23b [...].</p> <p>24 So give proof, before the churches, of your love and of our boasting about you to these men.</p>	<p>19b for the glory of the <u>Lord</u></p> <p>23b the glory of <u>Christ</u></p>
<p>9:1 Now it is superfluous for me to write to you about the offering for the saints,</p> <p>2 for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year; and your zeal has stirred up most of them.</p> <p>3 But I am sending the brethren so that our boasting about you may not prove vain in this case, so that you may be ready, as I said you would be;</p> <p>4 lest if some Macedonians come with me and find that you are not ready, we be humiliated--to say nothing of you--for being so confident.</p>	

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<p>5 So I thought it necessary to urge the brethren to go on to you before me, and arrange in advance for this gift you have promised, so that it may be ready not as an exaction but as a willing gift.</p> <p>6 The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.</p> <p>7 Each one must do as he has made up his mind, not reluctantly or under compulsion, for “<u>God</u> loves a cheerful giver” (Prov 22:8 LXX).</p> <p>8 And <u>God</u> is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work.</p> <p>9 As it is written, "He scatters abroad, he gives to the poor; his righteousness endures for ever" (Psa 112:9).</p> <p>10 He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness.</p> <p>11 You will be enriched in every way for great generosity, which through us will produce thanksgiving to <u>God</u>;</p> <p>12 for the rendering of this service not only supplies the wants of the saints but also overflows in many thanksgivings to <u>God</u>.</p> <p>13a Under the test of this service, you will glorify <u>God</u> by your obedience in acknowledging the good news</p> <p>13b [...],</p> <p>13c and by the generosity of your contribution for them and for all others;</p>	<p>13b of <u>Christ</u></p>
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<p>14 while they long for you and pray for you, because of the surpassing grace of <u>God</u> in you.</p> <p>15 Thanks be to <u>God</u> for his inexpressible gift!</p>	
<p>10:1a I, Paul, myself entreat you with meekness and gentleness</p> <p>1b [...]</p> <p>1c --(I) who am humble when face to face with you, but bold to you when I am away!--</p> <p>2 I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of acting in worldly fashion.</p> <p>3 For though we live in the world we are not carrying on a worldly war,</p> <p>4 for the weapons of our warfare are not worldly but have divine power to destroy strongholds.</p> <p>5a We destroy arguments and every proud obstacle to the knowledge of <u>God</u>, and take every thought captive into obedience</p> <p>5b [...],</p> <p>6 being ready to punish every disobedience, when your obedience is complete.</p> <p>7a Look at what is before your eyes. If any one is confident in himself</p> <p>7b [...],</p> <p>7c let him remind himself that just as he is (confidant)</p> <p>7d [...],</p> <p>7e so are we (confidant).</p> <p>8a For even if I boast a little too much of our authority,</p>	<p>1b of <u>Christ</u></p> <p>5b of <u>Christ</u></p> <p>7b that he is <u>Christ's</u></p> <p>7d <u>Christ's</u></p>

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<p>8b [...],</p> <p>8c I shall not be put to shame.</p> <p>9 I would not seem to be frightening you with letters.</p> <p>10 For they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech of no account."</p> <p>11 Let such people understand that what we say by letter when absent, we do when present.</p> <p>12 Not that we venture to class or compare ourselves with some of those who commend themselves. But when they measure themselves by one another, and compare themselves with one another, they are without understanding.</p> <p>13 But we will not boast beyond limit, but will keep to the limits <u>God</u> has apportioned us, to reach even to you.</p> <p>14a For we are not overextending ourselves, as though we did not reach you; we were the first to come all the way to you with the good news</p> <p>14b [...].</p> <p>15 We do not boast beyond limit, in other men's labors; but our hope is that as your faith increases, our field among you may be greatly enlarged,</p> <p>16 so that we may preach the good news in lands beyond you, without boasting of work already done in another's field.</p> <p>17 "Let him who boasts, boast of (the) <u>LORD</u>" (Jer 9:24).</p> <p>18 For it is not the man who commends</p>	<p>8b which the <u>Lord</u> gave for building you up and not for destroying you</p> <p>14b of <u>Christ</u></p>
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himself that is accepted, but the man whom the <u>Lord</u> commends.	
<p>11:1 I wish you would bear with me in a little foolishness. Do bear with me!</p> <p>2a I feel an extreme</p> <p>2b [...]</p> <p>2c jealousy for you, for I betrothed you</p> <p>2d [...]</p> <p>2e to present you as a virgin bride to her one husband.</p> <p>3a But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion</p> <p>3b [...].</p> <p>4a For if some one comes and preaches something other</p> <p>4b [...]</p> <p>4c than what we preached, or if you receive a different spirit from the one you received, or if you accept a different good news from the one you accepted, you submit to it readily enough.</p> <p>5 I think that I am not in the least inferior to these superlative apostles.</p> <p>6 Even if I am unskilled in speaking, I am not in knowledge; in every way we have made this plain to you in all things.</p> <p>7 Did I commit a sin in abasing myself so that you might be exalted, because I preached <u>God's</u> good news without cost to you?</p> <p>8 I robbed other churches by accepting support from them in order to serve you.</p> <p>9 And when I was with you and was in want, I did not burden any one, for my needs were supplied by the brethren who</p>	<p>2b divine</p> <p>2d to <u>Christ</u></p> <p>3b to <u>Christ</u></p> <p>4b (another) <u>Jesus</u></p>

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<p>came from Macedonia. So I refrained and will refrain from burdening you in any way.</p> <p>10a As the truth 10b [...] 10c is in me, this boast of mine shall not be silenced in the regions of Achaia.</p> <p>11 And why? Because I do not love you? <u>God</u> knows I do!</p> <p>12 And what I do I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do.</p> <p>13 - 15 [...].</p> <p>16 I repeat, let no one think me foolish; but even if you do, accept me as a fool, so that I too may boast a little.</p> <p>17 (What I am saying I say not with the <u>Lord's</u> authority but as a fool, in this boastful confidence;</p> <p>18 since many boast of worldly things, I too will boast.)</p> <p>19 For you gladly bear with fools, being wise yourselves!</p> <p>20 For you bear it if a man makes slaves of you, or preys upon you, or takes advantage</p>	<p>10b of <u>Christ</u></p> <p>13 For such men are false apostles, deceitful workmen, disguising themselves as apostles of <u>Christ</u>.</p> <p>14 And no wonder, for even Satan disguises himself as an angel of light.</p> <p>15 So it is not strange if his servants also disguise themselves as servants of righteousness. Their end will correspond to their deeds</p>
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<p>of you, or puts on airs, or strikes you in the face.</p> <p>21 To my shame, I must say, we were too weak for that! But whatever any one dares to boast of--I am speaking as a fool--I also dare to boast of that.</p> <p>22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.</p> <p>23a Are they servants</p> <p>23b [...]?</p> <p>23c I am a better one--I am talking like a madman--with far greater labors, far more imprisonments, with countless beatings, and often near death.</p> <p>24 Five times I have received at the hands of the Jews the forty lashes less one.</p> <p>25 Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea;</p> <p>26 on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren;</p> <p>27 in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure.</p> <p>28 And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches.</p> <p>29 Who is weak, and I am not weak? Who is made to fall, and I am not indignant?</p> <p>30 If I must boast, I will boast of the things that show my weakness.</p>	<p>23b of <u>Christ</u></p>
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<p>31a The <u>God</u> and <u>Father</u> 31b [...], 31c he who is blessed for ever, knows that I do not lie.</p> <p>32 At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me,</p> <p>33 but I was let down in a basket through a window in the wall, and escaped his hands.</p>	<p>31b of the <u>Lord Jesus</u></p>
<p>12:1 I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of (the) <u>LORD</u>.</p> <p>2a I know a man 2b [...] 2c who fourteen years ago was caught up to the third heaven--whether in (the) body I do not know, or outside of (the) body I do not know, <u>God</u> knows.</p> <p>3 And I know that this man was caught up into Paradise--whether in (the) body or apart from (the) body I do not know, <u>God</u> knows--</p> <p>4 and he heard things that cannot be told, which man may not utter.</p> <p>5 On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses.</p> <p>6 Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me.</p> <p>7 And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being</p>	<p>2b in <u>Christ</u></p>

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<p>too elated.</p> <p>8a Three times I besought (<u>God</u>)</p> <p>8b [...]</p> <p>8c about this, that it should leave me;</p> <p>9a but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness."</p> <p>9b I will all the more gladly boast of my weaknesses, that the power</p> <p>9c [...]</p> <p>9d may rest upon me.</p> <p>10a For the sake of this</p> <p>10b [...],</p> <p>10c then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong.</p> <p>11 I have been a fool! You forced me to it, for I ought to have been commended by you. For I was not at all inferior to these superlative apostles, even though I am nothing.</p> <p>12 The signs of a true apostle were performed among you in all patience, with signs and wonders and mighty works.</p> <p>13 For in what were you less favored than the rest of the churches, except that I myself did not burden you? Forgive me this wrong!</p> <p>14 Here for the third time I am ready to come to you. And I will not be a burden, for I seek not what is yours but you; for children ought not to lay up for their parents, but parents for their children.</p> <p>15 I will most gladly spend and be spent for your souls. If I love you the more, am I to be loved the less?</p>	<p>8b the <u>Lord</u></p> <p>9c of <u>Christ</u></p> <p>10b <u>Christ</u></p>
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<p>16 But granting that I myself did not burden you, I was crafty, you say, and got the better of you by guile.</p> <p>17 Did I take advantage of you through any of those whom I sent to you?</p> <p>18 I urged Titus to go, and sent the brother with him. Did Titus take advantage of you? Did we not act in the same spirit? Did we not take the same steps?</p> <p>19a Have you been thinking all along that we have been defending ourselves before you?</p> <p>19b It is</p> <p>19c [...]</p> <p>19d all for your upbuilding, beloved.</p> <p>20 For I fear that perhaps I may come and find you not what I wish, and that you may find me not what you wish; that perhaps there may be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder.</p> <p>21 I fear that when I come again my <u>God</u> may humble me before you, and I may have to mourn over many of those who sinned before and have not repented of the impurity, immorality, and licentiousness which they have practiced.</p>	<p>19c in the sight of <u>God</u> that we have been speaking in <u>Christ</u></p>
<p>13:1 This is the third time I am coming to you. "Any charge must be sustained by the evidence of two or three witnesses" (Deut 19:15).</p> <p>2 I warned those who sinned before and all the others, and I warn them now while absent, as I did when present on my second visit, that if I come again I will not spare them--</p> <p>3a since you desire proof</p>	

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<p>3b [...] 3c of what I am speaking. 3d - 4 [...].</p> <p>5a Examine yourselves, to see whether you are holding to your faith. 5b Test yourselves. 5c [...]</p> <p>5d --unless indeed you fail to meet the test!</p> <p>6 I hope you will find out that we have not failed.</p> <p>7 But we pray <u>God</u> that you may not do wrong--not that we may appear to have met the test, but that you may do what is right, though we may seem to have failed.</p> <p>8 For we cannot do anything against the truth, but only for the truth.</p> <p>9 For we are glad when we are weak and you are strong. What we pray for is your improvement.</p> <p>10a I write this while I am away from you, in order that when I come I may not have to act severely 10b [...]</p> <p>10c in order to build up and not for tearing down.</p> <p>11 Finally, brethren, farewell. Mend your ways, heed my appeal, agree with one another, live in peace, and the <u>God</u> of love and peace will be with you.</p>	<p>3b that <u>Christ</u></p> <p>3d He is not weak in dealing with you, but is powerful in you.</p> <p>4 For he was crucified in weakness, but lives by the power of <u>God</u>. For we are weak in him, but in dealing with you we shall live with him by the power of <u>God</u></p> <p>5c Do you not realize that <u>Jesus Christ</u> is in you?</p> <p>10b in my use of the authority which the <u>Lord</u> has given me</p>
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12 Greet one another with a holy kiss.	
13 All the saints greet you.	
14a The grace	
14b [...]	14b of the <u>Lord Jesus Christ</u>
14c and the love of <u>God</u> and the fellowship of the Holy <u>Spirit</u> be with you all.	