

shaven, let her be covered. {11:7} For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. {11:8} For the man is not of the woman; but the woman of the man. {11:9} Neither was the man created for the woman; but the woman for the man. {11:10} For this cause ought the woman to have power on [her] head because of the angels. {11:11} Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. {11:12} For as the woman [is] of the man, even so [is] the man also by the woman; but all things of god. {11:13} Judge in yourselves: is it comely that a woman pray unto God uncovered? {11:14} Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? {11:15} But if a woman have long hair, it is a glory to her: for [her] hair is given her for a covering. {11:16} But if any man seem to be contentious, we have no such custom, neither the churches of God.

{11:17} Now in this that I declare [unto you] I praise [you] not, that ye come together not for the better, but for the worse. {11:18} For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. {11:19} For there must be also heresies among you, that they which are approved may be made manifest among you. {11:20} When ye come together therefore into one place, [this] is not to eat the Lord's supper. {11:21} For in eating every one taketh before [other] his own supper: and one is hungry, and another is drunken. {11:22} What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [you] not. {11:23} For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread: {11:24} And when he had given thanks, he brake [it,] and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. {11:25} After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it,] in remembrance of me. {11:26} For as often as ye eat this bread, and drink [this] cup, ye do shew the Lord's death till he come. {11:27} Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. {11:28} But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup. {11:29} For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. {11:30} For this cause many [are] weak and sickly among you, and many sleep. {11:31} For if we would judge ourselves, we should not be judged. {11:32} But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. {11:33} Wherefore, my brethren, when ye come together to eat, tarry one for another. {11:34} And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

{12:1} Now concerning spiritual [gifts,] brethren, I would not have you ignorant. {12:2} Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. {12:3} Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost. {12:4} Now there are diversities of gifts, but the same Spirit. {12:5} And there are differences of administrations, but the same Lord. {12:6} And there are diversities of operations, but it is the same God which

worketh all in all. {12:7} But the manifestation of the Spirit is given to every man to profit withal. {12:8} For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; {12:9} To another faith by the same Spirit; to another the gifts of healing by the same Spirit; {12:10} To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues: {12:11} But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. {12:12} For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ. {12:13} For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit. {12:14} For the body is not one member, but many. {12:15} If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? {12:16} And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? {12:17} If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling? {12:18} But now hath God set the members every one of them in the body, as it hath pleased him. {12:19} And if they were all one member, where [were] the body? {12:20} But now [are they] many members, yet but one body. {12:21} And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. {12:22} Nay, much more those members of the body, which seem to be more feeble, are necessary: {12:23} And those [members] of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness. {12:24} For our comely [parts] have no need: but God hath tempered the body together, having given more abundant honour to that [part] which lacked: {12:25} That there should be no schism in the body; but [that] the members should have the same care one for another. {12:26} And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. {12:27} Now ye are the body of Christ, and members in particular. {12:28} And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. {12:29} [Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles? {12:30} Have all the gifts of healing? do all speak with tongues? do all interpret? {12:31} But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

{13:1} Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal. {13:2} And though I have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. {13:3} And though I bestow all my goods to feed [the poor,] and though I give my body to be burned, and have not charity, it profiteth me nothing. {13:4} Charity suffereth long, [and] is kind; charity envieth not; charity vaunteth not itself, is not puffed up, {13:5} Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; {13:6} Rejoiceth not in iniquity, but rejoiceth in the truth; {13:7} Beareth all things, believeth all things, hopeth all things, endureth all things. {13:8} Charity never faileth: but whether [there be] prophecies, they shall fail; whether [there be] tongues, they shall cease; whether [there be] knowledge, it shall vanish away. {13:9} For we

know in part, and we prophesy in part. {13:10} But when that which is perfect is come, then that which is in part shall be done away. {13:11} When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. {13:12} For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. {13:13} And now abideth faith, hope, charity, these three; but the greatest of these [is] charity.

{14:1} Follow after charity, and desire spiritual [gifts,] but rather that ye may prophesy. {14:2} For he that speaketh in an [unknown] tongue speaketh not unto men, but unto God: for no man understandeth [him;] howbeit in the spirit he speaketh mysteries. {14:3} But he that prophesieth speaketh unto men [to] edification, and exhortation, and comfort. {14:4} He that speaketh in an [unknown] tongue edifieth himself; but he that prophesieth edifieth the church. {14:5} I would that ye all spake with tongues, but rather that ye prophesied: for greater [is] he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. {14:6} Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? {14:7} And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? {14:8} For if the trumpet give an uncertain sound, who shall prepare himself to the battle? {14:9} So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. {14:10} There are, it may be, so many kinds of voices in the world, and none of them [is] without signification. {14:11} Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh [shall be] a barbarian unto me. {14:12} Even so ye, forasmuch as ye are zealous of spiritual [gifts,] seek that ye may excel to the edifying of the church. {14:13} Wherefore let him that speaketh in an [unknown] tongue pray that he may interpret. {14:14} For if I pray in an [unknown] tongue, my spirit prayeth, but my understanding is unfruitful. {14:15} What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. {14:16} Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? {14:17} For thou verily givest thanks well, but the other is not edified. {14:18} I thank my God, I speak with tongues more than ye all: {14:19} Yet in the church I had rather speak five words with my understanding, than [by my voice] I might teach others also, than ten thousand words in an [unknown] tongue. {14:20} Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. {14:21} In the law it is written, With [men of] other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. {14:22} Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying [serveth] not for them that believe not, but for them which believe. {14:23} If therefore the whole church be come together into one place, and all speak with tongues, and there come in [those that are] unlearned, or unbelievers, will they not say that ye are mad? {14:24} But if all prophesy, and there come in one that believeth not, or [one] unlearned, he is convinced of all, he is judged of all: {14:25} And thus are the secrets of his heart made manifest; and so falling down on [his] face he will worship God, and

report that God is in you of a truth. {14:26} How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. {14:27} If any man speak in an [unknown] tongue, [let it be] by two, or at the most [by] three, and [that] by course; and let one interpret. {14:28} But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. {14:29} Let the prophets speak two or three, and let the other judge. {14:30} If [any thing] be revealed to another that sitteth by, let the first hold his peace. {14:31} For ye may all prophesy one by one, that all may learn, and all may be comforted. {14:32} And the spirits of the prophets are subject to the prophets. {14:33} For God is not [the author] of confusion, but of peace, as in all churches of the saints. {14:34} Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law. {14:35} And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. {14:36} What? came the word of God out from you? or came it unto you only? {14:37} If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. {14:38} But if any man be ignorant, let him be ignorant. {14:39} Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. {14:40} Let all things be done decently and in order.

{15:1} Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; {15:2} By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. {15:3} For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; {15:4} And that he was buried, and that he rose again the third day according to the scriptures: {15:5} And that he was seen of Cephas, then of the twelve: {15:6} After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. {15:7} After that, he was seen of James; then of all the apostles. {15:8} And last of all he was seen of me also, as of one born out of due time. {15:9} For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. {15:10} But by the grace of God I am what I am: and his grace [which was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. {15:11} Therefore whether [it were] I or they, so we preach, and so ye believed. {15:12} Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? {15:13} But if there be no resurrection of the dead, then is Christ not risen: {15:14} And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain. {15:15} Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. {15:16} For if the dead rise not, then is not Christ raised: {15:17} And if Christ be not raised, your faith [is] vain; ye are yet in your sins. {15:18} Then they also which are fallen asleep in Christ are perished. {15:19} If in this life only we have hope in Christ, we are of all men most miserable. {15:20} But now is Christ risen from the dead, [and] become the firstfruits of them that slept. {15:21} For since by man [came] death, by man [came] also the resurrection of the dead. {15:22} For as in Adam all die, even so in Christ shall all be made alive. {15:23} But every

man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. {15:24} Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. {15:25} For he must reign, till he hath put all enemies under his feet. {15:26} The last enemy [that] shall be destroyed [is] death. {15:27} For he hath put all things under his feet. But when he saith, all things are put under [him, it is] manifest that he is excepted, which did put all things under him. {15:28} And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. {15:29} Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? {15:30} And why stand we in jeopardy every hour? {15:31} I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. {15:32} If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. {15:33} Be not deceived: evil communications corrupt good manners. {15:34} Awake to righteousness, and sin not; for some have not the knowledge of God: I speak [this] to your shame.

{15:35} But some [man] will say, How are the dead raised up? and with what body do they come? {15:36} [Thou] fool, that which thou sowest is not quickened, except it die: {15:37} And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other [grain: ] {15:38} But God giveth it a body as it hath pleased him, and to every seed his own body. {15:39} All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds. {15:40} [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another. {15:41} [There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory. {15:42} So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption: {15:43} It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: {15:44} It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. {15:45} And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit. {15:46} Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual. {15:47} The first man [is] of the earth, earthy: the second man [is] the Lord from heaven. {15:48} As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly. {15:49} And as we have borne the image of the earthy, we shall also bear the image of the heavenly. {15:50} Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. {15:51} Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, {15:52} In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. {15:53} For this corruptible must put on incorruption, and this mortal [must] put on immortality. {15:54} So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. {15:55} O death, where [is] thy sting? O grave, where [is] thy victory? {15:56} The sting of death [is] sin; and the strength of sin [is] the law. {15:57} But thanks [be] to God, which giveth

us the victory through our Lord Jesus Christ. {15:58} Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

{16:1} Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. {16:2} Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come. {16:3} And when I come, whomsoever ye shall approve by [your] letters, them will I send to bring your liberality unto Jerusalem. {16:4} And if it be meet that I go also, they shall go with me. {16:5} Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. {16:6} And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. {16:7} For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. {16:8} But I will tarry at Ephesus until Pentecost. {16:9} For a great door and effectual is opened unto me, and [there are] many adversaries. {16:10} Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also [do. ] {16:11} Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. {16:12} As touching [our] brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. {16:13} Watch ye, stand fast in the faith, quit you like men, be strong. {16:14} Let all your things be done with charity. {16:15} I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and [that] they have addicted themselves to the ministry of the saints,) {16:16} That ye submit yourselves unto such, and to every one that helpeth with [us,] and laboureth. {16:17} I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. {16:18} For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

{16:19} The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. {16:20} All the brethren greet you. Greet ye one another with an holy kiss. {16:21} The salutation of [me] Paul with mine own hand. {16:22} If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. {16:23} The grace of our Lord Jesus Christ [be] with you. {16:24} My

## The Second Epistle of Paul the Apostle to the Corinthians

{1:1} Paul, an apostle of Jesus Christ by the will of God, and Timothy [our] brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: {1:2} Grace be to you and peace from God our Father, and [from] the Lord Jesus Christ. {1:3} Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; {1:4} Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. {1:5} For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. {1:6} And whether we be afflicted, [it is] for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, [it is] for your consolation and salvation. {1:7} And our hope of you [is] stedfast, knowing, that as ye are partakers of the sufferings, so [shall ye be] also of the consolation. {1:8} For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: {1:9} But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: {1:10} Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver [us]; {1:11} Ye also helping together by prayer for us, that for the gift [bestowed] upon us by the means of many persons thanks may be given by many on our behalf.

{1:12} For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. {1:13} For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; {1:14} As also ye have acknowledged us in part, that we are your rejoicing, even as ye also [are] ours in the day of the Lord Jesus.

{1:15} And in this confidence I was minded to come unto you before, that ye might have a second benefit; {1:16} And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea. {1:17} When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? {1:18} But [as] God [is] true, our word toward you was not yea and nay. {1:19} For the Son of God, Jesus Christ, who was preached among you by us, [even] by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. {1:20} For all the promises of God in him [are] yea, and in him Amen, unto the glory of God by us. {1:21} Now he which stablisheth us with you in Christ, and hath anointed us, [is] God; {1:22} Who hath also sealed us, and given the earnest of the Spirit in our hearts. {1:23} Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. {1:24} Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

{2:1} But I determined this with myself, that I would not come again to you in heaviness. {2:2} For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? {2:3} And I wrote this same unto you, lest, when I came, I should have sorrow from

them of whom I ought to rejoice; having confidence in you all, that my joy is [the joy] of you all. {2:4} For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. {2:5} But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. {2:6} Sufficient to such a man is this punishment, which [was inflicted] of many. {2:7} So that contrariwise ye [ought] rather to forgive [him,] and comfort [him,] lest perhaps such a one should be swallowed up with overmuch sorrow. {2:8} Wherefore I beseech you that ye would confirm [your] love toward him. {2:9} For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. {2:10} To whom ye forgive any thing, I [forgive] also: for if I forgave any thing, to whom I forgave [it,] for your sakes [forgave I it] in the person of Christ; {2:11} Lest Satan should get an advantage of us: for we are not ignorant of his devices. {2:12} Furthermore, when I came to Troas to [preach] Christ's gospel, and a door was opened unto me of the Lord, {2:13} I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. {2:14} Now thanks [be] unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. {2:15} For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: {2:16} To the one [we are] the savour of death unto death; and to the other the savour of life unto life. And who [is] sufficient for these things? {2:17} For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

{3:1} Do we begin again to commend ourselves? or need we, as some [others,] epistles of commendation to you, or [letters] of commendation from you? {3:2} Ye are our epistle written in our hearts, known and read of all men: {3:3} [Forasmuch as ye are] manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

{3:4} And such trust have we through Christ to God-ward: {3:5} Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency [is] of God; {3:6} Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. {3:7} But if the ministration of death, written [and] engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away: {3:8} How shall not the ministration of the spirit be rather glorious? {3:9} For if the ministration of condemnation [be] glory, much more doth the ministration of righteousness exceed in glory. {3:10} For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. {3:11} For if that which is done away [was] glorious, much more that which remaineth [is] glorious. {3:12} Seeing then that we have such hope, we use great plainness of speech: {3:13} And not as Moses, [which] put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: {3:14} But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which [vail] is done away in Christ. {3:15} But even unto this day, when Moses is read, the vail is upon their heart. {3:16} Nevertheless when it shall turn to the Lord, the vail shall be taken away. {3:17} Now the Lord is that Spirit: and where the Spirit of the Lord

[is,] there [is] liberty. {3:18} But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.

{4:1} Therefore seeing we have this ministry, as we have received mercy, we faint not; {4:2} But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. {4:3} But if our gospel be hid, it is hid to them that are lost: {4:4} In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. {4:5} For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. {4:6} For God, who commanded the light to shine out of darkness, hath shined in our hearts, to [give] the light of the knowledge of the glory of God in the face of Jesus Christ.

{4:7} But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. {4:8} [We are] troubled on every side, yet not distressed; [we are] perplexed, but not in despair; {4:9} Persecuted, but not forsaken; cast down, but not destroyed; {4:10} Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. {4:11} For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. {4:12} So then death worketh in us, but life in you. {4:13} We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; {4:14} Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present [us] with you. {4:15} For all things [are] for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. {4:16} For which cause we faint not; but though our outward man perish, yet the inward [man] is renewed day by day. {4:17} For our light affliction, which is but for a moment, worketh for us a far more exceeding [and] eternal weight of glory; {4:18} While we look not at the things which are seen, but at the things which are not seen: for the things which are seen [are] temporal; but the things which are not seen [are] eternal.

{5:1} For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. {5:2} For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: {5:3} If so be that being clothed we shall not be found naked. {5:4} For we that are in [this] tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. {5:5} Now he that hath wrought us for the selfsame thing [is] God, who also hath given unto us the earnest of the Spirit. {5:6} Therefore [we are] always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: {5:7} (For we walk by faith, not by sight:) {5:8} We are confident, [I say,] and willing rather to be absent from the body, and to be present with the Lord. {5:9} Wherefore we labour, that, whether present or absent, we may be accepted of him. {5:10} For we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.

{5:11} Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. {5:12} For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to [answer] them which glory in appearance, and not in heart. {5:13} For whether we be beside ourselves, [it is] to God: or whether we be sober, [it is] for your cause. {5:14} For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: {5:15} And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. {5:16} Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we [him] no more. {5:17} Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new. {5:18} And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; {5:19} To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. {5:20} Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God. {5:21} For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

{6:1} We then, [as] workers together [with him,] beseech [you] also that ye receive not the grace of God in vain. {6:2} (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now [is] the accepted time; behold, now [is] the day of salvation.) {6:3} Giving no offence in any thing, that the ministry be not blamed: {6:4} But in all [things] approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, {6:5} In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; {6:6} By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, {6:7} By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, {6:8} By honour and dishonour, by evil report and good report: as deceivers, and [yet] true; {6:9} As unknown, and [yet] well known; as dying, and, behold, we live; as chastened, and not killed; {6:10} As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and [yet] possessing all things.

{6:11} O [ye] Corinthians, our mouth is open unto you, our heart is enlarged. {6:12} Ye are not straitened in us, but ye are straitened in your own bowels. {6:13} Now for a recompence in the same, (I speak as unto [my] children,) be ye also enlarged. {6:14} Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? {6:15} And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? {6:16} And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them;] and I will be their God, and they shall be my people. {6:17} Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing;] and I will receive you, {6:18} And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

{7:1} Having therefore these promises, dearly beloved, let

us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

{7:2} Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. {7:3} I speak not [this] to condemn [you:] for I have said before, that ye are in our hearts to die and live with [you. ] {7:4} Great [is] my boldness of speech toward you, great [is] my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. {7:5} For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without [were] fightings, within [were] fears. {7:6} Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; {7:7} And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. {7:8} For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though [it were] but for a season. {7:9} Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. {7:10} For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. {7:11} For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, [what] clearing of yourselves, yea, [what] indignation, yea, [what] fear, yea, [what] vehement desire, yea, [what] zeal, yea, [what] revenge! In all [things] ye have approved yourselves to be clear in this matter. {7:12} Wherefore, though I wrote unto you, [I did it] not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. {7:13} Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. {7:14} For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which [I made] before Titus, is found a truth. {7:15} And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. {7:16} I rejoice therefore that I have confidence in you in all [things].

{8:1} Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; {8:2} How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. {8:3} For to [their] power, I bear record, yea, and beyond [their] power [they were] willing of themselves; {8:4} Praying us with much intreaty that we would receive the gift, and [take upon us] the fellowship of the ministering to the saints. {8:5} And [this they did,] not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. {8:6} Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. {8:7} Therefore, as ye abound in every [thing, in] faith, and utterance, and knowledge, and [in] all diligence, and [in] your love to us, [see] that ye abound in this grace also. {8:8} I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. {8:9} For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. {8:10} And herein I give [my] advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. {8:11} Now therefore perform the

doing [of it;] that as [there was] a readiness to will, so [there may be] a performance also out of that which ye have. {8:12} For if there be first a willing mind, [it is] accepted according to that a man hath, [and] not according to that he hath not. {8:13} For [I mean] not that other men be eased, and ye burdened: {8:14} But by an equality, [that] now at this time your abundance [may be a supply] for their want, that their abundance also may be [a supply] for your want: that there may be equality: {8:15} As it is written, He that [had gathered] much had nothing over; and he that [had gathered] little had no lack. {8:16} But thanks [be] to God, which put the same earnest care into the heart of Titus for you. {8:17} For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. {8:18} And we have sent with him the brother, whose praise is in the gospel throughout all the churches; {8:19} And not [that] only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and [declaration of] your ready mind: {8:20} Avoiding this, that no man should blame us in this abundance which is administered by us: {8:21} Providing for honest things, not only in the sight of the Lord, but also in the sight of men. {8:22} And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [I have] in you. {8:23} Whether [any do enquire] of Titus, [he is] my partner and fellowhelper concerning you: or our brethren [be enquired of, they are] the messengers of the churches, [and] the glory of Christ. {8:24} Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

{9:1} For as touching the ministering to the saints, it is superfluous for me to write to you: {9:2} For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. {9:3} Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: {9:4} Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. {9:5} Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as [a matter of] bounty, and not as [of] covetousness. {9:6} But this [I say,] He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. {9:7} Every man according as he purposeth in his heart, [so let him give;] not grudgingly, or of necessity: for God loveth a cheerful giver. {9:8} And God [is] able to make all grace abound toward you; that ye, always having all sufficiency in all [things,] may abound to every good work: {9:9} (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. {9:10} Now he that ministereth seed to the sower both minister bread for [your] food, and multiply your seed sown, and increase the fruits of your righteousness;) {9:11} Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. {9:12} For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; {9:13} Whiles by the experiment of this ministration they glorify God for your professed subjection into the gospel of Christ, and for [your] liberal distribution unto them, and unto all [men; ] {9:14} And by their prayer for you, which long after you for the exceeding grace of God in you. {9:15} Thanks [be] unto God for his unspeakable gift.