1. From various passages we learn that the apostle Paul wrote this Epistle under much pressure of spirit. The personal part of his first letter to the Corinthians had its effect upon the obedient members of the church (see ch. 2 and 7), and he wrote a second time to comfort such, as well as to warn a disobedient element (13:2, 10). It is plain that certain altogether denied his authority, and in ch. 10—13 he once more powerfully vindicates his apostleship, especially in connection with false teachers, against whom he earnestly warned Corinthians. The specific claim of authority as proceeding from his Lord and Master alone occupies a large part of this Epistle. Hence, also, the admonition that if he came he enforce that authority. There is much to indicate Paul’s anxiety for all the churches, while in the doctrinal portions occur some unsurpassed presentations of the Divine love in Christ.

2. Not only was this church burdened with internal trouble (ch. 1), but they had trials also from without (11:13—15), just as the Lord Himself had foretold in Matt. 24:9—12. In consolation, Paul held out before them (4:14) the same hope of resurrection as he proclaimed in his first letter.

3. Timothy had been sent to Corinth (1 Cor. 4:17) and had no doubt returned bearing news of the unhappy condition of the church. Titus delivered the first letter and, there being some delay in his return, Paul passed from Troas to Macedonia, where, later Titus brought from Corinth (7:7—16) such reports as only partially assured the apostle, and led him to send the Second Epistle by the same fellow worker.

4. Various explanations have been proposed with regard to the conditions under which the Epistle was written. Some think that, prior to its transmission, the apostle had sent by the hand of Timothy a severe letter which has been lost. Another suggestion is that Paul, hearing of the confusion in the church, made a hasty visit to Corinth from Ephesus, and finding that he availed nothing but rather was set at naught, withdrew to another part of Achaia or to Macedonia, where he penned the Second Epistle. Still other views on a similar lines are put forward, but all that can be said is that they are suppositions of which there is no hint in the Epistle. Connecting 1 Cor. 4:19; 2 Cor. 1:23, and 13:2, the apostle had not been back on account of the disorders in the church, whatever may be meant by “the third time” in 13:1. In 1:15, 16 he is minded to come to them as a second benefit, and passing to Macedonia, to return to them, which would have been a third time.

5. Written from Macedonia not long after Paul’s leaving Asia (1:8), it would not be many months after the dispatch of the First Epistle. This was probably in A. D. 57 (winter) or spring of 58. See Ap. 180.
1.1. **II CORINTHIANS.**

1. **Paul**, an apostle [one sent forth] of Jesus Christ through the will of God, and **Timothy** the brother, to the church of God which is in Corinth, with all the saints which are in all Achaia:

2. Grace [free, undeserved favour] be to you and peace from God our Father, and from the Lord Jesus Christ.

3. Blessed be the God, and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4. Who comforteth us upon all our tribulation, unto our being able to comfort them which are in every tribulation, by the comfort wherewith we ourselves are comforted by God.

5. For as the sufferings of the Christ abound towards us, so our comfort also aboundeth by the Christ.

6. And if we be afflicted, it is for your comfort and salvation, which worketh in the patience of the same sufferings which we also suffer: or if we be comforted, it is for your comfort and salvation.

7. And our hope on behalf of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be of the consolation also.

8. For we would not, brethren, have you ignorant concerning our trouble which came ... in Asia, that we were weighed down according to excess, beyond power, so that we despaired even of life:

9. But we had the answer of death in ourselves, in order that we should not trust in ourselves, but in God Which raiseth the dead:

10. Who delivered us out of so great a death, and will deliver: in Whom we hope that He will still also deliver us;

11. Ye also co-operating by prayer for us, in order that for the gift bestowed upon us from many persons thanks may be given by many on account of us.

12. For our boasting is this, the testimony of our conscience, that in guilelessness and sincerity of God, not in fleshly wisdom, but in the grace of God, we have lived in the world, and more abundantly towards you.

13. For we write not other things unto you, than what ye read or acknowledge; and I hope ye shall acknowledge ... to the end;

14. As ye also ... acknowledged us a part of you, the faithful ones, that we are your ground of boasting, even as ye also are ours in the day of the Lord Jesus.

15. And in this confidence I wished to come unto you before [visiting Macedonia], in order that ye might have a second benefit;

16. And to pass through you into Macedonia, and to come again from Macedonia unto you, and by you to be brought on my way into Judaea.

17. When I therefore wished, did I use fickleness? or the things that I plan, do I plan according to the flesh, that with me there should be the yea yea, and the nay nay?

18. But as God is faithful, our word unto you was not the yea and the nay.

19. For the Son of God, Jesus Christ, Who was preached among you by us, even by me and Silas and Timotheus, was not the yea yea and the nay nay, but in Him was the yea yea.

20. For as many as are the promises of God, Wherefore also through Him they are the yea yea, and in Him Amen [Truth], unto the glory of God through us.

21. Now He Which confirms us with you in Christ, and ... anointed us, is God;

22. Who ... sealed us also, and gave the earnest [pledge] of the Spirit in our hearts.

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Moreover I invoke God as a witness upon my soul, that to spare you I came not as yet unto Corinth.

Not because we lord it over your faith, but are helpers of your joy: for by faith ye stand.

But I decided this with myself, not to come again unto you in grief.

For if I cause you grief, who is he then that maketh me rejoice, except the same which is grieved by me?

And I wrote this same ..., in order that not, when I came, I should have grief from them of whom I ought to rejoice; trusting upon you all, that my joy is the joy of you all.

For out of much tribulation and distress of heart I wrote to you through many tears; not in order that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

But if any have caused grief, he hath not grieved me, but in part: in order that I may not press heavily, upon you all.

Sufficient to such a man is this censure, which was inflicted by the majority.

So that on the contrary ye ought rather to forgive him, and comfort him, lest perhaps such a one should be overwhelmed with more abundant grief.

Wherefore I beseech you that ye would ratify with authority your love toward him.

For, for this did I write also, in order that I might know the experience of you, if ye be obedient in all things.

To whom ye forgive any thing, I also forgive: for if I forgave any thing, to whom I forgave it, on account of you forgave I it in the face [sight] of Christ.

In order that we should be overreached by Satan: for we are not ignorant of his thoughts.

Now, when I came to Troas for the gospel of the Messiah, and a door was opened unto me of the Lord,

I had not rest in my spirit [person], because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.

Now thanks be unto God, Which always triumphs over us in Christ, and maketh manifest the savour [odour] of His knowledge by means of us in every place.

For we are unto God a sweet savour of Christ, in them that are being saved, and in them that are perishing:

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?

For we are not as many, which adulterate the word of God: but as of sincerity, but as of God, before God speak we in Christ.

Are we to begin again to commend ourselves? or need we, as some others, commendatory letters to you, or letters of commendation from you?

Ye are our epistle written in our hearts, known and read by all men:

Forasmuch as ye are manifested to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in stone tables, but in fleshy tables of the heart.

And such confidence have we through the Christ toward God:

Not that we are sufficient from ourselves to reckon any thing as of ourselves; but our sufficiency is of God;
6 Who enabled us as ministers also of a new covenant, not of ... letter [the Sinaitic covenant], but of the spirit: for the letter killeth, but the spirit giveth life.
7 But if the ministration of death, in letters and engraven in stones, came to be in glory, so that the sons of Israel could not gaze upon the face of Moses on account of the glory of his countenance; which glory was being done away:
8 How shall not the ministration of the spirit be rather in glory?
9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
10 For even that which was glorified was not glorified in this respect, by reason of the glory that excelleth.
11 For if that which is done away was through glory, much more that which remaineth is in glory.
12 Having then such hope, we use much outspokenness:
13 And not as Moses, which put a vail upon his face, with a view to the children of Israel’s not gazing to the end of that which is being done away:
14 But their thoughts were hardened: for until today remaineth the same vail in the reading of the old covenant not unveiled: that it is done away in Christ.
15 But even unto today, when Moses is read, the vail lieth upon their heart.
16 Nevertheless when it [the heart of Israel] shall be converted to the Lord, the vail shall be taken away.
17 Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty.
18 But we all, with unveiled face reflecting the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

4 Therefore having this ministry, as we ... received mercy, we do not give up;
2 But ... renounced the shameful secret things of shame, not walking in cunniness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every conscience of man in the sight of God.
3 But if our gospel be hid also, it is hid in them that are perishing:
4 In whom the god of this age hath blinded the minds of the unbelieving, to the end that the illumination of the gospel of the glory of the Christ, Who is the image of God, should not shine ....
5 For we preach not ourselves, but Christ Jesus as Lord; and ourselves our servants on account of Jesus.
6 For God, who spoke the light to shine out of darkness, hath shined in our hearts, to the illumination of the knowledge of the glory of God in the face of ... Christ.
7 But we have this treasure in earthen vessels, in order that the abundance of the power may be of God, and not out of us.
8 We are afflicted in every thing, yet not distressed; we are not knowing which way to turn, but not in despair [total loss];
9 Persecuted, but not abandoned; cast down, but not perishing;
10 Always bearing about in the body the dying of the Christ, in order that the life in all its manifestations and the resurrection life also of Christ Jesus might be brought to light in our body.
II CORINTHIANS.

11 For we the living are always delivered up unto death on account of Christ Jesus, in order that the life also of Christ might be brought to light in our mortal [subject to death] flesh.

12 So then death is actively at work in us, but life in you.

13 We having the same Spirit of faith, according to that which has been written, I believed, ... therefore I spoke; we also believe, therefore we also speak;

14 Knowing that He Which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.

15 For all things are on account of you, in order that the abounding grace might through the thanksgiving of the majority overflow to the glory of God.

16 Therefore we do not give up; but even if our outward man [the body] is corrupted or destroyed, yet the inward man is renewed day by day.

17 For the momentary lightness of our affliction, is to work out for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen [with the eyes], but at the things which are not seen: for the things which are seen are temporary, for a season; but the things which are not seen are eternal.

5 For we know that if our earthly house of the tent were dissolved, we have a building from God, an house not made with hands, eternal in the heavens.

2 For in this tent we groan, earnestly desiring to be clothed upon with our house [habitation] which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tent do groan, being burdened: not for that we desire to be unclothed, but clothed upon, in order that the mortal thing might be swallowed up by the life.

5 Now He that hath worked out us for the selfsame thing is God, Who ... hath given to us the earnest [pledge] of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home [present] in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and well pleased rather to be absent from the body, and to be present [at home] with the Lord.

9 Wherefore we are ambitious also, that, whether present [at home] or absent, we may be well pleasing to Him.

10 For we must all be manifested in the presence of the judgment seat of the Christ; in order that each one may receive the things done by means of his body, with reference to that he hath practiced, whether it be good or worthless.

11 Knowing therefore the fear of the Lord, we persuade men; but we are made manifest [to appear] unto God; and I hope are made manifest also in your consciences.

12 For we set forth not ourselves again to you, but give you opportunity of boasting on behalf of us, in order that ye may have somewhat against them which boast in appearance, and not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be of sound mind, it is for you.

14 For the love of the Christ constraineth us; judging this, that ... One died for all, then all died:

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And that He died for all, in order that the living should no longer live unto themselves, but unto Him Which died for them, and rose again.

Wherefore from now know we no one after the flesh: even if we have known the Christ after the flesh, yet now no longer know we Him [in this manner].

Therefore if any man be in Christ, there is a new creation: the ancient things are passed away; behold, they are become new.

And all things are of God, Who ... reconciled us to Himself by the Christ, and ... given to us the ministry of the reconciliation [restoration to favour];

To wit, that God was in the Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and placed in us the word of the reconciliation.

Now then we are ambassadors for Christ, as though God is beseeching you by us: we beseech you on behalf of the Christ, be ye reconciled to God.

Him Who knew not sin, for us He was made sin; in order that we might become righteousness of God in Him.

We then, working together, ... beseech ... also that ye receive not the undeserved favour of God for that which is of no effect.

I helped thee: behold, now is the accepted time; behold, now is the day of salvation.)

Giving no cause of stumbling in any thing, in order that the ministry be not blamed:

But in all things commending ourselves as the ministers of God, in much patience, in tribulations, in necessities, in distresses,

In stripes, in imprisonments, in tumults, in labours, in sleeplessness, in fastings;

In pureness, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned,

In the word of truth, in the power of God, through the armour of righteousness on the right hand and on the left,

Through glory and shame, through evil report and good report: as deceivers, and yet true;

As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

As grieved, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

O ye Corinthians, we speak with liberty unto you, our heart is enlarged.

Ye are not distressed in us, but ye are distressed in your own heart.

Now for the same recompence, (I speak as unto my children,) be ye also enlarged.

Become ye not unequally yoked to unbelievers: for what partaking is there to righteousness with unrighteousness lawlessness? and what communion is there to light towards darkness?

And what harmony is there to Christ with Belial? or what part is there to the believer with an unbeliever?

And what agreement is there to the Temple building of God with the temple of idols? for ye are the Temple building 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.

Wherefore come out of the midst of them, and be ye separate, saith the Lord, and touch not any unclean thing; and I will receive you,
And will be for a Father to you, and ye shall be to Me for sons and daughters, saith the Lord Almighty.

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

Make room for us; we have wronged no man, we have corrupted no man, we have defrauded no man.

I speak not this for condemnation: for I have said before, that ye are in our hearts to die with and live with you.

Great is my outspokenness toward you, great is my glorying on behalf of you: I am filled with the comfort, I am overabound with the joy upon all our tribulation.

For, when we were come into Macedonia [after leaving Troas], our flesh had no rest, but we were troubled on every side; without were fightsings, within were fears.

Nevertheless God. That comforteth the lowly, comforted us by the presence of Titus;

And not by his presence only, but by the comfort also wherewith he was comforted in you, telling us, as he did, your earnest desire, your mourning, your zeal on behalf of me; so that I rejoiced the more.

For though I grieved you by a letter, I do not repent, though I did repent: for I see that that epistle hath made you sorry, though it were but for a season.

Now I rejoice, not that ye were grieved, but that ye were grieved unto repentance: for ye were grieved according to God’s mind and will, in order that ye might suffer loss from us in nothing.

For grief according to God produces repentance to salvation not to be repented of: but the grief of the world produces death.

For behold this selfsame thing, that ye were grieved after a godly sort, what diligence it worked in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what earnest desire, yea, what zeal, yea, what vindication! In all things ye have commended yourselves to be pure in the matter.

Wherefore, though I wrote to you, I did it not for his cause that had done the wrong, nor for his cause that had been wronged, but that our carefulness on behalf of you in the sight of God might be manifested toward you.

On account of this we were comforted in your comfort: yea, and exceedingly the more joyed we upon the joy of Titus, because his spirit was refreshed from you all.

For if I have gloried any thing to him on behalf of you, I am not ashamed; but as we spake all things to you in truth, so our glorying also, which I made before Titus, is found a truth.

And his inward affection is more abundant unto you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

I rejoice … that I have confidence in you in all things.

Moreover, brethren, we make you to know of the grace of God bestowed on the churches of Macedonia;

How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

For according to their power, I testify, yea, and above their power they were self-chosen;

Asking us with much exhortation, asking of us the grace and fellowship of the ministry unto the saints.
5 And 

6 Unto our exhorting Titus, in order that as he had begun before, so he would finish also unto you this grace also.

7 But, as ye abound in every thing, in faith, and word, and knowledge, and in all diligence, and in the love from you in respect of us, see in order that ye abound in this grace also.

8 I speak not by commandment, but through the diligence of others, and to prove the genuineness of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet on account of you He became poor, in order that ye through His poverty might be rich.

10 And in this I give my judgment: for this is expedient for you, who have begun before, not only to do, but to desire also from a year ago.

11 Now therefore finish the doing also of it; that as there was a readiness to desire, so there may be a performing also out of that which ye have.

12 For if there is set forth a readiness, it is accepted according to whatsoever a man hath, and not according to that he hath not.

13 For I mean not in order that there should be ease or rest to others, and to you affliction:

14 But out of an equality, that in the present season your abundance may be a supply for their want [lack], in order that their abundance also may become a supply for your want: that there may become equality:

15 As it has been written, He that had gathered much did not abound; and he that had gathered little had not less than enough.

16 But thanks be to God, which put the same diligence in the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more diligent, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

19 And not that only, but who was chosen also by the churches as our fellow-traveller with this grace, which is administered by us with a view to the glory of the ... Lord, and to show our readiness:

20 Avoiding this, lest any one should blame us in this abundance which is administered by us:

21 For we provide good and beautiful things, not only in the sight of the Lord, but in the sight of men also.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, through the great confidence which he has in you.

23 Whether any do inquire on behalf of Titus, he is my partner and fellowhelper with reference to you: or our brethren be inquired of; they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and unto the face of the churches, the evidence of your love, and of our boasting on behalf of you.
For as concerning the ministering unto the saints, it is superfluous for me to write to you:

2 For I know your readiness, for which I glory on behalf of you to the Macedonians, that Greece was ready from a year ago; and your zeal ... excited the majority.

3 Yet ... I sent the brethren, in order that not our glorying on behalf of you should be made void in this part; in order that, as I was saying, ye may be ready:

4 Lest by any means if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confidence ... .

5 Therefore I thought it necessary to exhort the brethren, in order that they would go before unto you, and make up beforehand your blessing, before notified, that the same might be ready, as a matter of blessing, and not as of covetousness.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he hath purposed in his heart, so let him give; not of grief, or of necessity: for God loveth a cheerful giver.

8 And God is mighty to make all grace abound unto you; in order that ye, always having all sufficiency in all things, may abound to all good work:

9 (As it stendeth written, He hath scattered; He hath given to the poor: His righteousness remaineth for ever.

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;)

11 Being enriched in every thing to all bountifulness, which worketh through us thanksgiving to God.

12 For the ministering of this service not only fully supplies the want of the saints, but is abundant also through many thanksgivings to God;

13 While we through the proof of this ministering they glorify God upon the subjection produced by your confession to the gospel of Christ, and for the bountifulness of your fellowship to them, and to all men;

14 And by their prayer on behalf of you, which long after you because of the exceeding grace of God upon you.

15 Thanks be to God upon His that cannot be fully declared gift.

10 Now I Paul myself beseech you by the meekness and gentleness of Christ, who according to outward appearance am lowly among you, but being absent am confident toward you:

2 But I pray you, that I may not be bold when I am present with the confidence, wherewith I reckon to dare against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war according to the flesh:

4 (For the weapons of our warfare are not carnal (of the flesh), but mighty by God to the destruction of strong holds;)

5 Casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to avenge all disobedience, when your obedience is fulfilled.
7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him from himself think this again, that, as he is Christ's, so are we also Christ's.
8 For if I should glory somewhat more concerning our authority, (which the Lord gave us for 8edification, and not for your destruction), I should not be ashamed:
9 In order that I may not seem as if I would terrify you by letters.
10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech of no account.
11 Let such an one think this, that, such as we are in speech by letters when we are absent, such will we also be also in deed when we are present.
12 For we dare not to reckon ourselves among, or compare ourselves with some that establish themselves: but they measuring themselves among themselves, and comparing themselves among themselves, do not understand.
13 But we will not glory with reference to the unmeasured things, but according to the measure of the 13rule which God hath distributed to us, a measure to arrive as far as you also.
14 For we stretch not ourselves out over our measure, as though we arrive not unto you: for we are come as far as to you also in preaching the gospel of Christ:
15 Not glorying in the unmeasured things, that is, in other men's labours; but having hope, when your faith is increased, that we shall be magnified in you according to our rule unto abundance,
16 To preach the gospel unto the regions beyond you, and not to glory in another man's line with reference to things made ready to our hand.
17 But he that glorieth, let him glory in the Lord.
18 For not he that establisheth himself is approved, but whom the Lord establisheth.

11 Wish to God ye could bear with me a little in my foolishness: and indeed ye do bear with me.
2 For I am jealous over you with a great jealousy: for I ... espoused you to one husband, that I may present you as a pure virgin to Christ.
3 But I fear, lest by any means, as the serpent deceived Eve in his craftiness, so your thoughts should be corrupted from the simplicity that is towards Christ.
4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another 14spirit [Demon or evil spirit], which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.
5 For I reckon I was in nothing behind the very extra-super 15apostles.
6 But even if I be un-learned and obscure in speech, yet not in knowledge; but we have been in every way made manifest among you in all things.
7 Have I committed a sin in lowering myself in order that ye might be exalted, because I ... preached to you the gospel of God as a free gift?
8 I robbed other churches, taking wages of them, for the service of you.
9 And when I was present with you, and was in need, I distressed no man: for my need the brethren when they came from Macedonia supplied: and in all things I have kept myself unburdensome to you, and so will I keep myself.
10 As the truth of Christ is in me, this glorying shall not be stopped to me in the regions of Achaia.
11 Wherefore ? because I love you not ? God knoweth.
II CORINTHIANS.

11. 12.

12 But what I do, that I will do, in order that I may cut off opportunity from them which desire opportunity; in order that in which they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, disguising themselves as ... apostles of Christ.

14 And no marvel; for Satan himself is disguised as an angel of light.

15 Therefore it is no great thing if his ministers also be disguised as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool [senseless one]; if not, yet as a fool receive me, in order that I may glory myself a little.

17 That which I speak, I speak it not according to the Lord, but as it were in foolishness, in this confidence of glorying.

18 Since many gloriest according to the flesh, I also glory.

19 For ye bear with fools [senseless ones] gladly, being yourselves wise.

20 For ye bear with, if a man enslave you, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you upon the face.

21 I speak by way of shame, as that we had been weak [as they say]. Howbeit in whatever any dares, (I speak foolishness,) I dare also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak being beside myself) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 By the Jews five times received I forty stripes beside one.

25 Thrice was I beaten with rods, once was I stoned [at Lystra], thrice I was shipwrecked, a night and a day I have spent in the deep;

26 In journeyings often, in perils of waters, in perils [dangers] of bandits, in perils from mine own nation, in perils from the heathen, in perils in the city, in perils in the wilderness, in perils upon the sea, in perils among false brethren;

27 In labours and painfulness, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Apart from the things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is made to stumble, and I burn not [with indignation]?

30 If I must needs glory, I will glory of the things of mine infirmities.

31 The God and Father of our Lord Jesus ..., which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas guarded the city of the Damascenes, ... to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

12 It is not expedient for me doubtless to glory. But I will come unto visions and revelations of the Lord.

I knew a man in Christ before fourteen years ago, (whether in the body, I know not; or whether without the body, I know not: God knoweth;) such an one caught away as far as the third heaven.

3 And I knew such a man, (whether in the body, or without the body, I know not: God knoweth;)

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4 How that he was caught away into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 On behalf of such an one will I glory: yet on behalf of myself I will not glory, except in mine weaknesses.

6 For if I would desire to glory, I shall not be a fool (senseless one); for I will say the truth: but now I spare, in order that not any man should reckon with reference to me above that which he seeth me to be, or that he heareth with reference to me.

7 And in order that not I should be over-exalted by the excellence of the revelations, there was given to me a thorn in the flesh, a messenger of Satan in order that he should deeply afflict me, lest I should be over-exalted.

8 In behalf of this thing I appealed to the Lord thrice, in order that it might depart from me.

9 And He said to me, "My grace is sufficient for thee: for strength is made perfect in weakness." Most gladly therefore will I rather glory in my weaknesses, in order that the power of Christ may rest upon Me.

10 Therefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in difficulties for the purpose of Christ: for when I am weak, then am I strong.

11 I am become a fool (a senseless one) ...; ye have compelled me: for I ought to have been established by you: for in nothing am I behind the extra-super apostles, even if I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and powers.

13 For what is it wherein ye were inferior beyond the rest of the churches, but it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come unto you; and I will not be burdensome: for I seek not yours, but you: for the children [whether boy or girl] ought not to treasure up in store for the parents, but the parents for the children.

15 And I will very gladly spend and spend out, exhaust in behalf of your souls; even if the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being [from the beginning] crafty, I caught you with guile.

17 Did I take advantage of you by any of them whom I sent unto you?

18 I besought Titus, and with him I sent the brother. Did Titus take advantage of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we are making an apology to you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying [building up].

20 For I fear, lest in any way, when I come, I shall not find you such as I wish, and that I shall be found unto you such as ye wish not: lest in any way there be strifes, jealousies, wraths [anger], strifes, backbitings [evil speakings], whisperings [slander, gossip], swellings [haughtiness], tumults [disorder]:

21 And lest in any way, when I come again, my God will humble me before you, and that I shall mourn for many of those who have sinned before, and have not repented over the uncleanness and fornication and lasciviousness which they have committed.
13. 1

This is the third time I am coming unto you. In the mouth of two or three witnesses shall every word stand.

2 I told you before, and foretell you, as being present, the second time; and being absent now ... to them which have sinned before, and to all the rest, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, Who unto you is not weak, but is mighty in you.

4 For indeed ... He was crucified out of weakness, yet He liveth out of the power of God. For we also are weak in Him, but we shall live with Him by the power of God unto you.

5 Try yourselves, if ye be in the faith; examine your own selves. Know ye not your own selves, how that Jesus Christ is in you, if not ye be rejects?

6 But I hope that ye shall know that we are not rejects.

7 Now I pray to God that ye should not do anything bad in nature; not in order that we should appear approved, but in order that ye should do that which is honest, though we be as rejects.

8 For we can do not anything against the truth, but on behalf of the truth.

9 For we are glad, when we are weak, and ye are strong: and this we pray also, even your perfection.

10 On account of this I write these things being absent, in order that not being present I should act severely, according to the authority which the Lord gave me for edification, and not to destruction.

11 For the rest, brethren, farewell. Be perfect, be encouraged, mind the same thing, live in peace; and the God of love and peace shall be with you.

12 Salute one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of THE Holy Spirit, be with you all. Amen.