

THE SECONDEPISTLE  
*of PAUL to the*  
CORINTHIANS

Wycliffe-Purvey, 1395

Chapter 1

1:1 Paul, apostle of Jesus Christ, by the will of God, and Timothy, brother, to the church of God that is at Corinth, with all saints that be in all Achaia,

1:2 grace to you, and peace of God our Father and of the Lord Jesus Christ.

1:3 Blessed *be* God and the Father of our Lord Jesus Christ, Father of mercies, and God of all comfort,

1:4 which comforteth us in all our tribulation, that also we be able to comfort them, that be in all dis-ease, by the admonishing by which also we be admonished of God [that and we may comfort them, that be in all pressure, *or overlaying*, by the exhortation, *or admonishing*, by which and we be admonished of God].

1:5 For as the passions of Christ be plenteous in us, so also by Christ our comfort is plenteous.

1:6 And whether we be in tribulation, for your tribulation and health, either we be comforted, for your

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Chapter 1

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

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comfort [<sup>+</sup>Forsooth whether we be troubled, *or be pursued, it is* for your teaching and health, or we be comforted, for your comfort], either we be admonished, for your admonishing and health. Which worketh in you the suffering of the same passions, which also we suffer,

1:7 that our hope be firm for you; witting for as ye be fellows of passions, so ye shall be also of comfort.

1:8 For, brethren, we will that ye know of our tribulation, that was done in Asia; for over measure we were grieved over might, so that it distressed us, yea, to live. [<sup>+</sup>Forsooth, brethren, we will not you to unknow of our tribulation, that was done in Asia; for over measure we were grieved above virtue, *or might*, so that it distressed us, yea, to live.]

1:9 But we in us selves had answer of death, that we trust not in us, but in God that raiseth dead men. [But we ourselves in ourselves had answer, *or certainty*, of death, that we be not trusting in ourselves, but in God that raiseth dead men.]

1:10 Which delivered us, and delivereth from so great perils, into whom we hope, also yet he shall deliver,

1:11 while also ye help in prayer for us [helping and you in prayer for us]; that of the persons of many faces of that giving that is in us, thankings be done for us by many men to God [by many partners, *graces, or thanks*, be done to God for us].

1:12 For our glory is this, 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

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witnessing of our conscience, that in simpleness and cleanness of God, and not in fleshly wisdom, but in the grace of God, we lived in this world, but more plenteously to you.

1:13 And we write not other things to you, than those that ye have read and know, and I hope that into the end ye shall know,

1:14 as also ye have known us a part [as and ye have known us of part]; for we be your glory, as also ye be ours in the day of our Lord Jesus Christ.

1:15 And in this trusting I would first come to you, that ye should have the second grace,

1:16 and pass by you into Macedonia, and again from Macedonia come to you, and of you be led into Judaea.

1:17 But when I would this thing, whether I used unsteadfastness, either those things that I think, I think after the flesh, that at me be, it is and it is not? [+Forsooth when I would this thing, whether I used lightness, *either unsteadfastness*, or those things that I think, I think after the flesh, that there be at me, is and not, *or, yea and nay?*]

1:18 But God is true, for our word that was at you, is and is not, is not therein, but is in it. [+Forsooth God is true, for our word that was at you, there is not in it, yea and nay/there is not in it, is and nay, but is, *that is truth*, is in it.]

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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.

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1:19 For why Jesus Christ, the Son of God, which is preached among you by us, by me, and Silvanus, and Timothy, there was not in him, is and is not, but is was in him [<sup>+</sup>there was not in him, is and nay, but in him was is /there was not in him, yea and nay, but yea in him was].

1:20 For why how many ever be promises of God, in that is, *be fulfilled* [Forsooth how many ever be promises of God, in him is, *that is, in him they be fulfilled*]. And therefore by him we say Amen to God, to our glory.

1:21 Soothly it is God that confirmeth us with you in Christ, and which anointed us, [The which soothly confirmeth us with you in Christ, and the which God anointed us,]

1:22 and which marked us [and that marked us], and gave earnest of the Spirit in our hearts.

1:23 For I call God to witness against my soul [Forsooth I in-call God witness into my soul], that I sparing you came not over to Corinth;

1:24 not that we be lords of your faith [not for we be lords of your faith], but we be helpers of your joy; for through belief ye stand.

### Chapter 2

2:1 And I ordained this [same] thing at me, that I should not come again in heaviness to you [in sorrow to you].

2:2 For if I make you sorry, who is he

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.

### Chapter 2

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

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that gladdeth me, but he that is sorrowful of me?

then that maketh me glad, but the same which is made sorry by me?

2:3 And this same thing I wrote to you, that when I come, I have not sorrow on sorrow, of the which it behooved me to have joy. And I trust in you all, that my joy is of all you [+that when I shall come, I have not sorrow upon sorrow, of them of whom it behooved me to have joy. Trusting in you all, that my joy is of you all].

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 of much tribulation and anguish of heart I wrote to you by many tears, not that ye be sorry, but that ye know what charity I have more plenteously in you.

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 For if any man hath made me sorrowful, he hath not made me sorrowful but a part [he hath not made me sorrowful but in part], that I charge not you all.

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 This blaming that is made of many, sufficeth to him, that is such one [that is such a manner *man*];

2:6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

2:7 so that on the contrary ye rather forgive and comfort, lest peradventure he that is such a manner *man*, be swallowed up [be sopped up, *or despair*,] by more great heaviness.

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 For which thing I beseech you, that ye confirm charity into him.

2:8 Wherefore I beseech you that ye would confirm *your* love toward him.

2:9 For why therefore [and] I wrote this, that I know your proof, whether in all things ye be obedient.

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.

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2:10 For to whom ye have forgiven any thing, also I have forgiven. For I, that that I forgave, if I forgave any thing, *have forgiven* for you in the person of Christ,

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 that we be not deceived of Satan; for we know his thoughts. [that we be not deceived of Satan; soothly we unknow not his thoughts.]

2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

2:12 But when I was come to Troas [Forsooth when I had come to Troas] for the gospel of Christ, and a door was opened to me in the Lord,

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 not rest to my spirit, for I found not my brother Titus, but I said to them farewell, and I passed into Macedonia. [I had not rest in my spirit, for I found not my brother Titus, but I saying to them farewell, passed into Macedonia.]

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 And I do thankings to God, that evermore maketh us to have victory in Christ Jesus, and showeth by us the odour of his knowing in each place; [+Therefore be thankings to God, that ever maketh us to have victory in Christ Jesus, and showeth by us the odour, *or savour/or sweetness*, of his knowing in each place;]

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 be the good odour of Christ to God, among these that be made safe, and among these that perish. [for we be the good odour, *or savour*, of Christ to God, in these that be made safe, and in these that perish.]

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 others soothly odour of death into death [Soothly to others *we be* odour of death into death], but to the others *we be*

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*

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odour of life into life. And to these things who *is* so able?

2:17 For we be not as many, that do adultery by the word of God, but we speak of cleanness, as of God, before God in Christ. [Soothly we be not as full many, adulterating the word of God, but of cleanness, but as of God, before God in Christ we speak.]

### Chapter 3

3:1 Begin we therefore again to praise us selves? or whether we need, as some men, epistles of praising to you, or of you? [Begin we again to commend, *or praise*, ourselves? or whether we need, as some, praising letters to you, or of you?]

3:2 Ye be our epistle, written in our hearts, which is known and read of all men,

3:3 and made open [and *ye be* made open], for ye be the epistle of Christ ministered of us, and written, not with ink, but by the Spirit of the living God; not in stone tables [not in stony tables], but in fleshly tables of heart.

3:4 For we have such trust by Christ to God;

3:5 not that we be sufficient to think any thing of us[selves], as of us, but our sufficiency is of God.

3:6 Which also made us able ministers of the new testament, not by letter, but by Spirit; for the letter slayeth, but the Spirit quickeneth.

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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.

### Chapter 3

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 fleshly 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.

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3:7 And if the ministration of death written by letter in stones [formed by letters in stones] was in glory, so that the children of Israel might not behold into the face of Moses, for the glory of his face, which is voided [<sup>+</sup>for the glory of his cheer, which *glory* is now voided],

3:8 how shall not the ministration of the Spirit be more in glory?

3:9 For if the ministration of condemnation was in glory [For why if the ministration of condemnation is in glory], much more the ministration of rightwiseness is plenteous in glory.

3:10 For neither that that was clear was glorified in this part for the excellent glory;

3:11 and if that that is voided [for why if that that is voided], was by glory, much more that that dwelleth still is in glory.

3:12 Therefore we that have such hope, use much trust;

3:13 and not as Moses laid a veil on his face [and not as Moses put a veil on his face], that the children of Israel should not behold into his face, which *veil* is voided.

3:14 But the wits of them be astonished; for [till] into this day the same veil in [the] reading of the old testament dwelleth not showed [dwelleth unshowed], for it is voided in Christ,

3:15 but [till] into this day, when Moses is read, the veil is put on their hearts [the veil is put upon their hearts].

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 veil 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 veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

3:15 But even unto this day, when Moses is read, the veil is upon their heart.



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3:16 But when Israel shall be converted to God, the veil shall be done away.

3:17 And the Spirit is the Lord; and where the Spirit of the Lord is, there *is* freedom. [<sup>+</sup>Forsooth the Lord is a Spirit; forsooth where the Spirit of the Lord *is*, there *is* liberty, or *freedom*.]

3:18 And all we that with open face see the glory of the Lord, be transformed into the same image, from clearness into clearness, as of the Spirit of the Lord. [Forsooth all we with showed face beholding the glory of the Lord, be transformed into the same image, from clearness to clearness, as of the Spirit of the Lord.]

### Chapter 4

4:1 Therefore we that have this administration [Therefore we having this administration, or *office*], after this that we have gotten mercy, fail we not,

4:2 but do we away the privy things of shame, not walking in subtle guile, neither doing adultery by the word of God, but in showing of the truth commending us selves to each conscience of men before God. [but do away the privy things of shame, not walking in subtle guile, neither adulterating the word of God, but in showing of the truth commending ourselves to each conscience of men before God.]

4:3 For if also our gospel is covered, or *hid*, in these that perish it is covered;

4:4 in which [the] god of this world,

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3:16 Nevertheless when it shall turn to the Lord, the veil 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.

### Chapter 4

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

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*that is, the devil*, hath blinded the souls of unfaithful men, that the lightening of the gospel of the glory of Christ, which is the image of God, shine not. [†in which the god of this world, *that is, the devil, or pride*, hath blinded the souls of men out of belief, *or unfaithful men*, that the lighting of the gospel of the glory of Christ, that is the image of God, shine not.]

4:5 But we preach not us selves, but our Lord Jesus Christ [Soothly we preach not ourselves, but Jesus Christ our Lord]; and us your servants by Jesus.

4:6 For God, that said [the] light to shine of darkneses, he hath given light in our hearts, to the lightening of the science of the clearness of God [he hath enlightened in our hearts, to the illumining of the science of the clearness of God], in the face of Jesus Christ.

4:7 And we have this treasure in brittle vessels, that the worthiness be of God's virtue [that the highness be of God's virtue], and not of us.

4:8 In all things we suffer tribulation, but we be not anguished, *or distressed*; we be made poor, but we lack nothing; [†In all things we suffer tribulation, but we be not made strait/but we be not anguished *thereby in soul*; we be made poor, but we be not destitute, *either cast away*];

4:9 we suffer persecution, but we be not forsaken; we be made low, but we be not confounded; we be cast down, but we perish not.

4:10 And evermore we bear about the

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

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slaying of Jesus in our body [Evermore bearing about the mortifying of Jesus Christ in our body], that also the life of Jesus be showed in our bodies.

body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

4:11 For evermore we that live, be taken into death for Jesus, that [and] the life of Jesus be showed in our deadly flesh.

4:11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

4:12 Therefore death worketh in us, but life in you.

4:12 So then death worketh in us, but life in you.

4:13 And we have the same spirit of faith [Forsooth having the same spirit of faith], as it is written, I have believed, wherefore I have spoken; and we believe, wherefore also we speak;

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 witting that he that raised Jesus, shall raise up also us with Jesus, and shall ordain [us] with you.

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 And all things [*be done*] for you, that a plenteous grace by many thankings be plenteous into the glory of God. [Soothly all things *be done* for you, that grace being plenteous by many in doing of thanks be plenteous into glory of God.]

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 thing we fail not, for though [but though] our outer man be corrupted; nevertheless the inner man is renewed from day to day.

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 But that light thing [light, *or easy*, thing] of our tribulation that lasteth now, but as it were by a moment, worketh in us over measure an everlasting burden into the highness of glory [worketh over manner, *or measure*, into highness the everlasting weight of glory in us];

4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

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4:18 while that we behold not those things that be seen, but those [*things*] that be not seen. For those things that be seen, be but during for a short time; but those things that be not seen, be everlasting [+Soothly those things that be seen, be temporal, *or during but short time*; forsooth those things that be not seen, be eternal, *or everlasting*].

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.

### Chapter 5

### Chapter 5

5:1 And we know, that if our earthly house of this dwelling be dissolved, that we have a building of God, an house not made with hands, everlasting in heavens.

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 why in this thing we mourn, coveting to be clothed above with our dwelling, which is of heaven;

5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

5:3 if nevertheless we be found clothed, and not naked.

5:3 If so be that being clothed we shall not be found naked.

5:4 For why we that be in this tabernacle, sorrow within, and be heavied [grieved], for that we will not be spoiled, but be clothed above; that that thing that is deadly, be swallowed up of life [+for that we will not be despoiled, but clothed above; that that thing that is deadly, be sopped up of life].

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 But who is it that maketh us into this same thing? God, that gave to us the earnest of the Spirit. [Forsooth he that maketh us into this same thing, *is* God, that gave to us the earnest of Spirit.]

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 be hardy always, and know that the while we be in this

5:6 Therefore *we are* always confident, knowing that, whilst we are

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body, we go in pilgrimage from the Lord; [+Therefore we be hardy all-gates, and knowing for the while we be in this body, we go in pilgrimage from the Lord;]

at home in the body, we are absent from the Lord:

5:7 for we walk by faith, and not by clear sight.

5:7 (For we walk by faith, not by sight:)

5:8 But we be hardy [Forsooth we be hardy], and have good will, more to be in pilgrimage from the body, and to be present to God.

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 And therefore we strive, whether absent, whether present, to please him.

5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

5:10 For it behooveth us all to be showed before the throne of Christ, that every man tell the proper things of the body [+that every man receive the proper things of the body], as he hath done, either good, either evil.

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 Therefore we witting the dread of the Lord, counsel men, for to God we be open; and I hope, that we be open also in your consciences.

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 We commend not us selves again to you, but we give to you occasion to have glory for us [We commend not ourselves again to you, but we give to you occasion to glory for us], that ye have [*understanding*] to them that glory in the face, and not in the heart.

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 either we by mind pass to God, either we be sober to you. [Soothly whether we by mind, *or reason*, pass *it is* to God, whether we be sober *it is* to you?]

5:13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

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5:14 For the charity of Christ driveth us; guessing this thing [guessing, *or deeming*, this thing], that if one died for all, then all were dead.

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 Christ died for all, that they that live, live not now to themselves, but to him that died for them, and rose again.

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 Therefore we from this time know no man after the flesh; though we (have) known Christ after the flesh [And so we from this time have known no man after the flesh; and if we knew Christ after the flesh], but [right] now we know not.

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 new creature is in Christ, the old things be passed [old things have passed]. Lo! all things be made new,

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 be of God, which reconciled us to him by Christ, and gave to us the service of reconciling [and gave to us the ministry, *or service*, of reconciling].

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 And God was in Christ [Soothly, for God was in Christ], reconciling to him the world, not reckoning to them their guilts, and putted in us the word of reconciling [and put in us the word of reconciling].

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 Therefore we use message for Christ [Therefore we be set in legacy, *or message*, for Christ], as if God admonisheth by us; we beseech you for Christ, be ye reconciled to God.

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 God the Father made him sin for us, which knew not sin, that we should

5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be

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be made [the] rightwiseness of God in him.

made the righteousness of God in him.

### Chapter 6

### Chapter 6

6:1 But we helping [*you in work and word*] admonish [you], that ye receive not the grace of God in vain.

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, In time well pleasing I have heard thee [In time accepted, *or well pleasing*, I have heard thee], and in the day of health I have helped thee. Lo! now a time acceptable, lo! now a day of health.

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 Give we to no man any offence, that our service be not reproved; [To no man giving any offence, *or hurting*, that our ministry, *or service*, be not reproved;]

6:3 Giving no offence in any thing, that the ministry be not blamed:

6:4 but in all things give we us selves [but in all things give we ourselves] as the ministers of God, in much patience, in tribulations, in needs, in anguishes,

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 beatings [in scourgings], in prisons, in dissensions within, in travails, in wakings, in fastings,

6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6:6 in chastity, in knowing [in science, *or knowing*], in long abiding, in sweetness, in the Holy Ghost, in charity not feigned,

6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

6:7 in the word of truth, in the virtue of God; by armours of rightwiseness on the right half and on the left half;

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 glory and unnobleness [by glory and unnobility]; by evil fame and

6:8 By honour and dishonour, by evil report and good report: as deceivers,

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good fame; as deceivers, and true men;

and *yet* true;

6:9 as they that be unknown and known; as men dying, and lo! we live; as chastised, and not made dead;

6:9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

6:10 as sorrowful, and evermore joying; as having need, but making many men rich [as sorrowful, but evermore joying; as needy men, soothly making many rich]; as nothing having, and wielding all things.

6:10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

6:11 A! ye Corinthians [O! ye Corinthians], our mouth is open to you, our heart is alarged;

6:11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

6:12 ye be not anguished in us, but ye be anguished in your inwardnesses. [<sup>+</sup>ye be not made strait in us, but ye be made strait, *or be ye anguished*, in your entrails.]

6:12 Ye are not straitened in us, but ye are straitened in your own bowels.

6:13 And I say as to sons, ye that have the same reward, be ye alarged. [Forsooth, we having the same reward, I say as to sons, and be ye alarged.]

6:13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

6:14 Do not ye bear the yoke with unfaithful men. For what parting of rightwiseness with wickedness [Soothly what parting, *or communing*, of rightwiseness with wickedness]? or what fellowship of light to darknesses?

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 according of Christ to Belial? or what part of a faithful [*man*] with the unfaithful [*or heathen*]?

6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

6:16 and what consent to the temple of God with maumets? And ye be the temple of the living God, as the Lord saith, For I shall dwell in them, and I

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



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shall walk among them; and I shall be [the] God of them, and they shall be a people to me. [but what consent to the temple of God with idols? Forsooth ye be the temple of quick God, as the Lord saith, For I shall dwell in them, and I shall walk in; and I shall be the God of them, and they shall be to me a people.]

6:17 For which thing go ye out of the middle of them, and be ye separated [and be ye parted], saith the Lord, and touch not unclean thing; and I shall receive you,

6:18 and I shall be to you into a Father, and ye shall be to me into sons and daughters, saith the Lord almighty.

### Chapter 7

7:1 Therefore, most dear-worthy *brethren*, we that have these promises, cleanse we us from all filth of the flesh and of the spirit, doing holiness in the dread of God. [+Therefore, most dear-worthy, we having these promises, cleanse we us from all filth of flesh and spirit, perfectly making hallowing in the dread of God.]

7:2 Take ye us; we have hurt no man, we have impaired no man [we have corrupted no man], we have beguiled no man.

7:3 I say not to your condemning; for I said before, that ye be in our hearts, to die together and to live together [to die together, and live together].

7:4 Much trust is to me with you, much glorying is to me for you. I am

*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.

### Chapter 7

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:

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filled with comfort, I am plenteous [I abound, *or am plenteous,*] in joy in all our tribulation.

I am filled with comfort, I am exceeding joyful in all our tribulation.

7:5 For when we were come to Macedonia, our flesh had no rest, but we suffered all tribulation; withoutforth fightings, and dreads [*were*] within [forsooth withoutforth, fightings, withinforth, dreads].

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 But God that comforteth meek men, comforted us in the coming of Titus.

7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7:7 And not only in the coming of him, but also in the comfort by which he was comforted in you, telling to us your desire, your weeping, your love for me, so that I joyed more.

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 in an epistle, it rueth me not; though it rued, [I] seeing that though that epistle made you sorry at an hour,

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 have joy; not for ye were made sorrowful [not for ye were made sorry], but for ye were made sorrowful to penance. For why ye be made sorry after God, that in nothing ye suffer impairment of us.

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 the sorrow that is after God, worketh penance into steadfast health; but sorrow of the world worketh death.

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 lo! this same thing, that ye be sorrowful after God, how much

7:11 For behold this selfsame thing, that ye sorrowed after a godly sort,

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busyness it worketh in you; but defending, but indignation, but dread, but desire, but love, but vengeance. In all things ye have given yourselves to be undefouled in the cause.

7:12 Therefore though I wrote to you, *I wrote* not for him that did the injury, neither for him that suffered, but to show our busyness, which we have for you before God.

7:13 Therefore we be comforted, but in your comfort more plenteously we joyed more on the joy of Titus, for his spirit is fulfilled of all you.

7:14 And if I gloried any thing with him of you, I am not confounded [I am not confounded, *or shamed*]; but as we have spoken to you all things [in truth], so also our glory that was at Titus, is made truth.

7:15 And the inwardness of him be more plenteously in you [And the entrails of him be more plenteous in you], which hath in mind the obedience of you all, how with dread and trembling ye received him.

7:16 I have joy, that in all things I trust in you. [I joy, that in all things I trust in you.]

### Chapter 8

8:1 But, brethren, we make known to you the grace of God, that is given in

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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 rejoyce therefore that I have confidence in you in all *things*.

### Chapter 8

8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the

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the churches of Macedonia,

churches of Macedonia;

8:2 that in much assaying of tribulation, the plenty of the joy of them was [the abundance, *or plenty*, of the joy of them was], and the highest poverty of them was plenteous into the riches of the simpleness of them.

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 I bear witnessing to them, after might and above might they were willful [after virtue, *or power*, and above virtue they were willful],

8:3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

8:4 with much admonishing beseeching us the grace and the communing of [the] ministering, that is made to holy men.

8:4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

8:5 And not as we hoped, but they gave themselves first to the Lord, afterward to us by the will of God.

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 So that we prayed Titus, that as he began, so also he perform in you this grace.

8:6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

8:7 But as ye abound in all things, in faith, and word, and knowing [and science, *or knowing*], and all busyness, moreover and in your charity into us, that also in this grace ye abound.

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 say not as commanding, but by the busyness of other men proving also the good wit of your charity.

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 And ye know the grace of our Lord Jesus Christ, for he was made needy for you, when he was rich, that ye

8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor,

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should be made rich by his neediness [that ye should be made rich by his mis-ease, *or neediness*].

8:10 And I give counsel in this thing; for this is profitable to you, that not only have begun to do, but also ye began to have will from the former year [but and to desire from the former year].

8:11 But now [Now forsooth] perform ye in deed, that as the discretion of will is ready [*to desire good*], so be it also of performing of that that ye have.

8:12 For if the will be ready, it is accepted after that that it hath, not after that that it hath not.

8:13 And not that it be remission to other *men* [<sup>+</sup>Forsooth not that it be remission, *or idleness/or sloth*, to other *men*], and to you tribulation;

8:14 but of evenness in the present time your abundance fulfill the need of them, that also the abundance of them be a fulfilling of your need, that evenness be made; [but of evenness, in *this* present time your abundance fulfill the mis-ease of them, that and the abundance of them be supplement, *or fulfilling*, of your mis-ease, *or need*, that evenness be made;]

8:15 as it is written, He that [hath] gathered much, was not increased, and he that [had] *gathered* little, had not less.

8:16 And I do thankings to God, that gave the same busyness for you in the heart of Titus,

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.

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8:17 for [soothly] he received exhortation; but when he was busier, by his will he went forth to you [with his will he went forth to you].

8:18 And we sent with him a brother, whose praising is in the gospel by all churches.

8:19 And not only [praised], but also he is ordained of churches the fellow of our pilgrimage into this grace, that is ministered of us to the glory of the Lord, and to our ordained will;

8:20 eschewing this thing, that no man blame us in this plenty, that is ministered of us to the glory of the Lord.

8:21 For we purvey good things, not only before God, but also before all men.

8:22 For we sent with them also our brother, whom we have proved in many things oft, that he was busy, but now much busier, for much trust in you, [Forsooth we sent with them and our brother, whom we have proved in many things oft, to be busy, now forsooth much busier, in much trust in you,]

8:23 either for Titus, that is my fellow and helper in you, either for our brethren [either our brethren], apostles of the churches of the glory of Christ.

8:24 Therefore show ye to them in the face of churches, that showing that is of

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 inquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.

8:24 Wherefore show ye to them, and before the churches, the proof of your

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your charity [the showing that is of your charity] and of our glory for you.

### Chapter 9

9:1 For of the ministry that is made to holy men, it is to me of plenty to write to you.

9:2 For I know your [ready] will, for the which I have glory of you with Macedonians, for also Achaia is ready from a year passed, and your love hath stirred full many.

9:3 And we have sent brethren, that this thing that we glory of you, be not voided in this part, that as I said, ye be ready.

9:4 Lest when Macedonians come with me, and find you unready, we be shamed, that we say you not/that we saw you not, in this substance.

9:5 Therefore I guessed necessary to pray brethren, that they come before to you, and make ready this promised blessing to be ready, so as blessing, and not as avarice.

9:6 For I say this thing [This thing forsooth I say], he that soweth scarcely, shall also reap scarcely; and he that soweth in blessings, shall reap also of blessings.

9:7 Each man as he casted in his heart [Each man as he cast in his heart], not

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love, and of our boasting on your behalf.

### Chapter 9

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 before hand 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

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of heaviness, or of need; for God loveth a glad giver.

9:8 And God is mighty to make all grace abound in you, that ye in all things evermore have all sufficiency, and abound into all good work [that ye, in all things evermore having all sufficiency, abound into all good work];

9:9 as it is written, He dealt abroad, he gave to poor men, his rightwiseness dwelleth without end [his rightwiseness dwelleth into without end].

9:10 And he that ministereth seed to the sower, shall give also bread to eat, and he shall multiply your seed, and make much the increasings of fruits of your rightwiseness; [<sup>+</sup>Forsooth he that ministereth seed to the *man* sowing, and shall give bread to eat, and he shall multiply your seed, and make much the increasing of fruits of your rightwiseness;]

9:11 that in all things ye made rich wax plenteous into all simpleness [that in all things made rich abound into all simpleness], which worketh by us doing of thankings to God.

9:12 For the ministry of this office not only filleth those things that fail to holy men, but also multiplieth many thankings to God [but also aboundeth by many in doing of thankings to the Lord],

9:13 by the proving of this ministry, which glorify God in the obedience of your acknowledging in the gospel of Christ, and in simpleness of communication into them and into all [*others*],

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 ministrations they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;



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9:14 and in the beseeching of them for you, that desire you for the excellent grace of God in you.

9:15 I do thankings to God of the gift of him, that may not be told. [+I give thankings to God upon the untellable/unnarrable, *or that may not be told*, gift of him.]

### Chapter 10

10:1 And I myself Paul beseech you, by the mildness and softness of Christ [+Forsooth I Paul beseech you, by the gentleness, *or mildness*, and softness, *or patience*, of Christ], which in the face am meek among you, and I absent trust in you.

10:2 For I pray you, that lest I present be not bold by the trust, in which I am guessed to be bold into some, that deem us, as if we wander after the flesh. [+Forsooth, I pray you, that I present be not hardy by that trust, in which I am guessed to be hardy into some, which deem us, as (if) we wandered after the flesh.]

10:3 For we walking in the flesh, fight not after the flesh.

10:4 For the arms of our knighthood be not fleshly, but mighty by God to the destruction of strengths [to the destruction of wardings, *or strengths*].

10:5 And we destroy counsels, and all highness that higheth itself against the science of God, and drive into captivity all understanding into the service of Christ. [+Destroying counsels, and all highness raising itself against the science of God, and driving into captivity all understanding into the service of Christ.]

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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.

### Chapter 10

10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

10:2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

10:3 For though we walk in the flesh, we do not war after the flesh:

10:4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

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10:6 And we have ready to venge all unobedience, when your obedience shall be filled. [Also having in readiness to venge all unobedience, when your obedience shall be fulfilled.]

10:7 See ye the things that be after the face. If any man trusteth to himself, that he is of Christ, think he this thing again with himself, for as he is Christ's, so also we [so and we].

10:8 For if I shall glory any thing more of our power, which the Lord gave to us into edifying, and not into your destruction, I shall not be shamed.

10:9 But that I be not guessed as to frighten you by epistles, [Forsooth that I be not guessed as to fear you by epistles,]

10:10 for they say, That epistles be grievous and strong, but the presence of the body *is* feeble, and the word worthy to be despised. [+for why they say, The epistles be heavy, *or grievous*, and strong, but the presence of the body *is* sick, and the word contemptible, *or worthy to be despised*.]

10:11 He that is such one, think this, for such as we absent be in word by epistles, such *we be* present in deed.

10:12 For we dare not put us among, or comparison us to some men, that commend themselves; but we measure us in us selves, and comparison us selves to us. [Soothly we dare not put us among, or comparison us to some, that commend themselves; but we meting, *or measuring*, us in ourselves, and comparisiong ourselves to us.]

10:6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

10:7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

10:8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

10:9 That I may not seem as if I would terrify you by letters.

10:10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

10:11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

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10:13 For we shall not have glory over measure, but by the measure of the rule [but after the measure of rule] which God measured to us, the measure that stretcheth [till] to you.

10:13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

10:14 For we overstretch not forth us, as not stretching to you. For [till] to you we came in the gospel of Christ,

10:14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

10:15 not glorying over measure in other men's travails. For we have hope of your faith that waxeth in you to be magnified by our rule in abundance [Soothly we having hope of your faith waxing in you to be magnified after our rule in abundance],

10:15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

10:16 also to preach into those things that be beyond you, not to have glory in other man's rule [not to glory in other man's rule], in these things that be made ready.

10:16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

10:17 [Forsooth] He that glorieth, have glory in the Lord [glory he in the Lord].

10:17 But he that glorieth, let him glory in the Lord.

10:18 For not he that commendeth himself is approved [is proved], but whom God commendeth.

10:18 For not he that commendeth himself is approved, but whom the Lord commendeth.

### Chapter 11

### Chapter 11

11:1 I would that ye would suffer a little thing of mine unwisdom, but also support ye me. [+I would that ye would sustain a little thing of mine unwisdom, but also support ye me, *or bear up me/or bear me up.*]

11:1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

11:2 For I love you by the love of God;

11:2 For I am jealous over you with

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for I have espoused [*spoused*] you to one husband, to yield a chaste virgin to Christ [to give you, a chaste virgin, to one man, Christ].

11:3 But I dread, lest as the serpent deceived Eve with his subtle fraud, so your wits be corrupted, and fallen down from the simpleness that is in Christ.

11:4 For if he that cometh, preacheth another Christ, whom we preached not, or if ye take another spirit, whom ye took not [whom ye received not], or another gospel, which ye received not, rightly ye should suffer.

11:5 For I ween that I have done nothing less than the great apostles.

11:6 For though I be unlearned in word, but not in knowing. For in all things I am open to you. [For why though I be unlearned in sermon, *or word*, but not in science, *or knowing*. Forsooth in all things I am showed, *or made known*, to you.]

11:7 Or whether I have done sin, meeking myself [meeking, or *making low*, myself], that ye be enhanced, for freely I preached to you the gospel of God?

11:8 I made naked other churches, and I took wages to your service. [I spoiled, *or made naked*, or *took gifts*, of other churches, taking wages to your service.]

11:9 And when I was among you, and had need [And when I was with you, and needed], I was chargeous to no man; for brethren that came from Macedonia,

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godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

11:5 For I suppose I was not a whit behind the very chiefest apostles.

11:6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

11:7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

11:8 I robbed other churches, taking wages *of them*, to do you service.

11:9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from

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fulfilled that that failed to me [supplied, *or fulfilled*, that that failed to me]. And in all things I have kept [me], and shall keep me without charge to you.

Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

11:10 The truth of Christ is in me; for this glory shall not be broken in me in the countries of Achaia [in the regions, *or countries*, of Achaia].

11:10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11:11 Why? for I love not you? God knoweth.

11:11 Wherefore? because I love you not? God knoweth.

11:12 For that that I do, and that I shall do, *is* that I cut away the occasion of them that will occasion, that in the thing, in which they glory, they be found [such] as we.

11:12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

11:13 For such false apostles be treacherous workmen, and transfigure them(selves) into apostles of Christ. [+For why such apostles be treacherous, *or guileful*, workmen, transfiguring them into apostles of Christ.]

11:13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

11:14 And no wonder, for Satan himself transfigureth him(self) into an angel of light. [And no wonder; soothly he Satan transfigured him into an angel of light.]

11:14 And no marvel; for Satan himself is transformed into an angel of light.

11:15 Therefore it is not great, if his ministers be transfigured as the ministers of rightwiseness, whose end shall be after their works.

11:15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

11:16 Again I say, lest any man guess me to be unwise [lest any man deem me unwise]; else take ye me as unwise, that also I have glory a little what.

11:16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

11:17 That that I speak, I speak not

11:17 That which I speak, I speak *it* not

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after God, but as in un wisdom [but as to un wisdom], in this substance of glory.

after the Lord, but as it were foolishly, in this confidence of boasting.

11:18 For many men glory after the flesh, and I shall glory.

11:18 Seeing that many glory after the flesh, I will glory also.

11:19 For ye suffer gladly unwise men, when ye yourselves be wise.

11:19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

11:20 For ye suffer, if any man driveth you into servage [if any man drive you into servage], if any man devoureth, if any man taketh, if any man is enhanced [*by pride*], if any man smiteth you on the face.

11:20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

11:21 By unnobleness I say, as if we were frail in this part [<sup>+</sup>After unnobility, I say, as if we were sick in this part]. In what thing any man dare, in un wisdom I say, and I dare.

11:21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

11:22 They be Hebrews, and I; they be Israelites, and I; they be the seed of Abraham, and I;

11:22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

11:23 they be the ministers of Christ, and I. As less wise I say, I more; in full many travails, in prisons more plenteously, in wounds above manner [in wounds above manner, *or over measure*], in deaths oft times.

11:23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

11:24 I received of the Jews five times forty *strokes* one less;

11:24 Of the Jews five times received I forty *stripes* save one.

11:25 thrice I was beaten with rods, once I was stoned, thrice I was at ship-break, a night and a day I was in the deepness of the sea;

11:25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

11:26 in ways oft, in perils of rivers [in

11:26 *In* journeyings often, *in* perils of

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perils of floods], in perils of thieves, in perils of kin, in perils of heathen men, in perils in [the] city, in perils in desert, in perils in the sea, in perils among false brethren,

11:27 in travail and neediness, in many wakings, in hunger, in thirst [in travail and neediness, *either mis-ease*, in many wakings, in hunger and thirst], in many fastings, in cold and nakedness.

11:28 Without those things that be withoutforth, mine each day's travailing *is* the busyness of all churches. [Without those things that be withoutforth; mine each day's waking, *or studying*, the busyness of all churches.]

11:29 Who is frail, and I am not frail? who is caused to stumble, and I am not burnt? [Who is sick, and I am not sick? who is offended, and I am not burnt?]

11:30 If it behooveth to glory, I shall glory *in those things* that be of mine infirmity [that be of my infirmity, *or frailty*].

11:31 [For] God and the Father of our Lord Jesus Christ, that is blessed into worlds, knoweth that I lie not [knoweth, that I *gab not*, *or lie not*].

11:32 The provost of Damascus, of the king of the folk of Aretas [The provost, *or keeper*, of Damascus, of the king of the folk Arteas], kept the city of Damascenes to take me;

11:33 and by a window in a basket I was let down by the wall, and so I escaped his hands.

waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

11:28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

11:29 Who is weak, and I am not weak? who is offended, and I burn not?

11:30 If I must needs glory, I will glory of the things which concern mine infirmities.

11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

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### Chapter 12

### Chapter 12

12:1 If it behooveth to have glory, it speedeth not; but I shall come to the visions and the revelations of the Lord. [If it behooveth to glory, soothly it speedeth not; forsooth I shall come to the visions and revelations of the Lord.]

12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

12:2 I know a man in Christ that before fourteen years; whether in body, whether out of body, I know not, God knoweth; that such a man was snatched (up) unto the third heaven [such a man snatched (up) till to the third heaven].

12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

12:3 And I know such a man; whether in body, or out of body, I know not, God knoweth;

12:3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

12:4 that he was snatched (up) into paradise, and heard privy words, which it is not leaveful to a man [for] to speak.

12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

12:5 For such manner things I shall glory [For such manner thing I shall glory]; but for me nothing, but in mine infirmities.

12:5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

12:6 For if I shall desire to glory [For why and if I shall will to glory], I shall not be unwise, for I shall say truth; but I spare, lest any man guess me over that thing that he seeth in me, or heareth any thing of me.

12:6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

12:7 And lest the greatness of revelations enhance me *in pride*, the prick of my flesh, an angel of Satan, is given to me, that he buffet me.

12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.



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12:8 For which thing thrice I prayed the Lord, that it should go away from me.

12:8 For this thing I besought the Lord thrice, that it might depart from me.

12:9 And he said to me, My grace sufficeth to thee; for virtue is perfectly made in infirmity. Therefore gladly I shall glory in mine infirmities, that the virtue of Christ dwell in me.

12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

12:10 For which thing I am pleased in mine infirmities, in despisings [in wrong despisings, *or reprovings*], in needs, in persecutions, in anguishes, for Christ; for when I am frail [for when I am sick], then I am mighty.

12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

12:11 I am made witless [I am made unwitty], ye constrained me. For I ought to be commended of you; for I did nothing less than they that be apostles over measure. Though I am nought [Though I be nought],

12:11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12:12 nevertheless the signs of mine apostlehood be made on you, in all patience, and signs, and great wonders, and works of power. [nevertheless the signs of my apostlehood be made on you, in all patience, and signs, *or miracles*, and great wonders, and virtues.]

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

12:13 And what is it, that ye had less than other churches [that ye had less before other churches], [no] but that I myself grieved you not? Forgive ye to me this wrong.

12:13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

12:14 Lo! this third time I am ready to come to you, and I shall not be grievous to you; for I seek not those things that

12:14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours,

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be yours, but you. For neither sons owe to [*make*] treasure to father and mother, but the father and mother to the sons.

but you: for the children ought not to lay up for the parents, but the parents for the children.

12:15 For I shall give most willfully [For I most willfully shall give], and I myself shall be given over for your souls; though I more love you, and be less loved.

12:15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

12:16 But be it; I grieved not you, but when I was subtle [<sup>+</sup>but when I was subtly-wily/subtle-wise], I took you with guile.

12:16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

12:17 Whether I deceived you by any of them, which I sent to you [whom I sent to you]?

12:17 Did I make a gain of you by any of them whom I sent unto you?

12:18 I prayed Titus, and I sent with him a brother. Whether Titus beguiled you? whether we went not in the same spirit? whether not in the same steps?

12:18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

12:19 Sometime ye ween, that we shall excuse us with you. Before God in Christ we speak; and, most dear brethren [forsooth, most dear brethren], all things for your edifying.

12:19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

12:20 But I dread, lest when I come, I shall not find you such as I will, and I shall be found of you such as ye will not; lest peradventure strivings, envies, indignations [sturdinesses], dissensions and detractions, privy speeches of discord, swellings *by pride*, debates be among you;

12:20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

12:21 *and* lest again when I come, God make me low with you, and I bewail many of them, that before sinned, and did not penance on the uncleanness, and

12:21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of

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fornication, and unchastity, that they have done. [+lest again when I shall come, God make me humble, *or low*, with you, *so that* and I bewail many of them, that before sinned, and did not penance of the uncleanness, and fornication, and unchastity, that they have done.]

### Chapter 13

13:1 Lo! this third time I come to you, and in the mouth of two or of three witnesses [and in the mouth of two or three witnesses] every word shall stand.

13:2 I said before, and [I] say before, as present twice, and now absent, to them that before have sinned, and to all others; for if I come again, I shall not spare.

13:3 Whether ye seek the proof of that Christ, that speaketh in me, which is not feeble in you, [but is mighty in you]? [+Whether ye seek an experiment, *or assaying*, of him that speaketh in me, Christ, the which is not sick in you, but is mighty in you?]

13:4 For though he was crucified of infirmity, but he liveth of the virtue of God. For also we be frail in him [For why and we be sick in him], but we shall live with him of the virtue of God in us.

13:5 Assay yourselves, if ye be in the faith; ye yourselves prove. Whether ye know not yourselves, for Christ Jesus is in you? but (it) happens ye be reprobable [no but peradventure, ye be reprobable].

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the uncleanness and fornication and lasciviousness which they have committed.

### Chapter 13

13:1 This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

13:2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

13:3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

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13:6 But I hope, that ye know, that we be not reprobable.

13:6 But I trust that ye shall know that we are not reprobates.

13:7 And we pray the Lord, that ye do nothing of evil; not that we seem approved [not that we seem proved], but that ye do that that is good, and that we be as reprobable.

13:7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

13:8 For we be able to do nothing against truth, but for the truth. [Forsooth we may do nothing against the truth, but for the truth.]

13:8 For we can do nothing against the truth, but for the truth.

13:9 For we joy, when we be frail [when we be sick], but ye be mighty; and we pray this thing, your perfection.

13:9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

13:10 Therefore I absent write these things, that I present do not harder, by the power, which the Lord gave to me into edification, and not into *your* destruction [+after the power, which the Lord gave to me into edification, and not into destruction].

13:10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

13:11 Brethren, henceforward joy ye, be ye perfect, excite ye [be ye perfect, and teach ye]; understand ye the same thing; have ye peace, and God of peace and of love shall be with you [and God of peace and love shall be with you].

13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

13:12 Greet ye well together in holy kiss.

13:12 Greet one another with an holy kiss.

13:13 All holy men greet you well.

13:13 All the saints salute you.

13:14 The grace of our Lord Jesus Christ, and the charity of God, and the communing of the Holy Ghost, be with you all. Amen.

13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.