THE SECOND EPISTLE TO THE CORINTHIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Alternation.)

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THE SECOND EPISTLE TO THE CORINTHIANS.

INTRODUCTORY NOTES.

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 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 connexion with false teachers, against whom he earnestly warned the Corinthians. The specific claim of authority as proceeding from his Lord and Master alone occupies a large part of the Epistle. Hence, also, the admonition that if he came he would 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. 13-16), 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 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. 21; and 13. 3, 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. 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. 56 (winter) or spring of 58. See Ap. 180.
THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

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: 2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

BCE

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

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

6 And whether we be afflicted, it is for your consolation and salvation: which is effectual in the proving of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

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

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:

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

10 Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us;

11 Ye also helping together by prayer for us.


our=the.


that we may=unto (Gr. eis. Ap. 104. vi) our being.


9 pressed=weighed down. Gr. baréte. Elsewhere, 6. 4. Matt. 26. 43 (heavy). Mark 14. 46. Luke 9. 35. 1 Tim. 5. 18 (charged). out of measure. Lit. according to (Gr. kata). Ap. 104. x. 2 excellency (Gr. huperbolos) or excess. This phrase is used five times. See 4. 17. Rom. 7. 13. 1 Cor. 12. 31. Gal. 1. 12. above. Gr. huper. Ap. 104. xvii. 2. strength=power. Gr. dunamis. Ap. 172. 1. isomuch=so. deserted. Gr. exaporeuma. Only here and 4. 8. The reference may be to the riot at Ephesus (Acts 19. 24-34), where his life would have been in danger, but for the counsel of his friends (v. 91); but the following verses rather imply some danger or sickness. Both may have been in the apostle's mind.


11 hope. yet=still also. 11 helping together=co-operating. Gr. sunepourgeis. Only here.

I. 11.  II. CORINTHIANS.  I. 24.

us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end.  As also ye have acknowledged us in the day of the Lord Jesus.

And in this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again unto Macedonia, and of you to be brought on my way towards Judea.

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?  But as God is true, our word toward you was not yea and yea, but yea and nay.

For the Son of God, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and yea, but yea and nay, but in him was yea yea.

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

Now He Which stablisheth us with you in Christ, and hath anointed us, is God;

Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Moreover 3 call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

thanks may be given.  Lit. it may be thanked.  Gr. eucharistō.  See Acts 27. 85.
our behalf. on account of.  Gr. huper.  Same as "for," v. 42 vs.
rejoicing = boasting.  Gr. kauchaō.  The act of boasting.  See Rom. 3. 27.


conscience.  See Acts 23. 1.
godly sincerity = sincerity of God.  Gr. eikōnokrisis.  See 1 Cor. 5. 8, 9.


fleshly.  Gr. sarkikos.  See Rom. 7. 14 and 1 Pet. 2. 11.

by-in, as above.

have had our conversation = behawed, or lived.  Gr. anamartēphō.  Cp. Eph. 2. 1. Tim. 3. 16. Heb. 10. 33; 13. 18, 1 Pet. 1. 17; 2 Pet. 2. 18.


more abundantly.  Gr. perissōstatos.  Out of thirteen occ. seven are in this Epistle.  See 2. 4; 7. 13, 15; 11. 23, 22; 12. 12.


even.  The texts omit.

also ye = ye also.
have.  Omit.
in part.  Gr. apo merous.  A part of you, the faithful ones.

rejoicing = ground of boasting.  Gr. kauchaō.  See Rom. 4. 2.

the day, &c.  See 1 Cor. 5. 5, 6 and 1 Pet. 3. 12.

Jesus.  Ap. 98. X.

in.  No Prep. Dat. case.


was minded = wished.  Gr. boulōmaī.  Ap. 102. 8.


all, &c. = as many as are the promises of God, in them are they, and in Him.  The texts read "Wherefore also through (Ap. 104. vi.) Him they are." Amen.  This Hebrew word is transl. "verily" in the Gospels, except in Matt. 6. 13 at the end of the Lord's Prayer, and at the close of each Gospel.  It does not occur in the Acts.  In the Epistles it comes at the close of benedictions and doxologies.  In the Revelation it is used three times, at the beginning, in the Revelation (Rev. 3. 14), in the last passage it is a title of the Lord.  It means "truth," and He is the Truth (John 14. 6).  Cp. Isa. 65. 16, where "the God of truth" is "the God of Amen."


The operation of the Spirit is the pledge of the fulfilment of the promises.  call God for a record = invoke God as a witness.  call.  Gr. epikalemati.  See Acts 1. 11. 21.


24 for that = because.  have dominion = lord it.  Gr. kuriōn.  See Rom. 6. 9.
But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorrow, who is it but myself, that maketh me glad, but the same which is made sorry by me?

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.

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.

But if any have grieved you, if any make you sad, if any cause sorrow, if any of whom I have made mention unto you, that they make you glad, which I may not overcharge you all.

Sufficient to such a man is this punishment, which was inflicted of many. And lest perhaps such a one should be swallowed up with overmuch sorrow.

Wherefore I beseech you, that ye confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

To whom ye forgave any thing, to whom I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes I forgave it in the person of Christ; lest Satan should have an advantage of us: for we are not ignorant of his devices.

Further, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 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.

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 And that our confidence in you is increased by the gospel of Christ, for your sakes; 2 that we, by your coming, might be confited unto you, in the name of our Lord Jesus Christ, that we might be comforted; 3 and that our confidence in you should go forth unto you, that having confidence in you, you might be established.

And we sent forth with our own son, our helper, whom we had much confidence in, and who was strong and reliable in your help.

But I feared that I was not come to you, not unadvisedly, lest perhaps Satan should get unto you, and our counsel be made void.

10 Further, that our confidence in you was not made void.

11 For I determined this with myself, that I would not make a thing to you which should be to your disadvantage, but to have confidence in you, that ye might be established.

12 Moreover, we sent yu a man of God, of whom you receive the knowledge of truth, the gospel of Christ, who said to preach the gospel of Christ is for (Gr. eis) the gospel of Christ's apostles.

13 But I fear, lest, for my joy, yu be made wiser than I, though I be not made wise: yu have made me glad, yu which were made wise.

14 But I determined this with myself, that I would not come again to you in heaviness.
15 For we are 1unto 14God a 2sweet savour of 15Christ, in them that are 1saved, and 1in them that perish:

16 To the one we are the 14savour of death unto death; and to the other the 14savour of life 1unto life. And who is 1sufficient 1for these things?

17 For we are 1not as 1many, which 1corrupt the 1word of 14God: but 2in 1sincerity, but as 1of 14God, 3in the sight of 14God do we speak 1in 10Christ.

Forasmuch as ye are 1unto 1God, which 2carries no 1tables of stone, 3but 1in 1fleshy 1tables of the heart.

For we are 1not as 1many, which 2written 1not 1with 1ink, but 1with the 1Spirit of the living 1God; 3not 1in 1tables of stone, 4but 1in 1fleshly 1tables of the heart.

G 5Not that we are 1sufficient of 1ourselves to 1think 1any thing as 1of 1ourselves; but our 1sufficiency is 1of 1God.

6 Who 2also 3hath made us 4able ministers of the 4new 5testament; 3not 2of 2the 2letter, but of 2the 2spirit: for the 2letter killeth, but the 2spirit giveth life.

MINISTRY OF THE NEW COVENANT. (Alternation.)

G 1Who 2also 3hath made us 4able ministers of the 4new 5testament; 3not 2of 2the 2letter, but of 2the 2spirit: for the 2letter killeth, but the 2spirit giveth life.

3. 1-7. (F, p. 1727.) CHARACTER OF PAUL'S MINISTRY. (Alternation.)

    | B | 6. 11, 12. His interest in the Corinthians.
    | A | 6. 13-17. 2. Paul's services.
    | B | 7. 4. His joy in the Corinthians.

3. 1-6. 10. (A, above). PAUL'S SERVICES. (Extended Alternation.)

    | D | 3. 4, 5. Trust in, and sufficiency of, God.
    | E | 3. 6-18. Ministry of the New Covenant.
    | E | 5. 18-6. 2. Ministry of Reconciliation.
    | F | 6. 3-10. Approval under affliction.

3. 1 Do we, &c. = Are we to begin again. He had done so in 1 Cor. 9.

COMMEND. Gr. sustaino. See on Rom. 3. 5.

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and 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:

L1 8 How shall not the ministration of the spirit be rather glorious?

K2 9 For if the ministration of condemnation be glory,

L2 much more doth the ministration of righteousness exceed glory.

K3 10 For even that which was made glorious had no glory in this respect,

L3 by reason of the glory that excelleth.

K4 11 For that which is done away was glorious,

L4 much more that which remaineth is glorious.

J3 M1 12 Seeing then that we have such hope, we use great plainness of speech:

N1 13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look unto the end of that which is abolished:

M2 which veil is done away in Christ.

N3 15 But even unto this day, when Moses is read, the veil is upon their heart.

M4 Nevertheless when it shall turn 1 to the Lord, the veil shall be taken away.

G 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

H 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.

F0 4 Therefore seeing we have this ministry, as we have received mercy, we faint not;


4. 1-5. 11 (F, p. 1731). SUPPORT UNDER AFFLICTION. (Extended Alternation.)


II. CORINTHIANS.

3. the hidden, &c. = the shameful secret things. This is the Fig. Antimeia. Ap. 6.

4. 2. But have renounced "the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifesting of the truth commending ourselves to every man's conscience in the sight of God. 3. But if our gospel be hid, it is hid to them that are lost: 4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them. 5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 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.

P

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9. Persecuted, but not destroyed; cast down, but not cast away; 10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11. For we, which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12. So then death worketh in us, but life in you.
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;
14. Knowing that He Which raised up the Lord Jesus shall raise up us also by Jesus' sake, and shall present us with you.


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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.

For we groan being burdened; that we are unclothed, but clothed upon, that the mortal hath put on life. Now He that hath wrought us for the present or absent, we may be acceptable to Him.

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.

And 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.

For we commend not ourselves again, but ye know our appearing and working by the power of God.

Now we labour, that, whether present or absent, we may be acceptable to Him. 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.

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.

For we commend not ourselves again, but ye know our appearing and working by the power of God.

We are not, as some, ministrators of the affairs of death, but of the things which are life everlasting.

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.

For we commend not ourselves again, but ye know our appearing and working by the power of God.
5. 12. 6. 2

unto you, but give you "occasion" to glory on our behalf, that ye may have somewhat "to answer them which "glory 1 in appearance, and "not 1 in heart.

For 1 whether we be 1 beside ourselves, it is to 1 God: 0 or whether we 0 be sober, it is for 0 your cause.

D 14. For the 0 love of 10 Christ 0 constraineth us; 0 because we thus 0 judge, that "if one died 0 for all, then 0 they were all dead: 15 And that He died 14 for all, 0 that 0 they which 0 live should 0 not henceforth 0 live 0 unto themselves, but 0 unto Him Which 14 died 14 for them, and 0 rose again.

Wherefore 15 henceforth 1 know not 1 no man "after the flesh; 0 yes, 0 though we "have known 15 Christ 1 after the flesh, yet now 1 henceforth 1 know we 15 Him 0 no more.

16 Therefore 0 if 0 any man be 1 in 10 Christ, 0 he is 0 a 1 new creature: 0 old things are passed away; 0 behold, all things are become 0 new.

18 And 0 "all things are 0 of 0 One God,

E R1 a 1 Who 0 hath 0 reconciled us to Himself 0 by 0 Jesus 10 Christ,

b and 0 hath given us to 0 the ministry of 0 reconciliation;

a 19 To wit, that 0 One God was 1 in 10 Christ, 15 reconciling the 0 world 0 unto Himself, 0 not 0 imputing their 0 trespasses 0 unto them,

b and 0 hath committed 0 unto us the 0 word of 0 reconciliation.

R1 c 20 Now then we 0 are ambassadors 14 for 0 Christ, as though 0 One God 0 did beseech 0 you 0 by us:

d we 0 pray you 0 in 10 Christ's stead, be ye 18 reconciled 0 to 0 God.

21 For 0 He hath made 0 Christ 0 to be 0 sin 14 for us, Who 18 knew 0 no 0 sin; 0 that we might 0 be made 0 the 0 righteousness of 0 God 0 in Him.

We then, 0 as workers together 0 with Him, 0 beseech 0 you also that ye receive 0 not 0 the "grace of 0 God 0 in vain.

(Forsakes, "I 0 have 0 heard thee in a time

hath committed unto = placed in (Gr. epn). Cp. 4. 7.

word. Ap. 121. 10.

5. 20—6. 2 (R2, above). MINISTERS. (Extended Alternation.)

R2 | c | 5. 20—. Ambassadors.
| d | 5. 20. Entreaty.
| e | 5. 21. Enforcement.
| c | 6. 1. Fellow-labourers.
| d | 6. 1. Entreaty.
| e | 6. 2. Enforcement.


5. 18—6. 2 (R1, above). MINISTRY. (Alternation.)

R1 | a | 18—. Reconciliation.
| a | 19. Reconciliation.

hath. Omit.


in vain. Lit. for (Gr. eis) that which is empty or of no effect.

2 have. Omit. heard = heard with favour. Gr. epakouo. Only here.
6. 2.  II. CORINTHIANS.

"accepted, and in the day of salvation have I succoured thee;" (behold, now is the accepted time; behold, now is the day of salvation.)

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

4 But all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

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

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and behold, we live;

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

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

12 Ye are not straitened in your own bowels.

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

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

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

16 And what agreement hath the Temple of God with idols?

6. 16.  A stronger word than above. See Rom. 15. 16.

3 no...any thing. A double negative.

4 approving - commending. See 3. 1.

5 in...inexplicable.

6 By...unfeigned.

7 By...unfeigned.

8 By...unfeigned.

9 By...unfeigned.

10 By...unfeigned.

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

16 And what agreement hath the Temple of God with idols?
II. CORINTHIANS.

7. 8.

7. 1. 616. 6. 16.

For gr. are the "Temple of the living God; as God hath said, " I will dwell in them, and walk in them; and I will be their God, and they shall be My people."

17 Wherefore "come out of among them, and be ye separate," saith the LORD, "and touch not the unclean thing;

and I will receive you, and will be your Father, and ye shall be My sons and daughters," saith the LORD Almighty.

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. For I speak not this to condemn you: for I have said before, that ye are holy, for God hath said, "Great is my mourning."

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.

Nevertheless God. That comforteth those that are cast down, comforted us by the coming of Titus;

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.

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

dwell. Gr. enoi
tеο
. See Rom. 8. 11.

walk. Gr. emperipateo. Only here.

people. Gr. a
tos. See Acts 2. 47. 1 Quoted from Lev. 26. 12.


LORD. Ap. 98. VI. I. B, I. B. a. Quoted from Isa. 52. 11. the = an, i.e. any.

receive. Gr. e
dechomai. Only here.

a Father = for. (Gr. eis. Ap. 104. vi) a Father.

Ref. to 2 Sam. 7. 14.

My sons = to Me for. (Gr. eis) sons (Gr. hui

Almighty. Gr. Pantokrator. In the N.T. only here, and nine times in the Revelation. See Ap. 4. VII.

7. 1 dearly beloved. Gr. agapeto


filthiness = pollution. Gr. molusmos. Only here. The verb occ. in 1 Cor. 8. 7.


holiness. Gr. hagios
to. See Rom. 1. 4.


no man. Gr. o
dei. corrupted. Gr. phtheiro
. See 1 Cor. 3. 17.

defrauded. Gr. pleonketo
. See 2. 11. Fig. Asycdo
ten (Ap. 6) in this verse, also in vv. 4, 6. 7.


to condemn you = for. (Gr. pros. Ap. 104. xv. 3) condemnation. Gr. katakrisis. See 5.

to die, &c. Lit. unto (Gr. eis) the dying. &c. die = die with. Gr. sunagath
o
. Only here, Mark 14. 31. 2 Tim. 2. 11.

live with. Gr. sune
o
. See Rom. 6. 8.

4 boldness of speech. Gr. parrhesia. See 3. 12.


glorying. Gr. ka
uch
es
to. See Rom. 3. 27.


filled. Gr. pleuro
o

comfort = the comfort. Gr. parakatesi
. See 1. 5.

Perhaps referring to v. 6.

I am exceeding joyful. Lit. overabound (Gr. huperpia
to
). See Rom. 5. 20 with the joy.

pti
. See 1. 4.

7. 5-7 (D, J. M. P, p. 1272). NO REST IN FLESH. (Introversion.)

a 5. Troubled exceedingly.


b 7. His comfort by you.

5 into. Gr. eis. Ap. 104. vi. Macedonia. This was after leaving Troas (2. 12, 13), where he was disappointed at not finding Titus.

no. Gr. oude
o
. rest. Gr. ane
o
 . Here, 2 Tim. 2. 23. Tit. 3. 9. Jas. 4. 1. comforteth. Gr. parakato
o
. Ap. 136. I. 6. those that are cast down = the lowly. Gr. tapeino
o

7 consolation. Same as "comfort", v. 4. Add "also" after "consolation". when, &c. = telling us (as he did) Gr. amangell
o
. See Acts 14. 27.

mournning. Gr. odurmo
 . Only here and Matt. 2. 18.

fervent mind = zeal. Gr. zelos. See v. 11.


7. 8-16 (O, p. 1273). FORMER, EPISTLE. EFFECT. (Extended Alternation.)


k -11. Approving themselves.


k 11. Confidence.

8 though. Gr. ei. Ap. 118. 2. a. made... sorry = grieved. Gr. luo
o
. See 2. 2. with = by. Gr. en, as above. repent. Gr. metatemetoma. Ap. 111. I. 2. The meaning is that Paul at first regretted he had written so severely, but afterwards changed his mind when he saw the salutary effect of his letter. perceive = see. Gr. blepo. Ap. 133. I. & the same = that.
8 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 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. 1—9. 15 (N. p. 1727). MACEDONIA. ASSEMBLIES. (Alternation and Introversion.)


7. 8. II. CORINTHIANS. 8. 2

made you sorry, though it were but for a season. 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. 10 For godly sorrow worketh repentance: though it sorrowed you, yea, for your own good, that ye might not be repented of: but the sorrow of the world worketh death. 11 For behold the selfsame thing, that ye sorrowed, what care? yea, what earnest desire, yea, what zeal, yea, what revenge! 12 Therefore we were comforted in your joy: yea, and thereof we are exceedingly the more joyed. 13 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. 14 16 Therefore I have boasted anything 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. 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.

8. 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. 13 Therefore we were comforted in your joy: ye, and excellingly the more joyed: yea, and exceeding the more joyed. 14 For if I have boasted anything 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. 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.
8. 3.

II. CORINTHIANS.

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

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

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.

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

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 I speak not by commandment, but by occasion of the readiness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through the riches of poverty might be rich.

10 And herein I give not my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

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

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.

13 For I mean not that other men be eased, and ye burdened:

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:

15 As it is written, "He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation;

Gr. persu. Only here and 9. 2.

11 perform, readiness. Gr. prothumia. See Acts 17. 11.


15 is = has been. had nothing over = did not (Ap. 105. I) abound. Gr. pleomazō. See 4. 16. had no lack = had not (Ap. 105. 17) less (than enough). Gr. elatame. Only here. This is quoted almost word for word from the Sept. Ex. 16. 18.

II. CORINTHIANS.

9. 6

For as touching the ministering to the saints, it is superfluous for me to write to you:

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.

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:

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.

Therefore I thought it necessary to exhort the brethren, that they should go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as matter of bounty, and not as of covetousness.

1 But this I say, He which soweth sparingly being. Gr. hoparchō. See Luke 9, 48, more forward = more diligent. Gr. comp. of spoudaios. Only here and v. 22. Cp. ev. 17, 4, in order of his own accord. Gr. autarkeias. See v. 2.


19 also chosen. Gr. cheirotono. See Acts 14.


to travel with us as our fellow-traveller. Gr. sunekházō. See Acts 19, 29.


by. Gr. hupo. as above.

to = with a view to. Gr. pros. Ap. 104. xv. 3. This depends on "chosen". The object of Paul's having a companion was avert suspicions, which would tarnish the Lord's glory by bringing discredit on His servant, and also to remove Paul's reluctance. Cp. v. 15.

"readiness", v. 11. See 3.

same. The texts omit.

description of. Supply the ellipsis by "to show".

your. All the texts read "our".


20 Avoiding. Gr. stellomai. Only here and 2 Thess.

1. 6.

that no man = lest (Gr. me) any one (Gr. tie). Ap. 123. 3.

blame. Gr. kámaomai. See 6, 3.

abundance. Gr. hadrōtōs. Only here.

21 Providing for. The texts read "For we provide".

Gr. prochoro. See Rom. 12, 17.

honest. See Rom. 12, 17.


also, = in the sight of men also. This is a reply to the charge referred to in 12, 17.


22 diligent. Same as "forward", v. 17.

upon. As. No preposition.


I have. Supply the ellipsis by "he has". This was the reason of his diligence.


partner. Gr. koinōn. See 1. 7.

fellowhelper. Gr. eu parallelo. See 1 Cor. 3, 9.


Here and in Phil. 2, 16 is used in the general sense.

Christ. Ap. 98. IX.


before. Lit. unto (Gr. eis) the face of.

proof, or evidence. Gr. endeidakias. See Rom. 3, 28.

boasting. Gr. kaukheia. See Rom. 3, 27.

on your behalf. = on behalf of (Gr. huper, as above) you.


Acts 9, 13.


Gr. protusmē. See Acts 17, 11.


of = on behalf of. Gr. huper.


them of, &c. = the Macedonians.

"Achaia = Greece. a year ago. See 8, 10.


hath. Omit.

very many = the major. 3 have. Omit.

(G. hina) ... not. Gr. mé. Ap. 105. II.

boasting = glorying. Gr. kauchēma. See Rom. 4, 2.

in vain = made void. Gr. kevno. See Phil. 2, 7.


behalf = part. Gr. meros.

that = in order that. Gr. hina. said = was saying.


unprepared. Gr. apokatastasai.

Gr. me = Gr. me. Ap. 105. II.


confidence = confidence.

Gr. kaukheia. See Rom. 3, 27.

The texts omit.


"Morning" seven times. "fair speech" Rom. 16, 15, and "bounty" here and "bounty" there in J. 2, 14, Mal. 2, 2.

where the same word is used in the Sept. whereof ye had notice before = before notified. Gr. prokatastillo. See Acts 3, 18.

The texts read proespangetai. which occ. elsewhere only in Rom. 1. 2.


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shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

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

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound every good work.

9 As it is written, "He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever." 

10 Now He that ministered 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 causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution among them, and unto all men;

14 And by your prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for His unspoken gift.

10 Now 3 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:


8 able. Gr. dunatos, but the texts read the verb dunato, which occurs elsewhere only in 13. s. all. Notice the four "all" which, with "every", give the Fig. Polyptoton. Ap. 6.

9 grace. Gr. charis. Ap. 184. I. 1. toward = unto. Gr. eis, as in v. 5. always ... things. Gr. panti pantote pantan. Fig. Paronomasia.


10 ministereth. Gr. epichoregeo. Occ. elsewhere, Gal. 3. 6. Col. 2. 19. 2 Pet. 1. 6, 11. The prefix epi suggests God's liberal supply. Cp. Isa. 55. 10. minister. Gr. choros. Only here and 1 Pet. 4. 11. The choros was the leader of a chorus, and then came to mean one who defrayed the cost of a chorus at the public festivals. The texts put these three verbs in the future, instead of the imperative.


10. 1–12. 13 (L. p. 1727). VINDICATION OF HIS ACTION. (Division.)


bold when I am present with that confidence, whereby I think to be bold 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 against the flesh:
4 For the weapons of our warfare are not carnal, but mighty, through God to the pulling down of strong holds;
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;
6 And having in a readiness to revenge 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 of himself think this again, that, as he is Christ’s, even so are we Christ’s.

8 For though I should be bold somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction,) I should not be ashamed:
9 That I may not seem as if I would terrify you by letters.
10 For his letters, saying, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.
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.
12 For we are not stretched out not ourselves beyond our measure, as though we were; but we are come as far as you also in preaching the gospel of Christ:
13 Not boasting 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.
14 For we stretch not ourselves beyond our measure, as though we were; but we are come as far as you also in preaching the gospel of Christ:
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.
16 To preach the gospel in the regions.

strong holds. Gr. ochuróma. Only occ.
3 imaginations = thoughts, or reasonings. Gr. logos. Only here and Rom. 2. 15.
high thing. Gr. hupóRNA. Only here and Rom. 8. 39.
bringing, &c. Gr. aichmalotisó. See Rom. 7. 23.
thought. Gr. noéma. See 2. 11.
and ep. 7. 11.
disobedience. Gr. paraóketo. See Rom. 5. 19.
outward appearance. Gr. prospénon, as in v. 1.
even so = we = so are we also.
boast = glory. Gr. kauchaoi. See Rom. 2. 17.
Lord. Ap. 89. VI. I. 2. A.
hath given = gave.
edification. Gr. oikodomé. See 1 Cor. 3. 9.
be ashamed. Gr. aischunomai. Occ. elsewhere.
Lord. 16. 2. Phil. 1. 26. 1 Pet. 4. 16. 1 John 2. 28. The more frequent word in N.T. is kataischunó. See Rom. 5. 6.
9 That = In order that. Gr. hina.
terrify. Gr. ekphobéo. Only here.
10 weighth. Gr. barus. See Acts 20. 29.
 presence. Gr. parousia. See Matt. 24. 3.
weak. As 1 Cor. 1. 27.
contemplitile = of no account. Gr. ezwhthnei. See Acts 4. 11.
in. No prep. Dat. case. word. Gr. logos. Same as ‘speech’ above.
12 dare. Same as ‘be bold’, v. 2. make = of the number. Gr. enkrinó, to judge or reckon among. Only here. Ap. 122. 5.
things without our measure. Lit. the unmeasured (Gr. ametros, only here and v. 15) things.
rule. Gr. kainon.
other. Gr. allotrioi.
faith. Gr. píthos.
in = unto. Gr. eis, as above.

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10. 16. II. CORINTHIANS.

11. \(10^\circ\) Would to God Ye could 1 bear with me a little in 1 my 1 folly: and indeed 1 bear with me.

2 For I am 1 jealous over you with 1 godly jealousy: for I 1 have espoused you to one husband, that I may present you as a 1 chaste virgin to 2 Christ.

3 But I fear, 1 lest by any means, as the serpent 1 beguiled Eve 1 through his 1 subtlety, so your 1 minds should be 1 corrupted 1 from the simplicity that is 1 in 2 Christ.

4 For 1 if he that cometh 1 preacheth 1 another 1 Jesus, whom we have 1 not 1 preached, or if 1 ye receive 1 another 1 spirit, which ye have 1 not received, or 1 another 1 gospel, which ye have 1 not accepted, 1 ye might well 1 bear with him.

A 5 For I 1 suppose I 1 was 1 not a whit 1 behind the very 1 chiefest 1 apostles.

6 But 1 though I 1 be rude 1 in speech, yet 1 not 1 in knowledge; but we have 1 been 1 thoroughly 1 made manifest 1 among you 1 in all things.

B s 7 Have I committed an 1 offence 1 in 1 abasing myself 1 that I might be 1 exalted, because I 1 have 1 preached to you the 1 gospel of 1 God 1 freely?

8 I 1 robbed 1 other 1 churches, taking 1 wages 1 of them, 1 to do you service. 

9 And when I was present 1 with you, and 1 wanted, 1 I 1 was 1 chargeable 1 to no man: for 1 that which was lacking to me the brethren 1 which came 1 from Macedonia supplied: and 1 in all things 1 I have kept myself 1 from being burdensome 1 unto you, and so will I keep my 1 self.

10 As the truth of 2 Christ is 1 in me, 1 no man shall stop me of this 1 boasting 1 in the 1 regions 1 of Achaia.

t 11 Wherefore? because I 1 do 1 love you 1 not? 1 God 1 knoweth.


another. Gr. heteros, as above. Cp. Gal. 1. 6, 7. gospel.

 Cp. Ap. 140. ye might, &c. The meaning is, if the false teacher professed to bring a fresh gospel, there might be some excuse for hearing what he had to say, but it is the same as Paul's message.

\(5^\circ\) suppose = reckon. was ... behind. Gr. hustereō. See 1 Cor. 1. 7. not a whit = in nothing. Gr. husterema. Whit is the O.E. wight (weight), a person or thing. very chiefest. Gr. hyper (Ap. 104. xvii) lit. (exceeding). Farrar transl. extra-super.


9 with. Gr. pros, as above. wanted = was in need. Gr. hustereō. See John 12. 22. was chargeable = distressed. Gr. katanarkaiō. Only here and 12. 13. 14. man. A double negative here. Gr. ou odeis. that which was lacking to me = my need. Gr. hustereōma. See 1 Cor. 16. 17. which = when they. Macedonia. See Acts 18. 5. supplied. Gr. proanapērō. See 9. 12. Cp. Phil. 4. 16. 16. from being, &c. Lit. unburdensome. Gr. aberia. Only here. &c. unto = to. 10 no man, &c. This glorying shall not (Gr. ou) be stopped (Gr. pharseō). See Rom. 3. 19) to (Gr. etis) me. boasting. Gr. kauchēma. See Rom. 3. 27. regions. Gr. klēma. See Rom. 15. 23. 11 love. Gr. agapao. Ap. 185. I. 1. knoweth.
12 But what I do, that I will do, that I may cut off occasion from them which desire occasions; that by the better knowledge of them which glory, they may be found even as we.

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

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

15 Therefore I say, and I speak it not in boast, but as it were foolishly, because the ministers of righteousness, whose end shall be according to their works.

16 For to this end we both labor and suffer reproach, because we trust in the living God, who is the savor of things which are perished, and who giveth us the glory of the Gentiles for glorying.

17 For ye endure a while, &c. For whereas I fear lest I have run in vain, or labored for nothing, &c.

18 But that we may not be as though we had appropriated too much to ourselves, &c.

19 For ye suffer fools gladly, &c. If I suffer fools gladly, &c.

20 But, &c. But as ministers of Christ, &c.

21 I speak as concerning reproach, &c. I speak reproach, &c. For I am not ashamed of the gospel of Christ.


24 Stripes above measure, &c. Stripes above measure, &c.

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; in perils of robbers, in perils of waters, in perils of my countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

26 In weariness and painfulness, in any sore distress, beset with perils, as a fool in matters of speech.

11. 12. II. CORINTHIANS.


14. transforming themselves. Gr. metamachématizê. See 1 Cor. 4. 6.


18. foolishly = in (Gr. en) folly (v. 1). confidence. See 9. 4. Cp. Phil. 3. 4-4. 6.

19. See that = since. I, &c. Read I also, &c.

11. 10-12. 11 (A, p. 1743). EQUALITY WITH OTHER APOSTLES. NOT BEHIND THEM IN SUFFERINGS. (Introversion and Alteration.)


17. Paul's strength in Christ. See Rom. 12. 11.


20. Paul's position and experience.

11. 27.

II. CORINTHIANS.

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

29 Which is weak, and I am not weak? who is offended, and I burn not?

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

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

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous 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.

1 I will come to visions and revelations of the Lord.

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.

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

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

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

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.

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.

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

9 And He said unto me, “My grace is sufficient for thee: for My strength is made

watchings. Gr. agrupnias. See 6. 5.


nakedness. Gr. gumnos. See Rom. 8. 35, and cp. 1 Cor. 4. 11.

38 Beside= Apart from.

12. 9.

those...are= the things.


that which...me. Lit. my crowd. Gr. episkoptes. Only here and Acts 24. 12.

daily. Gr. kath. (Ap. 104. x. 2) hemeron. The daily crowd of matters demanding attention. Besides the letters which have come down to us, he must have written many others in answer to those from his converts. See 1 Cor. 5. 9; 7. 1.

39 offended. Gr. skandalizó. See 1 Cor. 8. 13.

burn. Gr. purōmoi. See 1 Cor. 7. 9. Here it means, with zeal or indignation.

40 which concern= of.

31 Father. Ap. 98. III.

Lord. Ap. 98. VI. i. 2. A.


by. Gr. dia, as above.


glory. Gr. kaukhōmai. See Rom. 2. 17.


Lord. Ap. 98. VI. i. 2. B.


above, &c. Lit. before (Gr. pro. Ap. 104. xiv) fourteen years.

cannot tell= know (Gr. eido, as above) not (Gr. ou).

out of= without. Gr. elatos. See 1 Cor. 6. 10.


catch up= caught away. Gr. kargazō. See John 10. 12, to= as far as. Gr. hēlo. heaven. Sing. See Matt. 6. 9, 10.


utter. Gr. lelo. Ap. 121. 7. Paul was alive, and whether he was carried away bodily, as Philip was (Acts 8. 39), or not, he knew not, nor can we, only God knows. He may have been as Ezekiel was (Ezek. 8. 3), or John (Rev. 11. 16).


Only here and 2 Thess. 2. 4.

through= by. No prep. Dat. case. abundance= excellence, Gr.


Hos. 2. 6. Also in the Papyri. the a messenger. Gr. angelos. to= in order that (Gr. hina) he should. Gr. kathēkō. See 1 Cor. 4. 11.


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perfect in weakness:** * Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 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. 11 I am become a fool in glorying; ye have compelled me: for 3 ought to have been committed of you: for in nothing am I behind the very chiefest apostles, much more in you. 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. 13 For what is it wherein ye were inferior to other churches, 14 * Behold, the third time I am ready to come unto you; and I will not 10 be burdensome unto you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. 15 And 3 will very gladly spend and be spent 9 for you: 11 though the more abundantly I love you, the less I am 9 loved. 16 But be it so, 3 did not 9 burden you: nevertheless, being crafty, I caught you with guile. * 17 Did I 9 make a gain of you 9 by any of them whom I sent unto you? 18 I 9 desired Titus, and with him 9 I sent a brother. 19 Did Titus 9 make a gain of you? but we 9 not in the same spirit? walked we 9 not in the same steps? 20 For I fear, 9 lest when I come, I shall not find you such as I 9 would, and that 3 shall be found 9 unto you such as ye 9 would not: 9 lest there be 9 debates, scaffoldings, strifes, backbitings, whisperings, swellings, tumults: 21 * And 1 lest, when I come again, my God will humble me among you, and that I shall 9 bewail many 9 which have sinned already, and 9 have not repented 9 of the uncleanliness and fornication and 9 lasciviousness which they have committed.


13. 1.  

II. CORINTHIANS.


