

**The Project Gutenberg eBook of The World English Bible (WEB): 2 Corinthians, by Anonymous**

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at [www.gutenberg.org](http://www.gutenberg.org). If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: The World English Bible (WEB): 2 Corinthians

Author: Anonymous

Release date: June 1, 2005 [EBook #8274]

Most recently updated: December 26, 2020

Language: English

\*\*\* START OF THE PROJECT GUTENBERG EBOOK THE WORLD ENGLISH BIBLE (WEB): 2  
CORINTHIANS \*\*\*

From [www.ebible.org](http://www.ebible.org) with slight reformatting by Martin Ward.

**Book 47 2 Corinthians 001:001 Paul, an  
apostle of Christ Jesus through the will of God,  
and Timothy our brother, to the assembly of  
God which is at Corinth, with all the saints  
who are in the whole of Achaia: 001:002 Grace  
to you and peace from God our Father and the  
Lord Jesus Christ. 001:003 Blessed be the God  
and Father of our Lord Jesus Christ, the  
Father of mercies and God of all comfort;  
001:004 who comforts us in all our affliction,  
that we may be able to comfort those who are  
in any affliction, through the comfort with  
which we ourselves are comforted by God.  
001:005 For as the sufferings of Christ abound  
to us, even so our comfort also abounds  
through Christ. 001:006 But if we are**

afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which produces in you the patient enduring of the same sufferings which we also suffer.

001:007 Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so also are you of the comfort.

001:008 For we don't desire to have you uninformed, brothers, {The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."} concerning our affliction which happened to us in Asia, that we were weighed down exceedingly, beyond our power, so much that we despaired even of life.

001:009 Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raises the dead,

001:010 who delivered us out of so great a death, and does deliver; on whom we have set our hope that he will also still deliver us;

001:011 you also helping together on our behalf by your supplication; that, for the gift bestowed on us by means of many, thanks may be given by many persons on your behalf.

001:012 For our boasting is this: the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we behaved ourselves in the world, and more abundantly toward you.

001:013 For we write no other things to you, than what you read or even acknowledge, and I hope you will acknowledge to the end;

001:014 as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Lord Jesus.

001:015 In this

confidence, I was determined to come first to you, that you might have a second benefit; 001:016 and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea. 001:017 When I therefore was thus determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no?" 001:018 But as God is faithful, our word toward you was not "Yes and no." 001:019 For the Son of God, Jesus Christ, who was preached among you by us, by me, Silvanus, and Timothy, was not "Yes and no," but in him is "Yes." 001:020 For however many are the promises of God, in him is the "Yes." Therefore also through him is the "Amen," to the glory of God through us. 001:021 Now he who establishes us with you in Christ, and anointed us, is God; 001:022 who also sealed us, and gave us the down payment of the Spirit in our hearts. 001:023 But I call God for a witness to my soul, that I didn't come to Corinth to spare you. 001:024 Not that we have lordship over your faith, but are fellow workers with you for your joy. For you stand firm in faith. 002:001 But I determined this for myself, that I would not come to you again in sorrow. 002:002 For if I make you sorry, then who will make me glad but he who is made sorry by me? 002:003 And I wrote this very thing to you, so that, when I came, I wouldn't have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy would be shared by all of you. 002:004 For out of much affliction and

anguish of heart I wrote to you with many tears, not that you should be made sorry, but that you might know the love that I have so abundantly for you. 002:005 But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to you all. 002:006 Sufficient to such a one is this punishment which was inflicted by the many; 002:007 so that on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow. 002:008 Therefore I beg you to confirm your love toward him. 002:009 For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things. 002:010 Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, 002:011 that no advantage may be gained over us by Satan; for we are not ignorant of his schemes. 002:012 Now when I came to Troas for the Good News of Christ, and when a door was opened to me in the Lord, 002:013 I had no relief for my spirit, because I didn't find Titus, my brother, but taking my leave of them, I went out into Macedonia. 002:014 Now thanks be to God, who always leads us in triumph in Christ, and reveals through us the sweet aroma of his knowledge in every place. 002:015 For we are a sweet aroma of Christ to God, in those who are saved, and in those who perish; 002:016 to the one a stench from death to death; to the other a sweet aroma from life to life. Who is sufficient for these things? 002:017 For we are

not as so many, peddling the word of God. But as of sincerity, but as of God, in the sight of God, we speak in Christ. 003:001 Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or from you? 003:002 You are our letter, written in our hearts, known and read by all men; 003:003 being revealed that you are a letter of Christ, served by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh. 003:004 Such confidence we have through Christ toward God; 003:005 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; 003:006 who also made us sufficient as servants of a new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life. 003:007 But if the service of death, written engraved on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his face; which was passing away: 003:008 won't service of the Spirit be with much more glory? 003:009 For if the service of condemnation has glory, the service of righteousness exceeds much more in glory. 003:010 For most certainly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses. 003:011 For if that which passes away was with glory, much more that which remains is in glory. 003:012 Having therefore such a hope, we use great boldness of speech, 003:013 and not as Moses, who put a veil on his face, that the children of Israel

wouldn't look steadfastly on the end of that which was passing away. 003:014 But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Christ it passes away. 003:015 But to this day, when Moses is read, a veil lies on their heart. 003:016 But whenever one turns to the Lord, the veil is taken away. 003:017 Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty. 003:018 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit. 004:001 Therefore seeing we have this ministry, even as we obtained mercy, we don't faint. 004:002 But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. 004:003 Even if our Good News is veiled, it is veiled in those who perish; 004:004 in whom the god of this world has blinded the minds of the unbelieving, that the light of the Good News of the glory of Christ, who is the image of God, should not dawn on them. 004:005 For we don't preach ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake; 004:006 seeing it is God who said, "Light will shine out of darkness," {Genesis 1:3} who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 004:007 But we have this treasure in clay vessels, that the exceeding

greatness of the power may be of God, and not from ourselves. 004:008 We are pressed on every side, yet not crushed; perplexed, yet not to despair; 004:009 pursued, yet not forsaken; struck down, yet not destroyed; 004:010 always carrying in the body the putting to death of the Lord Jesus, that the life of Jesus may also be revealed in our body. 004:011 For we who live are always delivered to death for Jesus' sake, that the life also of Jesus may be revealed in our mortal flesh. 004:012 So then death works in us, but life in you. 004:013 But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke." {Psalm 116:10} We also believe, and therefore also we speak; 004:014 knowing that he who raised the Lord Jesus will raise us also with Jesus, and will present us with you. 004:015 For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God. 004:016 Therefore we don't faint, but though our outward man is decaying, yet our inward man is renewed day by day. 004:017 For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory; 004:018 while we don't look 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. 005:001 For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. 005:002 For most certainly in this we

groan, longing to be clothed with our habitation which is from heaven; 005:003 if so be that being clothed we will not be found naked. 005:004 For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life. 005:005 Now he who made us for this very thing is God, who also gave to us the down payment of the Spirit. 005:006 Therefore, we are always confident and know that while we are at home in the body, we are absent from the Lord; 005:007 for we walk by faith, not by sight. 005:008 We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. 005:009 Therefore also we make it our aim, whether at home or absent, to be well pleasing to him. 005:010 For we must all be revealed before the judgment seat of Christ; that each one may receive the things in the body, according to what he has done, whether good or bad. 005:011 Knowing therefore the fear of the Lord, we persuade men, but we are revealed to God; and I hope that we are revealed also in your consciences. 005:012 For we are not commending ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart. 005:013 For if we are beside ourselves, it is for God. Or if we are of sober mind, it is for you. 005:014 For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died. 005:015 He died for all, that those who



live should no longer live to themselves, but to him who for their sakes died and rose again. 005:016 Therefore we know no one after the flesh from now on. Even though we have known Christ after the flesh, yet now we know him so no more. 005:017 Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold, all things have become new. 005:018 But all things are of God, who reconciled us to himself through Jesus Christ, and gave to us the ministry of reconciliation; 005:019 namely, that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation. 005:020 We are therefore ambassadors on behalf of Christ, as though God were entreating by us. We beg you on behalf of Christ, be reconciled to God. 005:021 For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God. 006:001 Working together, we entreat also that you not receive the grace of God in vain, 006:002 for he says, "At an acceptable time I listened to you, in a day of salvation I helped you." {Isaiah 49:8} Behold, now is the acceptable time. Behold, now is the day of salvation. 006:003 We give no occasion of stumbling in anything, that our service may not be blamed, 006:004 but in everything commending ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses, 006:005 in beatings, in imprisonments, in riots, in labors, in watchings, in fastings; 006:006 in pureness, in knowledge, in patience, in kindness, in the

**Holy Spirit, in sincere love, 006:007 in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, 006:008 by glory and dishonor, by evil report and good report; as deceivers, and yet true; 006:009 as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed; 006:010 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 006:011 Our mouth is open to you, Corinthians. Our heart is enlarged. 006:012 You are not restricted by us, but you are restricted by your own affections. 006:013 Now in return, I speak as to my children, you also be open wide. 006:014 Don't be unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what communion has light with darkness? 006:015 What agreement has Christ with Belial? Or what portion has a believer with an unbeliever? 006:016 What agreement has a temple of God with idols? For you are a temple of the living God. Even as God said, "I will dwell in them, and walk in them; and I will be their God, and they will be my people." {Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27} 006:017 Therefore, "'Come out from among them, and be separate,' says the Lord. 'Touch no unclean thing. I will receive you. {Isaiah 52:11; Ezekiel 20:34,41} 006:018 I will be to you a Father. You will be to me sons and daughters,' says the Lord Almighty." {2 Samuel 7:14; 7:8} 007:001 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit,**

perfecting holiness in the fear of God. 007:002  
Open your hearts to us. We wronged no one.  
We corrupted no one. We took advantage of no  
one. 007:003 I say this not to condemn you,  
for I have said before, that you are in our  
hearts to die together and live together.  
007:004 Great is my boldness of speech toward  
you. Great is my boasting on your behalf. I am  
filled with comfort. I overflow with joy in all  
our affliction. 007:005 For even when we had  
come into Macedonia, our flesh had no relief,  
but we were afflicted on every side. Fightings  
were outside. Fear was inside. 007:006  
Nevertheless, he who comforts the lowly, God,  
comforted us by the coming of Titus; 007:007  
and not by his coming only, but also by the  
comfort with which he was comforted in you,  
while he told us of your longing, your  
mourning, and your zeal for me; so that I  
rejoiced still more. 007:008 For though I made  
you sorry with my letter, I do not regret it,  
though I did regret it. For I see that my letter  
made you sorry, though just for a while.  
007:009 I now rejoice, not that you were made  
sorry, but that you were made sorry to  
repentance. For you were made sorry in a  
godly way, that you might suffer loss by us in  
nothing. 007:010 For godly sorrow works  
repentance to salvation, which brings no  
regret. But the sorrow of the world works  
death. 007:011 For behold, this same thing,  
that you were made sorry in a godly way, what  
earnest care it worked in you. Yes, what  
defense, indignation, fear, longing, zeal, and  
vengeance! In everything you demonstrated  
yourselves to be pure in the matter. 007:012

**So although I wrote to you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be revealed in you in the sight of God. 007:013 Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all. 007:014 For if in anything I have boasted to him on your behalf, I was not disappointed. But as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be truth. 007:015 His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him. 007:016 I rejoice that in everything I am of good courage concerning you. 008:001 Moreover, brothers, we make known to you the grace of God which has been given in the assemblies of Macedonia; 008:002 how that in much proof of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. 008:003 For according to their power, I testify, yes and beyond their power, they gave of their own accord, 008:004 begging us with much entreaty to receive this grace and the fellowship in the service to the saints. 008:005 This was not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God. 008:006 So we urged Titus, that as he made a beginning before, so he would also complete in you this grace. 008:007 But as you abound in everything, in faith, utterance, knowledge, all earnestness, and in your love to us, see that**

**you also abound in this grace. 008:008 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. 008:009 For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich. 008:010 I give a judgment in this: for this is expedient for you, who were the first to start a year ago, not only to do, but also to be willing. 008:011 But now complete the doing also, that as there was the readiness to be willing, so there may be the completion also out of your ability. 008:012 For if the readiness is there, it is acceptable according to what you have, not according to what you don't have. 008:013 For this is not that others may be eased and you distressed, 008:014 but for equality. Your abundance at this present time supplies their lack, that their abundance also may become a supply for your lack; that there may be equality. 008:015 As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack." {Exodus 16:8} 008:016 But thanks be to God, who puts the same earnest care for you into the heart of Titus. 008:017 For he indeed accepted our exhortation, but being himself very earnest, he went out to you of his own accord. 008:018 We have sent together with him the brother whose praise in the Good News is known through all the assemblies. 008:019 Not only so, but who was also appointed by the assemblies to travel with us in this grace, which is served by us to the glory of the Lord himself, and to show our**

readiness. 008:020 We are avoiding this, that any man should blame us concerning this abundance which is administered by us. 008:021 Having regard for honorable things, not only in the sight of the Lord, but also in the sight of men. 008:022 We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you. 008:023 As for Titus, he is my partner and fellow worker for you. As for our brothers, they are the apostles of the assemblies, the glory of Christ. 008:024 Therefore show the proof of your love to them in front of the assemblies, and of our boasting on your behalf. 009:001 It is indeed unnecessary for me to write to you concerning the service to the saints, 009:002 for I know your readiness, of which I boast on your behalf to them of Macedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them. 009:003 But I have sent the brothers that our boasting on your behalf may not be in vain in this respect, that, just as I said, you may be prepared, 009:004 so that I won't by any means, if there come with me any of Macedonia and find you unprepared, we (to say nothing of you) should be disappointed in this confident boasting. 009:005 I thought it necessary therefore to entreat the brothers that they would go before to you, and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness. 009:006 Remember this: he who sows sparingly will also reap sparingly. He who

sows bountifully will also reap bountifully. 009:007 Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver. 009:008 And God is able to make all grace abound to you, that you, always having all sufficiency in everything, may abound to every good work. 009:009 As it is written, "He has scattered abroad, he has given to the poor. His righteousness remains forever." {Psalm 112:9} 009:010 Now may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness; 009:011 you being enriched in everything to all liberality, which works through us thanksgiving to God. 009:012 For this service of giving that you perform not only makes up for lack among the saints, but abounds also through many givings of thanks to God; 009:013 seeing that through the proof given by this service, they glorify God for the obedience of your confession to the Good News of Christ, and for the liberality of your contribution to them and to all; 009:014 while they themselves also, with supplication on your behalf, yearn for you by reason of the exceeding grace of God in you. 009:015 Now thanks be to God for his unspeakable gift! 010:001 Now I Paul, myself, entreat you by the humility and gentleness of Christ; I who in your presence am lowly among you, but being absent am of good courage toward you. 010:002 Yes, I beg you that I may not, when present, show courage with the confidence with which I intend to be bold against some, who consider us to be walking

according to the flesh. 010:003 For though we walk in the flesh, we don't wage war according to the flesh; 010:004 for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds, 010:005 throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; 010:006 and being in readiness to avenge all disobedience, when your obedience will be made full. 010:007 Do you look at things only as they appear in front of your face? If anyone trusts in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also we are Christ's. 010:008 For though I should boast somewhat abundantly concerning our authority, (which the Lord gave for building you up, and not for casting you down) I will not be disappointed, 010:009 that I may not seem as if I desire to terrify you by my letters. 010:010 For, "His letters," they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised." 010:011 Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present. 010:012 For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. 010:013 But we will not boast beyond proper limits, but within the boundaries with which God appointed to us, which reach even to you.



**010:014 For we don't stretch ourselves too much, as though we didn't reach to you. For we came even as far as to you with the Good News of Christ, 010:015 not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be abundantly enlarged by you in our sphere of influence, 010:016 so as to preach the Good News even to the parts beyond you, not to boast in what someone else has already done. 010:017 But "he who boasts, let him boast in the Lord." {Jeremiah 9:24} 010:018 For it isn't he who commends himself who is approved, but whom the Lord commends. 011:001 I wish that you would bear with me in a little foolishness, but indeed you do bear with me. 011:002 For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Christ. 011:003 But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Christ. 011:004 For if he who comes preaches another Jesus, whom we did not preach, or if you receive a different spirit, which you did not receive, or a different "good news", which you did not accept, you put up with that well enough. 011:005 For I reckon that I am not at all behind the very best apostles. 011:006 But though I am unskilled in speech, yet I am not unskilled in knowledge. No, in every way we have been revealed to you in all things. 011:007 Or did I commit a sin in humbling myself that you might be exalted, because I preached to you God's Good News free of charge? 011:008 I**

robbed other assemblies, taking wages from them that I might serve you. 011:009 When I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so. 011:010 As the truth of Christ is in me, no one will stop me from this boasting in the regions of Achaia. 011:011 Why? Because I don't love you? God knows. 011:012 But what I do, that I will do, that I may cut off occasion from them that desire an occasion, that in which they boast, they may be found even as we. 011:013 For such men are false apostles, deceitful workers, masquerading as Christ's apostles. 011:014 And no wonder, for even Satan masquerades as an angel of light. 011:015 It is no great thing therefore if his servants also masquerade as servants of righteousness, whose end will be according to their works. 011:016 I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast a little. 011:017 That which I speak, I don't speak according to the Lord, but as in foolishness, in this confidence of boasting. 011:018 Seeing that many boast after the flesh, I will also boast. 011:019 For you bear with the foolish gladly, being wise. 011:020 For you bear with a man, if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, if he strikes you on the face. 011:021 I speak by way of disparagement, as though we had been weak. Yet however any is bold (I speak in

foolishness), I am bold also. 011:022 Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. 011:023 Are they servants of Christ? (I speak as one beside himself) I am more so; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often. 011:024 Five times from the Jews I received forty stripes minus one. 011:025 Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day in the deep. 011:026 I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers; 011:027 in labor and travail, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness. 011:028 Besides those things that are outside, there is that which presses on me daily, anxiety for all the assemblies. 011:029 Who is weak, and I am not weak? Who is caused to stumble, and I don't burn with indignation? 011:030 If I must boast, I will boast of the things that concern my weakness. 011:031 The God and Father of the Lord Jesus Christ, he who is blessed forevermore, knows that I don't lie. 011:032 In Damascus the governor under Aretas the king guarded the city of the Damascenes desiring to arrest me. 011:033 Through a window I was let down in a basket by the wall, and escaped his hands. 012:001 It is doubtless not profitable for me to boast. For I will come to visions and revelations of the Lord. 012:002 I know a man in Christ,

fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; God knows), such a one caught up into the third heaven. 012:003 I know such a man (whether in the body, or outside of the body, I don't know; God knows), 012:004 how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. 012:005 On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses. 012:006 For if I would desire to boast, I will not be foolish; for I will speak the truth. But I refrain, so that no man may think more of me than that which he sees in me, or hears from me. 012:007 By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, there was given to me a thorn in the flesh, a messenger of Satan to torment me, that I should not be exalted excessively. 012:008 Concerning this thing, I begged the Lord three times that it might depart from me. 012:009 He has said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Most gladly therefore I will rather glory in my weaknesses, that the power of Christ may rest on me. 012:010 Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake. For when I am weak, then am I strong. 012:011 I have become foolish in boasting. You compelled me, for I ought to have been commended by you, for in nothing was I inferior to the very best apostles, though I am nothing. 012:012 Truly the signs of an apostle were worked among

**you in all patience, in signs and wonders and mighty works. 012:013 For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong.**

**012:014 Behold, this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children. 012:015 I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? 012:016 But be it so, I did not myself burden you. But, being crafty, I caught you with deception.**

**012:017 Did I take advantage of you by anyone of them whom I have sent to you? 012:018 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Didn't we walk in the same spirit? Didn't we walk in the same steps? 012:019 Again, do you think that we are excusing ourselves to you? In the sight of God we speak in Christ. But all things, beloved, are for your edifying. 012:020 For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire; that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots; 012:021 that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness and sexual immorality and lustfulness which they committed. 013:001 This is the third time I am**

coming to you. "At the mouth of two or three witnesses shall every word established."

{Deuteronomy 19:15} 013:002 I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, I write to those who have sinned before now, and to all the rest, that, if I come again, I will not spare; 013:003 seeing that you seek a proof of Christ who speaks in me; who toward you is not weak, but is powerful in you. 013:004 For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we will live with him through the power of God toward you. 013:005 Test your own selves, whether you are in the faith. Test your own selves. Or don't you know as to your own selves, that Jesus Christ is in you?—unless indeed you are disqualified. 013:006 But I hope that you will know that we aren't disqualified. 013:007 Now I pray to God that you do no evil; not that we may appear approved, but that you may do that which is honorable, though we are as reprobate. 013:008 For we can do nothing against the truth, but for the truth. 013:009 For we rejoice when we are weak and you are strong. And this we also pray for, even your perfecting. 013:010 For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Lord gave me for building up, and not for tearing down. 013:011 Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you. 013:012 Greet one another with a holy kiss.

# **013:013 All the saints greet you. 013:014 The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. Amen.**

\*\*\* END OF THE PROJECT GUTENBERG EBOOK THE WORLD ENGLISH BIBLE (WEB): 2  
CORINTHIANS \*\*\*

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

## **START: FULL LICENSE THE FULL PROJECT GUTENBERG LICENSE PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK**

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at [www.gutenberg.org/license](http://www.gutenberg.org/license).

### **Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works**

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.org](http://www.gutenberg.org). If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website ([www.gutenberg.org](http://www.gutenberg.org)), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.



1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you ‘AS-IS’, WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

## **Section 2. Information about the Mission of Project Gutenberg™**

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™’s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at [www.gutenberg.org](http://www.gutenberg.org).

## **Section 3. Information about the Project Gutenberg Literary Archive Foundation**

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation’s EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state’s laws.

The Foundation’s business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the

#### **Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation**

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit [www.gutenberg.org/donate](http://www.gutenberg.org/donate).

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: [www.gutenberg.org/donate](http://www.gutenberg.org/donate)

#### **Section 5. General Information About Project Gutenberg™ electronic works**

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: [www.gutenberg.org](http://www.gutenberg.org).

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.