

First Corinthians

Paul called to be an Apostle of Jesus Christ through the Will of God and Sosthenes our brother Unto the Congregation of God which is at Corinth to them that are Sanctified in Christ Jesus called to be Saints with all that in every place call upon the Name of Jesus Christ our Lord both theirs and ours Grace be unto you and peace from God our Father and from the Lord Jesus Christ I thank my God always on your behalf for the Grace of God which is given you by Jesus Christ That in every thing ye are enriched by Him in all utterance and in all knowledge Even as the Testimony of Christ was confirmed in you So that ye come behind in no gift waiting for the Coming of our Lord Jesus Christ Who shall also confirm you unto the end that ye may be blameless in the Day of our Lord Jesus Christ God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you but that ye be perfectly joined together in the same mind and in the same judgment For it hath been declared unto me of you my brethren by them which are of the house of Chloe that there are contentions among you Now this I say that every one of you saith I am of Paul and I of Apollos and I of Cephas and I of Christ Is Christ divided was Paul crucified for you or were ye baptized in the name of Paul I thank God that I baptized none of you but Crispus and Gaius Lest any should say that I had baptized in mine own name And I baptized also the household of Stephanas besides I know not whether I baptized any other For Christ sent me not to baptize but to preach the Gospel not with wisdom of words lest the Cross of Christ should be made of none effect For the preaching of the cross is to them that perish foolishness but unto us which are saved it is the power of God For it is written I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent Where is the wise where is the scribe where is the disputer of this world hath not God made foolish the wisdom of this world For after that in the wisdom of God the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe For the Jews require a sign and the Greeks seek after wisdom But we preach Christ crucified unto the Jews a stumblingblock and unto the Greeks foolishness But unto them which are called both Jews and Greeks Christ the power of God and the wisdom of God Because the foolishness of God is wiser than men and the weakness of God is stronger than men For ye see your calling brethren how that not many wise men after the flesh not many mighty not many noble are called But God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things which are mighty And base things of the world and things which are despised hath God chosen yea and things which are not to bring to nought things that are That no flesh should glory in his presence But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness and sanctification and redemption That according as it is written He that glorieth let him glory in the Lord AND I brethren when I came to you came not with excellency of speech or of wisdom declaring unto you the testimony of God For I determined not to know any thing among you save Jesus Christ and him crucified And I was with you in weakness and in fear and in much trembling And my speech and my preaching was not with enticing words of mans wisdom but in demonstration of the Spirit and of power That your faith should not stand in the wisdom of men but in the power of God Howbeit we speak wisdom among them that are perfect yet not the wisdom of this world nor of the princes of this world that come to nought But we speak the wisdom of God in a Secret even the hidden wisdom which God ordained before the world unto our Glory Which none of the princes of this world knew for had they known it they would not have crucified the Lord of Glory But as it is written Eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him But God hath revealed them unto us by his Spirit for the Spirit searcheth all things yea the deep things of God For what man knoweth the things of a man save the spirit of man which is in him even so the things of God knoweth no man but the Spirit of God Now we have received not the spirit of the world but the spirit which is of God that we might know the things that are freely given to us of God Which things also we speak not in the words which mans wisdom teacheth but which the Holy Ghost teacheth comparing spiritual things with spiritual But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him neither can he know them because they are spiritually discerned But he that is spiritual judgeth all things yet he himself is judged of no man For who hath known the mind of the Lord that he may instruct him But we have the mind of Christ AND I brethren could not speak unto you as unto spiritual but as unto carnal even as unto babes in Christ I have fed you with milk and not with meat for hitherto ye were not able to bear it neither yet now are ye able For ye are yet carnal for whereas there is among you envying and strife and divisions are ye not carnal and walk as men For while one saith I am of Paul and another I am of Apollos are ye not carnal Who then is Paul and who is Apollos but ministers by whom ye believed even as the Lord gave to every man I have planted Apollos watered but God gave the increase So then neither is he that planteth any thing neither he that watereth but God that giveth the increase Now he that planteth and he that watereth are one and every man shall receive his own reward according to his own labour For we are labourers together with God ye are Gods husbandry ye are Gods building According to the grace of God which is given unto me as a wise masterbuilder I have laid the foundation and another buildeth thereon But let every man take heed how he buildeth thereupon For other foundation can no man lay than that is laid which is Jesus Christ

Now if any man build upon this foundation gold silver precious stones wood hay stubble Every mans work shall be made manifest for the day shall declare it because it shall be revealed by fire and the fire shall try every mans work of what sort it is If any mans work abide which he hath built thereupon he shall receive a reward If any mans work shall be burned he shall suffer loss but he himself shall be saved yet so as by fire Know ye not that ye are the Temple of God and that the Spirit of God dwelleth in you If any man defile the Temple of God him shall God destroy for the Temple of God is holy which temple ye are Let no man deceive himself If any man among you seemeth to be wise in this world let him become a fool that he may be wise For the wisdom of this world is foolishness with God For it is written He taketh the wise in their own craftiness And again The Lord knoweth the thoughts of the wise that they are vain Therefore let no man glory in men For all things are yours Whether Paul or Apollos or Cephas or the world or life or death or things present or things to come all are yours And ye are Christs and Christ is Gods LET a man so account of us as of the ministers of Christ and stewards of the mysteries of God Moreover it is required in stewards that a man be found faithful But with me it is a very small thing that I should be judged of you or of mans judgment yea I judge not mine own self For I know nothing by myself yet am I not hereby justified but he that judgeth me is the Lord Therefore judge nothing before the time until the Lord come who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts and then shall every man have praise of God And these things brethren I have in a figure transferred to myself and to Apollos for your sakes that ye might learn in us not to think of men above that which is written that no one of you be puffed up for one against another For who maketh thee to differ from another and what hast thou that thou didst not receive now if thou didst receive it why dost thou glory as if thou hadst not received it Now ye are full now ye are rich ye have reigned as kings without us and I would to God ye did reign that we also might reign with you For I think that God hath set forth us the apostles last as it were appointed to death for we are made a spectacle unto the world and to angels and to men We are fools for Christs sake but ye are wise in Christ we are weak but ye are strong ye are honourable but we are despised Even unto this present hour we both hunger and thirst and are naked and are buffeted and have no certain dwellingplace And labour working with our own hands being reviled we bless being persecuted we suffer it Being defamed we intreat we are made as the filth of the world and are the offscouring of all things unto this day I write not these things to shame you but as my beloved sons I warn you For though ye have ten thousand instructors in Christ yet have ye not many fathers for in Christ Jesus I have begotten you through the Gospel Wherefore I beseech you be ye followers of me For this cause have I sent unto you Timotheus who is my beloved son and faithful in the Lord who shall bring you into remembrance of my ways which be in Christ as I teach every where in every congregation Now some are puffed up as though I would not come to you But I will come to you shortly if the Lord will and will know not the speech of them which are puffed up but the power For the Kingdom of God is not in word but in power What will ye shall I come unto you with a rod or in love and in the spirit of meekness IT is reported commonly that there is fornication among you and such fornication as is not so much as named among the Gentiles that one should have his fathers wife And ye are puffed up and have not rather mourned that he that hath done this deed might be taken away from among you For I verily as absent in body but present in spirit have judged already as though I were present concerning him that hath so done this deed In the name of our Lord Jesus Christ when ye are gathered together and my spirit with the power of our Lord Jesus Christ To deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the Day of the Lord Jesus Your glorying is not good Know ye not that a little leaven leaveneth the whole lump Purge out therefore the old leaven that ye may be a new lump as ye are unleavened For even Christ our Passover is sacrificed for us Therefore let us keep the feast not with old leaven neither with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth I wrote unto you in an epistle not to company with fornicators Yet not altogether with the fornicators of this world or with the covetous or extortioners or with idolaters for then must ye needs go out of the world But now I have written unto you not to keep company if any man that is called a brother be a fornicator or covetous or an idolater or a railer or a drunkard or an extortioner with such an one no not to eat For what have I to do to judge them also that are without do not ye judge them that are within But them that are without God judgeth Therefore put away from among yourselves that wicked person DARE any of you having a matter against another go to law before the unjust and not before the Saints Do ye not know that the Saints shall judge the world and if the world shall be judged by you are ye unworthy to judge the smallest matters Know ye not that we shall judge angels how much more things that pertain to this life If then ye have judgments of things pertaining to this life set them to judge who are least esteemed in the congregation I speak to your shame Is it so that there is not a wise man among you no not one that shall be able to judge between his brethren But brother goeth to law with brother and that before the unbelievers Now therefore there is utterly a fault among you because ye go to law one with another Why do ye not rather take wrong why do ye not rather suffer yourselves to be defrauded Nay ye do wrong and defraud and that your brethren Know ye not that the unrighteous shall not inherit the Kingdom of God Be not deceived neither fornicators nor idolaters nor adulterers nor effeminate nor abusers of themselves with mankind Nor thieves nor covetous nor drunkards nor revilers nor extortioners shall inherit the Kingdom of God And such were some of you but ye are

washed but ye are sanctified but ye are justified in the name of the Lord Jesus and by the Spirit of our God All things are lawful unto me but all things are not expedient all things are lawful for me but I will not be brought under the power of any Meats for the belly and the belly for meats but God shall destroy both it and them Now the body is not for fornication but for the Lord and the Lord for the body And God hath both raised up the Lord and will also raise up us by his own power Know ye not that your bodies are the members of Christ shall I then take the members of Christ and make them the members of an harlot God forbid What know ye not that he which is joined to an harlot is one body for two saith he shall be one flesh But he that is joined unto the Lord is one spirit Flee fornication Every sin that a man doeth is without the body but he that committeth fornication sinneth against his own body What know ye not that your body is the Temple of the Holy Ghost which is in you which ye have of God and ye are not your own For ye are bought with a price therefore glorify God in your body and in your spirit which are Gods NOW concerning the things whereof ye wrote unto me It is good for a man not to touch a woman Nevertheless to avoid fornication let every man have his own wife and let every woman have her own husband Let the husband render unto the wife due benevolence and likewise also the wife unto the husband The wife hath not power of her own body but the husband and likewise also the husband hath not power of his own body but the wife Defraud ye not one the other except it be with consent for a time that ye may give yourselves to fasting and prayer and come together again that Satan tempt you not for your incontinency But I speak this by permission and not of commandment For I would that all men were even as I myself But every man hath his proper gift of God one after this manner and another after that I say therefore to the unmarried and widows It is good for them if they abide even as I But if they cannot contain let them marry for it is better to marry than to burn And unto the married I command yet not I but the Lord Let not the wife depart from her husband But and if she depart let her remain unmarried or be reconciled to her husband and let not the husband put away his wife But to the rest speak I not the Lord If any brother hath a wife that believeth not and she be pleased to dwell with him let him not put her away And the woman which hath an husband that believeth not and if he be pleased to dwell with her let her not leave him For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband else were your children unclean but now are they holy But if the unbelieving depart let him depart A brother or a sister is not under bondage in such cases but God hath called us to peace For what knowest thou O wife whether thou shalt save thy husband or how knowest thou O man whether thou shalt save thy wife But as God hath distributed to every man as the Lord hath called every one so let him walk And so ordain I in all congregations Is any man called being circumcised let him not become uncircumcised Is any called in uncircumcision let him not be circumcised Circumcision is nothing and uncircumcision is nothing but the keeping of the commandments of God Let every man abide in the same calling wherein he was called Art thou called being a servant care not for it but if thou mayest be made free use it rather For he that is called in the Lord being a servant is the Lords freeman likewise also he that is called being free is Christs servant Ye are bought with a price be not ye the servants of men Brethren let every man wherein he is called therein abide with God Now concerning virgins I have no commandment of the Lord yet I give my judgment as one that hath obtained mercy of the Lord to be faithful I suppose therefore that this is good for the present distress I say that it is good for a man so to be Art thou bound unto a wife seek not to be loosed Art thou loosed from a wife seek not a wife But and if thou marry thou hast not sinned and if a virgin marry she hath not sinned Nevertheless such shall have trouble in the flesh but I spare you But this I say brethren the time is short it remaineth that both they that have wives be as though they had none And they that weep as though they wept not and they that rejoice as though they rejoiced not and they that buy as though they possessed not And they that use this world as not abusing it for the fashion of this world passeth away But I would have you without carefulness He that is unmarried careth for the things that belong to the Lord how he may please the Lord But he that is married careth for the things that are of the world how he may please his wife There is difference also between a wife and a virgin The unmarried woman careth for the things of the Lord that she may be holy both in body and in spirit but she that is married careth for the things of the world how she may please her husband And this I speak for your own profit not that I may cast a snare upon you but for that which is comely and that ye may attend upon the Lord without distraction But if any man think that he behaveth himself uncomely toward his virgin if she pass the flower of her age and need so require let him do what he will he sinneth not let them marry Nevertheless he that standeth stedfast in his heart having no necessity but hath power over his own will and hath so decreed in his heart that he will keep his virgin doeth well So then he that giveth her in marriage doeth well but he that giveth her not in marriage doeth better The wife is bound by the law as long as her husband liveth but if her husband be dead she is at liberty to be married to whom she will only in the Lord But she is happier if she so abide after my judgment and I think also that I have the Spirit of God NOW as touching things offered unto idols we know that we all have knowledge Knowledge puffeth up but love edifieth And if any man think that he knoweth any thing he knoweth nothing yet as he ought to know But if any man love God the same is known of him As concerning therefore the eating of those things that are offered in sacrifice unto idols we know that an idol is nothing in the world and that there is none other God but one For though there be that are called gods whether in heaven or in earth as there be gods many and lords many

But to us there is but one God the Father of whom are all things and we in him and one Lord Jesus Christ by whom are all things and we by him Howbeit there is not in every man that knowledge for some with conscience of the idol unto this hour eat it as a thing offered unto an idol and their conscience being weak is defiled But meat commendeth us not to God for neither if we eat are we the better neither if we eat not are we the worse But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak For if any man see thee which hast knowledge sit at meat in the idols temple shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols And through thy knowledge shall the weak brother perish for whom Christ died But when ye sin so against the brethren and wound their weak conscience ye sin against Christ Wherefore if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend AM I not an apostle am I not free have I not seen Jesus Christ our Lord are not ye my work in the Lord If I be not an apostle unto others yet doubtless I am to you for the seal of mine apostleship are ye in the Lord Mine answer to them that do examine me is this Have we not power to eat and to drink Have we not power to lead about a sister a wife as well as other apostles and as the brethren of the Lord and Cephas Or I only and Barnabas have not we power to forbear working Who goeth a warfare any time at his own charges who planteth a vineyard and eateth not of the fruit thereof or who feedeth a flock and eateth not of the milk of the flock Say I these things as a man or saith not the law the same also For it is written in the law of Moses Thou shalt not muzzle the mouth of the ox that treadeth out the corn Doth God take care for oxen Or saith he it altogether for our sakes For our sakes no doubt this is written that he that ploweth should plow in hope and that he that thresheth in hope should be partaker of his hope If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things If others be partakers of this power over you are not we rather Nevertheless we have not used this power but suffer all things lest we should hinder the Gospel of Christ Do ye not know that they which minister about holy things live of the things of the temple and they which wait at the altar are partakers with the altar Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel But I have used none of these things neither have I written these things that it should be so done unto me for it were better for me to die than that any man should make my glorying void For though I preach the Gospel I have nothing to glory of for necessity is laid upon me yea woe is unto me if I preach not the Gospel For if I do this thing willingly I have a reward but if against my will a dispensation of the Gospel is committed unto me What is my reward then Verily that when I preach the Gospel I may make the Gospel of Christ without charge that I abuse not my power in the Gospel For though I be free from all men yet have I made myself servant unto all that I might gain the more And unto the Jews I became as a Jew that I might gain the Jews to them that are under the law as under the law that I might gain them that are under the law To them that are without law as without law being not without law to God but under the law to Christ that I might gain them that are without law To the weak became I as weak that I might gain the weak I am made all things to all men that I might by all means save some And this I do for the Gospels sake that I might be partaker thereof with you Know ye not that they which run in a race run all but one receiveth the prize So run that ye may obtain And every man that striveth for the mastery is temperate in all things Now they do it to obtain a corruptible crown but we an incorruptible I therefore so run not as uncertainly so fight I not as one that beateth the air But I keep under my body and bring it into subjection lest that by any means when I have preached to others I myself should be a castaway MOREOVER brethren I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea And were all baptized unto Moses in the cloud and in the sea And did all eat the same spiritual meat And did all drink the same spiritual drink for they drank of that spiritual Rock that followed them and that Rock was Christ But with many of them God was not well pleased for they were overthrown in the wilderness Now these things were our examples to the intent we should not lust after evil things as they also lusted Neither be ye idolaters as were some of them as it is written The people sat down to eat and drink and rose up to play Neither let us commit fornication as some of them committed and fell in one day three and twenty thousand Neither let us tempt Christ as some of them also tempted and were destroyed of serpents Neither murmur ye as some of them also murmured and were destroyed of the destroyer Now all these things happened unto them for ensamples and they are written for our admonition upon whom the ends of the world are come Wherefore let him that thinketh he standeth take heed lest he fall There hath no temptation taken you but such as is common to man but God is faithful who will not suffer you to be tempted above that ye are able but will with the temptation also make a way to escape that ye may be able to bear it Wherefore my dearly beloved flee from idolatry I speak as to wise men judge ye what I say The cup of blessing which we bless is it not the communion of the Blood of Christ The bread which we break is it not the communion of the Body of Christ For we being many are one bread and one body for we are all partakers of that one bread Behold Israel after the flesh are not they which eat of the sacrifices partakers of the altar What say I then that the idol is any thing or that which is offered in sacrifice to idols is any thing But I say that the things which the Gentiles sacrifice they sacrifice to devils and not to God and I would not that ye should have fellowship with devils Ye cannot drink the cup of the Lord and the cup of devils ye cannot be partakers of the Lords table and of the table of devils Do we provoke the Lord to jealousy are we stronger than he All things are lawful for me but all things are

not expedient all things are lawful for me but all things edify not Let no man seek his own but every man anothers wealth Whatsoever is sold in the shambles that eat asking no question for conscience sake For the earth is the Lords and the fulness thereof If any of them that believe not bid you to a feast and ye be disposed to go whatsoever is set before you eat asking no question for conscience sake But if any man say unto you This is offered in sacrifice unto idols eat not for his sake that shewed it and for conscience sake for the earth is the Lords and the fulness thereof Conscience I say not thine own but of the other for why is my liberty judged of another mans conscience For if I by grace be a partaker why am I evil spoken of for that for which I give thanks Whether therefore ye eat or drink or whatsoever ye do do all to the Glory of God Give none offence neither to the Jews nor to the Gentiles nor to the congregation of God Even as I please all men in all things not seeking mine own profit but the profit of many that they may be saved BE ye followers of me even as I also am of Christ Now I praise you brethren that ye remember me in all things and keep the ordinances as I delivered them to you But I would have you know that the head of every man is Christ and the head of the woman is the man and the head of Christ is God Every man praying or prophesying having his head covered dishonoureth his head But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head for that is even all one as if she were shaven For if the woman be not covered let her also be shorn but if it be a shame for a woman to be shorn or shaven let her be covered For a man indeed ought not to cover his head forasmuch as he is the Image and Glory of God but the woman is the Glory of the man For the man is not of the woman but the woman of the man Neither was the man created for the woman but the woman for the man For this cause ought the woman to have power on her head because of the angels Nevertheless neither is the man without the woman neither the woman without the man in the Lord For as the woman is of the man even so is the man also by the woman but all things of God Judge in yourselves is it comely that a woman pray unto God uncovered Doth not even nature itself teach you that if a man have long hair it is a shame unto him But if a woman have long hair it is a Glory to her for her hair is given her for a covering But if any man seem to be contentious we have no such custom neither the congregations of God Now in this that I declare unto you I praise you not that ye come together not for the better but for the worse For first of all when ye come together in the congregation I hear that there be divisions among you and I partly believe it For there must be also heresies among you that they which are approved may be made manifest among you When ye come together therefore into one place this is not to eat the Lords supper For in eating every one taketh before other his own supper and one is hungry and another is drunken What have ye not houses to eat and to drink in or despise ye the congregation of God and shame them that have not What shall I say to you shall I praise you in this I praise you not For I have received of the Lord that which also I delivered unto you That the Lord Jesus the same night in which he was betrayed took bread And when he had given thanks he brake it and said Take eat this is my Body which is broken for you this do in Remembrance of me After the same manner also he took the cup when he had supped saying This cup is the New Covenant in my Blood this do ye as oft as ye drink it in Remembrance of me For as often as ye eat this bread and drink this cup ye do shew the Lords death till he come Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the Body and Blood of the Lord But let a man examine himself and so let him eat of that bread and drink of that cup For he that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Lords Body For this cause many are weak and sickly among you and many sleep For if we would judge ourselves we should not be judged But when we are judged we are chastened of the Lord that we should not be condemned with the world Wherefore my brethren when ye come together to eat tarry one for another And if any man hunger let him eat at home that ye come not together unto condemnation And the rest will I set in order when I come NOW concerning spiritual gifts brethren I would not have you ignorant Ye know that ye were Gentiles carried away unto these dumb idols even as ye were led Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed and that no man can say that Jesus is the Lord but by the Holy Ghost Now there are diversities of gifts but the same Spirit And there are differences of administrations but the same Lord And there are diversities of operations but it is the same God which worketh all in all But the manifestation of the Spirit is given to every man to profit withal For to one is given by the Spirit the word of wisdom to another the word of knowledge by the same Spirit To another faith by the same Spirit to another the gifts of healing by the same Spirit To another the working of miracles to another prophecy to another discerning of spirits to another divers kinds of tongues to another the interpretation of tongues But all these worketh that one and the selfsame Spirit dividing to every man severally as he will For as the Body is one and hath many members and all the members of that one Body being many are one Body so also is Christ For by one Spirit are we all baptized into one Body whether we be Jews or Gentiles whether we be bond or free and have been all made to drink into one Spirit For the Body is not one member but many If the foot shall say Because I am not the hand I am not of the Body is it therefore not of the Body And if the ear shall say Because I am not the eye I am not of the Body is it therefore not of the Body If the whole Body were an eye where were the hearing If the whole were hearing where were the smelling But now hath God set the members every one of them in the Body as it hath pleased him And if they were all one member where were the Body But now are they many members yet but one Body And the eye

cannot say unto the hand I have no need of thee nor again the head to the feet I have no need of you Nay much more those members of the Body which seem to be more feeble are necessary And those members of the Body which we think to be less honourable upon these we bestow more abundant honour and our uncomely parts have more abundant comeliness For our comely parts have no need but God hath tempered the Body together having given more abundant honour to that part which lacked That there should be no schism in the Body but that the members should have the same care one for another And whether one member suffer all the members suffer with it or one member be honoured all the members rejoice with it Now ye are the Body of Christ and members in particular And God hath set some in the congregation first apostles secondarily prophets thirdly teachers after that miracles then gifts of healings helps governments diversities of tongues Are all apostles are all prophets are all teachers are all workers of miracles Have all the gifts of healing do all speak with tongues do all interpret But covet earnestly the best gifts and yet shew I unto you a more excellent way THOUGH I speak with the tongues of men and of angels and have not love I am become as sounding brass or a tinkling cymbal And though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains and have not love I am nothing And though I bestow all my goods to feed the poor and though I give my body to be burned and have not love it profiteth me nothing Love suffereth long and is kind love envieth not love vaunteth not itself is not puffed up Doth not behave itself unseemly seeketh not her own is not easily provoked thinketh no evil Rejoiceth not in iniquity but rejoiceth in the truth Beareth all things believeth all things hopeth all things endureth all things Love never faileth but whether there be prophecies they shall fail whether there be tongues they shall cease whether there be knowledge it shall vanish away For we know in part and we prophesy in part But when that which is perfect is come then that which is in part shall be done away When I was a child I spake as a child I understood as a child I thought as a child but when I became a man I put away childish things For now we see through a glass darkly but then face to face now I know in part but then shall I know even as also I am known And now abideth faith hope love these three but the greatest of these is love PURSUE love and desire spiritual gifts but rather that ye may prophesy For he that speaketh in an unknown tongue speaketh not unto men but unto God for no man understandeth him howbeit in the spirit he speaketh mysteries But he that prophesieth speaketh unto men to edification and exhortation and comfort He that speaketh in an unknown tongue edifieth himself but he that prophesieth edifieth the congregation I would that ye all spake with tongues but rather that ye prophesied for greater is he that prophesieth than he that speaketh with tongues except he interpret that the congregation may receive edifying Now brethren if I come unto you speaking with tongues what shall I profit you except I shall speak to you either by revelation or by knowledge or by prophesying or by doctrine And even things without life giving sound whether pipe or harp except they give a distinction in the sounds how shall it be known what is piped or harped For if the trumpet give an uncertain sound who shall prepare himself to the battle So likewise ye except ye utter by the tongue words easy to be understood how shall it be known what is spoken for ye shall speak into the air There are it may be so many kinds of voices in the world and none of them is without signification Therefore if I know not the meaning of the voice I shall be unto him that speaketh a barbarian and he that speaketh shall be a barbarian unto me Even so ye forasmuch as ye are zealous of spiritual gifts seek that ye may excel to the edifying of the congregation Wherefore let him that speaketh in an unknown tongue pray that he may interpret For if I pray in an unknown tongue my spirit prayeth but my understanding is unfruitful What is it then I will pray with the spirit and I will pray with the understanding also I will sing with the spirit and I will sing with the understanding also Else when thou shalt bless with the spirit how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks seeing he understandeth not what thou sayest For thou verily givest thanks well but the other is not edified I thank my God I speak with tongues more than ye all Yet in the congregation I had rather speak five words with my understanding that by my voice I might teach others also than ten thousand words in an unknown tongue Brethren be not children in understanding howbeit in malice be ye children but in understanding be men In the law it is written With men of other tongues and other lips will I speak unto this people and yet for all that will they not hear me saith the Lord Wherefore tongues are for a sign not to them that believe but to them that believe not but prophesying serveth not for them that believe not but for them which believe If therefore the whole congregation be come together into one place and all speak with tongues and there come in those that are unlearned or unbelievers will they not say that ye are mad But if all prophesy and there come in one that believeth not or one unlearned he is convinced of all he is judged of all And thus are the secrets of his heart made manifest and so falling down on his face he will worship God and report that God is in you of a truth How is it then brethren when ye come together every one of you hath a psalm hath a doctrine hath a tongue hath a revelation hath an interpretation Let all things be done unto edifying If any man speak in an unknown tongue let it be by two or at the most by three and that by course and let one interpret But if there be no interpreter let him keep silence in the congregation and let him speak to himself and to God Let the prophets speak two or three and let the other judge If any thing be revealed to another that sitteth by let the first hold his peace For ye may all prophesy one by one that all may learn and all may be comforted And the spirits of the prophets are subject to the prophets For God is not the author of confusion but of

peace as in all congregations of the Saints Let your women keep silence in the congregations for it is not permitted unto them to speak but they are commanded to be under obedience as also saith the law And if they will learn any thing let them ask their husbands at home for it is a shame for women to speak in the congregation What came the Word of God out from you or came it unto you only If any man think himself to be a prophet or spiritual let him acknowledge that the things that I write unto you are the commandments of the Lord But if any man be ignorant let him be ignorant Wherefore brethren covet to prophesy and forbid not to speak with tongues Let all things be done decently and in order MOREOVER brethren I declare unto you the Gospel which I preached unto you which also ye have received and wherein ye stand By which also ye are saved if ye keep in memory what I preached unto you unless ye have believed in vain For I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures And that he was buried and that he rose again the third day according to the scriptures And that he was seen of Cephas then of the twelve After that he was seen of above five hundred brethren at once of whom the greater part remain unto this present but some are fallen asleep After that he was seen of James then of all the apostles And last of all he was seen of me also as of one born out of due time For I am the least of the apostles that am not meet to be called an apostle because I persecuted the congregation of God But by the grace of God I am what I am and his grace which was bestowed upon me was not in vain but I laboured more abundantly than they all yet not I but the grace of God which was with me Therefore whether it were I or they so we preach and so ye believed Now if Christ be preached that he rose from the dead how say some among you that there is no resurrection of the dead But if there be no resurrection of the dead then is Christ not risen And if Christ be not risen then is our preaching vain and your faith is also vain Yea and we are found false witnesses of God because we have testified of God that he raised up Christ whom he raised not up if so be that the dead rise not For if the dead rise not then is not Christ raised And if Christ be not raised your faith is vain ye are yet in your sins Then they also which are fallen asleep in Christ are perished If in this life only we have hope in Christ we are of all men most miserable But now is Christ risen from the dead and become the Firstfruits of them that slept For since by man came death by man came also the resurrection of the dead For as in Adam all die even so in Christ shall all be made alive But every man in his own order Christ the Firstfruits afterward they that are Christs at his coming Then cometh the end when he shall have delivered up the Kingdom to God even the Father when he shall have put down all rule and all authority and power For he must reign till he hath put all enemies under his feet The last enemy that shall be destroyed is death For he hath put all things under his feet But when he saith all things are put under him it is manifest that he is excepted which did put all things under him And when all things shall be subdued unto him then shall the Son also himself be subject unto him that put all things under him that God may be all in all Else what shall they do which are baptized for the dead if the dead rise not at all why are they then baptized for the dead And why stand we in jeopardy every hour I protest by your rejoicing which I have in Christ Jesus our Lord I die daily If after the manner of men I have fought with beasts at Ephesus what advantageth it me if the dead rise not let us eat and drink for to morrow we die Be not deceived evil communications corrupt good manners Awake to righteousness and sin not for some have not the knowledge of God I speak this to your shame But some man will say How are the dead raised up and with what body do they come Thou fool that which thou sowest is not quickened except it die And that which thou sowest thou sowest not that body that shall be but bare grain it may chance of wheat or of some other grain But God giveth it a body as it hath pleased him and to every seed his own body All flesh is not the same flesh but there is one kind of flesh of men another flesh of beasts another of fishes and another of birds There are also celestial bodies and bodies terrestrial but the Glory of the celestial is one and the Glory of the terrestrial is another There is one Glory of the sun and another Glory of the moon and another Glory of the stars for one star differeth from another star in Glory So also is the resurrection of the dead It is sown in corruption it is raised in incorruption It is sown in dishonour it is raised in Glory it is sown in weakness it is raised in power It is sown a natural body it is raised a spiritual body There is a natural body and there is a spiritual body And so it is written The first man Adam was made a living soul the last Adam was made a quickening spirit Howbeit that was not first which is spiritual but that which is natural and afterward that which is spiritual The first man is of the earth earthy the second man is the Lord from Heaven As is the earthy such are they also that are earthy and as is the Heavenly such are they also that are Heavenly And as we have borne the image of the earthy we shall also bear the image of the Heavenly Now this I say brethren that flesh and blood cannot inherit the Kingdom of God neither doth corruption inherit incorruption Behold I shew you a Secret We shall not all sleep but we shall all be changed In a moment in the twinkling of an eye at the last trump for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed For this corruptible must put on incorruption and this mortal must put on immortality So when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written Death is swallowed up in Victory O death where is thy sting O grave where is thy victory The sting of death is sin and the strength of sin is the law But thanks be to God which giveth us the Victory through our Lord Jesus Christ Therefore my beloved brethren be ye stedfast unmoveable always abounding in the work of the Lord forasmuch as ye know that your labour is not in vain in the Lord NOW concerning the collection for the Saints as I

have given order to the congregations of Galatia even so do ye Upon the first day of the week let every one of you lay by him in store as God hath prospered him that there be no gatherings when I come And when I come whomsoever ye shall approve by your letters them will I send to bring your liberality unto Jerusalem And if it be meet that I go also they shall go with me Now I will come unto you when I shall pass through Macedonia for I do pass through Macedonia And it may be that I will abide yea and winter with you that ye may bring me on my journey whithersoever I go For I will not see you now by the way but I trust to tarry a while with you if the Lord permit But I will tarry at Ephesus until Pentecost For a great door and effectual is opened unto me and there are many adversaries Now if Timotheus come see that he may be with you without fear for he worketh the work of the Lord as I also do Let no man therefore despise him but conduct him forth in peace that he may come unto me for I look for him with the brethren As touching our brother Apollos I greatly desired him to come unto you with the brethren but his will was not at all to come at this time but he will come when he shall have convenient time Watch ye stand fast in the faith quit you like men be strong Let all your things be done with love I beseech you brethren ye know the house of Stephanas that it is the firstfruits of Achaia and that they have addicted themselves to the Ministry of the Saints That ye submit yourselves unto such and to every one that helpeth with us and laboureth I am glad of the coming of Stephanas and Fortunatus and Achaicus for that which was lacking on your part they have supplied For they have refreshed my spirit and yours therefore acknowledge ye them that are such The congregations of Asia salute you Aquila and Priscilla salute you much in the Lord with the congregation that is in their house All the brethren greet you Greet ye one another with an holy kiss The salutation of me Paul with mine own hand If any man love not the Lord Jesus Christ let him be Anathema Maranatha The grace of our Lord Jesus Christ be with you My love be with you all in Christ Jesus Amen

Second Corinthians

Paul an Apostle of Jesus Christ by the Will of God and Timothy our brother unto the Congregation of God which is at Corinth with all the Saints which are in all Achaia Grace be to you and peace from God our Father and from the Lord Jesus Christ Blessed be God even the Father of our Lord Jesus Christ the Father of Mercies and the God of all Comfort 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 For as the Sufferings of Christ abound in us so our consolation also aboundeth by Christ And whether we be afflicted it is for your consolation and salvation which is effectual in the enduring of the same sufferings which we also suffer or whether we be comforted it is for your consolation and salvation And our hope of you is stedfast knowing that as ye are partakers of the sufferings so shall ye be also of the consolation 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 But we had the sentence of death in ourselves that we should not trust in ourselves but in God which raiseth the dead Who delivered us from so great a death and doth deliver in whom we trust that he will yet deliver us Ye also helping together by prayer for us that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf 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 youward 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 part that we are your rejoicing even as ye also are ours 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 out of Macedonia unto you and of you to be brought on my way toward Judæa 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 nay For the Son of God Jesus Christ who was preached among you by us even by me and Silvanus and Timotheus was not yea and nay but in him was yea 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 I call God for a record upon my soul that to spare you I came not as yet unto Corinth Not for that we have dominion over your faith but are helpers of your joy for by faith ye stand BUT I determined this with myself that I would not come again to you in heaviness For if I make you sorry who is he then 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 caused grief he hath not grieved me but in part that I may not overcharge you all Sufficient to such a man is this punishment which was inflicted of many So that contrariwise ye ought rather to forgive him and comfort him lest perhaps such a one should be swallowed up with overmuch sorrow Wherefore I beseech you that ye would 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 forgive any thing I forgive also for if I forgave any thing to whom I forgave it for your sakes forgave I it in the person of Christ Lest Satan should get an advantage of us for we are not ignorant of his devices Furthermore when I came to Troas to preach Christs 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 For we are unto God a sweet savour of Christ in them that are saved and in them that perish To the one we are the savour of death unto death and to the other the savour of life unto life And who is sufficient for these things For we are not as many which corrupt the Word of God but as of sincerity but as of God in the sight of God speak we in Christ DO we begin again to commend ourselves or need we as some others epistles of commendation to you or letters of commendation from you Ye are our epistle written in our hearts known and read of all men Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us written not with ink but with the Spirit of the Living God not in tables of stone but in fleshy tables of the heart And such trust have we through Christ to Godward Not that we are sufficient of ourselves to think any thing as of ourselves but our sufficiency is of God Who also hath made us able Ministers of the New Covenant not of the Letter but of the Spirit for the letter killeth but the Spirit giveth Life But if the ministration of death written and engraven in stones was glorious so that the children of Israel could not stedfastly behold the face of Moses for the Glory of his countenance which Glory was to be done away How shall not the ministration of the Spirit be rather glorious For if the ministration of condemnation be Glory much more doth the ministration of righteousness exceed in Glory For even that which was made glorious had no Glory in this respect by reason of the Glory that excelleth For if that which is done away was glorious much more that which remaineth is glorious Seeing then that we have such Hope we use great plainness of speech And not as Moses which put a vail over his face that the children of Israel could

not stedfastly look to the end of that which is abolished But their minds were blinded for until this day remaineth the same vail untaken away in the reading of the Old Covenant which vail is done away in Christ But even unto this day when Moses is read the vail is upon their heart Nevertheless when it shall turn to the Lord the vail shall be taken away Now the Lord is that Spirit and where the Spirit of the Lord is there is liberty 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 THEREFORE seeing we have this ministry as we have received mercy we faint not But have renounced the hidden things of dishonesty not walking in craftiness nor handling the Word of God deceitfully but by manifestation of the truth commending ourselves to every mans conscience in the sight of God But if our Gospel be hid it is hid to them that are lost 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 For we preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus sake 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 But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us We are troubled on every side yet not distressed we are perplexed but not in despair Persecuted but not forsaken cast down but not destroyed 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 For we which live are alway delivered unto death for Jesus sake that the life also of Jesus might be made manifest in our mortal flesh So then death worketh in us but life in you 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 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you For all things are for your sakes that the abundant grace might through the thanksgiving of many redound to the Glory of God For which cause we faint not but though our outward man perish yet the inward man is renewed day by day For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of Glory While we look not at the things which are seen but at the things which are not seen for the things which are seen are temporal but the things which are not seen are eternal 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 in this we groan earnestly desiring to be clothed upon with our house which is from heaven If so be that being clothed we shall not be found naked For we that are in this tabernacle do groan being burdened not for that we would be unclothed but clothed upon that mortality might be swallowed up of life Now he that hath wrought us for the selfsame thing is God who also hath given unto us the earnest of the Spirit Therefore we are always confident knowing that whilst we are at home in the body we are absent from the Lord For we walk by faith not by sight We are confident I say and willing rather to be absent from the body and to be present with the Lord Wherefore we labour that whether present or absent we may be accepted of 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 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 unto you but give you occasion to glory on our behalf that ye may have somewhat to answer them which glory in appearance and not in heart For whether we be beside ourselves it is to God or whether we be sober it is for your cause For the love of Christ constraineth us because we thus judge that if one died for all then were all dead And that he died for all that they which live should not henceforth live unto themselves but unto him which died for them and rose again Wherefore henceforth know we no man after the flesh yea though we have known Christ after the flesh yet now henceforth know we him no more Therefore if any man be in Christ he is a new creature old things are passed away behold all things are become new And all things are of God who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation To wit that God was in Christ reconciling the world unto himself not imputing their trespasses unto them and hath committed unto us the word of reconciliation Now then we are ambassadors for Christ as though God did beseech you by us we pray you in Christs stead be ye reconciled to God For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him WE then as workers together with him beseech you also that ye receive not the grace of God in vain For he saith I have heard thee in a time accepted and in the day of salvation have I succoured thee behold now is the accepted time behold now is the day of salvation Giving no offence in any thing that the ministry be not blamed But in all things approving ourselves as the ministers of God in much patience in afflictions in necessities in distresses In stripes in imprisonments in tumults in labours in watchings in fastings By pureness by knowledge by longsuffering by kindness by the Holy Ghost by love unfeigned By the Word of Truth by the power of God by the armour of righteousness on the right hand and on the left By honour and dishonour by evil report and good report as deceivers and yet true As unknown and yet well known as dying and behold we live as chastened and not killed As sorrowful yet alway rejoicing as poor yet making many rich as having nothing and yet possessing all things O ye Corinthians our mouth is open unto you our heart is enlarged Ye are not straitened in us but ye are straitened in your own bowels Now for a recompence in the same I speak as unto my children be ye also enlarged Be ye not unequally yoked together with unbelievers

for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness And what concord hath Christ with Belial or what part hath he that believeth with an infidel And what agreement hath the Temple of God with idols for ye are the temple of the Living God as God hath said I will dwell in them and walk in them and I will be their God and they shall be my people Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing and I will receive you And will be a Father unto you 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 Receive us we have wronged no man we have corrupted no man we have defrauded no man I speak not this to condemn you for I have said before that ye are in our hearts to die and live with you Great is my boldness of speech toward you great is my glorying of you I am filled with comfort I am exceeding joyful in all our tribulation 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 made you sorry though it were but for a season 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 For Godly Sorrow worketh Repentance to Salvation not to be repented of but the sorrow of the world worketh death For behold this selfsame thing that ye sorrowed after a godly sort what carefulness it wrought in you yea what clearing of yourselves yea what indignation yea what fear yea what vehement desire yea what zeal yea what revenge In all things ye have approved yourselves to be clear in this matter 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 Therefore we were comforted in your comfort yea and exceedingly the more joyed we for the joy of Titus because his spirit was refreshed by you all For if I have boasted any thing to him of you I am not ashamed but as we spake all things to you in truth even so our boasting which I made before Titus is found a truth 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 I rejoice therefore that I have confidence in you in all things MOREOVER brethren we do you to wit of the grace of God bestowed on the congregations of Macedonia How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality For to their power I bear record yea and beyond their power they were willing of themselves Praying us with much intreaty that we would receive the gift and take upon us the fellowship of the ministering to the Saints 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 Insomuch that we desired Titus that as he had begun so he would also finish in you the same grace also 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 I speak not by commandment but by occasion of the forwardness of others and to prove the sincerity of your love For ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that ye through his poverty might be rich And herein I give my advice for this is expedient for you who have begun before not only to do but also to be forward a year ago Now therefore perform the doing of it that as there was a readiness to will so there may be a performance also out of that which ye have 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 For I mean not that other men be eased and ye burdened 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 As it is written He that had gathered much had nothing over and he that had gathered little had no lack But thanks be to God which put the same earnest care into the heart of Titus for you For indeed he accepted the exhortation but being more forward of his own accord he went unto you And we have sent with him the brother whose praise is in the Gospel throughout all the congregations And not that only but who was also chosen of the congregations to travel with us with this grace which is administered by us to the Glory of the same Lord and declaration of your ready mind Avoiding this that no man should blame us in this abundance which is administered by us Providing for honest things not only in the sight of the Lord but also in the sight of men And we have sent with them our brother whom we have oftentimes proved diligent in many things but now much more diligent upon the great confidence which I have in you Whether any do inquire of Titus he is my partner and fellowhelper concerning you or our brethren be inquired of they are the messengers of the congregations and the Glory of Christ Wherefore shew ye to them and before the congregations the proof of your love and of our boasting on your behalf FOR as touching the ministering to the Saints it is superfluous for me to write to you 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 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 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 would go before unto you and make up beforehand your bounty whereof ye had notice before that the same might be ready as a matter of bounty and not as of covetousness But this I say He which soweth sparingly shall reap also sparingly and he which soweth bountifully shall reap also bountifully Every man according as he purposeth in his heart so let him give not grudgingly or of necessity for God loveth a cheerful giver And God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound to every good work As it is written He hath dispersed abroad he hath given to the poor his righteousness remaineth for ever Now he that ministereth seed to the sower both minister bread for your food and multiply your seed sown and increase the fruits of your righteousness Being enriched in every thing to all bountifulness which causeth through us thanksgiving to God For the administration of this service not only supplieth the want of the Saints but is abundant also by many thanksgivings unto God Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ and for your liberal distribution unto them and unto all men And by their prayer for you which long after you for the exceeding grace of God in you Thanks be unto God for his unspeakable gift NOW I Paul myself beseech you by the meekness and gentleness of Christ who in presence am base among you but being absent am bold toward you But I beseech you that I may not be bold when I am present with that confidence wherewith I think to be bold against some which think of us as if we walked according to the flesh For though we walk in the flesh we do not war after the flesh For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds 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 And having in a readiness to revenge all disobedience when your obedience is fulfilled Do ye look on things after the outward appearance If any man trust to himself that he is Christs let him of himself think this again that as he is Christs even so are we Christs For though I should boast somewhat more of our authority which the Lord hath given us for edification and not for your destruction I should not be ashamed That I may not seem as if I would terrify you by letters For his letters say they are weighty and powerful but his bodily presence is weak and his speech contemptible 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 For we dare not make ourselves of the number or compare ourselves with some that commend themselves but they measuring themselves by themselves and comparing themselves among themselves are not wise But we will not boast of things without our measure but according to the measure of the rule which God hath distributed to us a measure to reach even unto you For we stretch not ourselves beyond our measure as though we reached not unto you for we are come as far as to you also in preaching the Gospel of Christ Not boasting of things without our measure that is of other mens labours but having hope when your faith is increased that we shall be enlarged by you according to our rule abundantly To preach the Gospel in the regions beyond you and not to boast in another mans line of things made ready to our hand But he that glorieth let him glory in the Lord For not he that commendeth himself is approved but whom the Lord commendeth WOULD to God ye could bear with me a little in my folly and indeed bear with me For I am jealous over you with godly jealousy for I have espoused you to one husband that I may present you as a chaste virgin to Christ But I fear lest by any means as the serpent beguiled Eve through his subtilty so your minds should be corrupted from the simplicity that is in Christ For if he that cometh preacheth another Jesus whom we have not preached or if ye receive another spirit which ye have not received or another Gospel which ye have not accepted ye might well bear with him For I suppose I was not a whit behind the very chiefest apostles But though I be rude in speech yet not in knowledge but we have been thoroughly made manifest among you in all things Have I committed an offence in abasing myself that ye might be exalted because I have preached to you the Gospel of God freely I robbed other congregations taking wages of them to do you service And when I was present with you and wanted I was chargeable to no man for that which was lacking to me the brethren which came from Macedonia supplied and in all things I have kept myself from being burdensome unto you and so will I keep myself As the truth of Christ is in me no man shall stop me of this boasting in the regions of Achaia Wherefore because I love you not God knoweth But what I do that I will do that I may cut off occasion from them which desire occasion that wherein they glory they may be found even as we For such are false apostles deceitful workers transforming themselves into the apostles of Christ And no marvel for Satan himself is transformed into an angel of light Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness whose end shall be according to their works I say again Let no man think me a fool if otherwise yet as a fool receive me that I may boast myself a little That which I speak I speak it not after the Lord but as it were foolishly in this confidence of boasting Seeing that many glory after the flesh I will glory also For ye suffer fools gladly seeing ye yourselves are wise For ye suffer if a man bring you into bondage if a man devour you if a man take of you if a man exalt himself if a man smite you on the face I speak as concerning reproach as though we had been weak Howbeit whereinsoever any is bold I speak foolishly I am bold also Are they Hebrews so am I Are they Israelites so am I Are they the seed of Abraham so am I Are they ministers of Christ I speak as a fool I am more in labours more abundant in stripes above measure in prisons more frequent in deaths oft Of the Jews five times received I forty stripes save one 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 journeyings often in perils of waters in perils of robbers in perils by mine own countrymen in perils by the heathen in perils in the city in perils in the wilderness in perils in the sea in perils among false brethren In weariness and painfulness in watchings often in hunger and thirst in fastings often in cold and nakedness Beside those things that are without that which cometh upon me daily the care of all the congregations Who is weak and I am not weak who is offended and I burn not If I must needs glory I will glory of the things which concern mine infirmities The God and Father of our Lord Jesus Christ which is blessed for evermore knoweth that I lie not In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison desirous to apprehend me And through a window in a basket was I let down by the wall and escaped his hands IT is not expedient for me doubtless to glory I will come to visions and revelations of the Lord 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 And I knew such a man whether in the body or out of the body I cannot tell God knoweth How that he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter Of such an one will I glory yet of myself I will not glory but in mine infirmities 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 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 For this thing I besought the Lord thrice that it might depart from me And he said unto me My grace is sufficient for thee for my strength is made perfect in weakness Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me Therefore I take pleasure in infirmities in reproaches in necessities in persecutions in distresses for Christs sake for when I am weak then am I strong I am become a fool in glorying ye have compelled me for I ought to have been commended of you for in nothing am I behind the very chiefest apostles though I be nothing Truly the signs of an apostle were wrought among you in all patience in signs and wonders and mighty deeds For what is it wherein ye were inferior to other congregations except it be that I myself was not burdensome to you forgive me this wrong Behold the third time I am ready to come to you and I will not be burdensome to 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 And I will very gladly spend and be spent for you though the more abundantly I love you the less I be loved But be it so I did not burden you nevertheless being crafty I caught you with guile Did I make a gain of you by any of them whom I sent unto you I desired Titus and with him I sent a brother Did Titus make a gain of you walked we not in the same spirit walked we not in the same steps Again think ye that we excuse ourselves unto you we speak before God in Christ but we do all things dearly beloved for your edifying For I fear lest when I come I shall not find you such as I would and that I shall be found unto you such as ye would not lest there be debates envyings wraths strifes backbitings whisperings swellings tumults And lest when I come again my God will humble me among you and that I shall bewail many which have sinned already and have not repented of the uncleanness and fornication and lasciviousness which they have committed THIS is the third time I am coming to you In the mouth of two or three witnesses shall every word be established I told you before and foretell you as if I were present the second time and being absent now I write to them which heretofore have sinned and to all other that if I come again I will not spare Since ye seek a proof of Christ speaking in me which to youward is not weak but is mighty in you For though he was crucified through weakness yet he liveth by the power of God For we also are weak in him but we shall live with him by the power of God toward you Examine yourselves whether ye be in the faith prove your own selves Know ye not your own selves how that Jesus Christ is in you except ye be reprobates But I trust that ye shall know that we are not reprobates Now I pray to God that ye do no evil not that we should appear approved but that ye should do that which is honest though we be as reprobates For we can do nothing against the truth but for the truth For we are glad when we are weak and ye are strong and this also we wish even your perfection Therefore I write these things being absent lest being present I should use sharpness according to the power which the Lord hath given me to edification and not to destruction Finally brethren farewell Be perfect be of good comfort be of one mind live in peace and the God of love and peace shall be with you Greet one another with an holy kiss All the Saints salute you The Grace of the Lord Jesus Christ and the Love of GOD and the Communion of the Holy Ghost be with you all Amen