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<b>II Corinthians</b>	
II Cor 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:	Paul, an apostle (a special messenger) of Christ Jesus by the will of God, and Timothy [our] brother, to the church (assembly) of God which is at Corinth, and to all the saints (the people of God) throughout Achaia (most of Greece): (AMP)  This book isn't as heavy on doctrine as Romans or I Corinthians. It's more of a letter of greeting, but there are some items here worthy of notice.
II Cor 1:2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.	Grace (favor and spiritual blessing) to you and [heart] peace from God our Father and the Lord Jesus Christ (the Messiah, the Anointed One). (AMP)
II Cor 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;	Blessed be the God and Father of our Lord Jesus Christ, the Father of sympathy (pity and mercy) and the God [Who is the Source] of every comfort (consolation and encouragement), (AMP)
II Cor 1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.	Who comforts (consoles and encourages) us in every trouble (calamity and affliction), so that we may also be able to comfort (console and encourage) those who are in any kind of trouble or distress, with the comfort (consolation and encouragement) with which we ourselves are comforted (consoled and encouraged) by God. (AMP)  Follow God's example and comfort others the way He comforts us.
II Cor 1:5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.	For just as Christ's [own] sufferings fall to our lot [as they overflow upon His disciples, and we share and experience them] abundantly, so through Christ comfort (consolation and encouragement) is also [shared and experienced] abundantly by us. (AMP)  We have our share of suffering and comfort.
II Cor 1:6 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.	But if we are troubled (afflicted and distressed), it is for your comfort (consolation and encouragement) and [for your] salvation; and if we are comforted (consoled and encouraged), it is for your comfort (consolation and

	<p>encouragement), which works [in you] when you patiently endure the same evils (misfortunes and calamities) that we also suffer and undergo. (AMP)</p> <p>You, those whom we lead, are our source of both comfort and sorrow.</p>
II Cor 1:7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.	<p>And our hope for you [our joyful and confident expectation of good for you] is ever unwavering (assured and unshaken); for we know that just as you share and are partners in [our] sufferings and calamities, you also share and are partners in [our] comfort (consolation and encouragement). (AMP)</p> <p>And we know you likewise share in our sorrow and comfort,</p>
II Cor 1:8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:	<p>For we do not want you to be uninformed, brethren, about the affliction and oppressing distress which befell us in [the province of] Asia, how we were so utterly and unbearably weighed down and crushed that we despaired even of life [itself]. (AMP)</p> <p>Paul and his company that traveled with him were undergoing trouble in Asia.</p>
II Cor 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:	<p>Indeed, we felt within ourselves that we had received the [very] sentence of death, but that was to keep us from trusting in and depending on ourselves instead of on God Who raises the dead. (AMP)</p>
II Cor 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;	<p>[For it is He] Who rescued and saved us from such a perilous death, and He will still rescue and save us; in and on Him we have set our hope (our joyful and confident expectation) that He will again deliver us [from danger and destruction and draw us to Himself], (AMP)</p> <p>God saved us from our distress.</p>
II Cor 1:11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.	<p>While you also cooperate by your prayers for us [helping and laboring together with us]. Thus [the lips of] many persons [turned toward God will eventually] give thanks on our behalf for the grace (the blessing of deliverance) granted us at the request of the many who have prayed. (AMP)</p> <p>We appreciate your prayers on our behalf.</p>

<p>II Cor 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.</p>	<p>It is a reason for pride and exultation to which our conscience testifies that we have conducted ourselves in the world [generally] and especially toward you, with devout and pure motives and godly sincerity, not in fleshly wisdom but by the grace of God (the unmerited favor and merciful kindness by which God, exerting His holy influence upon souls, turns them to Christ, and keeps, strengthens, and increases them in Christian virtues). (AMP)</p>
<p>II Cor 1:13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;</p>	<p>For we write you nothing else but simply what you can read and understand [there is no double meaning to what we say], and I hope that you will become thoroughly acquainted [with divine things] and know and understand [them] accurately and well to the end, (AMP)</p> <p>We seek to write to you in plainness, without guile, to teach you the Gospel.</p>
<p>II Cor 1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.</p>	<p>[Just] as you have [already] partially known and understood and acknowledged us and recognized that you can [honestly] be proud of us, even as we [can be proud] of you on the day of our Lord Jesus. (AMP)</p> <p>We can rejoice in one another in the day of the Lord.</p>
<p>II Cor 1:15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;</p>	<p>It was with assurance of this that I wanted and planned to visit you first [of all], so that you might have a double favor and token of grace (goodwill). (AMP)</p>
<p>II Cor 1:16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.</p>	<p>[I wanted] to visit you on my way to Macedonia, and [then] to come again to you [on my return trip] from Macedonia and have you send me forward on my way to Judea. (AMP)</p> <p>I had planned on visiting you on my way to Macedonia, and again upon my return.</p>
<p>II Cor 1:17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?</p>	<p>Now because I changed my original plan, was I being unstable and capricious? Or what I plan, do I plan according to the flesh [like a worldly man], ready to say Yes, yes, [when it may mean] No, no? (AMP)</p> <p>But there was a change in plans.</p>
<p>II Cor 1:18 But as God is true, our word toward you was not yea and nay.</p>	<p>As surely as God is trustworthy and faithful and means what He says, our speech and message to</p>

	you have not been Yes [that might mean] No. (AMP)
II Cor 1:19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.	For the Son of God, Christ Jesus (the Messiah), Who has been preached among you by us, by myself, Silvanus, and Timothy, was not Yes and No; but in Him it is [always the divine] Yes. (AMP)
II Cor 1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.	For as many as are the promises of God, they all find their Yes [answer] in Him [Christ]. For this reason we also utter the Amen (so be it) to God through Him [in His Person and by His agency] to the glory of God. (AMP)  Unlike God, who fulfills all His promises, we are mortal men and cannot always fulfill our promises, despite our best intentions.
II Cor 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;	But it is God Who confirms and makes us steadfast and establishes us [in joint fellowship] with you in Christ, and has consecrated and anointed us [enduing us with the gifts of the Holy Spirit]; (AMP)  God is faithful. He makes us one in Christ.
II Cor 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.	[He has also appropriated and acknowledged us as His by] putting His seal upon us and giving us His [Holy] Spirit in our hearts as the security deposit and guarantee [of the fulfillment of His promise]. (AMP)  We have received the baptism of fire and the Holy Ghost, and promised us eternal life. And we can trust His promises because God is faithful.
II Cor 1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.	But I call upon God as my soul's witness: it was to avoid hurting you that I refrained from coming to Corinth— (AMP)
II Cor 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.	Not that we have dominion [over you] and lord it over your faith, but [rather that we work with you as] fellow laborers [to promote] your joy, for in [your] faith (in your strong and welcome conviction or belief that Jesus is the Messiah, through Whom we obtain eternal salvation in the kingdom of God) you stand firm. (AMP)  We are your leaders, but we do not hold dominion over you, but see you as our fellow laborers. Would that today's apostles had this attitude.

II Cor 2:1 But I determined this with myself, that I would not come again to you in heaviness.	<p>But I definitely made up my mind not to grieve you with another painful and distressing visit. (AMP)</p> <p>I will not cause you pain by visiting you.</p>
II Cor 2:2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?	<p>For if I cause you pain [with merited rebuke], who is there to provide me enjoyment but the [very] one whom I have grieved and made sad? (AMP)</p>
II Cor 2:3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.	<p>And I wrote the same to you so that when I came, I might not be myself pained by those who are the [very] ones who ought to make me glad, for I trusted in you all and felt confident that my joy would be shared by all of you. (AMP)</p>
II Cor 2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.	<p>For I wrote you out of great sorrow and deep distress [with mental torture and anxiety] of heart, [yes, and] with many tears, not to cause you pain but in order to make you realize the overflowing love that I continue increasingly to have for you. (AMP)</p> <p>I have nothing but love for you. I would not cause you pain. But there was cause for rebuke in my former letter to you.</p>
II Cor 2:5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.	<p>But if someone [the one among you who committed incest] has caused [all this] grief and pain, he has caused it not to me, but in some measure, not to put it too severely, [he has distressed] all of you. (AMP)</p> <p>As mentioned in my prior letter, there was one person who committed incest. This has caused pain to all of you.</p>
II Cor 2:6 Sufficient to such a man is this punishment, which was inflicted of many.	<p>For such a one this censure by the majority [which he has received is] sufficient [punishment]. (AMP)</p> <p>It is enough punishment for him to be censured by the majority.</p>
II Cor 2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.	<p>So [instead of further rebuke, now] you should rather turn and [graciously] forgive and comfort and encourage [him], to keep him from being overwhelmed by excessive sorrow and despair. (AMP)</p> <p>Reprove with sharpness, but afterward show forth an increase of love, lest he esteem you to be his enemy. (D&amp;C 121)</p>

II Cor 2:8 Wherefore I beseech you that ye would confirm your love toward him.	<p>I therefore beg you to reinstate him in your affections and assure him of your love for him; (AMP)</p> <p>I ask you to welcome him back into fellowship.</p>
II Cor 2:9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.	<p>For this was my purpose in writing you, to test your attitude and see if you would stand the test, whether you are obedient and altogether agreeable [to following my orders] in everything. (AMP)</p> <p>The rebuke in my former letter was to test your obedience.</p>
II Cor 2:10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;	<p>If you forgive anyone anything, I too forgive that one; and what I have forgiven, if I have forgiven anything, has been for your sakes in the presence [and with the approval] of Christ (the Messiah), (AMP)</p> <p>Whoever you will forgive, I will also forgive.</p>
II Cor 2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.	<p>To keep Satan from getting the advantage over us; for we are not ignorant of his wiles and intentions. (AMP)</p> <p>If we are not united in these things, Satan gains a foothold.</p>
II Cor 2:12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,	<p>Now when I arrived at Troas [to preach] the good news (the Gospel) of Christ, a door of opportunity was opened for me in the Lord, (AMP)</p> <p>When I arrived to preach the Gospel in Troas (Troy?), the Lord opened a door of opportunity.</p>
II Cor 2:13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.	<p>Yet my spirit could not rest (relax, get relief) because I did not find my brother Titus there. So I took leave from them and departed for Macedonia. (AMP)</p> <p>But I was anxious to meet up with Titus, so I left right away for Macedonia.</p>
II Cor 2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.	<p>But thanks be to God, Who in Christ always leads us in triumph [as trophies of Christ's victory] and through us spreads and makes evident the fragrance of the knowledge of God everywhere, (AMP)</p>
II Cor 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:	<p>For we are the sweet fragrance of Christ [which exhales] unto God, [discernible alike] among</p>

	those who are being saved and among those who are perishing: (AMP)
II Cor 2:16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?	To the latter it is an aroma [wafted] from death to death [a fatal odor, the smell of doom]; to the former it is an aroma from life to life [a vital fragrance, living and fresh]. And who is qualified (fit and sufficient) for these things? [Who is able for such a ministry? We?] (AMP)
II Cor 2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.	For we are not, like so many, [like hucksters making a trade of] peddling God's Word [shortchanging and adulterating the divine message]; but like [men] of sincerity and the purest motive, as [commissioned and sent] by God, we speak [His message] in Christ (the Messiah), in the [very] sight and presence of God. (AMP)
II Cor 3:1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?	Are we starting to commend ourselves again? Or we do not, like some [false teachers], need written credentials or letters of recommendation to you or from you, [do we]? (AMP)  Unlike some false teachers, we do not need letters of recommendation.
II Cor 3:2 Ye are our epistle written in our hearts, known and read of all men:	[No] you yourselves are our letter of recommendation (our credentials), written in your hearts, to be known (perceived, recognized) and read by everybody. (AMP)  You, the fruits of our labors, speak for yourselves, so we need no written letters of recommendation.
II Cor 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.	You show and make obvious that you are a letter from Christ delivered by us, not written with ink but with [the] Spirit of [the] living God, not on tablets of stone but on tablets of human hearts. (AMP)  You are a living letter of recommendation.
II Cor 3:4 And such trust have we through Christ to God-ward:	Such is the reliance and confidence that we have through Christ toward and with reference to God. (AMP)
II Cor 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;	Not that we are fit (qualified and sufficient in ability) of ourselves to form personal judgments or to claim or count anything as coming from us, but our power and ability and sufficiency are from God. (AMP)

	<p>We do not claim anything of ourselves, but give all glory to God.</p>
II Cor 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.	<p>[It is He] Who has qualified us [making us to be fit and worthy and sufficient] as ministers and dispensers of a new covenant [of salvation through Christ], not [ministers] of the letter (of legally written code) but of the Spirit; for the code [of the Law] kills, but the [Holy] Spirit makes alive. (AMP)</p> <p>It is the Lord who recommends us. The letter kills, but the Spirit gives life.</p>
II Cor 3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:	<p>Now if the dispensation of death engraved in letters on stone [the ministration of the Law], was inaugurated with such glory and splendor that the Israelites were not able to look steadily at the face of Moses because of its brilliance, [a glory] that was to fade and pass away, (AMP)</p>
<p>This was a long introduction leading up to the Gospel teaching. The law was given by Moses in letters written in stone, which when Moses received them from the Lord, he was bathed in the baptism of fire to such an extent that no man could look upon him. But that glory eventually faded away.</p>	
II Cor 3:8 How shall not the ministration of the spirit be rather glorious?	<p>Why should not the dispensation of the Spirit [this spiritual ministry whose task it is to cause men to obtain and be governed by the Holy Spirit] be attended with much greater and more splendid glory? (AMP)</p> <p>If Moses received such glory in receiving the written law, should we not be attended by even more glory when the Spirit writes the law upon our hearts?</p>
II Cor 3:9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.	<p>For if the service that condemns [the ministration of doom] had glory, how infinitely more abounding in splendor and glory must be the service that makes righteous [the ministry that produces and fosters righteous living and right standing with God]! (AMP)</p>
<p>The writing of the law, which does not create righteousness was attended by the glory of the Lord, but the gift of the Holy Ghost, which makes us righteous (justifies and sanctifies us), then so should the service that does create righteousness deserve to be attended by glory.</p>	
II Cor 3:10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.	<p>Indeed, in view of this fact, what once had splendor [the glory of the Law in the face of Moses] has come to have no splendor at all, because of the overwhelming glory that exceeds and excels it [the glory of the Gospel in the face of Jesus Christ]. (AMP)</p>

	The glory of the Gospel of Jesus Christ, eclipses the glory of the Law of Moses.
II Cor 3:11 For if that which is done away was glorious, much more that which remaineth is glorious.	For if that which was but passing and fading away came with splendor, how much more must that which remains and is permanent abide in glory and splendor! (AMP)
II Cor 3:12 Seeing then that we have such hope, we use great plainness of speech:	Since we have such [glorious] hope (such joyful and confident expectation), we speak very freely and openly and fearlessly. (AMP)
II Cor 3:13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:	Nor [do we act] like Moses, who put a veil over his face so that the Israelites might not gaze upon the finish of the vanishing [splendor which had been upon it]. (AMP)  Our glory is not veiled, as was Moses' face.
II Cor 3:14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.	In fact, their minds were grown hard and calloused [they had become dull and had lost the power of understanding]; for until this present day, when the Old Testament (the old covenant) is being read, that same veil still lies [on their hearts], not being lifted [to reveal] that in Christ it is made void and done away. (AMP)  The Gospel of Jesus Christ lifted the veil from our hearts placed there by the old covenant.
II Cor 3:15 But even unto this day, when Moses is read, the veil is upon their heart.	Yes, down to this [very] day whenever Moses is read, a veil lies upon their minds and hearts. (AMP)
II Cor 3:16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.	But whenever a person turns [in repentance] to the Lord, the veil is stripped off and taken away. (AMP)
II Cor 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.	Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty (emancipation from bondage, freedom). (AMP)  Where the Spirit of the Lord is, there is liberty.
II Cor 3:18 But we all, with open face beholding as in a glass the glory of the Lord, <b>are changed into the same image from glory to glory, even as by the Spirit of the Lord.</b>	And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His very own image in ever increasing splendor and from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit. (AMP)  As we bask in the light of the Spirit (the baptism of fire), so are we transfigured and purified into His very own image. We are gradually being

	<p>purified, so that when we finally see Him in his fullness, we shall be like him. We grow from grace to grace, from one exaltation to another,</p>
II Cor 4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not;	<p>Therefore, since we do hold and engage in this ministry by the mercy of God [granting us favor, benefits, opportunities, and especially salvation], we do not get discouraged (spiritless and despondent with fear) or become faint with weariness and exhaustion. (AMP)</p> <p>Thou the ministry is exhausting, God continues to provide us, favorites, opportunities, and salvation.</p>
II Cor 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commanding ourselves to every man's conscience in the sight of God.	<p>We have renounced disgraceful ways (secret thoughts, feelings, desires and underhandedness, the methods and arts that men hide through shame); we refuse to deal craftily (to practice trickery and cunning) or to adulterate or handle dishonestly the Word of God, but we state the truth openly (clearly and candidly). And so we commend ourselves in the sight and presence of God to every man's conscience. (AMP)</p> <p>Paul has to deal with a deceitful world, but he refuses to stoop down to that level, himself.</p>
II Cor 4:3 But if our gospel be hid, it is hid to them that are lost:	<p>But even if our Gospel (the glad tidings) also be hidden (obscured and covered up with a veil that hinders the knowledge of God), it is hidden [only] to those who are perishing and obscured [only] to those who are spiritually dying and veiled [only] to those who are lost. (AMP)</p> <p>The Gospel is a mystery only those who are not spiritually minded.</p>
II Cor 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.	<p>For the god of this world has blinded the unbelievers' minds [that they should not discern the truth], preventing them from seeing the illuminating light of the Gospel of the glory of Christ (the Messiah), Who is the Image and Likeness of God. (AMP)</p> <p>God gave them over to things that they could not understand, because they desired it.</p>
II Cor 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.	<p>For what we preach is not ourselves but Jesus Christ as Lord, and ourselves [merely] as your servants (slaves) for Jesus' sake. (AMP)</p>

	Paul does not preach to build himself up, but only to glorify the Lord. How refreshing to hear an apostle talk like that!
II Cor 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.	For God Who said, Let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty and glory of God [as it is manifest in the Person and is revealed] in the face of Jesus Christ (the Messiah). (AMP)  Christ is the light that we should hold up.
II Cor 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.	However, we possess this precious treasure [the divine Light of the Gospel] in [frail, human] vessels of earth, that the grandeur and exceeding greatness of the power may be shown to be from God and not from ourselves. (AMP)  The light of God is tabernacled in weak earthen vessels.
II Cor 4:8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;	We are hedged in (pressed) on every side [troubled and oppressed in every way], but not cramped or crushed; we suffer embarrassments and are perplexed and unable to find a way out, but not driven to despair; (AMP)
II Cor 4:9 Persecuted, but not forsaken; cast down, but not destroyed;	We are pursued (persecuted and hard driven), but not deserted [to stand alone]; we are struck down to the ground, but never struck out and destroyed; (AMP)
II Cor 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.	Always carrying about in the body the liability and exposure to the same putting to death that the Lord Jesus suffered, so that the [resurrection] life of Jesus also may be shown forth by and in our bodies. (AMP)
II Cor 4:11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.	For we who live are constantly [experiencing] being handed over to death for Jesus' sake, that the [resurrection] life of Jesus also may be evidenced through our flesh which is liable to death. (AMP)
II Cor 4:12 So then death worketh in us, but life in you.	Thus death is actively at work in us, but [it is in order that our] life [may be actively at work] in you. (AMP)
II Cor 4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;	Yet we have the same spirit of faith as he had who wrote, I have believed, and therefore have I spoken. <b>[Psalm 116:10]</b> We too believe, and therefore we speak, (AMP)

II Cor 4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.	<p>Assured that He Who raised up the Lord Jesus will raise us up also with Jesus and bring us [along] with you into His presence. (AMP)</p> <p>We have faith that the Father, who raised up Christ in the resurrection, will also raise us up into His Presence.</p>
II Cor 4:15 For [we bear] all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.	<p>For all [these] things are [taking place] for your sake, so that the more grace (divine favor and spiritual blessing) extends to more and more people and multiplies through the many, the more thanksgiving may increase [and redound] to the glory of God. (AMP)</p>
II Cor 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.	<p>Therefore we do not become discouraged (utterly spiritless, exhausted, and wearied out through fear). Though our outer man is [progressively] decaying and wasting away, yet our inner self is being [progressively] renewed day after day. (AMP)</p>
II Cor 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;	<p>For our light, momentary affliction (this slight distress of the passing hour) is ever more and more abundantly preparing and producing and achieving for us an everlasting weight of glory [beyond all measure, excessively surpassing all comparisons and all calculations, a vast and transcendent glory and blessedness never to cease!], (AMP)</p> <p>As we are abased, so shall we be exalted.</p>
II Cor 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.	<p>Since we consider and look not to the things that are seen but to the things that are unseen; for the things that are visible are temporal (brief and fleeting), but the things that are invisible are deathless and everlasting. (AMP)</p> <p>We are looking forward with an eye of faith to see those eternal things which we cannot see with our temporal eyes.</p>
II Cor 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.	<p>For we know that if the tent which is our earthly home is destroyed (dissolved), we have from God a building, a house not made with hands, eternal in the heavens. (AMP)</p> <p>Besides our physical tabernacle, we have an eternal spirit, residing in the heavens. When we are resurrected, we shall obtain a more glorious</p>

	tabernacle, quicken with a fullness of the glory of which we now only experience a portion.
II Cor 5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:	Here indeed, in this [present abode, body], we sigh and groan inwardly, because we yearn to be clothed over <b>[we yearn to put on our celestial body like a garment, to be fitted out]</b> with our heavenly dwelling, (AMP)
II Cor 5:3 If so be that being clothed we shall not be found naked.	So that by putting it on we may not be found naked (without a body). (AMP)
II Cor 5:4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.	For while we are still in this tent, we groan under the burden and sigh deeply (weighed down, depressed, oppressed) -- not that we want to put off the body (the clothing of the spirit), but rather that we would be further clothed, so that what is mortal (our dying body) may be swallowed up by life [after the resurrection]. (AMP)
II Cor 5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.	Now He Who has fashioned us [preparing and making us fit] for this very thing is God, <b>Who also has given us the [Holy] Spirit as a guarantee [of the fulfillment of His promise].</b> (AMP)  We receive the Holy Spirit as the earnest of our inheritances. (Eph 1:14 "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.")
II Cor 5:6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:	So then, we are always full of good and hopeful and confident courage; we know that while we are at home in the body, we are abroad from the home with the Lord [that is promised us]. (AMP)  Seen from the Lord's perspective, this mortal life is a form of death – spiritual death.
II Cor 5:7 (For we walk by faith, not by sight:)	For we walk by faith [we regulate our lives and conduct ourselves by our conviction or belief respecting man's relationship to God and divine things, with trust and holy fervor; thus we walk] not by sight or appearance. (AMP)
Walking by faith is not to remain in ignorance or blind obedience, as some suppose. Instead, walking by faith is a constant process whereby, we extend ourselves in faith and then nurture that faith until it becomes knowledge. Then, we repeat and reach out even further in faith, thus to further extend our knowledge.	
II Cor 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.	[Yes] we have confident and hopeful courage and are pleased rather to be away from home out of the body and be at home with the Lord. (AMP)

<p>When we ascend to the Lord to be in His Presence while yet in this life (Second Comforter), we cannot bring our physical body along, unless it has been translated, because no unclean thing can come into the Presence of the Lord. Our spirits must be transfigured in order to enter His Presence.</p>	
II Cor 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.	<p>Therefore, whether we are at home [on earth away from Him] or away from home [and with Him], we are constantly ambitious and strive earnestly to be pleasing to Him. (AMP)</p> <p>Regardless of where we are, we seek to do His will and glorify Him.</p>
<p>II Cor 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.</p> <p><b>[For we must all appear before the judgment seat of Christ, that everyone may receive a reward of the deeds done in the body--things according to what he hath done, whether good or bad. (JST)]</b></p>	<p><b>For we must all appear and be revealed as we are before the judgment seat of Christ</b>, so that each one may receive [his pay] according to what he has done in the body, <b>whether good or evil [considering what his purpose and motive have been, and what he has achieved, been busy with, and given himself and his attention to accomplishing]</b>. (AMP)</p>
<p>If we enter the Presence of the Lord, while in mortality, we will have been washed clean from our sins.</p> <p>If we don't enter the Presence of the Lord until judgment day, we will be judged, instead, by our works done in the body. At the final day of judgment, we will appear before the throne of God as we are, and we will have a bright recollection of our lives. We will be judged not only by our works, but by our intentions which motivated the works.</p>	
II Cor 5:11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.	<p>Therefore, being conscious of fearing the Lord with respect and reverence, we seek to win people over <b>[to persuade them]</b>. <b>But what sort of persons we are is plainly recognized and thoroughly understood by God, and I hope that it is plainly recognized and thoroughly understood also by your consciences</b> (your inborn discernment). (AMP)</p> <p>We seek to prepare people to meet the Lord.</p>
II Cor 5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.	<p>We are not commanding ourselves to you again, but we are providing you with an occasion and incentive to be [rightfully] proud of us, so that you may have a reply for those who pride themselves on surface appearances [on the virtues they only appear to have], although their heart is devoid of them. (AMP)</p> <p>We are not trying to build ourselves up, only to the extent that when you speak of us to people</p>

	who are only impressed by the outward appearance, you will be able to answer why you are our disciples.
II Cor 5:13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.  <b>[For we bear record that we are not beside ourselves; for whether we glory, it is to God; or whether we be sober, it is for your sakes. (JST)]</b>	For if we are beside ourselves [mad, as some say], it is for God and concerns Him; if we are in our right mind, it is for your benefit, (AMP)  We may appear mad to outsiders, but you know we are servants of God and only seek to benefit you.
II Cor 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:	For the love of Christ controls and urges and impels us, because we are of the opinion and conviction that [if] One died for all, then all died; (AMP)
II Cor 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.	And He died for all, so that all those who live might live no longer to and for themselves, but to and for Him Who died and was raised again for their sake. (AMP)
II Cor 5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.  <b>[Wherefore, henceforth live we no more after the flesh; yea, though we once lived after the flesh, yet since we have known Christ, now henceforth live we no more after the flesh. (JST)]</b>	Consequently, from now on we estimate and regard no one from a [purely] human point of view [in terms of natural standards of value]. [No] even though we once did estimate Christ from a human viewpoint and as a man, yet now [we have such knowledge of Him that] we know Him no longer [in terms of the flesh]. (AMP)  We have a sure knowledge of Christ, and because of this, we regard all men as Christ regards them.
II Cor 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.	Therefore if any person is [ingrafted] in Christ (the Messiah) he is a new creation (a new creature altogether); the old [previous moral and spiritual condition] has passed away. Behold, the fresh and new has come! (AMP)  We are new creations in Christ, just as you are, and we now see things from a different perspective. This is literally true. We will have no more disposition to do evil, but to do good continually. This is better than any "willpower" or changing ourselves through our own works could possibly be.
II Cor 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;	But all things are from God, Who through Jesus Christ reconciled us to Himself [received us into favor, brought us into harmony with Himself] and gave to us the ministry of reconciliation [that by word and deed we might aim to bring others into harmony with Him]. (AMP)

	Christ has reconciled us to himself, and has called us to the ministry to reconcile all men to Christ.
II Cor 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.	It was God [personally present] in Christ, reconciling and restoring the world to favor with Himself, not counting up and holding against [men] their trespasses [but cancelling them], and committing to us the message of reconciliation (of the restoration to favor). (AM)
II Cor 5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.	So we are Christ's ambassadors, God making His appeal as it were through us. We [as Christ's personal representatives] beg you for His sake to lay hold of the divine favor [now offered you] and be reconciled to God. (AMP)  Serving in this capacity, we are representatives of Christ, and we are asking you to take advantage of His grace and reconcile yourselves to Him.
II Cor 5:21 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.	For our sake He made Christ [virtually] to be sin Who knew no sin, so that in and through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness]. (AMP)
Christ suffered for our sins as the innocent victim of those whom we have harmed, that He might have the power to forgive us, as we forgive those who have harmed us. And, in doing so, He has made us co-partners with Him in bringing to pass the Atonement.	
II Cor 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.	Laboring together [as God's fellow workers] with Him then, we beg of you not to receive the grace of God in vain [that merciful kindness by which God exerts His holy influence on souls and turns them to Christ, keeping and strengthening them--do not receive it to no purpose]. (AMP)  Put the grace of God to work in your life.
II Cor 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)	For He says, In the time of favor (of an assured welcome) I have listened to and heeded your call, and I have helped you on the day of deliverance (the day of salvation). Behold, now is truly the time for a gracious welcome and acceptance [of you from God]; behold, now is the day of salvation! (AMP)  The day of salvation is now.
II Cor 6:3 Giving no offence in any thing, that the ministry be not blamed:	We put no obstruction in anybody's way [we give no offense in anything], so that no fault may be

	<p>found and [our] ministry blamed and discredited. (AMP)</p> <p>Unlike those who block the way to the Kingdom, neither entering in themselves, nor allowing others to enter, we invite all to come to Christ and do all we can do to assist and encourage you.</p>
II Cor 6:4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,	But we commend ourselves in every way as [true] servants of God: through great endurance, in tribulation and suffering, in hardships and privations, in sore straits and calamities, (AMP)
II Cor 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;	In beatings, imprisonments, riots, labors, sleepless watching, hunger; (AMP)
II Cor 6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,	By innocence and purity, knowledge and spiritual insight, longsuffering and patience, kindness, in the Holy Spirit, in unfeigned love; (AMP)
	Echoes of D&C 121.
II Cor 6:7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,	By [speaking] the word of truth, in the power of God, with the weapons of righteousness for the right hand [to attack] and for the left hand [to defend]; (AMP)
II Cor 6:8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;	<p>Amid honor and dishonor; in defaming and evil report and in praise and good report. [We are branded] as deceivers (impostors), and [yet vindicated as] truthful and honest. (AMP)</p> <p>As true servants of the Lord, we experience all manner of persecution and hardship, and are called "deceivers", but the Lord vindicates that we are true and honest men.</p>
II Cor 6:9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;	<p>[We are treated] as unknown and ignored [by the world], and [yet we are] wellknown and recognized [by God and His people]; as dying, and yet here we are alive; as chastened by suffering and [yet] not killed; (AMP)</p> <p>The world has little regard for us, but God's people regard us. (Come on, Paul, we know how you have suffered. Put away the violin.)</p>
II Cor 6:10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.	As grieved and mourning, yet [we are] always rejoicing; as poor [ourselves, yet] bestowing riches on many; as having nothing, and [yet in reality] possessing all things. (AMP)
II Cor 6:11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.	Our mouth is open to you, Corinthians [we are hiding nothing, keeping nothing back], and our heart is expanded wide [for you]! (AMP)

II Cor 6:12 Ye are not straitened in us, but ye are straitened in your own bowels.	There is no lack of room for you in [our hearts], but you lack room in your own affections [for us]. (AMP)
II Cor 6:13 Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged.	By way of return then, do this for me--I speak as to children--open wide your hearts also [to us]. (AMP)  Be open to us as we are open to you.
II Cor 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?	Do not be unequally yoked with unbelievers [do not make mismatched alliances with them or come under a different yoke with them, inconsistent with your faith]. For what partnership have right living and right standing with God with iniquity and lawlessness? Or how can light have fellowship with darkness? (AMP)
Paul recommends against marrying outside the faith. Speaking from experience, I second the idea. It happened to work in my family, but I would think twice before doing it.	
II Cor 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?	What harmony can there be between Christ and Belial [the devil]? Or what has a believer in common with an unbeliever? (AMP)
II Cor 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.	What agreement [can there be between] a temple of God and idols? For we are the temple of the living God; even as God said, I will dwell in and with and among them and will walk in and with and among them, and I will be their God, and they shall be My people. (AMP)
II Cor 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,	So, come out from among [unbelievers], and separate (sever) yourselves from them, says the Lord, and touch not [any] unclean thing; then I will receive you kindly and treat you with favor, (AMP)  Paul makes a rather extreme case.
II Cor 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.	And I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty. (AMP)
II Cor 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.	Therefore, since these [great] promises are ours, beloved, let us cleanse ourselves from everything that contaminates and defiles body and spirit, and bring [our] consecration to completeness in the [reverential] fear of God. (AMP)
It is difficult, if not impossible, to consecrate our lives to the Lord if there is opposition in the household. In this way, you strengthen and edify each other. Your home should be a prototype of Zion. Your spouse should be a help meet for you. You should allow the Lord to bless each of you through the other.	

II Cor 7:2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.	Do open your hearts to us again [enlarge them to take us in]. We have wronged no one, we have betrayed or corrupted no one, we have cheated or taken advantage of no one. (AMP)
II Cor 7:3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.	I do not say this to reproach or condemn [you], for I have said before that you are [nested] in our hearts, [and you will remain there] together [with us], whether we die or live. (AMP)  I wonder why Paul feels the need to keep repeating this.
II Cor 7:4 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.	I have great boldness and free and fearless confidence and cheerful courage toward you; my pride in you is great. I am filled [brimful] with the comfort [of it]; with all our tribulation and in spite of it, [I am filled with comfort] I am overflowing with joy. (AMP)
II Cor 7:5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.	For even when we arrived in Macedonia, our bodies had no ease or rest, but we were oppressed in every way and afflicted at every turn--fighting and contentions without, dread and fears within [us]. (AMP)
II Cor 7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;	But God, Who comforts and encourages and refreshes and cheers the depressed and the sinking, comforted and encouraged and refreshed and cheered us by the arrival of Titus. (AMP)  They were waiting for Titus to arrive.
II Cor 7:7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.	[Yes] and not only by his coming but also by [his account of] the comfort with which he was encouraged and refreshed and cheered as to you, while he told us of your yearning affection, of how sorry you were [for me] and how eagerly you took my part, so that I rejoiced still more. (AMP)  Titus came to Paul in Macedonia with a glowing report of the saints in Corinth. Hence, Paul is rejoicing.
II Cor 7:8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.	For even though I did grieve you with my letter, I do not regret [it now], though I did regret it; for I see that that letter did pain you, though only for a little while; (AMP)  Paul was a little hard on the Corinthians in his first letter.

<p>II Cor 7:9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.</p>	<p>Yet I am glad now, not because you were pained, but because you were pained into repentance [and so turned back to God]; for you felt a grief such as God meant you to feel, so that in nothing you might suffer loss through us or harm for what we did. (AMP)</p>
<p>II Cor 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.</p>	<p>For godly grief and the pain God is permitted to direct, produce a repentance that leads and contributes to salvation and deliverance from evil, and it never brings regret; but worldly grief (the hopeless sorrow that is characteristic of the pagan world) is deadly [breeding and ending in death]. (AMP)</p>
<p>Here is a key point. There is a <b>sorrow for sin</b> that leads to repentance in contrast to a type of <b>sorrow over the consequences of sin</b> which does not lead to repentance. (Are you sorry because you did it, or are you sorry because you got caught?)</p>	
<p>II Cor 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, <b>[yea, what clearing of yourselves, yea, what indignation, yea, what fear, (JST)]</b> yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.</p>	<p>For [you can look back now and] observe what this same godly sorrow has done for you and has produced in you: what eagerness and earnest care to explain and clear yourselves [of all complicity in the condoning of incest], what indignation [at the sin], what alarm, what yearning, what zeal [to do justice to all concerned], what readiness to mete out punishment [to the offender]! At every point you have proved yourselves cleared and guiltless in the matter. [I Cor. 5.]</p>
<p>II Cor 7:12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.</p>	<p>So although I did write to you [as I did], it was not for the sake and because of the one who did [the] wrong, nor on account of the one who suffered [the] wrong, but in order that you might realize before God [that your readiness to accept our authority revealed] how zealously you do care for us. (AMP)</p>
<p>I believe Paul keeps referring to the man who committed incest by sleeping with his mother.</p>	
<p>II Cor 7:13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.</p>	<p>Therefore we are relieved and comforted and encouraged [at the result]. And in addition to our own [personal] consolation, we were especially delighted at the joy of Titus, because you have all set his mind at rest, soothing and refreshing his spirit. (AMP)</p>
<p>II Cor 7:14 For if I have boasted any thing to him of you, I am not ashamed; but as we speake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.</p>	<p>For if I had boasted to him at all concerning you, I was not disappointed or put to shame, but just as everything we ever said to you was true, so our</p>

	<p>boasting [about you] to Titus has proved true also. (AMP)</p> <p>Our boasting to Titus about you was justified.</p>
II Cor 7:15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.	<p>And his heart goes out to you more abundantly than ever as he recalls the submission [to his guidance] that all of you had, and the reverence and anxiety [to meet all requirements] with which you accepted and welcomed him. (AMP)</p> <p>And Titus was pleased with the way you accepted him.</p>
II Cor 7:16 I rejoice therefore that I have confidence in you in all things.	I am very happy because I now am of good courage and have perfect confidence in you in all things. (AMP)
II Cor 8:1 Moreover, brethren, we do [would have] you to wit [know] of the grace of God bestowed on the churches of Macedonia;	We want to tell you further, brethren, about the grace (the favor and spiritual blessing) of God which has been evident in the churches of Macedonia [arousing in them the desire to give alms]; (AMP)
II Cor 8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.	For in the midst of an ordeal of severe tribulation, their abundance of joy and their depth of poverty [together] have overflowed in wealth of lavish generosity on their part.
II Cor 8:3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;	For, as I can bear witness, [they gave] according to their ability, yes, and beyond their ability; and [they did it] voluntarily, (AMP)
II Cor 8:4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.	<p>Begging us most insistently for the favor and the fellowship of contributing in this ministration for [the relief and support of] the saints [in Jerusalem]. (AMP)</p> <p>Paul has been writing to the churches, soliciting funds to assist the poor in Jerusalem. The members in Macedonia were eager to contribute.</p>
II Cor 8:5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.	Nor [was this gift of theirs merely the contribution] that we expected, but first they gave themselves to the Lord and to us [as His agents] by the will of God [entirely disregarding their personal interests, they gave as much as they possibly could, having put themselves at our disposal to be directed by the will of God]— (AMP)
II Cor 8:6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.	So much so that we have urged Titus that as he began it, he should also complete this beneficent and gracious contribution among you [the church at Corinth]. (AMP)

II Cor 8:7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.	<p>Now as you abound and excel and are at the front in everything--in faith, in expressing yourselves, in knowledge, in all zeal, and in your love for us--[see to it that you come to the front now and] abound and excel in this gracious work [of almsgiving] also. (AMP)</p> <p>Titus was so successful raising money in Macedonia, I sent him to continue fund raising in Corinth.</p>
II Cor 8:8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.	I give this not as an order [to dictate to you], but to prove, by [pointing out] the zeal of others, the sincerity of your [own] love also. (AMP)
II Cor 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.	For you are becoming progressively acquainted with and recognizing more strongly and clearly the grace of our Lord Jesus Christ (His kindness, His gracious generosity, His undeserved favor and spiritual blessing), [in] that though He was [so very] rich, yet for your sakes He became [so very] poor, in order that by His poverty you might become enriched (abundantly supplied). (AMP)
II Cor 8:10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.	[It is then] my counsel and my opinion in this matter that I give [you when I say]: It is profitable and fitting for you [now to complete the enterprise] which more than a year ago you not only began, but were the first to wish to do anything [about contributions for the relief of the saints at Jerusalem]. (AMP)
II Cor 8:11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.	So now finish doing it, that your [enthusiastic] readiness in desiring it may be equalled by your completion of it according to your ability and means. (AMP)
II Cor 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.	<p>For if the [eager] readiness to give is there, then it is acceptable and welcomed in proportion to what a person has, not according to what he does not have. (AMP)</p> <p>This is the widow's mite principle. Give according to what you can afford.</p>
II Cor 8:13 For I mean not that other men be eased, and ye burdened:	<p>For it is not [intended] that other people be eased and relieved [of their responsibility] and you be burdened and suffer [unfairly], (AMP)</p> <p>We all need to bear our fair share of the burden, but no more, and no less.</p>
II Cor 8:14 But by an equality, that now at this time your abundance may be a supply for their	But to have equality [share and share alike], your surplus over necessity at the present time going

want, that their abundance also may be a supply for your want: that there may be equality:	to meet their want and to equalize the difference created by it, so that [at some other time] their surplus in turn may be given to supply your want. Thus there may be equality, (AMP)  This is the principle of tithing. Share of your surplus.
II Cor 8:15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.	As it is written, He who gathered much had nothing over, and he who gathered little did not lack. (AMP)
II Cor 8:16 But thanks be to God, which put the same earnest care into the heart of Titus for you.	But thanks be to God Who planted the same earnest zeal and care for you in the heart of Titus. (AMP)  Acknowledging the efforts of Titus.
II Cor 8:17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.	For he not only welcomed and responded to our appeal, but was himself so keen in his enthusiasm and interest in you that he is going to you of his own accord. (AMP)
II Cor 8:18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;	But we are sending along with him that brother [Luke?] whose praise in the Gospel ministry [is spread] throughout all the churches; (AMP)  Another well-known brother is coming with him. (Is it Luke?)
II Cor 8:19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:	And more than that, he has been appointed by the churches to travel as our companion in regard to this bountiful contribution which we are administering for the glory of the Lord Himself and [to show] our eager readiness [as Christians to help one another]. (AMP)
II Cor 8:20 Avoiding this, that no man should blame us in this abundance which is administered by us:	[For] we are on our guard, intending that no one should find anything for which to blame us in regard to our administration of this large contribution. (AMP)  We wish to be above reproach in the way we handle all this money.
II Cor 8:21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.	For we take thought beforehand and aim to be honest and absolutely above suspicion, not only in the sight of the Lord but also in the sight of men. (AMP)
II Cor 8:22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.	Moreover, along with them we are sending our brother, whom we have often put to the test and have found him zealous (devoted and earnest) in many matters, but who is now more [eagerly]

	earnest than ever because of [his] absolute confidence in you. (AMP)
II Cor 8:23 Whether any do inquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.  <b>[And we have sent with them our brother, whom we have proved diligent in many things, but now much more diligent. Therefore, we send him unto you in consequence of the great confidence which we have in you, that you will receive the things concerning you to the glory of Christ, whether we send by the hand of Titus, my partner and fellow laborer, or our brethren, the messengers of the churches. (JST)]</b>	As for Titus, he is my colleague and shares my work in your service; and as for the [other two] brethren, they are the [special] messengers of the churches, a credit and glory to Christ (the Messiah). (AMP)
II Cor 8:24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.	Show to these men, therefore, in the sight of the churches, the reality and plain truth of your love (your affection, goodwill, and benevolence) and what [good reasons] I had for boasting about and being proud of you. (AMP)  Show respect for these men when they come.
II Cor 9:1 For as touching the ministering to the saints, it is superfluous for me to write to you:	Now about the offering that is [to be made] for the saints (God's people in Jerusalem), it is quite superfluous that I should write you; (AMP)
II Cor 9:2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.	For I am well acquainted with your willingness (your readiness and your eagerness to promote it) and I have proudly told about you to the people of Macedonia, saying that Achaia (most of Greece) has been prepared since last year for this contribution; and [consequently] your enthusiasm has stimulated the majority of them. (AMP)  I really don't need to write to you about making a contribution, because I know that you would do it anyway.
II Cor 9:3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:	Still, I am sending the brethren [on to you], lest our pride in you should be made an empty boast in this particular case, and so that you may be all ready, as I told them you would be; (AMP)  But, just to make sure.

II Cor 9:4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.	Lest, if [any] Macedonians should come with me and find you unprepared [for this generosity], we, to say nothing of yourselves, be humiliated for our being so confident. (AMP)
II Cor 9:5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.	That is why I thought it necessary to urge these brethren to go to you before I do and make arrangements in advance for this bountiful, promised gift of yours, so that it may be ready, not as an extortion [wrung out of you] but as a generous and willing gift. (AMP)
II Cor 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.	<p>[Remember] this: he who sows sparingly and grudgingly will also reap sparingly and grudgingly, and he who sows generously [that blessings may come to someone] will also reap generously and with blessings. (AMP)</p> <p>The more you give, the greater you will be blessed.</p>
II Cor 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.	Let each one [give] as he has made up his own mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion, for God loves (He takes pleasure in, prizes above other things, and is unwilling to abandon or to do without) a cheerful (joyous, "prompt to do it") giver [whose heart is in his giving]. (AMP)
<p>God loves a giver who gives generously without begrudging it.</p> <p>This is another scripture that televangelists love to quote, but remember, there is a difference between expecting a constant salary or stipend for preaching, and asking help from time to time, as needed.</p> <p>But here's something the televangelists and the practitioners of priestcraft won't tell you. Paul and his associates labored with their own hands for their support, so as not to burden the churches. The money Paul is soliciting in this letter is going to assist the saints at Jerusalem, who are suffering because of a famine.</p>	
II Cor 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:	<p>And God is able to make all grace (every favor and earthly blessing) come to you in abundance, so that you may always and under all circumstances and whatever the need be self-sufficient [possessing enough to require no aid or support and furnished in abundance for every good work and charitable donation]. (AMP)</p> <p>God will take care of your needs when you put Him first.</p>

II Cor 9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.	As it is written, He [the benevolent person] scatters abroad; He gives to the poor; His deeds of justice and goodness and kindness and benevolence will go on and endure forever! (AMP)
II Cor 9:10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)	And [God] Who provides seed for the sower and bread for eating will also provide and multiply your [resources for] sowing and increase the fruits of your righteousness [which manifests itself in active goodness, kindness, and charity]. (AMP)
II Cor 9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.	Thus you will be enriched in all things and in every way, so that you can be generous, and [your generosity as it is] administered by us will bring forth thanksgiving to God. (AMP)
II Cor 9:12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;	For the service that the ministering of this fund renders does not only fully supply what is lacking to the saints (God's people), but it also overflows in many [cries of] thanksgiving to God. (AMP)
II Cor 9:13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;	Because at [your] standing of the test of this ministry, they will glorify God for your loyalty and obedience to the Gospel of Christ which you confess, as well as for your generous-hearted liberality to them and to all [the other needy ones]. (AMP)
II Cor 9:14 And by their prayer for you, which long after you for the exceeding grace of God in you.	And they yearn for you while they pray for you, because of the surpassing measure of God's grace (His favor and mercy and spiritual blessing which is shown forth) in you. (AMP)
II Cor 9:15 Thanks be unto God for his unspeakable gift.	Now thanks be to God for His Gift, [precious] beyond telling [His indescribable, inexpressible, free Gift]! (AMP)
II Cor 10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:	Now I myself, Paul, beseech you, by the gentleness and consideration of Christ [Himself; I] who [am] lowly enough [so they say] when among you face to face, but bold (fearless and outspoken) to you when [I am] absent from you! (AMP)
	Like so many of us, Paul is bold in writing, but meek in person.
II Cor 10:2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.	I entreat you when I do come [to you] that I may not [be driven to such] boldness as I intend to show toward those few who suspect us of acting according to the flesh [on the low level of worldly motives and as if invested with only human powers]. (AMP)

II Cor 10:3 For though we walk in the flesh, we do not war after the flesh:	For though we walk (live) in the flesh, we are not carrying on our warfare according to the flesh and using mere human weapons. (AMP)
II Cor 10:4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)	For the weapons of our warfare are not physical [weapons of flesh and blood], but they are mighty before God for the overthrow and destruction of strongholds, (AMP)
II Cor 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;	[Inasmuch as we] refute arguments and theories and reasonings and every proud and lofty thing that sets itself up against the [true] knowledge of God; and we lead every thought and purpose away captive into the obedience of Christ (the Messiah, the Anointed One), (AMP)
II Cor 10:6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.	Being in readiness to punish every [insubordinate for his] disobedience, when your own submission and obedience [as a church] are fully secured and complete. (AMP)
II Cor 10:7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.	Look at [this obvious fact] which is before your eyes. If anyone is confident that he is Christ's, let him reflect and remind himself that even as he is Christ's, so too are we. (AMP)
II Cor 10:8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:	For even though I boast rather freely about our power and authority, which the Lord gave for your upbuilding and not for demolishing you, yet I shall not be put to shame [for exceeding the truth], (AMP)
II Cor 10:9 That I may not seem as if I would terrify you by letters.	Neither would I seem to be overawing or frightening you with my letters; (AMP)
II Cor 10:10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.	For they say, His letters are weighty and impressive and forceful and telling, but his personality and bodily presence are weak, and his speech and delivery are utterly contemptible (of no account). (AMP)  Paul had a reputation for being bold in writing, but meek in person.
II Cor 10:11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.	Let such people realize that what we say by letters when we are absent, [we put] also into deeds when we are present--
II Cor 10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.	Not that we [have the audacity to] venture to class or [even to] compare ourselves with some who exalt and furnish testimonials for themselves! However, when they measure themselves with themselves and compare

	<p>themselves with one another, they are without understanding and behave unwisely. (AMP)</p> <p>We are not given to boasting as the world does. It is dangerous to compare yourself with others.</p>
II Cor 10:13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.	<p>We, on the other hand, will not boast beyond our legitimate province and proper limit, but will keep within the limits [of our commission which] God has allotted us as our measuring line and which reaches and includes even you. (AMP)</p> <p>But we will boast within limits to the churches, where appropriate.</p>
II Cor 10:14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:	<p>For we are not overstepping the limits of our province and stretching beyond our ability to reach, as though we reached not (had no legitimate mission) to you, for we were [the very first] to come even as far as to you with the good news (the Gospel) of Christ. (AMP)</p>
II Cor 10:15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,	<p>We do not boast therefore, beyond our proper limit, over other men's labors, but we have the hope and confident expectation that as your faith continues to grow, our field among you may be greatly enlarged, still within the limits of our commission, (AMP)</p>
II Cor 10:16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.	<p>So that [we may even] preach the Gospel in lands [lying] beyond you, without making a boast of work already done in another [man's] sphere of activity [before we came on the scene]. (AMP)</p>
II Cor 10:17 But he that glorieth, let him glory in the Lord.	<p>However, let him who boasts and glories boast and glory in the Lord. (AMP)</p> <p>If you are going to boast, boast of the Lord.</p>
II Cor 10:18 For not he that commendeth himself is approved, but whom the Lord commendeth.	<p>For [it is] not [the man] who praises and commends himself who is approved and accepted, but [it is the person] whom the Lord accredits and commends. (AMP)</p> <p>Better to have the approval of the Lord than the approval of men.</p>
II Cor 11:1 Would to God ye could bear with me a little in my folly: and indeed bear with me.	<p>I wish you would bear with me while I indulge in a little [so-called] foolishness. Do bear with me! (AMP)</p>
II Cor 11:2 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.	<p>For I am zealous for you with a godly eagerness and a divine jealousy, for I have betrothed you to one Husband, to present you as a chaste virgin to Christ. (AMP)</p>

	<p>I baptized many of you, and I watch over you like a parent.</p>
II Cor 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.	<p>But [now] I am fearful, lest that even as the serpent beguiled Eve by his cunning, so your minds may be corrupted and seduced from wholehearted and sincere and pure devotion to Christ. (AMP)</p> <p>I tend to be over-protective.</p>
II Cor 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.	<p>For [you seem readily to endure it] if a man comes and preaches another Jesus than the One we preached, or if you receive a different spirit from the [Spirit] you [once] received or a different gospel from the one you [then] received and welcomed; you tolerate [all that] well enough! (AMP)</p> <p>Paul is afraid that because the Corinthians are prone identify with a single teacher and not with Christ, they may fall prey to somebody who comes preaching a different gospel.</p>
II Cor 11:5 For I suppose I was not a whit behind the very chiefest apostles.	<p>Yet I consider myself as in no way inferior to these [precious] extra-super [false] apostles. (AMP)</p> <p>Is Paul accusing the chief apostles of the church of teaching false doctrine?</p>
II Cor 11:6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.	<p>But even if [I am] unskilled in speaking, yet [I am] not [unskilled] in knowledge [I know what I am talking about]; we have made this evident to you in all things. (AMP)</p> <p>I may not speak well, but I have knowledge. This should be evident to you.</p>
II Cor 11:7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?	<p>But did I perhaps make a mistake and do you a wrong in debasing and cheapening myself so that you might be exalted and enriched in dignity and honor and happiness by preaching God's Gospel without expense to you? (AMP)</p> <p>Am I wrong to abase myself before you that you might be enriched?</p>
II Cor 11:8 I robbed other churches, taking wages of them, to do you service.	<p>Other churches I have robbed by accepting [more than their share of] support for my ministry [from them in order] to serve you. (AMP)</p>

	I have taken more than their fair share for support of my ministry that I might not overburden you.
II Cor 11:9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.	And when I was with you and ran short financially, I did not burden any [of you], for what I lacked was abundantly made up by the brethren who came from Macedonia. So I kept myself from being burdensome to you in any way, and will continue to keep [myself from being so]. (AMP)  And even when I was with you and ran out of money, I did not ask it of you, but instead took some of the money contributed by Macedonia.
II Cor 11:10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.	As the truth of Christ is in me, this my boast [of independence] shall not be debarred (silenced or checked) in the regions of Achaia (most of Greece). (AMP)  I won't stop boasting in the regions round about.
II Cor 11:11 Wherefore? because I love you not? God knoweth.	And why? Because I do not love you [do not have a preference for you, wish you well, and regard your welfare]? God perceives and knows that I do! (AMP)  Because I love you.
II Cor 11:12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.	But what I do, I will continue to do, [for I am determined to maintain this independence] in order to cut off the claim of those who would like [to find an occasion and incentive] to claim that in their boasted [mission] they work on the same terms that we do. (AMP)  I work independently in order to cut off false claims about me.,
II Cor 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.	For such men are false apostles [spurious, counterfeits], deceitful workmen, masquerading as apostles (special messengers) of Christ (the Messiah). (AMP)  Again, with the accusations of false apostles. Perhaps there were other traveling ministers who taught false doctrine.
II Cor 11:14 And no marvel; for Satan himself is transformed into an angel of light.	And it is no wonder, for Satan himself masquerades as an angel of light; (AMP)
This verse is readily used to discredit any person who claims to have seen Jesus Christ or an angel. But, not all angels of light are deceptions. If they were, Satan would not have used this method to deceive people. You have to use the spiritual gift of discernment to know the difference.	

II Cor 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.	So it is not surprising if his servants also masquerade as ministers of righteousness. [But] their end will correspond with their deeds. (AMP)
Moroni 7:17 But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.	
Moroni 7:18 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.	
II Cor 11:16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.	I repeat then, let no one think I have lost my wits; but even if you do, then bear with a witless man, so that I too may boast a little. (AMP)
	Paul goes on, and on, and on...
II Cor 11:17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.	What I say by way of this confident boasting, I say not with the Lord's authority [by inspiration] but, as it were, in pure witlessness. (AMP)
	At least he freely admits that this is not of the Lord, but of himself.
II Cor 11:18 Seeing that many glory after the flesh, I will glory also.	[For] since many boast of worldly things and according to the flesh, I will glory (boast) also. (AMP)
II Cor 11:19 For ye suffer fools gladly, seeing ye yourselves are wise.	For you readily and gladly bear with the foolish, since you are so smart and wise yourselves! (AMP)
	You are smart enough to see what I am doing.
II Cor 11:20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.	For you endure it if a man assumes control of your souls and makes slaves of you, or devours [your substance, spends your money] and preys upon you, or deceives and takes advantage of you, or is arrogant and puts on airs, or strikes you in the face. (AMP)
	You can handle false preachers when they come among you.
II Cor 11:21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.	To my discredit, I must say, we have shown ourselves too weak [for you to show such tolerance of us and for us to do strong, courageous things like that to you]! But in whatever any person is bold and dares [to boast]--mind you, I am speaking in this foolish (witless) way--I also am bold and dare [to boast]. (AMP)

II Cor 11:22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.	<p>They are Hebrews? So am I! They are Israelites? So am I! They are descendants of Abraham? So am I! (AMP)</p> <p>Paul is comparing himself to the other traveling preachers, and recounting all his trials</p>
II Cor 11:23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.	<p>Are they [ministering] servants of Christ (the Messiah)? I am talking like one beside himself, [but] I am more, with far more extensive and abundant labors, with far more imprisonments, [beaten] with countless stripes, and frequently [at the point of] death. (AMP)</p>
II Cor 11:24 Of the Jews five times received I forty stripes save one.	<p>Five times I received from [the hands of] the Jews forty [lashes all] but one; (AMP)</p>
II Cor 11:25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;	<p>Three times I have been beaten with rods; once I was stoned. Three times I have been aboard a ship wrecked at sea; a [whole] night and a day I have spent [adrift] on the deep; (AMP)</p>
II Cor 11:26 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;	<p>Many times on journeys, [exposed to] perils from rivers, perils from bandits, perils from [my own] nation, perils from the Gentiles, perils in the city, perils in the desert places, perils in the sea, perils from those posing as believers [but destitute of Christian knowledge and piety]; (AMP)</p> <p>I could handle just about anything, but "in perils among false brethren", who can bear that?</p>
II Cor 11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.	<p>In toil and hardship, watching often [through sleepless nights], in hunger and thirst, frequently driven to fasting by want, in cold and exposure and lack of clothing. (AMP)</p>
II Cor 11:28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.	<p>And besides those things that are without, there is the daily [inescapable pressure] of my care and anxiety for all the churches! (AMP)</p> <p>Not to mention all my daily cares.</p>
II Cor 11:29 Who is weak, and I am not weak? who is offended, and I burn not?	<p>Who is weak, and I do not feel [his] weakness? Who is made to stumble and fall and have his faith hurt, and I am not on fire [with sorrow or indignation]? (AMP)</p>
II Cor 11:30 If I must needs glory, I will glory of the things which concern mine infirmities.	<p>If I must boast, I will boast of the things that [show] my infirmity [of the things by which I am made weak and contemptible in the eyes of my opponents]. (AMP)</p> <p>Paul is not going to minimize the perils he has had to suffer.</p>

II Cor 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.	<p>If I must boast, I will boast of the things that [show] my infirmity [of the things by which I am made weak and contemptible in the eyes of my opponents]. (AMP)</p> <p>He will boast of those things that set him apart from his rival preachers.</p>
II Cor 11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:	<p>In Damascus, the city governor acting under King Aretas guarded the city of Damascus [on purpose] to arrest me, (AMP)</p> <p>More trials.</p>
II Cor 11:33 And through a window in a basket was I let down by the wall, and escaped his hands.	<p>And I was [actually] let down in a [rope] basket or hamper through a window (a small door) in the wall, and I escaped through his fingers. (AMP)</p> <p>And more trials.</p>
II Cor 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.	<p>True, there is nothing to be gained by it, but [as I am obliged] to boast, I will go on to visions and revelations of the Lord. (AMP)</p> <p>Now he is comparing himself to rival preachers in his spiritual experiences. This is still boasting as a man. Note he says that there is nothing to be gained by this.</p>
II Cor 12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.	<p>I know a man in Christ who fourteen years ago--whether in the body or out of the body I do not know, God knows--was caught up to the third heaven. (AMP)</p>
<p>You know Paul is boasting about himself, though he is pretending to hide it. The phrase "whether in the body or out of the body I do not know". I think he knows, but he is just trying to be coy. If you have a vision and merely looked into heaven, then you are in your body. If, your spirit ascended to heaven without your body, then you actually ascended to heaven. No unclean thing can enter the Presence of the Lord, so you would have to leave your celestial body behind, and your spirit would have to be transfigured in order to tolerate the glory of the Lord. If Paul says "caught up", then his spirit must have ascended.</p>	
<p>In one quote, Joseph Smith said Paul "ascended into the third heavens" and in another quote, he says Paul saw the third heavens."</p>	
<p>"Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob's ladder--the celestial, the terrestrial, and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful for him to utter. I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive them." (Joseph Smith, TPJS Section 6, p. 304)</p>	

"Paul saw the third heavens, and I more." (Joseph Smith, TPJS Section 6, p. 301. Also see, The Words of Joseph Smith pg. 202, 207, 211-212, 214)

"I know one who was caught up to the seventh heaven and saw and heard things not lawful for me to utter" (Joseph Smith as quoted by Mary Elizabeth Rollins Lightner. Journal and Memoirs of Mary Elizabeth Rollins Lightner, typewritten copy, BYU Library, pg. 4)

II Cor 12:3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)	And I know that this man--whether in the body or away from the body I do not know, God knows—(AMP)
II Cor 12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.	Was caught up into paradise, and he heard utterances beyond the power of man to put into words, which man is not permitted to utter. (AMP)
II Cor 12:5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.	Of this same [man's experiences] I will boast, but of myself (personally) I will not boast, except as regards my infirmities (my weaknesses). (AMP)
II Cor 12:6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.	Should I desire to boast, I shall not be a witless braggart, for I shall be speaking the truth. But I abstain [from it] so that no one may form a higher estimate of me than [is justified by] what he sees in me or hears from me. (AMP)
II Cor 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.	And to keep me from being puffed up and too much elated by the exceeding greatness (preeminence) of these revelations, there was given me a thorn (a splinter) in the flesh, a messenger of Satan, to rack and buffet and harass me, to keep me from being excessively exalted. [Job. 2:6.] (AMP)
II Cor 12:8 For this thing I besought the Lord thrice, that it might depart from me.	Three times I called upon the Lord and besought [Him] about this and begged that it might depart from me; (AMP)
	He prayed and asked the Lord to remove this weakness.
II Cor 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I	But He said to me, My grace (My favor and loving-kindness and mercy) is enough for you [sufficient against any danger and enables you to

<p>rather glory in my infirmities, that the power of Christ may rest upon me.</p>	<p>bear the trouble manfully]; for My strength and power are made perfect (fulfilled and completed) and show themselves most effective in [your] weakness. Therefore, I will all the more gladly glory in my weaknesses and infirmities, that the strength and power of Christ (the Messiah) may rest (yes, may pitch a tent over and dwell) upon me! (AMP)</p>
<p>This is a valuable principle to understand. In overcoming temptation and adversity, we will be that much stronger, and qualify to receive that much more glory. This is the principle that we first must be willing to be abased that we later may be exalted.</p>	
<p>II Cor 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.</p>	<p>So for the sake of Christ, I am well pleased and take pleasure in infirmities, insults, hardships, persecutions, perplexities and distresses; for when I am weak [in human strength], then am I [truly] strong (able, powerful in divine strength). (AMP)</p> <p>We need to rejoice in adversity because these are great learning opportunities, and the Lord does nothing except for our benefit.</p>
<p>II Cor 12:11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.</p>	<p>Now I have been [speaking like] a fool! But you forced me to it, for I ought to have been [saved the necessity and] commended by you. For I have not fallen short one bit or proved myself at all inferior to those superlative [false] apostles [of yours], even if I am nothing (a nobody). (AMP)</p> <p>Still competing with these fake apostles,</p>
<p>II Cor 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.</p>	<p>Indeed, the signs that indicate a [genuine] apostle were performed among you fully and most patiently in miracles and wonders and mighty works. (AMP)</p> <p>True servants of the Lord manifest the gifts of the Spirit.</p>
<p>II Cor 12:13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.</p>	<p>For in what respect were you put to a disadvantage in comparison with the rest of the churches, unless [it was for the fact] that I myself did not burden you [with my financial support]? Pardon me [for doing you] this injustice! (AMP)</p> <p>I think Paul is being sarcastic here.</p>
<p>II Cor 12:14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children</p>	<p>Now for the third time I am ready to come to [visit] you. And I will not burden you [financially], for it is not your [money] that I want but you; for children are not duty bound to lay up store for</p>

ought not to lay up for the parents, but the parents for the children.	their parents, but parents for their children. (AMP)
II Cor 12:15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.	But I will most gladly spend [myself] and be utterly spent for your souls. If I love you exceedingly, am I to be loved [by you] the less? (AMP)
II Cor 12:16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.	But though granting that I did not burden you [with my support, some say that] I was crafty [and that] I cheated and got the better of you with my trickery. (AMP)  Some criticized Paul and claimed that he cheated the Corinthians.
II Cor 12:17 Did I make a gain of you by any of them whom I sent unto you?	Did I [then] take advantage of you or make any money out of you through any of those [messengers] whom I sent to you? (AMP)
II Cor 12:18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?	[Actually] I urged Titus [to go], and I sent the brother with [him]. Did Titus overreach or take advantage of you [in anything]? Did he and I not act in the same spirit? Did we not [take the] same steps? (AMP)  Did either Titus or I take advantage of you?
II Cor 12:19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.	Have you been supposing [all this time] that we have been defending ourselves and apologizing to you? [It is] in the sight and the [very] presence of God [and as one] in Christ (the Messiah) that we have been speaking, dearly beloved, and all in order to build you up [spiritually]. (AMP)  All this talk has been to build you up spiritually.
II Cor 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:	For I am fearful that somehow or other I may come and find you not as I desire to find you, and that you may find me too not as you want to find me--that perhaps there may be factions (quarreling), jealousy, temper (wrath, intrigues, rivalry, divided loyalties), selfishness, whispering, gossip, arrogance (self-assertion), and disorder among you. (AMP)  I hope that when I finally get to come and see you, I won't be disappointed.
II Cor 12:21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and	[I am fearful] that when I come again, my God may humiliate and humble me in your regard, and that I may have to sorrow over many of those who sinned before and have not repented

fornication and lasciviousness which they have committed.	of the impurity, sexual vice, and sensuality which they formerly practiced. (AMP)  I hope when I come that I don't find any of you have backslidden.
II Cor 13:1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.	This is the third time that I am coming to you. By the testimony of two or three witnesses must any charge and every accusing statement be sustained and confirmed. (AMP)  This is Paul's third visit to Corinth.
II Cor 13:2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:	I have already warned those who sinned formerly and all the rest also, and I warn them now again while I am absent, as I did when present on my second visit, that if I come back, I will not spare [them], (AMP)  Paul warned the sinners on his last visit. On the third time, he will let them have it.
II Cor 13:3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.	Since you desire and seek [perceptible] proof of the Christ Who speaks in and through me. [For He] is not weak and feeble in dealing with you, but is a mighty power within you; (AMP)
II Cor 13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.	For though He was crucified in weakness, yet He goes on living by the power of God. And though we too are weak in Him [as He was humanly weak], yet in dealing with you [we shall show ourselves] alive and strong in [fellowship with] Him by the power of God. (AMP)
II Cor 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?	Examine and test and evaluate your own selves to see whether you are holding to your faith and showing the proper fruits of it. Test and prove yourselves [not Christ]. Do you not yourselves realize and know [thoroughly by an ever-increasing experience] that Jesus Christ is in you--unless you are [counterfeits] disapproved on trial and rejected? (AMP)  If you wish to know that we apostles have come to you are true messengers, look to yourselves and see if the fruits of true disciples of Christ are evident in your lives.
II Cor 13:6 But I trust that ye shall know that we are not reprobates.	But I hope you will recognize and know that we are not disapproved on trial and rejected. (AMP)  I am hoping to find that you do not doubt us.

<p>II Cor 13:7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.</p>	<p>But I pray to God that you may do nothing wrong, not in order that we [our teaching] may appear to be approved, but that you may continue doing right, [though] we may seem to have failed and be unapproved. (AMP)</p> <p>Continue to live the Gospel.</p>
<p>II Cor 13:8 For we can do nothing against the truth, but for the truth.</p>	<p>For we can do nothing against the Truth [not serve any party or personal interest], but only for the Truth [which is the Gospel]. (AMP)</p>
<p>II Cor 13:9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.</p>	<p>For we are glad when we are weak (unapproved) and you are really strong. And this we also pray for: your all-round strengthening and perfecting of soul. (AMP)</p>
<p>II Cor 13:10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.</p>	<p>So I write these things while I am absent from you, that when I come to you, I may not have to deal sharply in my use of the authority which the Lord has given me [to be employed, however] for building [you] up and not for tearing [you] down. (AMP)</p> <p>I am reproving you in this letter so that when I arrive in person we can have joy and edify one another.</p>
<p>II Cor 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.</p>	<p>Finally, brethren, farewell (rejoice)! Be strengthened (<b>perfected, completed, made what you ought to be</b>); be encouraged and consoled and comforted; be of the same [agreeable] mind one with another; live in peace, and [then] the God of love [Who is the Source of affection, goodwill, love, and benevolence toward men] and the Author and Promoter of peace will be with you. (AMP)</p> <p>Final admonitions. Note the definition of <i>perfection</i>, shown above in bold.</p>
<p>II Cor 13:12 Greet one another with an holy kiss.</p>	<p>Greet one another with a consecrated kiss. (AMP)</p>
<p>II Cor 13:13 All the saints salute you.</p>	<p>All the saints (the people of God here) salute you. (AMP)</p>
<p>II Cor 13:14 The <b>grace</b> of the Lord Jesus Christ, and the <b>love</b> of God, and the <b>communion</b> of the Holy Ghost, be with you all. Amen.</p>	<p>The grace (favor and spiritual blessing) of the Lord Jesus Christ and the love of God and the presence and fellowship (the communion and sharing together, and participation) in the Holy Spirit be with you all. Amen (so be it). (AMP)</p>