

Notes on the Greek New Testament
Day 239 – August 27th – 2 Corinthians 1:12-2:4

Works frequently referenced in these notes on 2 Corinthians

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| Carson, Donald A | <i>From Triumphalism to Maturity: A new exposition of 2 Corinthians 10-13</i> , Leicester, IVP, 1986 |
| Kruse, Colin | <i>2 Corinthians</i> (Tyndale Commentary), London, IVP, 1987 |
| Martin, Ralph P | <i>2 Corinthians</i> (Word Biblical Commentary), Waco Texas, Word Books, 1986 |
| Tasker, RVG | <i>2 Corinthians</i> (Tyndale Commentary), London, Tyndale Press, 1958 |

Verse 12

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀγιότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς·

"The form of this pericope [vv 12-14] is one of *apologia*. Paul is clearly on the defensive, and needs to state unambiguously that his motives in past dealings with the Corinthians have been always well-intentioned and sincere, i.e., without duplicity." Martin

καυχησις, εως f boasting, ground for boasting
μαρτυριον, ου n testimony, witness
συνειδησις, εως f conscience
ἀπλοτης, ητος f generosity, liberality

A number of MSS read ἀγιοτητι which appears to have strong and early support (p⁴⁶ א* A B C ... etc.). Metzger writes, "Although the reading ἀγιοτητι has strong and early support, a majority of the Committee favoured the Western and Byzantine reading ἀπλοτητι because (a) the context seems to require a word meaning 'simplicity' rather than 'holiness'; (b) the word ἀπλοτης occurs a number of times in 2 Corinthians (8:2; 9:11,13; 11:3); and (c) the word ἀγιοτης is never used elsewhere by Paul."

εἰλικρινεια, ας f sincerity
σοφια, ας f wisdom, insight, intelligence
σαρκικος, η, ον belonging to this world

ἐν χάριτι θεοῦ 'in reliance upon the grace of God.' Martin says that Paul, "renouncing all confidence in the σαρξ ('flesh,' Phil 3:3), relied on God's grace which enabled and empowered his ministry (1 Cor 15:10; see the contrast in 1 Cor 2:5: μη ... ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει)."

ἀνεστράφημεν Verb, aor pass indic, 1 pl
ἀναστρεφω pass live, conduct oneself

περισσοτέρως adv. (from περισσοτερος) all the more, especially

Verse 13

οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἅ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε,

Note Paul's wordplay.

ἢ or
ἀναγιωσκω read, read in public worship
ἐπιγιωσκω perceive, understand

The construction is difficult. The NIV translates "For we do not write to you anything you cannot read or understand." Paul's claim is that there are no hidden esoteric meanings in his letters, so "you don't have to read between the lines" Moffatt. "This suggests that Paul is accused of deliberate obscurity in his letter-writing style in order to conceal his mixed motives." Martin.

ἐλπίζω hope, hope for, hope in, expect
ἕως prep with gen to, until, as far as
τελος, ους n end, conclusion, termination
ἐπιγνωσεσθε Verb, fut midd dep indic, 2 pl
ἐπιγιωσκω

ἕως τέλους ἐπιγνώσεσθε 'you will understand fully'

Verse 14

καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

μερος, ους n part, piece, in part, partly
καυχημα, τος n ground for boasting, object of boasting, boasting, pride
καθαπερ as, just as

Verses 15-22

"In 1 Cor 16:5-7 he expressed the hope of visiting Corinth for an extended stay after first travelling to Macedonia, presumably to collect the money raised for the Jerusalem church in its need. Now he explains that that original plan had to be modified, and he decided – for reasons that are unclear to us – to pass quickly through Corinth *en route* to Macedonia.

Thence he would return to Corinth, and he wanted to experience their goodwill in sending him on his way to Judea with the collection, augmented doubtless with what the Corinthian church had raised for this cause (1 Cor 16:1-6)...

"The church at Corinth would be revisited when Paul returned from Macedonia and yet again they would have the chance to speed him *en route* to Jerusalem. But that arrangement broke down because Paul crossed over to Ephesus from Macedonia and refused to visit Corinth again since on that earlier visit he had been met by strong opposition and public insult (2:5; 7:12; 12:21). This visit was painful to him (it is elaborated in 1:23-2:4), and Paul had no alternative – from his point of pastoral sensitivity – but to forego the plan of 1:15 and indeed to renege on his promise given in 1 Cor 16:5-7. Now, at a later time, in composing 2 Cor 1-9 he is at pains to explain why he never kept his promise of a return visit (1:23; 2:1). So his revised itinerary, which he details in order to rebut the criticism of indecision and a failure to keep his first promise, centres in what is most at stake at Corinth: his credibility as a true apostle of Jesus Christ. This feature explains a remarkable stylistic feature of this section which is Paul's heavily weighted theological language in vv. 18-22." Martin

Verse 15

Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχῆτε, πεποιθησις, εως f confidence
βουλομαι want, desire, wish, intend, plan
πρότερον adv formerly, first of all, at first
ἐλθεῖν Verb, aor act infin ἐρχομαι

He had planned to come first to them, then travel on to Macedonia, returning again through Corinth (see the following verse).

δευτερος, α, ον second
χαρις, ιτος f grace

There are variant readings here. A minority of MSS read *χαρᾶν* joy. The better reading *χαρίν*, here has the sense of favour or kindness. G.D Fee suggests that the double pleasure the Corinthians were to experience was that they would have two opportunities to show 'kindness' to the apostle – when they helped him first on his way to Macedonia, and then on his journey to Judea. Most commentators think that the kindness or blessing spoken of is that which Paul will bestow on the Corinthians.

σχῆτε Verb, aor act subj, 2 pl ἐχω

Verse 16

καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

διερχομαι pass through, go through, go
πάλιν again, once more

ἐλθεῖν Verb, aor act infin ἐρχομαι

προπεμφθῆναι Verb, aor pass infin

προπεμψω send on one's way, help on one's way

Maybe includes the idea of having an escort from Corinth. "But the party that sets out from Greece did not include Corinthian Christians according to Acts 20:2-4. The probable reason for this was that the disaffection at Corinth was by no means settled." Martin

Verse 17

τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂν βουλευόμαι κατὰ σάρκα βουλευόμαι, ἵνα ἢ παρ' ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ;

μητι Negative particle, used in questions to indicate expectation of a negative answer

ἐλαφρία, ας f vacillation

χραομαι use, make use of

τῇ ἐ. χρωμαι be fickle. The definite article suggests 'the fickleness (with which you charge me).'

σαρξ, σαρκος f flesh, human nature

I.e. without the direction of the Holy Spirit.

ἢ Verb, pres subj, 3s εἰμι

παρα preposition with dat with, in the presence of

ἐμοὶ Pronoun, dat s ἐγω

ναὶ yes, yes indeed, certainly

'that there should be on my part, 'Yes, yes' and 'No, no.'

Verse 18

πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ.

πιστος, η, ον faithful, trustworthy, reliable

Cf. Deut 7:9. "This sentence constitutes an assertion under oath by Paul that his word to them was consistent with his firm intentions... Paul uses oaths quite often in his letters (cf. Rom 1:9, Gal 1:20; 2 Cor 1:23; 11:10, 31; Phil 1:8; 1 Thess 2:5,10) when he wants to defend or lay heavy stress upon the truth of his assertions. This suggests that in the early church, Christ's words against swearing in Matthew 5:33-37 were understood as a criticism of the improper use of oaths, rather than their prohibition." Kruse

Verse 19

ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν·

"Paul moves on to ground his proclamation as sincere and free from making 'airy promises' (Hering) on the person of his Lord who is the great affirmation of God's truth and promises (v.20)." Martin

κηρυχθεὶς Verb, apr pass ptc, m nom s
κηρυσσω preach, proclaim
γέγονεν Verb, perf act indic, 3s γινομαι

'The 'Yes' has always been a reality in him.'

Verse 20

ὅσοι γὰρ ἐπαγγελία θεοῦ, ἐν αὐτῷ τὸ Ναί· διὸ καὶ δι' αὐτοῦ τὸ Ἀμήν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν.

ὅσος, η, ον correlative pronoun, as much as, how much, how far, ὅσος ἄν, ὅσος ἕαν whoever; pl. as many as, all
ἐπαγγελια, ας f promise

"The Old Testament contains many promises of God concerning the messianic age. Not one of these will fail to find its fulfilment in Christ." Kruse

διὸ therefore, for this reason
δοξα, ης f glory

"The Greek underlying this sentence [latter half of the verse] is difficult to translate... it is stressed that it is the same Christ in whom the Yes to the promises of God is found who is also the one 'through whom is the Amen to God'. The thrust ... appears to be that the 'Amen' is uttered both by Christ and by us, to the glory of God." Kruse
Hill suggests 'therefore it is also through *him* that the Amen goes to God at the doxa (doxology) (which is offered) through us.' The context is that of the church at worship. Or Thusing "Christ speaks the Amen in our response, and our response is Christ's speaking the promise of God."

Verse 21

ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός,

βεβαιωω confirm, verify, strengthen

Cf. 1 Cor 1:6,8. "The verb denotes the initiation of believers in the Christian life and experience, brought about by the preacher's witness and including the believer's becoming incorporated into the divine possession (περιτομῆς; cf. Eph 1:14)." Martin

χρῖω anoint

Speaks of the God's commissioning of Paul and his colleagues – anointing them with the Spirit for the work of the gospel.

Verse 22

ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

σφραγιζω seal, secure with a seal

"The verb ... σφραγιζω is used in commercial documents found among the papyri of the sealing of letters and sacks" Kruse. Here it means that the Spirit is the identifying mark of the Christian, it marks him out as belonging to God. Cf. Eph 1:14.

δοὺς Verb, aor act ptc, m nom s διδομι
ἄρραβων, ωνος m pledge, guarantee (of what is to come)

2 Corinthians 1:23-2:4

The background to the verses that follow would seem to be a painful visit that Paul had made to Corinth at which he had been opposed by a particular individual and his authority questioned. Kruse suggests that this personal attack upon Paul was by none other than the immoral person concerning whom Paul wrote in 1 Cor. 5:1 (so also Hughes). The painful visit would have been to ensure that the required disciplinary action was taken. Instead, the person needing discipline arrogantly opposed Paul and questioned his authority. The church at Corinth seems to have failed to rally in support of Paul. Paul then wrote them a 'severe letter' which had the desired effect of bringing about the required discipline and resultant repentance and reconciliation between Paul and the Corinthians. Martin follows the suggestion of Barrett who argued that the person in question was an outsider who had come into Corinth and was seeking to influence the church against Paul. Whatever the case, it is clear that the church as a whole was now on Paul's side.

Verse 23

Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τῇ ἐμῇ ψυχῇ, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.

μάρτυρα Noun, acc s μαρτυς, μαρτυρος m witness

ἐπικαλεω call, name; midd call upon

'I call upon God as a witness' cf. Rom 1:9; Phil 1:8; 1 Thess 2:5,10.

ἐμος, η, ον 1st pers possessive adj my, mine
 ψυχη, ης f self, inmost being, life, 'soul'
 φειδομαι spare, refrain from
 οὐκετι adv no longer, no more, not yet

Here, 'not again'

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

cf 13:1-4, 10. "It would seem that they were spared from some sort of disciplinary action which the apostle would have felt compelled to take." Kruse

Verse 24

οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε.

οὐχ ὅτι offers the rationale underlying verse 23.

κυριεω have power over, rule over
 συνεργος, ου m fellow-worker

"the purpose of the Christian minister [is] to work alongside people to increase their joy." Kruse

πίστει Noun, dat s πιστις
 ἐστήκατε Verb, perf act indic, 2 pl ἵστημι
 stand, stand firm

"May mean here their loyalty to Paul's apostolic Gospel as in 1 Thess 3:8; 1 Cor 16:13." Martin

2 Corinthians 2:1

ἔκρινα γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.

γαρ is read by p⁴⁶ B and a number of other MSS. δε is read by the majority of MSS including ⋈ A C etc. Metzger writes, "Although γαρ has rather limited support, a majority of the Committee preferred it to δε, because 2:1 is neither a mere addition nor a contrasting statement to the preceding, but supplies the reason for Paul's delay in visiting the Corinthians." Barrett links v.1 back to v.23 of Ch 1, treating v.24 as parenthetic. Martin (see below) objects to seeing v.24 as a parenthesis.

ἑμαυτου, ης reflexive pronoun (not used in nom) myself

πάλιν again, once more

λυπη, ης f grief, sorrow, pain
 ἐλθεῖν Verb, aor act infin ἐρχομαι

A further visit at that time would have caused grief to both them and him.

Verse 2

εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἑμοῦ;

Hering suggests placing the question mark after με and taking εἰ μη as a strong denial, 'certainly not the person who is made sorrowful on my account.'

λυπεω pain, grieve; pass be sad,
 sorrowful, grieve

Refers to the letter of 2:4 and its impact, cf. 7:8.

εὐφραίνω make glad, cheer up

The singulars ὁ εὐφραίνων and ὁ λυπούμενος some see as referring to the Corinthians collectively. Kruse (contra Martin) favours the view that they refer to the individual who had needed discipline. "There can be no more joy in his relationship with the Corinthians until the offender has been brought to repentance and restored to fellowship. Then the one whom Paul had pained will make him glad."

Verse 3

καὶ ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπῃ σχω ἄφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν

τοῦτο αὐτο 'I wrote like this,' or 'I wrote for this reason.' Barrett thinks 'I wrote to just this effect.'

σχω Verb, fut act indic, 1 s ἔχω
 ἔδει Verb, imperf indic, 3 s δεῖ impersonal
 verb it is necessary, should, ought
 χαίρω rejoice, be glad

Paul looks forward to a future joyful visit (12:14; 13:1).

πεποιθως Verb, perf act ptc, m nom s πειθω
 persuade; perf act & pass trust, have confidence, be confident
 ἐμος see 1:23

Verse 4

ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω περισσοτέρως εἰς ὑμᾶς.

θλιψις, εως f trouble, suffering
 συνοχη, ης f distress, anxiety
 δακρυον, ου n tear (as in weeping)
 λυπηθῆτε Verb, aor pass subj, 2 pl λυπεω
 pain, grieve

γινώτε Verb, aor pass subj, 2 pl γινώσκω
περισσότερως adv. (from περισσότερος) all
the more, to a greater degree

"It is unclear whether [περισσότερως] goes with the verb 'to have love' and so qualifies the extent of Paul's love ... or with εἰς ὑμᾶς, 'especially for you' (Barrett)." Martin

"The 'tearful' letter must have contained some sort of rebuke to the Corinthians (cf. 7:8-9), but Paul assures them here that his intention was not to cause them pain but to let them know his love for them. He shows this, not by glossing over a bad situation but by confronting it and demanding (again) that the Corinthians take action. It takes real love to confront a difficult situation rather than side-stepping it." Kruse