

Notes on the Greek New Testament
Day 240 – August 28th – 2 Corinthians 2:5-17

Works frequently referenced in these notes on 2 Corinthians

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 5

Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.

λυπεω pain, grieve, injure

ἐμὲ Pronoun, acc s ἐγώ

The sense is 'not me alone.'

μερος, ους n part, piece, in part, partly
ἐπιβαρῶ be a burden; ἵνα μὴ ἐπιβαρῶ in
order not to be too hard on you or in
order not to exaggerate

"Paul is at pains to stress that the wrong done has affected the Corinthians as well as himself." Kruse

Verse 6

ἵκανόν τῳ τοιούτῳ ἢ ἐπιτιμία αὐτῆ ἢ ὑπὸ τῶν πλειόνων,

ἵκανος, η, ον sufficient

τοιουτος, αυτη, ουτον correlative pronoun and
adjective such, of such kind

ἐπιτιμία, ας f punishment, censure

Cf. 7:11

πλειων, πλειον most, the majority

"The word translated *majority* could also be construed 'the rest'." Kruse

Verse 7

ὥστε τὸναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μὴ πως τῇ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος.

ὥστε so that

τουναντιον (το ἐναντιον) on the contrary,
rather

μαλλον adv more; rather, instead

χαριζομαι be gracious to, forgive

παρακαλεω exhort, encourage, urge

μη πως lest

περισσοτερος, α, ον more, much more,
even more

λυπη, ης f grief, sorrow, pain

καταποθῆ Verb, aor pass subj, 3 s καταπινω
swallow, swallow up

τοιουτος, αυτη, ουτον see v.5

Martin says, "The apostle's deep interest in this man's welfare is only too obvious, and the temper of this verse hardly compares with the stern measures required in 1 Cor 5:5 in the community's dealing with the immoral man there. So we have one further sign that the two cases are not the same (Bruce...)."

Verse 8

διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην·

διο therefore, for this reason

κυρῶω put into effect (of a covenant)

"The mixing of a legal term (κυρῶω: BGD) and a non-legal one (ἀγάπη) is striking, as noted by Bachmann and Barrett." Martin
"The confirmation of love for which Paul calls ... appears to be some formal act by the congregation, in the same way that the imposition of punishment in the first place appears to have been formal and judicial." Kruse

Verse 9

εἰς τοῦτο γὰρ καὶ ἔγραψα ἵνα γινῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.

γινῶ Verb, aor act subj, 1 s γινωσκω

δοκιμη, ης f proof, evidence

δοκιμη is a mark produced by testing which then authenticates the genuineness of a thing – a quality control mark, in modern terms.

ὑπηκοος, ον obedient

"What Paul expected was not obedience to him personally, but obedience to the gospel and its implications." Kruse

Verse 10

ὃ δὲ τι χαρίζεσθε, καὶ γὰρ ἐγὼ ὁ
κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν
προσώπῳ Χριστοῦ,

'If you forgive anyone, I also do the same. For what I have forgiven – if indeed there was anything to forgive – it was done on your account in the presence of Christ.'

χαρίζομαι see v.7

καγὼ from καὶ ἐγὼ and I, I also

κεχάρισμαι Verb, perf midd/pass dep, 1 s
χαρίζομαι

"First, Paul appears to be playing down the extent of his hurt when having said, *What I have forgiven*, he adds, *if I have forgiven anything*. There is no question that he had something to forgive, as the general thrust of 2:5-11 and 7:8-13 reveals. Second, Paul stresses that he has forgiven the offence *for your sake*. This may show that the apostle realized his own forgiveness was needed before the Corinthians themselves would feel free to effect reconciliation with the offender. His forgiveness would then be for their sake in that it opened the way for this reconciliation and thereby a restoration of a sense of well-being in the church." Kruse

προσωπον, ου n face, presence

The phrase, 'in the presence of Christ' could mean:

- i) An oath formula – 'as I stand in Christ's presence I have forgiven ...'
- ii) An assertion that the forgiveness pronounced has the approval of Christ.
- iii) A reflection that Paul has not had opportunity to express his forgiveness face to face with the offender, but has done so before Christ.

Verse 11

ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ
γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

πλεονεκτηθῶμεν Verb, aor pass subj, 1 pl
πλεονεκτεω take advantage of, cheat,
outwit

Comparing the use of this verb elsewhere, Kruse concludes, "It seems most likely that what Paul has in mind in this verse is the possibility that Satan might take advantage of the situation and defraud the congregation of one of its members permanently."

νοημα, τος n mind, thought, design, plot
ἀγνοεω not know, be ignorant, fail to
understand

Verse 12

Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον
τοῦ Χριστοῦ καὶ θύρας μοι ἀνεωγμένης ἐν
κυρίῳ,

Cf. 7:5ff

Τρωας, αδος f Troas (a sea port and
commercial centre)

θυρα, ας f door

ἀνεωγμένης Verb, perf pass ptc, f gen s
ἀνοιγω open

Verse 13

οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ
εὔρειν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ
ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

ἔσχηκα Verb, perf act indic, 1 s ἔχω
ἀνεσις, εως f relief

τῷ μὴ εὔρειν The only instance in the NT of
the dative of the infinitive.

ἀποτασσομαι say good-bye, leave

"This trip is usually identified with the one in Acts 20:1 and may be dated near the end of AD 55." Martin

"The fact that Paul was prepared to leave behind so great an 'open door' in Troas only serves to underline the unrest he felt because he had not made contact with Titus. The relief Paul experienced when he finally met up with Titus in Macedonia is described in 7:5-16. From this passage we may infer that in Troas Paul was deeply concerned whether Titus would be well received on his errand to Corinth, and whether the church there would respond positively to the demands of the 'severe' letter." Kruse

Verse 14

Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι
ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὄσμην τῆς
γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ
τόπῳ·

χαρις, ιτος f grace; thanks, gratitude

'thanks (be) to God' cf. 1 Cor 15:57; 2 Cor
8:16; 9:15.

παντοτε always

θριαμβευω lead (someone) in a victory
procession (either as prisoner or
victorious soldier), triumph over, cause
to triumph

Martin quotes Williamson saying "Paul is the conquered slave exposed to public ridicule (1 Cor 4:9, 10, 13)... and, at the same time, 'he is the joyful participant in Christ's victory celebration. It is, in fact, just the kind of paradox Paul loved!'"

ὄσμη, ης f fragrance

γνωσις, εως f knowledge, understanding

φανερῶ make known, make evident
τοπος, ου m place

"The imagery of the triumphal procession (during which incense was burnt to the gods, the fragrance of which would have wafted over the spectators as well as those in the procession) appears to be carried into this part of v.14 and into vv.15-16." Kruse

Verse 15

ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,

Manson suggests that in vv. 14-17 Paul is using a picture from rabbinic tradition where the law is pictured as a medicine which brings life or death depending on its use. Paul applies a parallel picture to the Gospel.

εὐωδία, ας f sweet smell, fragrant aroma
σωζω save, rescue, heal
ἀπολλυμι midd be lost, perish, die

The present participles have the force 'those on their way to salvation/destruction.'

"The smell of the incense burnt to the gods in a Roman triumphal procession would have had different connotations for different people. For the victorious general and his soldiers, and for the welcoming crowds, the aroma would be associated with the joy of victory. But for the prisoners of war the aroma could only have been associated with the fate of slavery and death which awaited them." Kruse. So also with the preaching of the gospel.

Verse 16

οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἰκανός;

θανατος, ου m death

ὁσμὴ ἐκ θανάτου εἰς θάνατον A difficult expression. Martin favours omission of ἐκ following the Byzantine text, 'the fume of death that leads to death.' Barrett favours retaining ἐκ as the harder reading, interpreting it as 'an odour issuing from death and leading to death'. Martin responds by asking what this might mean.

ζωη, ης f life

ικανος, η, ον worthy, sufficient, able

"Such weight is attached to this ministry that Paul can ask rhetorically: καὶ πρὸς ταῦτα τίς ἰκανός; who, then, is competent – or possibly 'equipped' – for these things?" Martin. There is a polemical tone here: Paul's opponents probably boasted of their competence to discharge their ministry while suggesting that Paul lacked such competence. Paul's rhetorical question leads into v.17.

Verse 17

οὐ γὰρ ἐσμὲν ὡς οἱ πολλοὶ κατηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

πολλοι is read by most MSS, though p⁴⁶ D G syr^{ph} and Marcion read λοιποι. λοιποι is rejected by Metzger's UBSGNT Committee as "too offensive an expression for Paul to use here."

κατηλευω peddle for profit

The verb has two senses:

- i) To dilute – as in watering down wine (cf. LXX Isa. 1:22)
- ii) To make a profit by selling shoddy goods.

"Paul's meaning here is that he felt the burden of responsibility of gospel preaching so greatly because he refused to tamper with God's word (cf 4:2) and remove its offence so that like others he might peddle it for personal gain."

Kruse

εἰλικρινεια, ας f sincerity

The twofold ἀλλὰ "marks off Paul from the intruders who have caused disturbance at Corinth." Martin

κατεναντι before, in the sight of

λαλεω speak, talk