

Notes on the Greek New Testament
Day 247 – September 4th – 2 Corinthians 7:2-16

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 2

Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.

Paul resumes the appeal of 6:12,13.

χωρεω make room for, accept
οὐδεις, οὐδεμια, οὐδεν no one, nothing
ἀδικεω wrong, treat unjustly, harm

The term used probably reflects accusations that had been levelled against Paul.

ἐφθείραμεν Verb, aor act indic, 1 pl φθειρω corrupt, harm, destroy

Suggests either financial or moral ruin.

πλεονεκτεω take advantage of, cheat

"Once again Paul puts before his readers the thought that his motives are pure (4:2; 5:12, 13; 6:3) and that the slanderous attacks against his person are wrong." Martin

Verse 3

πρὸς κατάκρισιν οὐ λέγω, προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

κατακρισις, εως f condemnation

Maybe, again, an accusation by the 'false apostles' who were trading on Paul's severity.

προείρηκα Verb, perf act indic, 1 s προλεγω say beforehand

Cf. 6:11. Suggests that 6:14-7:1 is part of the original letter. "Paul would not have made an apparent attempt to bring his readers' attention back to his thoughts and affection for them unless he had drifted from it." Martin

συναποθνησκω die together (with)

συζῆν Verb, pres act infin συζαω live with, live together

"In the papyri, the expression 'to live together and to die together' is found where mutual friendship and loyalty are extolled. The idea is that those involved have a friendship that will be sustained throughout life and will keep them together even if death is involved." Kruse. Kruse goes on to point out that there is more than this in Paul's words. The ordering of death before life indicates that Paul is speaking of a mutual bond which goes beyond human loyalty but which is rooted in a mutual interest in and experience of the death and resurrection of Christ. Cf also 2 Sam 15:21 and Rom 8:38.

Verse 4

πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

παρρησια, ας f boldness, assurance

Here 'confidence.' Cf. 2:12, 13.

καυχησις, εως f boasting

Cf. 5:12; 7:14.

πεπλήρωμαι Verb, perf pass indic, 1 s πληρωω fill, make full

"The use of the perfect πεπληρωμαι, lit., 'I am completed,' may be Paul's way of showing that the Corinthians have for some time been a source of happiness and now the fruit of his patience has appeared." Martin

παρακλησις, εως f encouragement, comfort

ὑπερπερισσευω be present in far greater measure, increase much more

Only here and in Rom 5:20. 'My joy is overflowing.'

θλιψις, εως f trouble, suffering

"The idea of receiving joy in the midst of affliction strongly suggests that Paul wrote this part of the epistle while enduring suffering. He had not reached the point that he could say that his troubles were over." Martin

Verse 5

Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι – ἔξωθεν μάχαι, ἔσωθεν φόβοι –

Paul is now returning to a theme broken off at 2:13. Paul was diverted into a vindication of his ministry.

ἐλθόντων Verb, aor act ptc, gen pl ἐρχομαι
οὐδεις, οὐδεμια, οὐδεν no one, nothing
ἔσχηκεν Verb, perf act indic, 3 s ἔχω
ἀνεσις, εως f rest, relief
σαρξ, σαρκος f flesh, physical body

Cf. 2:13 where Paul writes οὐκ ἔσχηκα ἄνεσιν τῷ πνευματι μου.

ἐν παντὶ 'on all sides,' 'in every way' cf. 6:4; 9:8; 11:6,9.

θλιβω press hard, crush; pass experience
difficulty/trouble

ἔξωθεν from outside, outside

μαχη, ης f quarrel, fight

ἔσωθεν within, inside

Verse 6

ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου·

παρακαλεω encourage

Cf. 1:3,4.

ταπεινος, η, ον humble, lowly,

NIV translates 'downcast'. "Though ταπεινος can be seen as meaning humble (so Bruce...), most likely here it means the downcast, or depressed (RSV, NIV; Tasker...; Barrett...; Filson...; Plummer...; Strachen...). In the light of 7:5 it appears that Paul is not concerned with the ethical force of 'humility' (Hughes...). In 7:5 he has shown how the pressures of life have weighed heavily on him and the idea of humility is not in his mind, except indirectly – unless Kleinknecht's argument ... is cogent that Paul is consciously identifying himself with the righteous sufferer in Jewish ideology." Martin

There may be an allusion here to Is 49:13, a chapter from which Paul draws testimony in 6:2 (Is 49:8).

παρουσια, ας f coming, arrival, presence

Verse 7

οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιτόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆσαι.

"Paul is quick to point out that seeing Titus again, though a source of joy to him, was not the only basis for his comfort." Martin

παρακλησις, εως f encouragement
ἀναγγελλω report, inform
ἐπιποθησις, εως f longing

'for me' is understood. "Having known that Paul once refrained from visiting them (2:11), the Corinthians long to see him again. But instead of Paul's coming to them it was Titus who came as his emissary. Now, with the reconciliation having taken place, the door appears open for a warm and loving reception of the apostle himself." Martin

ὄδυρμος, ου m mourning, grieving

Cf. the mention of μετανοια in v.10.

ζῆλος, ου m, and ους n zeal, jealousy

ὥστε so that, with the result that

μᾶλλον adv more; rather

χαρῆσαι Verb, aor pass dep infin χαίρω
rejoice, be glad

'So that my joy was even more than before.' His joy increased as he listened to Titus's report.

Verse 8

ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην (βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὄραν ἐλύπησεν ὑμᾶς),

"Paul does not attempt to skirt the issue that the Corinthians suffered pain under his rebuke." Martin

λυπεω pain, grieve, injure

ἐπιστολη, ης f letter

μεταμελομαι regret, be sorry

εἰ καὶ 'even if'

"It seems that there was a time in the past when Paul regretted having sent the 'severe letter.'" Martin

βλεπω see, look, perceive

From βλέπω to the end of the verse appears to be a parenthesis, breaking into the thought 'even if I did [for a time] regret it ... I now rejoice.' The construction is awkward but it would appear that Paul is concerned to tone down the harshness of his statement that he did not regret sending the letter by expressing his understanding of the distress it caused them.

ἐκεινος, η, ο demonstrative adj. that, those

ώρα, ας f hour, moment; προς ώραν for a while

Verse 9

νυν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

μετανοια, ας f repentance, change of heart, change of way

ἐλυπήθητε γὰρ κατὰ θεόν "Godly grief, or sorrow, is a grief that leads individuals to view their conduct as God does. The phrase κατα θεου does not mean sorrow through which God works, but sorrow in accordance with his will." Martin

μηδεις, μηδεμια, μηδεν no one, nothing
ζημιωθητε Verb, aor pass subj, 2 pl ζημιοω
only in pass lose, suffer loss

'That you might suffer no loss through us.'
"Most likely is Hughes' idea..., that the 'loss' is related to the 'reward' in the next life and it is this thought that guides Paul's writing (as in 1 Cor 3:10-15). There Paul earnestly desired that the building materials for the Corinthians might be gold, silver, and precious stones (valuable items), not hay, straw, and stubble, i.e., worthless. Since he was their spiritual father (6:13), he had chosen not to spare them pain if this could possibly correct the situation. To have eschewed this responsibility would have made them vulnerable to great loss and placed a great blame on him (5:9, 11...). As a minister of the Gospel (5:18-20), he could not do this and stand confidently before the Lord." Martin

Verse 10

ἢ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἢ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

λυπη, ης f grief, sorrow, pain

"Paul contrasts godly grief with worldly grief" Kruse. The former has its focus in God, grief over offence caused to him, and thus leads to repentance.

μετανοια, ας f repentance, change of heart, change of way

σωτηρια, ας f salvation

ἀμεταμελητος, ον free from regret

'For godly sorrow produces repentance that leads to salvation and leaves no regret.'
Moncure thinks the last phrase refers to Paul, '- that's why I don't regret it.' An "interesting" suggestion.

ἐργαζομαι work, do, perform

θανατος, ου m death

κατεργαζομαι accomplish, bring about

Worldly grief is characterised by regret and resentment, a taste of death in the heart and foretaste of judgement to come.

"The person who exhibits this response of worldly sorrow may indeed seek to avoid similar future actions and their consequences. But in no instance is the person driven to God, for that individual feels no deep-seated remorse over actions taken against God. Rather it is more of a regret that one has acted foolishly or been discovered in a lapse, like king Saul's admission, 'I have played the fool, and erred exceedingly' (1 Sam 26:21)." Martin
"Recognition of sin by itself is not repentance; it may be defiance. Nor is sorrow for sin repentance, if it be alone in the mind; it may be remorse or despair. Abandonment of sin, by itself, may be no more than prudence." Mackintosh.

"If death is to be defined at all, it must be by contrast with salvation: the grief which has not God as its rule can only exhaust the soul, wither up its faculties, blight its hopes, extinguish and deaden all." Denney

Verse 11

ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδῆν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγνοους εἶναι τῷ πράγματι.

λυπηθῆναι Verb, aor pass infin λυπεω

grieve; pass be sad, sorrowful, grieve

ποσος, η, ον how much

κατειργάσατο Verb, aor midd dep indic, 3 s

κατεργαζομαι see v.10

σπουδη, ης f earnestness, eagerness

ἀλλα is used in this verse in an accumulative sense, "but also but also..."

ἀπολογία, ας f verbal defence, defence

"but also what eagerness to clear yourselves" RSV. I.e. "eager to clear themselves of any further desire to condone the action of the offender or make any further excuses for past actions." Martin (following Strachen).

ἀγανακτησις, εως f indignation

Indignation either with those causing trouble such as 'false apostles' or with themselves. Most prefer the latter.

φοβος, ου m fear

reverential fear – perhaps including fear of Paul as God's agent.

ἐπιποθησις, εως f longing

Longing for Paul, cf. 7:7.

ζηλος, ου m, and ους n zeal, jealousy

ἐκδίκησις, εως f rendering of justice,
punishment

Against the one opposing Paul.

συνιστημι commend, demonstrate
ἀγνος, η, ον pure, holy, innocent
εἶναι Verb, pres infin εἶμι
πραγμα, τος n matter, thing, event, deed

In the light of their changed attitude and what they have now done to rectify the situation, Paul now declares them, 'not guilty.'

Verse 12

ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.

Paul alludes to the 'severe letter,' "whose central theme is not personal injury, but the fractured relationship between the apostle and the community" (Martin) which needed to be put right.

ἕνεκεν because of, for the sake of
ἀδικήσαντος Verb, aor act ptc, m gen s
ἀδικεω wrong, treat unjustly, harm
ἀδικηθέντος Verb, aor pass ptc, m gen s
ἀδικεω

If Paul himself is the one who has been offended "as seems clear" (Martin), then the offence referred to cannot be that of the person involved in gross sexual immorality spoken of in 1 Cor 5:1-5. "Most likely the offender (note the singular ἀδικήσαντος here and the singular 'such a one' in 2:7) was one who confronted Paul face to face, probably during the painful visit..., 'such a one' (2:6,7,8), 'to him' (2:10), 'the one who does wrong' (7:12) point to a specific individual... To the details of the 'wrong' committed against Paul we are not privy. Whatever it was, Paul lost face and had to regain his standing by writing the 'severe letter.' Though the 'crime' of the Corinthians was probably indifference to the actions of the offender, a new relationship needed to be restored between Paul and the church." Martin Paul emphasises that he writes not simply that action should be taken against the offender (who had maligned him), nor simply to clear himself of the charges but rather to restore the relationship between them.

φανερωθῆναι Verb, aor pass infin φανερω
make evident

This verse provides an example of how ἡμεῖς and ὑμεῖς may be confused. Some MSS read τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν which is followed by TR. The reading given above is demanded by the context.

σπουδῆ, ης f earnestness, diligence,
eagerness, zeal

ἐνώπιον before, in the presence of

He wanted them to realise the affection and concern they had for Paul through reminding them of the relationship they had one towards another before God.

Verse 13

διὰ τοῦτο παρακεκλήμεθα.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπανται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.

παρακεκλήμεθα Verb, perf pass indic, 1 pl
παρακαλεω encourage

Tasker argues that the first part of the verse belongs with verse 12.

παρακλησις, εως f encouragement,
comfort

'in addition to our encouragement'

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

"Paul is so concerned to show how Titus's joy increased his that he gives us a pleonastic construction. He strengthens the comparative περισσοτέρως (from περισσως, which means 'beyond measure') by adding the redundant μᾶλλον. The combination of the two terms gives the idea of 'even much more.'" Martin

ἐχάρημεν Verb, aor act indic, 1 pl χαίρω
rejoice, be glad

It may have been that Titus had gone to Corinth doubtful that the Corinthians would receive him well. Hence the added significance of his present joy.

ἀναπέπανται Verb, perf pass indic, 3 s
ἀναπαυω give relief, refresh

Verse 14

ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.

κεκαύχημαι Verb, perf midd/pass dep indic, 1
s καυχαομαι boast, boast about
κατησχύνθη Verb, aor pass indic, 1 s
κατασχυνω put to shame, humiliate

Paul had 'gone out on a limb' in his boasting of the character of the Corinthians. If they had failed to receive Titus well it would have rebounded on Paul and undermined his credibility and judgment.

ἀληθεια, ας f truth, reality; ἐν ἀ. truly
λαλεω speak, talk
καυχησις, εως f boasting

ἐγενήθη Verb, aor indic, 3 s γινομαι

"Apparently Titus was finally convinced concerning the Corinthians, for when he was at Corinth he started work on the collection (8:6). Thus, it seems unlikely that a renewed outbreak of revolt was taking place in Corinth during Titus's stay, for one cannot so readily promote a positive work especially where money is involved, if there is much negative feeling to overcome." Martin

"For Paul, the restored relationship was a new beginning. Though an individual had opposed him, the situation in Corinth had now brightened considerably. With this in mind, Paul continues to expand his horizon in Macedonia. He can count on the church's loyalty, which is due to be tested when more troubles appear later (chaps. 10-13), and he can proceed toward the completion of the offering started the year before (8:10-12). This was to be carried out by Titus." Martin

Verse 15

καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

σπλαγχνον, ου n affections, heart
περισσοτερας see v.13

Hughes suggests that this visit was not the first of Titus to Corinth. Hence the use here of the comparative. It was as a result of *this* visit that Titus's affection of the Corinthians deepened and became abundant. Plummer suggests the comparative simply signifies the depth of affection Titus has for them.

ἀναμιμνησκω remind; pass remember
ὑπακοη, ης f obedience

"Whether such 'demands' were in the form of a Pauline imperative or simply initiated by Titus on his own is unclear. What is clear is that Titus was recognised as an emissary of Paul and of God and thus respected and obeyed as Paul expected to be obeyed (2:9)." Martin

τρομος, ου m trembling
δεχομαι receive, accept, welcome

Either they had begun to repent of former actions before the 'severe letter' or the letter arrived ahead of Titus.

Verse 16

χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

θαρρεω be full of courage, be confident

Repeats the thought of v4, "closing the 'ring'" Martin.

Paul's confidence now enables him to turn to the matter of the collection, "an opportunity for the Corinthians to demonstrate the confidence in practical terms..."