

Circumstances of Paul's writing '2 Corinthians'

When Paul sent off the letter we know as 1 Corinthians, he expected to follow it with a personal visit and to be able to remain a while at Corinth (1 Cor 16:5-8). In the meantime he sent Timothy (1 Cor 4:17; 16:10). Shortly after Timothy's departure, Paul seems to have changed his plans. He now proposed to visit the Corinthians twice, once on his way to Macedonia and a second time on his return, before sailing on to Judea (2 Cor 1:15,16), along with delegates from the churches taking gifts to the Christians at Jerusalem.

However, when Timothy arrived in Corinth he found that a particular ringleader had launched a personal attack on Paul (2 Cor 2:5-11; 7:8-13). Timothy was unable to resolve the problem and returned to Ephesus to inform Paul of the situation. In response, Paul made a brief and 'painful' visit to Corinth (2 Cor 2:1). The opposition to Paul seems to have centred upon one or two leaders whom the Corinthians tacitly supported or at least refused to disown.

"Moreover, the church had been infiltrated by Judaisers from Judea, men who were adamantly opposed to the gospel Paul preached and who ridiculed his apostleship (2 Cor 2:5-8; 7-12)" (Carson). The work of the gospel was in jeopardy at Corinth.

Paul left, and rather than making the previously planned double visit to Corinth he returned to Ephesus from where he wrote a severe yet tearful letter. This further change of plan left him open to the charge of being fickle (2 Cor 1:16-2:4). The 'severe letter' was sent to Corinth in the hands of Titus (2 Cor 2:4; 7:8). This letter has been lost (though some think that it is (partially) preserved in 2 Corinthians 10-13). In this letter, Paul demanded the punishment of the ringleader(s) who had opposed him (2 Cor 2:3-9; 7:8-12).

Titus seems also to have been charged with the task of organising the collection for the Christians in Jerusalem (2 Cor 8:6). The longstanding plan for the collection had been postponed partly, perhaps, because of the Corinthian's antipathy towards Paul but perhaps also (suggests Carson) because "the interlopers from Judea were demanding financial support (11:7,12-20;12:14) and were siphoning off funds that should have gone to Jerusalem." The fact that Paul instructed Titus to commence the collection suggests that he was optimistic that his letter would receive a positive response.

Shortly afterwards, Paul faced severe problems at Ephesus which compelled him to leave the city (see Acts 19 and 2 Cor 1:8,9). Paul had hoped to meet Titus at Troas but, being unable to find him, continued on to Macedonia (perhaps Philippi) to intercept him (2 Cor 2:12f.). There Titus informed Paul that the worst was over, the rebellion has been quelled (2 Cor 7:6-16). In response, and in the midst of organising the collection from the Macedonian churches, Paul wrote (in part or in whole) the letter we know as 2 Corinthians. This letter he sent back to Corinth with Titus.

In 2 Corinthians 1-9 Paul expresses his joy concerning the news brought by Titus. For a while he had regretted having written the 'severe letter', fearing it might have done more harm than good. Now he sees that it has produced genuine repentance and he is glad. Now he encourages the Corinthians to complete the collection.

With chapter 10 the tone seems to shift from joy to anger and polemic. For this reason, some suggest that chapters 10-13 are the misplaced 'severe letter.' Martin suggests rather that Titus was initially sent to Corinth with the letter we have preserved in 2 Corinthians 1-9. Shortly afterwards Paul learnt of further trouble at Corinth, prompting an addendum which is now chapters 10-13. Carson, however, suggests that Paul wrote (or dictated) the first nine chapters shortly after meeting up with Titus but at this stage the letter remained unfinished (and unsent). The business of organising the collection among the Macedonian churches meant that completion of the letter was delayed and it was during this time that Paul heard of further problems at Corinth. This fresh news prompted completion of the letter with chapters 10-13. The chapters are different in tone because they are Paul's response to very different news, but all of the chapters form a single letter.

Paul eventually arrived in person at Corinth (Acts 20:2), where, after about a year he wrote the letter to the Romans.

Outline of 2 Corinthians

The letter may be divided into the following sections:

Introduction 1:1-11

I Paul justifies his conduct towards the Corinthians 1:12-7:16

A The question of Paul's journeys to Corinth 1:12-2:13

B First defence of the apostolic ministry 2:14-7:4

C Again, Paul's journeys 7:5-16

II The collection for the church at Jerusalem 8:1-9:15

A Recommendations for the collection and delegates ch. 8

B A second recommendation ch. 9

III Polemical arguments and defence 10:1-13:10

A Paul defends himself and his work against accusation ch. 10

B Paul's self-eulogy 11:1-12:18

C Final notices 12:19-13:10

Conclusion 13:11-13

The Collection

The collection seems to have been a central element of Paul's missionary strategy embracing both Jew and Gentile. Martin expresses it as follows, "It is generally admitted that the collection for the saints was more than a simple expression of charity. As we look at the texts in 2 Corinthians and Romans it appears that Paul viewed this exercise as a powerful way of demonstrating the unity of the two wings of the church, both Jewish and Gentile. His appeal as 'apostle to the non-Jews' was calculated to awaken in his converts a sense of gratitude for all the benefits they had received through Israel's hope in the messianic faith. Conversely, Paul fervently believed that such a sign of the Gentile generosity (which was freely expressed and so gave evidence of both Gentile independence from and fellowship with Israel... would be interpreted as a way to cement relations – often strained – between the two cultural groups and win over the Jewish Christians to the full acceptance of the validity of his own mission (see Gal 2:7-10...). There is an undertone of missionary strategy here as Paul adds in the thought that the way Gentile Christians act as proof of their new life in Israel's messiah will goad the Jews into envy and encourage them to seek salvation (Rom 11:14)..."

"His pilgrimage to Jerusalem, bearing gifts from the nations, reflects the prophetic picture of the last days (Isa 2:2-5; 60:5-22; Mic 4), as the rabbis believed. Then, it was hoped, the obedience of the Gentiles would lead to the renewal of Israel and the onset of the new age of eschatological joy and blessedness. Paul's own work as an apostle would be validated by this climactic result, as he headed the large retinue of Gentile delegates to the Holy City (Acts 20:4). His thinking seems to oscillate between the expectation of Israel's conversion (Rom 11:26) and his continuing desire to evangelise in Rome and Spain (Rom 15:24), but clearly the two are interrelated. Thus Paul views the offering of the collection as both a 'salvation-historical' validation of his own ministry against his detractors and a means of 'eschatological provocation' leading to national Israel's jealousy and turning to God. Alas, here again Paul's best hopes were doomed and crushed on the anvil of Israel's continued 'hardness' and 'blindness' and his own increasing disfavour among his compatriots."

From Acts 20:2-5 it appears that there were no Corinthians among the delegates to Jerusalem. Perhaps in the end Paul's efforts to complete the collection among the Corinthians failed.

Paul's Opponents

The problems Paul addresses in 2 Corinthians seem to have arisen primarily through agitation by outsiders (10:13-15; 11:4; 12:11). It would appear that a party of Jewish 'Christians' had arrived claiming that they had the support of the genuine apostles, namely the Twelve (cf. Acts 15:24 which refers to a similar claim). They:

- Called into question Paul's authority and suggested that he was not truly an apostle;
- Accused Paul of lacking any proper letters of introduction (10:13-14, cf. 3:1);
- Asserted that he had no right to allegiance from the Corinthians – perhaps claiming that Corinth was in Peter's bailiwick and that they were his representatives (10:15);
- Suggested that Paul was a poor speaker and that his ministry lacked spiritual impact. He was unimpressive and could only command respect at a distance through his letters (10:1-2, 9-11; 11:6; 13:3-4, 9);
- Argued that his refusal to take money from the Corinthians demonstrated that he could not be a genuine teacher (11:5, 7-11; 12:11-15; 13:3a, 6).

It would seem that these opponents, though Jewish (10:22), adopted the Hellenistic standards of rhetoric exemplified by the sophists and also adopted their practice of insisting on payment for their services. Of such, Carson writes, "Sophists delighted to parade their accomplishments and display their oratory. They aimed to collect a growing number of disciples who hung on their words and paid large sums for the privilege of learning at their feet. The more accomplished the sophist, the more he could boast, and the greater the charge he could levy. Sophisticated haughtiness became a virtue, self-admiration a strength." The Corinthians were prone to be attracted and enticed away by such an approach, as we learn from 1 Corinthians (e.g. 1 Cor 2:1-4).

Paul's response is that these self-promoted leaders were actually preaching another Jesus, were animated by another spirit and were proclaiming a different gospel (11:4).

Forced to defend himself and his ministry, Paul asserts that he has been called by Christ and commissioned by him to preach the gospel to the Gentiles. The hallmark which demonstrates the authenticity of his ministry is not some display of human power but the grace of God demonstrated in the context of human weakness. In this he bears the stamp of Jesus, his Lord and Master.

Conclusion

2 Corinthians is the most human of Paul's epistles, "opening a window into the inner life of the apostle... Perhaps the central element in this letter is the close link uniting Paul's person and ministry with the kerygma he is charged to make known. Apostle and Gospel go together in indissoluble unity, just as Christ Jesus and his apostle Paul are closely associated as 'Lord' and 'servant' (4:5). They remain two distinct persons, however inextricably joined (4:10; 13:3...); yet given the contingent situation at Corinth and the reality of the conflict and isolation in Paul's missionary career, he writes in such a way that at times the two merge by their intimate association with the Gospel, which is both Christ's and Paul's." (Martin)

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

2 Corinthians 1:1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῆ ἐκκλησία τοῦ θεοῦ τῆ οὔσης ἐν Κορίνθῳ, σὺν τοῖς ἀγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·

Paul stresses his apostolic authority which is from God. He is not self-appointed. By way of contrast, see his accusations concerning 'false apostles' in 11:3.

ἔλεγμα, ατος n will, wish, desire

Timothy had experienced great difficulties as Paul's emissary at Corinth. The mention of him here could be "Paul's attempt to rehabilitate his colleague, who had been insulted and rejected as an emissary." Martin

οὔση verb, present part, f dat s εἰμι

"The verbal form in the phrase τῆ ἐκκλησία τοῦ θεοῦ τῆ οὔσης should be observed in the light of K L Schmid's contention (TDNT 3:506) that what is in view is the 'one great church' with its local manifestation or outcropping at Corinth. He argues that it is a mistake to render 'the Corinthian church'; rather it is the one church of God that appears on the scene at Corinth." Martin

ὅλος, η, ον whole, all, entire

The letters of 1 & 2 Corinthians were clearly intended to be read in churches other than that at Corinth

2 Corinthians 1:2

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

χαρις, ιτος f grace, unmerited

A christianised adaption of the customary wish expressed in Greco-Roman culture, χαίρειν 'greeting.' "In Paul's hands the term χαίρειν becomes charged with the force of a powerful, performative wish-prayer which conveys the idea of God's favour (χαρις) to those who do not deserve it... and his strength to match human weakness (see 12:9 for this meaning of χαρις, 'grace')." Martin

εἰρηνη, ης f peace

2 Corinthians 1:3

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρισμῶν καὶ θεὸς πάσης παρακλήσεως,

εὐλογητος, η, ον blessed, praised

"God is now revealed and known ... not as God only, but as God revealed in relation to His only begotten Son." Selwyn

οἰκτιμος, ου m compassion, mercy

'Father of mercies' is a Hebrew expression meaning 'merciful father'.

παρακλησις, εως f encouragement, help, comfort, counsel

A key theme in these verses. God is the source of all comfort/encouragement to his people.

2 Corinthians 1:4

ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.

παρακαλεω exhort, encourage, urge

θλιψις, εως f trouble, suffering

εἰς το + infinitive expressing result

"Paul can testify that on every occasion when he had been in tribulation he had been able not merely to endure it but to derive blessing from it. Not the least of these blessings is the ability that such experiences have given him to extend to others in their hour of trouble a sympathy born of the divine sympathy he himself has been privileged to receive." Tasker

"Paul is glad that, in spite of the many troubles that have weighed upon him, he has known the special strength given by God (v.4). Suffering for Christ's sake was ever his destiny as the apostle to the Gentiles (1 Thess 2:2; cf. Col 1:24; Eph 3:13). In Luke's narrative this vocation was made known to him at the commencement of his Christian life (cf. Acts 9:15, 16). Out of that continuing experience came Paul's sense of kinship with his churches which often had to endure trial in a pagan world. And he joins together his vocation with that of his people who in passing through troubled times learn with him to receive divine encouragement and to minister that encouragement to others." Martin

2 Corinthians 1:5

ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

περισευω intrans. increase, abound

παθημα, τος n suffering, passion, desire

The suffering of the Christian in the cause of the kingdom are the suffering of Christ, for they are the sufferings of his body (see Acts 9:4,5).

Barrett suggests that two ideas are combined in the phrase τὰ παθήματα τοῦ Χριστοῦ:

- i) The sufferings experienced by Christ, which are "extended so as to reach and be shared by others."

ii) The sufferings not endured by the Messiah but which are associated with him in the messianic age and form a prelude to the coming of the age of bliss.

"As union with Christ was the source of the afflictions which Paul endured, so it was the source of the abundant consolation which he enjoyed." Hodge

2 Corinthians 1:6

εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν,

The difficulty of the construction leads to a number of textual variants in vv. 6&7. The text reproduced here is 'strongly supported.'

εἴτε if, whether

θλιβῶ press hard, crush; pass experience
difficulty/trouble

σωτηρία, ας f salvation

ἐνεργουμένης Verb, pres midd ptc, f gen s
ἐνεργεῶ work, be at work (in)

'If we are encouraged, it is for your encouragement which (God) produces as you remain steadfast under the same sufferings that we suffer.' Martin. Barrett prefers to give an active sense to ἐνεργουμένης 'which is made effectual by your steadfastness.' Martin concludes, "Either way, the meaning is tolerably clear, however. When Paul undergoes apostolic sufferings, it is to benefit the churches (4:12). When God encourages him in his trials, the effect is seen in the strength also given – but not magically nor mystically... – to afflicted believers."

ὑπομονη, ης f patience, endurance

παθημα see v.5

πασχω suffer, experience

Harks back to verse 4.

2 Corinthians 1:7

καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

ἐλπίς, ιδος f hope, ground of hope

βεβαιος, α, ον reliable, firm, well founded

'secure' "Paul knows that God can be called on both to sustain the church in trouble and to bring it through as in 1 Cor 15:58." Martin

εἰδότες Verb, perf act ptc, m nom pl οἶδα

(verb perf in form but with present meaning) know, understand

κοινωνος, ου m partner, sharer

Paul speaks of 'the sufferings' common to himself and the Corinthians. He is thus referring to the 'sufferings of Christ' (v.5) which are shared by his people.

"We should, however, observe with O'Brian, *Introductory Thanksgivings*, 247, 248, that while the Corinthians share in the messianic woes, they do not endure precisely the same trial (θλιψις) that the apostle met (v 6). In fact, we do not know the precise nature of the church's sufferings, yet they are linked with 'Christ's afflictions.'" Martin

2 Corinthians 1:8

Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρήθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·

ἀγνοεῶ not know, be ignorant, fail to understand

Cf. 8:1; 1 Cor 10:1; 12:1.

θλιψις see v.4

ὑπερβολη, ης f surpassing, beyond
measure, to an extreme

καθ' ὑπερβολὴν 'excessively,' a favourite Pauline expression, cf. Rom 7:13; 1 Cor 12:31; 2 Cor 4:17; Gal 1:13.

For ὑπὲρ δύναμιν 'beyond our power' cf. 8:3 and 1 Cor 10:13.

ἐβαρήθημεν Verb, aor pass indic, 1 pl βαρεῶ
burden, weigh down, overcome

ἐξαποροεομαι despair

ζην Verb, pres act infin ζω live, be alive

The exact nature of this life-threatening trial is uncertain. The uproar at Ephesus recorded in Acts 19:23-41 does not seem to have placed his life in danger. Neither is it likely that Paul would use words such as this of the anguish of spirit he experienced concerning the Corinthians. R.A.Knox thought it some physical illness.

"In the absence of any precise information a form of persecution due to mob-violence, somewhere in Asia but not necessarily at Ephesus is probably the best conjecture we can make." Tasker. Cf. 1 Cor 15:32.

2 Corinthians 1:9

ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχίκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγειρόντι τοὺς νεκρούς·

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,
himself, herself, itself

ἀποκριμα, τος n sentence (of death)

θανατος, ου m death

ἐσχίκαμεν Verb, perf act indic, 1 pl ἐχω

"Paul's reference to having received the sentence '*in himself*' suggests that a subjective experience was involved. It was not so much a verdict pronounced by some external authority, but rather a perception in the heart and mind of the apostle himself." Kruse

πειθω persuade; perf trust, rely on, have confidence, be confident
 ὤμεν Verb, pres subj, 1 pl εἰμι
 ἐγειρω raise
 νεκρος, α, ον dead

Cf. Rom 4:17.

2 Corinthians 1:10

ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπικαμεν ὅτι καὶ ἔτι ῥύσεται, τηλικουτος, αὐτη, οὗτο so great, so large

Here the translation needs to be something like 'so menacing a death.'

θανατος, ου m death

p⁴⁶ and a few other MSS read the plural τηλικουτων θανατων. G Zuntz *The Text of the New Testament* argued that the plural is original and that the singular is a correction by scribes who considered that you cannot risk more than one death. Martin argues that the singular reflects the fact that Paul is speaking here of a specific circumstance where his life was threatened. Metzger suggests that the plural may have crept in as an attempt to heighten the intensity of the account.

ἐρρύσατο Verb, aor midd/pass dep indic, 3 s
 ῥυομαι save, rescue

καὶ ῥύσεται a number of later MSS read the present tense ῥύεται, presumably to 'improve' the flow of the text with a transition from past, through present, to future.

ἠλπικαμεν Verb, perf act indic, 1 pl ἐλπίζω hope

The evidence for inclusion/omission of ὅτι is finely balanced. On the whole it seems best to include it, judging omission to be an attempt to ease the awkwardness of multiple particles.

ἔτι still, yet, moreover

2 Corinthians 1:11

συνουπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

συνουργεω join in and help, help
 δεησις, εως f prayer, plea
 πολυς, πολλη, πολυ gen πολλου, ης, ου i)
 much, many
 προσωπον, ου n face, presence
 χαρισμα, τος n gift (from God)

I.e. God's gift to them of deliverance in answer to the prayers of many (δια πολλων). "The many' (οἱ πολλοι) suggests the majority of the Corinthian church who had recently declared their allegiance to the apostolic ministry in a time of testing and had dissociated themselves from the recalcitrant person(s) who had fomented a rebellion against Paul (2:6; 7:12)." Martin

εὐχαριστηθῇ Verb, aor pass subj, 3 s
 εὐχαριστεω thank, give thanks

The sense seems to be that if many persons have prayed for the gift bestowed on the apostles by God, thanks will be given by many on their behalf. Martin suggests that 'the many' in both instances is the same – one group not two. W.G.Rutherford translates the latter part of the verse "that there may be a sea of upturned faces as a widespread thanksgiving goes up to God on our behalf for the gracious act which he has done for us."

"In retelling this account – even with some tantalising obscurities – of his ordeal in Asia, Paul makes it plain that he was saved from the jaws of death by God's signal mercy and favour in answer to his prayer. Yet God worked through the prayers of his people (v.11), and Paul does not forget this side of the story as well. Those who prayed for him ... are invited to share his gladness. There is no finer stimulus to our prayers than when we hear from some friend at home or abroad that he or she is rejoicing in an answer to our praying on his or her behalf." Martin

2 Corinthians 1:12

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀγιότητι καὶ εὐκρινείᾳ 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 κ* 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 ἀγιωτης is never used elsewhere by Paul."

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

ἐν χαριτι θεου '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 σοφια ἀνθρωπων ἀλλ ἐν δυναμει)."

ἀνεστράφημεν Verb, aor pass indic, 1 pl
ἀναστρεφω pass live, conduct oneself
περισσοτερος adv. (from περισσοτερος) all the more, especially

2 Corinthians 1:13

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

Note Paul's wordplay.

ἢ οἱ
ἀναγινωσκω read, read in public worship
ἐπιγινωσκω 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
ἐπιγνώσεσθε Verb, fut midd dep indic, 2 pl
ἐπιγινωσκω

ἕως τέλους ἐπιγνώσεσθε 'you will understand fully'

2 Corinthians 1:14

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

καύχημα, τος n ground for boasting, object of boasting, boasting, pride
καθάπερ as, just as

2 Corinthians 1:15-22

"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

2 Corinthians 1:15

Καὶ ταῦτη 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 *χαραν* joy. The better reading *χαριν*, 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.

σχήτε Verb, aor act subj, 2 pl έχω

2 Corinthians 1:16

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

παλιν again, once more

ἐλθεῖν Verb, aor act infin ἐρχομαι

προπεμφθῆναι Verb, aor pass infin

προπεμπω 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

2 Corinthians 1:17

τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂ βουλευόμεναι κατὰ σάρκα βουλευόμεναι, 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

τη 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.'

2 Corinthians 1:18

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

2 Corinthians 1:19

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.'

2 Corinthians 1:20

ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναὶ· διὸ καὶ δι' αὐτοῦ τὸ Ἀμὴν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν.

ὅσος, η, ον correlative pronoun, as much as, how much, how far, ὅσος ἄν, ὅσος ἔαν 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."

2 Corinthians 1:21

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

βεβαιῶ 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 (περιποιησις; cf. Eph 1:14)." Martin

χρίω anoint

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

2 Corinthians 1:22

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

σφραγιζῶ seal, secure with a seal

"The verb ... σφραγιζῶ 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 δίδωμι ἄρραβων, ὄνος 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.

2 Corinthians 1:23

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

ἐπικαλεῶ call, name; midd call upon

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

ἐμός, ἡ, ον 1st pers possessive adj my, mine ψυχή, ἡς f self, inmost being, life, 'soul' φειδομαι spare, refrain from

οὐκέτι adv no longer, no more, not yet

Here, 'not again'

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

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

2 Corinthians 1:24

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

οὐχ ὅτι offers the rationale underlying verse 23.

κυριεῦω have power over, rule over συνεργός, 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·

γὰρ 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 γὰρ 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 parenthetical. Martin (see below) objects to seeing v.24 as a parenthesis.

ἐμαυτου, ἡς 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.

2 Corinthians 2:2

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 μὴ 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."

2 Corinthians 2:3

καὶ ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην
 σχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιθῶς ἐπὶ
 πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν
 ἐστίν

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

σχῶ 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).

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

2 Corinthians 2:4

ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας
 ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα
 λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν 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

γνῶτε Verb, aor pass subj, 2 pl γινωσκω
 περισσοτερωσ adv. (from περισσοτερος) all the more, to a greater degree

"It is unclear whether [περισσοτερωσ] 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

2 Corinthians 2:5

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
 ἐπιβαρεω 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

2 Corinthians 2:6

ικανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῆ ἢ ὑπὸ τῶν πλειόνων,

ικανος, η, ον sufficient
 τοιουτος, αυτη, ουτον correlative pronoun and adjective such, of such kind
 ἐπιτιμια, ας f punishment, censure

Cf. 7:11

πλειων, πλειον most, the majority

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

2 Corinthians 2:7

ὥστε τοῦναντίον 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
καταποθη̅̅̅ 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...)."

2 Corinthians 2:8

διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην·

διο therefore, for this reason
κυρωω put into effect (of a covenant)

"The mixing of a legal term (κυριοω: BGD) and a non-legal one (ἀγαπη) 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

2 Corinthians 2:9

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

γνώ Verb, aor act subj, 1 s γνωσκω
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.

ὕπηκοος, ον obedient

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

2 Corinthians 2:10

ᾧ δὲ τι χαρίζεσθε, κἀγὼ· 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.'

χαριζομαι see v.7

καγω from και ἐγω and I, I also
κεχάρισμαι Verb, perf midd/pass dep, 1 s
χαριζομαι

"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.

2 Corinthians 2:11

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

2 Corinthians 2:12

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

2 Corinthians 2:13

οὐκ ἔσχηκα ἀνεσιν τῷ πνεύματί μου τῷ μὴ εὐρεῖν 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 εὐρεῖν 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

2 Corinthians 2:14

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

χάρις, ιτος f grace; thanks, gratitude

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

παντοτε always

θριαμβεω 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!'"

ὀσμη, ης f fragrance

γνωσις, εως f knowledge, understanding
φανερω 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

2 Corinthians 2:15

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.

εὐωδια, 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.

2 Corinthians 2:16

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

θανατος, ου m death

ὀσμὴ 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 ικανός; 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.

2 Corinthians 2:17

οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

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

καπηλευω 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 ἀλλα "marks off Paul from the intruders who have caused disturbance at Corinth." Martin

κατεναντι before, in the sight of
λαλεω speak, talk

2 Corinthians 3:1-3

Paul argues that his ministry is validated by its fruits.

2 Corinthians 3:1

Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρῆζομεν ὡς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν;

ἀρχω midd begin

παλιν again, once more

What is the reference of παλιν? Was something in Paul's 'severe' letter read as self-commendation?

ἑαυτος, ἑαυτη, ἑαυτον him/her/its/oneself
συνιστημι and συνιστανω recommend,
commend, give approval to

Cf. 2:17

ἢ οἱ

χρηζω need, have need of

συστατικος, η, ον commendatory

Apollos had come to Corinth with a letter of commendation (Acts 18:24-28) and so, presumably, had others. In context the contrast is being suggested with the letters of commendation flourished by Paul's adversaries by which they sought to accredit their ministry. Martin suggests that these letters may have been "lists of their 'spiritual' exploits (cf. 11:21-33)." But Paul needed none since he had been the one through whom the church was first formed.

2 Corinthians 3:2-3

Hering lists the following characteristics of the 'letter' of which Paul speaks:

- i) Written upon the heart;
- ii) Read by everyone;
- iii) Bears in itself the stamp of authenticity (φανερουμενοι);
- iv) It is Christ's letter which, in a sense, he has dictated;
- v) Not written in ink but with the Spirit of the living God;
- vi) Unlike the law of the Old Covenant, not written on stone but (as the OT prophesied), on the heart.

2 Corinthians 3:2

ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·

ἐπιστολη, ης f letter

ἐγγεγραμμένη Verb, perf pass ptc, f nom s
γραφω

καρδιας ἡμων The MSS evidence is divided between ἡμων and ὑμων. Evidence is stronger for ἡμων, but ὑμων is probably the better reading in context (it is the reading preferred by Barrett, Hering, Martin *et al*). ὑμων would provide the transition between letters of commendation (v.1) and letters written upon the heart (v.3) which then takes Paul into the distinctives of the new covenant. "Only the reading ἐν ταῖς καρδίαις ὑμων, 'your hearts,' can make sense of the participles that follow, for the drift of Paul's thought is that the letter, written on the Corinthians' changed lives ... is also a witness to the world. It is 'read and recognised ... by 'all the world.'" Martin Metzger, however, argues that ἡμων should be adopted not only on the basis of the weight of external evidence but also in light of Paul's statement in 7:3.

ἀναγινωσκω read

The existence of the Corinthian church is a visible sign of Paul's apostleship (cf. 1 Cor 7:3).

2 Corinthians 3:3

φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ
διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ
μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν
πλαξίν λιθίναις ἀλλ' ἐν πλαξίν καρδίαις
σαρκίνας.

φανερῶ make known, make evident
διακονηθεῖσα Verb, aor pass ptc, f nom s
διακονεῶ serve, minister

"Where is the true source of authority? What are the genuine credentials for ministry? The Corinthians themselves gave evidence that they are 'a letter of Christ' (ἐπιστολὴ Χριστοῦ, where the genitive is subjective: they are a letter whose author is Christ). Yet they would not have become this had Paul not ministered (διακονηθεῖσα ὑφ' ἡμῶν) to them. His faithful service (διακονία) is the token Paul appeals to in support of the claim and rebuttal that underlie these verses." Martin

ἐγγεγραμμένη see v.2
μελας, ἀνα, ἀν gen ἀνος, ἀνης, ἀνος black;
το μ. ink
ζῶ live, be alive
πλαξ, πλακτος f tablet
λιθινός, ἡ, ον made of stone

Cf. Ex 31:18.

σαρκινός, ἡ, ον fleshly, made of flesh

"This latter contrast is clearly an allusion to the prophetic description of the new covenant (cf Jer 31:31-34; Ezek 11:19; 36:24-32) under which God would write his law on human hearts. The allusion paves the way for Paul's description of himself and his co-workers as ministers of the new covenant (vv.4-6) and for the extended comparison and contrast between ministry under the old and new covenants (vv 7-18)." Kruse

Martin writes, "Paul has innovated in a remarkable way: he has assimilated 'heart of stone' to 'tablets of stone,' with the latter phrase used to connect with Moses' law. That it is this connection that he proceeds to explore in the balance of the third chapter of our letter will become clear."

2 Corinthians 3:4

Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ
Χριστοῦ πρὸς τὸν θεόν.

πεποιθησις, εως f confidence

4 out of 6 occurrences in the NT are in 2 Cor.

τοιούτος, αὐτῆ, οὗτον correlative pronoun and
adjective such, of such kind

2 Corinthians 3:5

οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἐσμεν λογίσασθαι τι
ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ
θεοῦ,

Looks back to the question of 2:16.

ἱκανός, ἡ, ον worthy, sufficient, able

ἱκανός is sometimes used in the LXX to translate Shaddai (Almighty), one of the names of God (e.g. Job 21:15).

λογίσασθαι Verb, aor midd dep infin
λογίζομαι reckon, count, credit

A rather "clumsily worded phrase" (Collange) but "powerfully evocative." Martin

ἱκανότης, ἡτος f capability, sufficiency

"We cannot avoid concluding that this remark is polemically slanted and addressed to Paul's adversaries who made it their boast that they were the 'well-endowed ones,' with pneumatic gifts and imposing credentials to support their claim." Martin

2 Corinthians 3:6

ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς
διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος, τὸ
γὰρ γράμμα ἀποκτεννεί, τὸ δὲ πνεῦμα
ζωοποιεῖ.

ἰκανῶ make capable, make fit

The aorist suggests a definitive act – Paul's conversion and call?

διακονός, ον m & f servant, minister
καινός, ἡ, ον new
διαθήκη, ἡς covenant, will, testament
γράμμα, τος n letter (of alphabet)
ἀποκτείνω and ἀποκτεννώ, -ννω kill, put to
death

ζωοποιεῶ give life, make alive

The contrast Paul is developing is not a simple one between Old Testament and New but rather between law and gospel. On the one side is the Old Testament as misunderstood and misused by the Jews who looked upon the law written in tablets of stone as the means of commending themselves to God.

"The term γράμμα naturally refers to OT as Scripture, and of all the various possibilities open to the interpreter ... the most satisfactory is that which sees in γράμμα a certain interpretation of the Torah which prevailed at Corinth. This view would correspond with Cranfield's explanation (*The Epistle to the Romans* ...) of γράμμα as a misuse of Moses' law seen as an end in itself and which fails to appreciate its true purpose (Rom 10:4: τέλος) as leading to Christ, its fulfilment (Gal 3:24)." Martin

"It was certainly not Paul's intention to suggest that the Old Testament law was merely a human instrument; it was on the contrary, spiritual, inspired by the Spirit of God (Rom 7:14)." Barrett

This view of the law leads to death. On the other side is the life-giving work of the Spirit which flows from the finished work of Christ. It is this new covenant message which is proclaimed in the gospel.

2 Corinthians 3:7-11

Verses 7-11 are an exposition of Ex 34:29-32 which speaks of the glory which accompanied the old covenant. Paul argues for the greater glory of the new. Schultz, noting various *hapax legomena* in verses 7-18, suggests that Paul has taken over a preformed Christian midrash on Ex 34:29-35 and 'glossed' it by adding his own comments. This seems an over-complicated hypothesis. More realistically, perhaps, Moule suggests that Paul is here (3:7ff) using a sermon which he has preached in a synagogue.

In vv 7-11 Paul three times uses the rabbinic exegetical *middah* of 'the light and the heavy' (*qal wahomer*) 'if then ... how much more ...' (vv 7, 9, 11). He also makes use of sets of contrasts in antithetical parallelism:

θανατος v7 – πνευμα v8
κατακρισις v9 – δικαιοσυνη v9
το καταργουμενον v11 – το μενον v11

2 Corinthians 3:7

Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξει, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην,

"The preceding [verse] has stated a stark antithesis: το γραμμα ἀποκτεννει, το δε πνευμα ζωοποιει, 'The letter kills, but the Spirit imparts life.' Now Paul seeks to unpack that statement in an elaborately drawn set of contrasts. Under the dual terms γραμμα/πνευμα he will consider the relative association of the two covenants, linked with Moses and Christ/the Spirit." Martin

διακονια, ας f ministry, service
θανατος, ου m death

Compare Rom 7:10. The law ministers death because of our inability to live up to its demands: it cannot justify, it can only condemn. Paul finds no fault in the law itself (Rom 7:12,14).

"Thus Paul can write phenomenologically, that is, based on what he knows of human experience, that the law produces 'a διακονια (an administration) that leads to death,' i.e., the 'death' of Rom 6:23; 8:6; cf. Eph 2:2; 4:18, 'cut off from the life of God ... due to their hardness (πρωσις) of heart.'" Martin

γραμμα see v.6

ἐντετυπωμένη Verb, perf pass ptc, f nom s

ἐντυπω engrave

λιθος, ου m stone

Looks back to 3:1-3 where the 'letters of commendation' are set in contrast to what is written by the Spirit in human hearts.

ἐγενήθη Verb, aor indic, 3 s γινομαι

δοξα, ης f glory

Here 'radiance'. δοξα is a key word in this section.

ὥστε so that, with the result that

ἀτενίζω fix eyes on, look intently at

καταργεω render ineffective, do away with

The OT does not mention that the glory on the face of Moses faded. The active sense of καταργεω means to make void and the passive to abolish. It is probably best to see this as a transferred epithet – it is the old economy which is being abolished (cf. v.11. Note also Eph 2:15 where this verb is used by Paul in this sense). There is a glory on Moses' face even though the old covenant was transitory.

2 Corinthians 3:8

πῶς οὐχὶ μᾶλλον ἢ διακονία τοῦ πνεύματος ἔσται ἐν δόξει;

πως how? in what way?

οὐχι not, no; used in questions expecting an affirmative answer.

μᾶλλον adv more, rather

The 'ministry of death' v.7 of the law is contrasted with the 'ministry of the Spirit' which gives life.

ἔσται Verb, fut indic, 2 s εἶμι

A logical rather than chronological use of the future tense – though there may also be an implied eschatological dimension.

2 Corinthians 3:9

εἰ γὰρ τῆ διακονία τῆς κατακρίσεως δόξα,
πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς
δικαιοσύνης δόξη.

τῆ διακονία Martin prefers to read the nominative with B D² and Byzantine witnesses. The dative, however, has strong support (p⁴⁶ & A C D* G) and was preferred by the majority of the UBS committee. The dative would give the sense 'if there was glory in the ministry which leads to condemnation ...' whereas the nominative would yield 'If the ministry that leads to condemnation was glorious ...' It makes no real difference to the sense of the passage.

κατακρισις, εως f condemnation

Cf. Rom 8:3. The end result of nomistic religion is condemnation.

δόξα, ης f glory
περισευω abound, excel

"The new order, then, 'excels' (περισευει), a verb often used by Paul to set apart the new age of salvation in contrast with the old order." Martin

δικαιοσυνη, ης f righteousness

The new covenant is a διακονια δικαιοσυνης because it sets forth the righteousness of God (Rom 1:17) which is displayed in his justification of the sinner through Christ's atoning work (Rom 3:21-26).

2 Corinthians 3:10

καὶ γὰρ οὐ δεδοξασται τὸ δεδοξαμένον ἐν
τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης
δόξης·

καὶ γὰρ 'thus it is quite true that'

δεδοξασται Verb, perf pass indic, 3 s δοξαζω
glorify

δεδοξαμένον Verb, perf pass ptc, m acc & n
nom/acc s δοξαζω

μερος, ους n part, piece, in part

ἐν τούτῳ τῷ μέρει 'in this respect,' 'in this
case,' 'in this limited fashion'

εἵνεκεν prep with gen because of, for the
sake of

ὑπερβαλλω surpass

Hering translates this verse "that which has been glorified within limits (i.e. the transient and limited nature of the old administration) has not been glorified at all with respect to the (new) superabundant glory."

"So Paul paradoxically gives a certain measure of approval to the OT idea of the Sinai covenant as expressing God's glory. But the good is now replaced by the better; indeed by the best, which elsewhere Paul puts in more personal language: 'the surpassing (το ὑπερεχον) worth of knowing Christ Jesus my Lord' (Phil 3:8)." Martin

2 Corinthians 3:11

εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ
μᾶλλον τὸ μένον ἐν δόξη.

καταργεω see v. 7

μενω remain, stay, abide

It is important to understand that it is the old covenant that is passing rather than the law as such. Hence both of the following express truth:

- i) "The law as an expression of the will of God for human conduct is still valid. In fact Paul says the purpose of God in bringing in the new covenant of the Spirit was precisely that the righteous demands of the law might be fulfilled in those who walk by the Spirit (Rom. 8:4)." Kruse
- ii) "The law was a transient phenomenon belonging to a past age; cf. Rom 10:4; Gal 3:19-25. The gospel, the new covenant, is permanent; it is God's last word and deed, and cannot be superseded; compare Mk 13:31." Barrett

2 Corinthians 3:12-18

"In his exposition [of Ex 34:33-35 in verses 12-18] Paul stresses two matters: firstly the boldness of his own ministry, which he contrasts with that of Moses, who covered his face with a veil; and second, his own beholding the glory of God with 'unveiled face', which he contrasts with the blindness of his Jewish contemporaries, over whose minds a veil still lay when the law was read." Kruse

2 Corinthians 3:12

Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῆ παρρησία
χρώμεθα,

τοιουτος, αυτη, ουτον such, of such kind
ἐλπις, ιδος f hope, ground of hope

'such a hope' i.e. a hope based on the abiding
glory of the new covenant.

παρρησια, ας f boldness, assurance,
openness

Cf. 4:1

χραομαι use, make use of

2 Corinthians 3:13-16

There is a parallelism of structure between vv 13 & 14b and 14a & 15-16 which indicate that the κυριος of v16 is Christ and hence also probably of v17:

Objective	Subjective
Of Moses' time v.13 Μωϋσῆς ἐτίθει κάλυμμα	v14a ἐπωρώθη τὰ νοήματα αὐτῶν.
Today v14b ἄχρι γὰρ τῆς σήμερον ἡμέρας ἐπὶ τῇ ἀναγνωσει τῆς παλαιᾶς διαθήκης τὸ αὐτὸ κάλυμμα μένει ἐν Χριστῷ καταργεῖται·	vv 15-16 ἕως σήμερον ἦνίκα ἂν ἀναγινωσκῆται Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· ἦνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.

2 Corinthians 3:13

καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.

Schulz and Georgi suggest that it was Paul's opponents who made the link between Moses' veil and the blindness of Israel. G Barth suggests the opponents were Jewish Christian 'charismatics' who moved around the Pauline churches. Martin is sceptical of these suggestions. Martin comments, "The shift of interest still keeps the focus of Paul's thought on his preaching ministry, its authority and effectiveness. The difference, however, is that at 3:12 he turns to address another challenge: How can he account for the lack of response among his own Jewish compatriots? The undertone is polemical, since the charge is no doubt intended to undermine his office, but the ground of attack is new. He must answer the allegation that he has had little success (in contrast to the 'many' [2:17] opponents who styled themselves 'servants of Christ' and saw in Moses a powerful triumphalist figure), and that he, unlike Israel's leader who was given a nimbus of radiance, has only a feeble presence (4:7-12, 17; 5:12, 13; 6:4-10; 10:1, 10; 11:6; 12:5-10; 13:4 – all verses which reveal Paul's innate frailty, with the only 'glory' being that which rejoices in his sufferings)."

καθαπερ as, just as
ἐτίθει Verb, imperf act indic, 3 s τιθημι
place, set
κάλυμμα, τος n veil
ἀτενίζω fix eyes on, look intently at

τελος, ους n end, conclusion

καταργεω render ineffective, do away with

The phrase εἰς τὸ τέλος τοῦ καταργουμένου is difficult. There are two basic interpretations:

- Moses veiled himself so that the people would not see that the glory was fading and then be tempted to despise the covenant. However, they did despise the covenant (so Barrett and Kruse). 'This same veil' (v.14) then means that they still do not recognise that the covenant is temporary. This interpretation does not fit well with Exodus (or the rabbinic tradition that Moses' face glowed until his death). Furthermore, καταργουμένου is masc or neut and hence does not refer to 'glory' but to the whole framework of Mosaic legislation.
- Moses put the veil on his face because the children of Israel were overwhelmed with the brightness (v.7): hence it was so that they might not see the full glory (τελος in the sense of 'full significance' Hering) even though it was passing away. On this interpretation, the same veil that covers the Jews when they read the law is that which prevents them seeing the full glory of God in the gospel – which shines even there. It is in Christ that this glory becomes evident.

2 Corinthians 3:14

ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται,

ἐπωρώθη Verb, aor pass indic, 3 s πωροω
make hard, make insensitive

νοημα, τος n mind, thought

ἄχρι until, as far as

σημερον today

τὸ αὐτὸ κάλυμμα 'the same veil'

ἀναγνώσις, εως f reading

ἐπὶ τῇ ἀναγνώσει 'when/whenever ... is read'

παλαιος, α, ον old, former

διαθηκη, ης covenant, will, testament

Paul seems to have coined the term 'the old covenant'

ἀνακαλυπτω unveil, uncover

'it was not being taken away'

καταργεω see v.13

Christ is the key to understanding the revelation of God in all Scripture – the key to the old covenant, the one in whom its glory shines clearly.

2 Corinthians 3:15

ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκῃται
Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν
κεῖται·

ἕως until, while

ἡνίκα when; ἡνίκα ἂν whenever

Only occurrence in the NT

ἀναγινώσκω read, read in public worship
κειμαι lie, be laid, store up, be stored up

"We are again faced with Paul's rebuttal of those who 'gloried in appearance (προσωπον), not in heart (καρδια).' See 5:12 for the explicit antithesis. Taking their stand on Moses and all he stood for as an authority figure (their Moses typology is well depicted by J.H.Schultz...: Paul's enemies appealed to the principle of tradition in the OT Scriptures; the *persona* of Moses as θειος ἄνθρωπος, 'divine man' was their model; the Christian pneumatic was, like Moses, a spirit-filled person, and in their hands the 'veil' was a sign of Moses' dignity par excellence, to which they aspired, and like Moses they 'turned to the Lord' for their glorification), Paul's opponents are seen to be under a self-delusion, with the same veil on which they prided themselves acting as a curtain to separate them from the truth as Paul saw it." Martin

2 Corinthians 3:16

ἡνίκα δὲ εἰς ἐπιστρέψῃ πρὸς κύριον,
περιαίρειται τὸ κάλυμμα.

ἐπιστρέφω turn back, turn round, turn

πρὸς κύριον here probably Jesus.

Hughes interprets the present tense as an assurance of what will happen in the future in God's design for the Jewish people. Martin interprets the reference as a general one, 'whenever [anyone] turns to the Lord...'

περιαίρειω take away, remove

This is an adaption of Ex 34:33, 'whenever Moses went in before the Lord to speak with him, he took the veil off.'

2 Corinthians 3:17

ὁ δὲ κύριος τὸ πνεῦμα ἐστίν· οὗ δὲ τὸ πνεῦμα
κυρίου, ἐλευθερία.

ὁ δε κυριος το πνευμα ἐστιν There is debate over who is meant by κυριος and who (or what) by πνευμα (Hughes refers to Christ's human spirit). It seems best to understand κυριος as referring to Jesus (contrary to Kruse), and πνευμα as referring to the Spirit of God (cf. v.6). The identity expressed in this phrase is then not an absolute identity but a dynamic identity. Paul is speaking of the nature of the new covenant. In the process of redemption there is a dynamic unity between the exalted κυριος, the source of all the benefits of redemption, and the πνευμα, the agent through whom these benefits are given to the redeemed. The Spirit makes Christ the Lord and his saving benefits present.

οὗ where

A number of MSS insert ἐκεῖ before ἐλευθερια to give a correlative for οὗ

ἐλευθερια, ας f freedom, liberty

Freedom comes with the end of the dominance of the written law: it is a freedom given by the Spirit and enjoyed by the children of God (Rom 8:21). There is a link here with the παρηρησια Paul speaks of in v.12.

2 Corinthians 3:18

ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ
τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν
εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν,
καθάπερ ἀπὸ κυρίου πνεύματος.

πάντες Adjective, m nom pl πας

ἀνακεκαλυμμένῳ Verb, perf pass ptc, m & n
dat s ἀνακαλυπτω see v.14

"Like Moses, then, Paul and all believers approach God in confidence and freedom *with unveiled face*, and like Moses they behold *the glory of the Lord*." Kruse

κατοπτριζομαι behold, reflect

Some (e.g. Hering) think this means 'reflect' but it is probably better to understand the word here to mean 'behold as in a glass' (Martin says both meanings are feasible). Christians behold Christ (cf Heb 2:9) who is the image of God and are transformed into the same image (see 1 Cor 15:49).

εἰκὼν, ονοσ f likeness, image

Cf. 4:4-6; Col 1:15; Heb 1:1-4; John 1:18 and Phil 2:6.

μεταμορφοομαι be changed in form, be transformed

Strongly suggests a link with Christ as God's 'image.' The present tense signifies a continuing process. The goal spoken of in Rom 8:17,29 – 'conformed to the image of his Son.' There is a link here with Paul's 'Second Adam' thinking.

καθαπερ as, just as

'The Lord who is the Spirit' – see the discussion on the previous verse.
Other possible senses for κυρίου πνεύματος are:

- i) The Spirit of the Lord;
- ii) The Lord of the Spirit;
- iii) The Spirit who is Sovereign.

"Believers in Christ live in a new age where 'glory' is seen in the Father's Son and shared among those who participate in that eon. It is the Spirit's work to effect this change, transforming believers into the likeness of him who is the ground-plan of the new humanity, the new Adam, until they attain their promised destiny as 'made like his Son' (Rom 8:29) and enjoy the full freedom that is their birthright under the terms of the new covenant." Martin

2 Corinthians 4:1-6

4:1-6 echoes themes of 2:14-17 as well as Ch 3. "Paul is building up his earlier debate with his adversaries in chap. 3, and responding to another line of criticism brought against his Gospel and his ministry. We may infer that the line of this critique ran: Paul has every reason to be discouraged since his person is marked by weakness and his message is ineffectual (see on 10:10). It is as though his hearers were groping in darkness, and his preaching cannot help them because it lacks the demonstrable signs of power to convince them of its authenticity. Paul tackles these issues head-on in 4:1-6; and so he closes his elaborate discussion opened in 2:14." Martin

2 Corinthians 4:1

Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν,

δια τουτο looks forward to what follows.

διακονια, ας f ministry, service
ἐλεαω and ἐλεεω be merciful, show kindness; pass. receive mercy
ἐγκακεω become discouraged, tire of

Barett suggests that ἐγκακεω here means 'to neglect one's duty.'

A few inferior texts, followed by TR, read ἐκκακουμεν 'we grow weary'.

Paul's preaching was fired by his own experience of receiving mercy from God. The ministry he had received was to declare that which had given him life.

2 Corinthians 4:2

ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ.

ἀπειπάμεθα Verb, aor midd indic, 1 pl
ἀπειπαμην (aor only) renounce

Hering says this is a technical term denoting abandonment of a belief or practice.

κρυπτος, η, ον hidden, secret

Cf. Phil 3:9.

αἰσχυνη, ης f shame, shameful deed

'hidden things of shame' = shameful underhand practices.

περιπατεω walk, walk about, live

πανουργια, ας f trickery, deceit, craftiness

Literally 'ready to do anything,' i.e., will stop at nothing.

μηδε nor, and not, not even

δολω distort, falsify

Compare 2:17. Either Paul had been accused of perverting the word of God (perhaps tampering with God's message by not requiring Gentile converts to be circumcised, or generally perverting the OT), or he is implying that the false teachers are perverting the word of God. An element of both may be present.

φανερωσις, εως f bringing to light, disclosure

συνιστημι and συνιστανω trans recommend, commend

Paul will not commend himself. The only commendation is the message he preached; it was this that validated his ministry.

συνειδησις, εως f conscience, awareness
ἐνωπιον before, in the presence of

2 Corinthians 4:3

εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον,

The underlying charge would seem to be that Paul's message is obscure, or, as Martin suggests, "Paul had offered an interpretation of the Mosaic veil that his enemies found fault with. The latter view explains the εἰ δε και, 'yet even if,' and the emphasis placed on ἔστιν, 'is,' in the sentence. It is freely conceded that the Gospel *is* veiled – but only to those who insist on having it so by clinging to an understanding of the veil that keeps it in place, and failing to appreciate that the covering is done away with in Christ. They are, alas, 'those on the way to perdition' (for the same term used of Paul's enemies, see 2:15; 1 Cor 1:18; Phil 1:28; 3:19; cf. 2 Thess 2:10)." This would mean that the second half of the verse would refer to Paul's adversaries rather than those who have failed to believe the message.

κεκαλυμμένον Verb, perf pass ptc, m acc & n
nom/acc s καλυπτω cover, hide
εὐαγγέλιον, ου n good news, gospel
ἀπολλυμι midd be lost, perish, die

If this refers to those who have failed to believe Paul's preaching it implies that the reason for unbelief lies not in the obscurity of the message but in a Satan induced blindness that afflicts mankind. The wonder is not that many do not believe but that any should see the truth. Faith requires a divine miracle.

2 Corinthians 4:4

ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ ἀγᾶσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἔστιν εἰκὼν τοῦ θεοῦ.

ἐν οἷς Hering translates 'In such folk it can be seen that...'

αἰων, αἰωνος m age, world order

'god of this world' is most likely a reference to Satan (cf. 11:13-15; 1 Cor 2:8), although one or two commentators interpret it as a reference to God.

τυφλω blind, make blind
νοημα, τος n mind, thought
ἀπιστος, ον unfaithful, unbelieving

The fault lies also with the unbeliever for it is *their* lack of faith.

ἀγαζω see, perceive clearly
φωτισμος, ου m light, illumination,
revelation

The gospel concerns the glory of God revealed in Christ.

εικων, ονος f likeness, image

As image of God Jesus both reveals God and is also the perfect man – the second or last Adam cf. Phil 2:6-11; Col 1:15-20 also Jn 1:1,18; Heb 1:3.

2 Corinthians 4:5

οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν.

Cranfield comments, "Of all the various temptations which beset the Christian minister, one of the chief and deadliest is the temptation to preach himself."

κηρυσσω preach, proclaim

Cf. Gal 1:16; 1 Cor 1:23; Phil 1:15-18, also Rom 10:9; 1 Cor 12:3. Barrett says, "It would be hard to describe the Christian ministry more comprehensively in so few words."

2 Corinthians 4:6

ὅτι ὁ θεὸς ὁ εἰπὼν Ἐκ σκοτῶν φῶς λάμπει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ.

εἰπων Verb, aor act ptc, m nom s λεγω
σκοτος, ους n darkness, evil
φως, φωτος n light
λαμπω shine, give light
γνωσις, εως f knowledge, understanding
προσωπον, ου n face, appearance, person

New creation is as much a work of God's sovereign power as the first creation. On this verse, compare the prophecy in Is 9:2. Martin suggests that this (rather than Gen 1) may be the primary reference of Paul's words, perhaps also with a reference to the role of the servant in Is 49:6; cf. 42:6,16; 60:1-2 who is said to be a 'light to the world.'

The shorter reading Χριστου is most likely to be original but because of the weight of evidence for the inclusion of Ἰησου it has been included in the UBS text but in square brackets.

2 Corinthians 4:7-15

Note the frequent use of the name 'Jesus' in these verses. Paul may be alluding to Jesus as an example of one who seemed humanly weak but was filled with (and raised by) the power of God.

2 Corinthians 4:7

Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν.

θησαυρος, ου m treasure store

ὄστρακινος, η, ον made of baked clay
σκευος, ους n object, thing, vessel

The plural 'vessels' indicates that Paul is speaking not of himself alone but of his companions – and of all messengers of the gospel. The contrast is being drawn between the treasure of the content and the 'cheapness' of those who carry it. Manson suggests the picture is of a clay lamp that could be bought in the market at Corinth. It is cheap and fragile but bears a light. Collange suggests the picture is one of dignity: Paul speaks of himself as a chosen vessel (cf. Acts 9:15) moulded in the hands of the potter.

ὑπερβολη, ης f surpassing, beyond
measure

ἦ Verb, pres subj, 3s ειμι

2 Corinthians 4:8

ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι,
ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,

The four contrasts of this and the following verse "reflect the vulnerability of Paul and his co-workers on the one hand and the power of God which sustains them on the other." Cf. 13:4

θλιβω press hard; pass experience
difficulty/trouble

"The verb recalls the bitter experience of the Psalmists (3:2, LXX; 12:5; 22:5; 34:19) who endured hardship out of loyalty to Yahweh and his cause... The root θλιβω/θλιψις also looks back to 1:3-11 and ahead to 7:5 where the 'affliction' is clearly precipitated by the crisis at Corinth." Martin

στενοχωρεομαι be held in check, be
limited, be crushed (with difficulties)

Cf. 6:12. Hering translates, "we are hemmed in on every side yet not crushed."

ἀπορευω act & midd be at a loss, be
disturbed

ἐξαπορευομαι despair

2 Corinthians 4:9

διωκόμενοι ἀλλ' οὐκ ἐγκαταλείπόμενοι,
καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,

διωκω persecute, pursue, harrass

ἐγκαταλειπω forsake, abandon

καταβαλλω knock down

ἀπολλυμι destroy, kill, lose; midd be lost,
perish

Cf. 4:3. "Paul seems to be claiming here that while his opponents re powerful – they can knock him down – they are not able to subvert his apostleship or destroy his work." Martin

2 Corinthians 4:10

πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι
περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ
σώματι ἡμῶν φανερωθῇ·

Paul speaks here of close union with the
suffering of Jesus.

παντοτε always

νεκρωσις, εως f death

Cf. 4:19. νεκρωσις, in contrast with θανατος, emphasises process, 'dying.' "The sufferings which come upon him daily in his work for Jesus are gradually killing him." Denny "Paul's intimate association of his apostleship with Jesus' death is a major theme in his ministerial life, as A. Schlatter ... puts it: 'As Jesus' herald, he told the story of the passion; he not only told it, but he experienced it too; cf. Phil 3:10.'" Martin

σωμα, τος n body

περιφερω carry about, bring

ζωη, ης f life

φανερωθῇ Verb, aor pass subj, 3 s φανερωω
make known, reveal, make evident

"We know that a major debating point at Corinth was precisely the issue: Where is the real φανερωσις, the true manifestation, of divine strength (see on 4:2; 5:10,11)? Paul's opponents appealed to their charismatic presence and signs (12:12). Paul himself saw the power of God in his weakness (12:1-10 ...) because there he identified with him who was 'crucified in weakness' (13:3). And in particular Paul saw his own office as 'minister of the new covenant' (3:6), which is modelled on the righteous sufferer in Israel, yet christianised by Paul's awareness of living in the new age with its christological centre." Martin

"The apostle shares in the death of Christ through his own sufferings which kill the old Adam so that the new Adam may emerge." Hering

2 Corinthians 4:11

ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον
παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ
Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

ἀει always, constantly

Some few MSS, including p⁴⁶, read εἰ 'for if we as living persons are being handed over ...'

ζωω live, be alive

θανατος, ου m death

παραδιδωμι hand or give over, deliver up

Used regularly of Jesus' death.

θνητος, η, ον mortal

σαρξ, σαρκος f flesh, physical body,
human nature

"Thus the one who proclaims the crucified and risen Lord finds that what is proclaimed in his message is also exemplified in his life. On the one hand he is daily subject to forces which lead to death, but on the other he is continually upheld, caused to triumph, and made to be more than a conqueror by the experience of the risen life of Jesus in his mortal body (cf Rom 8:35-39; 2 Cor 1:8-10; 2:14; Phil 3:10; 4:12-13)." Kruse

2 Corinthians 4:12

ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

ὥστε so that, with the result that
ἐνεργεω work, be at work (in)

Paul's ministry involves him and his companions in the threat of death in order that they might preach the gospel which brings life to others, cf. Col 1:24.

2 Corinthians 4:13

Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν,

Paul is answering an implied question, "Why then be an apostle?"

γεγραμμένον Verb, perf pass ptc, m acc & n
nom/acc s γραφω

πιστεω believe, have faith, have
confidence in

διο therefore, for this reason

λαλεω speak, talk

The quotation is from Ps 116:10. Ps 116 speaks of the psalmist's confidence in the face of trouble (crushing). The psalmist knows that he will walk with the Lord in the land of the living. Paul has the same Spirit-given confidence that God will uphold him in his trials. In particular, Paul is confident that God will raise him up with Christ (v.14) and therefore that he also will walk with the Lord in the land of the living.

2 Corinthians 4:14

εἰδότες ὅτι ὁ ἐγείρας τὸν Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.

εἰδότες Verb, perf act ptc, m nom pl οἶδα
know, understand

ἐγειρω raise

ἐγερεῖ Verb, fut act indic, 3 s ἐγειρω

Martin favours the shorter reading τὸν Ἰησοῦν which has significant support (p⁴⁶ B 33 etc.).

παραστήσει Verb, fut act indic, 3 s

παριστημι and παριστανω present,

bring into one's presence, stand before

2 Corinthians 4:15

τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

πλεοναζω increase, grow

πλειων, πλειον more, most, many

"It is possible ... that Paul has this section of the Corinthian church in his sights, and is expressing thankfulness that 'a majority of the church at Corinth had grasped their dependence on the grace of God' (Barrett). The upshot is that they, since they are thought of as having come over to Paul's position regarding the recent disaffection, would have a more sober opinion of themselves as they reflect on the way these restored relations are due to divine grace, and should express their thankful hearts of praise to God. This line of interpretation is eminently reasonable. But we have opted for the former view – that Paul is calling the readers to celebrate the grace that extends to more and more unbelieving persons – on the ground that he is still in combative mood. He is disavowing an interest in increasing his own apostolic stature by seeing more people becoming believers; this is a counterblast to his opponents who made such a claim. He is anxious to see the grace of God in wider display – but only so that gratitude may *abound to God's glory*, not his own." Martin

εὐχαριστια, ας f thanksgiving

περισσεω intrans. increase, abound

"Is the verb περισσεωσῃ 'overflow,' 'abound,' transitive, requiring an object, or intransitive with no object? In the latter case, it may have a causative sense, as in Barrett's rendering, 'the grace ... may cause gratitude to abound to the glory of God,' which we have followed. This is preferable to seeing περισσευειν as finding its direct object in εὐχαριστιαν, so RSV, 'it may increase thanksgiving.'" Martin

2 Corinthians 4:16-18

Hering comments that if these verses were read without attention to context they could be thought to express sentiments which could happily have been expressed by Philo (or any other Platonist). The invisible world, regarded as perfect and permanent, is distinguished from the visible. Furthermore, the opposition between an outward and inner man is reminiscent of Hermetic terminology. Nevertheless, if we take into account the whole of the Apostle's teaching, we are compelled to regard the passage from an eschatological angle, a viewpoint unacceptable to Platonists and Hermeticists.

2 Corinthians 4:16

Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν
ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν
ἀνακαινοῦται ἡμέρα καὶ ἡμέρα.

διο see v.13

ἐγκακεω become discouraged, tire of

Picks up the reference in v.1.

ἔξω outside

διαφθειρω destroy; pass decay

ἔσω inside

ἀνακαινωω renew, remake

ἡμέρα καὶ ἡμέρα A Hebrewism, cf. Esth 3:4;
Ps 68:20.

Paul returns to the thoughts of v.7. On the inner (renewed) man and outer man cf. Rom 7:22; 2 Cor 4:16. The contrast is between the man of this age (fallen humanity), and the man of the age to come. The old is decaying and the new is being renewed. "His 'inmost self' ... is undergoing renewal – not by absorption as in Hellenistic and gnostic thought, but by the hope of resurrection which entails a future for the outward person in his bodily existence." Martin

2 Corinthians 4:17

τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν
καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος
δόξης κατεργάζεται ἡμῖν,

Note the piling up of contrasts.

παραυτίκα (adv used as adj) momentary
ἐλαφρος, α, ον light, easy to bear, slight,
insignificant

θλιψις, εως f trouble, suffering

ὑπερβολη, ης f surpassing, beyond
measure

βαρος, ους n burden, weight

κατεργάζομαι do, accomplish, bring about,
make ready

"His present suffering will reap a reward from God far out of proportion to its bitter experiences." Martin

2 Corinthians 4:18

μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ
μὴ βλεπόμενα, τὰ γὰρ βλεπόμενα πρόσκαιρα,
τὰ δὲ μὴ βλεπόμενα αἰώνια.

σκοπεω pay attention to

Martin, following Hering, says μὴ σκοποῦντων is conditional, 'provided we do not fix our attention on what is visible ...'

βλεπω see, look, be able to see, beware of

"For the present his eyes are trained 'on the mark; it is the goal of the glory of Christ (Denney), or at least the glorious world where Christ reigns in splendour (4:4-6), and where his service exerts its renewing power in human lives." Martin

There is a polemical point here as Paul's opponents seem to be boasting in show – in outward and visible things.

προσκαιρος, ον temporary, not lasting

2 Corinthians 5:1-5

The argument of Paul in these verses is the subject of considerable debate. A number of commentators suggest that Paul's views concerning the resurrection body have changed from those expressed in 1 Cor 15 – he now believes that believers gain a new body immediately at death.

However, it is probably better to understand that Paul's arguments are shaped by:

- i) His comments concerning his own weakness which show him to be very aware of the prospect of his own death;
- ii) The polemical context. There was a triumphalist element in Paul's opponents which Paul counters with an insistence that the present is marked by groaning not glory. There would seem also to have been gnostic elements – looking to the shedding of the body. Paul counters this thinking by speaking of a desire not to be 'naked' but to be 'clothed upon' with the glory of the new body.

Note also the instructive parallels between these verses and Romans 8:19-23.

For further study, see A T Lincoln, *Paradise Now and Not Yet: Studies in the Role of the Heavenly Dimension In Paul's Thought with Special Reference to his Eschatology*, CUP 1981.

2 Corinthians 5:1

Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ
σκήνους καταλυθῇ, οἰκοδομηὴν ἐκ θεοῦ ἔχομεν
οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς
οὐρανοῖς.

οἶδα know, understand

Cf. Mk 14:58.

ἐὰν if, even if, though

ἐπίγειος, ον earthly, of the earth

οἰκία, ας f house, home

σκηνος, ους n tent

'The earthly tent we live in' – a picture of what is temporary. "Possibly reflecting the close proximity of the Feast of Tabernacles ... to the time of the writing of 2 Corinthians." Martin

καταλυθῆ Verb, aor pass subj καταλυω
destroy
οικοδομη, ης f upbuilding, building
ἀχειροποίητος, ον not made by human
hands

The reference is to the resurrection body which the believer will receive. Martin says, "To say that this new house was made without hands is not to negate that God created man (Gen 2:7). It is to say that the tent is of the earth and that there is both a need (1 Cor 15:22) and a desire (5:8) for something else, wholly from God." However, Martin also suggests that the present tense ἐχομεν may have as its subject a house or home already prepared for the believer in glory, cf. Jn 14:2. It may be better to see the present tense as reference to the resurrection body of Jesus: he is the model for our resurrection body (cf. Phil 3:20-21).

For αἰώνιον ἐν τοῖς οὐρανοῖς cf. Job 16:19; Heb 11:16; Phil 2:10; 1 Cor 15:49; Jn 3:12.

2 Corinthians 5:2

καὶ γὰρ ἐν τούτῳ στεναζόμεν, τὸ οἰκητήριον
ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι
ἐπιποθοῦντες,

ἐν τούτῳ – either 'in this tent' or 'for this reason.' The former is the more likely.

στεναζῶ sigh, groan, grumble

Compare Rom 8:23. A groaning not of despair but of longing.

οἰκητήριον, ου n dwelling, home
ἐπενδύσασθαι Verb, aor midd dep infin
ἐπενδύομαι put on, be fully clothed

"The point is that Paul groans, longs for the outer garment to be placed over his earthly garment, namely, his physical body. If this were to happen, and it would happen for certain (he held) at the Parousia (1 Cor 15:51ff.), then Paul would avoid the interim period, in which he would be naked (γυμνος)." Martin

ἐπιποθεω long for, desire

2 Corinthians 5:3

εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ
εὐρεθησόμεθα.

γε enclitic particle adding emphasis to the word with which it is associated

A few significant MSS (p⁴⁶ B D G) read εἰπερ 'since indeed' rather than εἴ γε. This reading is preferred by Martin.

ἐνδύω dress, clothe; midd put on, wear

Note that some MSS read ἐκδύσαμενοι rather than ἐνδύσαμενοι. ἐνδύσαμενοι is read p⁴⁶ B D² and appears to be the older reading. This is the reading preferred by the UBS text but is given an uncertain rating. Metzger comments, "In view of its superior support the reading ἐνδύσαμενοι should be adopted, the reading ἐκδύσαμενοι being an early alteration to avoid apparent tautology."

γυμνος, η, ον naked, poorly dressed
εὐρεθησόμεθα Verb, fut pass indic, 1 pl
εὐρίσκω

The 'nakedness' envisaged is the disembodied state between death and general resurrection at the Parousia. Barrett comments that such nakedness was for Paul undesirable but not unthinkable. "Paul writes out of a longing to finish with this age of sin and death and enter upon the age to come." And Martin comments, "For Paul the interim period is a bodiless one (1 Cor 15:35-38). It is, to be sure, a period that is temporary (1 Cor 15:42-44). But there is an interval (1 Cor 15:37)... But why does he seek to avoid the interim period unless this time of nakedness offered something less than the ultimate realisation of hope (5:4)?... What need was there for God to redeem creation (Rom 8:23-27) if the salvation of the Christian was consummated at death? If death were the answer to all hope, we would think that Paul would desire death, but this is not what we find. Rather he considers it still an enemy (1 Cor 15:26)."

2 Corinthians 5:4

καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνεὶ στεναζόμεν
βαρούμενοι ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι
ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῆ τὸ θνητὸν
ὑπὸ τῆς ζωῆς.

βαρεω burden, weigh down
θελω wish, will

The word order means that the sense is not 'not because we wish...' but 'because we do not wish...'

ἐκδύω strip, take off; midd strip oneself,
be naked

Paul is perhaps opposing some gnostic influences in Corinth (as in 1 Cor 15) which saw the disembodied state rather than the resurrected body as the ultimate hope. Cullmann suggests, on the contrary, that those who enter a bodiless state, though better off (5:8; cf. Phil 1:23), still experience the tension of 'already but not yet.'

καταποθῆ Verb, aor pass subj, 3 s καταπινω
swallow, swallow up, devour
θνητος, η, ον mortal
ζωη, ης f life

Cf. 1 Cor 15:54.

2 Corinthians 5:5

ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δούς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.

κατεργασάμενος Verb, aor midd dep ptc, m nom s κατεργάζομαι see 4:17

The aorist participle looks back to a decisive action on God's part – election? calling? justification? – perhaps the whole of God's redemptive activity viewed as a single decisive act (cf. Rom 8:29,30).

δούς Verb, aor act ptc, m nom s δίδωμι ἀρραβῶν, ὄνος m pledge, guarantee (of what is to come)

Cf 1:22 and Rom 8:23. "What the Christian has now is a present possession which promises more to come." Martin

2 Corinthians 5:6

Θαρροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου,

θαρρεω be full of courage, act boldly

The οὖν points back to verse 5. The Spirit and the hope of glory are the ground of Paul's confidence.

παντοτε always

In case any should think that Paul is saying death is a terrible thing, Paul now makes the point that "he sees it as a great improvement in relation to this life." Martin

εἰδότες Verb, perf act ptc, m nom pl οἶδα (verb perf in form but with present meaning) know, understand

ἐνδημεω be at home, be present
ἐκδημεω be away from home

"Paul is not suggesting that communion with the Lord is non-existent during the Christian's earthly pilgrimage... Rather, Paul is saying that the Christian is away from the Lord only in comparison with seeing him face to face (1 Cor 13:12...)." Martin

2 Corinthians 5:7

διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους –

Paul here explains what he means by being away from the Lord. Martin says that this verse is parenthetical – v.8 picks up the thought left in v.6.

περιπατεω walk, walk about, live
εἶδος, οὐς n appearance, sight

Cf. Rom 8:24; 1 Cor 13:12.

διὰ εἶδους 'on the basis of what is seen'.

Tasker thinks the sense is that *Christ* remains unseen. This may also be part of Paul's anti-gnostic polemic.

2 Corinthians 5:8

θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημησάμενοι ἐκ τοῦ σώματος καὶ ἐνδημησάμενοι πρὸς τὸν κύριον·

θαρρεω see v.6

εὐδοκεω be pleased

μαλλον adv more; rather, instead

On this and the following verse, compare Phil 1:18-24. Even though Paul longs for the consummation of redemption in the resurrection body, he yet looks forward to being in the presence of the Lord at death.

2 Corinthians 5:9

διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.

διο therefore, for this reason

Introduces a logical conclusion.

φιλοτιμεομαι make it one's ambition, endeavour

εἴτε if, whether

It makes no difference what state believers are in when the Lord comes, hence it should make no difference to present motivation.

εὐαρεστος, ον acceptable, pleasing

Cf. Rom 12:1f.; 14:18; Phil 4:18; Col 3:20; Eph 5:10; Heb 13:21.

εἶναι Verb, pres infin εἶμι

"While preferring to be present with the Lord, the Apostle submits to the divine will. He has no ambition but that of being acceptable to Christ." Hering

2 Corinthians 5:10

τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσθαι ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

φανερωθῆναι Verb, aor pass infin φανερωομαι make known, make evident; pass appear

May either be middle 'show oneself' or pass 'appear', the latter is probably the sense here.

δει impersonal verb it is necessary, must
ἐμπροσθεν before, in front of
βημα, τος n judicial bench, place of judgement

In Acts 18:12-17 we read of Paul being brought before the βημα in Corinth by angry Corinthian Jews who made accusations against him before Gallio.

κομίσεται Verb, aor midd subj κομίζω midd
 receive, be paid back
 ἕκαστος, η, ον each, every
 πρᾶσσω practice, do
 ἀγαθος, η, ον good, useful
 φαυλος, η, ον evil, wrong, bad

Barrett considers whether this is consistent with Paul's doctrine of justification by faith and concludes that both doctrines occur too frequently in Paul for this to be dismissed as an overlooked inconsistency. Barrett writes, "[Paul] never ceased to think that obedience to the command of God was required of all men, not least of Christians; such obedience is not abrogated but made possible by justification. This is the foundation; on it men may build, and what they build is exposed to judgement (1 Cor 3:10-15). Worthless building is destroyed, but the builder is not destroyed with it." And Martin says, "We know from 1 Cor 3:10-15 that salvation is not lost simply because one believer's life is not as pleasing as another one's. But the solemnity of this judgment should not be overlooked either ... The tribunal of Christ for the Christian is needed to complete God's justice, both in terms of holiness and impartiality... The life of faith does not free the Christian from the life of obedience." Martin
 And Hering comments, "As in 1 Cor 3 the judgment of Christians only is in mind. Of course, the salvation they have obtained through faith is not put in any doubt. According to 1 Cor 3:15, even someone who has worked less well will be saved, though he will lose a reward to which others have a right. Thus a certain grading will take place in the future world, a grading by which believers – let us not fear the expression – will be judged according to their works."

2 Corinthians 5:11

Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους
 πείθομεν, θεῶ δὲ πεφανερῶμεθα· ἐλπίζω δὲ
 καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
 εἰδότες see v.6

οὖν Paul moves from the thought of judgment to its practical consequences.

φοβος, ου m fear

Paul's life is shaped by a reverential awe of God, cf. Phil 2:12.

πειθω persuade, convince, win over

Bultmann suggests that this was an accusation by Paul's opponents and that Paul would more naturally have used the verb παρακαλεω. Most commentators think that Paul is here referring to the work of evangelism, but Hughes (and others) suggest that Paul is speaking of persuading others (Christians) of his integrity and apostolic authority. Martin writes, "Thus Paul's use of πειθομεν has a double flavour; he tries to persuade men and women that Christ is the means of salvation, and he attempts to persuade them of his purity of motive. As Denney says, 'the first [nuance] is suggested by the general tenor of the passage, and the second seems to be demanded by what follows.'" Whatever the case, Paul may be sensitive to those who accuse him of being a man-pleaser (cf. use of πειθω in Gal 1:10). Paul *does* seek to persuade men, but without compromising the message for he is conscious that he is always under the eye of God.

πεφανερῶμεθα Verb, perf pass indic, 1 pl
 φανερω see v.10

By using here the perfect tense of the very verb he used previously of the future judgement, Paul highlights the fact that his work is subject to the scrutiny of God moment by moment. Hering suggests that the perfect has a present meaning, 'we are visible just as we are'. Martin translates 'we stand open to God.'

ἐλπίζω hope

συνειδήσις, εως f conscience

If, as Paul hopes, the Corinthians put aside their prejudices, they will recognise the purity of his motives.

2 Corinthians 5:12

οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ
 ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
 ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ
 καυχωμένους καὶ μὴ ἐν καρδίᾳ.

παλιν again, once more

συνιστημι and συνιστανω recommend,
 commend, give approval to

Cf. 3:1. Paul is conscious of the charge of self-commendation, yet he is forced to defend his ministry in order to defend the Gospel.

ἀφορμη, ης f occasion, opportunity
 καυχημα, τος n ground for boasting, pride

Paul is strengthening the hand of those who are sympathetic to his cause.

ἵνα ἔχητε πρὸς 'so that you may have something to set against'

προσωπον, ου n appearance, presence
 καυχομαι boast, boast about

Cf. Gal 2:6; 1 Thess 2:17. "Apparently Paul is not the only one 'boasting.' His opponents – those mentioned in the stern letter ... – also boast. But Paul is quick to point out the different sources of the two acts of boasting." Martin

2 Corinthians 5:13

εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν.

ἐξέστημεν Verb, aor act indic, 1 pl ἐξίστημι
be out of one's mind

There are two ways of taking this verse:

- i) Paul is answering the accusation by some that he is mad (cf Mk 3:21 and Acts 26:22-24). So Hering.
- ii) Paul is responding to criticism that his ministry is not spiritual because it does not include sufficient ecstatic elements. In this case Paul is saying that his ecstatic experience is between him and God alone; his ministry towards men involves rational presentation of the truth (cf 1 Cor 14, esp. vv 18,19). This view is advocated by Deney, Barrett, Martin etc.

The aorist is probably a timeless aorist.

σωφρονεω be in one's right mind

"Whether Paul speaks of his exceptional behaviour or his ordinary, all of his actions are directed toward someone else... He has done nothing to push himself forward except to be a minister of the Gospel; rather, he is intent on seeking to please God and to serve his fellows." Martin

2 Corinthians 5:14

ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον·

"This verse marks the end to Paul's explicit proof that he is not commending himself, and the beginning of his manifesto on reconciliation." Martin

ἀγάπη του Χριστου is this a subjective genitive (Christ's love for us) or objective (our love for Christ)? The former seems to be demanded here.

συνεχω surround, hem in, control

'Hold in one's grip.'

The love of Christ, seen in his giving of himself for us, compels Paul to give himself utterly to the work of the Gospel. "What Christ has done is the basis of the apostle's life." Martin

κρινω judge

A judgment formed in the past, at or soon after his Damascus road experience.

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω
die

Paul understands the death of Christ as the death of a representative substitute – both elements are included. We should not lose sight of the link with Paul's understanding of baptism, cf. Rom 6:1-14.

ἄρα οἱ πάντες ἀπέθανον Refers to those who belong to Christ. Those coming to Christ have died to the old life and been raised to the new (Rom 6:1-11). Hence Paul reckons himself dead to everything except this – to live for Christ (cf. v.15).

2 Corinthians 5:15

καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

ζωω live, be alive

Must mean (contra Barrett) all those who have life *in him* – "those who are spiritually alive ... freed from the bondage of sin." Martin

μηκετι no longer

Living to oneself is a description of unredeemed human life.

ἀποθανόντι Verb, aor act ptc, m & n dat s
ἀποθνησκω
ἐγερθέντι Verb, aor pass ptc, m & n dat s
ἐγειρω raise

There is a simple and inescapable logic: if he has died for us, we must live for him; if he is risen and lives now for us, we must live for him.

Martin suggests that these verses encompass the 'triad' of themes of substitution, representation and renewal.

2 Corinthians 5:16-21

The love of Christ expressed in the cross (vv. 14,15) is the ground of Paul's life and ministry, his proclaiming of redemption and reconciliation (cf. Paul's arguments in Rom 5:1-11).

2 Corinthians 5:16

Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

ὥστε so that, with the result that

ἀπο το νυν not from the time of writing but now as a Christian.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
σαρξ, σαρκος f flesh, human nature

κατα σαρκα from a human perspective. Having an understanding of the meaning of Christ's death and resurrection changes one's view of everything else. Paul's new perspective is eschatological. It is from this same perspective that Paul expected the Corinthians to view his ministry.

εἰ καὶ 'though' is read by p⁴⁶ B s* D*. The added δε between εἰ and καὶ in the majority of MSS has little effect on the meaning.

ἐγνωκαμεν Verb, perf act indic, 1 pl
γνωσκω

"In his pre-conversion days he judged Christ using human criteria and came to all the wrong conclusions." Kruse. The cross marked out Jesus as one cursed by God (cf. Gal 3:13) and therefore previously despised and rejected. Baur thought κατα σαρκα Χριστον a reference to the Jewish hope of a political Messiah.

οὐκετι adv no longer, no more

2 Corinthians 5:17

ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ·

καινος, η, ον new

κτισις, εως f creation, what is created
ἀρχαίος, α, ον old, former

'the old order'

παρερχομαι pass, pass by, pass away

"It has 'gone' in the sense that its regime is broken, though its power remains (Gal 5:16-21, 24) to be neutralised in Christ." Martin

γέγονεν Verb, perf act indic, 3s γινομαι

"Christian existence means that by faith one lives in the midst of the old creation in terms of the new creation that God has brought about through Christ." Barrett

Hering would re-punctuate the verse to read, "If anyone is a new creation in Christ, then for him the old order has passed away and a new world has arisen." But this weakens the eschatological dimension emphasised by Martin who says, "Paul is not describing *in this context* the personal dimension of a new birth; rather he is announcing as a kerygmatic statement *the advent of the new creation 'in Christ,'* the dramatic recovery of the world, formerly alienated and dislocated, by God who has acted eschatologically in Christ, i.e., the world is now placed under his rule... To conclude: ἐν Χριστῷ καινὴ κτίσις in this context relates to the new eschatological situation which has emerged from Christ's advent (unlike the sense of Gal 6:14,15)." Paul is saying that the new age has already dawned. The church is the community of this new age (Eph 2:15).

Many MSS include τα πάντα after καινα (and this is reflected in the AV). Martin suggests that *if* these words are included (he includes them in square brackets), they should be understood adverbially, 'in every way'. The words are omitted by p⁴⁶ s B C D* G etc.

2 Corinthians 5:18-21

These verses may include some traditional pre-Pauline material. Martin says, "The literary structure of this section suggests a carefully prepared piece of soteriological credo, that is, a specimen of confessional statement expressing in summary form what the first Christians believed about God's redemptive work in Christ... His use of this device is well known, namely, he will claim the agreement of his readers by citing what he and they have in common possession. The reason is clear to see: the quarrel between Paul and his readers is not simply personal; it is above all about the kerygma. Hence Paul's resource is made to tradition (παραδοσις), with a parallel instance in 1 Cor 15:1-11."

2 Corinthians 5:18

τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,

The "all things" means all the things that he has been speaking of, the new creation and new knowledge.

καταλασσω reconcile

On *Reconciliation*, see particularly, Leon Morris, *The Apostolic Preaching of the Cross*, Ch.7. The critical question is whether it is simply humankind who need to be reconciled to God (so Stewart, Hering) or whether also, or even primarily, it is God who needs to be reconciled to humankind (so Denney, Ladd, Morris, Martin). Ladd and Morris draw attention to the use of the terms 'enemy' an 'enmity' in Rom 5:10, suggesting that it is God who has something against us.

Denny (from whom Martin includes an extended quote), writes, "To Paul the estrangement which the Christian reconciliation has to overcome is indubitably two-sided; there is something in God as well as something in man which has to be dealt with before there can be peace. Nay, the something on God's side is so incomparably more serious that in comparison with it the something on man's side simply passes out of view. It is God's earnest dealing with the obstacle on His own side to peace with man which prevails on man to believe in the seriousness of His love, and to lay aside distrust. It is God's earnest dealing with the obstacle on His own side which constitutes the reconciliation; the story of it is 'the word of reconciliation'; when men receive it they *receive* (Romans 5:10) the reconciliation. 'Reconciliation' in the New Testament sense is not something which we *accomplish* when we lay aside our enmity to God; it is something which *God accomplished* when in the death of Christ He put away everything that on His side meant estrangement, so that He might come and preach peace. To deny this is to take St Paul's Gospel away root and branch." It is this objective work of God which forms the ground of the appeal to men and women to be reconciled to God – to accept the *gift* of reconciliation.

"The aorist participial verb form του καταλαξαντος (ἡμας ἑαυτῷ), 'who reconciled' (us to himself) is descriptive of God's past action, located in the mediation of Christ (δια Χριστου)." Martin

δόντος Verb, aor act ptc, m nom s διδωμι
 διακονια, ας f ministry
 καταλλαγη, ης f reconciliation, being put
 into fellowship with God

2 Corinthians 5:19

ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

ὡς ὅτι generally means 'as if'. Here however it seems to have the force of 'that' or 'that is' – here, according to Martin, introducing a quotation.

θεὸς ἦν ἐν Χριστῷ ... 'God was in Christ, reconciling ...' or 'God in Christ was reconciling ...' Martin argues that the thought is soteriological rather than incarnational. The thought is not primarily that 'God was in Christ' but that it was through Christ that God has reconciled the world to himself.

λογίζομαι reckon, count, credit

"It is [Paul's] way of insisting that reconciliation includes – and is expressed in – the non-imputation of sins (as Rom 4:3ff. clarifies, with an appeal to Ps 32[31]:2: 'Happy is the man to whom Yahweh does not reckon sin.'). λογισθῆναι [τινι τι], 'to reckon,' is characteristic of Paul's soteriology and its idioms. παραπτῶμα, 'trespass,' too is frequent in Paul..." Martin

παραπτῶμα, τος n sin, wrongdoing
 θέμενος Verb, aor midd ptc, m nom s τιθημι
 place, set

2 Corinthians 5:20

ὑπὲρ Χριστοῦ ὃν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.

ὡς As those committed with a ministry of reconciliation.

πρεσβευω be an ambassador
 παρακαλεω exhort, encourage, urge

The preacher is the mouthpiece of God.

δεομαι ask, beg, pray
 καταλλάγητε Verb, aor pass imperat, 2 pl
 καταλασσω

"Paul is appealing to the Corinthians both to embrace the fruits of divine reconciliation – inasmuch as they have moved away from his Gospel – and to heed and accept his proffered gesture of friendship (to be elaborated in 6:1-2, 11-13; 7:2-4)... 'Be reconciled to God' is both the language of the kerygma ... and Paul's adaption of that kerygmatic appeal and *paraklesis* to the pastoral requirements at Corinth." Martin

2 Corinthians 5:21

τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.

Some argue that this verse may be pre-Pauline because of its hymnic structure and unusual (for Paul) use of words. Martin thinks that Paul has taken a pre-existing creedal statement but has adapted it to his own ends, particularly by setting it in the context of the preceding verses. However, it may be Paul's way of summing up the work of Christ in a pithy and memorable phrase. Whatever the case, Hughes is surely right in saying of this verse, "There is no sentence more profound in the whole of Scripture."

γνόντα Verb, aor act ptc, m acc s γνωσκω
 ἁμαρτια, ας f sin

ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν cf. Isa 53:10.

δικαιοσύνη, ης f righteousness, what God requires

On the meaning of this verse, cf Rom 3:21-26 and Phil 3:7-9. The balance between Christ being *made* sin and us *becoming* the righteousness of God can be satisfied only by imputation: our sin and its penalty was laid on him and his righteousness has been accredited to us.

Martin draws attention to the parallel with Romans 5:19, 'For as by one man's disobedience many were made/constituted sinners, so by one man's obedience many will be made/constituted righteous.' He comments, "The essence of that summarising statement is well stated by Cranfield: 'the many will be constituted righteous through Christ's obedience' – to God – 'in the sense that, since God has in Christ identified himself with sinners and taken upon himself the burden of their sin, they will receive as a free gift from him that status of righteousness which Christ's perfect obedience alone has deserved.'" Martin also suggests that the 'righteousness of God' (along with 'new creation' and 'reconciliation') is a virtual synonym for the new eon.

1 Corinthians 6:1

Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· συνεργεω work with, work together with

In all probability this means workers together *with God* (so Calvin, Hodge, Denney, Tasker, Hering, Barrett, Hughes, Martin, AV, NIV). Cf. 1 Thess 3:2.

παρακαλεω exhort, encourage, urge
κενος, η, ον empty, to no purpose
δεχομαι receive, accept, take, welcome

They had responded to the preaching of Paul the ambassador and had believed in Christ. Paul now urges them to go on as they began (cf. 1 Cor 15:2). Martin suggests that to have 'received the grace of God in vain' means that "the grace of God ... has not produced the desired results... Having learned that Jesus died for them, they had not yet died to themselves. And this failure to die was partially exhibited in their failure to have stood by Paul. This 'frustration of grace' (Barclay ...) is an example of non-gratitude for God's love."

1 Corinthians 6:2

λέγει γάρ· Καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας·

The quotation in this verse is from Is 49:8

καιρος, ου m time

δεκτος, η, ον acceptable, favourable

ἐπακουω listen to, give attention to

σωτηρια, ας f salvation

βοηθεω help

"For Paul the coming of Christ marked the inauguration of the messianic age, the better time when God in his mercy accepts man in grace." Martin

"In the faithful discharge of his apostolic office Paul, the servant of the Servant, had made himself their servant; they had been brought into the participation of the messianic kingdom and all its blessings." Hughes

εὐπρόσδεκτος, ον acceptable

Paul underlines the urgency – 'act now!'

1 Corinthians 6:3

μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία,

"Grammatically, this verse resumes the construction of 6:1, with v 2 as a parenthesis." Martin

μηδεις, μηδεμια, μηδεν no one, nothing

διδόντες the participle is the "first in an extraordinary series extending to verse 10." Barrett. The sense is 'we do not put a stumbling-block in anyone's path.'

προσκοπη, ης f cause for offence, obstacle

μωμηθῇ Verb, aor pass subj, 3 s μωμομαι find fault with; aor pass be found fault with

The verb is found only here and in 8:20 in NT.

διακονια, ας f ministry, service

"The messenger must not do anything to direct the people away from the real cause of the σκανδαλον, which is the cross." Martin

1 Corinthians 6:4

ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,

συνιστημι and συνιστανω commend

"What is involved here is not primarily personal commendation, something which the apostle eschewed (3:11; 5:12), but the commendation of a ministry." Kruse. Cf. also 3:1; 4:2.

Note that διακονοι is nominative, not accusative. The sense is 'We, as ministers of God, commend ourselves,' not, 'We commend ourselves as ministers of God.'

ὑπομονη, ης f patience, endurance

This first is a characteristic which marked the way he responded to the things listed in the remainder of this verse and v.5.

θλιψις, εως f trouble, suffering

Cf. Rom 8:35.

ἀναγκη, ης f necessity, distress

Unavoidable circumstances, maybe dictated by the "great and overruling necessity" (Hughes) of preaching the gospel.

στενοχωρια, ας f distress, difficulty, trouble

'in straits', again, constrained circumstances.

1 Corinthians 6:5

ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,

"Paul shifts to a more specific description of the perils of his ministry, both involuntary and voluntary in nature." Martin

πληγη, ης f misfortune, beating

Cf. 11:23,24.

φυλακη, ης f prison, imprisonment

ἀκαταστασια, ας f disorder, mob violence

κοπος, ου m work, labour, trouble

The word means not only the exertion of the work itself but also "the weariness which follows on this straining of all his powers to the utmost." Trench

ἀγρυπνια, ας f sleeplessness

Martin says "Paul has in mind voluntary periods where he went without sleep, as in vigils, in order to devote more time to ministry. Apparently this was a frequent event occasioned by Paul's exposure to risk, or more likely, by his desire to 'watch and pray' (cf. Eph 6:18; Heb 13:17)."

νηστεια, ας f fasting, hunger

Unclear whether voluntary fasting or whether necessitated by lack of provisions.

1 Corinthians 6:6

ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,

Verse 6 returns to the qualities with which Paul and his companions faced the above trials. It is by these qualities that his ministry was commended.

ἀγνοτης, ητος f purity, sincerity

Integrity of life.

γνωσις, εως f knowledge, understanding

May mean knowledge and understanding of the divine plan of salvation. Barrett suggests an intelligent apprehension and application of Christian truth – a practical knowledge exemplified in the qualities that follow.

μακροθυμια, ας f longsuffering, patience
χρηστοτης, ητος f kindness, goodness,
mercy

Cf. Gal 5:22; 1 Cor 13:4. "Goodness in action" Tasker

Plummer argues that ἐν πνεύματι ἀγίῳ here refers to 'a spirit that is holy,' i.e. a human quality. Martin argues that Paul would have used the phrase πνευμα ἀγιωσυνης if that had been his meaning (cf. Rom 1:4). "Therefore, we conclude that when Paul writes πνευμα ἀγιον he means or implies a reference to 'the Holy Spirit' (so the consensus, Hughes, Tasker, Filson, NIV, KJV/AV, RSV, NEB), but with emphasis on the 'power' that derives from him." The reference to the Holy Spirit makes it clear that those qualities were not simply of human origin. His ministry was commended by evident presence of the Spirit – see v.7 and its reference to the power of God.

ἀνυποκριτος, ον sincere, genuine

"The true minister of God evinces kindness and longsuffering as well as many other qualities (Col 3:12, 13). To do otherwise would not promote God's working. Paul loves his people, unlike the example of the false apostles who seek to promote their own interests and not the interests of the Corinthians (11:13-15, 20; 12:14-17, on which Hering comments: 'He has not sought after their goods, but themselves, that is their good')." Martin

1 Corinthians 6:7

ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὀπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἄριστερῶν,

"With the beginning of this verse Paul shifts attention from inward qualities to his preaching ministry." Martin

ἀληθεια, ας f truth, reality

"The proclamation of the revealed truth of the gospel." Tasker. Cf. Eph 1:13; Col 1:5.

δυνάμει Noun, dat s δυναμις

"All this notwithstanding, Paul rejoiced (2:3; 7:4, 7, 9, 13; 13:9; see too Rom 12:12, 15; 14:17; 15:13, 32; 16:19; 1 Cor 16:17; Gal 5:22 [where *χαρά* 'joy,' is mentioned as a fruit of the Spirit]; Phil 1:4; 2:17; 3:1; 1 Thess 2:19f.; 3:9; 5:16). This was an 'inalienable feature of his life' (Barrett ...). No matter the situation or context, Paul was not overcome with a defeatist mood. Rather he exhibited a 'perennial spring of joy' (Tasker ...). This is seen in his insertion of *ἀει*, 'always.' Paul was constantly rejoicing in the Lord (see esp. Phil 4:4)." Martin

πτωχος, η, ον poor, pitiful
πλουτιζω enrich, make rich

Cf. Phil 3:8. "Paul possessed and shared the riches of the Gospel (cf. Eph 3:8)." Martin.
Cf. 8:9

μηδεις, μηδεμα, μηδεν no one, nothing
κατεχω hold fast, possess

'having all things to the full'
"He does not have the hallmarks of success and protection from harm and disaster that appear to have characterised his opponents and because of which they chided that he was no real apostle. He had no wealth, no power as a charismatic force, no wonder-working ability to create an impression, no ecstasy to attest to his being a 'special' person... But he does have what really matters: Christ." Martin

1 Corinthians 6:11

Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτνται·

στομα, τος η mouth, utterance
ἀνοιγω open

"A Greek idiom denoting candour or straightforward speech. By adding, *our heart is wide*, Paul affirms that there is plenty of room for the Corinthians in his affections." Kruse

πεπλάτνται Verb, perf pass indic, 3 s
πλατυνω enlarge, open wide

1 Corinthians 6:12

οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·

στενοχωρομαι be held in check, be limited

I.e. they do not have a limited place in Paul's affections. "Paul has not allowed the Corinthians to be squeezed out of his affections." Martin

σπλαγχνον, ου η affections, heart

'But you withhold your affections from us.'

1 Corinthians 6:13

τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

ἀντιμισθια, ας η response, return

ἀντιμισθια signifies an exact return, the repayment of what is owed. The rather abrupt phrase *τὴν δὲ ἀντιμισθίαν* has the sense of 'now by way of recompense'. *τὴν αὐτὴν* underlines the idea of sameness.

"Paul is appealing to the Corinthians, requesting that they return what he has given them, namely, love." Martin

τεκνον, ου η child

The sense, 'my children' is implied. Cf. 1 or 4:14,17; Gal 4:19 etc.

πλατύνθητε Verb, aor pass imperat, 2 pl
πλατυνω see v.11

Paul continues his appeal that the Corinthians open their heart in 7:2.

2 Corinthians 6:14-7:1

This passage, 6:14-7:1, does not sit easily in context. Some have therefore argued that it consists of general instruction by Paul on the theme of living a distinctively Christian life. This fragment of Paul's teaching, they suggest, which may have originally come from elsewhere in his correspondence with the Corinthians (including part of one of the two lost letters), is now mislocated here, breaking the flow between 6:13 and 7:2.

Others (e.g. Fitzmyer, Dahl, Betz), go so far as to question Pauline authorship altogether. They point to peculiarity of vocabulary and suggest also that the passage reflects a legalistic exclusivism foreign to Paul. Martin speaks of the arguments against Pauline authorship as unconvincing. Nevertheless, he suggests that there are strong reasons to suppose that the passage also reflects influences other than Paul. Martin adopts, with modification, the view of Rensberger that "Paul used a piece of tradition put together previously by a Christian of Essene background."

There is no manuscript support for the hypothesis that these verses belong elsewhere, nor is it necessary to view this passage as misplaced. These verses can be viewed as Paul's exhortation to his children before returning to the theme of his relationship with them in 7:2. Paul is exhorting them to respond to him and to have done with everything that marked their pagan way of life. It is not unusual for Paul to be carried away with one theme before returning to the main point of his letter. Martin argues that these verses are "to be seen as Paul's continued appeal to his alienated children to believe his Gospel of reconciliation and thereby to break with the unbelieving world with which – however unwittingly – they have identified themselves. In our view, and against most interpreters, we see 6:14-7:1 as integral to Paul's closing argument begun in chap. 5 and completed in 7:3ff. It is not a digression but a logical development."

2 Corinthians 6:14

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία, ἢ τίς κοινωνία φωτὶ πρὸς σκότος;

Μὴ γίνεσθε present imperative "suggests that the Corinthians were, in Paul's mind, already engaged in the process of joining themselves to the ἀπίστοι, 'unbelievers.'" Martin

ἑτεροζυγεῶ be mismatched

"The metaphor of the yoke which he (Paul) uses here shows that he is thinking of close relationships in which, unless both parties are true believers, Christian harmony cannot be expected to flourish and Christian consistency cannot fail to be compromised." Hughes

ἀπιστος, ον unfaithful, unbelieving

Cf. 4:2,3. The alliances being spoken of here are not primarily marital but rather participation in pagan practices. Martin thinks that this could refer back to Paul's teaching in 1 Cor 5:9-11, "but more likely it looks back to their opposition to the apostolic kerygma as brought by Paul and embodied in his person."

μετοχῆ, ης f partnership

δικαιοσύνη, ης f righteousness

ἀνομία, ας f wickedness, lawlessness

Cf. Rom 6:13-19 where Paul contrasts the idea being a slave of righteousness with being a slave to ἀνομία.

ἢ or

κοινωνία, ας f fellowship, participation

φως, φωτος n light

σκοτος, ους n darkness, evil

Cf. 4:4-6; 11:14.

2 Corinthians 6:15

τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερὶς πιστῶ μετὰ ἀπίστου;

συμφωνησις, εως f agreement, common ground

Here only in the NT.

Βελιάρ m Belial (= the Devil)

There are a number of variant spellings. It is difficult to tell why Paul used this unusual word (here only in the NT) rather than the term 'Satan'. It is one of the main reasons for the suggestion that this section is influenced by Qumran sources.

μερὶς, ἰδος f part, portion, share

πιστος, η, ον faithful, believing

ἀπιστος see v.14

2 Corinthians 6:16

τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μου λαός.

συγκαταθεσις, εως f agreement

Here only in NT.

ναος, ου m temple

Cf. 1 Cor 6:19.

εἶδωλον, ου n idol

"For Paul idolatry suggests the element of the licentious and immoral behaviour that accompanied the sin of worshipping false deities". What Paul requires "is more than simple abstinence from idol worship." Martin

The majority of MSS read ὑμεῖς γὰρ ναὸς θεοῦ but the strong witness of both Alexandrian and Western texts suggests that ἡμεῖς is original. Metzger suggests that ὑμεῖς may have been suggested to a scribe in view of 1 Cor 3:16. ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν Paul uses the picture here in a corporate (1 Cor 3:16) rather than individualistic (1 Cor 6:19) sense. Paul equates the ναος, the most sacred part of the temple, with the church as a spiritual reality. Cf. Acts 7:48; 17:24.

ζῶω live, be alive

ἐνοικεῶ live in

ἐμπεριπατεῶ live among

ἔσομαι Verb, fut indic, 1 s εἰμι

λαος, ου m people, a people

Seems not to be a simple quotation from the Old Testament but rather a putting together of facets from general promises repeated time and time again in the Old Testament though particularly drawing upon Lev 26:11,12 and Ezek 37:26,27. "Paul wants his readers to understand that the divine dwelling place is in his temple, namely, the followers of God." Martin.

2 Corinthians 6:17

διὸ ἐξέλθατε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς·

διὸ therefore, for this reason
ἐξέλθατε Verb, aor act imperat, 2 pl
ἐξερχομαι

The aorist imperative calls for immediate and decisive withdrawal.

μέσος, ἡ, ον middle
ἀφορίσθητε Verb, aor pass imperat, 2 pl
ἀφορίζω separate, set apart

"If the people of God cease to be separate in moral holiness from the rest of mankind, they cease to be the people of God." Barrett.

ἀκαθαρτος, ον unclean

Could mean thing or person. Paul probably has idolatry in mind.

ἄπτεσθε Verb, pres midd imperat, 2 pl ἄπτω
midd. take hold of, touch

Reflects Is 52:11, an appeal to the Jews to leave Babylon, their pagan place of exile, and return to Jerusalem.

κἀγὼ a compound word = καὶ ἐγὼ
εἰσδέχομαι welcome, receive

cf. Ezek 20:34, again a reference to Jews returning from exile.

2 Corinthians 6:18

καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.

Based on 2 Sam 7:8,14. "The king of 2 Samuel (Solomon) has been equated with the Christian Lord in 6:18. In him, all men and women participate in the community of God, namely, the temple of God." Martin

ἔσομαι see v.16
θυγατηρ, τρος f daughter

The addition of καὶ θυγατέρας to the OT quotation tells us something about the nature of the Gospel, cf. Gal 3:28.

παντοκράτωρ, ορος m Almighty

2 Corinthians 7:1

ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθарίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.

ἐπαγγελια, ας f promise
ἀγαπητος, ἡ, ον beloved

Paul's injunctions are softened by this term of endearment.

καθαρίζω cleanse, purify

Note also the 1st plural here. Paul exhorts both the Corinthians and himself, "he reflects his loving oneness with them." Hughes

μολυσμος, ον m defilement

Here only in the NT, though the cognate verb is found in 1 Cor 8:7.

σαρξ, σαρκος f flesh, human nature

Cf. 1 Cor 7:34.

ἐπιτελεω complete, make complete, finish
off

ἀγιωσυνη, ης f holiness

Cf. Phil 3:12-16.

φοβος, ον m fear

Cf. 5:11.

2 Corinthians 7:2

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

Paul resumes the appeal of 6:12,13.

χωρεω make room for, accept
οὐδεις, οὐδεμα, 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

2 Corinthians 7:3

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

κατακρισις, εως f condemnation

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

προεῖρηκα 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.

2 Corinthians 7:4

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

παρρησια, ας f boldness, assurance

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

καυχῆσις, εως f boasting

Cf. 5:12; 7:14.

πεπλήρωμαι Verb, perf pass indic, 1 s
 πληροω 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

2 Corinthians 7:5

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, οὐδεμα, οὐδεν no one, nothing
 ἔσχηκεν Verb, perf act indic, 3 s ἔχω
 ἄνεσις, 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

2 Corinthians 7:6

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

2 Corinthians 7:7

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

"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

ὀδυρμος, ου m mourning, grieving

Cf. the mention of μετανοια in v.10.

ζηλος, ου m, and ους n zeal, jealousy
ὥστε so that, with the result that
μᾶλλον adv more; rather
χαρῆναι 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.

2 Corinthians 7:8

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

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

λυπω 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.

ἐκεῖνος, η, ο demonstrative adj. that, those

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

2 Corinthians 7:9

νῦν 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

2 Corinthians 7:10

ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ 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

2 Corinthians 7:11

ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδῆν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθήσιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς 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
κατεργάζομαι 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).

ἀγανάκτησις, 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.

ἐπιποθῆσις, 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 εἰμι
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.'

2 Corinthians 7:12

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 φανερωω
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, ἡς f earnestness, diligence,
eagerness, zeal

ἔνωπιον 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.

2 Corinthians 7:13

διὰ τοῦτο παρακεκλήμεθα.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται 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.

ἀναπέπαιται Verb, perf pass indic, 3 s
ἀναπαύω give relief, refresh

2 Corinthians 7:14

ὅτι εἶ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην, 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 καυχασομαι boast, boast about
κατησχύνθην 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

2 Corinthians 7:15

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
περισσοτέρως 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, ἡς 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.

2 Corinthians 7:16

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..."

"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

2 Corinthians 8 & 9

Chapters 8 & 9 seem to consist of separate treatments of the subject of the collection. Martin says that "It is possible that chap. 8 was sent out separately to the Corinthian church, whereas chap. 9 is intended for a wider clientele in the whole of southern Greece (Achaia)." But concludes, "We regard chap. 9 as a separate composition but written in swift succession to chap. 8, and addressed to the same readers but, bearing in mind the language of 1:1 – 'to the church of God which is at Corinth, with all the holy people who are in the whole of Achaia' – we shall regard the addressees as comprising a total audience of Christians in the city and beyond in the province." Martin

2 Corinthians 8:1

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

τὴν χάριν τοῦ θεοῦ the generosity of the Macedonians is traced to the grace of God – it all stems from God's gift of Jesus Christ cf. 8:9.

γνωρίζω make known

δεδομένην Verb, perf pass ptc, f acc s δίδωμι

2 Corinthians 8:2

ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσεῖα τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεῖα αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν·

δοκιμη, ης f proof, evidence

δοκιμη here has the sense of a testing which proved their worth, i.e. an 'ordeal' or 'trial'.

θλιψις, εως f trouble, suffering

περισεῖα, ας abundance

βαθος, ους n depth, greatness

πτωχεια, ας f poverty

'rock bottom poverty' Barrett. "Joy in trial was a feature of both the Philippian and Thessalonian churches (Phil 4:4; 1 Thess 1:6)." Martin

περισευω abound, excel, have plenty
πλοῦτος, ου m & n riches, wealth
ἀπλοτης, ητος f generosity, liberality

2 Corinthians 8:3

ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι

μαρτυρεω bear witness, testify

κατὰ δύναμιν ... παρὰ δύναμιν according to their means... beyond their means

αὐθαίρετος, ον of one's own accord, spontaneously

A rare term, used also in 8:17.

2 Corinthians 8:4

μετὰ πολλῆς παρακλήσεως δέομενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους –

παρακλησις, εως f encouragement, counsel

δεομαι ask, beg, pray

χαρις, ιτος f grace, favour

κοινωνια, ας f fellowship, participation

διακονια, ας f ministry, contribution

"χαρις, κοινωνια, διακονια are three key words in this discussion... We should refuse to treat them as simple synonyms for the collection, though they do overlap in the range of their possible nuances. We have taken χαρις here as a human privilege, a gracious act, while recognising that it has a theological underpinning, i.e., the Macedonians have acted in response to divine grace which prompts and disposes all human endeavour. The thought goes back to 8:1... κοινωνια ... signifies the notion of having a share in fellowship in a work, which in this text is precisely 'the service' of the collection... διακονια ... stands for the offering that Paul was minded to collect from his people at Corinth to support the Jerusalem community." Martin

2 Corinthians 8:5

καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ,

ἐλπίζω hope, expect

ἑαυτος, εαυτη, εαυτον him/her/itself

ἔδωκαν Verb, aor act indic, 3pl δίδωμι

Paul saw their giving not only as a demonstration of heartfelt response to God but also as a recognition of his ministry as that of an apostle of Christ.

θελημα, ατος n will, wish, desire

2 Corinthians 8:6

εις τὸ παρακαλέσαι ἡμᾶς Τίτον ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην·

παρακαλεω exhort, encourage

προενήρξατο Verb, aor midd dep indic, 3 s

προεναρχομαι begin, begin beforehand

ἐπιτελεω complete, accomplish

Titus must have begun work on the collection on his recent visit when he had found the Corinthians had responded positively to Paul's severe letter.

On the Collection, see quotation from Martin in the Introduction to 2 Corinthians in these notes.

2 Corinthians 8:7

ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

ὥσπερ as, even as

περισσευω increase, abound, excel

πίστει Noun, dat s πιστις

γνωσις, εως f knowledge, understanding

σπουδῇ, ης f diligence, eagerness, zeal

καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ / ὑμῶν ἐν ἡμῖν
The textual evidence seems slightly stronger for the former reading, "in our love for you."
The context may seem to demand the latter but Martin, following Bratcher, translates 'in the love that we have aroused in you.'

ἵνα with the imperative meaning 'make sure that ...'

2 Corinthians 8:8

Οὐ κατ' ἐπιταγὴν λέγω ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων·

ἐπιταγή, ης f command, order, authority

Indicates Paul's recognition of the need to approach the matter delicately.

ἕτερος, α, ον other

The 'others' refers here to the Macedonians who had been so eager to give.

σπουδῇ, ης f earnestness, diligence

ὑμετερος, α, ον possessive adj of 2 pl your

γνήσιος, α, ον genuine, genuineness

δοκιμάζω prove, discern

"The example of the Macedonians provides a criterion for testing the reality of their love for him and their fellow Christians." Fallon

2 Corinthians 8:9

γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

"Possibly the mention of ἀγάπη, 'love,' prompts Paul to appeal to the highest illustration of love in action." Martin

χαρὶν "love in action, expressed on sinners' behalf and reaching out to help the undeserving." Martin

πτώχευω become poor

Refers to the "self-imposed 'poverty' involved in the incarnation." Kruse

πλούσιος, α, ον rich, well-to-do

"The pre-existence of Christ is plainly taught here." Plummer

ἐκεῖνος, η, ο demonstrative adj. that, those

πτωχεια, ας f poverty

πλουτεω be rich, grow rich

2 Corinthians 8:10

καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι·

γνώμη, ης f purpose, decision, opinion

καὶ γνώμην ἐν τούτῳ δίδωμι 'it is only an opinion I am giving [you]'

συμφερω most often impersonal, it is better, it is best

Martin argues that the reference is to the advice.

ὅστις, ἥτις, ὅτι who, which, whoever

ποιησαι Verb, aor act infin ποιεω

θελω wish, will

In other words, their giving was not mere duty but a willing act. They had been determined a year ago to give, now Paul urges them to complete what had been in their heart.

προεναρχομαι begin, begin beforehand
περυσι adv a year ago, last year

Perhaps in response to Paul's words in 1 Cor 16:1-4. Cf. 9:2 where Paul boasted to the Macedonians concerning Achaia.

2 Corinthians 8:11

νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἢ προθυμία τοῦ θέλειν οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.

νυνὶ (orig. an emphatic form of νυν) now

ἐπιτελέσατε Verb, aor act imperat, 2 pl

ἐπιτελεω see v.6

ὅπως (or ὅπως ἂν) that, in order that

καθαπερ as, just as

προθυμια, ας f willingness, readiness

ἐκ τοῦ ἔχειν 'as you means allows'. "he is not requiring his readers to emulate the Macedonians to the point of heroic sacrifice" Martin

2 Corinthians 8:12

εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει.

προκειμαι be present

καθὼ adv in so far as, to the degree that
ἐὰν if, even if, though; often equivalent to
ἂν

εὐπρόσδεκτος, οὐ acceptable

Paul indicates that what is pleasing and acceptable to God is not the amount given but the willingness to give, and to give in proportion with how one has been prospered by God.

2 Corinthians 8:13

οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ἑμῶν θλίψις· ἀλλ' ἐξ ἰσότητος

ἄλλος, η, ο another, other

ἄνεσις, εως f relief

θλίψις, εως f trouble, suffering

ἰσότητος Noun, gen s ἰσότης, ἡτος f
equality, fairness

The UBS punctuation links the latter part of the verse with v.14. Martin prefers to view it as the conclusion to the argument of this verse – 'Indeed, it is not a question of relieving others at the expense of your own affliction, but it is a matter of fair shares.'

2 Corinthians 8:14

ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης·

καιρος, ου m time

περίσσευμα, τος n abundance, excess

ὑστέρημα, τος n what is lacking, need

γένηται Verb, aor subj, 3 s γινομαι

ὅπως that, in order that

ἰσότης, ἡτος f equality, fairness

"It is worth noting that it is from the abundance or surplus of those who are better-off that Paul expects the needs of those who are worse off to be met. He does not advocate that those who are better-off reduce themselves to poverty also. The reciprocity of giving and receiving is meant to promote an equality." Kruse

Martin thinks that Paul is contrasting the 'present age' in which the gospel is bearing fruit among the Gentiles with some future period of blessing affecting the Jews. "The connecting ἵνα looks on to what Paul expected in the coming age when (according to Rom 11:11,12) Israel's reconciliation will be a vindication (δικαιωσις) of God's purpose to bless the world, and that event will presage the final homecoming of the nations (Rom 11:25, 26, 30-32). This is obviously a tremendous theological affirmation which, although expressed succinctly in v.14, merits wider treatment, which Paul will give in Rom 9-11, written only a short while later in his life."

2 Corinthians 8:15

καθὼς γέγραπται· Ὅ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.

γέγραπται Verb, perf pass indic, 3 s γραφω
πλεοναζω have too much

ὀλιγος, η, ον little, small

ἐλαττονω be in need, have too little

See Ex 16:15, which refers to the miraculous provision of manna by which God provided adequately for all.

2 Corinthians 8:16

Χάρις δὲ τῷ θεῷ τῷ δίδοντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,

"The formal χάρις ... τῷ θεῷ suggests that more than a simple travel arrangement was at stake, namely, Paul is glad that Titus is ready to go back to consolidate the gains already made and to put the Corinthians to a searching test: Will they contribute to the fund as a token of their good faith? (This is exactly the appeal in v.24.)" Martin

δόντι Verb, aor act ptc, m dat s δίδωμι

κ B C Byz read δίδοντι, the present participle. Martin prefers this reading.

σπουδη, ης f earnestness, eagerness,
zeal

ὑπὲρ ὑμῶν has the sense of 'towards you' or 'concerning you'

2 Corinthians 8:17

ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.

παρακλησις, εως f encouragement,
exhortation

δεχομαι receive, accept, welcome

i.e. Titus accepted Paul's request that he visit them again, now with this letter.

σπουδαιότερος, α, ον more earnest, most eager; comparative of σπουδαίος ὑπαρχω be (equivalent to εἰμι) αὐθαιρετος, ον of one's own accord

Cf. v.3 where the word is used of the Corinthians.

2 Corinthians 8:18

συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν

συμπεμπω send along with

An epistolary aorist.

ἔπαινος, ου m praise, commendation εὐαγγέλιον, ου n good news, gospel

'praise in the gospel' "The RSV supplies *preaching* and the NIV *service*, which is more general. It is probably better to adopt the more general expression which could include gospel preaching but could also simply denote a ministry generally supportive of the gospel and those who preach it." Kruse Barrett, following Souter, wants to take ὁ ἀδελφος literally, suggesting that the reference is to Titus's natural brother. There are many other suggestions concerning the individual, but his identity is unknown.

ἐκκλησια, ας f congregation, church

2 Corinthians 8:19

– οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ κυρίου δόξαν καὶ προθυμίαν ἡμῶν –

χειροτονηθεὶς Verb, aor pass ptc, m nom s χειροτονεω appoint, choose συνεκδημος, ου travelling companion διακονεω serve, minister

σὺν τῇ χάριτι συν is read by p⁴⁶ x D G Byz etc. while B C P etc. read ἐν. Metzger writes "it is most difficult to decide between ἐν and σὺν ... it is ... probable that the unusual combination of σὺν with an inanimate object led copyists to substitute ἐν." Martin says that the σὺν must be left untranslated. τῇ χάριτι ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν... "in this grace which is ministered by us..." The 'grace' here means the gift freely given by the churches. Hence the NIV translates, "... to accompany us as we carry the offering, which we administer to honour the Lord himself and show our eagerness to help."

προθυμία, ας f willingness, readiness

See Gal 2:10 in context. The collection was an important expression of unity between the Jewish and Gentile churches.

2 Corinthians 8:20

στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν, στελλομαι try to guard against, avoid

The participle depends on the verb συνεπεπεμψαμεν of verse 18, i.e., 'we sent the brother with Titus to prevent anyone finding fault...' Paul was eager to safeguard himself from misunderstanding. The presence of others, chosen by the churches, would ensure that none could claim that Paul was collecting the money for himself.

μωμήσῃται Verb, aor midd dep subj, 3 s

μωμαομαι find fault with

ἀδροτης, ητος f generous amount

'abundance,' another synonym for the collection.

2 Corinthians 8:21

προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

προνοεω have in mind to do

καλος, η, ον good, right, proper

ἐνωπιον before, in the presence of

2 Corinthians 8:22

συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλακίς σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.

συμπεμπω send along with

A third and again anonymous member of the party is introduced.

δοκιμαζω test, prove, discern

πολλακίς often, repeatedly, frequently

σπουδαίος, α, ον earnest, eager

νυνὶ see v.11

σπουδαιότερος see v.17

πεποιθησις, εως f confidence

"The Greek πεποιθησει πολλῇ τῇ εἰς ὑμᾶς could be taken to imply either the unnamed person's 'confidence in you' or Paul's own 'confidence in you.' But the latter rendering is hardly likely to be the reason for an increase of this man's enthusiasm to go to Corinth, though it seems to fit the context. On the other hand, we cannot say who this brother may have been if he now, like Paul, has had his confidence in the Corinthians restored – unless he was someone close to Paul, such as Timothy. Again, we are left to puzzle over this person's precise identity and to speculate why his name is missing from our text. Windish ... opts for Luke... But as to his exact identity we are quite in the dark." Martin

2 Corinthians 8:23

εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς
συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι
ἐκκλησιῶν, δόξα Χριστοῦ.

εἴτε if, whether

Used to introduce his summing up of his commendation, 'if you ask concerning Titus, he is... if concerning the brothers...'

κοινωνος, ου m partner, sharer
ἐμος, η, ον 1st pers possessive adj my, mine
συνεργος, ου m fellow-worker

ἀποστολοι is here used in the general sense, 'messengers,' 'delegates' cf. Phil 2:25.

δόξα, ης f glory

The phrase δόξα Χριστοῦ must be understood in the sense of *their work* being to the glory of Christ, particularly the work they are now undertaking as messengers of the churches (cf. v.19).

2 Corinthians 8:24

τὴν οὖν ἐνδειξὴν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν
καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς
ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.

ἐνδειξις, εως f evidence, indication

καυχησις, εως f boasting

ἐνδεικνυμαι show, give indication of, do

ἐνδεικνυμενοι / ἐνδειξασθε There is variation between manuscripts, with some reading the participle and some the imperative. Metzger sums up the deliberations of the committee which compiled the UBS Greek New Testament, "Since it is now generally recognised by NT grammarians that, in accordance with Semitic idiom, occasionally the Greek participle functions as the imperative mood, the Committee preferred ἐνδεικνυμενοι." He then goes on to cite the textual evidence and the greater likelihood of the imperative being substituted for the participle than vice versa.

προσωπον, ου n face, presence

ἐκκλησια, ας f congregation, church

'so that all the congregations can see it.'

"What an idealist Paul was! What an appreciation of Christian character he had when he described these nameless believers as reflections of the splendour of Christ! To common eyes they might be commonplace men; but when Paul looked at them he saw the dawning of that brightness in which the Lord appeared to him by the way [Acts 9,22,26]. Contact with the grim side of human nature did not blind him to this radiance; rather did this glory of Christ in men's souls strengthen him to believe all things, to hope all things, to endure all things. In showing before these honoured messengers the proof of their love, and of his boasting on their behalf, the Corinthians will show it, he says, before the face of the Churches. It will be officially reported throughout Christendom." Denney

2 Corinthians 9

Cf. the note on the relationship between chs 8 and 9 at the head of the previous chapter.

2 Corinthians 9:1

Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἀγίους
περισσὸν μοὶ ἐστὶν τὸ γράφειν ὑμῖν,

Περὶ μὲν γὰρ "need not express an emphatic contrast (as in Rom 5:16; 14:5; 1 Cor 5:3; 11:7; 12:8); it may – and more probably does – introduce a subheading within the major theme (as in Rom 3:2; 1 Cor 11:18; 2 Cor 11:4)." Martin

διακονια, ας f ministry, service,
contribution

περισσος, η, ον unnecessary, superfluous

Martin suggests the translation, 'there is no need for me to be writing to you [as I have done].'

2 Corinthians 9:2

οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν
καυχῶμαι Μακεδόσιν ὅτι Ἀχαῖα
παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζήλος
ἠρέθισε τοὺς πλείονας.

προθυμια, ας f willingness, zeal

καυχαομαι boast, boast about

Μακεδων, ονος m Macedonian

παρεσκεύασται Verb, aor midd indic, 3 s

παρασκευαζω midd. prepare oneself,
get oneself ready

περυσι adv a year ago, last year

"Perhaps the disaffection at Corinth was local and confined to house congregations in the city, and other churches in Achaia (of which Cenchreae is an example, Rom 16:1) may not have been so troubled." Martin

ζηλος, ου m, and ους n zeal

ἐρεθίζω stir up, rouse
πλειων, πλειον or πλεον more, most, many

2 Corinthians 9:3

ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῆ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε,

"The statements in vv.3-5 would be unintelligible if we had not chapter 8:16-24 to explain them; and instead of saying there is no connexion between 9:1 and what precedes, we should rather say that the connexion is somewhat involved and circuitous – as will happen when one is handling a topic of unusual difficulty." Denney

πεμπω send

Cf. 8:6, 17-24.

καύχημα, τος n boasting, pride
κενωθῆ Verb, aor pass subj, 3 s κενωω make of no effect
μερος, ους n part, in part, partly
παρασκευασμένοι Verb, perf midd ptc, m nom pl παρασκευαζω see v.2

2 Corinthians 9:4

μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὐρωσιν ὑμᾶς ἀπαρασκευάστους καταισχυρθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.

πως how(?); μη πως lest
ἐὰν if
ἐμοὶ Pronoun, dat s ἐγω
ἀπαρασκευαστος, ον unprepared
καταισχυρθῶμεν Verb, aor pass subj, 1 pl
καταισχυρω put to shame, humiliate

λέγω – many MSS read λεγωμεν which is probably a scribal assimilation to the preceding καταισχυρθωμεν ἡμεῖς

ὑποστάσει Noun, dat s ὑποστασις, εως f confidence, assurance

ἐν τῇ ὑποστάσει ταύτῃ 'in this eventuality,' so Hering, Martin.

2 Corinthians 9:5

ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.

ἀναγκαιος, α, ον necessary
ἡγησάμην Verb, aor midd dep indic, 1 s
ἡγεομαι think, consider

Cf. Phil 2:25.

παρακαλεω exhort, encourage, urge
προερχομαι go ahead, go before
προκαταρτίσωσιν Verb, perf pass ptc, f acc s
προκαταρτιζω prepare in advance

προεπηγγελμένην Verb, aor midd/pass dep indic, 1 s προεπαγγελλομαι promise beforehand

εὐλογία, ας f blessing

Cf. 2 Kings 5:15 [LXX]

έτοιμος, η, ον ready, prepared
πλεονεξία, ας f greed, covetousness

The phrase ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν is translated by NIV "as a generous gift, not as one grudgingly given." The nouns refer to the spirit in which the gift might be given – πλεονεξία here means resentfully in the sense of wishing to hold on to it rather than to give. Martin follows Moffatt's translation, '... not as money wrung out of you.' Plummer gives πλεονεξία here the sense 'extortion.'

2 Corinthians 9:6

Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίας ἐπ' εὐλογίας καὶ θερίσει.

τουτο δε 'As to this, however'

σπειρω sow
φειδομενος sparingly
θεριζω reap, harvest
εὐλογία, ας f blessing, praise; ἐπ εὐλογίας bountifully

2 Corinthians 9:7

ἕκαστος καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.

ἕκαστος, η, ον each, every

Martin adds words to bring out the sense, 'Let each one give ...'

προήρηται Verb, perf midd/pass dep indic, 3 s προαιρεομαι decide

D Ψ Byz read the present tense προαιρειται

λυπη, ης f grief, sorrow, pain

ἢ or

ἀναγκη, ης f necessity, distress, compulsion

ἰλαρος, α, ον cheerful

δοτης, ου m giver

ἀγαπαω love, show love for

Cf. Prov 22:8. "It is not difficult to suggest why God delights in a cheerful giver. He himself is such a giver and desires to see this characteristic restored among those who were created in his image." Kruse

2 Corinthians 9:8

δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν ἀνάγκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·

περισσεῦσαι Verb, aor act infin περισσευω
abound, cause to increase, cause to
abound

A favourite word of Paul.

παντοτε always

ἀνάγκεια, ἀς f what is necessary

πᾶσαν ἀνάγκειαν ἔχοντες 'you may have all you need'

ἀγαθος, η, ον good, useful, fitting

"The ruling thought is that, as the Achaeans rise to their responsibility in making their offering, they may count on God to sustain their endeavour by granting them both the desire to share and the necessary ability to do so." Martin

2 Corinthians 9:9

(καθὼς γέγραπται· Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·

γέγραπται Verb, perf pass indic, 3 s γραφω

Cf. Ps 112:9 (LXX 111:9)

σκορπιζω scatter, disperse, be generous
ἔδωκεν Verb, aor act indic, 3 s δίδωμι
πένησιν Noun, dat pl πηνης, ητος m poor
or needy person
δικαιοσύνη, ης f righteousness

Care for the poor is evidence of a person's relationship with God.
"Paul is building on God's justifying action of which the gentile Christian collection for Jerusalem is a potent sign... Georgi ... makes much use of 1 Chron 29:16-22 in Jewish expectation. The people, in this text, are seen as offering freely and joyfully to Yahweh and his Temple in Jerusalem. In Jewish hopes based on Is 60:5, 11, this giving would be completed as the Gentiles brought gifts ("the wealth of the nations") to Zion, and this occurrence would mark the new age. Paul may have seen the collection in this light." Martin
αἰων, αἰωνος m age, eternity

2 Corinthians 9:10

ὁ δὲ ἐπιχορηγῶν σπόρον τῷ σπεύροντι καὶ ἄρτον εἰς βρώσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·)

ἐπιχορηγεω supply

σπορος, ου m seed, supply of seed

σπειρω sow

ἄρτος, ου m bread, food

βρωσις, εως f food, eating, a meal

χορηγεω supply, provide

πληθυνεῖ Verb, fut act indic, 3 s πληθυνω
increase, multiply

αὐξήσει Verb, fut act indic, 3 s αὐξανω and
αὐξω make grow, increase

The three verbs, χορηγήσει, πληθυνεῖ and αὐξήσει are future indicative read ⌘* B C D* and minuscules, but the optative mood (χορηγησαι, πληθυναι, αυξησαι) is given by the majority of MSS, while p⁴⁶ is divided, giving two optatives, 'may he provide and increase,' and a future indicative for 'and he will augment.' Martin, following Barrett, writes, "Paul's train of thought evidently required a confident assertion, not a pious hope."

γενημα, τος n product, harvest

2 Corinthians 9:11

ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ –

πλουτιζω enrich, make rich

ἀπλοτης, ητος f generosity, liberality

ὅστις, ἥτις, ὅ τι who, which

κατεργάζομαι do, accomplish, bring about
εὐχαριστια, ἀς f thanksgiving

2 Corinthians 9:12

ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ –

διακονια, ἀς f ministry, service,
contribution

λειτουργια, ἀς f service

μονος, η, ον i) adj only, alone; ii) adv monon
only, alone

προσαναπληρωω supply, provide

ὑστερημα, τος n what is lacking, need

περισσευω abound, excel

εὐχαριστια, ἀς f thanksgiving

Some few MSS read the singular, but the overwhelming evidence is for the plural εὐχαριστιῶν.

πολλῶν εὐχαριστιῶν probably 'many thanksgivings,' but could mean 'the thanksgivings of many people'

2 Corinthians 9:13

διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντα,

δοκιμη, ης f proof, evidence

δοξαζω praise, honour, glorify, exalt

Who is the subject of the participle δοξαζοντες? The RSV understands it of those rendering the service: "Under the test of this service you will glorify God by your obedience." Most understand the subject to be the recipients of this service, continuing the thought of the previous verse. Thus the NIV paraphrases the irregular grammar, "Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ." The latter is preferred by Martin, Hering and Barrett.

ὑποταγη, ης f obedience, submission
 ὁμολογια, ας f confession, profession
 εὐαγγελιον, ου n good news, gospel
 ἀπλοτης, ητος f generosity, liberality
 κοινωνια, ας f fellowship, sharing in,
 participation, contribution

An expression of partnership with believing Israel. "The collection, which may have seemed at face value simply a charitable deed, has deeper levels of meaning. It is a vindication of Paul's authority and then – as a consequence – a demonstration to the Jerusalem church of the Corinthian (*part pro toto*, so representing the Pauline churches of the Gentile communities) confession that there is one Gospel, including both Jews and non-Jews (Rom 1:16,17) – at least from Paul's angle of vision." Martin

2 Corinthians 9:14

καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.

δεησις, εως f prayer, plea

ὑπὲρ ὑμῶν κ* B and most minor authorities have ἡμῶν 'for us.' ὑμῶν is to be preferred.

ἐπιποθεω long for, desire
 ὑπερβαλλω surpass

Again, the grammar is difficult because of the lack of a main verb. Paul believes that the collection will serve the end of uniting Jew and Gentile believers. The Jewish believers will respond with affectionate longing towards the Gentiles.

Martin adds, "Paul's hopes may have been set too high; we may add that Rom 15:30,31 gives a more dismal prospect of the collection's future on the Jewish-Christian side, and the fact that, according to Acts 20:2-5, no Corinthian is found among the delegates to Jerusalem, may show Paul's great desires to have the collection cement relations were not to be realised."

2 Corinthians 9:15

χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

ἀνεκδιηγητος, ου indecribable, beyond words

δωρεα, ας f gift

Paul ends fittingly with a doxology. Our giving is a response to God's supreme gift to us, cf. Rom 8:32.

2 Corinthians 10

The marked change in tone has led many to view chapters 10-13 as a separate letter: perhaps the 'severe' letter written after 1 Corinthians but before 2 Corinthians 1-9, or a letter written on an occasion subsequent to the preceding chapters. Martin comments, "If we refuse to see chaps. 10-13 as part of the 'tearful letter' (2:4-7:8), then the remaining option is to postulate a new and worsening development in Paul's relations with the Corinthians, which required another letter of a different tone and temper, consonant with a more serious attack on his apostolic work at Corinth. We may trace this development to the arrival and influence of the anti-Pauline teachers of 11:4-18."

2 Corinthians 10:1

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραύτητος καὶ ἐπιεικειᾶς τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·

Baur suggested that the phrase Αὐτὸς δὲ ἐγὼ Παῦλος occurring here and subsequently in these chapters indicates that Paul dispensed with his amanuensis and wrote these final chapters himself. Martin suggests rather that they underline the personal nature of these chapters – expressing personal feeling, force and authority.

παρακαλεω exhort, encourage, urge

Not thunderous condemnation but an appeal.

πραυτης, ητος f gentleness, humility
 ἐπιεικεια, ας f kindness, forbearance

ἐπιεικης 'gentle' is not found in the Gospels; but it is a Christian trait in Phil 4:5, το ἐπιεικες, 'graciousness' is a suggested rendering ..., with the idea that Christians will have a willingness to forego retaliation when threatened, a thought of some relevance here; 1 Tim 3:3; Titus 3:2 and especially 1 Pet 2:18). The Lord's attitude (as in Col 3:13) may well have prompted this appeal." Martin

προσωπον, ου n appearance, presence
 ταπεινος, η, ου humble, lowly

"His service shared in the features set by the criterion of the humbled and crucified Christ (as in 4:7-10; 6:4-10). In context, however, ... ταπεινος carries a pejorative sense, implying that Paul was regarded by his enemies as pusillanimous... He cites their estimate, while retaining in a double entendre his own self-estimate based on the model of the incarnate Lord." Martin

ἀπὼν Verb, pres ptc, m nom s ἀπειμι be away, be absent
θαρρῶ be full of courage, act boldly

"Paul's opponents are to be heard in this innuendo, charging that when he is away from Corinth he is insisting on his rights and lording it over the congregation (εἰς ὑμᾶς: something like 'over you' would express the idea of Paul's superior attitude, his 'impudence')." Martin

2 Corinthians 10:2

δέομαι δὲ τὸ μὴ παρῶν θαρρῆσαι τῇ πεποιθήσει ἢ λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

δεομαι ask, beg, pray

Conciliatory in tone. A request of the Corinthians, not a prayer.

"The sentence is convoluted and hard to unravel, but the meaning is tolerably plain." Martin

παρῶν Verb, pres ptc, m nom s παρειμι be present

πεποιθησις, εως f confidence

λογίζομαι reckon, count

τολμαῶ dare, be brave

τινας Pronoun, m & f acc pl τις

'certain people'. The reference would appear to be to "the emissaries (shortly to be revealed: see 11:4) who have presumed to interfere with Paul's apostolic mission." Martin

σαρξ, σαρκος f flesh, physical body, human nature

περιπατεῶ walk, walk about, live

"To walk according to the flesh, as far as Paul's opponents were concerned, probably meant not acting authoritatively (11:20,21), not experiencing visions and revelations (12:1), performing no mighty works (12:11-12) and not being one through whom Christ spoke (13:3). Instead it meant, they would probably have said, carrying on a purely human enterprise using guile and deceit (12:16-18)." Kruse

2 Corinthians 10:3

ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα –

στρατευομαι serve as a soldier, wage war, do battle

2 Corinthians 10:4

τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων – λογισμοὺς καθαίρουντες

ὄπλον, ου n weapon, tool

στρατεια, ας f warfare, fight

σαρκικος, η, ου belonging to this world

δυνατος, η, ου strong, powerful, able

δυνατῶ τῷ θεῷ 'have divine power' Martin phrases it, 'but as God empowers [us]...'

καθαίρεσις, εως f destruction, tearing down

ὀχυρωμα, τος n stronghold, fortress

Allusion to Prov 21:22.

λογισμος, ου m thought, reasoning, false argument

His opponents' reasoning.

καθαίρεω take down, pull down, overthrow

'We demolish arguments' The first of a series of participles, cf. αἰχμαλωτίζοντες v.5, ἐτοιμῶ ἔχοντες v.6.

2 Corinthians 10:5

καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,

ὕψωμα, τος n height, stronghold, proud obstacle

'All lofty notions'

ἐπαιρομενον Verb, pres midd/pass ptc, m acc & n nom/acc s ἐπαίρω raise, lift up; midd lift up in opposition

γνῶσις, εως f knowledge, understanding

αἰχμαλωτίζω make captive, take prisoner

νοημα, τος n mind, thought, design, plot

ὑπακοη, ης f obedience

"In practical terms such obedience to Christ involves a submission to Paul's kerygma which is in danger of losing its credibility at Corinth (11:4) as a result of the rival mission there." Martin

Paul's presentation of the gospel used reasoning to argue against opponents and to destroy their opposition to the truth. Yet it was no mere argument which broke down such barriers, it was the power of God (v.4). We need to appreciate both the usefulness and the limitations of reasoned argument in the work of the gospel.

2 Corinthians 10:6

καὶ ἐν ἐτοιμῷ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

ἐτοιμος, η, ον ready, prepared; ἐν ἐ. ἔχω be ready (a term used of military preparedness)

ἐκδικεῶ help (someone) get justice, avenge, punish

παρακοη, ης f disobedience

ὅταν when

πληρωθῇ Verb, aor pass subj, 3 s πληρωῶ fill, make full, accomplish

ὑπακοη, ης f obedience

One of Paul's favourite terms for human response to Christ and his word. Kraus thinks that the full obedience Paul was awaiting was the Corinthians' rejection of the false teachers and recognition of Paul's authority. Martin says, "In other words, Paul distinguishes the alien intruders at Corinth whose satanic work (11:13-15) he wants to overthrow and neutralise from the body of Pauline believers for whom he entertains optimistic hope of their recovery from the snare of deviation and seduction (11:1-4)."

2 Corinthians 10:7

Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ οὕτως καὶ ἡμεῖς.

προσωπον, ου n face, appearance

βλεπετε could be either indicative or imperative. If indicative it is an accusation, as NIV, "You are looking only on the surface of things". The RSV treats it as an imperative, "Look at what is before your eyes." Martin favours the latter as do Hering and Hughes.

πέποιθεν Verb, perf act indic, 3 s πειθῶ persuade; perf have confidence, be confident

εἶναι Verb, pres infin εἰμι

λογίζομαι reckon, count

πάλιν again, once more

The sense is, 'let him think again'. The ἐφ' ἑαυτοῦ emphasises an act of conscious consideration.

οὕτως thus, in this way

Χριστοῦ could mean simply, 'belonging to Christ', 'a Christian', but probably has the sense here of 'a servant of Christ' – one commissioned by Christ. "The centre of debate is Paul's right to ministry, set against that of his rivals who have appeared on the Corinthian scene. They claim to be true apostles, and act accordingly. Paul, following his literary convention of irony and *apologia*, takes their claims at face value but then challenges them to offer proof. Hence the call βλέπετε [τα κατα προσωπον]. Moreover, he enters a counterclaim, that he too is Christ's representative with rightful authority, ἐξουσια (v 8), so when they deny that to him they are virtually casting doubt on his Christian standing. 'Pressed to the limit, the question raised here is whether Paul is or is not a Christian' (Barrett)." Martin

2 Corinthians 10:8

ἐάν τε γὰρ περισσώτερόν τι καυχῆσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθάραισιν ὑμῶν, οὐκ αἰσχυνθήσομαι,

ἐάν if, even if, though

τε enclitic particle and, and so

περισσοτερος, α, ον adj & adv. more, much more

Martin suggests that 'the cryptic περισσοτερον seems to require an insertion to make the comparison.' He suggests 'Even if I can boast [about being [Christ's] and, more than that, about my [our] authority ...'

καυχῶμαι boast, boast about

ἐξουσια, ας f authority, right

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

οἰκοδομη, ης f upbuilding, encouragement

καθαίρεισι, εως f destruction, tearing down

Tearing down is reserved for those who would themselves tear down what Paul has been building up.

αἰσχυνθήσομαι Verb, fut pass dep indic, 1 s αἰσχυνομαι be ashamed

Martin translates 'I will not be discredited by it' and says, "At risk is not only Paul's apostolic credibility, but his entire Gentile mission in the Aegean region, with its headquarters at Corinth. If this church is lost to him, his entire work is in jeopardy – as is his prospect for a future mission in the west (Rome, Spain), to say nothing of his task to get the collection to Jerusalem."

2 Corinthians 10:9

ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν·

δόξω Verb, aor act subj, 1 s δοκεω have reputation, seem

ἵνα μὴ δόξω 'that I might not seem'. The sense is difficult. It may be linked with what precedes – Paul is saying that the ministry and authority he has been given is not to frighten them with his letters. Or it may be introducing a new thought, '[Do not think] that I am trying to frighten you with my letters...'

ἂν particle indicating contingency
ἐκφοβεω frighten, terrify
ἐπιστολη, ης f letter

2 Corinthians 10:10

ὅτι Αἱ ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ ὁ λόγος ἐξουθενημένος.

The accusation of Paul's opponents

ἐπιστολαὶ Noun, nom pl ἐπιστολη, ης f letter

φησὶν Verb, pres act indic, 3 s φημι say
βαρυσ, εια, υ weighty, serious, fierce
ἰσχυρος, α, ον strong, mighty, powerful

The reference is probably particularly to the 'severe letter' which Paul sent. Martin records that T Holtz "argues that it is only after the Council of AD 49/50 and the Incident at Antioch (Gal 2:11-16) that Paul developed the use of letters as a way of communicating with his churches. For it was as Paul was kept away from his converts and knew them to be vulnerable to various counter-missionary activity that he relied on letters as his *alter ego*... His enemies, however, put a negative construction on this policy, insinuating that Paul chose the safety of distance rather than a personal encounter ... with them in the setting of Paul's congregations."

παρουσια, ας f coming, arrival, presence
σωμα, τος n body
ἀσθενης, ες sick, weak

"The words *his bodily presence is weak* may reflect his opponents' reaction to a physical ailment which was never healed (cf. 12:7-9; Gal 4:15), or his unimpressive physical make up ... or most likely to what they regarded as a lack of commanding presence because Paul did not provide *displays* of authority and spiritual charismata." Kraus. The two ideas might be combined in the insinuation that Paul was unable to heal himself, cf. 12:1-10.

ἐξουθενημένος Verb, perf pass ptc, m nom s
ἐξουθενεω despise, treat with contempt

'contemptable.' May refer to their dislike of Paul's unadorned style of speaking (cf. 1 Cor 2:1-2). "It declares that, in their ears, Paul's rhetorical ability was non-existent and his public presentation of the message moved them to contempt and scorn... In the contest of 'evidence,' he made a poor showing on the twin counts where they scored – at least in their own esteem. And on both counts he had no valid claim to 'authority' (ἐξουσια)." Martin

2 Corinthians 10:11

τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἳ οἱ ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

λογιζομαι reckon, count, calculate, credit, suppose

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

ὁσος, η, ον correlative pronoun, as much as, how much, how far

ἐπιστολη, ης f letter

ἀπειμι be away, be absent, go

παρειμι be present

The sense is probably future, '... thus also we will be in our actions when we come.'

"Presumably this is a remonstrance as he plans to deal with refractory church members ... but more particularly he is confronting the alien teachers who have seduced them (11:2,3)."

Martin

2 Corinthians 10:12-18

"The point in question is the challenge which was apparently raised against Paul that he had no jurisdiction at Corinth, which may have been claimed – whether with consent or not – as Peter's bailiwick... See v 15 and Romans 15:19,20 for this idea of 'another's territory.' So the conclusion is drawn by his rivals that Paul's mission to Corinth was illegitimate from the start, and his converts were therefore being placed under duress with the insinuation that they are followers of a pseudo-apostle and a charlatan." Martin. Paul insists that he has been commissioned by God to preach the Gospel to the Gentiles. To this end he came to Corinth and for the same reason has sought to establish Corinth as a base (v.12) for which he proposes to launch out into further regions with the Gospel (v.16, cf. Rom 1:1-15; 15:23,24,28). The argument of these verses is full of "chopped up pieces of sentences, violently thrown together." Lietzmann "We may put this type of composition down to Paul's emotional involvement in the situation he is describing, and the way (it seems) his dictation runs ahead of his mind." Martin

2 Corinthians 10:12

Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι
 ἑαυτοὺς τισιν τῶν ἑαυτοὺς συνιστανόντων·
 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ
 συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιάσιν.

τολμᾶω dare, be brave

Paul adopts a mock humility – refusing to class himself with these elevated people! "Paul answers those who saw that he was boastful (3:1; 10:1). In the game of self-praise, he retorts, I haven't the skill to play (see 11:6, ἰδιωτης τῷ λογῷ)." Martin

ἐγκρίναι Verb, aor act infin ἐγκρινῶ class
 or classify with

συγκρίναι Verb, aor act infin συγκρινῶ
 compare

συνιστανόντων Verb, pres act ptc, gen pl
 συνιστημι and συνιστανῶ commend,
 give approval to

"The precise point of the debate centres on συνισταναι ἑαυτον, 'self-commendation,' which is a practice which Paul will not indulge in (a denial already registered in 5:12). Again, we must add, this is his stance until he is driven from it by the exigencies of his 'apology' in subsequent chapters (cf. 11:21ff.). Then, he will be compelled to boast, though paradoxically the object of his self-approbation will be his weakness (ἀσθενεια)." Martin

μετρεῶ measure, deal out

συγκρίνοντες Verb, pres act ptc, m nom pl
 συγκρινῶ

συνιημι understand, comprehend

The text at the end of v.12 and beginning of v.13 is uncertain. A shorter Western text, read by D* G it^{d.g.61} Ambrosiaster and others, omits οὐ συνιάσιν. ἡμεῖς δε, 'are without understanding. We however.' The shortened version reads: 'But we, measuring ourselves by ourselves and comparing ourselves with ourselves [i.e. changing the participles to refer to first person] will not boast beyond our proper limits.' The allusion in the longer text to Paul's opponents now drops out and the reference to measuring by one's own standards in v.12 takes on a good connotation. Kasemann favours the shorter reading as do Strachen and Hering. Metzger, however, is of the view that the shorter text is "doubtless the result of an accident in transcription."

2 Corinthians 10:13

ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ
 κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν
 ὁ θεὸς μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν –

ἄμετρος, ον immeasurable, unmeasured;
 εἰς τα ἄ. beyond limits

καυχῶμαι boast, boast about
 μετρον, ον n measure, degree
 κανων, ονος m limits, rule, principle

The primary meaning of κανων is a 'rule' or 'standard of measurement', but it was also used to denote services to be rendered within a specific geographical area. This seems to be the sense used here (so Barrett). It appears that Paul's opponents argued that he had no right to preach in Corinth — that this was not his proper area of ministry. Paul's response is that God appointed him to this ministry.

μεριζῶ divide, assign, apportion

ἐφικέσθαι Verb, aor midd dep infin

ἐφικνεομαι reach, come as far as

ἄχρι (and ἄχρις) until, as far as

"Paul was the first to preach the Gospel in Corinth, and his commission emanated directly from God (1 Cor 9:1-3, 15-18; 15:8-11)." Martin

2 Corinthians 10:14

οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς
 ὑπερκετεῖνομεν ἑαυτοὺς, ἄχρι γὰρ καὶ ὑμῶν
 ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ –

'As though we did not reach you.'

ὑπερκετεῖνω go beyond one's limits or
 authority

ἐφθάσαμεν Verb, aor act indic, 1 pl φθανῶ
 come to, come first, precede

The sense seems to have been that Paul not only came to Corinth with the gospel but that he was first to come. (Compare his argument in Romans 15:15-20.)

εὐαγγελιον, ον n good news, gospel

"Corinth rightly belongs to his jurisdiction in which the rival preachers are properly to be seen as interlopers and usurpers of apostolic prerogative.

"To this we may add one extra thought: it was evidently of vital concern for Paul to defend Corinth as his 'home church' if he wished to have it as a base from which, in due course, to launch out on his westerly mission to Rome and beyond. More was at risk than just the disaffection of a local congregation; his present and future work 'in the gospel' were in jeopardy by a situation which could develop into a renewed slide away from Paul and his mission on the part of the Corinthian believers." Martin

2 Corinthians 10:15

οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν,

ἄμετρος, ον see v.13

ἄλλοτριος, α, ον belonging to another
κοπος, ου m work, labour, trouble

Cf. Rom 15:20.

ἐλπις, ιδος f hope, ground of hope

αὐξανω grow, spread, increase

πιστις, εως f faith, trust, belief

Paul is expressing his hope, his optimism.

μεγαλυνθῆναι Verb, aor pass infin μεγαλυνω
enlarge, magnify

κανων, ονος m see v.13

περιρροια, ας abundance

The latter part of verse 15 is difficult to translate. Paul seems to be expressing the hope that his sphere of service among the Corinthians will be enlarged as their faith grows. It may be that Paul is also expressing the hope that their faith will spread, i.e. the gospel will be propagated from them to other areas, and that this will enlarge his area of ministry among them.

2 Corinthians 10:16

εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι.

ὑπερεκεινα prep with gen beyond; τα ὑ
ὑμων lands beyond you

εὐαγγελισασθαι Verb, aor midd dep infin
εὐαγγελιζω act. and midd proclaim the
good news

Cf. Rom 15:23-29.

έτοιμος, η, ον ready, prepared; τα έ. work
already done

καυχῆσασθαι Verb, aor midd dep infin
καυχομαι boast, boast about

2 Corinthians 10:17

Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω·

Cf. Jer 9:22,23; 1 Cor 1:13.

2 Corinthians 10:18

οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.

συνιστάνων Verb, pres act ptc, m nom s
συνιστημι and συνιστανω see v.12.

έκεινος, η, ο demonstrative adj. that, that
one, those

δοκιμος, ον approved, genuine

συνίστησιν Verb, pres act indic, 3 s
συνιστημι

2 Corinthians 11:1-15

Martin suggests that 11:1-15 is "an interlude in which Paul turns aside from his chief theme of missionary service and the dispute of territoriality (in 10:12-18), only to revert to the topic in 11:16 with the common link of 'boasting.'"

2 Corinthians 11:1

Ὅφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου.

ὄφελον would that, I wish that

ἀνείχεσθέ Verb, imperf midd/pass dep indic,
2 pl ἀνεχομαι endure, be patient with

The μου belongs with ἀφροσύνης

μικρόν here adverbial, 'a little'

ἀφροσύνη, ης f folly, foolishness

The final phrase may be an imperative, 'Yes, please put up with me!' so Martin, or an indicative, 'but you have already done so.'

2 Corinthians 11:2

ζηλω γὰρ ὑμᾶς θεοῦ ζηλω, ἡρμოსάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ·

ζηλω be jealous of, be very concerned
about

ζηλος, ου m, and ους n zeal, jealousy

'With the jealousy God inspires [in me]'
Martin

ἀρμोजομαι promise or give in marriage
ἀνηρ, ἀνδρος m man, husband

Cf. Hos 1-3; Ezek 16; Is 50:1-2; 54:1-8; 62:5;
Jer 2:32,33.

παρθενος, ου f virgin, unmarried girl

ἀγνος, η, ον pure, holy, innocent

παριστημι and παριστανω present, bring
into one's presence

"The verb παραστήσαι, 'to offer, render,' looks on to the Parousia, as in 4:14." Martin

"Marriage among the Jews of Paul's day involved two separate ceremonies, the betrothal and the nuptial ceremony which consummated the marriage. Usually a year elapsed between the two, but during that period the girl was regarded legally as the man's wife, while socially she remained a virgin. The betrothal contract was binding, and could be broken only by death or a formal written divorce. Unfaithfulness or violation of a betrothed girl was regarded as adultery and punishable as such... Paul sees himself as the agent of God through whom his converts were *betrothed* to Christ, and feels under obligation to ensure that they are presented as a *pure virgin to her one husband* at the nuptial ceremony when the marriage will be consummated (i.e. the parousia of Christ)." Kruse

"Paul's role in this partnership between Christ and his bride is one of φίλος του νυμφίου (John 3:29...)." Martin

2 Corinthians 11:3

φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῆ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν Χριστόν.

φοβεομαι trans fear, be afraid (of)
μη πως that perhaps, lest somehow
ὄφις, εως m snake, serpent
ἐξαπαταω deceive, lead astray
Εὐα, ας f Eve
πανουργια, ας f trickery, deceit, craftiness
φθαρῆ Verb, aor pass subj, 3 s φθειρω
corrupt, ruin, destroy
νοημα, τος n mind, thought

Satan's attack on Eve was not of a sexual nature but was the seducing of her mind to doubt the truth of what God had said. This is the danger facing the Corinthians. "The situation is that alien powers have worked dangerously – in Paul's view – to turn the Corinthians' minds (νοήματα: as in 3:14; 4:4; and 10:5 seems germane ...) away from their true allegiance, expressed as ἀπλοτης (see on 1:12...), 'sincere devotion' or wholehearted commitment to Christ." Martin

We need also to maintain a *Christian mind* (cf. Paul's use of the term νοημα).

ἀπλοτης, ητος f liberality, sincerity
ἀγνοτης, ητος f purity, sincerity

There are a number of variants. The longer text is supported by p⁴⁶ κ B G 33 etc., the omission by κ^c D^c H K P Ψ etc. Other MSS include both nouns but in the reverse order. It is difficult to determine whether the shorter reading arose through accidental omission (haplography) or whether the longer reading arose through dittography or a conflation of texts including the accidental variant ἀγνωτητος in place of ἀπλοτητος. Allo and Hughes favour the longer reading.

2 Corinthians 11:4

εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.

Leitzmann states that this verse is "a key to the understanding of the opponents who appeared on the scene at Corinth and for the interpretation of chapters 10-13." The news of an alien presence at Corinth draws from Paul "some of the strongest language of condemnation found in his corpus (cf. the nearest parallels in Gal 1:8; 2:11; 5:10; and Col 2:8)." Martin

ὁ ἐρχομενος "this group is evidently headed by a ringleader since it appears that the rival mission had a spokesperson." Martin. This party had come from *outside*, in contrast to 10:14,15 and had come on its own volition – it had not been sent.

ἄλλος, η, ο another, other
κηρυσσω preach, proclaim

"It was the character of Jesus as setting the norm for Christian existence which is at stake." Martin

ἢ οἱ
ἕτερος, α, ον other, another, different
ἐλάβετε Verb, aor act indic, 2 pl λαμβανω

πνευμα here "will be the effects of Christian living seen in outward deportment: their attitude to living before the congregation betrays a spirit in contradiction of Paul's strength-as-weakness (ἀσθενεια) teaching and practice." Martin

εὐαγγέλιον, ου n good news, gospel

Cf. Gal 1:6-9

δεχομαι receive, accept

"They preached a lordly figure, with themselves as his powerful and 'charismatic' exponents." Martin. These preachers arrived *claiming* some sort of authorisation from the Jerusalem church as representatives of Jewish Christianity (11:22). Paul claims that his apostleship stands alongside that of the Jerusalem apostles and that it is he who has been given the office of 'apostle to the Gentiles' (Rom 11:23). He has been given 'knowledge' (11:6) of the authentic Gospel of 4:4-6 which conveys saving truth from God. "But why is Paul's indignation so virulent in 11:13-15? The answer is given in Bultmann's exposition of 11:4. The alien 'Jesus-Spirit-Gospel' triad adds up to a wrong-headed perception of the entire Christian kerygma as Paul understood it. The Christ they proclaimed is *κατα σαρκα* (5:16) which means that the power on display is visible and self-centered. The *πνευμα* is manifest in a spirit of *ἐξουσια*, which they construed as lordly power which in turn leads to a posture of *καυχασθαι*, 'boasting'... The 'gospel' is branded as a false message since it contradicts Paul's message of the cross and of the Christ who 'did not please himself' (Rom 15:3). They glory in outward appearance (5:12), because they have no place for the hiddenness of Christ's weak demeanour (10:1; 13:3, 4) and the life based on 'faith' (5:7)... 'Another Jesus' for the opponents is the wonder-working Jesus, rather than Paul's crucified and risen Lord. The alien 'spirit' is the spirit of power and ecstasy which these messengers claimed to possess and embody in their ministry, rather than the Spirit of Christ which Paul exemplified. The new 'gospel' is the message of power and present glory, based on demonstrable tokens of the divine and evidences of authority in their lives as Christ's servants (v.13), rather than Paul's kerygma of the suffering Christ whose power is displayed incognito and in patient love (13:3,4). Above all, the contrast is seen in the way the rival preachers overlooked, and Paul expounded, the truth that the 'true apostle' not only is a proclaimer of the passion story; he also lives it out." Martin (following Fallon).

ἀνεχομαι endure, be patient with

καλως ἀνεχεσθε an ironical 'you put up with ... right well!' referring back to *ὁ ἐρχομενος*

2 Corinthians 11:5

λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων·

λογίζομαι reckon, suppose
μηδεις, μηδεμια, μηδεν no one, nothing; no;
μηδεν adverb not at all, in no way

ὑστερηκέναι Verb, perf act infin ὑστερεω
 lack, fall short of, be inferior to
ὑπερλίαν (adv. used as adj.) outstanding,
 special, extra-special

Martin thinks this a reference to the leaders in the Jerusalem church, reflecting the claim of Paul's opponents that they had links with the *real* apostles. Paul is not disparaging the authority of the Twelve but is stating that his apostleship is on a par with theirs. This does not imply that these preachers were genuinely commissioned or sent by the Twelve.

2 Corinthians 11:6

εἰ δὲ καὶ ιδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν παντί φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. ιδιώτης, ου m untrained, unskilled man

'untrained in public speaking.'

γνωσις, εως f knowledge, understanding
φανερώσαντες Verb, aor pass ptc, m nom pl
φανερωω make known, reveal, make evident

'In every way we have made [God's truth] known to you all.' Paul's preaching made it quite evident that he had a God-given insight into the purposes of God in Christ (see Col 1:26,27; Eph 1:9; 3:1-6).

2 Corinthians 11:7

Ἡ ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

The introductory *ἦ* probably marks a question.

ἁμαρτια, ας f sin
ἑμαυτὸν Pronoun, acc s ἑμαυτου, ης
 reflexive pronoun (not used in nom)
 myself; possessive pronoun my own
ταπεινωω humble, humiliate

Maybe a reference to how Paul's tent making was viewed by some. "The typical Greek 'upper class' sentiment, represented by Aristotle ... was to treat manual labour with disdain, and insist that no free citizen – certainly no philosopher – should get himself entangled in physical work, except under extreme pressure." Martin

ὑψωθῆτε Verb, aor pass subj, 2 pl ὑψωω
 exalt, lift up
δωρεαν without cost, freely
εὐαγγελιζω act. and midd proclaim the good news

Cf. Acts 18:1-4; 1 Cor 9:6-18. The Greeks would have regarded it as degrading for a philosopher or travelling teacher to work with his hands to supply his own need.

2 Corinthians 11:8

ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον
πρὸς τὴν ὑμῶν διακονίαν,

ἄλλος, η, ο another, other

Particularly Philippi (Phil 2:25; 4:10-20).

συλαω rob

συλαω is a very strong word, generally used of pillage in war. Paul uses dramatic language to shock the Corinthians into realisation of what he and other churches have done for them.

λαβων Verb, aor act ptc, m nom s λαμβανω
ὀψωνιον, ου n pay, wages
διακονια, ας f ministry, service, help

"He took gifts from other Christians – by using his rights as an apostle of Christ, 1 Thess 2:6 ... – only to make good his ministry (διακονια) at Corinth, that is, to fulfil it in a way consonant with his proclamation of a crucified Lord and a Gospel of free grace (its δωρεαν character)." Martin

2 Corinthians 11:9

καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ
κατενάγκησα οὐθενός· τὸ γὰρ ὑστέρημά μου
προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ
Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ἐμαυτὸν ὑμῖν
ἐτήρησα καὶ τηρήσω.

παρων Verb, pres ptc, m nom s παρειμι be
present

I.e. on the initial visit of Acts 18:1-17.

ὑστερηθεὶς Verb, aor pass ptc, m nom s
ὑστερεω lack; pass be lacking
καταναρκαω be a (financial) burden to
οὐθεις equivalent to οὐδεις no one, nothing
ὑστερημα, τος n what is lacking, need
προσαναπληρωω supply, provide
ἀβαρῆ Adjective, m/f acc s ἀβαρης, ες of no
(financial) burden
τηρεω keep, maintain

2 Corinthians 11:10

ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις
αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι
τῆς Ἀχαΐας.

ἀληθεια, ας f truth, reality

ἐμοὶ Pronoun, dat s ἐγω

'As certain as God's truth is on my side.'

καυχησις, εως f boasting, ground for
boasting

φραγήσεται Verb, fut pass indic, 3 s φρασσω
silence, muzzle, stop

κλιμα, τος n region, district

On Paul's conduct, cf. 1 Cor 9:15-18

2 Corinthians 11:11

διὰ τί, ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν.

ἀγαπαω love, show love for

οἶδα (verb perf in form but with present
meaning) know, understand

2 Corinthians 11:12

Ὁ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν
ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ
καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς.

"It is possible to take the opening clause leading to the first ἵνα in two ways: either 'but what I am doing I will also continue to do, that... (ἵνα), or, 'what I am doing and will continue to do [is] in order that ...' (ἵνα). The latter is preferred by Allo ... on the score that the scene goes back to v 9 where Paul says that he will refrain from placing burdens on the Corinthians. Either way the point is the same." Martin

ἐκκόψω Verb, aor act subj, 1 s ἐκκοπτω cut
off, remove

ἀφορμη, ης f occasion, opportunity

θελω wish, will

καυχαομαι boast, boast about

εὐρεθῶσιν Verb, aor pass subj, 3 pl εὐρισκω

Paul's meaning here is not entirely clear. It would seem that the false teachers who opposed Paul were only too ready to take money and were perhaps greedy for it. Paul's conduct removed from them the possibility of saying that their ministry was just like his. Martin suggests that "The underlying objection Paul has against them is their 'pride' (καυχασθαι) in laying claim to the same missionary territory as he believes he has, i.e., at Corinth. So they are interlopers, who have entered upon a field of mission service where they do not belong. As long as Paul persists in his mission work based on a crucified Jesus and a Gospel freely offered ... they will have no room to manoeuvre in Corinth. He will effectively check their activity as poachers on his field of operation."

2 Corinthians 11:13

οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται
δόλοιοι, μετασχηματιζόμενοι εἰς ἀποστόλους
Χριστοῦ·

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

ψευδαποστολος, ου m false apostle, one

who claims to be an apostle

"The basis of Paul's argument requires the affirmation that he alone has been sent to Corinth; they have not, and so their 'mission' (implied in ἀποστελλειν, 'to send') is a misnomer." Martin

ἐργατης, ου m labourer, workman
 δολιος, α, ον deceitful, dishonest

In claiming to be working for Christ they are deceitful.

μετασχηματίζω change, transform (mid disguise)

2 Corinthians 11:14

καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς
 μετασχηματίζεται εἰς ἄγγελον φωτός·

θαυμα, τος n wonder, miracle, amazement

οὐ θαυμα is read in κ B D* F G, with a variant οὐ θαυμαστον in D^{b,c} E K. The latter is probably an attempt to turn a rare term into a well-known one, found often in LXX and not infrequently in NT.

Σατανας, α the Adversary, Satan
 φως, φωτος n light

2 Corinthians 11:15

οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
 μετασχηματίζονται ὡς διάκονοι δικαιοσύνης,
 ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

μεγας, μεγαλη, μεγα large, great

'It is no great surprise that ...'

διακονος, ου m & f servant, minister
 δικαιοσυνη, ης f righteousness, what is right

τελος, ους n end, conclusion, termination
 ἔσται Verb, fut indic, 2 s εἰμι

Cf. 5:10; 1 Cor 3:17; Phil 3:19; 2 Tim 4:14.
 "In the end the reward they will receive is the penalty of the misdeeds they have enacted. They have done Satan's work; to Satan's fate they will go." Martin

"The 'cosmic' setting of vv 13-15 is well brought out by Kleinknecht ... who shows how the vocabulary, idioms, and concepts in vv 13-15 are all chosen to demonstrate that Paul's engagement is with no familiar earthly power; but rather he shares in the conflict between God and his nonhuman adversary, Satan. Paul's role is as God's advocate and 'fellow-warrior' ..., a link going back to 10:3-6, but also picking up the imagery of 11:8... The next section will show the valid credentials he has which authorise him to engage in this conflict as 'apostle of Christ.'" Martin

2 Corinthians 11:16

Πάλιν λέγω, μή τις με δόξη ἄφρονα εἶναι – εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχῆσομαι·

παλιν again, once more

Refers back to the request in verse 1 (see note ad loc.). Martin suggests 11:16 picks up Paul's main argument from which he was diverted in vv.1-15.

δόξη Verb, aor act subj, 3 s, δοκεω think, imagine, suppose

ἄφρονα Adjective, m acc s ἄφρων, ον gen ονος fool, foolish, senseless, ignorant

"The key term is ἄφρων, 'fool': not a dim-witted person or clown, a jester (as in 'play the fool'), but in the technical sense of the person in Hellenistic-Roman society who had lost the correct measure (μετρον) of himself and the world around him." Martin

εἶναι Verb, pres infin εἰμι

γε enclitic particle adding emphasis to the word with which it is associated

εἰ δὲ μή γε 'but even if you do'

κἂν (καὶ ἐάν) even if, and if, even

δέξασθέ Verb, aor midd dep imperat, 2 pl

δεχομαι receive, accept, bear with

κἀγω a compound word = καὶ ἐγω

μικρόν Adjective, m acc & n nom/acc s

μικρος or Adverb a little

καυχαομαι boast, boast about

"His taking the fool's part is the way he centres attention on 'boasting,' the main item in his rejoinder." Martin

2 Corinthians 11:17

ὁ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.

λαλεω speak, talk

"The Corinthians were seeking 'evidence' of Christ's speaking (λαλουντος Χριστου) through Paul. He implies that it is not in his enforced καυχασθαι that Christ's message is made known – only as a boasting in his weakness (11:30)." Martin

ἀφροσυνη, ης f folly, foolishness

ὑποστάσει Noun, dat s ὑποστασις, εως f confidence, assurance

Martin follows Hering in suggesting the meaning is 'ground' – 'on the ground of making my personal boast'

καυχησις, εως f boasting

ὑποστάσει τῆς καυχήσεως 'self-confident boasting' (NIV), 'boastful confidence' (RSV)

2 Corinthians 11:18

ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, κἀγὼ καυχῆσομαι.

ἐπει since, because, for

πολλοι suggests an opposition in some strength, cf. 2:17.

σαρξ, σαρκος f flesh, human nature

Boasting in human things – human achievement, status, power, prestige, one's own religious experience etc. Here, perhaps, the reference is to his opponents boasting of what they had done in service to God, cf. 10:16.

2 Corinthians 11:19

ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες·

ἡδέως gladly
ἀνεχομαι endure, be patient with
ἀφρόνων Adjective, gen pl ἀφρων see v.16
φρονιμος, ον wise, sensible

"The expression *being wise yourselves* is probably a cutting allusion to the Corinthian's own tendency to pride themselves in their own wisdom (cf. 1 Cor 3:18-20; 4:10; 6:5; 8:1-7; 13:2)." Kruse. "Paul uses φρονιμοι in a derogatory manner, much the same as in 1 Cor 4:10." Martin

2 Corinthians 11:20

ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει.

καταδουλω make a slave of, take advantage of
κατεσθιω and κατεσθω devour, prey upon

I.e. exploiting them for personal gain, cf. Mk 12:40 // Lk 20:47.

λαμβάνω here in the sense of trap, take advantage of

Martin, 'lays hands on you.'

ἐπαίρω here meaning put on airs, act haughtily

"The notion of irresponsible, lordly control seems implied, and exposes the nature of the opposition in direct contrast to Paul's pastoral solicitude in 1:24 [οὐ] κυριευομεν ὑμῶν της πιστεως, 'we are not ruling over your faith.'" Martin

προσωπον, ου n face, appearance, presence

δερω beat, strike, hit

Probably a "vivid word picture for an insult that was like a blow." Martin

2 Corinthians 11:21

κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθηθήκαμεν· ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν ἀφροσύνη λέγω, τολμῶ κἀγώ.

Martin says that this is Paul's final thrust: 'What a pity we are not like that – you seem to prefer bullies.'

ἀτιμία, ας f disgrace, dishonour
ἀσθενεω be ill, be weak

The first part of this verse concludes the previous. Referring to what he has said in verse 20, Paul uses sarcasm stating, 'To my shame, I say, we were too weak for that.' "Whether Paul's writing of ὡς ὅτι introduces an explanation, 'I must confess to my shame ... I have been weak,' or a comparison, 'I have been too weak to imitate the opponents,' in both instances it is a mark of irony. Paul seems consciously to be reflecting on what they have rumoured about him: he is weak. And he takes this assessment at face value as a 'concession' ..., and acts out the fool's role. Herein is the key to the entire 'Foolish Discourse' of 11:1-12:10, as a 'self-caricature,' a grotesque parody of Paul as a servant of Christ." Martin

ἂν particle indicating contingency

On the identity of those Paul is referring to Martin says, "We maintain that the four designated titles in the next vv make more sense if they refer to a Jewish mission which not only made large claims for itself but acted upon those claims in coming to Corinth to challenge Paul's authority."

τολμᾷ Verb, pres act indic, 3 s
τολμῶ dare, be brave, be bold

Martin suggests that, "τολμῶ is the opponents' slogan word, used contemptuously of Paul (10:1,2), and here he turns it back to them, but in an *ad hominem* way. Granted they are bold in the claims they make as Christ's professed servants, Paul will set down his list of credentials – an act of boldness in both senses mentioned earlier. In that way he will try to show how *their boldness* is presumptuous."

ἀφροσύνη, ης see v.17

καγώ see v.16

2 Corinthians 11:22

Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλιταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ.

Ἑβραιος, ου m Hebrew person

A speaker of the Hebrew language.

καγώ from και ἐγώ and I, but I, I also
σπερμα, τος n seed, offspring

Difficult to see what distinctions (if any) intended between these various terms.

Martin suggests, "Hebrews' (Ἑβραῖοι) represents the outer 'shape' of their profession: 'Israelites' (Ἰσραηλίται) is the inner character of that national identity; while σπέρμα Ἀβραάμ, 'seed of Abraham,' is the honorific title they lay claim to since it embodies the name of the father of all of the faithful. διακονοὶ Χριστοῦ places the capstone on their right to office as representing an important function they felt commissioned to exercise on the basis of the earlier designations." Concerning the phrase 'seed of Abraham' Martin cites Gal 3:16 and adds, "If 'Abraham' was a name being used in the propaganda of the Jewish Christian mission, and 'seed of Abraham' was their term which Paul takes up, it is likely that, on the basis of evidence in Philo, what made Abraham important was his role as the first believer and also as a 'man of the Spirit'... The missionaries claimed equally to be πνευματικοὶ and to be preachers with both a self-understanding and a mission-consciousness ... based on the 'model' ... of Abraham. Zmijewski ... prefers to see the issue centred in the divine promises which the patriarch inherited (Rom 4:16, 18; 9:6-9; Gal 3:29...). Paul is claiming this title, 'seed of Abraham,' for himself as a badge of honour to mark out his Christian self-identity over against his rivals."

2 Corinthians 11:23

διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ,
ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν
φυλακαῖς περισσοτέρως, ἐν πληγαῖς
ὑπερβαλλόντως, ἐν θανάτοις πολλάκις·

διάκονος, ου m & f servant, minister
παραφρονεω be out of one's mind
λαλεω speak, talk
ὑπερ ἐγώ I am even more

Probably meaning 'I have better claim to be such.' This is then followed by a list of credentials.

κοπος, ου m work, labour trouble
περισσοτερωσ adv. (from περισσοτερος) all
the more, to a greater degree
φυλακη, ης f prison, imprisonment
πληγη, ης f beating, wound
ὑπερβαλλοντως much more, more severely
θανατος, ου m death

The plural must refer to 'many occasions which threaten death' or 'in constant exposure to death.'

πολλάκις often, repeatedly, frequently

2 Corinthians 11:24

ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ
μίαν ἔλαβον,

Ἰουδαῖος, α, ον a Jew, Jewish, Judean
πεντακις Five times

"The five occasions on which Paul claims to have been beaten perhaps belong to an early period of his mission service, in the so-called 'silent years.'" Martin

τεσσερακοντα forty

παρα μιαν except one (i.e. 39 lashes)

"Deuteronomy 25:1-3 specifies punishment by beating must not exceed forty strokes, and as a hedge around the law the Jews of Paul's day limited the number to forty less one, lest by error of counting the prescribed number be exceeded and the law be broken." Kruse

2 Corinthians 11:25

τρις ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρις
ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

τρις three times

ἐραβδίσθην Verb, aor pass indic, 1 s ῥαβδιζω
whip, beat with a stick

Cf. Acts 16:22.

ἅπαξ once, one time

ἐλιθάσθην Verb, aor pass indic, 1 s λιθαζω
stone

Cf. Acts 14:19

ναυαγεω be shipwrecked

These incidents are unknown to us.

νυχθημερον, ου n a night and a day
βυθος, ου m open sea

Reminiscent of OT imagery, Pss 68:3; 67:23,
LXX.

πεποίηκα Verb, perf act indic, 1 s ποιεω

2 Corinthians 11:26

ὁδοιπορίας πολλάκις, κινδύνοις ποταμῶν,
κινδύνοις ληστῶν, κινδύνοις ἐκ γένους,
κινδύνοις ἐξ ἔθνῶν, κινδύνοις ἐν πόλει,
κινδύνοις ἐν ἔρημῳ, κινδύνοις ἐν θαλάσῃ,
κινδύνοις ἐν ψευδαδέλφοις,

ὁδοιπορια, ας f journey

πολλακις often, repeatedly, frequently
κινδυνος, ου m danger, peril

Martin suggests the translation 'During my frequent journeys I have been exposed to dangers from ...'

ποταμος, ου m river, stream

ληστης, ου m robber, insurrectionist

γενος, ους n family, people, nation

ἔθνος, ους n nation, people; τα ἔ. Gentiles

πολις, εως f city, town

ἔρημια, ας f deserted place, uninhabited
region

I.e. in inhabited and uninhabited regions.

θαλασσα, ης f sea
 ψευδαδελφος, ου m false brother, one
 who pretends to be a believer

Cf. Gal 2:4; 2 Cor 11:13. Even at the end of his journey and among the fellowship of the church, the dangers remain. "In our view, the term ψευδαδελφοι is placed at the end of the list deliberately to bring the list to a powerful (if lamentable) conclusion, and to drive home to the Corinthian readers that their hospitality to such people (11:4, 19) is a source of great grief to him now. These men are no less than his rivals; and worse, they are Satan's agents (vv 13-15)." Martin

2 Corinthians 11:27

κόπω καὶ μόχθω, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῶ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι·

κοπος, ου m work, labour trouble
 μοχθος, ου m labour, hardship
 ἀγρυπνια, ας f sleeplessness

Either through travel, work or cares, or maybe (though less probably) voluntary vigils of prayer.

λιμος, ου m & f famine, hunger
 διψος, ους n thirst
 νηστεια, ας f going without food, hunger

Probably lack rather than voluntary spiritual discipline.

ψυχος, ους n cold
 γυμνοτης, ητος f nakedness, without
 sufficient clothing, poverty

2 Corinthians 11:28

χωρὶς τῶν παρεκτὸς ἢ ἐπίστασις μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.

χωρις apart from, besides
 παρεκτος adv used as adj external,
 unmentioned

Does he mean 'and beside many other things I have not mentioned...' (Denney, Plummer) or 'on top of these external matters...' (Barrett).

ἐπιστασις, εως f pressure, burden
 μεριμνα, ης f care, concern, anxiety
 ἐκκλησια, ας f congregation, church

2 Corinthians 11:29

τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι;

ἀσθενεω be ill, be weak
 σκανδαλιζω cause (someone) to sin, cause
 (someone) to give up the faith
 πυροομαι burn, be in distress

"When Paul sees a Christian weak in faith he feels their vulnerability, and when he sees them made to fall he burns with indignation against the behaviour of those who caused it." Kruse

2 Corinthians 11:30

Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι.

καυχαομαι boast, boast about
 δει impersonal verb it is necessary, must
 ἀσθενεια, ας f weakness, illness

2 Corinthians 11:31

ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὃ ὦν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

εὐλογητος, η, ον blessed, praised
 αἰῶνας Noun, acc pl αἰων, αἰωνος m age,
 eternity
 ψευδομαι lie, speak untruth, deceive

2 Corinthians 11:32

ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με,

ἐθναρχης, ου m governor, official
 Ἄρετας, α m Aretas
 βασιλευς, εως m king
 φρουρεω guard, hold prisoner
 πιάσαι Verb, aor act infin πιαζω seize,
 arrest

πιάσαι με most MSS read πιασαι με θελων. Metzger writes, "Although support for the reading πιάσαι με is not extensive, its quality is impressive. If θελων were original, its omission would be difficult to account for; on the other hand, its insertion at various positions can be explained as the work of copyists in the interest of stylistic amelioration."

2 Corinthians 11:33

καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχάλασθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

θυρις, ιδος f window
 σαργανη, ης f (rope) basket
 ἐχάλασθην Verb, aor pass indic, 1 s χαλαω
 lower, let down
 τειχος, ους n wall
 ἐξέφυγον Verb, aor act indic, 1 s & 3 pl
 ἐκφευγω escape, flee
 χειρ, χειρος f hand, power

Paul's 'boasting' is not in his own work but in what God did in delivering him. It may have been that Paul's opponents cited this incident as a sign of Paul's cowardice. Paul himself may have viewed it as involving humiliation, but it also displayed God's saving power made evident in Paul's weakness.

2 Corinthians 12:1

Καυχᾶσθαι δεῖ· οὐ συμφέρον μὲν, ἐλεύσομαι
δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου.

Compare 11:30. The abruptness of the text has given rise to a number of variants which seek to improve the flow. Martin translates *καυχᾶσθαι δεῖ* as 'I must go on boasting'

συμφερον, ου n good, advantage, benefit

The AV places a full stop after *μεν*. But it is better to see the clause *οὐ συμφέρον μὲν* as a parenthesis between 'I must go on boasting' and 'I will go on to visions ...' Note the use of *μεν ... δε*. Paul views his boasting as forced foolishness, a necessary evil.

ἐλεύσομαι Verb, fut midd dep indic, 1 s
έρχομαι

ὀπτασια, ας f vision

ἀποκαλυψις, εως f revelation

Cf. Acts 18:9,10; 22:17-21; 23:11; 27:23,24.

2 Corinthians 12:2

οἶδα ἄνθρωπον ἐν Χριστῷ πρὸς ἑτῶν
δεκατεσσάρων – εἴτε ἐν σώματι οὐκ οἶδα, εἴτε
ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν –
ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

His use of the third person "may ... suggest that he wants his readers to see that though he experiences visions and revelations like his opponents, nevertheless the man about whom Paul speaks is not the one he desires to emulate." Martin

ἐν Χριστῷ here not referring to 'the person' being a Christian but to the nature of the power that laid hold of him.

πρὸς ἑτῶν δεκατεσσαρων 14 years ago

"Whatever the date of Paul's experience, it was well before the founding of the Corinthian church. What remains a mystery is to what event specifically Paul is referring. With the date of AD 44 in mind, it appears we can rule out every other visionary experience of Paul recorded in the NT... Bruce only allows that we simply have a reference to an obscure period between the time when Paul was sent to Tarsus (Acts 9:30) and the meeting with Barnabas at Antioch." Martin

εἴτε if, whether

σωμα, τος n body

ἐκτος outside, outside of

ἀρπαγέντα Verb, aor pass ptc, m acc s

ἀρπαζω take away, carry off

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

ἕως until, as far as

τριτος, η, ον third

The reference to 'third' heaven is probably not intended to reflect a particular cosmology.

There were systems which variously included 3, 5 or 7 heavens, the first being preferred by the Jews and last by the Greeks. Paul probably uses the phrase metaphorically meaning the heights of heaven. Some suggest that the OT makes a distinction between the atmospheric heaven, a stellar heaven (or firmament) and the limitless or spiritual heaven, where God is located (Lincoln, Hughes).

2 Corinthians 12:3

καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον – εἴτε ἐν
σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ
θεὸς οἶδεν –

A number of MSS read *ἐκτος* in place of *χωρὶς* in conformity with v.2.

2 Corinthians 12:4

ὅτι ἠρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν
ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

ἠρπάγη Verb, aor pass indic, 3 s *ἀρπαζω*
see v.2

παράδεισος, ου m paradise

Some argue that Paul is speaking of different experiences and different spiritual locations but Hodge, Windisch, Tasker, Barrett and Hughes argue that paradise is here a synonym for the third heaven. It appears then that Paul is speaking of the one event (so also Lincoln and Martin).

ἄρρητος, ον too sacred to be put into words

ῥημα, ατος n word, thing, matter

ἐξεστιν impersonal verb it is permitted, it is lawful, it is proper, it is possible

λαλεω speak, talk

A "counter-blast to gnosticising secrets putatively revealed to the opponents." Martin. It was given for Paul alone, to strengthen and encourage him in the ministry to which he had been called.

2 Corinthians 12:5

ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι, ὑπὲρ δὲ
ἐμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς
ἀσθενείαις.

ἐμαυτου, ης reflexive pronoun myself

ἀσθενεια, ας f see 11:30

Cf. 6:4-10; 11:23-28, 30.

2 Corinthians 12:6

ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσθαι ὑπὲρ ὃ βλέπει με ἢ ἀκούει τι ἐξ ἐμοῦ,

ἐὰν if, even if, though

θελήσω Verb, aor act subj, 1 s θελω wish

'even if I should choose to boast.'

καυχῆσασθαι Verb, aor midd dep infin
καυχαομαι

ἔσομαι Verb, fut indic, 1 s εἶμι

ἄφρων, ον gen ονος fool, foolish

"Paul could choose to boast of himself, for he would have solid grounds on which to do so. Unlike his opponents, who probably boasted of visions they did not have..., Paul has just related a vision which he has experienced."
Martin

ἀληθεια, ας f truth, reality; ἐν ἄ. truly

ἐρῶ Verb, fut act indic, 1 s λεγω

φειδομαι spare, refrain from

'but I will refrain [from boasting]...'

ἐμὲ Pronoun, acc s ἐγω

λογίσθαι Verb, aor midd dep subj, 3 s

λογιζομαι reckon, credit, suppose

'so that no one will think more of me than...'

βλεπω see, look, be able to see

"Both the verbs *sees* and *hears* are in the present tense, emphasising that it is upon present performance that Paul wants to be judged." Kruse

2 Corinthians 12:7

καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.

If the opening words are construed with v.6 (see below), the sense must be something like 'even with respect to the extraordinary revelations'

ὑπερβολη, ης f surpassing, beyond
measure

ἀποκαλυψις, εως f revelation

διο is omitted by many MSS resulting in the first 5 words of this verse becoming an integral part of what follows. διο is included by κ A B G etc., resulting in the first part of the verse concluding the thought of v.6. Metzger believes that some copyists mistakenly began a new sentence with 12:7a and this led to some witnesses omitting διο.

διο therefore, for this reason

ὑπεραιρωμαι be puffed up with pride

Only here and 2 Thess 2:4.

ἐδόθη Verb, aor pass indic, 3 s διδομι

i.e. by God.

σκολοψ, οπος m thorn, splinter
σαρξ, σαρκος f flesh, physical body
κολαφιζω beat, strike, harass

There is not enough evidence for us to identify this *thorn in the flesh*. Most modern commentators think it a physical ailment; some, in the light of Gal 4:15, suggest an eye problem. Ramsay suggested recurring malarial fever, others a speech impediment. A few commentators have argued that Paul is speaking of his opponents whom he terms 'messengers of Satan' and considers 'a pain in the side.'

Several witnesses omit the second occurrence of ἵνα μὴ ὑπεραίρωμαι as unnecessary and superfluous.

2 Corinthians 12:8

ὑπὲρ τούτου τρις τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ·

τρις three times

"The number three is a reminder of Jesus' temptations in the Garden of Gethsemane and the three times he petitioned the Father to remove the cup from him." Martin

παρακαλεω exhort, encourage, urge

ἀποστῇ Verb, aor act subj, 3 s ἀφισταμαι go
away, keep away

2 Corinthians 12:9

καὶ εἶρηκέν μοι· Ἄρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

εἶρηκέν Verb, perf act indic, 3 s λεγω

Suggests a decision that is final.

ἄρκεω be enough, be sufficient

"Paul is convinced that neither the thorn nor trials of any sort will cause him to cease in his service of God. The following clause restates the same theme." Martin

The 'power' spoken of is the power of Christ.

ἀσθενεια, ας f weakness, illness

τελεω complete, finish, fulfill

τελειουται is found in κ^2 D² E K L P. The stronger witness supports the text τελεῖται (κ^* A B D* F G).

"Barrett is certainly correct, if slightly anachronistic, when he writes, 'Divine power is scarcely perceptible in the impressive activities of the ecclesiastical potentates with whom Paul has to contend.'" Martin

ἡδιστα (superl of ἡδεως) most gladly

μαλλον adv more; rather, instead

i.e. rather than in revelations.

καυχασμαι boast, boast about
ἐπισκηνοω rest upon, live in

Cf. Jn 1:14

ἐμὲ Pronoun, acc s ἐγώ

"What we can see is that Paul has experienced a higher degree of communion with God because of suffering in general and the thorn in particular. We probably will never know the invaluable aid the experience of 12:1-10 played in strengthening Paul over the arduous years of his ministry." Martin

2 Corinthians 12:10

διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὑβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

διο see v.7

εὐδοκεω be pleased, take pleasure in
ὑβρις, εως f insult, mistreatment
ἀναγκη, ης f necessity, distress
διωγμος, ου m persecution

και is supported by p⁴⁶ κ* B 104 ... Other MSS read ἐν which appears to have arisen from copyists seeking to continue the series with the same preposition.

στενοχωρια, ας f distress, difficulty, trouble

"Such an idea repels the mistaken concept of suffering that has sometimes pervaded church history. Those who have experienced or encouraged self-afflicted wounds, endured martyrdom simply as a means of seeking to become righteous, and practiced asceticism solely as a means of securing God's favour are guilty of emphasising merit, not faith... Human suffering in and of itself does not display divine power. Such bravado only produces rewards for the morbid fanatic or the foolish... Or, as Hughes proposes, 'a joyless theology of insecurity' is the outcome of such endeavours. Rather, Paul exhibits a joyful walk with God undergirded by a firm security in God's grace. So deep-seated is Paul's delight that what he has endured does not compare to what is his in Christ." Martin

ὅταν when, whenever, as often as

ἀσθενεω be ill, be weak

τοτε then, at that time

δυνατος, η, ον possible, strong, powerful,
able

"Whenever God's servants humble themselves and acknowledge their weakness, then the power of Christ can flow through them." Martin

"Paul's weaknesses – whether exhibited in his sufferings for the Gospel or centred in the thorn in the flesh – have been his criteria for true apostleship. He has entered into the fray, not in order to boast of his own achievement, but to boast of his weaknesses. By doing so he has offered the Corinthians an alternative to the opponents that harass him. The alternative is strength-based-on-weakness, a theme no doubt foreign to the opponents of Paul, but one that expressed the heart of the Gospel of a crucified Lord." Martin

2 Corinthians 12:11

Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὄφειλον ὑφ' ὑμῶν συνίστασθαι. οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι·

Paul now turns from boasting to defence.

γένονα Verb, perf act indic, 1 s γινομαι
ἄφρων, ον gen ονος fool, foolish

Note the emphatic use of personal pronouns.

ἀναγκαζω force, compel, urge

ὀφειλω owe, ought, must

συνίστασθαι Verb, pres pass infin συνιστημι
and συνιστανω (re)commend, give
approval to

The Corinthians ought to have been the ones to oppose the false teachers and refute their accusations against Paul. Paul is hurt by their reception of his opponents. He regarded the Corinthians as the seal of his apostleship (1 Cor 9:2; 2 Cor 3:2,3).

οὐδεις, οὐδεμια, οὐδεν no one, nothing;

οὐδεν not at all

ὑστερεω fall short of, be inferior to

ὑπερλιαν (adv. used as adj.) outstanding,
special, extra-special

Martin thinks that the 'super apostles,' or, as he translates it, 'highest ranking apostles' is a reference to the Jerusalem apostles – Peter, James and John (cf. Gal 2:9). Paul's scorn is not for the apostles but for the way in which his opponents make use of their names.

εἰ καὶ οὐδεν εἰμι 'even though I am nothing' may be an ironic reference to what his opponents said of him. Paul is glad to admit that "he is nothing that Christ may be seen to be everything." Martin

2 Corinthians 12:12

τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημεῖοίς τε καὶ τέρασιν καὶ δυνάμεσιν.

σημειον, ου n sign, miracle

Martin argues that, in contrast with σημειοις later in this verse, σημεια here means 'marks' rather than signs. "We understand Paul to say here that he, not his adversaries, has the true signs, or marks, of apostleship... Hence the first part of v 12 is speaking of the genuine proof of Paul's apostleship.

"First and foremost in Paul's mind as a mark of a true apostle is that the result of his preaching is changed lives... Only God can do that (1 Cor 3:5-9). Paul 'founded' the church at Corinth; he came as an ambassador of reconciliation (5:18-21). The Corinthians were the seal of Paul's apostleship (1 Cor 9:2; 2 Cor 3:1-3). Paul's message had introduced the Corinthians to Christ, and this, in turn, led to changed lives. Could the false apostles say that their message had been as effective? In addition, another mark of Paul was his Christlike life... He had endured suffering on behalf of Christ (13:4)... In summary of our present phrase, we see that Paul's ministry and life basically encompass the 'signs of a true apostle.' His preaching was instrumental in the formation of the Corinthian church; his life was one of purity and honesty...

"The phrase 'the signs (marks) of an apostle' was probably borrowed by Paul as a slogan... Possibly this phrase was taken from the lips of his opponents, but more likely these words originated with the Corinthians themselves." Martin

κατεργάσθη Verb, aor pass indic, 3 s
κατεργάζομαι do, accomplish

Martin says the sense is 'worked/displayed by God'

ὑπομονη, ης f patience, endurance

The patient character of Paul's ministry among them.

In view of the comments above, Martin introduces the following phrase '[along with] signs ...'

τε enclitic particle and, and so; τε και and also

τερας, ατος n wonder, object of wonder

Compare Romans 15:17-19. Paul can perform miracles as well as the next apostle (cf. Acts 13:11; 14:10; 15:12; 16:18; 19:11-12; 23:3-6,8) yet his claim to apostleship does not rest on these.

2 Corinthians 12:13

τί γάρ ἐστιν ὃ ἡσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

ἡσώθητε Verb, aor pass dep indic, 2 pl
ἡτταομαι be treated worse than

With ὑπὲρ = 'be inferior to' – 'how were you inferior to ...'

λοιπος, η, ον rest, remaining, other
ἐκκλησια, ας f congregation, church

αὐτος ἐγὼ the emphatic 'I myself' probably implies a contrast with his opponents.

καταναρκαω be a (financial) burden to
χαρίσασθέ Verb, aor midd dep imperat, 2 pl
χαρίζομαι grant, forgive
ἀδικια, ας f wrongdoing, evil, sin

Probably ironic, though Paul may be expressing appreciation that he has offended the Corinthians.

2 Corinthians 12:14

Ἴδου τρίτον τοῦτο ἐτοιμῶς ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις.

τρίτον οἱ το τ. adv. the third time, for the third time

ἐτοιμῶς readily; ἐ. ἔχω be ready or prepared

The positioning of ἐτοιμῶς leads to ambiguity. The sense could be 'For the third time I am preparing to visit you,' but most commentators prefer 'I am now ready to visit you a third time.'

ἐλθεῖν Verb, aor act infin ἐρχομαι

Paul is about to visit them for the third time (cf. 13:1). The first time was when the church was first founded under Paul's ministry, the second the 'painful' visit referred to by implication in 2:1.

καταναρκαω be a (financial) burden to
ζητεω seek, look for

He seeks their hearts not their money, and even their hearts not primarily for himself but for Christ, cf. 11:2.

ὀφείλω ought, must

τεκνον, ου n child

γονευς, εως m parent

θησαυρίζω store up, save, put aside

Cf. 1 Cor 4:15 for Paul as spiritual father to the Corinthians and 6:11-13 for a similar appeal for them to open their hearts to him.

2 Corinthians 12:15

ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἀγαπῶν, ἦσσαν ἀγαπῶμαι;

ἥδιστα (superl of ἡδεως) most gladly
δαπαναω spend

ἐκδαπαναομαι spend oneself fully

δαπαναω may refer to spending resources (money Paul had earned or had been sent from other churches) while ἐκδαπανηθησομαι refers to Paul's own energies being spent on the Corinthians – even being willing to sacrifice his life for them. "The point is that ... Paul will not withhold any resource he has, including himself." Martin

ψυχη, ης f 'soul', living being, person

Most MSS add καὶ after εἰ. This would seem to increase the emphasis. It is omitted by p⁴⁶ κ* A B etc.

περισσοτερος adv. (from περισσοτερος) all the more, to a greater degree

ἀγαπαω love, show love for

ἀγαπων is read by p⁴⁶ κ² B D ... while ἀγαπω by κ* A 33... Metzger comments, "It is difficult to decide between ἀγαπων and ἀγαπω, each of which can be explained on palaeographical grounds as arising from either adding or dropping ν before η."

ἦσσαν, ον gen ονος less

Most understand the sentence as interrogative (so NIV; RSV; RV; NEB; Barrett; contra Phillips; AV).

"V 15b introduces a fear implicitly contained in v15a. If Paul proceeds to expend both his resources and his energy to the point of exhaustion, then what happens if this new campaign is not well received by the Corinthians? What happens if Paul is loved less in spite of his effort? The answer is that Paul would most likely have been devastated, though he is willing to come to Corinth a third time to find out." Martin

2 Corinthians 12:16

ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανουργος δόλω ὑμᾶς ἔλαβον.

ἔστω Verb, pres act imperat, 3s εἰμι; ἔστω

δε let it be (admitted)

καταβαρεω be a burden to

ὑπαρχω be (equivalent to εἰμι)

πανουργος, ον crafty, cunning

δολος, ου m deceit, treachery

ἔλαβον cf. 11:20. A metaphor for hunting and fishing.

Paul is responding to the charge that he and his companions have cheated the Corinthians – while outwardly refusing to receive support from them they have arranged the collection to line their own pockets.

2 Corinthians 12:17

μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

ἀπέσταλκα Verb, perf act indic, 1 s

ἀποστελλω send, send out

The Greek is a little awkward, perhaps reflecting Paul's emotion as he dictates.

πλεονεκτεω take advantage of, cheat

Paul "is asking the Corinthians to examine the record and step forward with a specific complaint instead of hiding behind generalisations, none of which is easily proved or disproved... In the next verse we see that Paul narrows down the choice for the Corinthians by identifying the emissaries that he has sent to them." Martin

2 Corinthians 12:18

παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσιν;

παρακαλεω exhort, encourage, urge

'I urged Titus [to visit you] and ...' cf. 8:6a, Titus had been the one to start the collection in Corinth.

συναποστελλω send along with
μητι used in questions to indicate the expectation of a negative answer

Note the change from questions introduced with μη/μητι (expecting a negative answer) to a question introduced with οὐ, expecting an affirmative.

περιπατεω walk, walk about, live

ἵχνος, ους n footstep, step, example

Martin translates 'Did we not walk in the same spirit and follow the same course?' Tasker thinks the reference here is to the Holy Spirit.

Verse 18 marks the end of the polemic. 12:19 to the end of the letter focusses on Paul's planned visit to Corinth.

2 Corinthians 12:19

Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν. τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς,

In verses 19-21 Paul urges the Corinthians to repent before he comes.

παλαι adv formerly, all this time

παλαι ('Have you been thinking all along') is strongly supported by p⁴⁶ N* A B F G^{tr}... The TR follows the easier reading παλιν.

δοκεω think, suppose
ἀπολογεομαι defend oneself
κατεναντι before, in the sight of

Cf. 2:17

ἀγαπητος, η, ον beloved
οικοδομη, ης f upbuilding, encouragement

Cf. 13:10. The purpose of Paul's ministry.

2 Corinthians 12:20

φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἷους θέλω εὐρω ὑμᾶς, κἀγὼ εὐρεθῶ ὑμῖν οἷον οὐ θέλετε, μή πως ἔρις, ζήλος, θυμοί, ἐριθία, καταλαλαί, ψιθυρισμοί, φουσιώσεις, ἀκαταστασίαι·

φοβεομαι fear, be afraid (of)
μη πως lest
οίος, α, ον relative pronoun such as, of what kind
θελω wish, will

"Paul is quite concerned that he will have to take decisive action against those of Corinth who persist in their sin. He will not shrink from such an unhappy task if it will help his children." Martin

εὐρω Verb, aor act subj, 1 s εὐρίσκω
κἀγω a compound word = και ἐγω
εὐρεθῶ Verb, aor pass subj, 1 s εὐρίσκω

Cf. 1 Cor 4:21.

"What Paul fears he now specifically lists." Martin

ἐρις, ἴδος f strife, rivalry

Some MSS read the plural ἐρεις

ζήλος, ου m, and ους n zeal, jealousy

Some MSS read the plural ζηλοι
For these two sins cf. 1 Cor 3:3 also Rom 13:13.

θυμος, ου m anger, rage, fury
ἐριθία, ας f selfishness, selfish ambition

Cf. Rom 2:8.

καταλαλα, ας f slander, insult

Cf. Jas 4:11.

ψιθυρισμος, ου m hamful gossip, tale-bearing

φουσιωσις, εως f conceit, arrogance, pride
ἀκαταστασία, ας f disorder, mob rule

This list includes issues which Paul had sought to address in 1 Corinthians. Verse 20 lists sins of a church rent by division. The following verse describes a church troubled by sexual immorality. These two weaknesses were evidently typical of Corinth.

2 Corinthians 12:21

μη̄ παλιν ἐλθόντος μου ταπεινώση με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἧ̄ ἐπραξαν.

παλιν again, once more

Does παλιν here belong with ἐλθόντος (NIV; NEB; RSV; AV) or ταπεινώση (Barrett, Plummer, Hering)? Martin tentatively favours the latter, cf. 2:1, 5; 7:2 for reference to possible previous humiliation. This time, however, he fears being humiliated by God.

ταπεινώση Verb, aor act subj, 3 s ταπεινωω
humble, make ashamed, humiliate
πενθήσω Verb, fut act indic, 1 s πενθεω
mourn, be sad, grieve over
προημαρτηκότων Verb, perf active ptc, gen pl
προαμαρτανω sin previously or in the past

It seems that Paul is referring to those who continued to sin and failed to repent despite his earlier visit or letter.

μετανοησάντων Verb, aor act ptc, gen pl
μετανοεω repent, turn from one's sins
ἀκαθαρσία, ας f impurity, immorality
πορνεία, ας f sexual immorality
ἀσελγεία, ας f sensuality, vice
πρασσω practice, do

See 1 Cor 5 & 6. It may be that those who were persisting in sins unbecoming of Christians were also those responsible for divisions in the church (v.20).

2 Corinthians 13:1

Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

τριτον ... see 12:14
στομα, τος n mouth, testimony
δου gen & acc δου dat δυσιν two
μαρτυς, μαρτυρος m witness
τρις, τριων three
σταθήσεται Verb, fut pass indic, 3 s ἵστημι
stand, establish
ῥημα, ατος n word, thing, matter

Compare Deut 19:15 and Matt 18:16. Some suggest that Paul's words here are a warning to his opponents that any charge *against him* must be sustained by the evidence of witnesses. Others that Paul is saying that *they* have had ample warning by means of his visit and letter. If, when he now comes, he finds them still doing wrong, this will amount to multiple witnesses against them.

2 Corinthians 13:2

προείρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον καὶ ἀπὸν νῦν, τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,

προείρηκα Verb, perf act indic, 1 s προλέγω
say beforehand, warn in advance

παρῶν Verb, pres ptc, m nom s παρειμι be
present

δευτερος, α, ον second

"The occasion of the original warning was the apostle's 'second visit', i.e. the 'painful' visit during which he had been attacked by the offender (cf. 2:5; 7:12)." Kruse

ἀπὸν Verb, pres ptc, m nom s ἀπειμι be
away, be absent

The TR, following D¹ vg^{ms} includes γραφῶ after νῦν. There appears no reason why, if original, it should have been omitted.

προημαρτηκόσιν Verb, perf act ptc, m dat pl
προαμαρτανῶ sin previously

λοιπος, η, ον rest, other

Kruse suggests that *those who sinned before* may be a reference to unrepentant sexual offenders (see 12:21 and cf. 1 Cor 6:12-20), while the *others* are those who condoned their conduct.

ἐὰν if

Here the meaning would appear to be 'when' – there is no doubt that Paul is coming.

ἔλθω Verb, aor act subj, 1 s ἐρχομαι

πάλιν again, once more

φείσομαι Verb, fut midd dep indic, 1 s
φειδομαι spare, refrain from

Perhaps recalling the punishment "that was meted out to the offender who opposed Paul on his second visit. While we are unsure of what that punishment was, nevertheless it appears to have been effective (2:6-11; 7:9-12). Yet we must remember that the majority of the Corinthians favored this action (2:6). The point is, will Paul have such backing at his third visit?" Martin

2 Corinthians 13:3

ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ· ὅς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν,

ἐπει since, because, for

δοκιμη, ης f proof, evidence

ζητεω seek, look for

The Corinthians, or at least Paul's opponents in Corinth, treated powerful speaking and signs and wonders as the marks of Christ's presence. "The only test of the validity of any ministry is whether it conveys the word of Christ to his people." Barrett

ἀσθενεω be sick, be ill, be weak

The latter part of this verse can be understood in one of two ways. It could be Paul's sarcastic repetition of their claim to have powerful evidence of Christ's presence with themselves, unlike the feeble Paul. Or it could be Paul's serious reminder that Christ had indeed been powerfully at work in them. So they should recognise the power of Christ which Paul can and will now exercise towards them (cf. the following verse). Martin suggests "If the Corinthians examine themselves and find that indeed Christ is in them (which of course Paul knows is true and is confident that the Corinthians themselves will come to discover), then this should be sufficient proof that Paul is a true apostle, for he brought the Gospel first to Corinth."

2 Corinthians 13:4

καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῆ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.

"Several MSS (κ² A D¹ Ψ lat syr Ambst) have καὶ γὰρ εἰ which leaves us with 'for if he was crucified...' The text (without εἰ) is supported by p⁴⁶ κ* B D* F G 0243 33 81 1739. Barrett ... appears correct when he observes that the variant reading 'lacks the vigour' of the [shorter] text found in Nestle-Aland." Martin

σταυρωω crucify

ἀσθενεια, ας f weakness, illness

Christ's weakness, as exhibited in his crucifixion, is not through lack of power. "When Christ chose the cross, he did so because he was acting in God's power. Yet he assumed ἀσθενεια as a role. In taking God's will to be his own, Christ acted in power, despite the fact that the world would think otherwise (cf. Mark 15:30-32). His death on a cross was his own choice and not to be understood as submission to alien powers, such as satanic-demonic forces, as in gnostic theology." Martin

ζῆ Verb, pres act indic, 3s ζω live, be
alive

ἀσθενεω be weak

Under the influence of the following σὺν αὐτῷ, several witnesses replace ἐν αὐτῷ with σὺν αὐτῷ.

"Christ came in weakness yet God vindicated him with resurrection life... Likewise, Paul came in 'weakness' and thus he too will be vindicated like his Lord... God regarded Christ's work as fully acceptable; Paul wishes that the Corinthians would see his work *mutatis mutandis* in the same light." Martin

The future ζήσομεν may imply that the Corinthians will fully recognise these things only in the age to come.

2 Corinthians 13:5

Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ μὴτι ἀδόκιμοί ἐστε.

"There are different ways to interpret the punctuation of this verse. One way is to end this verse with a question mark (KJV/AV; RSV; NIV; NEB). Another way is to create a series of questions. Also the whole verse can be understood as a statement (Phillips)."

Martin

πειράζω test, put to the test

Paul urges them to examine themselves rather than subjecting *him* to scrutiny.

πίστει Noun, dat s πιστις, εως f faith, the Christian faith

Cf. 1 Cor 16:13. 'In the faith' is essentially synonymous with 'In Christ.'

δοκιμάζω test, examine, prove

ἢ or

ἐπιγινώσκω perceive, understand

"The Corinthians appear to have been quite confident that Christ was in them, so the purpose of Paul's question is to reawaken them to the moral implications of that great fact."

Kruse

εἰ μὴτι unless

ἀδόκιμος, ον failing to meet the test, disqualified, worthless, corrupted

Paul is also optimistic of the Corinthians' standing, but he seeks to startle them into wakefulness.

2 Corinthians 13:6

ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι.

The call for them to examine themselves may waken them to a more sober judgment concerning Paul.

ἐλπίζω hope, hope for, hope in, expect
γνώσεσθε Verb, fut midd dep indic, 2 pl
γινώσκω

In recognising the genuine nature of Paul's ministry they must realise the need to obey his instructions and reject his opponents.

2 Corinthians 13:7

εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.

εὐχομαι pray, wish, long

εὐχόμεθα (p⁴⁶ A B D* F G K P 33 81 1175 lat)
εὐχομαι (² Ψ 0243 vg^{mss} syr^p sa^{ms} Ambst).

κακος, η, ον evil, bad, wrong, harm

"Ὑμας, 'you' is the accusative and, grammatically speaking, can be taken as either the subject (so RSV) or the object of the aorist infinitive ποιῆσαι (from ποιᾶν). The latter, however, seems unlikely. If the Corinthians are the object, then the subject is understood to be either God ... or Paul himself (so NEB [1961 ed.] '[we pray] that we may not have to hurt you'). Either choice leaves us with an awkward thought, for what follows suggests that Paul wishes nothing but the best for the Corinthians." Martin

μηδέν adverb not at all, in no way
δοκιμος, ον approved, genuine, valued
φανῶμεν Verb, aor pass subj, 1 pl φαινω
pass. appear, be seen, be revealed

Paul's concern is for them, not for the damage to his own reputation because of them, cf. 12:19. Barrett remarks that Paul is prepared to take the sins of others upon himself and "to be counted a transgressor for their justification."

καλος, η, ον good, right, beautiful
ὦμεν Verb, pres subj, 1 pl εἰμι

'even if we appear to have failed.'

2 Corinthians 13:8

οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας.

ἀληθεια, ας f truth, reality

Bultmann suggests that 'truth' means Paul's teaching over against a different gospel. And Martin says, "In essence, Paul has laid a foundation for his coming visit. Whatever he finds at Corinth and in whatever way he is led to act, it will be done for God's glory. Whether he rejoices at their repentance or attacks the church at large..., Paul will (and always intends to) promote the will of God in action. Thus, he is committed to serve 'the truth,' i.e., the Gospel entrusted to him, even in the dialectic of weakness-in-strength and acceptance-in-rejection, as well as death-in-life (see 4:12). To his mind, he will not violate this dictum during his third visit."

2 Corinthians 13:9

χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

χαίρω rejoice, be glad

ὅταν when

ἀσθενεῶ be ill, be weak

δυνατός, η, ον strong, powerful, able

Cf. 12:10, also 10:4; 11:19.

εὐχομαι see v.7

καταρτισις, εως f being made complete

The word means putting in a proper condition, restoration. "What Paul has in view is the restoration and repair of what has been broken. There were several relationships that had been fractured. For one, the relationship between Paul and the church was in need of repair. Something had happened after the time Titus left Corinth with a good report (7:2-16) that caused the church to become estranged from him. (Here the intrusion of a rival mission in 11:4, 13-15 probably explains the breakdown of good relations.) In chaps 10-13 we find Paul attempting to mend a broken relationship. For another, the relationship between the Corinthians and God was likewise in need of attention." Morris.

2 Corinthians 13:10

διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

Paul reviews his purpose outlined in chapters 10-13.

ἀπὸν Verb, pres ptc, m nom s ἀπειμι be away, be absent

παρὼν Verb, pres ptc, m nom s παρειμι be present

ἀποτόμως sharply, severely

χρήσωμαι Verb, aor midd dep subj, 1 pl

χραομαι use, make use of

'so that when I am present I may not have to act harshly.'

ἐξουσία, ας f authority, right, power

Cf. 12:19-13:4.

ἔδωκέν Verb, aor act indic, 3 s διδομι

οικοδομη, ης f upbuilding, encouragement

καθαίρεσις, εως f destruction, tearing down

Cf. 10:8 also 10:4.

Martin writes, "These words of 13:10 reiterate his topic introduced in 10:1,2. He will not be 'bold' unless forced to be so by the Corinthians. In these four chapters he has presented his case and provided the evidence that is more than sufficient to convict ... any wrongdoers. Yet his arguments have preceded his person in the form of a letter in the hope that those led astray by alien forces (11:1-3) will rectify the situation. Although we are left in the dark as to the outcome of this visit, we may hope that Harris is right in conjecturing that most likely the visit was not unpleasant... There are several hints (though no direct evidence) that possibly Paul's third visit turned out to be somewhat positive. For one thing, if Paul visited Corinth during the time he was in Greece (a three month period mentioned in Acts 20:2,3) and if he wrote the Epistle to the Romans from Corinth ... then Rom 15:30, 31 may shed some light on our concern. In these vv, we see that Paul is apprehensive, but it is for the future, not necessarily the present... There appears to be no pastoral concern (11:28) for the situation in Corinth at the time of writing to the Romans. If the Corinthian church was still the same as described in chaps 10-13, then we could rightly expect Paul to ask for prayer for that situation...

"Again we appeal to Romans (following Harris) when we note that Paul was laying plans for further evangelism (15:24, 28). Would he be so eager to press westward (i.e., towards Spain) if the Corinthian church was still in disarray? Moreover, it appears that the collection (2 Cor 8,9) was completed among the Corinthians (Rom 15:26, 27). It is doubtful this would have transpired if the church had rejected Paul after reading chaps. 10-13. Yet there are no Corinthian delegates in the journey with the collection intended for Jerusalem according to Acts 20:4, 5... "Perhaps we are being too optimistic to suggest that Paul and the church at Corinth lived in renewed harmony. But at least we can say that there are some hints that all was not lost in the writing of chaps. 10-13. Possibly the situation improved at Corinth... But we must note that if the situation at Corinth was pleasant for Paul, nevertheless the church eventually reverted to its old ways (see *I Clement*, dated AD 96) and Paul's influence went generally into decline."

2 Corinthians 13:11

Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

Paul's closing appeal is an appeal for unity.

(το) λοιπον adv. finally, henceforth, from now on

ἀδελφοί "suggests that Paul does not yet consider the situation at Corinth irreversible." Martin

χαίρω rejoice, be glad; imperat used as a greeting – here perhaps, farewell

Martin thinks that the sense is 'rejoice.' "This is consistent with Paul's use of χαίρειν in 13:9, where he speaks of 'rejoicing' at his being weak while the Corinthians are strong. Such an idea comports well with 13:11. Paul's hope is that the Corinthians will rejoice in spite of the bad report that has come to him and in spite of the threats he has made to the Corinthians (13:2)... They can rejoice in that God loves them and Paul as apostle loves them (even if they questioned this: so 12:15)... The Corinthians may rejoice in that they can remedy the situation if they choose to do so."

καταρτιζῶ restore, make complete; midd strive for perfection

If the passive voice is intended it is an implied prayer, 'be restored.' Martin thinks that the verb is middle, "To take the verb in the passive voice conveys the idea that Paul is lessening the burden on the Corinthians to act. This seems unlikely in view of his desire that the Corinthians should act before he arrives."

παρακαλεῶ exhort, encourage, urge

Middle or passive? Passive would mean 'take our appeal to heart' NEB. Middle, 'encourage one another.' Martin favours the middle voice.

φρονεῶ think, have in mind

Evidently imperative here. Cf. Rom 12:16; 15:15; Phil 2:2; 4:2.

εἰρηνεῶ live or be at peace

Christians must constantly strive for church harmony, cf. Eph 4:3.

ἔσται Verb, fut indic, 2 s εἶμι

Cf. Phil 4:7-9; Rom 15:33; 16:20; 1 Thess 5:23 also 1 Cor 14:33.

"In essence, Paul is telling the Corinthians that divine blessing awaits their right and responsive action." Martin

Paul's prayer is that these characteristics of God may be evident characteristics of the Corinthians.

2 Corinthians 13:12

ἀσπασασθε ἀλλήλους ἐν ἀγίῳ φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

ἀσπάζομαι greet

ἀλλήλων, οἰς, οὖς one another

φιλήμα, τος n kiss

Cf. 1 Cor 16:20; Rom 16:16; 1 Thess 5:26 also 1 Peter 5:14. A sign of mutual forgiveness, reconciliation and acceptance as family.

πάντες Adjective, m nom pl πας

Cf. Rom 16:6. The Corinthians are part of a larger body.

2 Corinthians 13:13

ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

Cf. Rom 16:20b; 1 Cor 16:23; Gal 6:18; Phil 4:16; 1 Thess 5:28; 2 Thess 3:18; Philem 25; see also Col 4:18b; 1 Tim 6:21b; 2 Tim 4:22b; Titus 3:15b.

On the grace of Christ, see 8:9. On the love of God see 5:18-21.

κοινωνία, ας f fellowship, sharing in, participation

Probably both a sharing in the Holy Spirit and, by the Holy Spirit, having a share in Christ and having fellowship with one another.

"No other Pauline letter concludes with a benediction so theologically imposing as the one [here]." Furnish

Tasker writes, "In this wonderful closing verse, among the most frequently quoted words in the Pauline Epistles, the apostle adds his customary final prayer that his readers may live in the atmosphere of that saving *grace*, whose *fons et origo* is the redemptive death of the *Lord Jesus Christ*. But he does more than this. Here, and nowhere else in his extant letters, he prays further that they may experience *the love of God*, of which Christ's sacrifice on Calvary was the outstanding revelation, and also that fellowship which the Holy Spirit creates among all who have stood beneath the cross and accepted Christ as their personal Saviour. As the first of the three genitives in this verse must be subjective, it is probable that the other two should be construed in the same way. It is not the Christian's love for God, nor his communion with the Holy Spirit that is here the dominant thought, but rather the love displayed by God and the fellowship achieved by the Holy Spirit."

The TR follows most minuscules in adding ἄμην.

