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**Word Pictures in
the New Testament -
2 Corinthians**

A. T. Robertson





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Description: A. T. Robertson was a renowned Greek New Testament scholar. His work on the Greek language is still consulted today. *Word Pictures in the New Testament* is his insightful treatment of that book. In the Greek New Testament, there are a variety of meaningful pictorial nuances implicit in the Greek constructions. These nuances are often lost in translation. *Word Pictures in the New Testament* explains them. Robertson examines Greek constructions from many different Testament passages. He provides background to many of the Greek words and their connotations in the original Greek, thereby shedding new light on the meaning of passages. Many readers have gained a new, richer understanding of the New Testament by studying *Word Pictures in the New Testament*. And although no technical knowledge is required to study this work, familiarity with the Greek language makes this work much easier to digest. Consequently, it is ideal for pastors, theologians, and students of the New Testament.

Tim Perrine

CCEL Staff Writer

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Word Pictures of the New Testament

2 Corinthians

A.T. Robertson

Chapter 1

1:1 **And Timothy** [*kai Timotheos*]. Timothy is with Paul, having been sent on to Macedonia from Ephesus (Ac 19:22). He is in no sense co-author any more than Sosthenes was in 1Co 1:1. **In all Achaia** [*en holēi tēi Achaiāi*]. The Romans divided Greece into two provinces (Achaia and Macedonia). Macedonia included also Illyricum, Epirus, and Thessaly. Achaia was all of Greece south of this (both Attica and the Peloponnesus). The restored Corinth was made the capital of Achaia where the pro-consul resided (Ac 18:12). He does not mention other churches in Achaia outside of the one in Corinth, but only “saints” [*hagiōis*]. Athens was in Achaia, but it is not clear that there was as yet a church there, though some converts had been won (Ac 17:34), and there was a church in Cenchreae, the eastern port of Corinth (Ro 16:1). Paul in 2Co 9:2 speaks of Achaia and Macedonia together. His language here would seem to cover the whole [*holēi*], all) of Achaia in his scope and not merely the environment around Corinth.

1:2 Identical with 1Co 1:3 which see.

1:3 **Blessed** [*eulogētos*]. From old verb [*eulogeō*], to speak well of, but late verbal in LXX and Philo. Used of men in Ge 24:31, but only of God in N.T. as in Lu 1:68 and chiefly in Paul (2Co 11:31; Ro 1:25). Paul has no thanksgiving or prayer as in 1Co 1:4-9, but he finds his basis for gratitude in God, not in them. **The God and Father** [*ho theos kai patēr*]. So rightly, only one article with both substantives as in 2Pe 1:1. Paul gives the deity of Jesus Christ as our Lord [*Kuriou*], but he does not hesitate to use the language here as it occurs. See 1Pe 1:3; Eph 1:3 where the language is identical with that here. **The father of mercies** [*ho patēr tōn oiktirmōn*] and God of all comfort [*kai theos pasēs paraklēseōs*]. Paul adds an item to each word. He is the compassionate Father characterized by mercies [*oiktirmōn*], old word from [*oikteirō*], to pity, and here in plural, emotions and acts of pity). He is the God of all comfort [*paraklēseōs*], old word from [*parakaleō*], to call to one’s side, common with Paul). Paul has already used it of God who gave eternal comfort (2Th 2:16). The English word comfort is from the Latin *confortis* (brave together). The word used by Jesus of the Holy Spirit as the Comforter or Paraklete is this very word (Joh 14:16; 16:7). Paul makes rich use of the verb [*parakaleō*] and the substantive [*paraklēsis*] in this passage (3-7). He urges all sorrowing and troubled hearts to find strength in God.

1:4 **In all our affliction** [*epi pasēi tēi thlipsei hēmōn*]. [*Thlipsis*] is from [*thlibō*], to press, old and common word, as tribulation is from Latin *tribulum* (roller). See on Mt 13:21 and 1Th 1:6. The English affliction is Latin *afflictio* from *ad-fligere*, to strike on. **That we may be able to comfort** [*eis to dunasthai hēmas parakalein*]. Purpose clause with [*eis*] and the articular infinitive with the accusative of general reference, a common idiom. Paul here gives the purpose of affliction in the preacher’s life, in any Christian’s life, to qualify him for ministry to others. Otherwise it will be professional and perfunctory. **Wherewith** [*hēs*].

Genitive case of the relative attracted to that of the antecedent [*paraklēseōs*]. The case of the relative here could have been either the accusative [*hēn*] with the passive verb retained as in [Mr 10:38](#) or the instrumental [*hēi*]. Either is perfectly good Greek (cf. [Eph 1:6](#); [4:1](#)). Personal experience of God's comfort is necessary before we can pass it on to others.

1:5 **The sufferings of Christ** [*ta pathēmata tou Christou*]. Subjective genitive, Christ's own sufferings. **Abound unto us** [*perisseuei eis hēmas*]. Overflow unto us so that we suffer like sufferings and become fellow sufferers with Christ ([4:10f.](#); [Ro 8:17](#); [Php 3:10](#); [Col 1:24](#)). **Through Christ** [*dia tou Christou*]. The overflow [*perisseuei*] of comfort comes also through Christ. Is Paul thinking of how some of the Jewish Christians in Corinth have become reconciled with him through Christ? Partnership with Christ in suffering brings partnership in glory also ([Ro 8:17](#); [1Pe 4:13](#)).

1:6 **Whether** [*eite*] —**or** [*eite*]. The alternatives in Paul's experience (afflicted [*thlibometha*], comforted [*parakaloumetha*] work out for their good when they are called on to endure like sufferings "which we also suffer" [*hōn kai hēmeis paschomen*]). The relative [*hōn*] is attracted from neuter accusative plural [*ha*] to genitive case of the antecedent [*pathēmatōn*] (sufferings).

1:7 **Our hope for you** [*hē elpis hēmōn huper humōn*]. The old word [*elpis*], from [*elpizō*], to hope, has the idea of waiting with expectation and patience. So here it is "steadfast" [*bebaia*], stable, fast, from [*bainō*], to plant the feet down). **Partakers** [*koinōnoi*]. Partners as in [Lu 5:10](#).

1:8 **Concerning our affliction** [*huper tēs thlipseōs hēmōn*]. Manuscripts read also [*peri*] for in the *Koinē* [*huper*] (over) often has the idea of [*peri*] (around). Paul has laid down his philosophy of afflictions and now he cites a specific illustration in his own recent experience. **In Asia** [*en Asiāi*]. Probably in Ephesus, but what it was we do not know whether sickness or peril. We do know that the disciples and the Asiarchs would not allow Paul to face the mob in the amphitheatre gathered by Demetrius ([Ac 20:30f.](#)). In [Ro 16:4](#) Paul says that Prisca and Aquila laid down their necks for him, risked their very lives for him. It may have been a later plot to kill Paul that hastened his departure from Ephesus ([Ac 20:1](#)). He had a trial so great that "we were weighed down exceedingly beyond our power" [*kath' huperbolēn huper dunamin ebarēthēmen*]. Old verb from [*baros*], weight, [*barus*], weighty. First aorist passive indicative. See on [1Co 12:31](#) for [*kath' huperbolēn*] (cf. our hyperbole). It was beyond Paul's power to endure if left to himself. **Insomuch that we despaired even of life** [*hōste exaporēthēnai hēmas kai tou zēin*]. Usual clause of result with [*hōste*] and the infinitive. First aorist passive infinitive [*exaporēthēnai*], late compound for utter despair (perfective use of [*ex*] and at a complete loss, [*a*] privative and [*poros*], way). There seemed no way out. **Of life** [*tou zēin*]. Ablative case of the articular infinitive, of living.

1:9 **Yea** [*alla*]. Confirmatory use as in [7:11](#), rather than adversative. **The answer of death** [*to apokrima tou thanatou*] This late word from [*apokrinomai*], to reply, occurs nowhere

else in N.T., but is in Josephus, Polybius, inscriptions and papyri (Deissmann, *Bible Studies*, p. 257; Moulton and Milligan's *Vocabulary*), and always in the sense of decision or judgment rendered. But Vulgate renders it by *responsum* and that idea suits best here, unless Paul conceives God as rendering the decision of death. **We ourselves have had within ourselves** [*autoi en heautois eschēkamen*]. Regular perfect of [*echō*], to have. And still have the vivid recollection of that experience. For this lively dramatic use of the present perfect indicative for a past experience see also [*eschēka*] in 2:13 (Moulton, *Prolegomena*, p. 143f.; Robertson, *Grammar*, p. 896f.). **That we should not trust in ourselves** [*hina mē pepoithotes ōmen eph' heautois*]. A further purpose of God in affliction beyond that in verse 4. "This dreadful trial was sent to him in order to give him a precious spiritual lesson (12:7-10)" (Robertson and Plummer). Note periphrastic perfect active subjunctive of [*peithō*], to persuade. **In** [*epi*], upon, both ourselves and God.

1:10 **Out of so great a death** [*ek tēlikoutou thanatou*]. He had considered himself as good as dead. **Delivered** [*erusato*] —**will deliver** [*rusetai*]. Old verb [*ruō*], middle, [*ruomai*], draw oneself, as out of a pit, rescue. So Paul faces death without fear. **On whom we have set our hope** [*eis hon ēlpikamen*]. Perfect active indicative of [*elpizō*]. We still have that hope, emphasized by [*eti rusetai*] (he will still deliver).

1:11 **Ye also helping together on our behalf** [*sunupourgountōn kai humōn huper hēmōn*]. Genitive absolute with present active participle of late compound verb [*sun*] and [*hupourgeō*] for [*hupo*] and [*ergon*]. Paul relied on God and felt the need of the prayer of God's people. **By means of many** [*ek pollōn prosōpōn*]. [*Prosōpon*] means face [*pros, ops*]. The word is common in all Greek. The papyri use it for face, appearance, person. It occurs twelve times in II Corinthians. It certainly means face in eight of them (3:7, 13, 18; 8:24; 10:1, 7; 11:20). In 5:12 it means outward appearance. It may mean face or person here, 2:10; 4:6. It is more pictorial to take it here as face "that out of many upturned faces" thanks may be given [*hina—eucharistēthēi*] first aorist passive subjunctive) for the gift to us by means of many [*dia pollon*]. It is indeed a difficult sentence to understand.

1:12 **Glorying** [*kauchēsis*]. Act of glorying, while in verse 14 [*kauchēma*] is the thing boasted of. **The testimony of our conscience** [*to marturion tēs suneidēseōs hēmōn*]. In apposition with [*kauchēsis*]. **Sincerity of God** [*eilikrineiāi tou theou*]. Like [*dikaiosunē theou*] (Ro 1:17; 3:21), the God-kind of righteousness. So the God-kind (genitive case) of sincerity. Late word from [*eilikrinēs*]. See on 1Co 5:8. **Not in fleshly wisdom** [*ouk en sōphiāi sarkikēi*]. See on 1Co 1:17; 2:4, 13f. Paul uses [*sarkikos*] five times and it occurs only twice elsewhere in N.T. See on 1Co 3:3. **We behaved ourselves** [*anestraphēmen*]. Second aorist passive indicative of [*anastrephō*], old verb, to turn back, to turn back and forth, to walk. Here the passive is used as in late Greek as if middle. **More abundantly to you-ward** [*perissoterōs pros humas*]. They had more abundant opportunity to observe how scrupulous Paul was (Ac 18:11).

1:13 **Than what ye read** [*all' ē ha anaginōskete*]. Note comparative conjunction [ē] (than) after [*all'*] and that after [*alla*] (other things, same word in reality), “other than.” Read in Greek [*anaginōskō*] is knowing again, recognizing. See on [Ac 8:30](#). **Or even acknowledge** [ē *kai epiginōskete*]. Paul is fond of such a play on words [*anaginōskete, epiginōskete*] or paronomasia. Does he mean “read between the lines,” as we say, by the use of [*epi*] (additional knowledge)? **Unto the end** [*heōs telous*]. The report of Titus showed that the majority now at last understood Paul. He hopes that it will last ([1Co 1:8](#)).

1:14 **As also ye did acknowledge us in part** [*kathōs kai epegnōte hēmas apo merous*]. Gracious acknowledgment (second aorist active indicative of [*epignōskō*] to the original Pauline party ([1Co 1:12; 3:4](#)) that he had seemed to care so little for them. And now in his hour of victory he shows that, if he is their ground of glorying, they are his also (cf. [1Th 2:19f.](#); [Php 2:16](#)).

1:15 **Confidence** [*pepoithēsei*]. This late word (LXX Philo, Josephus) is condemned by the Atticists, but Paul uses it a half dozen times ([3:4](#) also). **I was minded to come** [*eboulomēn elthein*]. Imperfect, I was wishing to come, picturing his former state of mind. **Before unto you** [*proteron pros humas*]. This was his former plan [*proteron*] while in Ephesus to go to Achaia directly from Ephesus. This he confesses in [verse 16](#) “and by you to pass into Macedonia.” **That ye might have a second benefit** [*hina deuteran charin schēte*]. Or second “joy” if we accept [*charan*] with Westcott and Hort. This would be a real second blessing (or joy) if they should have two visits from Paul.

1:16 **And again** [*kai palin*]. This would have been the second benefit or joy. But he changed his plans and did not make that trip directly to Corinth, but came on to Macedonia first ([Ac 19:21; 20:1f.](#); [1Co 16:2; 2Co 2:12](#)). **To be set forward by you** [*huph' humōn propemphthēnai*]. First aorist passive infinitive of [*propempō*]. Paul uses this same verb in [Ro 15:24](#) for the same service by the Roman Christians on his proposed trip to Spain. The Corinthians, especially the anti-Pauline party, took advantage of Paul’s change of plans to criticize him sharply for vacillation and flippancy. How easy it is to find fault with the preacher! So Paul has to explain his conduct.

1:17 **Did I shew fickleness?** [*mēti ara tēi elaphriāi?*]. An indignant negative answer is called for by [*mēti*]. The instrumental case of [*elaphriāi*] is regular after [*echrēsamēn*] from [*chraomai*], to use. [*Elaphria*] is a late word for levity from the old adjective, [*elaphros*], light, agile ([2Co 10:17; Mt 11:30](#)). Here only in N.T. **Purpose** [*bouleuomai*]. Paul raises the question of fickleness about any of his plans. **Yea yea** [*Nai nai*] — **nay nay** [*ou ou*]. See a similar repetition in [Mt 5:37](#). It is plain in [Jas 5:12](#) where “the yea” is “yea” and “the nay” is “nay.” That seems to be Paul’s meaning here, “that the Yea may be yea and the Nay may be nay.”

1:18 **Is not yea and nay** [*ouk estin nai kai ou*]. He is not a Yes and No man, saying Yes and meaning or acting No. Paul calls God to witness on this point.

1:19 **Was not Yea and Nay** [*ouk egeneto nai kai ou*]. “Did not become Yes and No.” **But in him is yea** [*alla Nai en autōi gegonen*]. Rather, “But in him Yes has become yes,” has proved true. So Paul appeals to the life of Christ to sustain his own veracity.

1:20 **In him is the yea** [*en autōi to Nai*]. Supply [*gegonen*] from the preceding sentence, “In him was the Yea come true.” This applies to all God’s promises. **The Amen** [*to Amēn*]. In public worship (1Co 14:16).

1:21 **Establishes** [*bebaiōn*]. Present active participle from [*bebaios*], firm. An apt metaphor in Corinth where confirmation of a bargain often took place [*bebaiōsis*] as Deissmann shows (*Bible Studies*, p. 109) and as [verse 22](#) makes plain. **Anointed** [*chrisas*]. From [*chriō*], to anoint, old verb, to consecrate, with the Holy Spirit here as in [1Jo 2:20](#).

1:22 **Sealed us** [*sphragisamenos hēmas*]. From [*sphragizō*] old verb, common in LXX and papyri for setting a seal to prevent opening ([Da 6:17](#)), in place of signature ([1Ki 21:18](#)). Papyri examples show a wide legal use to give validity to documents, to guarantee genuineness of articles as sealing sacks and chests, etc. (Deissmann, *Bible Studies*, p. 238; Moulton and Milligan’s *Vocabulary*). **The earnest of the Spirit** [*ton arrabōna tou pneumatōs*]. A word of Semitic origin (possibly Phoenician) and spelled both [*arabōn*] and [*arrabōn*]. It is common in the papyri as earnest money in a purchase for a cow or for a wife (a dowry). In N.T. only here; [5:5](#); [Eph 1:14](#). It is part payment on the total obligation and we use the very expression today, “earnest money.” It is God, says Paul, who has done all this for us and God is Paul’s pledge that he is sincere. He will come to Corinth in due time. This earnest of the Spirit in our hearts is the witness of the Spirit that we are God’s.

1:23 **But I call God for a witness upon my soul** [*Egō de martura ton theon epikaloumai epi tēn emēn psuchēn*]. Solemn attestation, “calling heaven to witness is frequent in literature from Homer onwards” (Plummer). Thus God is described above (cf. [1Th 2:5,10](#); [Ro 1:9](#); [Ga 1:20](#); [Php 1:8](#)). **To spare you** [*pheidomenos humōn*]. Present middle participle (causal rather than final) of [*pheidomai*], old verb, to hold back, to spare. Ablative case [*humōn*].

1:24 **We have lordship over** [*kurieuomen*]. Old verb from [*kurios*], to be lord of or over. See [Lu 22:25](#). **Helpers of your joy** [*sunergoi tēs charas humōn*]. Co-workers ([1Co 3:8](#)) in your joy. A delicate correction to present misapprehension [*epanorthōsis*].

Chapter 2

2:1 **That I would not come again to you with sorrow** [*to mē palin en lupēi pros humas elthein*]. Articular second aorist active infinitive with negative [*mē*] in apposition with [*touto*] (this) preceding. What does Paul mean by “again” [*palin*]? Had he paid another visit besides that described in [Ac 18](#) which was in sorrow [*en lupēi*]? Or does he mean that having had one joyful visit (that in [Ac 18](#)) he does not wish the second one to be in sorrow? Either interpretation is possible as the Greek stands and scholars disagree. So in [12:14](#) “The third time I am ready to come” may refer to the proposed second visit ([1:15f.](#)) and the present plan (a third). And so as to [13:1](#). There is absolutely no way to tell clearly whether Paul had already made a second visit. If he had done so, it is a bit odd that he did not plainly say so in [1:15f.](#) when he is apologizing for not having made the proposed visit (“a second benefit”).

2:2 **Who then?** [*kai tis?*]. For this use of [*kai*] see on [Mr 10:26](#); [Joh 9:36](#). The [*kai*] accepts the condition (first class [*ei—lupō*] and shows the paradox that follows. [*Lupeō*] is old word from [*lupē*] (sorrow) in causative sense, to make sorry. **Maketh glad** [*euphrainōn*]. Present active participle of old word from [*eu*], well, and [*phrēn*], mind, to make joyful, causative idea like [*lupeō*].

2:3 **I wrote this very thing** [*egrapsa touto auto*]. Is this (and [*egrapsa*] in [verses 4, 9, 12](#)) the epistolary aorist referring to the present letter? In itself that is possible as the epistolary aorist does occur in the N.T. as in [8:18](#); [9:3](#) (Robertson, *Grammar*, p. 854f.). If not epistolary aorist as seems improbable from the context and from [7:8-12](#), to what Epistle does he refer? To [1Co 5](#) or to a lost letter? It is possible, of course, that, when Paul decided not to come to Corinth, he sent a letter. The language that follows in [verses 3, 4; 7:8-12](#) can hardly apply to I Corinthians. **Should have sorrow** [*lupēn schō*]. Second aorist (ingressive) active subjunctive of [*echō*], should get sorrow, after [*hina mē*] negative final particles. **From them of whom** [*aph' hōn*]. Antecedent omitted, [*apo toutōn aph' hōn*] (from those from whom). **I ought** [*edei me*]. Imperfect for unrealized present obligation as often and like English. **Having confidence** [*pepoithōs*]. Second perfect active participle of [*peithō*] ([1:9](#)).

2:4 **Anguish** [*sunochēs*]. Ablative case after [*ek*] (out of). Old word from [*sunechō*], to hold together. So contraction of heart (Cicero, *contractio animi*), a spiritual *angina pectoris*. In N.T. only here and [Lu 21:25](#). **With many tears** [*dia pollōn dakruōn*]. He dictated that letter “through tears” (accompanied by tears). Paul was a man of heart. He writes to the Philippians with weeping [*klaiōn*] over the enemies of the Cross of Christ ([Php 3:18](#)). He twice mentions his tears in his speech at Miletus ([Ac 20:19-31](#)). **But that ye might know the love** [*alla tēn agapēn hina gnōte*]. Proleptic position of [*agapēn*] and ingressive second aorist active subjunctive [*gnōte*], come to know.

2:5 **If any** [*ei tis*]. Scholars disagree whether Paul refers to [1Co 5:1](#), where he also employs [*tis, toioutos*], and [*Satanās*] as here, or to the ringleader of the opposition to him. Either

view is possible. In both cases Paul shows delicacy of feeling by not mentioning the name. **But in part** [*alla apo merous*]. “But to some extent to you all.” The whole Corinthian Church has been injured in part by this man’s wrongdoing. There is a parenthesis (that I press not too heavily, [*hina mē epibarō*] that interrupts the flow of ideas. [*Epibareō*], to put a burden on [*epi, baros*], is a late word, only in Paul in N.T. (here and [1Th 2:9](#); [2Th 3:8](#)). He does not wish to give pain by too severe language.

2:6 **Punishment** [*epitimia*]. Late word for old Greek to [*epitimion*] (so papyri), from [*epitimaō*], to show honour to, to award, to adjudge penalty. Only here in N.T. **By the many** [*hupo tōn pleionōn*]. By the more, the majority. If Paul refers to the case in [1Co 5](#), they had taken his advice and expelled the offender.

2:7 **So that on the contrary** [*hōste tounantion*]. The natural result expressed by [*hōste*] and the infinitive. [*Tounantion*] is by crasis for [*to enantion*] and accusative of general reference. **Rather** [*mallon*]. Absent in some MSS. **Lest by any means** [*mē pōs*]. Negative purpose. **Swallowed up** [*katapothēi*]. First aorist passive subjunctive of [*katapinō*], to drink down ([1Co 15:54](#)). **With his overmuch sorrow** [*tēi perissoterai lupēi*]. Instrumental case, “by the more abundant sorrow” (comparative of adjective [*perissos*]).

2:8 **To confirm** [*kurōsai*]. First aorist active infinitive of old verb [*kuroō*], to make valid, to ratify, from [*kuros*] (head, authority). In N.T. only here and [Ga 3:15](#).

2:9 **That I might know the proof of you** [*hina gnō tēn dokimēn humōn*]. Ingressive second aorist active subjunctive, come to know. [*Dokimē*] is proof by testing. Late word from [*dokimos*] and is in Dioscorides, medical writer in reign of Hadrian. Earliest use in Paul and only in him in N.T. ([2Co 2:9](#); [8:2](#); [9:13](#); [13:3](#); [Ro 5:4](#); [Php 2:22](#)). **Obedient** [*hupēkooi*]. Old word from [*hupakouō*], to give ear. In N.T. only in Paul ([2Co 2:9](#); [Php 2:8](#); [Ac 7:39](#)).

2:10 **In the person of Christ** [*en prosōpōi Christou*]. More exactly, “in the presence of Christ,” before Christ, in the face of Christ. Cf. [*enōpion tou theou*] ([4:2](#)) in the eye of God, [*enōpion Kuriou*] ([8:21](#)).

2:11 **That no advantage may be gained over us** [*hina mē pleonektēthōmen*]. First aorist passive subjunctive after [*hina mē*] (negative purpose) of [*pleonekteō*], old verb from [*pleonektēs*], a covetous man ([1Co 5:10f.](#)), to take advantage of, to gain, to overreach. In N.T. only in [1Th 4:6](#); [2Co 2:11](#); [7:2](#); [12:17f.](#) “That we may not be overreached by Satan.” **His devices** [*autou ta noēmata*]. [*Noēma*] from [*noeō*] to use the [*nous*] is old word, especially for evil plans and purposes as here.

2:12 **To Troas** [*eis tēn Trōiada*]. Luke does not mention this stop at Troas on the way from Ephesus to Macedonia ([Ac 20:1f.](#)), though he does mention two other visits there ([Ac 16:8](#); [20:6](#)). **When a door was opened unto me** [*thuras moi aneōigmenēs*]. Genitive absolute with second perfect passive participle of [*anoignumī*]. Paul used this very metaphor in [1Co 16:9](#). He will use it again in [Col 4:3](#). Here was an open door that he could not enter.

2:13 **I had no relief** [*ouk eschēka anesin*]. Perfect active indicative like that in 1:9, vivid dramatic recital, not to be treated as “for” the aorist (Robertson, *Grammar*, p. 896, 898ff.). He still feels the shadow of that restlessness. [*Anesis*], from [*aniēmi*], to let up, to hold back, is old word for relaxing or release (Ac 24:34). **For my spirit** [*tōi pneumatī mou*]. Dative of interest. **Because I found not Titus** [*tōi mē heurein me Titon*]. Instrumental case of the articular infinitive with negative [*mē*] and accusative of general reference [*me*], “by the not finding Titus as to me.” **Taking my leave of them** [*apotaxamenos autois*]. First aorist middle participle of [*apotassō*], old verb, to set apart, in middle in late Greek to separate oneself, to bid adieu to as in Mr 6:46.

2:14 **But thanks be unto God** [*tōi de theōi charis*]. Sudden outburst of gratitude in contrast to the previous dejection in Troas. Surely a new paragraph should begin here. In point of fact Paul makes a long digression from here to 6:10 on the subject of the Glory of the Christian Ministry as Bachmann points out in his *Kommentar* (p. 124), only he runs it from 2:12-7:1 (*Aus der Tiefe in die Hohe*, Out of the Depths to the Heights). We can be grateful for this emotional outburst, Paul’s rebound of joy on meeting Titus in Macedonia, for it has given the world the finest exposition of all sides of the Christian ministry in existence, one that reveals the wealth of Paul’s nature and his mature grasp of the great things in service for Christ. See my *The Glory of the Ministry (An Exposition of II Cor. 2:12-6:10)*. **Always** [*pantote*]. The sense of present triumph has blotted out the gloom at Troas. **Leadeth in triumph** [*thriambeuonti*]. Late common *Koinē* word from [*thriambos*] (Latin *triumphus*, a hymn sung in festal processions to Bacchus). Verbs in [*-euō*] (like [*mathēteuō*], to make disciples) may be causative, but no example of [*thriambeuō*] has been found with this meaning. It is always to lead in triumph, in papyri sometimes to make a show of. Picture here is of Paul as captive in God’s triumphal procession. **The savour** [*tēn osmēn*]. In a Roman triumph garlands of flowers scattered sweet odour and incense bearers dispensed perfumes. The knowledge of God is here the aroma which Paul had scattered like an incense bearer.

2:15 **A sweet savour of Christ** [*Christou euōdia*]. Old word from [*eu*], well, and [*ozō*], to smell. In N.T. only here and Php 4:18; Eph 5:2. In spreading the fragrance of Christ the preacher himself becomes fragrant (Plummer). **In them that are perishing** [*en tois apollumenois*]. Even in these if the preacher does his duty.

2:16 **From death unto death** [*ek thanatou eis thanaton*]. From one evil condition to another. Some people are actually hardened by preaching. **And who is sufficient for these things?** [*kai pros tauta tis hikanos?*]. Rhetorical question. In himself no one is. But some one has to preach Christ and Paul proceeds to show that he is sufficient. **For we are not as the many** [*ou gar esmen hōs hoi polloi*]. A bold thing to say, but necessary and only from God (3:6).

2:17 **Corrupting** [*kapēleuontes*]. Old word from [*kapēlos*], a huckster or peddler, common in all stages of Greek for huckstering or trading. It is curious how hucksters were sus-

pected of corrupting by putting the best fruit on top of the basket. Note Paul's solemn view of his relation to God as a preacher (from God [*ek theou*], in the sight of God [*katenanti theou*], in Christ [*en Christōi*]).

Chapter 3

3:1 **To commend ourselves?** [*heautous sunistanein?*]. Late (*Koinē*) form of [*sunistēmi*], to place one with another, to introduce, to commend. Paul is sensitive over praising himself, though his enemies compelled him to do it. **Epistles of commendation** [*sustatikōn epistolōn*]. Late verbal adjective from [*sunistēmi*] and often in the papyri and in just this sense. In the genitive case here after [*chrēizomen*]. Such letters were common as seen in the papyri (Deissmann, *Light from the Ancient East*, p. 226). N.T. examples of commending individuals by letters occur in [Ac 15:25f.](#); [18:27](#) (Apollos), [1Co 16:10f.](#) (Timothy); [Ro 16:1](#) (Phoebe with the verb [*sunistēmi*]; [Col 4:10](#) (Mark); [2Co 8:22f.](#) (Titus and his companion).

3:2 **Ye are our epistle** [*hē epistolē hēmōn humeis este*]. Bold turn. Paul was writing in their hearts. **Known and read** [*ginōskomenē kai anaginōskomenē*]. Play on the word. Literally true. Professing Christians are the Bible that men read and know.

3:3 **An epistle of Christ** [*epistolē Christou*]. He turns the metaphor round and round. They are Christ's letter to men as well as Paul's. **Not with ink** [*ou melani*]. Instrumental case of [*melas*], black. Plato uses [*to melan*] for ink as here. See also [2Jo 1:12](#); [3Jo 1:13](#). **Of stone** [*lithinai*]. Composed of stone [*lithos*] and ending [*-inos*]. **Of flesh** [*sarkinai*]. "Fleshen" as in [1Co 3:1](#); [Ro 7:14](#).

3:4 **Through Christ** [*dia tou Christou*]. It is not self-conceit on Paul's part, but through Christ.

3:5 **Of ourselves** [*aph' heautōn*]. Starting from ourselves (reflexive pronoun). **As from ourselves** [*hōs ex hautōn*]. He says it over again with preposition [*ex*] (out of). He has no originating power for such confidence. **Sufficiency** [*hikanotēs*]. Old word, only here in N.T.

3:6 **Who also made us sufficient for such confidence** [*hos kai hikanōsen hēmas*]. Late causative verb from [*hikanos*] ([verse 5](#)) first aorist active indicative, "who (God) rendered us fit." In N.T. only here and [Col 1:12](#). **As ministers of a new covenant** [*diakonous kainēs diathēkēs*]. Predicate accusative with [*hikanōsen*]. For [*diathēkē*] see on [Mt 26:28](#) and for [*diakonos*] on [Mt 20:26](#) and for [*kainēs*] (fresh and effective) on [Lu 5:38](#). Only God can make us that.

3:7 **Of death** [*tou thanatou*]. Subjective genitive, marked by death in its outcome (cf. [1Co 15:56](#); [Ga 3:10](#)). The letter kills. **Engraven on stones** [*entetupōmenē lithois*]. Perfect passive participle of [*entupōō*], late verb, to imprint a figure [*tupos*]. Used by Aristias (67) of the "inlaid" work on the table sent by Ptolemy Philadelphus to Jerusalem. [*Lithois*] in locative case. **Came with glory** [*egenēthē en doxēi*]. In glory. As it did, condition of first class, assumed as true. See [Ex 34:29, 35](#). **Look steadfastly** [*atenisai*]. Late verb from [*atenēs*] (stretched, intent, [*teinō*] and [*a*] intensive) as in [Lu 4:20](#); [Ac 3:4](#). **Was passing away** [*katargoumenēn*]. Late verb, to render of no effect, and present passive participle here as in [1Co 2:6](#).

3:8 **How shall not rather?** [*pōs ouchi mallon?*]. *Argumentum a minore ad majus* (from the less to the greater). **Of the spirit** [*tou pneumatos*]. Marked by the spirit. Picture of the Christian ministry now.

3:9 **Of condemnation** [*tēs katakriseōs*]. Genitive, that brings condemnation because unable to obey the law. **Is glory** [*doxa*]. No copula, but makes the figure bolder. Paul freely admits the glory for the old dispensation. **Of righteousness** [*tēs dikaiosunēs*]. Marked by and leading to righteousness. See 11:15. **Much more** [*pollōi mallon*]. Instrumental case, by much more. **Exceed** [*perisseuei*]. Overflow.

3:10 **In this respect** [*en toutōi tōi merei*]. The glory on the face of Moses was temporary, though real, and passed away (verse 7), a type of the dimming of the glory of the old dispensation by the brightness of the new. The moon makes a dim light after the sun rises, “is not glorified” [*ou dedoxastai*], perfect passive indicative of [*doxazō*]. **By reason of the glory that surpasseth** [*heineken tēs hyperballousēs doxēs*]. The surpassing [*hyper-ballō*], throwing beyond) glory. Christ as the Sun of Righteousness has thrown Moses in the shade. Cf. the claims of superiority by Christ in Mt 5-7.

3:11 **Passeth away** [*katargoumenon*]. In process of disappearing before the gospel of Christ. **Remaineth** [*menon*]. The new ministry is permanent. This claim may be recommended to those who clamour for a new religion. Christianity is still alive and is not dying. Note also [*en doxēi*], in glory, in contrast with [*dia doxēs*], with glory. **Boldness** [*parrēsiai*]. Instrumental case after [*chrōmetha*]. Old word, [*panrēsis=parrēsis*], telling it all, absolute unreservedness. Surely Paul has kept nothing back here, no mental reservations, in this triumphant claim of superiority.

3:13 **Put a veil upon his face** [*etitheĩ kalumma epi to prosōpon autou*]. Imperfect active of [*tithēmi*], used to put (Ex 34:33). **That the children of Israel should not look steadfastly** [*pros to mē atenisai tous huious*]. Purpose expressed by [*pros*] and the articular infinitive with negative [*mē*] and the accusative of general reference. The Authorized Version had a wrong translation here as if to hide the glory on his face.

3:14 **But their minds were hardened** [*alla epōrōthē ta noēmata autōn*]. Their thoughts [*noēmata*] literally. [*Pōroō*] (first aorist passive indicative here) is late verb from [*pōros*], hard skin, to cover with thick skin (callus), to petrify. See on Mr 6:52; 8:17. **Of the old covenant** [*tēs palaias diathēkēs*]. The Old Testament. [*Palaios*] (ancient) in contrast to [*kainos*] (fresh, verse 6). See Mt 13:52. **The same veil** [*to auto kalumma*]. Not that identical veil, but one that has the same effect, that blinds their eyes to the light in Christ. This is the tragedy of modern Judaism. **Unlifted** [*mē anakaluptomenon*]. Present passive participle of [*anakaluptō*], old verb, to draw back the veil, to unveil. **Is done away** [*katargeitai*]. Same verb as in verses 7, 11.

3:15 **Whensoever Moses is read** [*hēnika an anaginōskētai Mōusēs*]. Indefinite temporal clause with [*hēnika*] an and the present passive subjunctive. **A veil lieth upon their heart**

[*epi tēn kardian autōn keitai*]. Vivid and distressing picture, a fact that caused Paul agony of heart (Ro 9:1-5). With wilful blindness the rabbis set aside the word of God by their tradition in the time of Jesus (Mr 7:8f.).

3:16 **It shall turn** [*epistrepsei*]. The heart of Israel. **The veil is taken away** [*periaireitai to kalumma*]. Present passive indicative of [*periaireō*], old verb, to take from around, as of anchors (Ac 27:40), to cut loose (Ac 28:13), for hope to be taken away (Ac 27:20). Here Paul has in mind Ex 34:34 where we find of Moses that [*periēireito to kalumma*] (the veil was taken from around his face) whenever he went before the Lord. After the ceremony the veil is taken from around [*peri-*] the face of the bride.

3:17 **Now the Lord is the Spirit** [*ho de Kurios to pneuma estin*]. Some, like E. F. Scott (*The Spirit in the N.T.*), take [*Kurios*] here to be Christ and interpret Paul as denying the personality of the Holy Spirit, identifying Christ and the Holy Spirit. But is not Bernard right here in taking [*Kurios*] (Lord) in the same sense here as in Ex 34:34 [*enanti Kuriou*], before the Lord), the very passage that Paul is quoting? Certainly, the Holy Spirit is interchangeably called in the N.T. the Spirit of God and the Spirit of Christ (Ro 8:9f.). Christ dwells in us by the Holy Spirit, but the language here in 2Co 3:17 should not be pressed unduly (Plummer. See also P. Gardner, *The Religious Experience of St. Paul*, p. 176f.). Note “the Spirit of the Lord” here. **Liberty** [*eleutheria*]. Freedom of access to God without fear in opposition to the fear in Ex 34:30. We need no veil and we have free access to God.

3:18 **We all** [*hēmeis pantes*]. All of us Christians, not merely ministers. **With unveiled face** [*anakekalummenōi prosōpōi*]. Instrumental case of manner. Unlike and like Moses. **Reflecting as in a mirror** [*katoptrizomenoi*]. Present middle participle of [*katoptrizō*], late verb from [*katoptron*], mirror [*kata, optron*], a thing to see with). In Philo (*Legis Alleg.* iii. 33) the word means beholding as in a mirror and that idea suits also the figure in 1Co 13:12. There is an inscription of third century B.C. with [*egkatoptrisasthai eis to hudōr*], to look at one’s reflection in the water. Plutarch uses the active for mirroring or reflecting and Chrysostom takes it so here. Either makes good sense. The point that Paul is making is that we shall not lose the glory as Moses did. But that is true if we keep on beholding or keep on reflecting (present tense). Only here in N.T. **Are transformed** [*metamorphoumetha*]. Present passive (are being transformed) of [*metamorphoō*], late verb and in papyri. See on Mt 17:2; Mr 9:2 where it is translated “transfigured.” It is the word used for heathen mythological metamorphoses. **Into the same image** [*tēn autēn eikona*]. Accusative retained with passive verb [*metamorphoumetha*]. Into the likeness of God in Christ (1Co 15:48-53; Ro 8:17,29; Col 3:4; 1Jo 3:2). **As from the Lord the Spirit** [*kathaper apo Kuriou pneumatos*]. More likely, “as from the Spirit of the Lord.”

Chapter 4

4:1 **We faint not** [*ouk egkakoumen*]. Present active indicative of [*egkakeō*], late verb [*en, kakos*] to behave badly in, to give in to evil, to lose courage. In Symmachus (LXX), Polybius, and papyri. It is the faint-hearted coward. Paul speaks of himself (literary plural). Can he not speak for all of us?

4:2 **But we have renounced** [*alla apeipametha*]. Indirect middle second aorist (timeless aorist) indicative of [*apeipon*] (defective verb) with [*a*] of first aorist ending, to speak forth, to speak off or away from. Common verb in the active, but rare in middle and only here in N.T. **The hidden things of shame** [*ta krupta tēs aischunēs*]. They do attack the minister. His only safety is in instant and courageous defiance to all the powers of darkness. It is a terrible thing to see a preacher caught in the toils of the tempter. **In craftiness** [*en panourgiāi*]. Old word from [*panourgos*] [*pan, ergon*], a doer of any deed (good or bad), clever, cunning, deceitful. See on [Lu 20:23](#). **Handling deceitfully** [*dolountes*]. Present active participle of [*doloō*], from [*dolos*], deceit (from [*delō*], to catch with bait), old and common verb, in papyri and inscriptions, to ensnare, to corrupt with error. Only here in N.T. Used of adulterating gold or wine. **To every conscience of men** [*pros pāsan suneidēsīn anthrōpōn*]. Not to whim, foible, prejudice. See [3:1-6](#) for “commending” [*sunistanontes*].

4:3 **It is veiled in them that are perishing** [*en tois apollumenois estin kekalummenon*]. Periphrastic perfect passive of [*kaluptō*], to veil in both condition (first class) and conclusion. See on [2:15f](#). for “the perishing.”

4:4 **The god of this world** [*ho theos tou aiōnos toutou*]. “Age,” more exactly, as in [1Co 1:20](#). Satan is “the god of this age,” a phrase nowhere else in the N.T., but Jesus uses the same idea in [Joh 12:31](#); [14:30](#) and Paul in [Eph 2:2](#); [6:12](#) and John in [1Jo 5:19](#). Satan claimed the rule over the world in the temptations with Jesus. **Blinded** [*etuphlōsen*]. First aorist active of [*tuphloō*], old verb to blind [*tuphlos*], blind). They refused to believe [*apistōn*] and so Satan got the power to blind their thoughts. That happens with wilful disbelievers. **The light** [*ton phōtismōn*]. The illumination, the enlightening. Late word from [*photizō*], to give light, in Plutarch and LXX. In N.T. only in [2Co 4:4, 6](#). Accusative case of general reference here with the articular infinitive [*eis to mē augasai*] that should not dawn). That is, if [*augasai*] is intransitive as is likely, though it is transitive in the old poets (from [*augē*], radiance. Cf. German *Auge* = eye). If it is transitive, the idea would be “that they should not see clearly the illumination, etc.”

4:5 **For we preach not ourselves** [*ou gar heautous kērussomen*]. Surely as poor and disgusting a topic as a preacher can find. **But Christ Jesus as Lord** [*alla Christon Iēsoun Kurion*]. [*Kurion*] is predicate accusative in apposition. **As your servants for Jesus’ sake** [*doulous humōn dia Iēsoun*]. Your bond-slave for the sake of Jesus. This is the sufficient reason for any preacher’s sacrifice, “for Jesus’ sake.”

4:6 **God who said** [*ho theos ho eipōn*]. Paraphrase of [Ge 1:3](#). **Who shined** [*hos elampsen*]. Like a lamp in the heart (cf. [Mt 5:15](#)). Miners carry a lamp on the forehead, Christians carry one in their hearts lit by the Spirit of God. **To give the light** [*pros phōtismōn*]. For the illumination. **In the face of Jesus Christ** [*en prosōpōi Iēsou Christou*]. The Christian who looks on the face of Jesus Christ as Moses looked upon the glory of God will be able to give the illumination of the knowledge of the glory of God. See [2:10](#) for [*prosōpon*].

4:7 **This treasure** [*ton thēsauron touton*]. On [*thēsauron*] see [Mt 6:19-21](#). It is the power of giving the illumination of the knowledge of the glory of God ([verse 6](#)). “The power is limitless, but it is stored in very unlikely receptacles” (Plummer). This warning Paul gives in contrast [*de*] with the exultation of [verse 6](#) (Bernard). **In earthen vessels** [*en ostrakinois skeuesin*]. This adjective is common in the LXX with [*skeuos, aggos*] and [*aggeion*]. It occurs again in [2Ti 2:20](#) with [*skeuē*]. It is found also in the papyri with [*skeuos*] as here. It is from [*ostrakon*], baked clay (same root as [*osteon*], bone), so many fragments of which are found in Egypt with writing on them. We are but earthen jars used of God for his purposes ([Ro 9:20ff.](#)) and so fragile. **The exceeding greatness** [*hē hyperbolē*]. See on [1Co 12:31](#) for this word, “the preeminence of the power.” This is God’s purpose [*hina—ēi*]. God, not man, is the **dynamo** [*dunamis*]. It comes from God [*tou theou*], ablative) and does not originate with us [*mē ex hēmōn*].

4:8 **Pressed** [*thlibomenoi*]. From [*thlibō*], to press as grapes, to contract, to squeeze. Series of present passive participles here through [verse 9](#) that vividly picture Paul’s ministerial career. **Yet not straitened** [*all’ ou stenochōroumenoi*]. Each time the exception is stated by [*all’ ou*]. From [*stenochōreō*] [*stenochōros*], from [*stenos*], narrow, [*chōros*], space), to be in a narrow place, to keep in a tight place. Late verb, in LXX and papyri. In N.T. only here and [2Co 6:12](#). **Yet not unto despair** [*all’ ouk exaporoumenoi*]. Late perfective compound with [*ex-*] of [*exaporeō*]. A very effective play on words here, lost, but not lost out.

4:9 **Forsaken** [*egkataleipomenoi*]. Double compound of old verb [*eg-kata-leipō*], to leave behind, to leave in the lurch. **Smitten down** [*kataballomenoi*]. As if overtaken. **Destroyed** [*apollumenoi*]. Perishing as in [verse 3](#). Was Paul referring to Lystra when the Jews stoned him and thought him dead?

4:10 **Bearing about** [*peripherontes*]. Ignatius was called [*Theophoros*], God-bearer. See [1Co 15:31](#) where Paul says “I die daily” and [Php 3:10](#); [Col 1:24](#). **The dying of Jesus** [*tēn nekrosin tou Iēsou*]. Late word from [*nekroō*], to put to death. In Galen. In N.T. only here and [Ro 4:19](#).

4:11 **Are always delivered unto death** [*eis thanaton paradidometha*]. This explains [verse 10](#).

4:12 **Death worketh in us** [*ho thanatos en hēmin energeitai*]. Middle voice present tense of the old verb to operate, be at work. Physical death works in him while spiritual life (paradox) works in them.

4:13 **According to that which is written** [*kata to gegrammenon*]. This formula in legal documents in the papyri (*Bible Studies*, p. 250). Paul makes adaptation of the words in [Ps 95:1](#). **We also believe** [*kai hēmeis pisteuomen*]. Like the Psalmist. And therefore can speak with effect. Otherwise useless. **Shall present us with you** [*kai parastēsei sun hēmin*]. This shows that Paul was not certain that he would be alive when Jesus comes as has been wrongly inferred from [1Co 7:29](#); [10:11](#); [15:51](#).

4:15 **Being multiplied through the many** [*pleonasasa dia tōn pleionōn*]. Late word [*pleonazō*] from [*pleon*], more, “making more through the more,” with play on [*pleon*]. One can think of Bunyan’s *Grace Abounding*.

4:16 **Wherefore we faint not** [*dio ouk egkakoumen*]. Repeats from [verse 1](#). **Our outward man** [*ho exō hēmōn anthrōpos*], **our inward man** [*ho esō hēmōn*]. In [Ro 7:22](#); [Col 3:9](#); [Eph 4:22f.](#), we have the inward man and the outward for the higher and the lower natures (the spirit and the flesh). “Here the decay [*diaphtheiretai*] of the bodily organism is set over against the growth in grace [*anakainoutai*], is refreshed) of the man himself” (Bernard). Plato (*Republ.* ix, p. 589) has [*ho entos anthrōpos*]. Cf. “the hidden man of the heart” ([1Pe 3:4](#)). **Day by day** [*hēmerāi kai hēmerāi*]. This precise idiom is not in LXX nor rest of N.T. It may be colloquial use of locative in repetition.

4:17 **Our light affliction which is for the moment** [*to parautika elaphron tēs thlipeseōs hēmōn*]. Literally, “the for the moment (old adverb [*parautika*], here only in N.T.) lightness (old word, in N.T. only here and [Mt 11:30](#)).” **More and more exceedingly** [*kath’ huperbolēn eis huperbolēn*]. Like piling Pelion on Ossa, “according to excess unto excess.” See on [1Co 12:31](#). **Eternal weight of glory** [*aiōnion baros doxēs*]. Careful balancing of words in contrast (affliction vs. glory, lightness vs. weight, for the moment vs. eternal).

4:18 **While we look not** [*mē skopountōn hēmōn*]. Genitive absolute with participle of [*skopeō*] from [*skopos*], goal. **Temporal** [*proskaira*]. Rather temporary, for a season [*pros kairon*]. Late word. See on [Mt 13:21](#). See [1Co 13:12](#); [Heb 11:1](#).

Chapter 5

5:1 **If—be dissolved** [*ean—kataluthēi*]. Third class condition, [*ean*] and first aorist passive subjunctive. The very word used [*kataluō*] for striking down a tent. **The earthly house of our tabernacle** [*hē epigeios hēmōn oikia tou skēnous*]. Rather, “If our earthly (see on [1Co 15:40](#) for [*epigeios*] house of the tent [*skēnos*], another form of [*skēnē*], tent, from root [*ska*], to cover).”; Appositive genitive, the house [*oikia*] is the tent. **We have** [*echomen*]. Present indicative. We possess the title to it now by faith. “Faith is the title-deed [*hupostasis*] to things hoped for” ([Heb 11:7](#)). **A building from God** [*oikodomēn ek theou*]. This [*oikodomē*] (found in Aristotle, Plutarch, LXX, etc., and papyri, though condemned by Atticists) is more substantial than the [*skēnos*]. **Not made with hands** [*acheiropoiēton*]. Found first in [Mr 14:58](#) in charge against Jesus before the Sanhedrin (both the common verbal [*cheiropoiēton*] and the newly made vernacular [*acheiropoiēton*], same verbal with [*a*] privative). Elsewhere only here and [Col 2:11](#). Spiritual, eternal home.

5:2 **To be clothed upon with our habitation which is from heaven** [*to oikētērion hēmōn to ex ouranou endusasthai*]. First aorist middle infinitive of late verb [*ependuō*], double compound [*ep, en*] to put upon oneself. Cf. [*ependutēs*] for a fisherman’s linen blouse or upper garment ([Joh 21:7](#)). [*Oikētērion*] is old word used here of the spiritual body as the abode of the spirit. It is a mixed metaphor (putting on as garment the dwelling-place).

5:3 **Being clothed** [*endusamenoī*]. First aorist middle participle, having put on the garment. **Naked** [*gumnoi*]. That is, disembodied spirits, “like the souls in Sheol, without form, and void of all power of activity” (Plummer).

5:4 **Not for that we would be unclothed** [*eph’ hōi ou thelomen ekdusasthai*]. Rather, “For that [*eph’ hōi*] we do not wish to put off the clothing, but to put it on” [*all’ endusasthai*]. The transposition of the negative [*ou*] weakens the sense. Paul does not wish to be a mere disembodied spirit without his spiritual garment. **That what is mortal may be swallowed up of life** [*hina katapothēi to thnēton hupo tēs zōēs*]. “Only what is mortal perishes; the personality, consisting of soul and body, survives,” (Plummer). See on [1:22](#) for “the earnest of the spirit.”

5:6 **At home in the body** [*endēmountes en tōi sōmati*]. Rare verb [*endēmeō*] from [*endēmos*] (one among his own people as opposed to [*ekdēmos*], one away from home). Both [*ekdēmeō*] (more common in the old Greek) and [*endēmeō*] occur in the papyri with the contrast made by Paul here.

5:7 **By sight** [*dia eidous*]. Rather, by appearance.

5:8 **We are of good courage** [*tharroumen*]. Good word for cheer and same root as [*tharseō*] ([Mt 9:2,22](#)). Cheer up. **Are willing rather** [*eudokoumen*]. Rather, “We are well-pleased, we prefer” if left to ourselves. Cf. [Php 1:21f](#). Same [*eudokeō*] used in [Lu 3:22](#). **To be**

at home with the Lord [*endēmēsai pros ton Kurion*]. First aorist (ingressive) active infinitive, to attain that goal is bliss for Paul.

5:9 **We make it our aim** [*philotimoumetha*]. Old and common verb, present middle, from [*philotimos*] [*philos, timē*], fond of honour), to act from love of honour, to be ambitious in the good sense (1Th 4:11; 2Co 5:9; Ro 15:20). The Latin *ambitio* has a bad sense from *ambire*, to go both ways to gain one's point. **To be well-pleasing to him** [*euarestoi autōi einai*]. Late adjective that shows Paul's loyalty to Christ, his Captain. Found in several inscriptions in the *Koinē* period (Deissmann, *Bible Studies*, p. 214; Moulton and Milligan's *Vocabulary*).

5:10 **Before the judgment-seat of Christ** [*emprosthen tou bēmatos tou Christou*]. Old word [*bēma*], a step (from [*bainō*], a platform, the seat of the judge (Mt 27:19)). Christ is Saviour, Lord, and Judge of us all [*tous pantas*], the all). **That each may receive** [*hina komisētai hekastos*]. Receive as his due, [*komizō*] means, old verb. See on Mt 25:27. **Bad** [*phaulon*]. Old word, akin to German *faul*, worthless, of no account, base, wicked.

5:11 **The fear of the Lord** [*ton phobon tou Kuriou*]. Many today regard this a played-out motive, but not so Paul. He has in mind [verse 10](#) with the picture of the judgment seat of Christ. **We persuade** [*peithomen*]. Conative present active, we try to persuade. It is always hard work. **Unto God** [*theōi*]. Dative case. God understands whether men do or not. **That we are made manifest** [*pephanerōsthai*]. Perfect passive infinitive of [*phaneroō*] in indirect discourse after [*elpizō*]. Stand manifested, state of completion.

5:12 **As giving you occasion of glorying** [*aphormēn didontes humin kauchēmatos*]. An old Greek word [*apo, hormē*], onset, rush), a base of operations, material with which to glory, as we say “a tip” only much more. **That ye may have wherewith to answer** [*hina echēte pros*]. Literally, “That ye may have something against (for facing those, etc).” Paul wishes his champions in Corinth to know the facts. **In appearance, and not in heart** [*en prosōpōi kai mē en kardiāi*]. He means the Judaizers who were braggarts about their orthodox Judaism.

5:13 **Whether we are beside ourselves** [*eite exestēmen*]. Second aorist active indicative of [*existēmi*], old verb, here to stand out of oneself (intransitive) from [*ekstasis*], ecstasy, comes as in [Mr 5:42](#). It is literary plural, for Paul is referring only to himself. See on [1:6](#) for [*eite—eite*]. It is a condition of the first class and Paul assumes as true the charge that he was crazy (if I was crazy) for the sake of argument. Festus made it later ([Ac 26:24](#)). He spoke with tongues ([1Co 14:18](#)) and had visions ([2Co 12:1-6](#)) which probably the Judaizers used against him. A like charge was made against Jesus ([Mr 3:21](#)). People often accuse those whom they dislike with being a bit off.

5:14 **The love of Christ** [*hē agapē tou Christou*]. Subjective genitive, Christ's love for Paul as shown by [verse 15](#). **Constraineth us** [*sunechei hēmas*]. Old and common verb, to hold together, to press the ears together ([Ac 7:57](#)), to press on every side ([Lu 8:45](#)), to hold

fast (Lu 22:63), to hold oneself to (Ac 18:5), to be pressed (passive, Lu 12:50; Php 1:23). So here Paul's conception of Christ's love for him holds him together to his task whatever men think or say. **Judging this** [*krinantas touto*]. Having reached this conclusion, ever since his conversion (Ga 1:17f.). **One died for all** [*heis huper pantōn apethanen*]. This is the central tenet in Paul's theology and Christology. [*Huper*] (over) here is used in the sense of substitution as in Joh 11:50; Ga 3:13, death in behalf so that the rest will not have to die. This use of [*huper*] is common in the papyri (Robertson, *Grammar*, p. 631). In fact, [*huper*] in this sense is more usual in Greek than [*anti, pro*] or any other preposition. **Therefore all died** [*ara hoi pantes apethanon*]. Logical conclusion [*ara*, corresponding), the one died for the all and so the all died when he did, all the spiritual death possible for those for whom Christ died. This is Paul's gospel, clear-cut, our hope today.

5:15 **Should no longer live unto themselves** [*hina mēketi heautois zōsin*]. The high doctrine of Christ's atoning death carries a correspondingly high obligation on the part of those who live because of him. Selfishness is ruled out by our duty to live "unto him who for their sakes died and rose again."

5:16 **Henceforth** [*apo tou nun*]. From the time that we gained this view of Christ's death for us. **After the flesh** [*kata sarka*]. According to the flesh, the fleshy way of looking at men. He, of course, knows men "in the flesh [*en tēi sarki*], but Paul is not speaking of that. Worldly standards and distinctions of race, class, cut no figure now with Paul (Ga 3:28) as he looks at men from the standpoint of the Cross of Christ. **Even though we have known Christ after the flesh** [*ei kai egnōkamen kata sarka Christon*]. Concessive clause [*ei kai*], if even or also) with perfect active indicative. Paul admits that he had once looked at Christ [*kata sarka*], but now no longer does it. Obviously he uses [*kata sarka*] in precisely the same sense that he did in verse 15 about men. He had before his conversion known Christ [*kata sarka*], according to the standards of the men of his time, the Sanhedrin and other Jewish leaders. He had led the persecution against Jesus till Jesus challenged and stopped him (Ac 9:4). That event turned Paul clean round and he no longer knows Christ in the old way [*kata sarka*]. Paul may or may not have seen Jesus in the flesh before his death, but he says absolutely nothing on that point here.

5:17 **A new creature** [*kainē ktisis*]. A fresh start is made [*kainē*]. [*Ktisis*] is the old word for the act of creating (Ro 1:20), but in N.T. by metonymy it usually bears the notion of [*ktisma*], the thing created or creature as here. **The old things are passed away** [*ta archaia parēlthen*]. Did pass by, he means. Second aorist active of [*parerchomai*], to go by. The ancient [*archaia*] way of looking at Christ among other things. And yet today there are scholars who are trying to revive the old prejudiced view of Jesus Christ as a mere man, a prophet, to give us "a reduced Christ." That was once Paul's view, but it passed by forever for him. It is a false view and leaves us no gospel and no Saviour. **Behold, they are become new**

[*idou, gegone kaina*]. Perfect active indicative of [*ginomai*], have become new (fresh, [*kaina*] to stay so.

5:18 **Who reconciled us to himself through Christ** [*tu katallaxantos hēmas heautōi dia Christou*]. Here Paul uses one of his great doctrinal words, [*katallassō*], old word for exchanging coins. [*Diassō*], to change one's mind, to reconcile, occurs in N.T. only in [Mt 5:24](#) though in papyri (Deissmann, *Light from the Ancient East*, p. 187), and common in Attic. [*Katallassō*] is old verb, but more frequent in later writers. We find [*sunallassō*] in [Ac 7:26](#) and [*apokatallassō*] in [Col 1:20f.](#); [Eph 2:16](#) and the substantive [*katallagē*] in [Ro 5:11](#); [11:15](#) as well as here. It is hard to discuss this great theme without apparent contradiction. God's love ([Joh 3:16](#)) provided the means and basis for man's reconciliation to God against whom he had sinned. It is all God's plan because of his love, but God's own sense of justice had to be satisfied ([Ro 3:26](#)) and so God gave his Son as a propitiation for our sins ([Ro 3:25](#); [Col 1:20](#); [1Jo 2:2](#); [4:10](#)). The point made by Paul here is that God needs no reconciliation, but is engaged in the great business of reconciling us to himself. This has to be done on God's terms and is made possible through [*dia*] Christ. **And gave unto us the ministry of reconciliation** [*kai dontos hēmin tēn diakonian tēs katallagēs*]. It is a ministry marked by reconciliation, that consists in reconciliation. God has made possible through Christ our reconciliation to him, but in each case it has to be made effective by the attitude of each individual. The task of winning the unreconciled to God is committed to us. It is a high and holy one, but supremely difficult, because the offending party (the guilty) is the hardest to win over. We must be loyal to God and yet win sinful men to him.

5:19 **To wit, that** [*hōs hoti*]. Latin puts it *quoniam quidem*. It is an unclassical idiom, but occurs in the papyri and inscriptions (Moulton, *Prol.*, p. 212; Robertson, *Grammar*, p. 1033). It is in [Es 4:14](#). See also [2Co 11:21](#); [2Th 2:2](#). It probably means "how that." **Not reckoning** [*mē logizomenos*]. What Jesus did (his death for us) stands to our credit ([Ro 8:32](#)) if we make our peace with God. This is our task, "the word of reconciliation," that we may receive "the righteousness of God" and be adopted into the family of God.

5:20 **We are ambassadors therefore on behalf of Christ** [*huper Christou oun presbeuomen*]. Old word from [*presbus*], an old man, first to be an old man, then to be an ambassador (here and [Eph 6:20](#) with [*en halusēi*] in a chain added), common in both senses in the Greek. "The proper term in the Greek East for the Emperor's Legate" (Deissmann, *Light from the Ancient East*, p. 374), in inscriptions and papyri. So Paul has a natural pride in using this dignified term for himself and all ministers. The ambassador has to be *persona grata* with both countries (the one that he represents and the one to which he goes). Paul was Christ's Legate to act in his behalf and in his stead. **As though God were intreating by us** [*hōs tou theou parakalountos di' hēmōn*]. Genitive absolute with [*hōs*] used with the participle as often to give the reason (apparent or real). Here God speaks through Christ's Legate. **Be ye reconciled to God** [*katallagēte tōi theōi*]. Second aorist passive imperative of [*katallassō*]

and used with the dative case. “Get reconciled to God,” and do it now. This is the ambassador’s message as he bears it to men from God.

5:21 **Him who knew no sin** [*ton mē gnonta hamartian*]. Definite claim by Paul that Jesus did not commit sin, had no personal acquaintance [*mē gnonta*], second aorist active participle of [*ginōskō*] with it. Jesus made this claim for himself ([Joh 8:46](#)). This statement occurs also in [1Pe 2:22](#); [Heb 4:15](#); [7:26](#); [1Jo 3:5](#). Christ was and is “a moral miracle” (Bernard) and so more than mere man. **He made to be sin** [*hamartian epoiēsen*]. The words “to be” are not in the Greek. “Sin” here is the substantive, not the verb. God “treated as sin” the one “who knew no sin.” But he knew the contradiction of sinners ([Heb 12:3](#)). We may not dare to probe too far into the mystery of Christ’s suffering on the Cross, but this fact throws some light on the tragic cry of Jesus just before he died: “My God, My God, why didst thou forsake me?” ([Mt 27:46](#)). **That we might become** [*hina hēmeis genōmetha*]. Note “become.” This is God’s purpose [*hina*] in what he did and in what Christ did. Thus alone can we obtain God’s righteousness ([Ro 1:17](#)).

Chapter 6

6:1 **Working together with him** [*sunergountes*]. We are co-workers, partners with God (1Co 3:9), in this work of grace. **In vain** [*eis kenon*]. Into emptiness. The plan of God, the work of Christ on the Cross, the pleas of the ambassador may all be nullified by the recipient of the message.

6:2 **Behold, now is the acceptable time** [*idou nun kairos euprosdektos*]. Here is another “Pauline parenthesis” (Plummer) as in 5:7 by the quotation from Isa 49:8. The LXX has [*dektos*] [*dektoi*] verbal of [*dechomai*], but Paul employs the double compound [*eu, pros, dektos*], well-received. It occurs in Aristophanes, Plutarch, inscription, etc.

6:3 **Giving no occasion of stumbling in any thing** [*mēdemian en mēdeni didontes proskopēn*]. [*Proskopē*], late word (Polybius, LXX), from [*proskoptō*], to strike against, to stumble. Only here in N.T. Note double negative in the Greek. **That the ministry be not blamed** [*hina mē mōmēthēi hē diakonia*]. Negative purpose [*hina mē*]. First aorist passive subjunctive of old verb [*mōmaomai*] from [*mōmos*], blot, blemish. One can read with profit J. A. Hutton’s Warrack Lectures, *That the Ministry Be Not Blamed*.

6:4 **But in everything commending ourselves** [*all’ en panti sunistanontes heautous*]. Paul gives a marvellous summary of his argument about the dignity and glory of ministers of Christ as **ministers of God** [*hōs theou diakonoi*] under three aspects, the first with **in** [*en*] [verses 3-7a](#), the second with **by** [*dia*] [verses 7b, 8](#), the third with **as** [*hōs*] [verses 9-10](#). The negative view with [*en*] we have in [verse 3](#), then the positive in [verses 4-7a](#). Each word carries a story that can be filled in from Paul’s own life as a preacher with an echo in that of us all. **In distresses** [*en stenochōriais*]. In tight places ([12:10](#)). Late word from [*stenochōreō*] (see on [4:8](#)).

6:5 **In stripes** [*en plēgais*]. In blows, wounds ([Lu 10:30](#); [12:48](#); [Ac 16:23,33](#)). Our plague. **In tumults** [*en akatastasiais*]. See on [1Co 14:33](#). Instabilities, often from politics. **In watchings** [*en agrupniais*]. In sleeplessnesses, instances of insomnia. Old word, in N.T. only here and [11:27](#). Paul knew all about this.

6:6 **In love unfeigned** [*en agapēi anupokritōi*]. Late and rare word [*a*] privative and [*hupokritos*], from [*hupokrinomai*] This is the only love that is worth while ([Ro 12:9](#)).

6:7 **On the right hand and on the left** [*tōn dexiōn kai aristerōn*]. Offensive weapons [*hoplōn*] on the right, defensive on the left. See [1Th 5:8](#); [Eph 6:11](#) for Paul’s description of the panoply of God and [Ro 6:13](#) for the phrase “weapons of righteousness,” the only kind that will stand the strain. See also [Book of Wisdom 5:18ff](#).

6:8 **By glory and dishonour** [*dia doxēs kai atimias*]. Here [*dia*] is no longer instrument, but state or condition. [*Doxa*] here is glory. See [Ro 9:21](#); [2Ti 2:20](#) for contrast between honour and dishonour [*timē, atimia*]. **By evil report and good report** [*dia dusphēmias kai euphēmias*]. Play on the words with prefixes [*dus-*] and [*eu-*] and [*phēmē*]. [*Dusphēmia*] is

a late word, only here in N.T. [*Euphēmia*], old and common word, only here in N.T. **As deceivers and yet true** [*hōs planoi kai alētheis*]. Paul takes up [*hōs*] now in place of [*dia*] which succeeded [*en*]. Note use of [*kai*] in sense of “and yet” (adversative). [*Planos*] is late word (Diodorus, Josephus) for wandering, vagabond, impostor (cf. [*planaō*], to lead astray, used of Christ, [Joh 7:12](#)). In N.T. only here; [Mt 27:63](#) (of Christ by Pharisees); [2Jo 1:7](#). “In the Clementines St. Paul is expressly described by his adversaries as [*planos*] and as disseminating deceit [*planēn*]” (Bernard). Such slander from one’s enemies is praise.

6:9 **As unknown and yet well known** [*hōs agnooumenoi kai epiginoskomenoi*]. “As ignored (as nonentities, obscure, without proper credentials [3:2](#)) and yet fully recognized (by all who really matter as in [11:6](#)).” **And behold, we live** [*kai idou zōmen*]. Cf. the hazards of his life ([1:8](#); [4:10](#); [11:23](#)). His whole career is full of paradox).

6:10 **Always rejoicing** [*aei chairontes*]. Even in sorrow ([11:9](#); [1Th 5:16](#); [Ro 5:3-5](#); [9:2](#); [Php 2:18,27](#); [3:1](#); [4:4,15](#)). **Yet making many rich** [*pollous de ploutizontes*]. Old word from [*ploutos*] (wealth), to enrich. Spiritual riches Paul has in mind as in [1Co 1:5](#) (cf. [Mt 5:37](#)). **As having nothing and yet possessing all things** [*hōs mēden echontes kai panta katechontes*]. Contrast between [*mēden*] (nothing) and [*panta*] (all things, cf. [1Co 3:22](#)) and [*echō*] (to have) and [*katechō*] (to hold down, to hold fast). Play on words (simple and compound) as in [3:2](#); [4:8](#). Climax of Paul’s panegyric on the Christian ministry. He now resumes the thread of the story broken off in [2:14](#).

6:11 **Our mouth is open unto you** [*to stoma hēmōn aneōigen pros humas*]. Second perfect active indicative of [*anoigō*] and intransitive, stand open. He has kept back nothing in his portrayal of the glory of the ministry as the picture of the open mouth shows. **Our heart is enlarged** [*hē kardia hēmōn peplatuntai*]. Perfect passive indicative of old verb [*platunō*], to broaden, from [*platus*], broad. In N.T. only here and [Mt 23:5](#) (cf. phylacteries). Hence his freedom of speech for “out of the abundance of the heart the mouth speaks” ([Mt 12:34](#)).

6:12 **Ye are not straitened in us** [*ou stenochōreisthe en hēmin*]. The same figure as in [verse 11](#). See on [4:8](#) for [*stenochōreō*]. There is no restraint in me (my heart). My adversaries may have caused some of you to tighten up your affections [*splagchna*] for affection as in [Jas 5:11](#); [1Pe 3:8](#)).

6:13 **Now for a recompense in like kind** [*tēn de autēn antimisthian*]. No example of this expressive word outside of this passage and [Ro 1:27](#) and later Christian writers. Paul may have found it in use in the *Koinē* vernacular or he may have coined it from [*antimisthos*], remunerating (paying back). There is no verb here to explain the accusative which may be the accusative of general reference or the object of a verb not expressed. **Be ye also enlarged** [*platunthēte kai humeis*]. As I have been ([verse 11](#)). First aorist passive imperative of [*platunō*].

6:14 **Be not unequally yoked with unbelievers** [*mē ginesthe heterozugountes apistois*]. No other example of this verb has yet been found, though the adjective from which it is apparently formed, [*heterozugos*] (yoked with a different yoke) occurs in [Le 19:19](#) of the union of beasts of different kinds. In [De 22:10](#) we read: “Thou shalt not plough with an ox and an ass together.” Literally, “Stop becoming [*mē ginesthe*] present imperative, not [*mē genēsthe*] aorist subj.) unequally yoked with unconverted heathen (unbelievers).” Some were already guilty. Marriage is certainly included, but other unions may be in mind. Cf. [Eph 5:7](#). Paul gives as the reason [*gar*] for this prohibition five words in questions to distinguish the contrasts. **Fellowship** [*metochē*]. Sharing with and followed by associative instrumental case of [*dikaiousunēi*] (righteousness) and iniquity [*anomiāi*]. A pertinent challenge today when church members wink at violations of laws of the land and laws of God. **Communion** [*koinōnia*]. Partnership to light [*phōti*] dative case) with [*pros*], facing darkness.

6:15 **Concord** [*sumphōnēsis*]. Symphony. Late word from [*sumphōneō*], only here and ecclesiastical writers, though [*sumphōnēma*] in the papyri. **Belial** [*Belial*]. Transliteration of Hebrew word for worthlessness and applied to Satan ([Book of Jubilees 1.20](#)) as here. Paul graphically sums up the contrast between Christ and Belial (Satan), the heads of the contending forces of good and evil. **Portion** [*meris*]. The fourth of the words. Here by “unbeliever” [*apistou*] Paul means “disbeliever,” not just an unconverted man who yet approves Christ.

6:16 **Agreement** [*sunkatathesis*]. Fifth of these words. Late word, but common, though here only in N.T. Approved by putting together the votes. In the papyri [*ek sunkatatheseōs*] means “by agreement.” On the temple of God and idols see [1Co 10:14-22](#). See [Lu 23:51](#) for the verb [*sunkatatithēmi*]. **For we are the temple of the living God** [*hēmeis gar naos theou esmen zōntos*]. We, not temples ([Ac 7:48; 17:24; 1Co 3:16; 6:19](#)). **As God said** [*kathōs eipen ho theos*]. A paraphrase and catena of quotations, what J. Rendel Harris calls *Testimonia* (from [Le 26:11f](#); [Isa 52:11](#); [Eze 20:34; 37:27](#); [2Sa 7:8, 14](#)). Plummer notes that at the beginning “I will dwell in them” [*enoikēsō en autois*] is not in any of them. “As God said” points to [Le 26:12](#); [Eze 37:27](#).

6:17 **Saith the Lord** [*legei Kurios*]. [Isa 52:5](#); [Eze 20:33](#). Cf. [Re 18:4](#). **Unclean thing** [*akathartou*]. Or unclean person. Genitive case is the same for both.

6:18 **Saith the Lord Almighty** [*legei Kurios pantokratōr*]. [2Sa 7:8](#). This use of [*eis*] is a Hebraism for Hebrew *le* instead of predicate nominative. [*Pantokratōr*] [*pās, krateō*], Ruler of all) is common in the LXX. Occurs also in the inscriptions and papyri. In the N.T. only here and in Revelation.

Chapter 7

7:1 **These promises** [*tautas tas epaggelias*]. So many and so precious (2Pe 2:4 [*epaggel-mata*]; Heb 11:39f.). **Let us cleanse ourselves** [*katharisōmen heautous*]. Old Greek used [*kathairō*] (in N.T. only in Joh 15:2, to prune). In *Koinē* [*katharizō*] occurs in inscriptions for ceremonial cleansing (Deissmann, *Bible Studies*, p. 216f.). Paul includes himself in this volitive aorist subjunctive. **From all defilement** [*apo pantos molusmou*]. Ablative alone would have done, but with [*apo*] it is plainer as in Heb 9:14. [*Molusmos*] is a late word from [*molunō*], to stain (see on 1Co 8:7), to pollute. In the LXX, Plutarch, Josephus. It includes all sorts of filthiness, physical, moral, mental, ceremonial, “of flesh and spirit.” Missionaries in China and India can appreciate the atmosphere of pollution in Corinth, for instance. **Perfecting holiness** [*epitelountes hagiosunēn*]. Not merely negative goodness (cleansing), but aggressive and progressive (present tense of [*epiteleō*] holiness, not a sudden attainment of complete holiness, but a continuous process (1Th 3:13; Ro 1:4; 1:6).

7:2 **Open your hearts to us** [*chōrēsate hēmas*]. Old verb (from [*chōros*], place), to leave a space, to make a space for, and transitive here as in Mt 19:11. He wishes no further [*stenochōria*], tightness of heart, in them (6:12). “Make room for us in your hearts.” He makes this plea to all, even the stubborn minority. **We wronged no man** [*oudena ēdikēsamen*]. A thing that every preacher ought to be able to say. Cf. 4:2; 1Th 2:3; Ac 20:26f. **We corrupted no man** [*oudena ephtheiramēn*]. We ruined no one. “It may refer to money, or morals, or doctrine” (Plummer). He is answering the Judaizers. **We took advantage of no man** [*oudena epleonektēsamen*]. That charge was made in Thessalonica (1Th 4:6) which see for this late verb and also on 2Co 2:11. He got the best of (note [*pleon*] more in the root) no one in any evil way.

7:3 **Not to condemn you** [*pros katakrisin ou*]. “Not for condemnation.” Late word from [*katakrinō*], found in Vettius Valens, and here only in N.T. **To die together and live together** [*eis to sunapothanein kai sunzēin*]. “For the dying together (second aorist ingressive active infinitive of [*sunapothnēskō*] and living together (present active infinitive).” One article [*to*] with both infinitives. You are in our hearts to share death and life.

7:4 **I overflow with joy in all our affliction** [*huperperisseuomai tēi charāi epi pāsēi tēi thlipsei hēmōn*]. A thoroughly Pauline sentiment. [*Perisseuō*] means to overflow, as we have seen. [*Huper-perisseuō*] (late word, so far only here and Byzantine writers) is to have a regular flood. Vulgate *superabundo*.

7:5 **When we had come** [*elthontōn hēmōn*]. Genitive absolute with second aorist active participle of [*erchomai*]. Paul now returns to the incident mentioned in 2:12 before the long digression on the glory of the ministry. **Had no relief** [*oudemian eschēken anesin*]. Perfect active indicative precisely as in 2:13 which see, “has had no relief” (dramatic perfect). **Afflicted** [*thlibomenoi*]. Present passive participle of [*thlibō*] as in 4:8, but with anacoluthon, for

the nominative case agrees not with the genitive [*hēmōn*] nor with the accusative [*hēmas*] in [verse 6](#). It is used as if a principal verb as in [9:11](#); [11:6](#); [Ro 12:16](#) (Moulton, *Prolegomena*, p. 182; Robertson, *Grammar*, pp. 1132-35). **Without were fightings** [*exōthen machai*]. Asyndeton and no copula, a parenthesis also in structure. Perhaps pagan adversaries in Macedonia (cf. [1Co 15:32](#)). **Within were fears** [*esōthen phoboi*]. Same construction. “Mental perturbations” (Augustine) as in [11:28](#).

7:6 **Cormforteth** [*parakalōn*]. See on [1:3-7](#) for this word. **The lowly** [*tous tapeinous*]. See on [Mt 11:29](#). Literally, low on the ground in old sense ([Eze 17:24](#)). Low in condition as here; [Jas 1:9](#). In [2Co 10:1](#) regarded as abject. In this sense in papyri. “Humility as a sovereign grace is the creation of Christianity” (Gladstone, *Life*, iii, p. 466). **By the coming** [*en tēi parousiāi*]. Same use of [*parousia*] as in [1Co 16:7](#) which see. See also [2Co 7:7](#); [10:10](#).

7:7 **Wherewith** [*hēi*]. Either locative case with preceding [*en*] or instrumental of the relative with [*pareklēthē*] (first aorist passive indicative). “The manner in which Paul, so to speak, *fondles* this word [*parakaleō*] is most beautiful” (Vincent). **In you** [*eph’ humin*]. Over you, upon you. **Your longing** [*tēn humōn epipothēsīn*]. Late word from [*epipotheō*] [*epi*], directive, longing towards, yearning). Only here in N.T. **Mourning** [*odurmon*]. Old word from [*oduromai*], to lament. Only here in N.T. **So that I rejoiced yet more** [*hōste me mallon charēnai*]. Result expressed by [*hōste*] and the second aorist passive infinitive of [*chairō*] with accusative of general reference.

7:8 **Though** [*ei kai*]. If also. Paul treats it as a fact. **With my epistle** [*en tēi epistolēi*]. The one referred to in [2:3f](#). **I do not regret it** [*ou metamelomai*]. This verb really means “repent” (be sorry again) which meaning we have transferred to [*metanoēō*], to change one’s mind (not to be sorry at all). See [Mt 21:30](#); [27:3](#) for the verb [*metamelomai*], to be sorry, to regret as here. Paul is now glad that he made them sorry. **Though I did regret** [*ei kai metemelomēn*]. Imperfect indicative in the concessive clause. I was in a regretful mood at first. **For I see** [*blepō gar*]. A parenthetical explanation of his present joy in their sorrow. B D do not have [*gar*]. The Latin Vulgate has *videns* (seeing) for [*blepōn*]. **For a season** [*pros hōran*]. Cf. [1Th 2:17](#). It was only “for an hour.”

7:9 **Now I rejoice** [*nun chairō*]. Now that Titus has come and told him the good news from Corinth ([2:12f](#)). This was the occasion of the noble outburst in [2:12-6:10](#). **Unto repentance** [*eis metanoian*]. Note the sharp difference here between “sorrow” [*lupē*] which is merely another form of [*metamelomai*] (regret, remorse) and “repentance” [*metanoia*] or change of mind and life. It is a linguistic and theological tragedy that we have to go on using “repentance” for [*metanoia*]. But observe that the “sorrow” has led to “repentance” and was not itself the repentance. **After a godly sort** [*kata theon*]. In God’s way. “God’s way as opposed to man’s way and the devil’s way” (Plummer). It was not mere sorrow, but a change in their attitude that counted. **That ye might suffer loss by us in nothing** [*hina en mēdeni zēmiōthēte ex humōn*]. Purpose clause with [*hina*] and first aorist passive subjunctive of

[*zēmioō*], old verb to suffer damage. See on [Mt 16:26](#). This was God’s intention and so he overruled their sorrow to good.

7:10 **For godly sorrow** [*hē gar kata theon lupē*]. “For the sorrow according to God” (God’s ideal, [verse 9](#)). **Worketh repentance unto salvation a repentance without regret** [*metanoian eis sōtērian ametamelēton ergazetai*]. This clause alone should have prevented the confusion between mere “sorrow” [*lupē*] as indicated in [*metamelomai*], to regret (to be sorry again) and “change of mind and life” as shown by [*metanoian*] [*metanoēō*] and wrongly translated “repentance.” The sorrow according to God does work this “change of mind and life” unto salvation, a change “not to be regretted” [*ametamelēton*], an old verbal adjective of [*metamelomai*] and [*a*] privative, but here alone in N.T.). It agrees with [*metanoian*], not [*sōtērian*]. **But the sorrow of the world** [*hē de tou kosmou lupē*]. In contrast, the kind of sorrow that the world has, grief “for failure, not for sin” (Bernard), for the results as seen in Cain, Esau (his tears!), and Judas (remorse, [*metemelēthē*]). Works out (perfective use of [*kat-*] death in the end.

7:11 **This selfsame thing** [*auto touto*]. “This very thing,” “the being made sorry according to God” [*to kata theon lupēthēnai*], articular first aorist passive infinitive with which [*auto touto*] agrees and the proleptic subject of the verb [*kateirgasato*]. **Earnest care** [*spoudēn*]. Diligence, from [*speudō*], to hasten. Cf. [Ro 12:11](#). **Yea** [*alla*]. Not adversative use of [*alla*], but copulative as is common (half dozen examples here). **Clearing of yourselves** [*apologia*]. In the old notion of [*apologia*] (self-vindication, self-defence) as in [1Pe 3:15](#). **Indignation** [*aganaktēsīn*]. Old word, only here in N.T. From [*aganakteo*] ([Mr 10:14](#), etc.). **Avenging** [*ekdikēsīn*]. Late word from [*ekdikeō*], to avenge, to do justice ([Lu 18:5](#); [21:22](#)), vindication from wrong as in [Lu 18:7](#), to secure punishment ([1Pe 2:14](#)). **Pure** [*hagnous*]. Kin to [*hagios*] [*hazō*], to reverence), immaculate.

7:12 **But that your earnest care for us might be made manifest** [*all’ heineken tou phanerōthēnai tēn spoudēn humōn tēn huper hēmōn*]. So the correct text, not “our care for you.” Easy to interchange Greek [*humōn*] (your) and [*hēmōn*] (our). Usual construction with preposition [*heneken*] and genitive of articular infinitive with accusative of general reference.

7:13 **We joyed the more exceedingly** [*perissoterōs mallon echarēmen*]. Double comparative (pleonastic use of [*mallon*], more, with [*perissoterōs*], more abundantly) as is common in the *Koinē* ([Mr 7:36](#); [Php 1:23](#)). **For the joy of Titus** [*epi tēi charāi Titou*]. On the basis of [*epi*] the joy of Titus who was proud of the outcome of his labours in Corinth. **Hath been refreshed** [*anapēpautai*]. Perfect passive indicative of [*anapauō*]. Cf. [1Co 16:18](#) for this striking verb.

7:14 **If—I have gloried** [*ei—kekauchēmai*]. Condition of first class. On this verb see [1Co 3:21](#); [2Co 5:12](#). **I was not put to shame** [*ou katēischunthēn*]. First aorist passive indicative of [*kataischunō*]. Paul had assured Titus, who hesitated to go after the failure of

Timothy, that the Corinthians were sound at bottom and would come round all right if handled properly. Paul's joy is equal to that of Titus. **In truth** [*en alētheiāi*]. In the sharp letter as well as in I Corinthians. He had not hesitated to speak plainly of their sins. **Our glorying before Titus** [*hē kauchēsis epi Titou*]. The two things were not inconsistent and were not contradictory as the outcome proved.

7:15 **Whilst he remembereth** [*anamimnēskomenou*]. Present middle participle of [*anamimnēskō*], to remind, in the genitive case agreeing with [*autou*] (his, of him). **The obedience of you all** [*tēn pantōn humōn hupakouēn*]. A remarkable statement of the complete victory of Titus in spite of a stubborn minority still opposing Paul. **With fear and trembling** [*meta phobou kai tromou*]. He had brought a stern message (1Co 5:5) and they had trembled at the words of Titus (cf. Eph 6:5; Php 2:12). Paul had himself come to the Corinthians at first with a nervous dread (1Co 2:3).

7:16 **I am of good courage** [*tharrō*]. The outcome has brought joy, courage, and hope to Paul.

Chapter 8

8:1 **The grace** [*tēn charin*]. As manifested in the collection in the churches, poor as they were. The Romans had lacerated Macedonia (Livy, XLV. 30).

8:2 **Proof** [*dokimēi*]. Tests as of metals as in 2:9. **Abundance** [*perisseia*]. Late word from [*perisseuō*], to overflow. **Their deep poverty** [*hē kata bathous ptōcheia autōn*]. [*Ptōcheia*] is old word from [*ptōcheuō*], to be a beggar, as of Jesus in 8:9 (from [*ptōchos*], cowering in fear and poverty, as in Lu 14:13, but ennobled by Christ as in Mt 5:3; 2Co 8:9). Poverty down deep. Strabo (LX 419) has [*kata bathous*], down to the bottom. **Liberality** [*haplotētos*]. From [*haplous*], single, simple (Mt 6:22). “The passage from single-mindedness or simplicity to liberality is not quite obvious” (Plummer). Perhaps “heartiness” supplies the connecting link. See also 9:11-13.

8:3 **Beyond their power** [*para dunamin*]. “Alongside” with accusative like [*huper dunamin*] in 1:8. Field (*Ot. Nov.*) quotes Josephus (*Ant.* iii. 6, 1) for [*kata dunamin*] and [*para dunamin*] as here. Few give [*kata dunamin*] (according to actual ability). Paul commends this high pressure collection because of the emergency. **Of their own accord** [*authairetoi*]. Old verbal adjective [*autos, hairetos*] from [*haireomai*], to choose), of their own initiative, voluntary. Only here and verse 17 in N.T. Papyri often have [*hekousiōs kai authairetōs*] (willingly and voluntarily).

8:4 **Beseeking us with much intreaty in regard of this grace** [*meta pollēs paraklēseōs deomenoi hēmōn tēn charin*]. Literally, “with much intreaty begging of us the favour and the partnership in the ministry to the saints.” The accusative [*charin*] after [*deomai*] is unusual. By [*charis*] Paul means the privilege of giving (cf. Ac 24:27). Apparently Paul had been reluctant to press the Macedonians because of their manifest poverty. They demanded the right to have a share in it.

8:5 **We had hoped** [*ēlpisamen*]. First aorist active indicative of [*elpizō*]. “Expected,” he means. They went beyond his hopes about them. **First they gave their own selves** [*heautous edōkan prōton*]. First aorist active indicative of [*didōmi*] (k aorist). “Themselves they gave first.” That is the explanation of the generous giving.

8:6 **Insomuch that we exhorted Titus** [*eis to parakalesai hēmas Titon*]. Use of [*eis to*] and the infinitive for result with accusative of general reference [*hēmas*]. See Robertson, *Grammar*, p. 1003. **He had made a beginning before** [*proenērxato*]. First aorist active indicative of the double compound verb [*pro-en-archomai*], still found only here and verse 10, to make a start before others. **Complete** [*epiteleseī*] First aorist (effective) active subjunctive of [*epiteleō*], to finish, with perfective use of [*epi*] in composition.

8:7 **In this grace also** [*kai en tautēi tēi chariti*]. This gifted church (1Co 12-14) had fallen behind in the grace of giving. Kindly irony in this allusion.

8:8 **Proving** [*dokimazōn*]. Testing and so proving. **The sincerity also of your love** [*kai to tēs humeteras agapēs gnēsion*]. Old adjective, contraction of [*genesios*] [*ginomai*], legitimately born, not spurious. A collection is a test of one's love for Christ, not the only test, but a real one.

8:9 **Though he was rich** [*plousios ōn*]. Concessive present participle [*ōn*] from [*eimi*], to be. **Be became poor** [*eptōcheusen*]. Ingressive aorist active indicative of [*ptōcheuō*] (see [verse 2](#) on [*ptōcheia*]). **Through his poverty** [*tēi ekeinou ptōcheiāi*]. Instrumental case, by means of. **Might become rich** [*ploutēsēte*]. Ingressive first aorist active subjunctive of [*plouteō*], to be rich with [*hina*] (that). See on [Lu 1:53](#); [1Co 4:8](#).

8:10 **Judgment** [*gnōmēn*]. Deliberate opinion, but not a “command” [*epitagē*] [verse 8](#)). Cf. [1Co 7:25](#). **A year ago** [*apo perusi*] From last year. **Not only to do, but also to will** [*ou monon to poiēsai, alla kai to thelein*]. Articular infinitives the objects of [*proenērxasthe*] on which verb see [verse 6](#)). That is to say, the Corinthians promised before any others.

8:11 **The readiness to will** [*hē prothumia tou thelein*]. Old word from [*prothumos*] [*pro, thumos*], forwardness, eagerness ([Ac 17:11](#)). They were quick to pledge. **The completion also** [*kai to epitelesai*]. The finishing also (articular first aorist active infinitive). **Out of your ability** [*ek tou echein*]. “Out of the having,” literally, and so, “out of what you can give” ([verse 12](#)).

8:12 **Is there** [*prokeitai*]. Lies before one. Old word. **Acceptable** [*euprosdektos*]. See on [6:2](#). **According as a man hath** [*katho ean echēi*]. Indefinite comparative clause with [*ean*] and present subjunctive [*echei*]. Clearly God does not expect us to give what we do not have. **Not according as he hath not** [*ou katho ouk echei*]. Note present indicative rather than subjunctive because a specific case is presented. See [9:7](#); [Mr 12:43](#).

8:13 **Others may be eased** [*allois anesis*]. “Release to others.” **Ye distressed** [*humin thlipsis*]. “To you tribulation.” The verb [*ēi*] (present subjunctive) with [*hina*] is not expressed.

8:14 **By equality** [*ex isotētos*]. Old word from [*isos*], fair, equal. In N.T. only here and [Col 4:1](#). **Abundancy** [*perisseuma*]. Late word from [*perisseuō*] like [*perisseia*] ([verse 2](#)) Cf. [Mt 12:34](#). **Want** [*husterēma*]. Late word from [*hustereō*], to be in want. See also [9:12](#); [Lu 21:4](#) (cf. [*husterēsis*] in [Mr 12:44](#)).

8:16 **Which putteth** [*tōi didonti*]. Present active articular participle, “who is continually giving.” Hence Titus is full of zealous care for you.

8:17 **Very earnest** [*spoudaioteros*]. “More earnest than ordinarily,” comparative adjective.

8:18 **We have sent with him** [*sunepempsamen met' autou*]. Epistolary aorist. **The brother** [*ton adelphon*]. This may be, probably is, Luke who may also be the brother of Titus (see also [12:18](#)) according to a common Greek idiom where the article is used as “his.” But this idiom is not necessary. As a matter of fact, we do not know who this brother is. **Is spread through all the churches** [*dia pasōn tōn ekklesiōn*]. No verb in the Greek (ellipsis).

8:19 **But who was also appointed** [*alla kai cheirotoneōtheis*]. Anacoluthon. The first aorist passive participle [*cheirotoneōtheis*] is from [*cheirotoneō*], old verb to stretch out the hands [*cheir teinō*] and so to vote in public. The idea is that this brother was chosen by the churches, not by Paul. Only here in N.T. save [Ac 14:23](#) where it means to appoint without notion of raising the hands. In [Ac 10:41](#) we have [*procheirotoneō*]. **To travel with us** [*sunekdēmos*]. Late word for travelling companion. So in the inscriptions [*sun*], together with, [*ekdēmos*], away from home).

8:20 **Avoiding this** [*stellomenoi touto*]. Present middle participle of [*stellō*], old verb, to set, to arrange. So “arranging for ourselves this.” **That any man should blame us** [*mē tis hēmas mōmēsētai*]. Literally, “lest any one blame us” (negative purpose with [*mē*] and first aorist middle subjunctive of [*mōmeomai*]). See on [6:3](#), only other N.T. example). **Bounty** [*hadrotēti*]. Old word from [*hadros*], thick, stout, ripe, rich, great as in [1Ki 1:9](#); [2Ki 10:6](#). Only here in N.T.

8:21 **We take thought** [*pronoumen*]. Old verb, to plan beforehand [*pro-*] as in [Ro 12:17](#); [1Ti 5:8](#). **But also in the sight of men** [*alla kai enōpion anthrōpōn*]. It is not enough for one’s financial accounts to be honourable [*kala*] as God sees them, but they should be so kept that men can understand them also. A timely warning. Paul took the utmost pains that no suspicion could be attached to him in this collection.

8:22 **Our brother** [*ton adelphon hēmōn*]. Not Paul’s personal brother, but a brother in Christ, one whom Paul had tested and was willing to trust. It may have been Tychicus or Apollos, but we do not know.

8:23 **About Titus** [*huper Titou*]. There is no verb expressed. Supply “inquire.” He endorses Titus up to the hilt. He is “my partner” [*koinōnos emos*] and “fellow-worker” [*sunergos*]. **Messengers of the churches** [*apostoloi ekklēsiōn*]. Apostles in the general sense of “sent ones” (from [*apostellō*], to send) by the churches and responsible to the churches for the handling of the funds. **The glory of Christ** [*doxa Christou*]. Financial agents, please observe.

8:24 **The proof of your love** [*tēn endeixin tēs agapēs humōn*]. There is a word here for pastors and deacons who try to protect the churches from the denominational representatives of kingdom causes. **In the face of the churches** [*eis prosōpon tōn ekklēsiōn*]. A great host is pictured as watching how the Corinthians will treat these duly accredited agents in the collection (Titus and the other two brethren). It requires courage to stand by such representatives of great causes before stingy saints.

Chapter 9

9:1 **Superfluous** [*perisson*]. All the same he does write. “The writing” [*to graphein*] ought to be superfluous.

9:2 **I glory** [*kauchōmai*]. Present middle indicative. I still am glorying, in spite of the poor performance of the Corinthians. **Hath been prepared** [*paraskeuastai*]. Perfect passive indicative of [*paraskeuazō*], to make ready, “stands prepared.” **Stirred up** [*ērethise*]. First aorist active indicative of [*erethizō*] (from [*erethō*], to excite), to excite in a good sense here, in a bad sense in [Col 3:21](#), the only N.T. examples. **Very many of them** [*tous pleionas*]. The more, the majority.

9:3 **I sent** [*epempsa*]. Not literary plural with this epistolary aorist as in [18, 22](#). **That ye may be prepared** [*hina paraskeuasmenoi ēte*]. Perfect passive subjunctive in the final clause, “that ye may really be prepared,” “as I said” [*kathōs elegon*] and not just say that ye are prepared. Paul’s very syntax tells against them.

9:4 **If there come with me any of Macedonia and find you unprepared** [*ean elthōsin sun emoi Makedones kai heurōsin humas aparaskeuastous*]. Condition of third class (undetermined, but stated as a lively possibility) with [*ean*] and the second aorist active subjunctive [*elthōsin, heurōsin*], a bold and daring challenge. [*Aparaskeuastos*] is a late and rare verbal adjective from [*paraskeuazō*] with [*a*] privative, only here in the N.T. **Lest by any means we should be put to shame** [*mē pōs kataischunthōmen hēmeis*]. Negative purpose with first aorist passive subjunctive of [*kataischunō*] (see on [7:14](#)) in the literary plural. **That we say not, ye** [*hina mē legōmen humeis*]. A delicate syntactical turn for what he really has in mind. He does wish that they become ashamed of not paying their pledges. **Confidence** [*hupostasei*]. This word, common from Aristotle on, comes from [*huphistēmi*], to place under. It always has the notion of substratum or foundation as here; [11:17](#); [Heb 1:3](#). The papyri give numerous examples (Moulton and Milligan’s *Vocabulary*) of the word for “property” in various aspects. So in [Heb 11:1](#) “faith is the title-deed of things hoped for.” In the LXX it represents fifteen different Hebrew words.

9:5 **I thought** [*hegēsamēn*]. Epistolary aorist again. See [Php 2:25](#) for the expression here. **Go before** [*proelthōsin*]. Second aorist active of [*proerchomai*]. Go to you before I come. **Make up beforehand** [*prokatartisōsi*]. Late and rare double compound verb [*prokatartizō*] (in Hippocrates). Only here in N.T. See [*katartizō*] in [1Co 1:10](#). **Your afore-promised bounty** [*tēn proepēggelmenēn eulogian humōn*]. “Blessing” [*eulogia*] literally, but applied to good deeds also as well as good words ([Ge 33:11](#)). Note third use of “pro” before. He literally rubs it in that the pledge was overdue. **That the same might be ready** [*tautēn hetoimēn einai*]. Here the infinitive alone [*einai*] is used to express purpose without [*hōste*] or [*eis to*] or [*pros to*] with the accusative of general reference [*tautēn*]. The feminine form [*hetoimēn*] is regular ([1Pe 1:5](#)) though [*hetoimos*] also occurs with the feminine like the masculine ([Mt](#)

25:10). **And not of extortion** [*kai mē hōs pleonexian*]. “And not as covetousness.” Some offerings exhibit covetousness on the part of the giver by their very niggardliness.

9:6 **Sparingly** [*pheidomenōs*]. Late and rare adverb made from the present middle participle [*pheidomenos*] from [*pheidomai*], to spare. It occurs in Plutarch (Alex. 25).

9:7 **He hath purposed** [*proērētai*]. Perfect middle indicative of [*proaireomai*], to choose beforehand, old verb, here only in N.T. Permanent purpose also. **Not grudgingly** [*mē ek lupēs*]. The use of [*mē*] rather than [*ou*] shows that the imperative [*poieitō*] (do) or [*didotō*] (give) is to be supplied. Not give as out of sorrow. **Or of necessity** [*ē ex anagkēs*]. As if it were like pulling eye-teeth. **For God loveth a cheerful giver** [*hilaron gar dotēn agapāi ho theos*]. Our word “hilarious” comes from [*hilaron*] which is from [*hilaos*] (propitious), an old and common adjective, only here in N.T.

9:8 **Is able** [*dunatei*]. Late verb, not found except here; 13:3; Ro 14:4. So far a Pauline word made from [*dunatos*], able. **All sufficiency** [*pāsan autarkeian*]. Old word from [*autarkēs*] (Php 4:11), common word, in N.T. only here and 1Ti 6:6). The use of this word shows Paul’s acquaintance with Stoicism. Paul takes this word of Greek philosophy and applies it to the Christian view of life as independent of circumstances. But he does not accept the view of the Cynics in the avoidance of society. Note threefold use of “all” here [*en panti, pantote, pāsan*], in everything, always, all sufficiency).

9:9 **As it is written** [*kathōs gegraptai*]. Ps 92:3,9. Picture of the beneficent man. **He hath scattered abroad** [*eskorpisen*]. First aorist active indicative of [*skorpizō*], to scatter, *Koinē* verb for [*skedannumi*] of the Attic. Probably akin to [*skorpios*] (scorpion) from root [*skarp*], to cut asunder. See on Mt 12:30. It is like sowing seed. **To the poor** [*tois penēsini*]. Old word from [*penamai*], to work for one’s living. Latin *penuria* and Greek [*peinaō*], to be hungry, are kin to it. Only N.T. instance and to be distinguished from [*ptōchos*], beggar, abjectly poor.

9:10 **Supplieth** [*epichorēgōn*]. Late *Koinē* compound verb from [*epi*] and [*chorēgeō*], just below (1Pe 4:11). [*Chorēgos*] is old word for leader of a chorus [*choros, hēgeomai*] or chorus-leader. The verb means to furnish a chorus at one’s own expense, then to supply in general. N.T. examples of [*epichorēgeō*] are 2Co 9:10; Ga 3:15; Col 2:19; 2Pe 1:5. **Shall multiply** [*plēthunēi*]. Future active indicative of [*plēthunō*], old verb from [*plēthus*], fulness. Cf. Ac 6:1. **Fruits** [*genēmata*]. Correct reading (from [*ginomai*], to become) and not [*gennēmata*] (from [*gennaō*], to beget). This spelling is supported by LXX where Thackeray shows that [*genēmata*] in LXX refers to vegetables and [*gennēmata*] to animals. The papyri support this distinction (Moulton and Milligan’s *Vocabulary*).

9:11 **Enriched** [*ploutizomenoi*]. Present passive participle of [*ploutizō*] for which see on 1Co 1:5; 2Co 6:10 only other N.T. examples. **Liberality** [*haplotēta*]. See on 8:2. Anacoluthon with nominative participle too far from [*perisseuēte*] for agreement. More like the independent use of the participle.

9:12 **Service** [*leitourgias*]. Old word from [*leōs*] (people, [*laos*], [*leitōs*] like [*dēmosios*], public, and [*ergon*], work. So public service either in worship to God (Lu 1:23) or benefaction to others (2Co 9:12; Php 2:30). Our word liturgy is this word. **Filleth up** [*estin prosanaplērousa*]. Present active periphrastic indicative of double compound verb [*prosanaplēroō*], *Koinē* word, here and 11:9 only in N.T., to fill up by adding to. The Corinthians simply added to the total from others. **Unto God** [*tōi theōi*]. Dative case and with a certain suddenness as at close of verse 11, really a parenthesis between in the somewhat tangled sentence.

9:13 **Seeing that they glorify God** [*doxazontes ton theon*]. Anacoluthon again. The nominative participle used independently like [*ploutizomenoi*] in verse 11. **Obedience** [*hupotagēi*]. Late and rare word from [*hupotassō*], to subject, middle to obey. Only in Paul in N.T. **Of your confession** [*tēs homologias humōn*]. Old word from [*homologeō*] [*homologos*, *homou*, *legō*], to say together. It is either to profess (Latin *profiteor*, to declare openly) or to confess (Latin *confiteor*, to declare fully, to say the same thing as another). Both confess and profess are used to translate the verb and each idea is present in the substantive. Only the context can decide. Actions speak louder than words. The brethren in Jerusalem will know by this collection that Gentiles make as good Christians as Jews. **For the liberality of your contribution** [*haplotēti tēs koinōnias*]. This is the point that matters just now. Paul drives it home. On this use of [*koinōnia*] see on 8:4.

9:14 **While they themselves long after you** [*autōn epipothountōn*]. Genitive absolute of present active participle of [*epipotheō*] (5:2). **In you** [*eph' humin*]. Upon you.

9:15 **Thanks be to God** [*charis tōi theōi*]. Third time (verses 11, 12, 15). **For his unspeakable gift** [*epi tēi anekdiēgētōi autou dōreāi*]. One of Paul's gems flashed out after the somewhat tangled sentence (verses 10-14) like a gleam of light that clears the air. Words fail Paul to describe the gift of Christ to and for us. He may have coined this word as it is not found elsewhere except in ecclesiastical writers save as a variant (B L) for [*adiēgēton*] in Aristeas 99 [*thaumasmon anekdiēgēton*], "wonder beyond description," Moulton and Milligan's *Vocabulary*). See similar word in Ro 11:33 [*anexichniasta*], unsearchable) and Eph 3:8.

Chapter 10

10:1 **Now I Paul myself** [*Autos de egō Paulos*]. Cf. [Ga 5:2](#). Paul now turns to the third part of the epistle in chapters [10-13](#) in which he vigorously defends himself against the accusations of the stubborn minority of Judaizers in Corinth. Great ministers of Christ through the ages have had to pass through fiery trials like these. Paul has shown the way for us all. He speaks of himself now plainly, but under compulsion, as is clear. It may be that at this point he took the pen from the amanuensis and wrote himself as in [Ga 6:11](#). **By the meekness and gentleness of Christ** [*dia tes prautētos kai epieikias tou Christou*]. This appeal shows (Plummer) that Paul had spoken to the Corinthians about the character of Christ. Jesus claimed meekness for himself ([Mt 11:29](#)) and felicitated the meek ([Mt 5:5](#)) and he exemplified it abundantly ([Lu 23:34](#)). See on [Mt 5:15](#); [1Co 4:21](#) for this great word that has worn thin with us. Plutarch combines [*prautēs*] with [*epieikia*] as Paul does here. Matthew Arnold suggested “sweet reasonableness” for [*epieikeia*] in Plato, Aristotle, Plutarch. It is in the N.T. only here and [Ac 24:4](#) [*to epieikes*] in [Php 4:5](#)). In Greek Ethics the equitable man was called [*epieikēs*], a man who does not press for the last farthing of his rights (Bernard). **Lowly among you** [*tapeinos en humin*]. The bad use of [*tapeinos*], the old use, but here alone in N.T. in that meaning. Socrates and Aristotle used it for littleness of soul. Probably Paul here is quoting one of the sneers of his traducers in Corinth about his humble conduct while with them ([1Co 2:23](#); [2Co 7:6](#)) and his boldness [*apōn tharrō*] when away ([1Co 7:16](#)). “It was easy to satirize and misrepresent a depression of spirits, a humility of demeanour, which were either the direct results of some bodily affliction, or which the consciousness of this affliction had rendered habitual” (Farrar). The words stung Paul to the quick.

10:2 **I beseech** [*deomai*]. So here, but [*parakalō*] in [verse 1](#). Perhaps, “I beg” suits the new turn here. **That I may not when present show courage** [*to mē parōn tharrēsai*]. Articular infinitive (aorist active of [*tharreō*] in the accusative case with negative [*mē*] the direct object of [*deomai*]). Literally, “I beg the not when present [*parōn*] nominative present participle agreeing with subject of [*tharrō*] in spite of being in the accusative infinitive clause, [*to mē tharrēsai*] showing courage.” The example of humility in Christ makes Paul drop “from magisterial exhortation to earnest entreaty” (Plummer). **As if we walked according to the flesh** [*hōs kata sarka peripatountas*]. Another sneering charge as made plain by the use of [*hōs*] with the participle for the alleged reason.

10:3 **In the flesh** [*en sarki*]. But that is a very different thing from walking [*kata sarka*] according to the standards of the flesh as his enemies charged. It is easy enough to make insinuations. **We war** [*strateuometha*]. Literary plural again after [*logizomai*] in [verse 2](#). Old word to lead an army [*stratos*]. In N.T. only in the middle as here. Paul admits that he fights, but only the devil and his agents even if wearing the livery of heaven. Paul knew the Roman army well. He knows how to use the military metaphor.

10:4 **The weapons of our warfare** [*ta hopla tēs strateias*]. [*Strateia*] (old word, in N.T. only here and [1Ti 1:18](#)) is **campaign** and not army as some MSS. have [*stratia*]. But both [*strateia*] and [*stratia*] occur in the papyri for the same word (Deissmann, *Bible Studies*, p. 181f.). For [*hopla*] (Latin *arma*) see on [6:7](#); [Rom 6:13](#); [13:12](#). **Of the flesh** [*sarkika*]. See on [1Co 3:3](#); [2Co 1:12](#). They had accused him of artifices and craft. **Mighty before God** [*dunata tōi theōi*]. This dative of personal interest (ethical dative) can be like [*asteios tōi theōi*] ([Ac 7:20](#)), in God's eyes, as it looks to God. **To the casting down of strongholds** [*pros kathairesin ochurōmatōn*]. [*Kathairesis*] is old word from [*kathaireō*], to take down, to tear down walls and buildings. Carries on the military metaphor. [*Ochurōma*] is old word, common in the Apocrypha, from [*ochuroō*], to fortify, and that from [*ochuros*] (from [*echō*], to hold fast). Nowhere else in N.T. In Cilicia the Romans had to tear down many rocky forts in their attacks on the pirates.

10:5 **Casting down imaginations** [*logismous kathairountes*]. The same military figure [*kathairesis*] and the present active participle agreeing with [*strateuometha*] in [verse 3](#) ([verse 4](#) a parenthesis). The reasonings or imaginations [*logismous*], old word from [*logizomai*], to reckon, only here in N.T. and [Ro 2:15](#)) are treated as forts or citadels to be conquered. **Every high thing that is exalted** [*pan hupsōma epairomenon*]. Same metaphor. [*Hupsōma*] from [*hupsoō*] is late *Koinē* word (in LXX, Plutarch, Philo, papyri) for height and that figure carried on by [*epairomenon*]. Paul aims to pull down the top-most perch of audacity in their reasonings against the knowledge of God. We need Paul's skill and courage today. **Bringing every thought into captivity** [*aichmalōtizontes pān noēma*]. Present active participle of [*aichmalōtizō*], common *Koinē* verb from [*aichmalōtos*], captive in war [*aichmē*], spear, [*halōtos*] verbal of [*haliskomai*], to be taken). See on [Lu 21:24](#). Paul is the most daring of thinkers, but he lays all his thoughts at the feet of Jesus. For [*noēma*] (device) see on [2:11](#). **To the obedience of Christ** [*eis tēn hupakoēn tou Christou*]. Objective genitive, "to the obedience unto Christ." That is Paul's conception of intellectual liberty, freedom in Christ. Deissmann (*St. Paul*, p. 141) calls this "the mystic genitive."

10:6 **Being in readiness** [*en hetoimōi echontes*]. This very idiom occurs in Polybius, Philo, etc. "Holding in readiness." In [12:14](#) we have [*hetoimōs echō*] for the same idea (adverb [*hetoimōs*]). **Disobedience** [*parakoēn*]. Rare word (Plato, papyri) hearing amiss (aside), failing to hear, refusing to heed (cf. [Mt 18:17](#) for same idea in [*parakouō*]). In N.T. only here; [Ro 5:19](#); [Heb 2:2](#). In contrast with [*hupakoē*] (obedience) rather than the common [*apeithia*] ([Ro 11:30,32](#)). **When your obedience shall be fulfilled** [*hotan plērōthēi humōn hē hupakoē*]. Indefinite temporal clause with [*hotan*] and first aorist passive subjunctive. Paul expects that the whole church will become obedient to Christ's will soon as came true.

10:7 **Ye look** [*Blepete*]. Either indicative or imperative. Either makes sense but the indicative the best sense. **Before your face** [*kata prosōpon*]. They ought to look below the surface.

If it is imperative, they should see the facts. **That he is Christ's** [*Christou einai*]. Predicate genitive in indirect discourse).

10:8 **Somewhat abundantly** [*perissoteron ti*]. Comparative, “somewhat more abundantly” than I have, in order to show that he is as true a minister of Christ as his accusers are. Concessive (conditional) clause of third class. For [*ean te*] see [Ro 14:8](#). **I shall not be put to shame** [*ouk aischunthēsomai*]. As a convicted impostor or pretentious boaster (Plummer). First future passive, singular number (not literary plural as in [verse 7](#)).

10:9 **As if I would terrify you by my letters** [*hōs an ekphobein humas dia tōn epistolōn*]. This use of [*hōs an*] with the infinitive is seen in the papyri (Moulton, *Prolegomena*, p. 167) and it is not [*an*] in the apodosis (Robertson, *Grammar*, pp. 974, 1040). The active of this old compound verb means to frighten, to terrify. Here only in N.T. It is common in the LXX ([Job 7:14](#); [33:16](#)). Note plural (letters) here and cf. [1Co 5:9](#); [2Co 2:3](#).

10:10 **They say** [*phasin*]. Reading of B old Latin Vulgate, but Westcott and Hort prefer [*phēsin*] (says one, the leader). This charge Paul quotes directly. **Weighty and strong** [*bareiai kai ischurai*]. These adjectives can be uncomplimentary and mean “severe and violent” instead of “impressive and vigorous.” The adjectives bear either sense. **His bodily presence** [*hē parousia tou sōmatos*]. This certainly is uncomplimentary. “The presence of his body.” It seems clear that Paul did not have a commanding appearance like that of Barnabas ([Ac 14:12](#)). He had some physical defect of the eyes ([Ga 4:14](#)) and a thorn in the flesh ([2Co 12:7](#)). In the second century *Acts of Paul and Thecla* he is pictured as small, short, bow-legged, with eye-brows knit together, and an aquiline nose. A forgery of the fourth century in the name of Lucian describes Paul as “the bald-headed, hook-nosed Galilean.” However that may be, his accusers sneered at his personal appearance as “weak” [*asthenēs*]. **His speech of no account** [*ho logos exouthenēmenos*]. Perfect passive participle of [*exoutheneō*], to treat as nothing (cf. [1Co 1:28](#)). The Corinthians (some of them) cared more for the brilliant eloquence of Apollos and did not find Paul a trained rhetorician ([1Co 1:17](#); [2:1,4](#); [2Co 11:6](#)). He made different impressions on different people. “Seldom has any one been at once so ardently hated and so passionately loved as St. Paul” (Deissmann, *St. Paul*, p. 70). “At one time he seemed like a man, and at another he seemed like an angel” (*Acts of Paul and Thecla*). He spoke like a god at Lystra ([Ac 14:8-12](#)), but Eutychus went to sleep on him ([Ac 20:9](#)). Evidently Paul winced under this biting criticism of his looks and speech.

10:11 **What we are** [*hoi oi esmen*]. Rather, “what sort” [*hoi oi*], not [*ho*] (what) nor [*hoi*] (who). Literary plural. [*Hoios*] is qualitative just as [*toioutoi*] (such). Paul’s quality in his letters when absent [*apontes*] and in his deeds when present [*parontes*] is precisely the same.

10:12 **To number or compare ourselves** [*enkrinai ē sunkrinai*]. Paronomasia here, play on the two words. [*Enkrinai*] is first aorist active infinitive of old verb, but here only in N.T., to judge among, to judge one as worthy to be numbered among as here. The second verb [*sunkrinai*] (first aorist active infinitive of [*sunkrinō*], old verb, in N.T. only here and [1Co](#)

2:13) originally meant to combine as in [1Co 2:13](#) (which see), but here it has the sense of “compare” not found in the old Greek. The papyri use it to mean to decide. Plummer suggests “to pair and compare” for the play on the words here. **Measuring themselves by themselves** [*en heautois heautous metrountes*]. Or “in themselves.” Keenest sarcasm. Setting themselves up as the standards of orthodoxy these Judaizers always measure up to the standard while Paul falls short. **Comparing themselves with themselves** [*sunkrinontes heautous heautois*]. Associate instrumental case [*heautois*] after [*sunkrinontes*] (verb just explained). Paul is not keen to fall into the trap set for him. **Are without understanding** [*ou suniāsin*]. The regular form for present active indicative third plural of [*sunīemi*], to comprehend, to grasp. Some MSS. have the late form [*suniousin*] (omega form [*sunio*]). It is a hard thing to see, but it is true. These men do not see their own picture so obvious to others ([Eph 5:17](#); [1Ti 1:7](#)). Cf. [Mr 8:17](#).

10:13 **Beyond our measure** [*eis ta ametra*]. “Into the unmeasured things,” “the illimitable.” Old word, here only in N.T. **Of the province** [*tou kanonos*]. Old word [*kanna*] like Hebrew a reed, a measuring rod. Numerous papyri examples for measuring rod and rules (our word canon). Only twice in N.T., here (also [verse 15, 16](#)) and [Ga 6:16](#) (rule to walk by). **To reach even unto you** [*ephikesthai achri kai humōn*]. Second aorist middle infinitive of [*epikhneomai*], old verb, only here and [verse 14](#) in N.T. Paul’s measuring-rod extends to Corinth.

10:14 **We stretch not ourselves overmuch** [*ou huperekteinomen heautous*]. Apparently Paul made this double compound verb to express his full meaning (only in Gregory Nazianzen afterwards). “We do not stretch ourselves out beyond our rights.” **We came even as far as unto you** [*achri kai humōn ephthasamen*]. First aorist active indicative of [*phthanō*], to come before, to precede, the original idea which is retained in [Mt 12:28](#) ([Lu 11:20](#)) and may be so here. If so, it means “We were the first to come to you” (which is true, [Ac 18:1-18](#)).

10:15 **In other men’s labours** [*en allotriois kopoīs*]. [*Allotrios*] means belonging to another as in [Lu 16:12](#). Paul founded the church in Corinth. **As your faith groweth** [*auxanomenēs tēs pisteōs*]. Genitive absolute of the present passive participle of [*auxanō*], to grow. **We shall be magnified** [*megalunthēnai*]. First aorist passive infinitive of [*megalunō*], old verb ([Lu 1:46](#)) to make great (cf. [Php 1:20](#) of Christ). Indirect discourse after [*elpida*] (hope) with the construction of [*elpizō*], to hope.

10:16 **Even unto the parts beyond you** [*eis ta huperekeina humōn*]. Compound adverb [*huper, ekeina*], beyond those places) used as preposition. Found only here and in ecclesiastical writers. **Things ready to our hand** [*ta hetoīma*]. He had a plenty besides that he could use.

10:17 Paul quotes [Pr 27:2](#).

10:18 **Is approved** [*dokimos*]. Accepted (from [*dechomai*] by the Lord. The Lord accepts his own recommendation [*sunistēsīn*], see on [2Co 3:1f.](#)).

Chapter 11

11:1 **Would that ye could bear with me** [*ophelon aneichesthe mou*]. *Koinē* way of expressing a wish about the present, [*ophelon*] (as a conjunction, really second aorist active indicative of [*opheilō*] without augment) and the imperfect indicative instead of [*eithe*] or [*ei gar*] (Robertson, *Grammar*, p. 1003). Cf. [Re 3:15](#). See [Ga 5:12](#) for future indicative with [*ophelon*] and [1Co 4:8](#) for aorist. [*Mou*] is ablative case after [*aneichesthe*] (direct middle, hold yourselves back from me). There is a touch of irony here. **Bear with me** [*anechesthe mou*]. Either imperative middle or present middle indicative (ye do bear with me). Same form. **In a little foolishness** [*mikron ti aphrosunēs*]. Accusative of general reference [*mikron ti*]. “Some little foolishness” (from [*aphrōn*], foolish). Old word only in this chapter in N.T.

11:2 **With a godly jealousy** [*theou zēlōi*]. Instrumental case of [*zēlos*]. With a jealousy of God. **I espoused** [*hērmōsamēn*]. First aorist middle indicative of [*harmozō*], old verb to join, to fit together (from [*harmos*], joint). Common for betrothed, though only here in N.T. The middle voice indicates Paul’s interest in the matter. Paul treats the Corinthians as his bride.

11:3 **The serpent beguiled Eve** [*ho ophis exēpatēsen Heuan*]. Paul’s only mention of the serpent in Eden. The compound [*exapataō*] means to deceive completely. **Lest by any means** [*mē pōs*]. Common conjunction after verbs of fearing. **Corrupted** [*phtharēi*]. Second aorist passive subjunctive with [*mē pōs*] of [*phtheirō*], to corrupt.

11:4 **Another Jesus** [*allon Iēsoun*]. Not necessarily a different Jesus, but any other “Jesus” is a rival and so wrong. That would deny the identity. **A different spirit** [*pneuma heteron*]. This is the obvious meaning of [*heteron*] in distinction from [*allon*] as seen in [Ac 4:12](#); [Ga 1:6f](#). But this distinction in nature or kind is not always to be insisted on. **A different gospel** [*euaggelion heteron*]. Similar use of [*heteron*]. **Ye do well to bear with him** [*kalōs anechesthe*]. Ironical turn again. “Well do you hold yourselves back from him” (the coming one, whoever he is). Some MSS. have the imperfect [*aneichesthe*] (did bear with).

11:5 **That I am not a whit behind the very chiefest apostles** [*mēden husterēkenai tōn hyperlian apostolōn*]. Perfect active infinitive of [*hustereō*], old verb to fall short with the ablative case. The rare compound adverb [*hyperlian*] (possibly in use in the vernacular) is probably ironical also, “the super apostles” as these Judaizers set themselves up to be. “The extra-super apostles” (Farrar). Also in [12:11](#). He is not referring to the pillar-apostles of [Ga 2:9](#).

11:6 **Rude in speech** [*idiōtēs tōi logōi*]. Locative case with [*idiōtēs*] for which word see on [Ac 4:13](#); [1Co 14:16,23,24](#). The Greeks regarded a man as [*idiōtēs*] who just attended to his own affairs [*ta idia*] and took no part in public life. Paul admits that he is not a professional orator (cf. [10:10](#)), but denies that he is unskilled in knowledge [*all’ ou tēi gnōsei*].

Among all men [*en pāsīn*]. He has made his mastery of the things of Christ plain among all men. He knew his subject.

11:7 **In abasing myself** [*emauton tapeinōn*]. Humbling myself by making tents for a living while preaching in Corinth. He is ironical still about “doing a sin” [*hamartian epoiēsa*]. **For nought** [*dōrean*]. *Gratis*. Accusative of general reference, common adverb. It amounts to sarcasm to ask if he did a sin in preaching the gospel free of expense to them “that ye may be exalted.”

11:8 **I robbed** [*esulēsa*]. Old verb to despoil, strip arms from a slain foe, only here in N.T. He allowed other churches to do more than their share. **Taking wages** [*labōn opsōnion*]. For [*opsōnion*] see on [1Co 9:7](#); [Ro 6:17](#). He got his “rations” from other churches, not from Corinth while there.

11:9 **I was not a burden to any man** [*ou katenarkēsa outhenos*]. First aorist active indicative of [*katanarkaō*]. Jerome calls this word one of Paul’s *cilicisms* which he brought from Cilicia. But the word occurs in Hippocrates for growing quite stiff and may be a medical term in popular use. [*Narkaō*] means to become numb, torpid, and so a burden. It is only here and [12:13f](#). Paul “did not benumb the Corinthians by his demand for pecuniary aid” (Vincent). **From being burdensome** [*abarē*]. Old adjective, free from weight or light [*a*] privative and [*baros*], weight). See on [1Th 2:9](#) for same idea. Paul kept himself independent.

11:10 **No man shall stop me of this glorying** [*hē kauchēsis hautē ou phragēsetai eis eme*]. More exactly, “This glorying shall not be fenced in as regards me.” Second future passive of [*phrassō*], to fence in, to stop, to block in. Old verb, only here in N.T. **In the regions of Achaia** [*en tois klimasin tēs Achaias*]. [*Klima*] from [*klinō*], to incline, is *Koinē* word for declivity slope, region (our climate). See chapter [1Co 9](#) for Paul’s boast about preaching the gospel without cost to them.

11:11 **God knoweth** [*ho theos oiden*]. Whether they do or not. He knows that God understands his motives.

11:12 **That I may cut off occasion** [*hina ekkopsō tēn aphormēn*]. Purpose clause with [*hina*] and first aorist active subjunctive of [*ekkoptō*], old verb to cut out or off ([Mt 3:10](#); [5:30](#)). See [2Co 5:12](#) for [*aphormēn*]. **From them which desire an occasion** [*tōn thelontōn aphormēn*]. Ablative case after [*ekkopsō*]. There are always some hunting for occasions to start something against preachers. **They may be found** [*heurethōsin*]. First aorist passive subjunctive of [*heuriskō*], to find with final conjunction [*hina*].

11:13 **False apostles** [*pseudapostoloi*]. From [*pseudēs*], false, and [*apostolos*]. Paul apparently made this word (cf. [Re 2:2](#)). In [verse 26](#) we have [*pseudadelphos*], a word of like formation ([Ga 2:4](#)). See also [*pseudochristoi*] and [*pseudoprophētai*] in [Mr 13:22](#). **Deceitful themselves** [*metaschēmatizomenoi*]. Present middle (direct) participle of the old verb [*metaschēmatizō*] for which see on [1Co 4:6](#). Masquerading as apostles of Christ by putting

on the outward habiliments, posing as ministers of Christ (“gentlemen of the cloth,” nothing but cloth). Paul plays with this verb in [verses 13, 14, 15](#).

11:14 **An angel of light** [*aggelon phōtos*]. The prince of darkness puts on the garb of light and sets the fashion for his followers in the masquerade to deceive the saints. “Like master like man.” Cf. [2:11](#); [Ga 1:8](#). This terrible portrayal reveals the depth of Paul’s feelings about the conduct of the Judaizing leaders in Corinth. In [Ga 2:4](#) he terms those in Jerusalem “false brethren.”

11:15 **As ministers of righteousness** [*hōs diakonoi dikaiosunēs*]. Jesus ([Joh 10:1-21](#)) terms these false shepherds thieves and robbers. It is a tragedy to see men in the livery of heaven serve the devil.

11:16 **Let no man think me foolish** [*mē tis me doxēi aphrona einai*]. Usual construction in a negative prohibition with [*mē*] and the aorist subjunctive [*doxēi*] (Robertson, *Grammar*, p. 933). **But if ye do** [*ei de mē ge*]. Literally, “But if not at least (or otherwise),” that is, If you do think me foolish. **Yet as foolish** [*kan hōs aphrona*]. “Even if as foolish.” Paul feels compelled to boast of his career and work as an apostle of Christ after the terrible picture just drawn of the Judaizers. He feels greatly embarrassed in doing it. Some men can do it with complete composure (*sang froid*).

11:17 **Not after the Lord** [*ou kata Kurion*]. Not after the example of the Lord. He had appealed to the example of Christ in [10:1](#) (the meekness and gentleness of Christ). Paul’s conduct here, he admits, is not in keeping with that. But circumstances force him on.

11:18 **After the flesh** [*kata sarka*]. It is [*kata sarka*] not [*kata Kurion*]. **I also** [*kagō*]. But he knows that it is a bit of foolishness and not like Christ.

11:19 **Gladly** [*hēdeōs*]. Irony again. Cf. [*kalos*] in [11:4](#) ([Mr 7:9](#)). So as to [*phronimoi ontes*] (being wise).

11:20 **For ye bear with a man** [*anechesthe gar*]. “You tolerate tyranny, extortion, craftiness, arrogance, violence, and insult” (Plummer). Sarcasm that cut to the bone. Note the verb with each of the five conditional clauses (enslaves, devours, takes captive, exalteth himself, smites on the face). The climax of insult, smiting on the face.

11:21 **By way of disparagement** [*kata atimian*]. Intense irony. Cf. [6:8](#). **As though** [*hōs hoti*]. Presented as the charge of another. “They more than tolerate those who trample on them while they criticize as ‘weak’ one who shows them great consideration” (Plummer). After these prolonged explanations Paul “changes his tone from irony to direct and masterful assertion” (Bernard). **I am bold also** [*tolmō kagō*]. Real courage. Cf. [10:2, 12](#).

11:22 **So am I** [*kagō*]. This is his triumphant refrain with each challenge.

11:23 **As one beside himself** [*paraphronōn*]. Present active participle of [*paraphroneō*]. Old verb from [*paraphrōn*] [*para, phrēn*], beside one’s wits. Only here in N.T. Such open boasting is out of accord with Paul’s spirit and habit. **I more** [*huper egō*]. This adverbial use of [*huper*] appears in ancient Greek (Euripides). It has no effect on [*egō*], not “more than

I,” but “I more than they.” He claims superiority now to these “superextra apostles.” **More abundant** [*perissoterōs*]. See on 7:15. No verbs with these clauses, but they are clear. **In prisons** [*en phulakais*]. Plural also in 6:5. Clement of Rome (*Cor. V.*) says that Paul was imprisoned seven times. We know of only five (Philippi, Jerusalem, Caesarea, twice in Rome), and only one before II Corinthians (Philippi). But Luke does not tell them all nor does Paul. Had he been in prison in Ephesus? So many think and it is possible as we have seen. **Above measure** [*huperballontōs*]. Old adverb from the participle [*huperballontōn*] [*huperballō*], to hurl beyond). Here only in N.T. **In deaths oft** [*en thanatois pollakis*]. He had nearly lost his life, as we know, many times (1:9f.; 4:11).

11:24 **Five times received I forty stripes save one** [*pentakis tesserakonta para mian elabon*]. The Acts and the Epistles are silent about these Jewish floggings (Mt 27:36). See on Lu 12:47 for omission of [*plēgas*] (stripes). Thirty-nine lashes was the rule for fear of a miscount (De 25:1-3). Cf. Josephus (*Ant. IV. 8, 1, 21*).

11:25 **Thrice was I beaten with rods** [*tris errabdithēn*]. Roman (Gentile) punishment. It was forbidden to Roman citizens by the *Lex Porcia*, but Paul endured it in Philippi (Ac 16:23,37), the only one of the three named in Acts. First aorist passive of [*rabdizō*], from [*rabdos*], rod, *Koinē* word, in N.T. only here and Ac 16:22 which see. **Once was I stoned** [*hapax elithasthēn*]. Once for all [*hapax*] means. At Lystra (Ac 14:5-19). On [*lithazō*] *Koinē* verb from [*lithos*], see on Ac 5:26. **Thrice I suffered shipwreck** [*tris enauagēsa*]. First aorist active of [*nauageō*], from [*nauagos*], shipwrecked [*naus*], ship, [*agnumi*], to break). Old and common verb, in N.T. only here and 1Ti 1:19. We know nothing of these. The one told in Ac 27 was much later. What a pity that we have no data for all these varied experiences of Paul. **Night and day** [*nuchthēmeron*] Rare word. Papyri give [*nuktēmar*] with the same idea (night-day). **Have I been in the deep** [*en tōi buthōi pepoiēka*]. Vivid dramatic perfect active indicative of [*poieō*], “I have done a night and day in the deep.” The memory of it survives like a nightmare. [*Buthos*] is old word (only here in N.T.) for bottom, depth of the sea, then the sea itself. Paul does not mean that he was a night and day under the water, not a Jonah experience, only that he was far out at sea and shipwrecked. This was one of the three shipwrecks-already named.

11:26 **In journeyings** [*hodoiporiais*]. Locative case of old word, only here in N.T. and Joh 4:6, from [*hodoiporos*], wayfarer. **In perils** [*kindunois*]. Locative case of [*kindunos*], old word for danger or peril. In N.T. only this verse and Ro 8:35. The repetition here is very effective without the preposition [*en*] (in) and without conjunctions (asyndeton). They are in contrasted pairs. The rivers of Asia Minor are still subject to sudden swellings from floods in the mountains. Cicero and Pompey won fame fighting the Cilician pirates and robbers (note [*lēistōn*], not [*kleptōn*], thieves, brigands or bandits on which see Mt 26:55). The Jewish perils [*ek genous*], from my race) can be illustrated in Ac 9:23,29; 13:50; 14:5; 17:5,13; 18:12; 23:12; 24:27, and they were all perils in the city also. Perils from the Gentiles [*ex ethnōn*] we

know in Philippi ([Ac 16:20](#)) and in Ephesus ([Ac 19:23f.](#)). Travel in the mountains and in the wilderness was perilous in spite of the great Roman highways. **Among false brethren** [*en pseudadelphois*]. Chapters [2Co 10; 11](#) throw a lurid light on this aspect of the subject.

11:27 **In labour and travail** [*kopōi kai mochthōi*]. Both old words for severe work, combined here as in [1Th 2:9; 2Th 3:8](#), “by toil and moil” (Plummer). The rest of the list is like the items in [2Co 6:4ff.](#) **In cold** [*en psuchēi*]. Old word from [*psuchō*], to cool by blowing. See [Ac 28:2](#). See the picture of the aged Paul later in the Roman dungeon ([2Ti 4:9-18](#)).

11:28 **Besides those things that are without** [*chōris tōn parektos*]. Probably, “apart from those things beside these just mentioned.” Surely no man ever found glory in such a peck of troubles as Paul has here recounted. His list should shame us all today who are disposed to find fault with our lot. **That which presseth upon me daily** [*hē epistasis moi hē kath’ hēmeran*]. For this vivid word [*epistasis*] see [Ac 24:12](#), the only other place in the N.T. where it occurs. It is like the rush of a mob upon Paul. **Anxiety for all the churches** [*hē merimna pasōn tōn ekklesiōn*]. Objective genitive after [*merimna*] (distractions in different directions, from [*merizō*] for which word see on [Mt 13:22](#). Paul had the shepherd heart. As apostle to the Gentiles he had founded most of these churches.

11:29 **I burn** [*puroumai*]. Present passive indicative of [*purōō*], old verb to inflame (from [*pur*], fire). When a brother stumbles, Paul is set on fire with grief.

11:30 **The things that concern my weakness** [*ta tēs astheneias mou*]. Like the list above.

11:31 **I am not lying** [*ou pseudomai*]. The list seems so absurd and foolish that Paul takes solemn oath about it (cf. [1:23](#)). For the doxology see [Ro 1:25; 9:5](#).

11:32 **The governor under Aretas** [*ho ethnarchēs Hareta*]. How it came to pass that Damascus, ruled by the Romans after B.C. 65, came at this time to be under the rule of Aretas, fourth of the name, King of the Nabatheans ([II Macc. 5:8](#)), we do not know. There is an absence of Roman coins in Damascus from A.D. 34 to 62. It is suggested (Plummer) that Caligula, to mark his dislike for Antipas, gave Damascus to Aretas (enemy of Antipas). **Guarded** [*ephrourei*]. Imperfect active of [*phroureō*], old verb (from [*phrouros*], a guard) to guard by posting sentries. In [Ac 9:24](#) we read that the Jews kept watch to seize Paul, but there is no conflict as they cooperated with the guard set by Aretas at their request. **To seize** [*piasai*]. Doric first aorist active infinitive of [*piezō*] ([Lu 6:38](#)) for which see on [Ac 3:7](#).

11:33 **Through a window** [*dia thuridos*]. For this late word see on [Ac 20:9](#), the only N.T. example. **Was I let down** [*echalasthēn*]. First aorist passive of [*chalaō*], the very word used by Luke in [Ac 9:25](#). **In a basket** [*en sarganēi*]. Old word for rope basket whereas Luke ([Ac 9:25](#)) has [*en sphuridi*] (the word for the feeding of the 4,000 while [*kophinos*] is the one for the 5,000). This was a humiliating experience for Paul in this oldest city of the world whither he had started as a conqueror over the despised Christians.

Chapter 12

12:1 **I must needs glory** [*kauchasthai dei*]. This is the reading of B L Latin Syriac, but Aleph D Bohairic have [*de*] while K M read [*dē*]. The first is probably correct. He must go on with the glorying already begun, foolish as it is, though it is not expedient [*ou sumpheron*]. **Visions** [*optasias*]. Late word from [*optazō*]. See on [Lu 1:22](#); [Ac 26:19](#). **Revelations of the Lord** [*apokalypseis Kuriou*]. Unveilings (from [*apokaluptō*] as in [Re 1:1](#)). See on [2Th 1:7](#); [1Co 1:7](#); [14:26](#). Paul had both repeated visions of Christ ([Ac 9:3](#); [16:9](#); [18:9](#); [22:17](#); [27:23f.](#)) and revelations. He claimed to speak by direct revelation ([1Co 11:23](#); [15:3](#); [Ga 1:12](#); [Eph 3:3](#), etc.).

12:2 **I know a man** [*oida anthrōpon*]. Paul singles out one incident of ecstasy in his own experience that he declines to describe. He alludes to it in this indirect way as if it were some other personality. **Fourteen years ago** [*pro etōn dekatessarōn*]. Idiomatic way of putting it, the preposition [*pro*] (before) before the date (Robertson, *Grammar*, p. 621f.) as in [Joh 12:1](#). The date was probably while Paul was at Tarsus ([Ac 9:30](#); [11:25](#)). We have no details of that period. **Caught up** [*harpagēta*]. Second aorist passive participle of [*harpazō*], to seize (see on [Mt 11:12](#)). **Even to the third heaven** [*heōs tritōu ouranou*]. It is unlikely that Paul alludes to the idea of seven heavens held by some Jews (*Test. of the Twelve Pat.*, Levi ii. iii.). He seems to mean the highest heaven where God is (Plummer).

12:3 **I do not know** [*ouk oida*]. Paul declines to pass on his precise condition in this trance. We had best leave it as he has told it.

12:4 **Into Paradise** [*eis paradeison*]. See on [Lu 23:43](#) for this interesting word. Paul apparently uses paradise as the equivalent of the third heaven in [verse 2](#). Some Jews (*Book of the Secrets of Enoch*, chapter viii) make Paradise in the third heaven. The rabbis had various ideas (two heavens, three, seven). We need not commit Paul to any “celestial gradation” (Vincent). **Unspeakable words** [*arrēta rēmata*]. Old verbal adjective [*a*] privative, [*rētōs*] from [*reō*], only here in N.T. **Not lawful** [*ouk exon*]. Copula [*estin*] omitted. Hence Paul does **not** give these words.

12:5 **But on mine own behalf** [*huper de emautou*]. As if there were two Pauls. In a sense there were. He will only glory in the things mentioned above, the things of his weaknesses ([11:30](#)).

12:6 **I shall not be foolish** [*ouk esomai aphrōn*]. Apparent contradiction to [11:1](#), [16](#). But he is here speaking of the Paul “caught up” in case he should tell the things heard (condition of the third class, [*ean*] and first aorist subjunctive [*thelēsō*]). **Of me** [*eis eme*]. To my credit, almost like dative (cf. [*en emoi*] in [1Co 14:11](#)).

12:7 **By reason of the exceeding greatness** [*tēi huperbolēi*]. Instrumental case, “by the excess.” **That I should not be exalted overmuch** [*hina mē huperairōmai*]. Present passive subjunctive in final clause of [*huperairō*], old verb to lift up beyond, only here in N.T. This

clause is repeated at the end of the sentence. **A thorn in the flesh** [*skolops tēi sarki*]. This old word is used for splinter, stake, thorn. In the papyri and inscriptions examples occur both for splinter and thorn as the meaning. In the LXX it is usually thorn. The case of [*tēi sarki*] can be either locative (in) or dative (for). What was it? Certainly it was some physical malady that persisted. All sorts of theories are held (malaria, eye-trouble, epilepsy, insomnia, migraine or sick-headache, etc.). It is a blessing to the rest of us that we do not know the particular affliction that so beset Paul. Each of us has some such splinter or thorn in the flesh, perhaps several at once. **Messenger of Satan** [*aggelos Satana*]. Angel of Satan, the affliction personified. **Buffet** [*kolaphizēi*]. See on [Mt 26:67](#); [1Co 4:11](#) for this late and rare word from [*kolaphos*], fist. The messenger of Satan kept slapping Paul in the face and Paul now sees that it was God's will for it to be so.

12:8 **Concerning this thing** [*huper toutou*]. More likely, “concerning this messenger of Satan.” **That it might depart from me** [*hina apostēi aph' emou*]. Second aorist active (intransitive) subjunctive of [*aphistēmi*] in final clause, “that he stand off from me for good.”

12:9 **He hath said** [*eirēken*]. Perfect active indicative, as if a final word. Paul probably still has the thorn in his flesh and needs this word of Christ. **Is sufficient** [*arkei*]. Old word of rich meaning, perhaps kin to Latin *arceo*, to ward off against danger. Christ's grace suffices and abides. **Is perfected** [*teleitai*]. Present passive indicative of [*teleō*], to finish. It is linear in idea. Power is continually increased as the weakness grows. See [Php 4:13](#) for this same noble conception. The human weakness opens the way for more of Christ's power and grace. **Most gladly rather** [*hēdistā mallon*]. Two adverbs, one superlative [*hēdistā*], one comparative [*mallon*]. “Rather” than ask any more (thrice already) for the removal of the thorn or splinter “most gladly will I glory in my weaknesses.” Slowly Paul had learned this supreme lesson, but it will never leave him ([Ro 5:2](#); [2Ti 4:6-8](#)). **May rest upon me** [*episkēnōsēi ep' eme*]. Late and rare verb in first aorist active subjunctive with [*hina*] (final clause), to fix a tent upon, here upon Paul himself by a bold metaphor, as if the Shechinah of the Lord was overshadowing him (cf. [Lu 9:34](#)), the power [*dunamis*] of the Lord Jesus.

12:10 **Wherefore I take pleasure** [*dio eudokō*]. For this noble word see on [Mt 3:17](#); [2Co 5:8](#). The enemies of Paul will have a hard time now in making Paul unhappy by persecutions even unto death ([Php 1:20-26](#)). He is not courting martyrdom, but he does not fear it or anything that is “for Christ's sake” [*huper Christou*]. **For when** [*hotan gar*]. “For whenever,” indefinite time. **Then I am strong** [*tote dunatos eimi*]. At that very time, but not in myself, but in the fresh access of power from Christ for the emergency.

12:11 **I am become foolish** [*gegona aphrōn*]. Perfect active indicative of [*ginomai*]. In spite of what he said in [verse 6](#) that he would not be foolish if he gloried in the other Paul. But he feels that he has dropped back to the mood of [11:1,16](#). He has been swept on by the memory of the ecstasy. **For I ought to have been commended by you** [*egō gar ōpheilon huph' humōn sunistasthai*]. Explanation of “ye compelled me.” Imperfect active [*ōpheilon*]

of [*opheilō*], to be under obligation, and the tense here expresses an unfulfilled obligation about the present. But [*sunistasthai*] is present passive infinitive, not aorist or perfect passive. He literally means, “I ought now to be commended by you” instead of having to glorify myself. He repeats his boast already made (11:5f.), that he is no whit behind “the super-extra apostles” (the Judaizers), “though I am nothing” [*ei kai ouden eimi*]. Even boasting himself against those false apostles causes a reaction of feeling that he has to express (cf. 1Co 15:9; 1Ti 1:15f.).

12:12 **Of an apostle** [*tou apostolou*]. “Of the apostle” (definite article). Note the three words here for miracles wrought by Paul [*sēmeia*], signs, [*terata*], wonders, [*dunameis*], powers or miracles) as in Heb 2:4.

12:13 **Wherein ye were made inferior** [*ho hēsōthēte*]. First aorist passive indicative of [*hēsōomai*], the text of Aleph B D instead of the usual [*hētēthēte*] from the common [*hē-taomai*] to be inferior or less from the comparative [*hētōn*]. See [*hēsōn*] in verse 15. [*Ho*] is the neuter accusative with the passive verb (Robertson, *Grammar*, p. 479). **Forgive me this wrong** [*charisasthe moi tēn adikian tautēn*]. Consummate irony to the stingy element in this church (cf. 11:9).

12:14 **Third time I am ready to come** [*triton touto hetoimōs echō*]. Had he been already twice or only once? He had changed his plans once when he did not go (1:15f.). He will not change his plans now. This looks as if he had only been once (that in Ac 18). Note the third use of [*katanarkaō*] (11:9; 12:13, 14). They need not be apprehensive. He will be as financially independent of them as before. “I shall not sponge on you.” **Not yours, but you** [*ou ta humōn, alla humas*]. The motto of every real preacher. **To lay up** [*thēsaurizein*]. For this use of the verb see 1Co 16:2 (Mt 6:19-21; Jas 5:3).

12:15 **I will most gladly spend and be spent** [*hēdistā dapanēsō kai ekdapanēthēsomai*]. Both future active of old verb [*dapanaō*] (Mr 5:26) to spend money, time, energy, strength and the future passive of [*ekdapanaō*], late compound to spend utterly, to spend out, [*ek-*], to spend wholly. Only here in N.T.

12:16 **I did not myself burden you** [*egō ou katebarēsa humas*]. First aorist active of late verb [*katabareō*], to press a burden down on one. Only here in N.T. **Crafty** [*panourgōs*]. Old word from [*pan*], all, and [*ergō*], to do anything (good or bad). Good sense is skilful, bad sense cunning. Only here in N.T. and Paul is quoting the word from his enemies. **With guile** [*dolōi*]. Instrumental case of [*dolos*], bait to catch fish with. The enemies of Paul said that he was raising this big collection for himself. Moffatt has done well to put these charges in quotation marks to make it plain to readers that Paul is ironical.

12:17 **Did I take advantage** [*epleonektēsa*]. Paul goes right to the point without hedging. For this verb from [*pleon*] and [*echō*], to have more, see on 2Co 2:11; 7:2. **By any one of them** [*tina—di’ autou*]. An anacoluthon for [*tina*] is left in the accusative without a verb and [*di’ autou*] takes up the idea, “as to any one by him.” **Whom** [*hōn*]. The genitive relative

is attracted from the accusative [*hous*] into the case of the unexpressed antecedent [*touton*]. [*Mē*] expects the negative answer as does [*mēti*] in 18.

12:18 **The brother** [*ton adelphon*]. Probably the brother of Titus (cf. 8:18). **Did Titus take advantage of you?** [*mēti epleonektēsen humas Titos?*]. That puts the issue squarely. **By the same Spirit** [*tōi autōi pneumatī*]. That translation refers to the Holy Spirit and makes the case instrumental. The locative case, “in the same spirit,” makes it mean that Paul’s attitude is the same as that of Titus and most likely is correct, for “in the same steps” [*tois autois ichnesin*] is in locative case.

12:19 **Ye think all this time** [*palai dokeite*]. Progressive present indicative, “for a long time ye have been thinking.” **We are excusing ourselves** [*apologoumetha*]. He is not just apologizing, but is in deadly earnest, as they will find out when he comes.

12:20 **Lest by any means, when I come, I should find you not such as I would** [*mē pōs elthōn ouch hoious thelō heurō humas*]. An idiomatic construction after the verb of fearing [*phouboumai*] with [*mē pōs*] as the conjunction and with [*ouch*] as the negative of the verb [*heurō*] (second aorist active subjunctive of [*heuriskō*], [*mē*] the conjunction, [*ouch*] the negative. See Robertson, *Grammar*, p. 995. **And I be found** [*kagō heurethō*]. Same construction with first aorist passive subjunctive. **Such as ye would not** [*hoion ou thelete*]. Neat change in voice just before and position of the negative here. **Lest by any means** [*mē pōs*]. Still further negative purpose by repeating the conjunction. With graphic pen pictures Paul describes what had been going on against him during his long absence. **Backbitings** [*katalaliai*]. Late and rare word. In N.T. only here and 1Pe 2:1. If it only existed nowhere else! **Whisperings** [*psithurismoi*]. Late word from [*psithurizō*], to whisper into one’s ear. An onomatopoetic word for the sibilant murmur of a snake charmer (Ec 10:11). Only here in N.T. **Swellings** [*phusiōseis*]. From [*phusioō*], to swell up, late word only here and in ecclesiastical writers. Did Paul make up the word for the occasion? See on 1Co 4:6 for verb. **Tumults** [*akatastasiai*]. See on 2Co 6:5.

12:21 **When I come again** [*palin elthontos mou*]. Genitive absolute. Paul assumes it as true. **Lest my God humble me** [*mē tapeinōsēi me ho theos mou*]. Negative final clause [*mē*] and first aorist active subjunctive), going back to [*phouboumai*] in 20. He means a public humiliation as his fear. The conduct of the church had been a real humiliation whether he refers to a previous visit or not. **That have sinned heretofore** [*tōn proēmartēkotōn*]. Genitive plural of the articular perfect active participle of [*proamartanō*] to emphasize continuance of their sinful state as opposed to [*mē metanoēsantōn*] (did not repent) in the aorist tense.

Chapter 13

13:1 **The third time I am coming** [*triton erchomai*]. Either the third that he had planned to come or that he had been twice. The warning is made by quoting [De 19:15](#).

13:2 **As when I was present the second time** [*hōs parōn to deuteron*]. This translation assumes the second visit as already made. It is a natural way to take the Greek [*hōs parōn*]. But [*hōs*] with [*parōn*] can also mean “as if present” the second time (Authorized Version). Probably “as when” is the more natural rendering, but the other cannot be ruled entirely out in view of [1:15-23](#). **If I come again** [*ean elthō eis to palin*]. Condition of third class. The use of [*palin*] of itself suits the idea that Paul had not yet made the second visit as it means simply “again” or “back,” but in [Mt 26:44](#) we find [*palin ek tritou*] (again a third time) and so it is not decisive.

13:3 **A proof of Christ** [*dokimēn tou Christou*]. He will give it to them. “I will not spare.” He will show that Christ speaks “in me” [*en emoi*].

13:4 **But we shall live with him through the power of God** [*alla zēsomen sun autōi ek dunameōs theou*]. So real is Paul’s sense of his union with Christ.

13:5 **Unless indeed ye be reprobate** [*ei mēti adokimoi este*]. Paul challenged his opposers in Corinth to try [*peirazete*] themselves, to test [*dokimazete*] themselves, whether they were “in the faith” [*en tēi pistei*], a much more vital matter for them than trying to prove Paul a heretic. Such tests can be made, unless, alas, they are “reprobate” [*adokimoi*], the very adjective that Paul held up before himself as a dreadful outcome to be avoided, [1Co 9:27](#).

13:6 **That ye shall know** [*hoti epignōsesthe*]. Such a testing of themselves will give them full knowledge that Paul is not **reprobate** [*adokimos*]. The best way for vacillating Christians to stop it is to draw close to Christ.

13:7 **Though we be as reprobate** [*hēmeis de hōs adokimoi ōmen*]. Literally, “And that” [*hina de*]. Paul wishes them to do no wrong [*kakon mēden*]. He has no desire to exercise his apostolic authority and “appear approved” [*dokimoi phanōmen*], second aorist passive subjunctive of [*phainō*]. He had far rather see them do “the noble thing” [*to kalon*] even if it should make him appear disapproved after all that he has said.

13:8 **Against the truth** [*kata tēs alētheias*]. He means in the long run. We can hinder and hold down the truth by evil deeds ([Ro 1:18](#)), but in the end the truth wins.

13:9 **For we rejoice** [*chairomen gar*]. Paul had far rather be weak in the sense of failing to exercise his apostolic power because they did the noble thing. He is no Jonah who lamented when Ninevah repented. **Your perfecting** [*humōn katartisin*]. Late word from [*katartizō*], to fit, to equip (see verb in verse [11](#)). In Plutarch, only here in N.T.

13:10 **That I may not when present deal sharply** [*hina parōn apotomōs chrēsōmai*]. Late adverb from [*apotomos*], curt, cut off. In N.T. only here and [Tit 1:13](#).

13:12 **With a holy kiss** [*en hagiōi philēmati*]. In the Jewish synagogues where the sexes were separated, men kissed men, the women, women. This apparently was the Christian custom also. It is still observed in the Coptic and the Russian churches. It was dropped because of charges made against the Christians by the pagans. In England in 1250 Archbishop Walter of York introduced a “pax-board” which was first kissed by the clergy and then passed around. Think of the germ theory of disease and that kissing tablet!

13:13 **The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all** [*hē charis tou Kuriou Iēsou Christou kai hē agapē tou theou kai hē koinōnia tou hagiou pneumatos meta pantōn humōn*]. This benediction is the most complete of them all. It presents the persons of the Trinity in full form. From [2Th 3:17](#) it appears that Paul wrote the greeting or benediction with his own hand. We know from [Ro 15:19](#) that Paul went round about unto Illyricum before, apparently, he came on to Corinth. When he did arrive ([Ac 20:1-3](#)) the troubles from the Judaizers had disappeared. Probably the leaders left after the coming of Titus and the brethren with this Epistle. The reading of it in the church would make a stir of no small proportions. But it did the work.

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