

## Notes on the Greek New Testament Week 85 – 2 Corinthians 1:1-2:5

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### Day 421: Introduction to 2 Corinthians

#### Circumstances of Paul's writing '2 Corinthians'

On the geographical and social circumstances of Corinth and on Paul's ministry among the Corinthians, see the Introduction to 1 Corinthians (Week 72). In that introduction we included an outline of the history of Paul's relationship with Corinth. Here we pick up and expand that summary at the point where Paul had sent to Corinth the letter we now know as 1 Corinthians<sup>1</sup>.

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

However, when Timothy arrived in Corinth he found that a particular ringleader had launched a personal attack on Paul (2 Cor 2:5-11; 7:8-13). Timothy was unable to resolve the problem and returned to Ephesus to inform Paul of the situation. In response, Paul made a brief and 'painful' visit to Corinth (2 Cor 2:1). The opposition to Paul seems to have centred upon one or two leaders whom the Corinthians tacitly supported or at least refused to disown. "Moreover, the church had been infiltrated by Judaisers from Judea, men who were adamantly opposed to the gospel Paul preached and who ridiculed his apostleship (2 Cor 2:5-8; 7-12)" (Carson). The work of the gospel was in jeopardy at Corinth.

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

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

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<sup>1</sup> On the history leading up to the writing of 2 Corinthians, chapter 1 of Carson's book (cited below) is particularly helpful.

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

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

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

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

## Outline of 2 Corinthians

The letter may be divided into the following sections:

Introduction 1:1-11

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

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

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

i) The faithfulness of the apostle 2:14-3:6

ii) The superiority of the apostle shown from the new covenant 3:7-4:6

iii) The weakness and sufferings of the apostle 4:7-5:10

iv) The apostle as ambassador and servant of God 5:11-6:10

v) Double conclusion 6:11-7:4

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

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

A Recommendations for the collection and delegates ch. 8

B A second recommendation ch. 9

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

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

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

C Final notices 12:19-13:10

Conclusion 13:11-13

## The Collection

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

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

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

## Paul's Opponents

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

- Called into question Paul's authority and suggested that he was not truly an apostle;
- Accused Paul of lacking any proper letters of introduction (10:13-14, cf. 3:1);

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

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

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

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

## Conclusion

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

## Referenced Works

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

**Day 422: 2 Corinthians 1:1-7****Verse 1**

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

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

θελημα, ατος n will, wish, desire

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

οὔσῃ verb, present part, f dat s εἶμι

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

ὅλος, η, ον whole, all, entire

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

**Verse 2**

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

χαρις, ιτος f grace, unmerited

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

εἰρηνη, ης f peace

**Verse 3**

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

εὐλογητος, η, ον blessed, praised

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

οἰκτιρισμος, ου m compassion, mercy

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

παρακλησις, εως f encouragement, help, comfort, counsel

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

**Verse 4**

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

παρακαλεω exhort, encourage, urge

θλιψις, εως f trouble, suffering

εἰς το + infinitive expressing result

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

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

**Verse 5**

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

περισσενω intrans. increase, abound

παθημα, τος n suffering, passion, desire

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

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

- i) The sufferings experienced by Christ, which are "extended so as to reach and be shared by others."  
 ii) The sufferings not endured by the Messiah but which are associated with him in the messianic age and form a prelude to the coming of the age of bliss.

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

### Verse 6

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

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

εἴτε if, whether

θλιβω press hard, crush; pass experience difficulty/trouble

σωτηρια, ας f salvation

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

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

ὑπομονη, ης f patience, endurance

παθημα see v.5

πασχω suffer, experience

Harks back to verse 4.

### Verse 7

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

ἐλπίς, ιδος f hope, ground of hope

βεβαιος, α, ον reliable, firm, well founded

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

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

κοινωνος, ου m partner, sharer

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

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

### Day 423: 2 Corinthians 1:8-14

#### Verse 8

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

ἀγνοεω not know, be ignorant, fail to understand

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

θλιψις see v.4

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

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

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

ἐβαρήθημεν Verb, aor pass indic, 1 pl

βαρεω burden, weigh down, overcome

ἐξαπορευομαι despair

ζην Verb, pres act infin ζω live, be alive

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

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

**Verse 9**

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

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

ἀποκριμα, τος n sentence (of death)

θανατος, ου m death

ἐσχίκαμεν Verb, perf act indic, 1 pl ἔχω

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

πειθω persuade; perf trust, rely on, have confidence, be confident

ὦμεν Verb, pres subj, 1 pl εἶμι

ἐγειρω raise

νεκρος, α, ου dead

Cf. Rom 4:17.

**Verse 10**

ὅς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίζαμεν [ὅτι] καὶ ἔτι ῥύσεται,

τηλικουτος, αυτη, ουτο so great, so large

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

θανατος, ου m death

p<sup>46</sup> and a few other MSS read the plural τηλικουτων θανατων. G Zuntz *The Text of the New Testament* argued that the plural is original and that the singular is a correction by scribes who considered that you cannot risk more than one death. Martin argues that the singular reflects the fact that Paul is speaking here of a specific circumstance where his life was threatened. Metzger suggests that the plural may have crept in as an attempt to heighten the intensity of the account.

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

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

ἠλπίζαμεν Verb, perf act indic, 1 pl ἐλπίζω hope

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

ἔτι still, yet, moreover

**Verse 11**

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

συνυπουργεω join in and help, help

δεησις, εως f prayer, plea

πολυς, πολλη, πολυ gen πολλου, ης, ου i)

much, many

προσωπον, ου n face, presence

χαρισμα, τος n gift (from God)

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

εὐχαριστηθῇ Verb, aor pass subj, 3 s

εὐχαριστεω thank, give thanks

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

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

**Verse 12**

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

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

καυχῆσις, εως f boasting, ground for boasting

μαρτυριον, ου n testimony, witness  
 συνειδησις, εως f conscience  
 ἀπλοτης, ητος f generosity, liberality

A number of MSS read ἀγιοτητι which appears to have strong and early support (p<sup>46</sup> κ\* A B C ... etc.). Metzger writes, "Although the reading ἀγιοτητι has strong and early support, a majority of the Committee favoured the Western and Byzantine reading ἀπλοτητι because (a) the context seems to require a word meaning 'simplicity' rather than 'holiness'; (b) the word ἀπλοτης occurs a number of times in 2 Corinthians (8:2; 9:11,13; 11:3); and (c) the word ἀγιοτης is never used elsewhere by Paul."

εἰλικρινεῖα, ας f sincerity  
 σοφία, ας f wisdom, insight, intelligence  
 σαρκικος, η, ον belonging to this world

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

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

**Verse 13**

οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινωσκετε ἢ καὶ ἐπιγινωσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγινωσεσθε,

Note Paul's wordplay.

ἢ or  
 ἀναγινωσκω read, read in public worship  
 ἐπιγινωσκω perceive, understand

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

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

ἕως τέλους ἐπιγινωσεσθε 'you will understand fully'

**Verse 14**

καθως καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἔσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου [ἡμῶν] Ἰησοῦ.

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

**Day 424: 2 Corinthians 1:15-22****Verses 15-22**

"In 1 Cor 16:5-7 he expressed the hope of visiting Corinth for an extended stay after first travelling to Macedonia, presumably to collect the money raised for the Jerusalem church in its need. Now he explains that that original plan had to be modified, and he decided – for reasons that are unclear to us – to pass quickly through Corinth en route to Macedonia. Thence he would return to Corinth, and he wanted to experience their goodwill in sending him on his way to Judea with the collection, augmented doubtless with what the Corinthian church had raised for this cause (1 Cor 16:1-6)..."

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

#### Verse 15

Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχῆτε,

πεποιθισις, εως f confidence  
βουλομαι want, desire, wish, intend, plan  
πρότερον adv formerly, first of all, at first  
ἐλθεῖν Verb, aor act infin ἐρχομαι

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

δευτερος, α, ον second  
χαρις, ιος f grace

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

σχῆτε Verb, aor act subj, 2 pl ἔχω

#### Verse 16

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

διερχομαι pass through, go through, go  
πάλιν again, once more  
ἐλθεῖν Verb, aor act infin ἐρχομαι  
προπεμφθῆναι Verb, aor pass infin  
προπεμπω send on one's way, help on one's way

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

#### Verse 17

τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂ βουλευόμεμαι κατὰ σάρκα βουλευόμεμαι, ἵνα ἢ παρ• ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ;

μητι Negative particle, used in questions to indicate expectation of a negative answer  
ἐλαφρια, ας f vacillation  
χραομαι use, make use of

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

σαρξ, σαρκος f flesh, human nature

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

ἢ Verb, pres subj, 3s εἶμι  
παρα preposition with dat with, in the presence of  
ἐμοὶ Pronoun, dat s ἐγω  
ναὶ yes, yes indeed, certainly

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

#### Verse 18

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

πιστος, η, ον faithful, trustworthy, reliable

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

**Verse 19**

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

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

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

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

**Verse 20**

ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί• διὸ καὶ δι• αὐτοῦ τὸ Ἄμην τῷ θεῷ πρὸς δόξαν δι• ἡμῶν.

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

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

διὸ therefore, for this reason  
δοξα, ης f glory

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

**Verse 21**

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

βεβαιῶ confirm, verify, strengthen

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

χρῖω anoint

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

**Verse 22**

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

σφραγιζω seal, secure with a seal

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

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

**Day 425: 2 Corinthians 1:23-2:5**

The background to the verses that follow would seem to be a painful visit that Paul had made to Corinth at which he had been opposed by a particular individual and his authority questioned. Kruse suggests that this personal attack upon Paul was by none other than the immoral person concerning whom Paul wrote in 1 Cor. 5:1 (so also Hughes). The painful visit would have been to ensure that the required disciplinary action was taken. Instead, the person needing discipline arrogantly opposed Paul and questioned his authority. The church at Corinth seems to have failed to rally in support of Paul. Paul then wrote them a 'severe letter' which had the desired effect of bringing about the required discipline and resultant repentance and reconciliation between Paul and the Corinthians.

Martin follows the suggestion of Barrett who argued that the person in question was an outsider who had come into Corinth and was seeking to influence the church against Paul. Whatever the case, it is clear that the church as a whole was now on Paul's side.

**Verse 23**

Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.

μάρτυρα Noun, acc s μαρτυς, μαρτυρος  
m witness

ἐπικαλεω call, name; midd call upon

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

ἔμος, η, ον 1st pers possessive adj my, mine

ψυχη, ης f self, inmost being, life, 'soul'  
φειδομαι spare, refrain from  
οὔκετι adv no longer, no more, not yet

Here, 'not again'

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

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

### Verse 24

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

οὐχ ὅτι offers the rationale underlying verse 23.

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

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

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

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

### Verse 1

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

γὰρ is read by p<sup>46</sup> B and a number of other MSS. δε is read by the majority of MSS including x A C etc. Metzger writes, "Although γὰρ has rather limited support, a majority of the Committee preferred it to δε, because 2:1 is neither a mere addition nor a contrasting statement to the preceding, but supplies the reason for Paul's delay in visiting the Corinthians." Barrett links v.1 back to v.23 of Ch 1, treating v.24 as parenthetical. Martin (see below) objects to seeing v.24 as a parenthesis.

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

παλιν again, once more

λυπη, ης f grief, sorrow, pain

ἐλθεῖν Verb, aor act infin ἔρχομαι

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

### Verse 2

εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ  
εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἕξ ἐμοῦ;

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

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

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

εὐφραίνω make glad, cheer up

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

### Verse 3

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

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

σχῶ Verb, fut act indic, 1 s ἔχω

ἔδει Verb, imperf indic, 3 s δεῖ impersonal  
verb it is necessary, should, ought

χαίρω rejoice, be glad

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

πεποιθῶς Verb, perf act ptc, m nom s

πειθω persuade; perf act & pass trust,  
have confidence, be confident

ἔμος see 1:23

### Verse 4

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

θλιψις, εως f trouble, suffering

συνοχη, ης f distress, anxiety

δακρυον, ου n tear (as in weeping)

λυπηθῆτε Verb, aor pass subj, 2 pl λυπεω  
pain, grieve

γνῶτε Verb, aor pass subj, 2 pl γινωσκω

περισσοτερωσ adv. (from περισσοτερος) all  
the more, to a greater degree

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

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

### Verse 5

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

λυπεω pain, grieve, injure

ἐμὲ Pronoun, acc s ἐγώ

The sense is 'not me alone.'

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

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