

**Notes on the Greek New Testament**  
**Week 86 – 2 Corinthians 2:6-3:18**

**Day 426: 2 Corinthians 2:6-11****Verse 6**

ἰκανὸν τῷ τοιοῦτῳ ἢ ἐπιτιμία αὕτη ἢ ὑπὸ τῶν πλειόνων,

ἰκανος, η, ον sufficient  
τοιούτος, αυτη, ουτον correlative pronoun  
and adjective such, of such kind  
ἐπιτιμία, ας f punishment, censure

Cf. 7:11

πλειων, πλειον most, the majority

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

**Verse 7**

ὥστε τούναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μὴ πως τῇ περισσοτέρῳ λύπῃ καταποθῆ ὁ τοιοῦτος.

ὥστε so that  
τουναντιον (το ἐναντιον) on the contrary,  
rather

μαλλον adv more; rather, instead  
χαριζομαι be gracious to, forgive  
παρακαλεω exhort, encourage, urge  
μη πως lest

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

λυπη, ης f grief, sorrow, pain  
καταποθῆ Verb, aor pass subj, 3 s  
καταπινω swallow, swallow up  
τοιούτος, αυτη, ουτον see v.5

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

**Verse 8**

διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην·

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

"The mixing of a legal term (κυριω: BGD) and a non legal one (ἀγαπη) is striking, as noted by Bachmann and Barrett." Martin

"The confirmation of love for which Paul calls ... appears to be some formal act by the congregation, in the same way that the imposition of punishment in the first place appears to have been formal and judicial." Kruse

**Verse 9**

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

γνῶ Verb, aor act subj, 1 s γινωσκω  
δοκιμη, ης f proof, evidence

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

ὑπηκοος, ον obedient

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

**Verse 10**

ὧ δέ τι χαρίζεσθε, κἀγω· καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι· ὑμᾶς ἐν προσωπῳ Χριστοῦ,

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

χαριζομαι see v.7

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

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

προσωπον, ον n face, presence

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

i) An oath formula - 'as I stand in Christ's presence I have forgiven ...'

- ii) An assertion that the forgiveness pronounced has the approval of Christ.  
 iii) A reflection that Paul has not had opportunity to express his forgiveness face to face with the offender, but has done so before Christ.

**Verse 11**

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

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

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

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

**Day 427: 2 Corinthians 2:12-17****Verse 12**

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

Cf. 7:5ff

Τρωας, αδος f Troas (a sea port and commercial centre)  
 θυρα, ας f door  
 ἀνεωγμενης Verb, perf pass ptc, f gen s  
 ἀνοιγω open

**Verse 13**

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

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

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

ἀποτασσομαι say good-bye, leave

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

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

**Verse 14**

Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνωσεως αὐτοῦ φανεροῦντι διὰ ἡμῶν ἐν παντὶ τόπῳ·

χαρις, ιτος f grace; thanks, gratitude

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

παντοτε always

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

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

ὁσμη, ης f fragrance

γνωσις, εως f knowledge, understanding  
 φανερω make known, make evident  
 τοπος, ου m place

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

**Verse 15**

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

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

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

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

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

### Verse 16

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

θανατος, ου m death

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

ζωη, ης f life

ἰκανος, η, ον worthy, sufficient, able

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

### Verse 17

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

πολλοι is read by most MSS, though p<sup>46</sup> D G syr<sup>ph</sup> and Marcion read λοιποι. λοιποι is rejected by Metzger's UBSGNT Committee as "too offensive an expression for Paul to use here."

καπηλευω peddle for profit

The verb has two senses:

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

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

εἰλικρινεια, ας f sincerity

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

κατεναντι before, in the sight of  
λαλεω speak, talk

## Day 428: 2 Corinthians 3:1-6

### Verses 1-3

Paul argues that his ministry is validated by its fruits.

### Verse 1

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

ἀρχω midd begin

παλιν again, once more

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

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

Cf. 2:17

ἢ or

χρηζω need, have need of

συστατικος, η, ον commendatory

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

### Verses 2-3

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

- i) Written upon the heart;
- ii) Read by everyone;
- iii) Bears in itself the stamp of authenticity (φανερομενοι);

- iv) It is Christ's letter which, in a sense, he has dictated;
- v) Not written in ink but with the Spirit of the living God;
- vi) Unlike the law of the Old Covenant, not written on stone but (as the OT prophesied), on the heart.

**Verse 2**

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

ἐπιστολή, ης f letter

ἐγγεγραμμένη Verb, perf pass ptc, f nom s  
γραφῶ

καρδίας ἡμῶν The MSS evidence is divided between ἡμῶν and ὑμῶν. Evidence is stronger for ἡμῶν, but ὑμῶν is probably the better reading in context (it is the reading preferred by Barrett, Hering, Martin *et al*). ὑμῶν would provide the transition between letters of commendation (v.1) and letters written upon the heart (v.3) which then takes Paul into the distinctives of the new covenant. "Only the reading ἐν ταῖς καρδίαις ὑμῶν, 'your hearts,' can make sense of the participles that follow, for the drift of Paul's thought is that the letter, written on the Corinthians' changed lives ... is also a witness to the world. It is 'read and recognised ... by 'all the world.'" Martin

Metzger, however, argues that ἡμῶν should be adopted not only on the basis of the weight of external evidence but also in light of Paul's statement in 7:3.

ἀναγινωσκῶ read

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

**Verse 3**

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

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

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

ἐγγεγραμμένη see v.2

μελας, αἶνα, ἀν gen ἀνος, αἰνης, ἀνος  
black; το μ. ink

ζῶ live, be alive

πλαξ, πλακτος f tablet

λιθινος, η, ον made of stone

Cf. Ex 31:18.

σαρκινος, η, ον fleshly, made of flesh

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

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

**Verse 4**

Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.

πεποιθησις, εως f confidence

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

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

**Verse 5**

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

Looks back to the question of 2:16.

ἱκανος, η, ον worthy, sufficient, able

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

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

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

ἰκανότης, ἥτος f capability, sufficiency

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

### Verse 6

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

ἰκανοῦ make capable, make fit

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

διακονος, ου m & f servant, minister

καινος, η, ον new

διαθηκη, ης covenant, will, testament

γραμμα, τος n letter (of alphabet)

ἀποκτενω and ἀποκτεννω, -ννω kill, put to death

ζωοποιεω give life, make alive

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

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

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

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

### Day 429: 2 Corinthians 3:7-11

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

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

θανατος v7 – πνευμα v8

κατακρισις v9 – δικαιοσυνη v9

το καταργουμενον v11 – το μενον v11

### Verse 7

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

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

διακονια, ας f ministry, service

θανατος, ου m death

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

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

γραμμα see v.6

ἐντετυπωμένη Verb, perf pass ptc, f nom s

ἐντυπω engrave

λιθος, ου m stone

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

ἐγενήθη Verb, aor indic, 3 s γινομαι  
δοξα, ης f glory

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

ὥστε so that, with the result that  
ἀτενίζω fix eyes on, look intently at  
καταργεω render ineffective, do away with

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

### Verse 8

πὼς οὐχὶ μᾶλλον ἢ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;

πως how? in what way?

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

μαλλον adv more, rather

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

ἔσται Verb, fut indic, 2 s εἶμι

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

### Verse 9

εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἢ διακονία τῆς δικαιοσύνης δόξη.

τῇ διακονίᾳ Martin prefers to read the nominative with B D<sup>2</sup> and Byzantine witnesses. The dative, however, has strong support (p<sup>46</sup> & A C D\* G) and was preferred by the majority of the UBS committee. The dative would give the sense 'if there was glory in the ministry which leads to condemnation ...' whereas the nominative would yield 'If the ministry that leads to condemnation was glorious ...' It makes no real difference to the sense of the passage.

κατακρισις, εως f condemnation

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

δοξα, ης f glory  
περισσευω abound, excel

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

δικαιοσυνη, ης f righteousness

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

### Verse 10

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

και γαρ 'thus it is quite true that'

δεδοξασται Verb, perf pass indic, 3 s

δοξαζω glorify

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

μερος, ους n part, piece, in part

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

εἵνεκεν prep with gen because of, for the sake of

ὑπερβαλλω surpass

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

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

### Verse 11

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

καταργεω see v. 7

μενω remain, stay, abide

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

- i) "The law as an expression of the will of God for human conduct is still valid. In fact Paul says the purpose of God in bringing in the new covenant of the Spirit was precisely that the righteous demands of the law might be fulfilled in those who walk by the Spirit (Rom. 8:4)." Kruse

ii) "The law was a transient phenomenon belonging to a past age; cf. Rom 10:4; Gal 3:19-25. The gospel, the new covenant, is permanent; it is God's last word and deed, and cannot be superceded; compare Mk 13:31." Barrett

### Day 430: 2 Corinthians 3:12-18

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

#### Verse 12

ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρωμεθα,

τοιούτος, αὐτή, οὗτον such, of such kind  
ἐλπίς, ἰδος f hope, ground of hope

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

παρρησία, ας f boldness, assurance, openness

Cf. 4:1

χραομαι use, make use of

#### Verses 13-16

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

| Objective  | Subjective  |
|--|---|
| <b>Of Moses' time</b><br>v.13 Μωϋσῆς ἐτίθει κάλυμμα  | v14a ἐπωρωθη τὰ νοήματα αὐτῶν.  |
| <b>Today</b><br>v14b ἄχρι γὰρ τῆς σήμερον ἡμέρας<br>ἐπὶ τῇ ἀναγνωσει τῆς παλαιᾶς διαθήκης<br>τὸ αὐτὸ κάλυμμα μένει | vv 15-16 ἕως σήμερον<br>ἦνίκα ἂν ἀναγινωσκηται Μωϋσῆς<br>κάλυμμα ἐπὶ τῇ καρδίαν αὐτῶν κείται· |
| ἐν Χριστῷ καταργεῖται·   | ἦνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.                                  |

#### Verse 13

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

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

καθαπερ as, just as

ἐτίθει Verb, imperf act indic, 3 s τιθημι  
place, set

κάλυμμα, τος n veil

ἀτενίζω fix eyes on, look intently at

τέλος, ους n end, conclusion

καταργεω render ineffective, do away with

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

i) Moses veiled himself so that the people would not see that the glory was fading and then be tempted to despise the covenant. However, they did despise the covenant (so Barrett and Kruse). 'This same veil' (v.14) then means that they still do not recognise that the covenant is temporary. This interpretation does not fit well with Exodus (or the rabbinic tradition that Moses' face glowed until his death). Furthermore, καταργουμένου is masc or neut and hence does not refer to 'glory' but to the whole framework of Mosaic legislation.

ii) Moses put the veil on his face because the children of Israel were overwhelmed with the brightness (v.7): hence it was so that they might not see the full glory (τελος in the sense of 'full significance' Hering) even though it was passing away. On this interpretation, the same veil that covers the Jews when they read the law is that which prevents them seeing the full glory of God in the gospel – which shines even there. It is in Christ that this glory becomes evident.

#### Verse 14

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

ἐπωρωθη Verb, aor pass indic, 3 s πωρωω  
make hard, make insensitive

νοημα, τος n mind, thought

ἀχρι until, as far as

σημερον today

τὸ αὐτὸ κάλυμμα 'the same veil'

ἀναγνωσις, εως f reading

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

παλαιος, α, ον old, former

διαθηκη, ης covenant, will, testament

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

ἀνακαλυπτω unveil, uncover

'it was not being taken away'

καταργεω see v.13

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

#### Verse 15

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

ἕως until, while

ἡνικα when; ἡνικα ἂν whenever

Only occurrence in the NT

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

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

#### Verse 16

ἡνίκα δὲ ἂν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.

ἐπιστρεφω turn back, turn round, turn

προς κυριον here probably Jesus.

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

περαιρεω take away, remove

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

#### Verse 17

ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὐ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.

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

οὐ where

A number of MSS insert ἐκεῖ before ἐλευθερία to give a correlative for οὐ ἐλευθερία, ας f freedom, liberty

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

### Verse 18

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

πάντες Adjective, m nom pl πας ἀνακεκαλυμμένῳ Verb, perf pass ptc, m & n dat s ἀνακαλυπτῶ see v.14

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

κατοπτριζομαι behold, reflect

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

εἰκῶν, ονοσ f likeness, image

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

μεταμορφοομαι be changed in form, be transformed

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

καθάπερ as, just as

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

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

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