

Notes on the Greek New Testament Week 87 – 2 Corinthians 4:1-5:21

Day 431: 2 Corinthians 4:1-6

Verses 1-6

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

Verse 1

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

δια τουτο looks forward to what follows.

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

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

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

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

Verse 2

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

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

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

κρυπτος, η, ον hidden, secret

Cf. Phil 3:9.

αἰσχυνη, ης f shame, shameful deed

'hidden things of shame' = shameful underhand practices.

περιπατεω walk, walk about, live
 πανουργια, ας f trickery, deceit, craftiness

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

μηδε nor, and not, not even
 δολοω distort, falsify

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

φανερωσις, εως f bringing to light, disclosure

συνιστημι and συνιστανω trans recommend, commend

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

συνειδησις, εως f conscience, awareness

ἐνώπιον before, in the presence of

Verse 3

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

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

κεκαλυμμένον Verb, perf pass ptc, m acc & n nom/acc s καλυπτω cover, hide

εὐαγγέλιον, ου n good news, gospel
ἀπολλυμι midd be lost, perish, die

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

Verse 4

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

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

αἰῶν, αἰῶνος m age, world order

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

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

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

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

The gospel concerns the glory of God revealed in Christ.

εἰκων, ονος f likeness, image

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

Verse 5

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

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

κηρυσσω preach, proclaim

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

Verse 6

ὅτι ὁ θεὸς ὁ εἶπων, Ἐκ σκοτῶν φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνωσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ [Ἰησοῦ] Χριστοῦ.

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

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

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

Day 432: 2 Corinthians 4:7-15

Verses 7-15

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

Verse 7

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

θησαυρος, ου m treasure store
ὄστρακινος, η, ον made of baked clay
σκευος, ους n object, thing, vessel

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

ὑπερβολῆ, ἤ f surpassing, beyond
measure

ἦ Verb, pres subj, 3s εἶμι

Verse 8

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

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

θλιβω press hard; pass experience
difficulty/trouble

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

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

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

ἀπορεω act & midd be at a loss, be
disturbed

ἐξαπορομαι despair

Verse 9

διωκόμενοι ἀλλ• οὐκ ἐγκαταλείπόμενοι,
καταβαλλόμενοι ἀλλ• οὐκ ἀπολλύμενοι,

διωκω persecute, pursue, harrass

ἐγκαταλείπω forsake, abandon

καταβαλλω knock down

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

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

Verse 10

πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ
σωματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ
Ἰησοῦ ἐν τῷ σωματι ἡμῶν φανερωθῆ.

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

παντοτε always

νεκρωσις, εως f death

Cf. 4:19. νεκρωσις, in contrast with θανατος, emphasises process, 'dying.' "The sufferings which come upon him daily in his work for Jesus are gradually killing him." Denny

"Paul's intimate association of his apostleship with Jesus' death is a major theme in his ministerial life, as A. Schlatter ... puts it: 'As Jesus' herald, he told the story of the passion; he not only told it, but he experienced it too; cf. Phil 3:10.'" Martin

σωμα, τος n body

περιφερω carry about, bring

ζωη, ἤ f life

φανερωθῆ Verb, aor pass subj, 3 s

φανερωω make known, reveal, make
evident

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

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

Verse 11

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

ἀει always, constantly

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

ζωα live, be alive

θανατος, ου m death

παραδιδωμι hand or give over, deliver up

Used regularly of Jesus' death.

θνητος, η, ον mortal

σαρξ, σαρκος f flesh, physical body,
human nature

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

Verse 12

ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἢ δὲ ζῶῃ ἐν ὑμῖν.

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

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

Verse 13

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

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

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

πιστευω believe, have faith, have confidence in

διο therefore, for this reason

λαλεω speak, talk

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

Verse 14

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

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

ἐγειρω raise

ἐγερεῖ Verb, fut act indic, 3 s ἐγειρω

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

παραστήσει Verb, fut act indic, 3 s
παριστημι and παριστανω present,
bring into one's presence, stand before

Verse 15

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

πλεοναζω increase, grow

πλειων, πλειον more, most, many

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

εὐχαριστια, ας f thanksgiving

περισσευω intrans. increase, abound

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

Day 433: 2 Corinthians 4:16-5:5**Verses 16-18**

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

Verse 16

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

διὸ see v.13

ἐγκακεῶ become discouraged, tire of

Picks up the reference in v.1.

ἔξω outside

διαφθειρῶ destroy; pass decay

ἔσω inside

ἀνακαινοῶ renew, remake

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

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

Verse 17

τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως
 ἡμῶν καθ• ὑπερβολὴν εἰς ὑπερβολὴν
 αἰωνιον βάρους δόξης κατεργάζεται ἡμῖν,

Note the piling up of contrasts.

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

θλιψις, εως f trouble, suffering

ὑπερβολη, ης f surpassing, beyond
 measure

βαρος, ους n burden, weight

κατεργάζομαι do, accomplish, bring
 about, make ready

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

Verse 18

μη σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ
 τὰ μη βλεπόμενα· τὰ γὰρ βλεπόμενα
 πρόσκαιρα, τὰ δὲ μη βλεπόμενα αἰωνία.

σκοπεῶ pay attention to

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

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

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

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

πρόσκαιρος, ον temporary, not lasting

2 Corinthians 5:1-5

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

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

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

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

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

Verse 1

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

οἶδα know, understand

Cf. Mk 14:58.

ἐὰν if, even if, though

ἐπίγειος, ον earthly, of the earth

οἰκία, ας f house, home

σκηνος, ους n tent

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

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

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

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

Verse 2

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

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

στενάζω sigh, groan, grumble

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

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

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

ἐπιποθεω long for, desire

Verse 3

εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ
 εὐρεθησόμεθα.

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

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

ἐνδύω dress, clothe; midd put on, wear

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

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

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

Verse 4

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

βαρεω burden, weigh down
 θελω wish, will

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

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

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

καταποθῆ Verb, aor pass subj, 3 s
 καταπινω swallow, swallow up,
 devour

θνητος, η, ον mortal
ζωη, ης f life

Cf. 1 Cor 15:54.

Verse 5

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

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

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

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

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

Day 434: 2 Corinthians 5:6-15

Verse 6

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

θαρρεω be full of courage, act boldly

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

παντοτε always

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

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

ἐνδημew be at home, be present

ἐκδημew be away from home

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

Verse 7

διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἶδους –

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

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

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

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

Verse 8

θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σωματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον.

θαρρεω see v.6

εὐδοκεω be pleased

μαλλον adv more; rather, instead

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

Verse 9

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

διο therefore, for this reason

Introduces a logical conclusion.

φιλοτιμew make it one's ambition, endeavour

εἴτε if, whether

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

εὐαρεστος, ον acceptable, pleasing

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

εἶναι Verb, pres infin εἶμι

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

Verse 10

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

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

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

δεῖ impersonal verb it is necessary, must
ἔμπροσθεν before, in front of
βῆμα, τος η judicial bench, place of
judgement

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

κομισθῆται Verb, aor midd subj κοιμίζω
midd receive, be paid back
ἕκαστος, η, ον each, every
πρασσω practice, do
ἀγαθος, η, ον good, useful
φαιλος, η, ον evil, wrong, bad

Barrett considers whether this is consistent
with Paul's doctrine of justification by faith
and concludes that both doctrines occur too
frequently in Paul for this to be dismissed as
an overlooked inconsistency. Barrett writes,
"[Paul] never ceased to think that obedience to
the command of God was required of all men,
not least of Christians; such obedience is not
abrogated but made possible by justification.
This is the foundation; on it men may build,
and what they build is exposed to judgement
(1 Cor 3:10-15). Worthless building is
destroyed, but the builder is not destroyed with
it."

And Martin says, "We know from 1 Cor 3:10-
15 that salvation is not lost simply because one
believer's life is not as pleasing as another
one's. But the solemnity of this judgment
should not be overlooked either ... The
tribunal of Christ for the Christian is needed to
complete God's justice, both in terms of
holiness and impartiality... The life of faith
does not free the Christian from the life of
obedience." Martin

And Hering comments, "As in 1 Cor 3 the
judgment of Christians only is in mind. Of
course, the salvation they have obtained
through faith is not put in any doubt.
According to 1 Cor 3:15, even someone who
has worked less well will be saved, though he
will lose a reward to which others have a right.
Thus a certain grading will take place in the
future world, a grading by which believers –
let us not fear the expression – will be judged
according to their works."

Verse 11

Εἰδότες οὖν τὸν φόβον τοῦ κυρίου
ἀνθρώπους πείθομεν, θεῶ δὲ
πεφανερωμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς
συνειδήσεσιν ὑμῶν πεφανερωσθαι.

εἰδότες see v.6

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

φοβος, ου m fear

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

πειθω persuade, convince, win over

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

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

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

ἐλπίζω hope

συνειδησις, εως f conscience

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

Verse 12

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

παλιν again, once more
συνιστημι and συνιστανω recommend, commend, give approval to

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

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

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

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

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

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

Verse 13

εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν.

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

There are two ways of taking this verse:

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

The aorist is probably a timeless aorist.

σωφρονεω be in one's right mind

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

Verse 14

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

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

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

συνεχω surround, hem in, control

'Hold in one's grip.'

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

κρινω judge

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

ἀπέθανεν Verb, aor act indic, 3s

ἀποθνησκω die

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

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

Verse 15

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

ζωω live, be alive

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

μηκετι no longer

Living to oneself is a description of unredeemed human life.

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

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

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

Day 435: 2 Corinthians 5:16-21

Verses 16-21

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

Verse 16

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

ὥστε so that, with the result that

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

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

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

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

ἐγνώκαμεν Verb, perf act indic, 1 pl
γινωσκω

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

οὐκέτι adv no longer, no more

Verse 17

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

καινος, η, ον new
κτισις, εως f creation, what is created
ἀρχαιος, α, ον old, former

'the old order'

παρερχομαι pass, pass by, pass away

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

γέγονεν Verb, perf act indic, 3s γινομαι

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

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

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

Verses 18-21

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

Verse 18

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

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

καταλλάσσω reconcile

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

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

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

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

Verse 19

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

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

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

λογίζομαι reckon, count, credit

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

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

Verse 20

ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος διὰ ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.

ὡς As those committed with a ministry of reconciliation.

πρεσβεύω be an ambassador
παρακαλέω exhort, encourage, urge

The preacher is the mouthpiece of God.

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

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

Verse 21

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

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

γνόντα Verb, aor act ptc, m acc s γινώσκω
ἁμαρτία, ας f sin

ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν cf. Isa 53:10.

δικαιοσύνη, ης f righteousness, what God requires

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

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