

**Notes on the Greek New Testament**  
**Week 88 – 2 Corinthians 6:1-7:10**

**Day 436: 2 Corinthians 6:1-6****Verse 1**

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

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

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

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

**Verse 2**

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

The quotation in this verse is from Is 49:8

καιρος, ου m time  
δεκτος, η, ον acceptable, favourable  
ἐπακουω listen to, give attention to  
σωτηρια, ας f salvation  
βοηθεω help

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

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

εὐπρόσδεκτος, ον acceptable

Paul underlines the urgency – 'act now!'

**Verse 3**

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

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

μηδεις, μηδεμια, μηδεν no one, nothing

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

προσκοπη, ης f cause for offence, obstacle

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

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

διακονια, ας f ministry, service

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

**Verse 4**

ἀλλ• ἐν παντὶ συνίσταντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, συνιστημι and συνιστανω commend

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

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

ὑπομονη, ης f patience, endurance

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

θλιψις, εως f trouble, suffering

Cf. Rom 8:35.

ἀναγκη, ης f necessity, distress

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

στενοχωρια, ας f distress, difficulty, trouble

'in straits', again, constrained circumstances.

**Verse 5**

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

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

πληγη, ης f **misfortune, beating**

Cf. 11:23,24.

φυλακη, ης f **prison, imprisonment**  
ἀκαταστασια, ας f **disorder, mob violence**

κοπος, ου m **work, labour, trouble**

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

ἀγρυπνια, ας f **sleeplessness**

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

νηστεια, ας f **fasting, hunger**

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

**Verse 6**

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

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

ἀγνοτης, ητος f **purity, sincerity**

Integrity of life.

γνωσις, εως f **knowledge, understanding**

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

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

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

Plummer argues that ἐν πνεύματι ἀγίῳ here refers to 'a spirit that is holy,' i.e. a human quality. Martin argues that Paul would have used the phrase πνευμα ἀγιωσυνης if that had been his meaning (cf. Rom 1:4).

"Therefore, we conclude that when Paul writes πνευμα ἅγιον he means or implies a reference to 'the Holy Spirit' (so the consensus, Hughes, Tasker, Filson, NIV, KJV/AV, RSV, NEB), but with emphasis on the 'power' that derives from him." The reference to the Holy Spirit makes it clear that those qualities were not simply of human origin. His ministry was commended by evident presence of the Spirit – see v.7 and its reference to the power of God.

ἀνυποκριτος, ον **sincere, genuine**

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

**Day 437: 2 Corinthians 6:7-13****Verse 7**

ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,

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

ἀληθεια, ας f **truth, reality**

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

δυναμει Noun, dat s δυναμις

"The genuineness of Paul's message and person is made apparent by the power manifested in his preaching and experienced by his Corinthian listeners (... cf. Rom 1:16; 15:19; 1 Cor 1:18; 2:4-5; 2 Cor 4:7; 1 Thess 1:5) Paul's convincing manner was due not only to his own eloquence but to God's power (1 Cor 2:3-5; 1 Thess 2:13)." Martin

ὄπλον, ον n **weapon, tool**

Compare 10:3-5

δικαιοσυνη, ης f **righteousness**

δεξιος, α, ον **right, δεξια right hand**

ἀριστερος, α, ον **left, left hand**

Perhaps a reference to weapons both of offence and defence – a sword in the right hand and shield in the left. However, Martin follows Barrett in suggesting that "Paul simply meant to show that one equipped with the weapons of righteousness is thoroughly equipped."

### Verse 8

διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς,

"Paul further commends his ministry by setting forth nine antitheses. In each case, one part of the antithesis represents an evaluation of his ministry 'from a human point of view', and on the other part, the true view of one 'in Christ'." Kruse

δοξά, ης f glory

Here in the sense of good opinion or reputation.

ἀτιμία, ας f disgrace, shame, dishonour  
δυσφημία, ας f slander, insult  
εὐφημία, ας f good reputation or report

"No evil report, however false, can harm him and no good report, however true, can distract him." Hughes

πλάνος, ον deceitful, deceiver, imposter  
ἀληθής, ες true, genuine

"We are treated as imposters, and yet are true" NIV. "Regardless of others' evaluation of him, Paul knows his standing before God is secure. It is true standing, held with good conscience (4:2; 5:11). He had been faithful to God's call; he was open and sincere to the Corinthians." Martin

### Verse 9

ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδού ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι,

ἀγνοεω not know, disregard

"He was unknown as a 'true' or 'super' apostle ... Many of Paul's contemporaries, with a flick of the hand, could dismiss him as a 'nobody.'" Martin

ἐπιγινωσκω understand, recognise

"Yet, Paul was recognised by some – and in particular by God – as a 'full-fledged' apostle. In short, he was understood for who he truly was. But by whom? His use of ἐπιγινωσκειν in 1:13, 14 expresses the hope of being understood by the Corinthians. Moreover, 1 Cor 13:12 speaks of being fully understood by God (ἐπεγνωσθην). Hence, both God and the Corinthians appear to be in his mind." Martin

ἀποθνήσκω die, face death

ζῶω live, be alive

Cf. 7:3; Rom 8:35-39.

παιδεύω instruct, discipline, punish

'Divine discipline'

"In the OT and Jewish works we see that the discipline of Yahweh is likened to the action of a father for the correction and training of his children, and is meant to be received as evidence of God's loving concern (Prov 3:11-12; Job 5:17; Pss 94:12; 119:67, 75; Jer 31:18, 19;... for the New Testament, see Heb 12:5-13; Rev 3:19). No doubt Paul viewed his strife and sufferings in this way (cf. for his actions 1 Cor 5:5; 11:32). No doubt also, the opponents of Paul who considered him as 'unknown' pointed to the apostle's past as a Pharisee and persecutor of the church as grounds for God's anger in consigning him to a life of pain and hardship. But Paul strives to show that rather than his suffering being a mark of divine wrath, it is a sign of divine love." Martin

θανάτωω kill, put to death

Cf. Ps 118(117):17,18.

### Verse 10

ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

λυπεω grieve; pass be sorrowful

"With all the disappointments, frustrations, and dangers of the apostolic life, it was inevitable that Paul, being human, would feel sorrow... No doubt the Corinthians were a major source of his sorrow." Martin

ἀεὶ always, constantly

χαίρω rejoice, be glad

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

πτωχός, η, ον poor, pitiful

πλουτίζω enrich, make rich

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

μηδεις, μηδεμα, μηδεν no one, nothing

κατεχω hold fast, possess

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

### Verse 11

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

στομα, τος η mouth, utterance  
ἀνοιγω open

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

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

### Verse 12

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

στενοχωρεομαι be held in check, be limited

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

σπλαγχνον, ου η affections, heart

'But you withhold your affections from us.'

### Verse 13

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

ἀντιμισθια, ας f response, return

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

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

τεκνον, ου η child

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

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

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

## Day 438: 2 Corinthians 6:14-7:1

### 6:14-7:1

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

Others (e.g Fitzmyer, Dahl, Betz), go so far as to question Pauline authorship altogether.

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

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

**Verse 14**

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

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

ἑτεροζυγεω be mismatched

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

ἀπιστος, ον unfaithful, unbelieving

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

μετοχη, ης f partnership

δικαιοσυνη, ης f righteousness

ἀνομια, ας f wickedness, lawlessness

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

ἢ οἱ

κοινωνια, ας f fellowship, participation

φως, φωτος n light

σκοτος, ους n darkness, evil

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

**Verse 15**

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

συμφωνησις, εως f agreement, common ground

Here only in the NT.

Βελιαρ m Belial (= the Devil)

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

μερις, ιδος f part, portion, share

πιστος, η, ον faithful, believing

ἀπιστος see v.14

**Verse 16**

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

συγκαταθεσις, εως f agreement

Here only in NT.

ναος, ου m temple

Cf. 1 Cor 6:19.

εἰδωλον, ου n idol

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

The majority of MSS read ὑμεῖς γὰρ ναὸς θεοῦ but the strong witness of both Alexandrian and Western texts suggests that ἡμεῖς is original. Metzger suggests that ὑμεῖς may have been suggested to a scribe in view of 1 Cor 3:16.

ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν Paul uses the picture here in a corporate (1 Cor 3:16) rather than individualistic (1 Cor 6:19) sense. Paul equates the ναος, the most sacred part of the temple, with the church as a spiritual reality. Cf. Acts 7:48; 17:24.

ζαω live, be alive

ἐνοικεω live in

ἐμπεριπατεω live among

ἔσομαι Verb, fut indic, 1 s εἶμι

λαος, ου m people, a people

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

**Verse 17**

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

διὸ therefore, for this reason

ἐξέλθατε Verb, aor act imperat, 2 pl

ἐξερχομαι

The aorist imperative calls for immediate and decisive withdrawal.

μεσος, η, ον middle

ἀφορίσθητε Verb, aor pass imperat, 2 pl  
ἀφορίζω separate, set apart

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

ἄκαθαρος, ον unclean

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

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

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

κἀγω a compound word = και ἐγω  
εἰσδεχομαι welcome, receive

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

### Verse 18

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

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

ἔσομαι see v.16

θυγατηρ, τρος f daughter

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

παντοκρατωρ, ορος m Almighty

### Verse 1

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

ἐπαγγελια, ας f promise

ἀγαπητος, η, ον beloved

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

καθαρίζω cleanse, purify

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

μολυσμος, ου m defilement

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

σαρξ, σαρκος f flesh, human nature

Cf. 1 Cor 7:34.

ἐπιτελεω complete, make complete, finish off

ἀγιωσυνη, ης f holiness

Cf. Phil 3:12-16.

φοβος, ου m fear

Cf. 5:11.

## Day 439: 2 Corinthians 7:2-4

### Verse 2

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

Paul resumes the appeal of 6:12,13.

χωρεω make room for, accept  
οὐδεις, οὐδεμια, οὐδεν no one, nothing  
ἀδικεω wrong, treat unjustly, harm

The term used probably reflects accusations that had been levelled against Paul.

ἐφθείραμεν Verb, aor act indic, 1 pl  
φθειρω corrupt, harm, destroy

Suggests either financial or moral ruin.

πλεονεκτεω take advantage of, cheat

"Once again Paul puts before his readers the thought that his motives are pure (4:2; 5:12, 13; 6:3) and that the slanderous attacks against his person are wrong." Martin

### Verse 3

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

κατακρισις, εως f condemnation

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

προείρηκα Verb, perf act indic, 1 s  
προλεγω say beforehand

Cf. 6:11. Suggests that 6:14-7:1 is part of the original letter. "Paul would not have made an apparent attempt to bring his readers' attention back to his thoughts and affection for them unless he had drifted from it." Martin

συναποθνησκω die together (with)  
συζῆν Verb, pres act infin συζω live with, live together

"In the papyri, the expression 'to live together and to die together' is found where mutual friendship and loyalty are extolled. The idea is that those involved have a friendship that will be sustained throughout life and will keep them together even if death is involved." Kruse. Kruse goes on to point out that there is more than this in Paul's words. The ordering of death before life indicates that Paul is speaking of a mutual bond which goes beyond human loyalty but which is rooted in a mutual interest in and experience of the death and resurrection of Christ. Cf also 2 Sam 15:21 and Rom 8:38.

#### Verse 4

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

παρρησια, ας f boldness, assurance

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

καυχῆσις, εως f boasting

Cf. 5:12; 7:14.

πεπλήρωμαι Verb, perf pass indic, 1 s  
πληρωω fill, make full

"The use of the perfect πεπληρωμαι, lit., 'I am completed,' may be Paul's way of showing that the Corinthians have for some time been a source of happiness and now the fruit of his patience has appeared." Martin

παρακλησις, εως f encouragement, comfort

ὑπερπερισσευω be present in far greater measure, increase much more

Only here and in Rom 5:20. 'My joy is overflowing.'

θλίψις, εως f trouble, suffering

"The idea of receiving joy in the midst of affliction strongly suggests that Paul wrote this part of the epistle while enduring suffering. He had not reached the point that he could say that his troubles were over." Martin

### Day 440: 2 Corinthians 7:5-10

#### Verse 5

Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι – ἔξωθεν μάχαι, ἔσωθεν φόβοι.

Paul is now returning to a theme broken off at 2:13. Paul was diverted into a vindication of his ministry.

ἐλθόντων Verb, aor act ptc, gen pl ἐρχομαι  
οὐδεις, οὐδεμία, οὐδεν no one, nothing  
ἔσχηκεν Verb, perf act indic, 3 s ἐχω  
ἄνεσις, εως f rest, relief  
σαρξ, σαρκος f flesh, physical body

Cf. 2:13 where Paul writes οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματι μου.

ἐν παντὶ 'on all sides,' 'in every way' cf. 6:4; 9:8; 11:6,9.

θλιβω press hard, crush; pass  
experience difficulty/trouble  
ἔξωθεν from outside, outside  
μαχη, ης f quarrel, fight  
ἔσωθεν within, inside

#### Verse 6

ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου·

παρακαλεω encourage

Cf. 1:3,4.

ταπεινος, η, ον humble, lowly,

NIV translates 'downcast'. "Though ταπεινος can be seen as meaning humble (so Bruce...), most likely here it means the downcast, or depressed (RSV, NIV; Tasker...; Barrett...; Filson...; Plummer...; Strachen...). In the light of 7:5 it appears that Paul is not concerned with the ethical force of 'humility' (Hughes...). In 7:5 he has shown how the pressures of life have weighed heavily on him and the idea of humility is not in his mind, except indirectly – unless Kleinknecht's argument ... is cogent that Paul is consciously identifying himself with the righteous sufferer in Jewish ideology." Martin  
There may be an allusion here to Is 49:13, a chapter from which Paul draws testimony in 6:2 (Is 49:8).

παρουσια, ας f coming, arrival, presence

#### Verse 7

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

"Paul is quick to point out that seeing Titus again, though a source of joy to him, was not the only basis for his comfort." Martin

παρακλησις, εως f encouragement  
ἀναγγέλλω report, inform  
ἐπιποθησις, εως f longing

'for me' is understood. "Having known that Paul once refrained from visiting them (2:11), the Corinthians long to see him again. But instead of Paul's coming to them it was Titus who came as his emissary. Now, with the reconciliation having taken place, the door appears open for a warm and loving reception of the apostle himself." Martin

ὄδυρμος, ου m mourning, grieving

Cf. the mention of μετανοια in v.10.

ζηλος, ου m, and ους n zeal, jealousy  
 ὡστε so that, with the result that  
 μαλλον adv more; rather  
 χαρῆναι Verb, aor pass dep infin χαίρω  
 rejoice, be glad

'So that my joy was even more than before.'  
 His joy increased as he listened to Titus's report.

### Verse 8

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

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

λυπεω pain, grieve, injure  
 ἐπιστολη, ης f letter  
 μεταμελομαι regret, be sorry

εἰ καὶ 'even if'

"It seems that there was a time in the past when Paul regretted having sent the 'severe letter.'" Martin

βλεπω see, look, perceive

From βλέπω to the end of the verse appears to be a parenthesis, breaking into the thought 'even if I did [for a time] regret it ... I now rejoice.' The construction is awkward but it would appear that Paul is concerned to tone down the harshness of his statement that he did not regret sending the letter by expressing his understanding of the distress it caused them.

ἐκεῖνος, η, ο demonstrative adj. that, those  
 ὥρα, ας f hour, moment; πρὸς ὥραν  
 for a while

### Verse 9

νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι  
 ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ  
 κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ  
 ἡμῶν.

μετανοια, ας f repentance, change of  
 heart, change of way

ἐλυπήθητε γὰρ κατὰ θεόν "Godly grief, or sorrow, is a grief that leads individuals to view their conduct as God does. The phrase κατὰ θεόν does not mean sorrow through which God works, but sorrow in accordance with his will." Martin

μηδεις, μηδεμια, μηδεν no one, nothing  
 ζημιωθῆτε Verb, aor pass subj, 2 pl ζημιωω  
 only in pass lose, suffer loss

'That you might suffer no loss through us.'  
 "Most likely is Hughes' idea..., that the 'loss' is related to the 'reward' in the next life and it is this thought that guides Paul's writing (as in 1 Cor 3:10-15). There Paul earnestly desired that the building materials for the Corinthians might be gold, silver, and precious stones (valuable items), not hay, straw, and stubble, i.e., worthless. Since he was their spiritual father (6:13), he had chosen not to spare them pain if this could possibly correct the situation. To have eschewed this responsibility would have made them vulnerable to great loss and placed a great blame on him (5:9, 11...). As a minister of the Gospel (5:18-20), he could not do this and stand confidently before the Lord." Martin

### Verse 10

ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς  
 σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ  
 τοῦ κόσμου λύπη θάνατον κατεργάζεται.

λυπη, ης f grief, sorrow, pain

"Paul contrasts godly grief with worldly grief" Kruse. The former has its focus in God, grief over offence caused to him, and thus leads to repentance.

μετανοια, ας f repentance, change of  
 heart, change of way  
 σωτηρια, ας f salvation  
 ἀμεταμελητος, ον free from regret

'For godly sorrow produces repentance that leads to salvation and leaves no regret.'  
 Moncure thinks the last phrase refers to Paul, '- that's why I don't regret it.' An "interesting" suggestion.

ἐργαζομαι work, do, perform  
 θανατος, ου m death  
 κατεργαζομαι accomplish, bring about

Worldly grief is characterised by regret and resentment, a taste of death in the heart and foretaste of judgement to come.

"The person who exhibits this response of worldly sorrow may indeed seek to avoid similar future actions and their consequences. But in no instance is the person driven to God, for that individual feels no deep-seated remorse over actions taken against God. Rather it is more of a regret that one has acted foolishly or been discovered in a lapse, like king Saul's admission, 'I have played the fool, and erred exceedingly' (1 Sam 26:21)." Martin

"Recognition of sin by itself is not repentance; it may be defiance. Nor is sorrow for sin repentance, if it be alone in the mind; it may be remorse or despair. Abandonment of sin, by itself, may be no more than prudence." Mackintosh.

"If death is to be defined at all, it must be by contrast with salvation: the grief which has not God as its rule can only exhaust the soul, wither up its faculties, blight its hopes, extinguish and deaden all." Denney