

**Notes on the Greek New Testament**  
**Week 91 – 2 Corinthians 11:1-33**

**Day 451: 2 Corinthians 11:1-6****Verses 1-15**

Martin suggests that 11:1-15 is "an interlude in which Paul turns aside from his chief theme of missionary service and the dispute of territoriality (in 10:12-18), only to revert to the topic in 11:16 with the common link of 'boasting.'"

**Verse 1**

ὄφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου.

ὄφελον would that, I wish that  
ἀνείχεσθέ Verb, imperf midd/pass dep indic,  
2 pl ἀνεχομαι endure, be patient with

The μου belongs with ἀφροσύνης

μικρόν here adverbial, 'a little'  
ἀφροσύνη, ης f folly, foolishness

The final phrase may be an imperative, 'Yes, please put up with me!' so Martin, or an indicative, 'but you have already done so.'

**Verse 2**

ζηλω γὰρ ὑμᾶς θεοῦ ζηλω, ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ·

ζηλω be jealous of, be very concerned about

ζηλος, ου m, and ους n zeal, jealousy

'With the jealousy God inspires [in me]'  
Martin

ἠρμολογῶμαι promise or give in marriage  
ἀνὴρ, ἀνδρὸς m man, husband

Cf. Hos 1-3; Ezek 16; Is 50:1-2; 54:1-8; 62:5; Jer 2:32,33.

παρθενοσ, ου f virgin, unmarried girl  
ἀγνος, η, ον pure, holy, innocent  
παριστημι and παριστανω present,  
bring into one's presence

"The verb παραστήσαι, 'to offer, render,' looks on to the Parousia, as in 4:14." Martin

"Marriage among the Jews of Paul's day involved two separate ceremonies, the betrothal and the nuptial ceremony which consummated the marriage. Usually a year elapsed between the two, but during that period the girl was regarded legally as the man's wife, while socially she remained a virgin. The betrothal contract was binding, and could be broken only by death or a formal written divorce. Unfaithfulness or violation of a betrothed girl was regarded as adultery and punishable as such... Paul sees himself as the agent of God through whom his converts were *betrothed* to Christ, and feels under obligation to ensure that they are presented as a *pure virgin to her one husband* at the nuptial ceremony when the marriage will be consummated (i.e. the parousia of Christ)." Kruse

"Paul's role in this partnership between Christ and his bride is one of φίλος του νυμφίου (John 3:29...)." Martin

**Verse 3**

φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρή τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλοτήτος [καὶ τῆς ἀγνότητος] τῆς εἰς τὸν Χριστόν.

φοβεομαι trans fear, be afraid (of)

μη πως that perhaps, lest somehow

ὄφις, εως m snake, serpent  
ἐξαπαταω deceive, lead astray

Εὐά, ας f Eve

πανουργια, ας f trickery, deceit,  
craftiness

φθαρή Verb, aor pass subj, 3 s φθειρω  
corrupt, ruin, destroy

νοημα, τος n mind, thought

Satan's attack on Eve was not of a sexual nature but was the seducing of her mind to doubt the truth of what God had said. This is the danger facing the Corinthians. "The situation is that alien powers have worked dangerously – in Paul's view – to turn the Corinthians' minds (νοήματα: as in 3:14; 4:4; and 10:5 seems germane ...) away from their true allegiance, expressed as ἀπλοτης (see on 1:12...), 'sincere devotion' or wholehearted commitment to Christ." Martin

We need also to maintain a *Christian mind* (cf. Paul's use of the term νοημα).

ἀπλοτης, ητος f liberality, sincerity

ἀγνωτης, ητος f purity, sincerity

There are a number of variants. The longer text is supported by p<sup>46</sup> κ B G 33 etc., the omission by κ<sup>c</sup> D<sup>c</sup> H K P Ψ etc. Other MSS include both nouns but in the reverse order. It is difficult to determine whether the shorter reading arose through accidental omission (haplography) or whether the longer reading arose through dittography or a conflation of texts including the accidental variant ἀγνωτητος in place of ἀπλοτητος. Allo and Hughes favour the longer reading.

#### Verse 4

εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.

Leitzmann states that this verse is "a key to the understanding of the opponents who appeared on the scene at Corinth and for the interpretation of chapters 10-13." The news of an alien presence at Corinth draws from Paul "some of the strongest language of condemnation found in his corpus (cf. the nearest parallels in Gal 1:8; 2:11; 5:10; and Col 2:8)." Martin

ὁ ἐρχομενος "this group is evidently headed by a ringleader since it appears that the rival mission had a spokesperson." Martin. This party had come from *outside*, in contrast to 10:14,15 and had come on its own volition – it had not been sent.

ἄλλος, η, ο another, other  
κηρυσσω preach, proclaim

"It was the character of Jesus as setting the norm for Christian existence which is at stake." Martin

ἢ οἱ  
ἕτερος, α, ον other, another, different  
ἐλάβετε Verb, aor act indic, 2 pl λαμβανω

πνευμα here "will be the effects of Christian living seen in outward deportment: their attitude to living before the congregation betrays a spirit in contradiction of Paul's strength-as-weakness (ἀσθενεια) teaching and practice." Martin

εὐαγγέλιον, ου n good news, gospel

Cf. Gal 1:6-9

δεχομαι receive, accept

"They preached a lordly figure, with themselves as his powerful and 'charismatic' exponents." Martin. These preachers arrived *claiming* some sort of authorisation from the Jerusalem church as representatives of Jewish Christianity (11:22). Paul claims that his apostleship stands alongside that of the Jerusalem apostles and that it is he who has been given the office of 'apostle to the Gentiles' (Rom 11:23). He has been given 'knowledge' (11:6) of the authentic Gospel of 4:4-6 which conveys saving truth from God. "But why is Paul's indignation so virulent in 11:13-15? The answer is given in Bultmann's exposition of 11:4. The alien 'Jesus-Spirit-Gospel' triad adds up to a wrong-headed perception of the entire Christian kerygma as Paul understood it. The Christ they proclaimed is *κατα σαρκα* (5:16) which means that the power on display is visible and self-centered. The πνευμα is manifest in a spirit of ἐξουσια, which they construed as lordly power which in turn leads to a posture of *καυχασθαι*, 'boasting'... The 'gospel' is branded as a false message since it contradicts Paul's message of the cross and of the Christ who 'did not please himself' (Rom 15:3). They glory in outward appearance (5:12), because they have no place for the hiddenness of Christ's weak demeanor (10:1; 13:3, 4) and the life based on 'faith' (5:7)... 'Another Jesus' for the opponents is the wonder-working Jesus, rather than Paul's crucified and risen Lord. The alien 'spirit' is the spirit of power and ecstasy which these messengers claimed to possess and embody in their ministry, rather than the Spirit of Christ which Paul exemplified. The new 'gospel' is the message of power and present glory, based on demonstrable tokens of the divine and evidences of authority in their lives as Christ's servants (v.13), rather than Paul's kerygma of the suffering Christ whose power is displayed incognito and in patient love (13:3,4). Above all, the contrast is seen in the way the rival preachers overlooked, and Paul expounded, the truth that the 'true apostle' not only is a proclaimer of the passion story; he also lives it out." Martin (following Fallon).

ἀνεχομαι endure, be patient with

καλως ἀνεχεσθε an ironical 'you put up with ... right well!' referring back to ὁ ἐρχομενος

#### Verse 5

λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων·

λογίζομαι reckon, suppose

μηδεις, μηδεμια, μηδεν no one, nothing;  
 no; μηδεν adverb not at all, in no way  
 ὑστερηκεναι Verb, perf act infin ὑστερεω  
 lack, fall short of, be inferior to  
 ὑπερλιαν (adv. used as adj.) outstanding,  
 special, extra-special

Martin thinks this a reference to the leaders in the Jerusalem church, rejecting the claim of Paul's opponents that they had links with the *real* apostles. Paul is not disparaging the authority of the Twelve but is stating that his apostleship is on a par with theirs. This does not imply that these preachers were genuinely commissioned or sent by the Twelve.

### Verse 6

εἰ δὲ καὶ ἰδιωτῆς τῷ λόγῳ, ἀλλ' οὐ τῇ  
 γνωσεῖ, ἀλλ' ἐν παντὶ φανερωσαντες ἐν  
 πᾶσιν εἰς ὑμᾶς.

ἰδιωτῆς, ου m untrained, unskilled man

'untrained in public speaking.'

γνωσις, εως f knowledge, understanding  
 φανερωσαντες Verb, aor pass ptc, m nom pl  
 φανερωω make known, reveal, make  
 evident

'In every way we have made [God's truth] known to you all.' Paul's preaching made it quite evident that he had a God-given insight into the purposes of God in Christ (see Col 1:26,27; Eph 1:9; 3:1-6).

## Day 452: 2 Corinthians 11:7-11

### Verse 7

Ἡ ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν  
 ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεᾶν τὸ τοῦ  
 θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

The introductory ἦ probably marks a question.

ἁμαρτια, ας f sin  
 ἑμαυτὸν Pronoun, acc s ἑμαυτου, ης  
 reflexive pronoun (not used in nom)  
 myself; possessive pronoun my own  
 ταπεινωω humble, humiliate

Maybe a reference to how Paul's tentmaking was viewed by some. "The typical Greek 'upper class' sentiment, represented by Aristotle ... was to treat manual labour with disdain, and insist that no free citizen – certainly no philosopher – should get himself entangled in physical work, except under extreme pressure." Martin

ὑψωθῆτε Verb, aor pass subj, 2 pl ὑψωω  
 exalt, lift up  
 δωρεαν without cost, freely

εὐαγγελίζω act. and midd proclaim the  
 good news

Cf. Acts 18:1-4; 1 Cor 9:6-18. The Greeks would have regarded it as degrading for a philosopher or travelling teacher to work with his hands to supply his own need.

### Verse 8

ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψωνιον  
 πρὸς τὴν ὑμῶν διακονίαν,

ἄλλος, η, ο another, other

Particularly Philippi (Phil 2:25; 4:10-20).

συλαω rob

συλαω is a very strong word, generally used of pillage in war. Paul uses dramatic language to shock the Corinthians into realisation of what he and other churches have done for them.

λαβων Verb, aor act ptc, m nom s λαμβανω  
 ὀψωνιον, ου n pay, wages  
 διακονια, ας f ministry, service, help

"He took gifts from other Christians – by using his rights as an apostle of Christ, 1 Thess 2:6 ... – only to make good his ministry (διακονια) at Corinth, that is, to fulfil it in a way consonant with his proclamation of a crucified Lord and a Gospel of free grace (its δωρεαν character)." Martin

### Verse 9

καὶ παρῶν πρὸς ὑμᾶς καὶ ὑστερηθεῖς οὐ  
 κατενάρκησα οὐθενός· τὸ γὰρ ὑστέρημά  
 μου προσανεπλήρωσαν οἱ ἀδελφοὶ  
 ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ  
 ἀβαρῆ ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.

παρῶν Verb, pres ptc, m nom s παρεμι  
 be present

I.e. on the initial visit of Acts 18:1-17.

ὑστερηθεῖς Verb, aor pass ptc, m nom s  
 ὑστερεω lack; pass be lacking  
 καταναρκαω be a (financial) burden to  
 οὐθεις equivalent to οὐδεις no one,  
 nothing  
 ὑστερημα, τος n what is lacking, need  
 προσαναπληρωω supply, provide  
 ἀβαρῆ Adjective, m/f acc s ἀβαρης, ες of  
 no (financial) burden  
 τηρεω keep, maintain

### Verse 10

ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ  
 καύχησις αὐτῆ οὐ φραγήσεται εἰς ἐμὲ ἐν  
 τοῖς κλίμασιν τῆς Ἀχαΐας.

ἀληθεια, ας f truth, reality  
 ἐμοὶ Pronoun, dat s ἐγω

'As certain as God's truth is on my side.'

καυχήσις, εως f **boasting, ground for boasting**

φραγήσεται Verb, fut pass indic, 3 s  
φρασσω **silence, muzzle, stop**  
κλιμα, τος n **region, district**

On Paul's conduct, cf. 1 Cor 9:15-18

### Verse 11

διά τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν.

ἀγαπαω **love, show love for**  
οἶδα (verb perf in form but with present meaning) **know, understand**

### Day 453: 2 Corinthians 11:12-15

### Verse 12

Ὁ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς.

"It is possible to take the opening clause leading to the first ἵνα in two ways: either 'but what I am doing I will also continue to do, that... (ἵνα), or, 'what I am doing and will continue to do [is] in order that ...' (ἵνα). The latter is preferred by Allo ... on the score that the scene goes back to v 9 where Paul says that he will refrain from placing burdens on the Corinthians. Either way the point is the same." Martin

ἐκκόψω Verb, aor act subj, 1 s ἐκκοπτω  
**cut off, remove**

ἀφορμη, ης f **occasion, opportunity**  
θελω **wish, will**  
καυχασμαι **boast, boast about**  
εὐρεθῶσιν Verb, aor pass subj, 3 pl  
εὐρισκω

Paul's meaning here is not entirely clear. It would seem that the false teachers who opposed Paul were only too ready to take money and were perhaps greedy for it. Paul's conduct removed from them the possibility of saying that their ministry was just like his. Martin suggests that "The underlying objection Paul has against them is their 'pride' (καυχασθαι) in laying claim to the same missionary territory as he believes he has, i.e., at Corinth. So they are interlopers, who have entered upon a field of mission service where they do not belong. As long as Paul persists in his mission work based on a crucified Jesus and a Gospel freely offered ... they will have no room to maneuver in Corinth. He will effectively check their activity as poachers on his field of operation."

### Verse 13

οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλοιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.

τοιουτος, αυτη, ουτον **correlative pronoun and adjective such, of such kind**  
ψευδαποστολος, ου m **false apostle, one who claims to be an apostle**

"The basis of Paul's argument requires the affirmation that he alone has been sent to Corinth; they have not, and so their 'mission' (implied in ἀποστελλειν, 'to send') is a misnomer." Martin

ἐργατης, ου m **labourer, workman**  
δολιος, α, ον **deceitful, dishonest**

In claiming to be working for Christ they are deceitful.

μετασχηματιζω **change, transform (mid disguise)**

### Verse 14

καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός·

θαυμα, τος n **wonder, miracle, amazement**

οὐ θαυμα is read in κ B D\* F G, with a variant οὐ θαυμαστον in D<sup>b,c</sup> E K. The latter is probably an attempt to turn a rare term into a well-known one, found often in LXX and not infrequently in NT.

Σατανας, α **the Adversary, Satan**  
φως, φωτος n **light**

### Verse 15

οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

μεγας, μεγαλη, μεγα **large, great**

'It is no great surprise that ...'

διακονος, ου m & f **servant, minister**  
δικαιοσυνη, ης f **righteousness, what is right**

τελος, ους n **end, conclusion, termination**

ἔσται Verb, fut indic, 2 s εἶμι

Cf. 5:10; 1 Cor 3:17; Phil 3:19; 2 Tim 4:14. "In the end the reward they will receive is the penalty of the misdeeds they have enacted. They have done Satan's work; to Satan's fate they will go." Martin

"The 'cosmic' setting of vv 13-15 is well brought out by Kleinknecht ... who shows how the vocabulary, idioms, and concepts in vv 13-15 are all chosen to demonstrate that Paul's engagement is with no familiar earthly power; but rather he shares in the conflict between God and his nonhuman adversary, Satan. Paul's role is as God's advocate and 'fellow-warrior' ..., a link going back to 10:3-6, but also picking up the imagery of 11:8... The next section will show the valid credentials he has which authorise him to engage in this conflict as 'apostle of Christ.'" Martin

### Day 454: 2 Corinthians 11:16-24

#### Verse 16

Πάλιν λέγω, μή τις με δόξη ἄφρονα εἶναι· εἰ δὲ μή γε, κὰν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγω μικρόν τι καυχῆσωμαι.

παλιν again, once more

Refers back to the request in verse 1 (see note ad loc.) . Martin suggests 11:16 picks up Paul's main argument from which he was diverted in vv.1-5.

δόξη Verb, aor act subj, 3 s, δοκεω think, imagine, suppose

ἄφρονα Adjective, m acc s ἀφρων, ον gen ονος fool, foolish, senseless, ignorant

"The key term is ἀφρων, 'fool': not a dim-witted person or clown, a jester (as in 'play the fool'), but in the technical sense of the person in hellenistic-Roman society who had lost the correct measure (μετρον) of himself and the world around him." Martin

εἶναι Verb, pres infin εἶμι

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

εἰ δὲ μή γε 'but even if you do'

κὰν (καὶ ἐάν) even if, and if, even

δέξασθέ Verb, aor midd dep imperat, 2 pl

δεχομαι receive, accept, bear with

κἀγω a compound word = καὶ ἐγω

μικρόν Adjective, m acc & n nom/acc s

μικρος or Adverb a little

καυχασομαι boast, boast about

"His taking the fool's part is the way he centres attention on 'boasting,' the main item in his rejoinder." Martin

#### Verse 17

ὁ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ· ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχίσεως.

λαλεω speak, talk

"The Corinthians were seeking 'evidence' of Christ's speaking (λαλουντος Χριστου) through Paul. He implies that it is not in his enforced καυχασθαι that Christ's message is made known – only as a boasting in his weakness (11:30)." Martin

ἀφροσυνη, ης f folly, foolishness

ὑποστάσει Noun, dat s ὑποστασις, εως f confidence, assurance

Martin follows Hering in suggesting the meaning is 'ground' – 'on the ground of making my personal boast'

καυχησις, εως f boasting

ὑποστάσει τῆς καυχίσεως 'self confident boasting' (NIV), 'boastful confidence' (RSV)

#### Verse 18

ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, κἀγω καυχῆσομαι.

ἐπει since, because, for

πολλοι suggests an opposition in some strength, cf. 2:17.

σαρξ, σαρκος f flesh, human nature

Boasting in human things – human achievement, status, power, prestige, one's own religious experience etc. Here, perhaps, the reference is to his opponents boasting of what they had done in service to God, cf. 10:16.

#### Verse 19

ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες·

ἡδεως gladly

ἀνεχομαι endure, be patient with

ἀφρόνων Adjective, gen pl ἀφρων see v.16 φρονιμος, ον wise, sensible

"The expression *being wise yourselves* is probably a cutting allusion to the Corinthian's own tendency to pride themselves in their own wisdom (cf. 1 Cor 3:18-20; 4:10; 6:5; 8:1-7; 13:2)." Kruse. "Paul uses φρονιμοι in a derogatory manner, much the same as in 1 Cor 4:10." Martin

**Verse 20**

ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει.

καταδουλω make a slave of, take advantage of

κατεσθιω and κατεσθω devour, prey upon

I.e. exploiting them for personal gain, cf. Mk 12:40 // Lk 20:47.

λαμβάνω here in the sense of trap, take advantage of

Martin, 'lays hands on you.'

ἐπαίρω here meaning put on airs, act haughtily

"The notion of irresponsible, lordly control seems implied, and exposes the nature of the opposition in direct contrast to Paul's pastoral solicitude in 1:24 [οὐ] κυριευομεν ὑμῶν της πιστεως, 'we are not ruling over your faith.'" Martin

προσωπον, ου n face, appearance, presence

δερω beat, strike, hit

Probably a "vivid word picture for an insult that was like a blow." Martin

**Verse 21**

κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήκαμεν· ἐν ᾧ δὲ ἂν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ κἀγω.

Martin says that this is Paul's final thrust: 'What a pity we are not like that – you seem to prefer bullies.'

ἀτιμία, ας f disgrace, dishonour  
ἀσθενεω be ill, be weak

The first part of this verse concludes the previous. Referring to what he has said in verse 20, Paul uses sarcasm stating, 'To my shame, I say, we were too weak for that.' "Whether Paul's writing of ὡς ὅτι introduces an explanation, 'I must confess to my shame ... I have been weak,' or a comparison, 'I have been too weak to imitate the opponents,' in both instances it is a mark of irony. Paul seems consciously to be reflecting on what they have rumoured about him: he is weak. As he takes this assessment at face value as a 'concession' ..., and acts out the fool's role. Herein is the key to the entire 'Foolish Discourse' of 11:1-12:10, as a 'self-caricature,' a grotesque parody of Paul as a servant of Christ." Martin

ἂν particle indicating contingency

On the identity of those Paul is referring to Martin says, "We maintain that the four designated titles in the next vv make more sense if they refer to a Jewish mission which not only made large claims for itself but acted upon those claims in coming to Corinth to challenge Paul's authority."

τολμᾷ Verb, pres act indic, 3 s τολμαω dare, be brave, be bold

Martin suggests that, "τολμαν is the opponents' slogan word, used contemptuously of Paul (10:1,2), and here he turns it back to them, but in an *ad hominem* way. Granted they are bold in the claims they make as Christ's professed servants, Paul will set down his list of credentials – an act of boldness in both senses mentioned earlier. In that way he will try to show how *their boldness* is presumptuous."

ἀφροσύνη, ης see v.17

κἀγω see v.16

**Verse 22**

Ἑβραῖοί εἰσιν; κἀγω. Ἰσραηλιταί εἰσιν; κἀγω. σπέρμα Ἀβραάμ εἰσιν; κἀγω.

Ἑβραῖος, ου m Hebrew person

A speaker of the Hebrew language.

κἀγω from και ἐγω and I, but I, I also  
σπερμα, τος n seed, offspring

Difficult to see what distinctions (if any) intended between these various terms. Martin suggests, "'Hebrews' (Ἑβραῖοι) represents the outer 'shape' of their profession: 'Israelites' (Ἰσραηλιταί) is the inner character of that national identity; while σπερμα Ἀβραάμ, 'seed of Abraham,' is the honourific title they lay claim to since it embodies the name of the father of all of the faithful. διακονοὶ Χριστοῦ places the capstone on their right to office as representing an important function they felt commissioned to exercise on the basis of the earlier designations."

Concerning the phrase 'seed of Abraham' Martin cites Gal 3:16 and adds, "If 'Abraham' was a name being used in the propaganda of the Jewish Christian mission, and 'seed of Abraham' was their term which Paul takes up, it is likely that, on the basis of evidence in Philo, what made Abraham important was his role as the first believer and also as a 'man of the Spirit'... The missionaries claimed equally to be πνευματικοί and to be preachers with both a self-understanding and a mission-consciousness ... based on the 'model' ... of Abraham. Zmijewski ... prefers to see the issue centred in the divine promises which the patriarch inherited (Rom 4:16, 18; 9:6-9; Gal 3:29...). Paul is claiming this title, 'seed of Abraham,' for himself as a badge of honour to mark out his Christian self-identity over against his rivals."

### Verse 23

διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις·

διακονος, ου m & f servant, minister  
 παραφρονεω be out of one's mind  
 λαλεω speak, talk  
 ὑπερ ἐγώ I am even more

Probably meaning 'I have better claim to be such.' This is then followed by a list of credentials.

κοπος, ου m work, labour trouble  
 περισσοτερος adv. (from περισσοτερος) all the more, to a greater degree  
 φυλακη, ης f prison, imprisonment  
 πληγη, ης f beating, wound  
 ὑπερβαλλοντως much more, more severely  
 θανατος, ου m death

The plural must refer to 'many occasions which threaten death' or 'in constant exposure to death.'

πολλάκις often, repeatedly, frequently

### Verse 24

ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον,

Ἰουδαίος, α, ου a Jew, Jewish, Judean  
 πεντακις Five times

"The five occasions on which Paul claims to have been beaten perhaps belong to an early period of his mission service, in the so-called 'silent years.'" Martin

τεσσαρακοντα forty  
 παρα μιαν except one (i.e. 39 lashes)

"Deuteronomy 25:1-3 specifies punishment by beating must not exceed forty strokes, and as a hedge around the law the Jews of Paul's day limited the number to forty less one, lest by error of counting the prescribed number be exceeded and the law be broken." Kruse

## Day 455: 2 Corinthians 11:25-33

### Verse 25

τρὶς ἑραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

τρὶς three times

ἑραβδίσθην Verb, aor pass indic, 1 s  
 ῥαβδιζω whip, beat with a stick

Cf. Acts 16:22.

ἅπαξ once, one time

ἐλιθάσθην Verb, aor pass indic, 1 s λιθαζω stone

Cf. Acts 14:19

ναυαγεω be shipwrecked

These incidents are unknown to us.

νυχθημερον, ου n a night and a day  
 βυθος, ου m open sea

Reminiscent of OT imagery, Pss 68:3; 67:23, LXX.

πεποίηκα Verb, perf act indic, 1 s ποιεω

### Verse 26

ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἔρημῷ, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις,

ὁδοιπορια, ας f journey

πολλακις often, repeatedly, frequently

κινδυνος, ου m danger, peril

Martin suggests the translation 'During my frequent journeys I have been exposed to dangers from ...'

ποταμος, ου m river, stream

ληστης, ου m robber, insurrectionist

γενος, ους n family, people, nation

ἔθνος, ους n nation, people; τα ἔ.

Gentiles

πολις, εως f city, town

ἔρημια, ας f deserted place, uninhabited region

I.e. in inhabited and uninhabited regions.

θαλασσα, ης f sea

ψευδαδελφος, ου m false brother, one who pretends to be a believer

Cf. Gal 2:4; 2 Cor 11:13. Even at the end of his journey and among the fellowship of the church, the dangers remain. "In our view, the term ψευδαδελφοί is placed at the end of the list deliberately to bring the list to a powerful (if lamentable) conclusion, and to drive home to the Corinthian readers that their hospitality to such people (11:4, 19) is a source of great grief to him now. These men are no less than his rivals; and worse, they are Satan's agents (vv 13-15)." Martin

### Verse 27

κόπω καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῶ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι·

κοπος, ου m work, labour trouble  
μοχθος, ου m labour, hardship  
ἀγρυπνια, ας f sleeplessness

Either through travel, work or cares, or maybe (though less probably) voluntary vigils of prayer.

λιμος, ου m & f famine, hunger  
διψος, ους n thirst  
νηστεια, ας f going without food, hunger

Probably lack rather than voluntary spiritual discipline.

ψυχος, ους n cold  
γυμνοτης, ητος f nakedness, without sufficient clothing, poverty

### Verse 28

χωρὶς τῶν παρεκτὸς ἢ ἐπίστασις μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.

χωρις apart from, besides  
παρεκτος adv used as adj external, unmentioned

Does he mean 'and beside many other things I have not mentioned...' (Denney, Plummer) or 'on top of these external matters...' (Barrett).

ἐπιστασις, εως f pressure, burden  
μεριμνα, ης f care, concern, anxiety  
ἐκκλησια, ας f congregation, church

### Verse 29

τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

ἀσθενεω be ill, be weak  
σκανδαλιζω cause (someone) to sin, cause (someone) to give up the faith  
πυροομαι burn, be in distress

"When Paul sees a Christian weak in faith he feels their vulnerability, and when he sees them made to fall he burns with indignation against the behaviour of those who caused it." Kruse

### Verse 30

Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι.

καυχομαι boast, boast about  
δει impersonal verb it is necessary, must  
ἀσθενεια, ας f weakness, illness

### Verse 31

ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

εὐλογητος, η, ον blessed, praised  
αἰῶνας Noun, acc pl αἰων, αἰωνος m  
age, eternity  
ψευδομαι lie, speak untruth, deceive

### Verse 32

ἐν Δαμασκῶ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρουρεῖ τὴν πόλιν Δαμασκηῶν πιάσαι με,

ἐθναρχης, ου m governor, official  
Ἀρετας, α m Aretas  
βασιλευς, εως m king  
φρουρεω guard, hold prisoner  
πιάσαι Verb, aor act infin πιαζω seize, arrest

πιάσαι με most MSS read πιασαι με θελων. Metzger writes, "Although support for the reading πιάσαι με is not extensive, its quality is impressive. If θελων were original, its omission would be difficult to account for; on the other hand, its insertion at various positions can be explained as the work of copyists in the interest of stylistic amelioration."

### Verse 33

καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

θυρις, ιδος f window  
σαργανη, ης f (rope) basket  
ἐχαλάσθην Verb, aor pass indic, 1 s χαλαω lower, let down  
τειχος, ους n wall  
ἐξέφυγον Verb, aor act indic, 1 s & 3 pl  
ἐκφευγω escape, flee  
χειρ, χειρος f hand, power

Paul's 'boasting' is not in his own work but in what God did in delivering him. It may have been that Paul's opponents cited this incident as a sign of Paul's cowardice. Paul himself may have viewed it as involving humiliation, but it also displayed God's saving power made evident in Paul's weakness.

Martin suggests it may be "connected with the imagery of 10:4, 5, where Prov 21:22 is in Paul's mind, πολεις ὀχυρας ἐπεβη σοφος και καθειλεν το οχυρωμα, ἐφ ᾧ ἐπεποιθεισαν οἱ ἄσεβεις, 'A wise man scales the cities of the mighty and brings down the stronghold in which the godless trust,' LXX. We submit that this OT v may still be in Paul's thought as he writes of the Flight from Damascus; he is deliberately setting off his life of weakness against the exploits of the 'wise,' whether the emissaries (as at 10:5) or the Corinthians themselves (as at 11:19) who exulted in their powerful presence and wonderful deeds. Paul, by contrast, cut a poor figure. They scaled the city walls of the mighty; he only managed to be let down in a fish-basket. They brought down the stronghold of the enemy; he had to rely on others to assist him to escape from his enemy, Aretas' guards. They were victorious; he suffered defeat. Yet that defeat was his glory, and he uses the story as the evidence that it is the Lord who brought him through, and in him he could boast (10:17, 18). The same is true when he knew experiences of the opposite character (12:1-4, 9b). In both humiliation (11:32, 33) and exaltation (12:1-4), Paul's attitude is unwavering: boasting achieves nothing, except when it is practiced within the limits of God's appointment (10:13) and relies on Christ's grace (12:9)."