

Second Epistle of Paul to the Corinthians

A Commentary on the Greek Text

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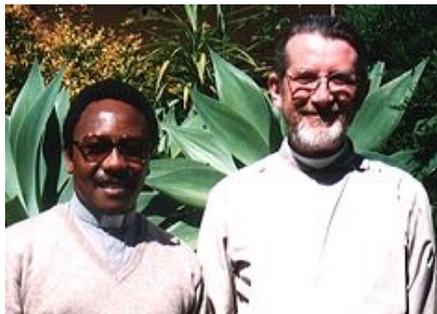
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The Righteousness of God

Preface



Ministry is a hard slog, but even more so for some. Jacob, an ordained Anglican minister from Uganda, served with me for a time at Cronulla. What a wonderful man, and what a story to tell. Ministry for him in Uganda was a real slog. I remember discussing church music with him. Music was very simple in Uganda; it was just drums and voices. Of course, wrestling with God's Word was his priority, which is why he came to Australia to further his studies, before returning to Uganda. Trying to fit time in the study with pastoral responsibilities is always a difficult balancing act.

There is much joy to be found in wrestling with the technical issues we confront in the exegesis of the New Testament. It wasn't until the year 2,000 that drafts of my exegetical notes started to see the light of day, and then only related to the readings of the Revised Common Lectionary. Slowly, over the passing years, I reworked and expanded them, although still primarily as exegetical notes supporting the task of exposition.

I have always enjoyed the business of exegesis and exposition. What a privilege it is to serve as a full-time cleric, and how kind are those who support our ministry. I am humbled by the Grace of God, as I am sure you are. Yet, I must say that I have always found 2 Corinthians somewhat of a struggle. When we stay with the selected RCL readings, there is abundant fruit, but beyond that, the pickings are lean. As Martin says of the book, it is "both the paradise and the despair of the commentator." It is certainly not a wise choice for either a verse-by-verse Bible study, or a preaching series.

There is much anguish in the book, but Paul's "hard work and sleepless nights" remind us that the application of the grace of God in the life of a Christian congregation will always require "great endurance."

It is my hope that these notes aid your task of knowing the mind of Christ.

Bryan Findlayson, 2021.

*

Notes

Commentary Intention: This exegetical commentary aims to provide a foundation for expository preaching, assisting fellow pastors with *rusty* Greek to come to grips with the text. The Greek level is college years 2/3, with a focus on syntax to aid an understanding of the text - accents are only used where necessary. Highly technical issues are avoided, with the exposition primarily guided by the expressed views of respected published commentators. Where possible, the commentary is structured to conform with the readings of the Revised Common Lectionary.

Format: RCL study units - synopsis, context, structure, interpretation, homiletical suggestion and exegesis; the Greek word or phrase; a limited parsing; the English text (NIV and/or NIV11); a literal English translation; syntax where necessary; comment, often with a published translation.

Copyright: No copyright provision covers this commentary, nor is citing expected. Where citing is required for academic purposes; Findlayson, *The Second Epistle of Paul to the Corinthians; A Commentary on the Greek Text, 2021*.

Abbreviations: See Series Addendum.

Print: Format; A5. For mono laser "render color black."

Greek: Nestle-Aland / UBS 4 Greek New Testament.

Greek Glossary: See Series Addendum.

Inclusive language: Numerous older translations and paraphrases are used throughout the studies to enhance the meaning of the text. Latitude is given to sexist language, although alterations are sometimes made to the original text.

Primary English Text Bible: The New International Version, NIV, 1985, and / or NIV11, 2011, copyright by International Bible Societies and published by The Zondervan Corporation. All rights reserved worldwide. The full text is not provided under copyright requirements and it is recommended that a copy of the NIV be at hand when consulting these notes.

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Dedication: To my children, Marelle, Paul and Justyne.

Typos: Forgive me! I keep finding clangers.

Commentaries on 2 Corinthians

Barnett, NICNT, 1997. 4R
Barrett, Black's, 1973. 3
Belleville, IVP, Commentary Series, 1996.2
Best, Interpretation, 1987. 2
Bruce, NCB, 1971.2D
Carson, Baker (ch. 10-13), 1984. T
Danker, Augsburg, Fortress, 1989. 3
Filson, Interpreter's Bible 10, 1953. 3DG
Furnish, Anchor, 1984. 4
Garland, NAC, 1999. 3
Guthrie, BECNT, 2015. 3
Hanson, Torch, 1954. 1D
Harris, NIGTC, 2005. 5R
Hughes, NICNT, 1962. 3D
Isaacs, Oxford University Press, 1921. 4GD
Keener, NCBC, 2005. 2
Kruse, Tyndale, 1987, 2nd. ed. 1994. 2R
Kruse, EGGNT, 2020. G
Lambrecht, Sacra Pagina, 1999. 3
Lenski, Lutheran Book Concern, 1937 (Wartburg Press 1946). 3
Long, HGT, 2015. G
Martin, Word, 1986. 5
Meyer, T & T Clark, 1884. 4GD
Naylor, EPSC, 2 volumes, 2002. 3R
Pfitzner, ChiRho, 1992. 2D
Plummer, ICC, 1915. 4GD
Strachan, MNTC, 1935. 2D
Tasker, Tyndale, 1958. 2D
Thrall*, CBC, 1965. 1D
Thrall, ICC, 1994. 5R
Witherington, SRC, 1995. 3T

Key:

Level of complexity: **1**, non-technical, to **5**, requiring a knowledge of Greek

Deceased: **D**. For publications no longer in print, search bookfinder.com

Other identifiers: Greek technical **G**. Recommended **R**. Theology **T**

The above is a selection of some of the English Bible Commentaries on 2 Corinthians

Analysis

Introduction

1. Greeting and benediction, 1:1-7

Paul thanks God for getting him through his recent troubles and asks the Corinthians to pray for his team.

A Pauline benediction, 1:1-7

2. Paul defends his integrity, 1:8-2:13

Paul's delay at coming is not a fickle decision, rather, he did not wish to cause pain. The immoral member is the one who caused the pain and he has been dealt with, so forgive him.

i] Lifted up by prayer, 1:8-11

i] Paul's self-defence, 1:12-17

ii] Paul defends himself theologically, 1:18-22

iii] About the previous letter, 1:23-2:4

iv] The limits to discipline, 2:5-11

v] Paul's visit to Troas, 2:12-13

Proposition

3. We share in Christ's triumphs, 2:14-17

Paul, Christ's ambassador for the new covenant

Ministers of the new covenant, 2:14-17

Argument Proper

"We are not peddlers of God's word like so many, but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence"

4. The character of Paul's ministry, 3:1-6:13

i] A servant of the new covenant, 3:1-6

ii] The glory of the new covenant, 3:7-18

iii] The treasure of gospel ministry, 4:1-6

iv] A ministry of life and death, 4:7-15

a) A ministry handed over to death, 4:7-12

b) A ministry for the life of others, 4:13-15

v] Eternal in dimension, 4:16-5:5

vi] An earthenware container, 5:6-10

vii] Ruled by Christ's love, 5:11-15

viii] A work of reconciliation, 5:16-21

ix] An appeal for reconciliation, 6:1-13

5. Exhortations, 6:14-7:4

i] Do not harness yourselves to an uneven team, 6:14-7:1

ii] Make room for us in your hearts, 7:2-4

6. Paul's meeting with Titus, 7:5-16

Paul is overjoyed by the tidings brought by Titus
Paul and Titus, 7:5-16

7. The collection for the believers in Palestine, 8:1-9:15

The Corinthians obviously wish to help, but have not acted as yet.
Paul identifies the generosity of the Christians in Macedonia and
the poverty of Jesus.

i] The grace of giving, 8:1-7

ii] The generosity of Christ, 8:8-15

iii] The impending visit of Titus, 8:16-24

iv] Fulfilling promises, 9:1-5

v] Giving generously, 9:6-15

8. Paul defends his ministry, 10:1-12:21

Paul defends himself against those who question his credentials,
denounces his opponents and answers misrepresentations.

i] Paul's vindication, 10:1-11

ii] Appropriate and inappropriate boasting, 10:12-18

iii] The interlopers are identified and opposed, 11:1-15

iv] Paul's credentials and his experiences, 11:16-33

v] Paul's vision and revelation, 12:1-6

vi] The thorn in the flesh, 12:7-10

vii] Paul justifies his apostolate, 12:11-18

viii] Expressions of concern, 12:19-21

Conclusion

9. A recapitulation, 13:1-10

Warning and admonition, 13:1-10

10. Conclusion, 13:11-13

The grace of God, 13:11-13

Introduction

On the return of Titus from Corinth after his delivery of 1 Corinthians, Paul's fear, as to the state of the Corinthian church, is greatly allayed. The majority of the Corinthians have again recognized Paul and have dealt with the immoral members singled out in 1 Corinthians. Paul knew that his previous letter was harsh and had hurt some members, but they were now acting on his instructions. Yet, Titus also informed Paul that all was not well. It seems very likely that Judaizers, members of the circumcision party, have infiltrated the church and are now undermining Paul's understanding of the gospel, as well as the character of Paul himself. In response to this news, Paul writes 2 Corinthians. In this letter Paul restates his apostolic role (primarily mission) and defends himself against recent criticism (fickle, ugly). As apostle to the church, he will soon come and deal with those who are affecting the Christian fellowship and therefore the church should examine itself prior to his visit.

Structure

Paul may not have experienced a classical Greek education, but he is an educated man and seems to understand the principles of *rhetoric* (speech delivery) and *epistolography* (letter writing). Both forms are somewhat similar, but given that Paul's letters were designed to be read to a congregation, they tend to be classified as rhetorical. Most fall into the category of *deliberative rhetoric*, speech delivery designed to persuade an audience, or *forensic rhetoric*, accusing or defending. The essential elements of such a speech can be distilled down to the following items:

Exordium - an introduction serving to introduce the subject matter while eliciting the sympathy of the audience;

Narratio - a narrative section providing background information;

Propositio - proposition / thesis to be tested, or a *partitio*, summary of proofs;

Probatio - rhetorical proofs, often with a *refutio*, a refutation of the opponents' arguments;

Digressio - a digression where a proof or refutation is covered in more detail;

Exhortatio - exhortation;

Peroratio - a concluding recapitulation of the main theme.

In epistolography the opening of a letter aligns with the *exordium* in rhetoric, although more personalized, as in Paul's epistles, and the *conclusio* of a letter aligns with the *peroratio* in rhetoric.

Paul's letters exhibit a range of these elements, although not formally classical. Paul is interested in content, not form; substance is his aim, not style. When we come to 2 Corinthians, it is *forensic* in style, although there is little agreement as to its rhetorical structure. This is partly caused by what seems to be three separate parts to the letter (was the letter to be read at three sittings?): 1-7, 8-9, 10-13. In fact, the letter presents as a wondering monologue of thoughtful allusions with limited formal links. Yet, it probably presents this way because Paul experiences a range of emotions as he writes - joy, tenderness, anger, self-vindication - all mixed together with profound theological concerns. So, what we end up with is something more loosely structured than say Romans.

A number of modern commentators have sought to structure 2 Corinthians along rhetorical lines. Witherington's attempt in his commentary has much in its favour:

Epistolary prescript, 1:1-2

Exordium / epistolary thanksgiving, 1:3-7

Narratio, 1:8-2:16

Propositio, 2:17

Probatio / *refutatio*, 3:1-13:4

Argument 1: 3:1-6:13

Argument 2: 6:14-7:1

Argument 3: 7:2-16

Argument 4: 8:1-9:15

Argument 5: 10:1-13:4

Peroratio, 13:5-10

Epistolary *Conclusio* greetings and remarks, 13:11-13.

Another worthy attempt to structure the letter along rhetorical lines was undertaken by Fredrick Long in *Ancient Rhetoric and Paul's Apology: The Compositional Unity of 2 Corinthians*, NTS Monograph 131, Cambridge University Press, 2004. Instead of a single *propositio* Long suggests a *partitio*, a summary of proofs, five in number, 1:17-24. Then follows the *probatio*, 2:1-9:15, where the five proofs are expanded, with a *refutatio*, 10:1-11:15, and personal justification, 10:1-11:15. The *peroratio* follows, 12:11-13:10.

The following structure is used in these notes, although the rhetorical classifications remain somewhat speculative:

Exordium

1. Greeting and benediction, 1:1-7

Narratio

2. Paul defends his integrity, 1:8-2:13

Propositio

3. Thesis: We share in Christ's triumphs, 2:14-17

Probatio

4. Central argument: Character of Paul's ministry, 3:1-6:13

Exhortatio

5. Exhortation, 6:14-7:4

Digressio

6. Paul's meeting with Titus, 7:5-16

7. The collection for the believers in Palestine, 8:1-9:15

Refutatio

8. Refutation: Paul defends his ministry, 10:1-12:21

Peroratio

9. A recapitulation, 13:1-10

Conclusio

10. Conclusion, 13:11-13

Purpose

Three aims may be discerned:

- i] Thanksgiving. Paul wants to express his joy for the Corinthians. "I am in good spirits about you at every point."
- ii] Exhortation. To encourage them on a number of points.
 - To beware of false apostles - the Judaizers
 - To deal with immoral practices;
 - To raise finances for the poor believers in Palestine.
- iii] Prepare for his visit. To prepare the church for his coming visit.

First and foremost, throughout the letter as a whole, Paul sets out to confront the Judaizers and their nomist heresy. It was essential for Paul to defend the gospel of God's free grace, namely, that the full appropriation of the promised blessings of the covenant are realized through Christ's faithfulness and our faith response, and this against the Pharisaic notion that the blessings of the covenant are appropriated through a faithful attention to the Mosaic law. In confronting the nomist heresy of sanctification by obedience with the doctrine of grace through faith / justification by faith, Paul must also defend himself against the judaizers' slander of his person. Paul is no antinomian, he, like them, is a Hebrew through and through, 11:22. He is an apostle in his own right and doesn't need commendatory letters from anyone, 3:11 (clearly a practice of the circumcision party in the Jerusalem church to authorize their delegates). Yet, although Paul is a Jew who ticks all the holiness boxes, he has found a holiness / righteousness in Christ which is apart from the Torah, a holiness / righteousness which, in itself, shapes holiness / righteousness. So, to maintain the perfect standing a believer

possesses in Christ, by grace through faith, against those who promoted sanctification by obedience, Paul sets out to defend his own apostolic credentials.

Historic reconstruction

Paul first visited Corinth in around AD 50 on his second missionary journey, Acts 18:1-18. He stayed there about eighteen months. The city was an important trading centre in Achaia (Greece). Paul is the first to preach the gospel in the town and a small church forms around the new converts, cf., Acts 18.

On his third missionary journey Paul makes Ephesus his centre of operations, staying there for over two years, AD 53-55. During his stay at Ephesus, Paul writes to the Corinthian church. This letter is known as the *former* letter, a letter which denounces fornication in the church, 1Cor.5:9f. The letter is now lost, although some argue that some of it is incorporated in 1 Corinthians. There is obviously strong resentment in the church because of Paul's words, cf., 1 Cor.1.

While at Ephesus, Paul also undertakes a quick visit to the church. This visit is known as the *painful* visit, 2Cor.13:2. Paul is disturbed at the behaviour of the new Christians, their fornication etc., and so he warns them of possible disciplinary action. Corinth was renowned for its immoral behaviour and so the new Christians must have found it difficult to adapt to Biblical morality. This visit is not recorded in Acts.

We really have no idea which was first, the *former* letter, or the *painful* visit, but together they stirred up a hornet's nest and prompted Paul to change his plans to make Corinth his next port of call (probably his intention was to make Corinth his next base of operations).

On visiting Paul in Ephesus, Stephanus, Furtunatus etc., report on the continued trouble in the church, and also deliver a letter from the church asking certain questions. In response to the situation, Paul sends Timothy, his right-hand man, to visit the church. He then writes another letter (the *harsh / severe* letter, probably 1 Corinthians) and sends it off, most likely with Titus.

Within weeks of sending Titus, Timothy returns with a bad report as to the conditions in Corinth, so much so that Paul is not sure if he should have written 1 Corinthians to them.

Troubles then develop in Ephesus (Acts 19) and so Paul is forced to leave. After traveling to Troas and then to Macedonia, he meets Titus who gives his report on how the church is fairing:

- Paul's apostolic position in the church is recognized (2Cor.7:7);
- Appropriate action has been taken against the offender, 1Cor.5 (2Cor.7:12);

- The actual criticisms against Paul are clarified. a) Inconsistency - he said he would visit them but he didn't; b) Lowly impression;
- A growing anti-Pauline sentiment is evident in the church, most likely promoted by the presence of members of the circumcision party;
- Some unconfessed immorality needs correction;
- The collection of money for the Jewish Christians in Palestine is moving ahead, but very slowly.

Paul then pens his third letter to the church (2 Corinthians), which is carried to Corinth by Titus with instructions to sort out the problems in the church and facilitate the collection for the poor in Palestine.

In the winter /autumn of AD 55, Paul evangelizes Macedonia and Illyricum and then moves back through Macedonia to Greece, Acts 20:2-3. On reaching Corinth, Paul sets up base camp for some three months, probably early AD 56. Paul is then able to deal with any lingering problems, particularly the opposition group lead by the Judaizers. It is within this context that Paul pens his general letter to the Romans.

In the spring of AD 56, Paul's travel plans are disrupted and so he is forced to travel again through Macedonia on his return trip to Jerusalem where he is arrested and sent for trial to Rome.

This reconstruction of Paul's visits and letters to Corinth is but one of a number of possibilities. Paul's second visit to Corinth may be before or after the *former* lost letter. Barnett argues for a third flying visit between the writing of 1 Corinthians and 2 Corinthians; he argues that this is Paul's *painful* visit. These visits are not reported in Acts so we are unsure when Paul made it/them, cf., 2Cor.13:2. We are also unsure what letter Paul refers to in 2 Corinthians 2:4, 7:8. Is it the *former* lost letter, cf., 1Cor.5:9, or a lost letter penned between the writing of 1 and 2 Corinthians? These notes presume that this *painful / harsh* letter is actually 1 Corinthians.

The Compilation Hypothesis

Some modern commentators are inclined to the view that 2 Corinthians is the work of an editor who has stitched together at least two Pauline letters. A two-part division is the most popular view and of course, if true, significantly alters the historic reconstruction above. With the two-part hypothesis, 1:1-9:15, excluding 6:14-7:1, is the main part of a Pauline letter attached to another Pauline letter covering 10:1-13:10. This stitching of both letters was undertaken by an editor who removed the conclusion of the first and the introduction of the second. Tasker, in his commentary, states that "it has become very fashionable to maintain that the last four chapters are not part of the letter which Paul wrote from Macedonia when he received the good news which Titus brought back from

Corinth, but that they formed the closing part of the *painful* letter to which reference is made in 2 Cor.7:8." Those who maintain the unity of 2 Corinthians hold the view that the painful letter is none other than 1 Corinthians. Just because 1 Corinthians has positive elements in it doesn't mean that it is not painful; Paul is highly critical of both individuals, and the congregation as a whole, in 1 Corinthians.

There is no textual evidence whatsoever of there ever being two separate letters prior to the existence of 2 Corinthians. The argument for the two-letter theory rests wholly on literary evidence, namely, of two thematically different parts to the letter. Yet, by dismissing an author's mood-swings, the exegete inevitably influences their exegetical conclusions. The mood-swings in this letter are very important; they reflect Paul's joy in the resolution of problems identified in 1 Corinthians, but at the same time his horror at becoming aware of the increasing influence of the Judaizers and their nomist heresy of sanctification by obedience. It is worth noting that it is very likely that Romans was penned some six months after writing this letter. Romans, of course, serves as a theological treatise which sets out to address the nomist heresy. Paul's horror is particularly evident from chapter 10 onward. In these chapters he defends his own credentials and at the same time confront those who come and proclaim another Jesus, 11:4. As Naylor puts it, "chapters 10-13 are a fitting and logical climax to the main theme of the epistle, which is that the new covenant is infinitely superior to that of Moses, a waning arrangement grossly misinterpreted by self-appointed false apostles."

An interesting theory proposed by E.R Richards in *The Secretary in the Letters of Paul*, 1991, is that chapters 10-13 are actually a postscript added to the completed letter, chapters 1-9, on receipt of further bad news from Corinth. This would explain the change of mood, but again, it is a theory without textual support.

The troubles in the Corinthian fellowship

In I Corinthians Paul addresses the issues of "proud wisdom, unfettered sexual behaviour, wild litigiousness, self-display and wilful disbelief", Barnett. In this his second letter, he confronts the Judaizers, members of the circumcision party from Jerusalem, who are increasingly causing problems in the Corinthian congregation, undermining Paul's apostolic authority and the doctrine of justification by grace through faith.

It seems that the Judaizers saw it as their mission in life to follow up on Paul's missionary churches in order to correct his theological perspective. They present as ultra-orthodox Jewish believers whose religious focus is on "doing" rather than "receiving". They were not technically legalists, ie., they didn't

believe a person was saved by good works / obedience to the law; they were in fact nomists. Nomism (nomistic / pietistic Christianity) is the belief that, although it is true that a person is justified (set right before God, judged covenant compliant) on the basis of Christ's faithfulness ("faith of Christ") appropriated through faith, it is also true that law-obedience ("works of the law" - obedience to the law of Moses) is essential to restrain sin and shape holiness (sanctify) for the full appropriation of God's promised blessings (the promised blessings of the Abrahamic covenant = life = the gift of the holy Spirit, etc.,).

Paul argued that a justified person's reliance on the faithfulness of Christ, of itself, apart from the law, facilitates the full appropriation of God's promised blessing of new life in Christ.

When Paul finally gets to Corinth some months after sending this letter to the congregation, he stays for over six months and applies himself to shaping a substantial argument against the heresy of nomism. This argument is contained in Paul's general letter to the Romans.

The Pauline synthesis:

FAITH = RIGHTEOUSNESS = **BLESSINGS** = WORKS.

Paul is not a libertine in stressing "apart from works" for he accepts that those in Christ naturally seek to live as Christ, and to this end he exhorts believers to be what they are. He stresses "apart from works" in response to the nomist heresy of his opponents who taught that:

FAITH = RIGHTEOUSNESS + **WORKS** = BLESSINGS.

Grammatical Note:

This corrected edition uses a descriptive classification for a genitive of source, rather than an ablative classification. See *A Note on the Genitive* in the **Series Addendum**, page 69.

Commentary

1:1-7

1. Greeting and benediction

Salutation and doxology, 1:1-7

Argument

In typical letter-writing style, Paul establishes the *from whom* and *to whom* of the letter. From the outset he nails down his authority, "an apostle of Christ Jesus by the will of God." The *to whom* is of course the Christian congregation in Corinth, a fellowship of believers established by Paul himself. Paul would normally move into a thanksgiving at this point in his letters, but what we have in v3-7 is more a benediction than a thanksgiving. In this statement of praise to God, Paul expresses his confidence that just as he has weathered the bad times to experience times of comfort and encouragement, so the Corinthians will weather their present difficulties and soon find the consolation that comes from the Lord.

Issues

i] Context: In the first century, a letter / epistle typically commences with a prescript, 1:1-2, and ends with a postscript, 13:11-13. Although 2 Corinthians presents as a letter, it is actually written to be read aloud to an audience and so it stands as a sermon / address / speech, and as such, is an example of first century rhetoric. In rhetorical terms the structural elements of the speech may be classified as follows:

Exordium: This opening element of the sermon / speech serves to elicit sympathy from the audience while touching on the subject at hand, 1:3-7.

Narratio: The narrative section. Here Paul provides background information related to the subject at hand with a defence of his integrity, 1:8-2:13.

Propositio: The proposition, thesis, upon which the sermon / speech rests, 2:14-17:

Paul is Christ's ambassador, his apostle for the new covenant.

Probatio: The body of the sermon / speech where Paul develops his thesis in a series of rhetorical proofs covering 3:1-12:21.

- The character of Paul's ministry, 3:1-6:13;
- Exhortation, 6:14-7:4;
- Paul's meeting with Titus, 7:5-16;
- The collection for the believers in Palestine, 8:1-9:15;

- Paul defends his ministry, 10:1-12:21.

The diverse nature of these "proofs" may indicate a more detailed rhetorical classification, cf., "Introduction."

- *Probatio*, rhetorical proofs, 3:1-6:13;
- *Exhortatio*, exhortation, 6:14-7:4;
- *Digressio*, digression, 7:5-9:15;
- *Refutatio*, refutation, 10:1-12:21.

Peroratio: In rhetoric, this element of the speech serves as a recapitulation of the main theme (12:11-13:10, so Long), although Paul moves more into a letter format with his conclusion, 13:1-13.

ii] Background: 2 Corinthians reflects Paul's relief that his harsh letter (1 Corinthians??) was received positively by the congregation, but it also reflects his concern for an ongoing attack on both his person and the gospel he proclaims. As indicated in the introductory notes, there is no consensus among commentators as to the nature of this problem, but it does seem more than likely that the problem stems from Judaizers who are making their presence felt within the Corinthian fellowship. These law-bound believers followed the dictates of the circumcision party centred in the Jerusalem church, a party of Jewish believers who promoted sanctification by obedience to the Torah. They were highly critical of Paul, questioning his apostolic authority and implying that he was antinomian, a heretical Jew who shows scant regard for the covenant law. To counter Paul's teachings, the Judaizers followed up on his missionary activities in order to correct his *heretical* teaching, cf., Gal.2:4-5. So, it is likely that some of these delegates / missionaries / interlopers from the Jerusalem church have ensconced themselves in the Corinthian church and are developing a strong opposition party to Paul's apostleship. Paul is now forced to confront the Judaizers, along with those members of the Corinthian fellowship who have allowed themselves to be swayed by the slander directed at him.

The gospel that Paul proclaims focuses on the grace of God realized through the faithful life-giving service of Christ. The extent of God's grace entails the full bestowal of the promised blessings of the covenant, appropriated through faith apart from works of the Law. The Judaizers, on the other hand, argued that, although a person is justified (set right before God, judged covenant compliant) on the basis of Christ's faithfulness ("faith of Christ") appropriated through faith, law-obedience ("works of the law" - obedience to the law of Moses) is essential to restrain sin and shape holiness for a believer to move forward in the Christian life and so appropriate the fullness of new life in Christ (the promised Abrahamic blessings - the gift of the Spirit, etc.). It is more than likely that it is this heresy,

nomism / pietism / sanctification by obedience, which is being promoted by the opposition party in the Corinthian fellowship.

Of first importance, Paul must defend his apostolic authority, and much of the letter serves this end. The next step involves theologically confronting the opposition party / the Judaizers / the members of the circumcision party. Paul obviously will do this when he arrives in Corinth and thankfully we have the product of this theological confrontation in his general letter to the Romans. Romans was written during Paul's stay in Corinth and presents as a treatise against nomism, the heresy promoted by the Judaizers.

iii] Structure: *Salutation and doxology*:

prescript, v1-2;

benediction, v3-7.

iv] Interpretation:

In this opening passage, Paul establishes his own authority and the integrity of the recipients. Having received news from Titus that the Corinthians have accepted the instructions in his harsh letter (presumably 1 Corinthians), Paul is able to address them in a positive way, but, as it will soon become apparent, not everything is *hunky-dory*. Paul's authority is being undermined by some members of the church, undermined in such a way as to undermine the very nature of the gospel. We can only speculate on the problem, but it is most likely stemming from members who are judaizers, often Jewish believers. In these opening words of the letter, we get a hint of the apologetic that Paul will run against the Judaizers. Paul is an apostle of Christ Jesus by the will of God, an apostle who fully shares in the sufferings of Christ and in his comfort.

Text - 1:1

i] Prescript, v1-2.

Χριστου [ος] gen. "**of Christ**" - [PAUL AN APOSTLE] OF CHRIST. The genitive is adjectival, descriptive, idiomatic / source, "*from Christ*", or attributive / idiomatic, "*who was appointed by Christ*", or verbal, subjective, "*sent by Christ*."

Ιησου [ους] gen. "**Jesus**" - Genitive in apposition to "Christ".

δια + gen. "**by**" - Instrumental, expressing means, as NIV.

θεου [ος] gen. "**of God**" - [THE WILL] OF GOD. The genitive is adjectival, possessive.

ὁ ἀδελφος [ος] "[**Timothy**] **our brother**" - [AND TIMOTHY] THE BROTHER. Nominative standing in apposition to Timothy. Possibly "*one of the brothers*", but usually the article is treated as a possessive pronoun, "*our brother*." Timothy

is obviously present with Paul at this time, but it is unclear whether he has a part in the letter itself.

τη εκκλησια [α] dat. "**to the church**" - to the assembly. Dative of recipient; "to the congregation meeting in Corinth."

του θεου [ος] gen. "**of God**" - The genitive is adjectival, possessive.

εν + dat. "**in [Corinth]**" - Local, expressing space.

συν + dat. "**with**" - Expressing association / accompaniment.

τοις ουσιν [ειμι] dat. pres. part. "-" - [ALL THE HOLY *ones*] BEING. The participle is adjectival, attributive, limiting "holy *ones*" = "saints" = "God's people", TEV; "all the saints who are in the whole of Achaia", ESV. The Roman province of Achaia consists of what we might call southern Greece. Obviously the other congregations meeting in this geographical area were somehow linked to Corinth, possibly as branch churches of the church in Corinth.

εν + dat. "**throughout**" - IN [ALL ACHAIA]. Local, expressing space.

v2

ὕμιν dat. pro. "**to you**" - [GRACE AND PEACE] TO YOU. An assumed optative verb would apply for this wish-prayer making the dative a dative of indirect object / interest, advantage, as TEV below, or local, metaphorical; "*may* grace and peace *be* upon you." Both "grace" and "peace" are used here as greeting words. "Grace" = "greeting", is used with "peace", the common Jewish greeting. In a Christian context, they are both powerful words, depicting the bestowal of God's favour and peace.

απο + gen. "**from**" - FROM [GOD, FATHER OF US AND LORD JESUS CHRIST]. Expressing source / origin. The source of these blessings is both the Father and "our Lord." "Jesus Christ" stands in apposition to "Lord". "May God our Father and the Lord Jesus Christ give you grace and peace", TEV.

v3

ii] Benediction, v3-7. Instead of the usual thanksgiving to God for his readers, Paul ascribes praise to God for the comfort and encouragement he has received from him during / since a recent painful episode in his life ("the sufferings of Christ"). Paul is referring to both the near-death experience he faced in Asia, v8-11 ("we felt that we had received the sentence of death"), and the burden of all his churches (particularly his concerns over the harsh / severe letter, i.e., 1 Corinthians). His concerns for the severe letter were alleviated somewhat by the news from Titus that in general, the letter was received positively by the Corinthian congregation. So, the immediacy of these experiences may have prompted Paul to divert from his usual thanksgiving. On the other hand, it is possible that there is little to give thanks for. If the Judaizers, these false apostles,

are well entrenched in the congregation and slandering their founding apostle, it may well be that Paul wants to, first and foremost, display to those inclined to demean him his badge of suffering and divine comfort.

The drift of the argument covering these five verses is not overly clear. We are best to follow the line proposed by Harris:

Praise be to God the God of all comfort, v3.

He comforts me when I suffer so that I can comfort others who suffer, v4
(for in fact my experience of God's comfort is as abundant as my experience of Christ's sufferings), v5

So then, my suffering ultimately leads to your comfort as you patiently endure comparable suffering, v6

That is, as you experience suffering, you will also experience God's comfort brought to you by me, v7.

ευλογητος adj. "**praise be to**" - BLESSED *is / be* [THE GOD]. Predicate adjective of an assumed verb to-be. Given that God is blessed in the praise of his people, modern translations move toward an optative, "let us give praise to God."

και "**and**" - AND [FATHER]. The translation "thank God, the Father of our Lord Jesus Christ", Phillips, so Barrett, is possible, taking the conjunction as ascensive, "even the Father", but most translations take it as a connective, "God and Father"

του κυριου [ος] gen. "**of [our] Lord**" - OF THE LORD. The genitive is adjectival, relational, if we follow "God, the Father ...", less clear for "God and Father." Long suggests a genitive of subordination for "God ... of our Lord" = "over our Lord" - trinitarian implications????

ημων gen. pro. "**our**" - OF US [JESUS CHRIST]. The genitive is adjectival, possessive / relational, or idiomatic / of subordination, "Lord over us."

των οικτιρμων [ος] gen. "**of compassion**" - [THE FATHER] OF COMPASSIONS. The genitive is adjectival, attributive, "the merciful Father", TEV, "the all-merciful Father", REB, or idiomatic / product, producer, so Long, or possibly source / origin, "the source of all mercy and comfort", Phillips.

παρακλησεως [ις εως] gen. "**comfort**" - [AND GOD] OF [ALL] ENCOURAGEMENT, CONSOLATION]. The genitive is adjectival, attributive, "who always gives us comfort", CEV. God is a God who is merciful toward his people and comforts them in times of distress; "He is the Father who has mercy on us; he is the God who always puts an end to the sadness of (his) people", TH.

v4

The fact that God is the God of all comfort is now personalized. In the face of suffering, Paul has experienced God's consolation, compassion and support

and as a result is well able to offer the same to others. Note the use of the plural pronoun; it may be inclusive, with Paul including his readers in the ideas being expressed. On the other hand, the plural could serve to identify Paul along with his associates - Paul and Timothy, even also Titus. Sometimes Paul uses the royal plural, "we" for "I". The plural would not include the readers if "all the afflictions" are specific to Paul.

ὁ παρακαλῶν [παρακαλεῶ] pres. part. "**who comforts [us]**" - THE ONE COMFORTING, ENCOURAGING [US]. The participle is adjectival, attributive, limiting by describing God / Father. The NJB opts of the sense "support"; "he supports us in every hardship."

ἐπι + dat. "**in**" - IN [ALL THE AFFLICTION OF US]. Possibly temporal, "during", or reference / respect, "with respect to", or causal, "because of." The word "affliction" can refer to external, or internal suffering, ie., physical hardship, or mental anguish.

ἡμῶς gen. pro. "**our [troubles]**" - The genitive is adjectival, possessive, but possibly verbal, objective.

εἰς το + inf. "**so that**" - This construction usually expresses purpose, "in order that", so Barnett, ..., but sometimes result, "with the result that." Result seems likely here, unless we want to argue that God comforted Paul in order to comfort the Corinthians.

παρακαλεῖν [παρακαλεῶ] pres. inf. "**comfort**" - [TO ENABLE US] TO COMFORT. The infinitive is complementary, completing the verbal aspect of the infinitive "to be able."

τούς "**those [in any trouble]**" - THE ONES [IN ALL AFFLICTION]. The article serves as a nominalizer, turning the prepositional phrase "in all trouble" into as substantive, as NIV.

ἐν "**in**" - The preposition here is temporal; "during any time of trouble."

διὰ + gen. "**with**" - BY. Instrumental, expressing means, "by means of the encouragement."

ἧς gen. pro. "-" - [THE ENCOURAGEMENT] WHICH [WE OURSELVES ARE ENCOURAGED]. Genitive by attraction.

ὑπό + gen. "**from [God]**" - BY [GOD]. Expressing agency.

v5

Paul adds that when it comes to his experience of suffering and comfort / encouragement as an apostle of Christ, he has had more than a full dose (unlike the Judaizers who experience little of both??) - taking "we" as a royal plural.

ὅτι "**for**" - More reason than cause, explaining how divine encouragement has applied in Paul's case.

καθὼς οὕτως "**just as so**" - A correlative comparative construction.

του Χριστου [ος] "of Christ" - [THE SUFFERINGS] OF CHRIST [ABOUND]. Thrall suggests that this genitive is equivalent to *δια του Χριστου*, "[comfort abounds] through Christ." The preposition *δια* may express agency such that "encouragement" is bestowed by Christ, so Long, but instrument / means, is more likely, so Thrall, expressing a more indirect bestowal of "encouragement". So, when it comes to "the sufferings of Christ *which* abound to us" it is likely that they are the troubles that come to us by means of our association with Christ. Similarly, for "comfort / encouragement". Not that Jesus can't personally comfort / encourage us through his indwelling Spirit, but here Paul seems to have in mind his experience of gospel ministry, its negative and positive aspects. As would be expected, numerous interpretations are offered for "the sufferings of Christ." Thrall lists seven with her favourite being the mystical association a believer possesses in Christ's suffering through baptism - this sense seems very unlikely.

εις "-" - TOWARD [US]. Spatial, direction, seems best; the sufferings that come our way.

ἡμῶν gen. pro. "our [comfort]" - [SO ALSO THROUGH CHRIST THE ENCOURAGEMENT AND = ALSO ABOUND] OF = TO US. The genitive is usually treated as verbal, objective, in that the genitive pronoun receives the action of the verbal noun "encouragement".

περισσευει [περισσευω] "abounds" - The verb is often translated as "share abundantly", ESV, but "abounds" = "overflows" seems more likely. In Paul's experience ("we", his missionary team as well???) the positives and negatives of Christian ministry have been more than enough - the full dose has come his way. Those who find themselves in full-time ministry are well able to identify with this sentiment.

v6

Paul's full dose of suffering and comfort / encouragement, associated with apostolic gospel ministry, serves a positive end for the Corinthians in that they are encouraged and so strengthened for those times when they also face suffering.

δε "-" - but/and. Here as a transitional connective, indicating the next step in the argument.

ειτε ειτε "if if" - EITHER = WHETHER [WE ARE BEING AFFLICTED, *IT IS* FOR YOUR ENCOURAGEMENT AND SALVATION] OR WHETHER [WE ARE BEING ENCOURAGED *IT IS* FOR YOUR ENCOURAGEMENT]. A correlative disjunctive construction.

ὑπερ + gen. "*it is for*" - Here expressing benefit; "for the sake of, for the benefit of." This "distress, trouble" is part of Paul's *ἡ μεριμνα πασων των εκκλησιων*, "care for all the churches", the apostolic burden he bears in his ministry for God's people. He takes this burden upon himself, its troubles and

anxiety, for the sake of all the churches, for the "comfort / encouragement" of the membership, for their upbuilding and ultimate salvation. Similarly, in good times when opposition, persecution and the like is at a minimum, Paul has an even greater opportunity to serve God's people for their encouragement.

της ενεργουμενης [ενεργω] pres. mid. part. "**which produces**" - THE ONE WORKING. The participle is adjectival, attributive, limiting by describing the "encouragement", an "encouragement" which works in a particular way, εν, "in"

εν "**in you**" - [PRODUCING] IN *you* [AN ENDURANCE]. Here the preposition is adverbial, possibly temporal, "when you patiently endure the same sufferings that we are also suffering", NRSV, or better modal, expressing the manner of "the working" of "your encouragement" - a positive environment for apostolic ministry provides the opportunity to strengthen the congregations under Paul's charge so giving the members the strength / endurance to handle any persecution / suffering that might come their way.

των ... παθηματων [α] gen. "**of the [same] sufferings**" - The genitive is usually classified as adjectival, verbal, objective.

ὧν gen. pro. "**[we suffer]**" - WHICH [WE ALSO SUFFER]. Genitive by attraction.

v7

In literal terms, Paul states that his hope for the Corinthians is firm / certain / positive because they are partners of the sufferings and of the comfort / encouragement. The sense of this idiomatic short-talk is not overly clear. If we follow a similar line to that proposed above, it would seem that Paul is expressing his confidence in the Corinthians, namely that the prospects for the church are positive (ie., they will make it through their present difficulties, possibly with regard to the presence of dissenters / the Judaizers in their midst), and this because they are partners, and thus beneficiaries of Paul's apostolic ministry, both in hard times and good. Paul is going to see to it that they are *moving forward in the gospel* (An example of 21st. century idiomatic short-talk, very popular in Australia at the moment among the saints!!!! As to what it means, that's anyone's guess).

ἡμῶν gen. pro. "**our [hope]**" - [AND THE HOPE, EXPECTATION] OF US. The genitive is adjectival, possessive, but it can also be taken as verbal, subjective. "Hope / expectation" implies some doubt in English where no doubt is implied by the word in Gk., So, "confidence / assurance" is more appropriate.

ὕπερ + gen. "**for [you]**" - FOR [YOU is FIRM]. Here advantage, "for the sake of, for the benefit of", as in v6, seems unlikely. Reference / respect seems a better

fit, "concerning you / with respect to you." "Our confidence in / for you is unshaken."

ειδοντες [όραω] perf. part. "**because we know**" - HAVING KNOWN. The participle is adverbial, best treated as causal, as NIV.

ότι "**that**" - Introducing an object clause / dependent statement of perception expressing what "we" / Paul knows.

ώς ούτως και "**just as so also**" - AS [YOU ARE SHARERS, PARTAKERS, COMPANIONS OF SUFFERING] SO ALSO [*you are sharers OF ENCOURAGEMENT*]. A correlative comparative construction.

των παθηματων [α ατος] gen. "**sufferings**" - As with παρακλησεως, "comfort", genitive compliment of the noun κοινωνοι, "sharers in τινος / something." Note that most translations give weight to the context and add "our sufferings" and "our comfort." This is somewhat misleading and so we are best to follow REB "if you share in the sufferings you share also in the consolation." The sufferings / encouragement are not Paul's, they are the inevitable consequences of a relationship with Christ. As with Paul, the Corinthian believers can expect both bad times and good, and although they have experienced some bad times recently (immorality in the congregation, worship and theological problem, Paul's censure [1 Corinthians / the harsh letter]) along with ongoing problems (the Judaizers???), Paul is confident, with his help, that the good times will follow - they will also share in the consolation / encouragement / comfort.

1:8-11

2. Paul defends his integrity, 1:8-2:13

i] Lifted up by prayer

Argument

Paul now recounts, in broad terms, the **θλιψις**, "tribulation", he experienced in the province of Asia. This trouble was a near death experience from which he was delivered, and will be delivered by the hand of God at the behest of the prayers of many.

Issues

i] Context: See 1:1-7. In the section before us, 1:8-2:13, Paul sets out to defend himself against the slander of his opponents in the Corinthian church. As indicated in the background notes, it seems likely that Paul's main opposition party is primarily made up of Judaizers, members of the circumcision party. The Judaizers oppose Paul theologically, although the issue addressed here concerns Paul's integrity. As is usually the case, an opposition party is often made up of those with many and varied grudges. On the question of integrity, their charge against Paul is that he is fickle, insensitive and domineering. Paul is bound to answer this charge because, if it is sustained, then the theological integrity of his gospel will be compromised. Paul "asserts that so far from indicating capriciousness or overlordship, his recent relations with the church at Corinth had demonstrated his pastoral concern and fatherly love. Any apparent indications to the contrary, such as changes of travel plans, a stern letter, or a call for church discipline, should be seen in this light", Harris.

Paul's defence against criticisms levelled against him by the *opposition party* in the Corinthian fellowship (that he is weak, vacillating and fickle), covers 1:8-2:13:

- Paul commences with a defence of his *stern / painful* letter, v8-14 (1 Corinthians, or possibly the first letter now lost, cf., 1Cor.5:9, but unlikely a letter which now forms the last four chapters of 2 Corinthians; see the introductory notes on "The Compilation Hypothesis").
- First, he points out that his intention to visit Corinth was not a smoke screen; he is not the type of person who says "yes" when he means "no", v15-17.
- Paul then defends himself theologically, v18-22. As an apostle of an unambiguous gospel, Paul points out that his personal life can't help but reflect the dependability of the promises contained in the gospel. Paul then explains that he failed to follow through on his intended visit to Corinth

out of consideration for them, not out of consideration for his own welfare, v23-24.

- Paul then explains why he wrote the *painful* letter rather than returning to visit the church as he said he would - he didn't want to cause them pain, 2:1-4.
- Paul concludes with an instruction to offer forgiveness to the immoral brother singled out in the letter, v5-11.
- This is followed by a note on his intended visit to Troas, v12-13.

ii] Background: See 1:1-7.

iii] Structure: *Lifted up by prayer*:

A broad description of the "tribulation", v8-9;

Delivery from the tribulation, v10;

The part of prayer in overcoming tribulation, v11.

iv] Interpretation:

This passage focuses on Paul's **θλιψις**, "tribulation". It is not unreasonable to presume that the event Paul is alluding to is the riot led by Demetrius in Ephesus, his imprisonment and forced departure from town, cf., Acts 19. This assumes that "Asia" stands for "Ephesus", which is somewhat of a gamble. If not in Ephesus, then the events occurred after leaving Ephesus, between the writing of 1st. and 2nd. Corinthians. It has been suggested that Paul possibly underwent another term in prison at this time, possibly in Laodicea, so Duncan in *St. Paul's Ephesian Ministry*. Others have suggested that Paul is describing a severe illness. In Semitic thought, death is often used to describe a severe illness and "bring back to life" can mean "healed of an ailment." Alexander in *St. Paul's Infirmary* argues that Paul is referring to a recurring malady, the **σκολοψ**, "thorn", this time a very serious bout, possibly at Troas after leaving Ephesus. At any rate, the circumstances were devastating for Paul, personally overwhelming, v8, and undermining his confidence and reliance on God, v9. Paul feels blessed that he is now through it all, for the moment at least, and looks for the supportive prayers of God's people.

Text - 1:8

Lifted up by prayer, v8-11: i] The tribulation, v8-9.

γαρ "-" - FOR. More reason than cause, developing / explaining v3-7, although at times this conjunction is used as a connective, indicating the next step in the argument.

αγνοιεν [αγνοεω] pres. inf. "**to be uninformed**" - [WE DO NOT WANT YOU] TO BE IGNORANT [BROTHERS]. The infinitive is complementary, completing the sense of the verb "to will / want." Translating the double negative as a positive; "we want you to be quite certain", NJB. "Brothers" = "brethren" (non-sexist). The plural *my* indicating Paul and his missionary team, or it may just be a royal plural.

ὑπερ + gen. "**about**" - Reference / respect; "with respect to, concerning, about."

της γενομενης [γινομαι] gen. aor. mid. part. "**[we] experienced**" - [THE TRIBULATION, AFFLICTION OF US] HAVING HAPPENED. The participle is adjectival, attributive, limiting "tribulation"; "the tribulation which we experienced in Asia.

εν + dat. "**in [the province of Asia]**" - IN [ASIA]. Local, expressing space.

ὅτι "-" - THAT. Introducing an object clause / dependent statement of perception expressing what "we" = Paul wants them "not to be ignorant of" = "to know", namely, that he was utterly burdened beyond his strength.

καθ [κατα] + acc. "**we were under great [pressure]**" - ACCORDING TO [EXCESS]. The preposition here is adverbial and so with the noun "excess, exceeding" produces the adverb "exceedingly"; "we were exceedingly burdened beyond *our* power" = "we were completely overwhelmed", Phillips.

ὑπερ + acc. "**far beyond**" - BEYOND [*our* POWER]. Here spatial / comparative; "beyond". "Unbearably crushed", TEV.

ὥστε + inf. "**so that**" - SO THAT = CAUSING [TO DESPAIR US]. This construction is consecutive, expressing result; "with the result that we despaired." The accusative pronoun **ἡμας**, "us", serves as the subject of the infinitive, so "we despaired."

και "-" - AND. Here ascensive; "even of life

του ζην [ζαω] pres. inf. "**of life itself**" - OF THE TO LIVE. The genitive article + inf. will often form a purpose clause, "in order to", but here it obviously indicates that the infinitive serves as a substantive, genitive of direct object after the **εκ + απο** prefix verb "to despair of", here as an infinitive; "despaired of *our* lives."

v9

Paul's tribulation was severe, but at least it did result in reliance on God rather than self. As indicated above, Paul's description of the **θλιψεις**, "tribulation, trouble", can be taken as a reference to a severe illness. Again, the plural "we" may be a *royal* plural, an oblique reference to Paul himself. On the other hand, Paul may be referring to himself and Timothy / Titus

αλλα **"indeed"** - BUT. Strong adversative. The counterpoint is set against ν8α; "we do not want you to be ignorant" of the burden we faced in the province of Asia, "but *the fact of the matter is* we felt we had received the sentence of death."

αυτοι **"we"** - *we* OURSELVES. Emphatic use of the pronoun.

εν + dat. **"felt"** - [HAVE HAD] IN [OURSELVES THE SENTENCE OF DEATH]. Local, "within", with the reflexive pronoun **ἑαυτοις** serving to intensify, "we were convinced within our very being." The perfect verb **εσχηκαμεν**, "we have", is usually read as an aorist, although the ongoing consequences of the action may be intended, eg., ongoing complications of an illness.

του θανατου [ος] gen. **"of death"** - The genitive is adjectival, attributive, "death sentence", although it could be classified as verbal, objective, "a judicial sentence to die", or epexegetic, "a sentence which was death", so Long.

ινα + subj. **"but it happened that [we might] not"** - THAT. Usually taken here to express purpose such that God brought about the deadly circumstances that Paul faced in order that he might rely, not on himself, but on "the God who raises the dead." The addition of "*but this happened*" in the NIV prompts this sense; "this was meant to teach us", REB, "the purpose of it all", Cassirer. Of course, this construction can also express hypothetical result / result, such that the deadly circumstances resulted in Paul relying, not on himself, but on God; "we received the sentence of death with the result that we relied, not on ourselves, but on the God who raises the dead." I find it very difficult to conceive of a God who hurts people to gain their attention. It is the maladjusted child in the playground who thinks that friendships are gained by handing out sweets, or by inflicting pain, and I am inclined to believe that our God is not such a person.

πειθοτες [πειθω] perf. part. **"rely"** - [WE MAY BE NOT] TRUSTING. The participle + the present subjunctive verb to-be forms a periphrastic perfect construction, probably emphasizing aspect, an ongoing reliance on God; "we should place our confidence in", Cassirer.

εφ [επι] + dat. **"on [ourselves]"** - UPON [OURSELVES]. Spatial, "upon, on."

αλλ [αλλα] "-" - BUT [UPON GOD]. Strong adversative standing in a counterpoint construction; "not but ..."

τω εγειροντι [εγειρω] dat. pres. part. **"who raises [the dead]"** - THE ONE RAISING [THE DEAD]. The participle is adjectival, attributive, limiting "God". The God we trust is a life-given God, and sometimes, in the rough and tumble of life, this reality intrudes itself into the cause-and-effect sequencing of an age destined to destruction.

v10

ii) Delivered from the deadly peril, v10. For the sake of the gospel, Paul firmly believes that "God rescued, and will rescue, [him] from situations of immense and mortal peril", Thrall.

εκ + gen. "**from**" - [WHO] OF [SO GREAT A DEATH HE HAS DELIVERED / PRESERVED / RESCUED US AND WILL DELIVER *us*]. Expressing separation, "from, away from."

τηλικουτου θανατου "**such a deadly peril**" - A plural textual variant τηλικουτων θανατων exists, so "it was he who rescued us from such threats of death", Barclay, as Thrall above. Given the singular "sentence of death" in v9, the plural reading is the more difficult reading, but none-the-less the singular seems more likely.

εις + acc. "**on [him]**" - INTO [WHOM]. Adverbial here, reference / respect, "with respect to whom / him we have set our hope", so Long. "On him we have fixed our hope."

οτι "**that [he will continue to deliver us]**" - [WE HAVE HOPED] THAT [ALSO YET HE WILL DELIVER US]. Variant, as with ετι, "yet", although most likely original. Introducing an object clause / dependent statement of perception expressing what is hoped. Depending on how we understand the tribulation: "We have every hope that he will continue to deliver us from those who would destroy our message and our witness", Junkins, or "I trust him to keep me alive / get me through any reoccurring bouts of illness." Not so much a faith healing perspective, but rather faith in the fulfillment of God's gospel program and Paul's part in it.

v11

iii) The part of prayer in tribulation, v 11. This verse is rather complex, but the point is simple enough; Paul indirectly encourages the Corinthians to pray for him "that they, in turn, might give thanks for God's gracious answer to their prayers", Barnett.

"We rest in the hope that He will continue to deliver us (v10)
while you aid us by / with your prayers,
with the result that / resulting in thanksgiving from many people *to God*
= your thanksgiving *to God*
for us / with regard to us,
for the gifts / divine favour given us by *the prayers of many believers* =
by your prayers."

συνυπουργουτων [συνυπουργεω] gen. pres. part. "**as you help**" - [YOU AND =ALSO] WORKING TOGETHER, AIDING, COOPERATING, LABOURING, JOINING

IN SERVICE. Genitive absolute participle along with the genitive subject ὑμῶν, "you", is usually treated as temporal, "It is on him that we have set our hope that he will deliver us again, while you, for your part aid by praying on our behalf", Cassirer, but possibly causal, "because you are helping me", Williams.

ὑπερ "[us]" - FOR [US]. Here expressing advantage / benefit; "for the sake of, for the benefit of." "Join in helping us by your prayers for us", Harris.

τη δεησει [ις εως] dat. "**by your prayers**" - BY THE = YOUR SUPPLICATION, PRAYER. Instrumental dative, expressing means.

ινα + subj. "**then [many will give thanks]**" - THAT [THANKS MAY BE GIVEN FOR US FROM MANY FACES = PERSONS WITH RESPECT TO THE GIFT TO US BY MANY]. The NIV opts for a consecutive clause expressing result, rather than a final clause expressing purpose.

εκ + gen "**[many]**" - OUT OF, FROM [MANY]. Expressing source / origin.

ὑπερ + gen. "**on [our] behalf**" - FOR [US]. Expressing advantage, as above.

το χαρισμα [α ατος] + acc. "**for the gracious favour**" - THE GIFT. Accusative of respect, "with respect to God's gracious favour."

εις + acc. "**granted [us]**" - TO [US]. Here expressing advantage, "for us."

δια + gen. "**in answer to the prayers of [many]**" - BY [MANY]. Instrumental, expressing means. "By *the prayers of the many / many believers*" = "by your prayers."

1:12-17

2. Paul defends his integrity, 1:8-2:13

ii] Paul's self-defence

Argument

Paul now sets out to answer the charges brought against him by the opposition party in the Corinthian church. In the passage before us he addresses two charges. The first charge relates to the *severe* letter which Paul has recently sent to the Corinthian church. It is more than likely that this letter is 1 Corinthians, but there is debate on the matter. The charge seems to be that Paul has shown himself in this letter to be domineering and insincere - he is a bully and speaks with a forked tongue. Against this charge, Paul claims that he has always acted "with integrity and godly sincerity" in his dealings with the Corinthian believers. A fair reading of his letter would show this to be true and he hopes that they will soon come to this realization so that he can boast of them in the last day. The second charge relates to Paul's failure to follow through on his intended visit to Corinth. The charge is that he acted with *τη ελαφρια*, "fickleness", that he is untrustworthy, fickle, capricious. Paul simply reminds his readers that plans are just that, plans - *the plans of mice and men*.

Issues

i] Context: See 1:8-11.

ii] Background: See 1:1-7.

iii] Structure: *Paul's self-defence*:

Answers to the charge:

Paul's *severe* letter shows him to be domineering and insincere, v11-14;

Paul's failure to visit the church, when he said he would, shows him to be untrustworthy and capricious, v15-17.

iv] Interpretation:

Getting a handle of Paul's travel plans, his plan to convey to Jerusalem the collection for the saints, is rather difficult since we really don't have the exact itinerary, but it is clear that he did change his plans. He may have outlined a plan for a return visit to Corinth on the occasion of his painful visit (2Cor.,13:2), sometime between 54-55AD while he was based at Ephesus. This would have been the second time he visited the church, a visit not recorded in Acts. He may have even detailed arrangements in the

letter he wrote to confront the immorality evident in the church, cf., 1 Cor.5:9f (now lost??).

It seems likely that in 2 Corinthians 1:15-16 Paul outlines this original travel plan - Paul intended leaving Ephesus for Corinth, then to Macedonia, back to Corinth, and then ultimately to Jerusalem. Given the troubles in the church, Paul modifies his plans, giving the church time to settle down before visiting them. He outlines his revised plan in 1 Corinthians 16:2-8. This travel plan entailed leaving Ephesus for Macedonia, then to Corinth and then obviously to Jerusalem. Paul's point is, OK, plans change, but what's the fuss? It is not clear whether the issue for the Corinthians is changes in the travel plans, or spending more time in Macedonia rather than in Corinth - probably both. At any rate, the opposition party was able to stir up trouble because of the changes.

What actually occurred is that Paul was forced to leave Ephesus due to the Demetrius riot (Acts 19:23-41), move to Troas then Macedonia (Acts 20:1b-2a - where he writes 2 Corinthians), then to Corinth (Acts 20.2b-3a) then ultimately Jerusalem. "It is because he expects his visits to bring blessing that he can rebut the accusation of making plans for *worldly* motives", Barnett.

Text - 1:12

Paul's self-defence, v12-17: i] An answer to the charge that Paul is domineering and insincere, v12-14. As far as Paul is concerned, his dealings with the world, and in particular, his dealings with the Corinthians through the *harsh / severe* letter (1 Corinthians??), his conscience is clear; he has acted toward them with integrity.

γὰρ "**now**" - FOR. More as a connective than reason / explanation, marking the next step in the argument / "to introduce the main matter of the letter at this point", Barnett.

ἢ ... χαυχησις [ις εως] "**boast**" - THE BOASTING [OF US IS THIS]. Probably not "boasting" here, but more in the sense of "confidence", i.e., Paul's confidence that he has done the right thing by the Corinthians.

της συνειδησεως [ις εως] gen. "[**our** conscience" - [THE WITNESS / TESTIMONY] OF THE CONSCIENCE [OF US]. The genitive is usually treated as verbal, subjective, in that Paul's conscience produces the action, as NIV, it testifies to him that he has done the right thing by the Corinthians; "the testimony borne by our conscience", Cassirer. Conscience is used here of "a natural inward facility of judgment which evaluates conduct in an objective way, in accordance with given norms. For Christian believers, the criteria will be Christian", Thrall. "Our conscience shows us that in our dealings with others, and

above all in our dealings with you, our conduct has been governed by a devout and godly sincerity", REB.

ὅτι **"that"** - THAT. Introducing an object clause / dependent statement of indirect speech expressing what Paul's conscience testifies, namely "that we behaved in the world with simplicity and godly sincerity not", ESV.

εν + dat. **"in [the world]"** - [WE LIVED] IN [THE WORLD]. Local, expressing space. "Lived" in the sense of conducting oneself according to "the practice of certain principles", BAGD. When it comes to "our activities in this world", Phillips.

προς + acc. **"with [you]"** - [AND MORE ESPECIALLY] TOWARD [YOU]. Probably adverbial here, reference / respect; "and especially with respect to you."

εν + dat. **"with [integrity]"** - IN [SIMPLICITY AND INTEGRITY]. Here adverbial, modal, expressing manner, as NIV, "honestly and sincerely", CEV, but possibly instrumental, expressing means, "it wasn't by any fancy footwork on our part", Peterson.

ουκ εν + dat. **"we have done so, relying not on [worldly wisdom]"** - NOT IN [FLESHLY WISDOM]. Again adverbial, expressing manner, "not with worldly cunning, but with God's grace / godly grace", but possibly local, as NIV, or instrumental, means, "not by means of worldly cunning, but by divine grace"; "it was not worldly wisdom, but divine grace that always shaped our conduct", Barclay.

θεου [ος] gen. **"[on] God's [grace]"** - [BUT IN THE GRACE] OF GOD. The genitive is adjectival, possessive, as NIV, or attributive, "godly grace", or idiomatic / source, "grace from God."

v13

There is nothing in the *harsh / severe* letter, when given a fair reading, that would impinge on Paul's integrity - there is nothing to read between the lines.

γαρ **"for"** - Introducing a causal clause explaining why Paul feels his conscience is clear as to his dealings with the Corinthians in the *severe* letter, because the letter says it as it is.

ου αλλ "-" - [WE DO] NOT [WRITE OTHER THINGS TO YOU] BUT. An adversative comparative construction. There is nothing to read between the lines.

ὑμιν dat. pro. **"you"** - TO YOU. Dative of indirect object.

ἢ "-" ... or" - *we write nothing more* OR = THAN [WHAT YOU READ] OR [AND = EVEN KNOW].. Correlative disjunctive construction.

δε "-" - BUT/AND. Here serving as a transitional connective, indicating the next step in the argument. Linked to v14, as NIV, rather than v13a.

ὅτι **"[I hope] that"** - Introducing an object clause / dependent statement of perception expressing what Paul hopes.

ἕως καθως και "as" - UNTIL [YOU WILL COMPLETELY KNOW] AS [ALSO YOU KNOW US IN PART]. We have here a coordinate comparative / temporal construction - what Paul hopes will be is compared to what presently is; a temporal ἕως with a comparative καθως. The NIV reverses the order of the two clauses to aid understanding. "I hope there will come a time when you fully understand my harsh letter to you, just as you already partly understand it."

v14

Once the Corinthians have got over their inclination to read their own attitudes into the *severe* letter, it is Paul's hope that they will come to fully understand the issues he has raised with him, and so be confident again in his apostolic ministry.

απο + gen. "in [part]" - [JUST AS ALSO YOU KNOW US] FROM [PART]. The preposition is being used adverbially, changing the noun "part" into the adverb, "partially"; "just as you have partially understood us / the letter."

ὅτι "that" - THAT. Introducing an object clause / dependent statement of perception expanding on what the Corinthians can know; "I hope there will come a time when you fully understand my harsh letter to you, just as you already partly understand it, *understand that*

ἡμῶν gen. pro. "[you can] **boast [of us]**" - [WE ARE] THE BOAST [OF YOU]. The genitive, as with ἡμῶν, "of us", below, is adjectival, possessive / verbal, subjective.

καυχημα [α ατος] "boast" - "Boast", in the sense of the "object of one's boast", Zerwick; "It is we who will provide you with your ground for boasting, even as you will provide us with ours, on the day when the Lord Jesus comes", Cassirer. "Boast" probably in the sense of "confidence". Paul is the "basis of their confidence. Their very salvation cannot be separated from his ministry to them"..... On the day of the Lord Jesus the Corinthians (and other believers) will be the visible object of the apostle's confidence", Barnett; "I hope there will come a time when you fully *understand* that we are (I am) the ground / basis of your confidence *as a believer*, just as you are the ground / basis of our confidence in that day when we must stand before our Lord Jesus." On the day of resurrection, the Corinthian believers will stand as a testimony to Paul's apostolic ministry, a ground / basis of confidence for him on that day. Paul is for the Corinthians a ground of confidence in the present day, and in due time they will recognize this fact.

καθαπερ "just as" - A corresponding comparative.

και "[we will boast of you]" - AND = ALSO [YOU are the boast OF US]. Here probably adjunctive; "you are also the boast of us" = "you are also our ground for confidence in the day of the Lord."

εν + dat. "in" - IN [THE DAY OF THE LORD]. Temporal use of the preposition.
ἡμῶν gen. pro. "-" - OF US. Variant. The genitive is adjectival, idiomatic /
subordination; "over us."

Ἰησοῦ [ος] gen. "Jesus" - JESUS. Standing in apposition to "Lord".

v15

ii] An answer to the charge that Paul's failure to visit the church when he said he would, shows him to be untrustworthy and capricious, v15-17. It seems that Paul made arrangements for a visit to the church, a visit which he didn't follow through on. Paul's change in travel plans is being used by the opposition party to defame him. Paul assures them that the revised itinerary (1Cor.16:2-8), as with the original itinerary (2Cor.1:16), was not made lightly or insincerely.

τη πεποιθησει [ις εως] dat. "**because I was confident of [this]**" - [AND] IN / ON [THIS] CONFIDENCE. The dative is probably instrumental, cause, as NIV. Paul's apostolic ministry to the Corinthians is their ground for boasting, their ground for "confidence", and because of ταυτη, "this", it was always Paul's intention to visit them and minister to them for spiritual, and not "worldly" reasons, v17.

ελθειν [ερχομαι] aor. inf. "**to visit [you]**" - [I PLANNED] TO COME [TO YOU]. The infinitive introduces an object clause / dependent statement of perception expressing what Paul planned.

προτερον adv. "**first**" - FIRST = PREVIOUSLY. This adverb is best linked with the infinitive ελθειν, "to come", rather than the verb εβουλομην, "planned", as NIV.

ινα + subj. "**so that**" - THAT [YOU MIGHT HAVE A SECOND FAVOUR]. Introducing a final clause expressing purpose. "Our original plan was to visit you first and give you a double treat", Phillips.

v16

The intended itinerary before it was changed in 1 Corinthians 16:2-8.

διελθειν [διερχομαι] aor. inf. "**[I wanted] to visit you on my way [to]**" - [AND THROUGH YOU] TO PASS THROUGH [INTO MACEDONIA]. The infinitive introduces an object clause / dependent statement of perception expressing what Paul εβουλομην, "wanted = planned", v15. Due to the δια prefix the δια + gen. preposition "through" in space, is redundant, but normal usage.

απο + gen. "**from [Macedonia]**" - [AND AGAIN] FROM [MACEDONIA]. Expressing separation; "away from."

ελθειν [ερχομαι] aor. inf. "**[and] to come**" - TO COME [TO YOU]. The infinitive as above.

ὅφ [ὅπο] + gen. "**and then**" - [AND] BY [YOU]. Here expressing agency, "by you."

προπεμφθῆναι [προπεμπω] aor. pas. inf. "**to have [you] send**" - TO BE SENT [TO JUDEA]. The infinitive as above. "You being the ones to give me my send-off for my journey to Judea", Cassirer.

v17

"Are you now going to accuse me of being a flip-flop man with my promises because some menial travel plans didn't work out? Do you think I talk out of both sides of my mouth - a glib *yes* one moment, a glib *no* the next?", Peterson, *adjusted*.

οὖν "-" - THEREFORE, [THIS DESIRING, PLANNING]. Inferential / drawing a logical conclusion; "Well then"

μητι ἄρα "-" - NOT SO. Introducing a question expecting an emphatic negative answer; "in planning this did I appear fickle?", TEV - expected answer, "Surely not". The ἄρα here is illative, not inferential.

ἐχρησαμην [χραομαι] aor. "**was I**" - DO I USE, ACT. This verb takes a dative of feeling when it means "act, proceed."

τῇ ἐλαθρίᾳ [α] dat. "**fickle**" - WITH FICKLENESS. Hapax legomenon; "Behaviour characterized by caprice and instability*" Dative of direct object after the verb χραομαι.

βουλομενος [βουλευω] pres. part. "**when I intended to do**" - DESIRING, PLANNING. The participle is adverbial, temporal, as NIV etc., or possibly better causal, "because we had to change our plan, does it mean that we are fickle?", Phillips.

τούτο pro. "**this**" - Referring to Paul's initial plan to visit Corinth, then Macedonia, then back to Corinth, ie., use Corinth as a base for his ministry in Macedonia = his 3rd. missionary journey.

ἢ "**or**" - OR [DO I PLAN *the things* WHICH I PLAN ACCORDING TO FLESH]. Disjunctive; "or do you want to propose that I devise my travel plans **κατὰ σαρκά** (lit. "according to the flesh": "with my tongue in my cheek", Phillips; "from selfish motives", TEV; "like that of the worldly ones", Cassirer), that with me *its today* 'Yes, yes', and *tomorrow* 'No, no'?"

κατὰ + acc. "**in [a worldly manner]**" - ACCORDING TO [FLESH]. Here the preposition is adverbial, modal, expressing manner; "in a fleshly way." "Conduct motivated by human nature bereft of God's Spirit, and operating according to (purely) human criteria", Thrall / Bachmann, cf., Martin.

ἵνα) + subj. "**so that**" - THAT [THERE MAY BE WITH ME THE YES YES, AND THE NO NO]? Adverbial, consecutive, expressing result, "with the result that", so

BDF #440 [21], Harris, Martin, Possibly better taken as appositional / epexegetic, explaining / specifying "*the things* which I plan according to the flesh", namely, "that with me *its* yes, yes, and no, no", so Barnett. The "Yes, yes and No, no" is presented as a quote; it is what the Corinthian opposition party says of Paul - "He's a yes man; Says one thing and does another."

1:18-22

Paul defends his integrity, 1:12-2:11

i] Paul defends himself theologically

Argument

Paul continues his defence against the charge that he is weak, vacillating and fickle. He has indeed put off his intended visit to the church in Corinth, but he wants the Corinthian believers to know that it is not intended to cause them pain. In the passage before us, Paul presents an apologetic, a defence of his character, a character grounded in God's faithfulness. Paul reminds his readers of the unchanging gospel proclaimed to them by his evangelistic team. In these "promises" both Paul and his readers are confirmed, consecrated, sealed and already enjoy the first fruits of the Spirit, and all this through the will of God. It is therefore, unthinkable for Paul to be called a *yes man*.

Issues

i] Context: See 1:8-11.

ii] Background: See 1:1-7.

iii] Structure: *Paul defends himself theologically:*

God's faithfulness evident in Christ, v18-19;

The faithfulness of God realized in the fulfillment of his promises in Christ, v20;

The outworking of God's faithfulness for those in Christ, v21-22.

iv] Interpretation:

In the passage before us, Paul continues to defend his integrity, but does so indirectly by asserting the faithfulness of God. "Because his gospel is uniform, with no glaring irregularities either in doctrine or application, Paul has shown that what he says is backed up by what he does", Naylor. The gospel proclaimed by Paul and his mission team reveals a God whose *yes* is *yes*; He is a consistent God, and so Paul fully accepts the importance of acting in accord with the divine consistency evident in the gospel. The gospel reveals the faithfulness of God as "seen in the unambiguous Son of God (God's eternal *Yes*) as proclaimed by Paul, v18-19, in the fulfillment of the promises of God, v20, and in his people by his ongoing guarantee of their Christward focus, in consequence of his gift to them of the Spirit, v21-22", Barnett.

v] Homiletics: *An authentic word from God*



Alan Ladd once dropped a good line in a B grade cowboy movie. He was accused of hypocrisy when lecturing a friend on some moral issue. His reply was, "who better to preach than a sinner." Indeed! Of course, from the sanctity of the pew it is sometimes hard to engage with the words of a flawed preacher.

It is very easy to approach the preached word negatively, yet the Spirit can speak to us through the worst sermon. Methodology and style are really not going to inhibit the Spirit's work. Only falsehood will do that, and most preachers aren't into lying. In fact, the plain sermon has more potential to speak to us than its entertaining counterpart.

When Paul defends his integrity, he does so by directing his readers to look beyond the mere man to the integrity of the word he preaches and the reliability of the God who empowers that word:

- The preacher's message. The gospel of Jesus Christ declares God's wonderful intentions for those who believe. Its realization rests on the integrity of God, not on the capacity of the preacher. God's divine Word is self-empowering, self-authenticating, and needs only to be heard with an open heart to achieve its intended end.

- The preacher's role. The Word ministry is empowered by the Spirit, who confirms, consecrates, seals and who is a first-installment of glory. The significant involvement of God in the reliability of his Word of itself drives the preacher to deliver a reliable word.

Consider carefully the preached word!

Text - 1:18

Paul invokes the faithfulness of God to confirm his claim that he is not guilty of inconsistency, v18-22: i] A faithfulness evident in Jesus Christ, v18-19. By itself, this verse is a little unclear. Paul is probably saying something like "God is to be trusted, he does what he promises, he is reliable, and we, his servants, are similarly trustworthy, similarly reliable. As far as our plans to visit you are concerned, they were made with the full intention to follow them through."

δε "but" - BUT/AND. Transitional, "now" ("contrastive in a general sense", Thrall??), introducing a theological digression. Best left untranslated; "The faithful God warrants it that our message to you is no such thing as *Yes* first and then *No*", Cassirer.

πιστος adj. "**faithful**" - [GOD *is*] RELIABLE, TRUSTWORTHY. Predicate adjective; the verb to-be is assumed. Either serving as a comparison, "God can be trusted and so can I", CEV, or as an oath, "God is my sure witness that my language toward you is consistent, not vacillating", Bruce. Thrall and Harris opt for an oath.

ὅτι "- " - THAT. Introducing an object clause / epexegetic or a dependent statement; "God is faithful in respect of the fact that", or "now God is my true witness that", Harris.

ἡμῶν gen. "**our**" - [THE WORD] OF US. The genitive may be classified: adjectival, possessive, or verbal, subjective, or idiomatic / source, "the message *from* us." The plural "our" is used when the singular "my" would be expected, is possibly a royal plural / epistolary, therefore "my" may be intended. Of course, Paul is possibly being inclusive, referring to the evangelistic team that intended to visit. "I did not speak to you ...", Barclay.

ὁ λογος "**message**" - THE WORD. Nominative subject of the verb to-be. It is possible that the criticism against Paul extends beyond his unreliability with regard his travel plans, to the unreliability of his message, namely, the gospel, so Chrysostom; "Paul might be as unreliable in his preaching as he had seemed to be in the planning of his itinerary", Thrall. Yet, it is unlikely that he is defending the reliability of his "gospel/message" here, but rather his own reliability when it comes to keeping promises. Paul is not into making "airy promises", Hering. "Our promise to visit you wasn't a vacillating 'yes' and 'no'". Still, in Paul's mind there may be a link between the **ὁ λογος**, "the word", concerning his itinerary and "the word" concerning his gospel; as Paul's "communication with the Corinthians is totally reliable, so must all that he tells them be, including what he says about proposals to visit them", Thrall.

προς + acc. "**to [you]**" - TO [YOU IS NOT YES AND NO]. Spatial; "toward", AV. The "**is not Yes and No**" is an example of short-talk which requires some filling out; "I did not speak to you in terms of a vacillating and ambiguous yes and no", Barclay.

v19

Paul's own reliability rests on the reliability of the gospel, a message from a reliable God. As to the content of the message, it concerns "Jesus Christ." Paul and his team preached Christ, the "Son of God". The term "Son of God" is most likely used as a messianic title rather than expressing a filial relationship between Jesus and the Father. So, they proclaimed the message of the coming messiah who through his life, death and resurrection, inaugurates the kingdom of heaven and opens its gates for all. Christ is God's divine "yes" to broken humanity.

γαρ **"for"** - Introducing a causal clause explaining why Paul and his team is not inconsistent, namely, because God is not inconsistent, he is a faithful God as evident in the person and work of Christ. Note position of this conjunction in the Gk. It serves to underline "God", the "trustworthy" one. "For my example is the Son of a trustworthy God."

του θεου [ος] gen. **"of God"** - [THE SON] OF GOD. The genitive is adjectival, relational. Is the sense of this title, as used here, messianic, or filial? It is certainly likely that "Jesus Christ, Son of God" is the substance of the gospel that "was preached among you." As to the meaning, it is possible that the message concerns the divine Son who makes us divine in him, although a message that concerns the coming of the promised messiah, "the Son of God", the one who comes to gather a people before God, is more in line with the apostolic preaching recorded in Acts.

Ιησους Χριστος **"Jesus Christ"** - Standing in apposition to "Son of God."

ὁ κηρυχθεις aor. pas. part. **"who was preached"** - THE ONE HAVING BEEN PREACHED. The participle is adjectival, attributive, limiting "Son of God, Jesus Christ"; "who was preached among you through us", Barclay.

εν + dat. **"among [you]"** - IN [YOU]. Local, Space/sphere; "in" = "among".

δια + gen. **"by [me and ...]"** - THROUGH [US] THROUGH [ME AND SILVANUS AND TIMOTHY]. Expressing agency, "by". The "us" prompts Paul to explain who the "us" is. He properly places himself first in the list seeing that the criticisms are directed at him. "I mean by myself, Silvanus and Timothy."

αλλα **"but"** - [WAS NOT YES AND NOT] BUT [IT HAS ALWAYS BEEN YES]. Strong adversative in a counterpoint construction; "not, but ...".

εν + dat. **"in [him]"** - Adverbial, expressing reference / respect; "but with respect to him."

γεγονεν [γινομαι] perf. **"it has always been [yes]"** - IT HAS BEEN. The perfect tense serves to indicate a past action with present ramifications; "in him 'yes' was and continues to be reality", Hughes. That is, in Christ, the divine promise of salvation finds its fulfilment; "in him the sure 'yes' has taken effect", Bruce.

v20

ii] The faithfulness of God is evident in the realization of all his promises in Christ, v20. To this fact, through Christ, either: i] the people of God give ascent (say "Amen") in worship, or ii] Paul and his ministry team give ascent in their gospel preaching. This verse is difficult to handle as a verb must be supplied in both halves (a double ellipsis).

γαρ **"for"** - More reason than cause; "a further amplification of the statement that God is faithful", Barnett. "I mean that", Harris.

ὅσαι pro. "**no matter how many**" - AS MANY AS. A way of expressing "all" without exception; "in him all God's promises find their 'yes'", Barclay.

θεου [ος] gen. "**[promises] God has made**" - [PROMISES] OF GOD [*there are*]. The genitive is usually classified as adjectival, verbal, subjective, but also possibly idiomatic / source; "*out of, from* God."

ναί "yes" - [IN HIM *is* THE] YES. The "yes", "no", form of expression can be a little confusing to the reader. Paul is simply expressing the fact that all God's promises are realized in Christ: Christ is the one "who fulfills all the promises of God", TH; "every promise of God finds its affirmation in him", Phillips.

εν + dat. "**in [Christ]**" - IN [HIM]. Adverbial, reference / respect; "with respect to .." Probably "Christ", but possibly "God".

διο και "and so" - WHEREFORE ALSO. Inferential; drawing a logical conclusion, with και taking adverbial force, "for as"

δι [δια] + gen. "**through [him]**" - THROUGH, BY MEANS [OF HIM]. Instrumental, expressing means / ground; God is the basis of the "amen", of the worship, of the liturgical affirmation in Christian worship. If, on the other hand, αυτου is referring to Christ, then Paul is making the point that this worship is expressed through the agency of Christ, "we say it through him - through Jesus Christ our Lord", Barclay.

το αμην "amen" - THE AMEN, IT IS TRUE! A Hebrew liturgical word said to give ascent to a prayer, or statement of praise to God. The presence of the article indicates a specific "amen", either in worship, "the customary amen", Plummer, or the affirmation of the "yes" realized in the proclamation of the gospel. Probably not "the final amen", Phillips.

δι [δια] + gen. "**is spoken by [us]**" - THROUGH, BY MEANS OF [US]. Expressing agency; we are the agents of the "amen", of the worship. The "us" is possibly the Christian congregation in worship; "through our spoken utterance", Martin. Although not widely accepted, it is possible that the "Amen" is but an affirmation of the "yes" expressed by Paul's apostolic team ("us") in their evangelistic work; "Paul's apostolic labour is an outstanding Amen to God and to his glory", Barrett, cf., Thrall. Of course, as noted above, the verb "spoken" is assumed.

τω θεω [ος] dat. "**of God**" - [TO, TOWARD GLORY] FOR GOD. Dative of indirect object / interest, advantage. The expression "toward the glory of God" is found elsewhere in scripture, but with "God" taking the genitive, eg., εις δοξαν θεου, 1Cor 10:31. It seems more likely here that the dative τω θεω stands with αμην, "the amen for God, toward [his] glory, through us." "So that God will be honoured", TH.

v21

iii] In line with his faithfulness toward the realization of the divine promises in Christ, God has confirmed both the Corinthians and Paul, anointing them and sealing them with the gift of the Holy Spirit, v21-22.

δε **"now"** - BUT/AND. Here serving to establish a logical connection, "and so ..."

ὁ βεβαιων [βεβαιω] pres. part. **"who makes [both us and you] stand firm"** - THE ONE ESTABLISHING, CONFIRMING, GUARANTEEING, MAKING SURE, MAKING FIRM, SECURING. As with χριστας, "having anointed", ὁ .. σφραγισαμενος, "the one having sealed", and δους, "having given", the participle functions adjectivally, limiting θεος, "God"; "it is God who confirms me along with you in Christ, who consecrated me, who stamped me with his seal and gave me the Spirit as a pledge in my heart", Moffatt. The present tense expresses ongoing action, the ongoing reliability of God's promises in Christ: "is making us and you stand firm." The sense is either of "confirming / verifying" the status of the apostolic team, or "securing" our salvation which is "in Christ."

ἡμας **"us"** - US. The first "us" is obviously Paul and his mission team, while the second "us" may include the Corinthians. None-the-less, the Corinthians are, with Paul, confirmed in the same sure promises of God: "we along with you belong to Christ", Barclay.

συν + dat. **"and [you]"** - WITH [YOU]. Expressing association; "along with you."

εις + acc. **"in [Christ]"** - INTO, TO [CHRIST]. Lit "toward Christ", expressing sphere = relationship with Christ, as εν; "in union with Christ."

χριστας [χρω] aor. part. **"He anoints"** - [AND] *the one* HAVING ANOINTED [US *is* GOD]. The participle functions adjectivally, "God who consecrated me", Moffatt. Reflecting the Old Testament image of an anointing with oil as a sign of commissioning, setting apart for a special purpose. Numerous meanings are possible: set apart for / appointed to ministry / to apostolic ministry; set apart for the kingdom; endowed with the Spirit; endowed with the gifts of the spirit. "Commissioned", RSV; "set us apart", TEV; "Chose us", CEV; "consecrated us to his special work", Phillips. It is possible that the anointing is Christ's and that we share it; "and made us to share his [Christ's] anointing."

v22

As well as confirming the standing of Paul and his team (as well as all those who believe, "you") and consecrating them for service, God also sets "his seal of ownership on" them, i.e., God seals his servants as a person seals a document for authentication. And as well as this, the apostolic team (as well as "you") possess

the "deposit", the earnest, or first deposit of the Spirit, the first deposit of our eternal inheritance. So, the suggestion that Paul and his team are vacillating *Yes No men* is absurd.

ὁ σφραγισαμενος [σφραγιζω] aor. mid. part. "**set his seal of ownership on**" - [AND] THE ONE HAVING SEALED. The participle is adjectival, attributive, limiting "God", cf., v21, "God who stamped me with his seal", Moffatt. A seal used in commerce etc., to verify ownership and the authenticity of the contents of a consignment. Here indicating "divine ownership and protection", even "legal validation", Thrall. Obviously a metaphorical marking, sealing, is intended, rather than a literal "circumcision", eg., water baptism. "It is God who marked us as his own", Barclay.

του πνευματος [α ατος] "**his Spirit**" - [US AND HAVING GIVEN THE EARNEST, THE DOWN-PAYMENT] OF THE SPIRIT. The genitive is adjectival, probably expegetic; "the guarantee consisting of the Spirit", MHT III.

εν + dat. "**in [our heart]**" - IN [THE HEART OF US]. Local, expressing space / sphere.

τον αρραβωνα [ων ωνος] "**as a deposit, guaranteeing what is to come**" - THE EARNEST, DOWN-PAYMENT, DEPOSIT, PLEDGE. A deposit given as a guarantee of full payment in the future. As a deposit it does serve as a guarantee, although "guaranteeing what is to come" is not actually in the Greek. "Given us His Spirit in our hearts as His sure pledge", Bruce.

1:23-2:4

2. Paul defends his integrity, 1:8-2:13

iii] About the previous letter

Argument

Paul sets out to explain to the Corinthian believers why he changed his plan to visit them. It seems likely that Paul planned to make Corinth his base of operations while he evangelized Macedonia. In the passage before us, Paul explains that the change in his plans relates to the *painful* visit and the recent *harsh / severe* letter that he has written to them (1 Corinthians??), both of which stir up a hornets' nest in the church. As far as Paul is concerned, time is needed to heal the wounds. A visit too early after the disciplinary action undertaken in the *harsh / severe* letter would likely cause pain to the Corinthians and to Paul.

Issues

i] Context: See 1:8-11.

ii] Background: See 1:1-7.

iii] Structure: *A note about the previous letter:*

The reason why Paul didn't follow through on his plans to come to Corinth before the Macedonian mission, v23
it was "to spare you."

The criteria by which Paul exercises his authority over the Corinthians, v24;

Paul explains how his decision not to make another *painful* visit is related to the *harsh / severe* letter, 2:1-3;

Paul's emotional distress in having to write the *harsh / severe* letter, v4.

iv] Interpretation:

The opposition party in Corinth, most likely Judaizers / members of the circumcision party, have implied evil intent in Paul's failure to follow through on his plans to move from Ephesus to Corinth so as to make Corinth his base of operations for the Macedonian mission. Paul is a "yes man", arbitrarily changes his mind. Yet, worse than that, "he has shown himself to be a spiritual dictator who tries to dominate his converts and dictate the terms of their faith and not hesitate to cause them pain", Harris. From Paul's perspective, he "tries to clarify how emotionally difficult the recent breakdown in their relationship with him has been for

him. Rather than feeling triumphant over his wielded authority, the whole experience has been gut-wrenching, breaking his heart, and he wants them to know that his motivation for writing has always been love", Guthrie.

Text - 1:23

Paul explains why he cancelled his intended move to Corinth, 1:23-2:4: i] The reason behind Paul's cancelled plans - it was "to spare you."

δε "-" - BUT/AND. Here as a transitional connective, indicating the next step in the argument.

εγω "I" - I [I CALL GOD]. Emphatic by use and position.

μαρτυρα [υς υρος] "as [my] witness" - as A WITNESS. Complement of the direct object "God" standing in a double accusative construction and asserting something about the object, namely, that "God" serves as Paul's witness, as NIV.

επι + acc. "-" / and I stake [my life] on it" - ON / OVER / AGAINST [MY SOUL]. Serving to introduce an oath with "hostile force", so BAGD, "against my soul", Harris; "I call God as my witness, and may I be struck dead if it's not true, that"

οτι "that" - THAT *it was*. Here probably epexegetic, specifying the content of the witness Paul requires of God, namely, "that I did not come again to Corinth because I wanted to / in order to spare you."

φειδομενος [φειδομαι] pres. mid. part. "in order to spare" - SPARING. The participle is adverbial, either final, expressing purpose, as NIV, or causal, expressing cause, "because"; "it was because I did not want to hurt you."

υμων gen. pro. "you" - Genitive of direct object after the verb "to spare"; "It was out of consideration for you", Cassirer.

ουκετι adv. "that [I did] not [return]" - [I HAVE] NOT YET [COME TO CORINTH]. Temporal adverb indicating that Paul has not returned to Corinth since the blow up caused by the *painful* visit / *harsh* letter.

v24

ii] The criteria by which Paul exercises his authority over the Corinthians, v24. A right-relationship with God in Christ is not something that can be coerced, but must be undertaken as an act of will. No person can be cajoled into faith in Christ and Paul certainly hasn't tried to cajole the Corinthians into a faith response toward Christ, but he and his team have worked together for them that they may experience the joy that faith in Christ brings.

ουχ οτι "not that" - NOT THAT. Introducing an object clause, dependent statement of indirect speech of an implied verb of saying introducing what is said; "*I am not saying* that."

κυριευομεν [κυριευω] pres. "**we lord it over**" - WE RULE, LORD IT OVER. Paul actually does rule over the church as their apostle, but the word has harsh military overtones so expressing domination, a harsh rule, cf., Lk.22:25. Paul's relationship with the Corinthians as their apostle is not like that, he is not out to dominate them, rather it is "paternal and filled with grace", Guthrie.

της πιστεως [ις εως] gen. "[**your**] **faith**" - THE FAITH [OF YOU]. The verb "to rule / govern" implies "over" so the genitive is a genitive of direct object / of person after the verb "to rule over", so Long, etc.; "We are not bosses telling you what to believe", CEV. Yet, adverbial, reference / respect, may be better. Paul does not rule over them with respect to / with reference to their faith. The sense of "faith" here has been variously interpreted, but it is surely used in the same sense that "faith" is used at the end of the verse, ie., their personal trust in the Lord Jesus Christ for right-standing in the sight of God.

αλλα "**but**" - Strong adversative standing in a counterpoint construction; "not, but".

της χαρας [ις εως] gen. "**for your joy**" - [WE ARE CO-WORKERS] OF THE JOY [OF YOU]. The genitive is usually read as adjectival, verbal, objective; "for your joy." The joy that is ours through faith in Christ, that's what Paul and the team has worked for.

γαρ "**because**" - Introducing a causal clause explaining why Paul doesn't "lord it over" their faith, "because" Paul is saying "It is neither necessary nor possible to have control over your faith, because you have a firm standing of your own in the faith", Harris, although "in the faith" is doubtful, rather "by faith *in Christ*."

πιστει [ις εως] dat. "**by faith**" - IN/BY FAITH [YOU HAVE STOOD]. The dative is best taken instrumental, expressing means, as NIV, "for it is by faith that you stand", Barrett, but possibly local, as ESV, "in your faith." "Faith", as above, a personal faith in Jesus Christ for salvation.

2:1.

iii] An explanation for the cancelled visit, v1-3. Paul now explains "that he did not come to them as he planned, because he was determined not to exacerbate an already difficult situation", Guthrie, v1-3..

γαρ "**so**" - FOR. Variant, dropped in some manuscripts, but obviously because its function is unclear. It is very unlikely that it expresses cause / reason, although often linked to 1:23, so Barnett. It seems more likely to function here as a transitional connective, indicating the next step in the argument, as NIV, so Harris.

εμαυτω dat. reflex. pro. "**[I made up] my mind**" - [I JUDGED, DECIDED THIS] IN MYSELF. The dative is local, metaphorical, "within myself"; "I judged"

expresses the idea of making a judgement about something, assessing a situation and then deciding to act in a certain way. The addition of "in myself" probably intensifies this process, so "I came to a firm decision."

το μη ελθειν [ερχομαι] aor. inf. "**that I would not make**" - NOT TO COME. The articular infinitive forms a noun clause standing in apposition to **τουτο**, "this"; "I decided this, namely to not come" = "that I would not pay you another painful visit", Phillips.

παλιν adv. "**another**" - AGAIN [TO YOU]. To not come "again" = "to not return", but possibly related to the whole clause such that Paul is saying "that he wanted to avoid a repetition of another earlier visit which had itself been a sorrowful occasion", Thrall.

εν λυπη [η] dat. "**painful visit**" - IN PAIN, GRIEF. The preposition here is adverbial, modal, expressing manner; "with pain, grief, emotional turmoil." "Another visit that could only be painful for both of us", Peterson. Paul's *painful* visit to Corinth is usually related to his *former* lost letter which addressed the issue of immorality in the life of the congregation. It is unclear which is first, but both are usually thought to be prior to the writing of 1 Corinthians. Of course, all this is a matter conjecture. Barnett thinks that the *painful* visit was between the writing of first and second Corinthians; a flying visit made from Ephesus in order to sort out the problems in the church. Barnett also argues that this visit is associated with Paul's lost *harsh / severe* letter to the Corinthians, although it seems more likely that Paul is referring to what we know as 1 Corinthians.

v2

As Thrall notes, the reasoning here is somewhat convoluted. In continuing to explain his reasons for cancelling his intended visit to Corinth, Paul argues that not wanting to distress the Corinthians with another confrontation rests on the fact that "if he causes the Corinthians grief, there is no one to cause him gladness." There is always a sour note after the exercise of corrective discipline, and a visit so soon is only likely to inflame matters. Paul obviously loved these rather difficult believers and inflaming the situation is only going to undermine the joyous fellowship that exists between Paul and those in his charge.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why Paul didn't want to emotionally distress the Corinthian fellowship with another confrontation; "because"; "what point is there in me depressing the very people who can give me such joy", Phillips.

ει "**if**" - IF, *as is the case*, [I GRIEVE YOU AND / *then* WHO *is* THE ONE CHEERING ME]. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true for argument's sake.

ὁ εὐφραίνων [εὐφραίνω] pres. part. "is left to make [me] glad" - THE ONE CHEERING [ME]. The participle serves as a substantive.

εἰ μὴ "but" - EXCEPT. Introducing an exceptive clause expressing a contrast by designating an exception.

ὁ λυπούμενος [λυπέω] pres. mid./pas. part. "you whom I have grieved" - THE ONE BEING GRIEVED. The participle serves as a substantive.

ἐξ [ἐκ] + gen. "I" - FROM [ME]. Here the preposition expresses source / means, "by me", as NIV.

v3

Paul wrote concerning **τοῦτο αὐτο**, "this very thing", although what does it refer to. Is it the *harsh / stern / sever* letter itself, our 1 Corinthians? Some commentators think so, eg., Naylor. Yet, probably, in a more pointed sense, it refers to the changed travel plans outlined in 1 Corinthians, changes which have prompted resentment in Corinth, so Guthrie. So, the sense is, "I wrote and told you about my changed travel plans in order that" Paul now gives us another reason for the changed travel plans, virtually the opposite of v2; "in order that when I arrive, I might not be distressed by the very believers who ought to give me joy, because I am convinced that we have a common source of joy (ie., a mutual faith in Christ)."

τοῦτο αὐτο "as I did" - [AND I WROTE] THIS VERY THING. Direct object of **ἔγραψα**, "I wrote", so Furnish, Thrall, rather than adverbial, "this very reason." The neut. pro. **αὐτο** is intensive so "very thing"

ἵνα ἢμ "so that" - THAT NOT = LEST. Here introducing a negated final clause expressing purpose; "in order that not / lest"

ελθων [ἐρχομαι] aor. part. "when I come" - HAVING COME. The participle is adverbial, best taken as temporal, as NIV.

αφ [απο] + acc. "by [those]" - [I MAY HAVE GRIEF] FROM [WHOM]. Expressing source / origin, "from those", ESV.

χαίρειν [χαίρω] pres. inf. "rejoice" - [IT IS NECESSARY for ME] TO REJOICE. The infinitive serves as a substantive, subject of the verb "is necessary; "for me to rejoice is necessary." The accusative pronoun **με**, "me", serves as the subject of the infinitive. "I would not come and have grief from the ones who should make me rejoice", Long.

πεποιθως [πειθω] perf. part. "I had confidence" - HAVING CONFIDENCE. The participle is adverbial, causal, explaining why Paul wants to be joyous, rather than distressed, when he visits the church, namely, "because I am confident / persuaded / convinced, with respect to you, that if I am rejoicing / happy then you will share in my joy / happiness."

ἐπι + acc. "**in**" - IN [YOU ALL]. Spatial, although probably better reference / respect "with respect to all of you."

ὅτι "**that**" - THAT [THE JOY OF ME IS *the joy*]. Introducing an object clause / dependent statement of perception expressing what Paul is convinced of."

παντων gen. adj. "[**you share my joy**]" - OF ALL [OF YOU]. The genitive is adjectival, possessive.

v4

iv] The personal anguish that Paul experienced when writing the *harsh / severe* letter (probably 1 Corinthians), v4. Paul provides another reason for writing the *harsh / severe* letter: it was not an act of callous discipline, but rather a demonstration of love. Given that love was the prime motivator, the writing of the letter caused Paul emotional distress.

γὰρ "**for**" - More reason than cause. Thrall suggests that "Paul is substantiating what he has just said about avoiding a visit to Corinth lest it should cause him sorrow." The sorrow caused by the letter was bad enough; "That letter I sent you came out of great distress and anxiety ...", REB.

ὑμιν dat. pro. "**to you**" - [I WROTE] TO YOU. Dative of indirect object.

ἐκ + gen. "**out of**" - FROM [MUCH AFFLICTION]. Possibly expressing source / origin here, the source of the letter, so Harris, although BAGD suggests that here it expresses the "circumstances which accompany an action without necessarily being the source of it.", Best we go with Long who classifies it as adverbial, manner, "heartbreaking"; "I wrote that letter to you with a deeply troubled mind and a very sore heart", Barclay.

καρδιας [α] gen. "**[anguish] of heart**" - [AND DISTRESS] OF HEART. Long suggests the genitive is adjectival, verbal, objective, but better treated as attributed; "a most unhappy heart", Phillips.

δια + gen. "**with**" - THROUGH [MANY TEARS]. As with **ἐκ**, adverbial, attendant circumstance, "I wept as I was writing", or manner, "I wrote tearfully", as NIV. Harris, Moule, ... suggest that here the preposition establishes the circumstances of the harsh letter. Guthrie suggests a spatial sense; "I wrote through a flood of tears."

ἵνα + subj. "**to [grieve you]**" - [NOT] THAT [YOU SHOULD BE GRIEVED]. Introducing a final clause expressing purpose; "not in order to grieve you." Note the contrasting double *hina* construction, "not in order to but in order to" "In order that you may know the great love I have for you."

ἀλλὰ "but" - BUT [THAT YOU MAY KNOW]. Strong adversative in a counterpoint construction; "not, but"

περισσοτερωσ comp. adv. "**the depth [of my love]**" - [THE LOVE WHICH I HAVE] ABUNDANTLY. This comparative adverb is usually taken with "love", as

NIV, "the abundant love that I have for you", TEV, but it could go with ὑμᾶς, "you", "that you may know the love I have specially for you", Barrett.
εἰς + acc. "**for [you]**" - INTO [YOU]. Here expressing advantage.

2:5-11

2. Paul defends his integrity, 1:8-2:13

iv] The limits to discipline, 2:5-11

Argument

It seems likely that the Corinthian believers have broken fellowship with an erring brother, as instructed by Paul in his *harsh / severe* letter to them. The point of such action, of excommunication, of handing a brother over to Satan, is not that they stay with Satan, but that they repent and be reconciled to their brothers and sisters in Christ. Presumably this erring brother has repented and so Paul encourages the congregation to forgive, comfort and love him. The congregation has passed their test, obeying Paul's instruction concerning this man, and now he asks them to obey him again, this time to forgive him as Paul has forgiven him.

Issues

i] Context: See 1:8-11.

ii] Background: See 1:1-7.

iii] Structure: *The limits to discipline*:

The grief caused by the offender, v5;

The Corinthians are exhorted to encourage the offender, v6-8;

Another reason for the *harsh / severe* letter, v9;

Let there be forgiveness for the reconciliation of all
so that Satan doesn't get his way, v10-11.

iv] Interpretation:

It is clear that the arrival of the *severe / harsh* letter (probably 1 Corinthians, but some commentators argue that it is a lost letter penned by Paul between 1 and 2 Corinthians, possibly now preserved in the concluding chapters of 2 Corinthians), instead of the arrival of Paul, has prompted some negative sentiment toward him in Corinth - probably stirred up by members of the circumcision party. The letter itself has caused some controversy, cf., 10:9-11. A particular element of that controversy centres on τῆς, "someone / certain man", and his behaviour in the Corinthian congregation which has grieved, not only Paul, but in some measure, all members. In confronting this issue in the letter, Paul was really concerned whether his instructions would be acted on, but now he has heard from Titus that the church has acted on his instructions and dealt with the man. So, at this point in his letter, Paul states that the punishment

is sufficient and that the congregation is now to forgive, comfort and love him, lest he be consumed with grief. Paul has forgiven the man, and the congregation must do likewise. To not do so can only be a win for Satan.

As for the identity of the "someone / certain man", he is often identified with the incestuous man of 1 Corinthians 5:1-5, 13, so Naylor. This would seem likely, if the *severe / harsh* letter is 1 Corinthians. Yet, he could be anyone who has confronted Paul, possibly at the time of his *painful* visit. Barrett suggests he is someone who has insulted Paul and called his authority into question. Thrall argues (from very scant evidence!!) that the man has misappropriated money intended for the collection for the saints in Jerusalem in an affront to Paul. Furnish argues that the man is someone who has opposed Paul and slandered him. Anyway, Paul doesn't name names so the best we can say is that he is probably one of Paul's opponents, so Guthrie. In fact, as Martin notes from the personal nature of v10, "Paul himself was the object of this man's outburst", cf., v10.

Again, in the passage before us, Paul gives us a further reason for the writing of the *severe / harsh* letter. Paul wrote that the Corinthians might "prove" their obedience.

Text - 2:5

The limits of discipline, v5-11: i] The grief caused by the offender, v5.

δε "-" - but, and. Transitional, indicating the next step in the argument.

ει + ind. "if" - IF, [*as is the case*, A CERTAIN MAN HAS CAUSED GRIEF, *then* HE HAS NOT *just / only* GRIEVED ME]. Introducing a 1st. class conditional clause where the condition is assumed to be true. The use of "if" in English, to some degree implies that the condition is unreal, but a 1st. class condition is real, so expressed by REB, ... "The injury done to me by our friend has not just been done to me, but to some extent to you as well."

τις pro. "anyone" - A CERTAIN *person*. The pronoun serves as a substantive, nominative subject of the verb "to cause grief, pain." As is typical, Paul tends not to name-and-shame his opponents, he tends to make an oblique reference to them, and so here we have a certain individual who has opposed Paul.

λελυπηκεν [**λυπεω**] perf. "has caused grief" - HAS CAUSED GRIEF, DISTRESS, PAIN, SORROW. If we give weight to the perfect tense, then the problem has lingering consequences. If the offender is the incestuous man referred to in 1 Corinthians then the consequences of his illicit relationships will naturally continue to affect the congregation. If, as seems more likely, that this person is an opponent of Paul (Paul was grieved, but the congregation only "to some extent"), then although the blow-up has been healed and Paul calls for the

reconciliation of all, the problem between the two men remains (as it always does - unless the Holy Spirit intervenes!!!). If the offender is a Judaizer then the theological differences between him and Paul will cause ongoing tension.

μη "not so much" - It is generally assumed that Paul is not using the negation here in absolute terms, but rather in a relative sense; "not just / not only / not so much / not primarily", so Harris.

απο μερους "to some extent" - [BUT] FROM / IN PART [*he has grieved YOU ALL*]. The preposition **απο** + the noun **μερους**, is adverbial, "partially". Note the AV, "he has grieved not only me", a translation that is possible, but not followed today. So, Paul was hurt, and the congregation was hurt indirectly.

ινα μη "not to [put it too severely]" - THAT NOT / LEST [I BE TOO SEVERE]. Possibly introducing a negated final clause expressing purpose, "in order not to make a big issue of it", although it seems more likely to be epexegetic, specifying what Paul means by **απο μερους**, "in part." "I say *to some extent* because I don't want to exaggerate the damage done by our friend." Paul doesn't want to labour the issue, but the facts are the facts, the offender did cause Paul harm, and indirectly harmed the congregation, but he has repented and reconciliation / restitution is now the appropriate course.

v6

ii] The Corinthians are exhorted to encourage the offender, v6-8. "In the following three verses, Paul declares that the punishment that has been carried out by the church has been enough to accomplish its goal of bringing about repentance and that it is now time to offer forgiveness, comfort and a reaffirmation of love to the offender", Guthrie.

η "[inflicted]" - [SUFFICIENT TO SUCH *is THIS PUNISHMENT*] WHICH [*was applied BY THE MANY*]. The article serves as an adjectivizer, turning the prepositional phrase "by the many" into an adjectival clause, attributive, limiting the noun "punishment".

τω τουτου "on him" - TO SUCH. This qualitative pronoun serves as a substantive, with the dative being adverbial, reference / respect, "sufficient with respect to such *a one*", or spatial / metaphorical, "on such *a one*"; "I think the punishment you have inflicted on him has been sufficient", Phillips.

υπο + gen. "by" - Expressing agency.

των πλειονων comp. adj. "the majority" - THE MANY MORE. The adjective serves as a substantive, comparative, "the most" of **των πολλων**, "the many"; "by the majority of *church members*", TH.

v7

Paul instructs them to undertake "a course of action opposite to what has recently been pursued. The Corinthians are to forgive and comfort the man; otherwise, he will be consumed by grief", Barnett.

ὥστε + inf. "-" - SO THAT [ON THE CONTRARY RATHER YOU *ought* TO FORGIVE AND TO ENCOURAGE *him*]. This construction introduces a consecutive clause, expressing result; "with the result that."

τουναντιον "**instead**" - ON THE CONTRARY. Contrastive; **το εναντιον**, article + prep = adv., "on the other hand."

μαλλον "- " - RATHER. Comparative; "so that, on the other hand, rather than continuing to inflict punishment on him you *ought* to forgive and encourage *him*."

μη πως + subj. "**so that [he will] not**" - THAT NOT / LEST [SUCH *a one* BE SWALLOWED UP / OVERWHELMED BY EXCESSIVE GRIEF]. This construction, **πως** / **ὅπως** + subj. forms a final clause expressing purpose, "in order that", here negated, so "lest by any means such a one ...", Plummer; "otherwise", Barnett. The particle **πως** intrudes manner and the subjunctive intrudes deliberation, so "lest perhaps / lest it happen that this person be overwhelmed by excessive pain", Harris. Moulton argues that **μη** here carries prohibitive force, which force is often carried in the positive element of a translation, as NIV; "so you should rather turn to forgive him and comfort him, or he may be overwhelmed by excessive sorrow", ESV.

τοιουτος pro. "**he**" - SUCH *a one*. Again, an indirect reference to the offender; "such a person."

λυπη [η] dat. "**by [excessive] sorrow**" - [MAY BE SWALLOWED UP / OVERWHELMED] BY [MORE EXCESSIVE] GRIEF, PAIN. The dative is instrumental, expressing means; "by means of .." The adjective **περισσος**, "excessive, extreme", takes the comparative form, "more excessive." "To be completely overwhelmed by remorse", Phillips.

v8

"My counsel now is to pour on the love", Peterson. If, for instance, this person is the licentious liver of 1 Corinthians, his actions are initially accepted by the congregation, then, following the instructions in 1 Corinthians, he is *handed over to Satan* / excommunicated, but now, given that he has repented, he is to be fully reinstated into the life of the congregation.

διο "**therefore**" - THEREFORE [I EXHORT / URGE YOU]. Inferential, drawing a logical conclusion.

κυρωσαι [κυρωω] aor. inf. "**to reaffirm**" - TO RATIFY, CONFIRM [*your* LOVE TO HIM]. The infinitive introduces an object clause / dependent statement of indirect speech expressing what Paul urges the Corinthians to do.

εις + acc. "**for him**" - TO HIM. Here the preposition expresses advantage, "for him"; "you should make them sure of your love for them", CEV.

v9

iii] Another reason for the severe / harsh letter, v9. Added to the reasons already supplied, Paul notes that another reason for the letter (1 Corinthians??) lay in his desire to see whether the congregation still accepted his apostolic authority. This authority is "in everything", i.e., it also applies to his instruction give in v6-8.

γαρ "**[another reason]**" - FOR [INDEED TO THIS *purpose* I WROTE *to you*]. Here expressing reason / serving an explanatory end, introducing a statement of purpose, **εις τουτο**, "to this purpose", along with an emphatic **και**, "indeed"; "I want to make the point that I wrote to you with this purpose in mind, namely, to see if"

ινα + subj. "**was to see**" - THAT [I MAY KNOW THE CHARACTER / PROOF OF YOU]. Introducing a final clause expressing purpose.

ει + ind. "**if**" - Here introducing an indefinite adverbial clause; "whether you are obedient in everything", ESV.

εις + acc. "**in [everything]**" - TO, INTO [ALL *things* YOU ARE OBEDIENT]. Here adverbial, reference / respect, "with respect to all things", or modal, expressing manner, "in all respects" = "completely obedient."

v10

iv] Let there be forgiveness for the reconciliation of all so that Satan doesn't get his way, v10-11. Paul encourages the Corinthian believers to give themselves to the fallen brother, to graciously forgive him, as Paul has forgiven him.

δε "- " - BUT/AND. Transitional, indicating the next step in the argument.

ω "- " - TO WHOM [YOU FORGIVE ANYTHING I ALSO *forgive*]. Dative of indirect object. We have here a hanging pendens construction picked up in the assumed clause introduced by the emphatic **καγω**, "and I"; "and I also *forgive that person for what they have done*." "If you forgive him, I forgive him", Peterson.

γαρ "- " - FOR [INDEED]. Introducing a causal clause explaining why Paul forgives **τις**, "*the certain one*", along with the Corinthians, because in his relationship with Christ he acts for their good.

ο "**what**" - Singular neuter = the offensive act.

κεχαρισμαι [καριζομαι] perf. "I have forgiven" - [I] HAVE FORGIVEN. The perfect indicates that Paul has forgiven *the certain person*, which state of forgiveness continues. The word carries the sense "to grant favour" and may well be chosen by Paul to indicate that the sin has received the undeserved favour of forgiveness.

ει + ind. "if" - IF [ANYTHING I HAVE FORGIVEN]. Here serving to introduce a simple conditional indefinite parenthetical clause; "insofar as I have something to forgive." Is Martin right when he translates this parenthesis "if indeed there was anything to forgive"? Given the context, the sin was serious and did need to be forgiven. Harris suggests that it expresses "dismissiveness born of pastoral tact"; Guthrie argues it expresses "pastoral sensitivity"; Barnett suggests the wording simply reflects Paul's desire not to "overstate the case." Some add "personally", i.e., the sin was not against Paul; "insofar as I had anything personally to forgive", Phillips. Yet, it seems there is a good chance that the ὄ, "what" = "offensive act", was against Paul personally.

εν + dat. "I have forgiven in [the sight]" - [it is FOR THE SAKE OF YOU have forgiven it] IN [the FACE OF CHRIST]. Spatial / idiomatic. Standing "in face of" = "in the sight of" = "in the presence of" = "before the person of." Often just the preposition ενωπιον + gen., "before", expressing the idea of acting in a way expected by Christ / under his gaze; "as I stand accountable in the presence of God in Christ."

δι [δικα] + acc. "for your sake" - Here expressing benefit; "for the sake of."

v11

Paul finalizes his argument for the forgiveness of the offender by providing another reason why he should be forgiven, namely, so that Satan might not "get the upper hand", Barnett.

ινα μη + subj. "in order that [Satan might] not [outwit us]" - LEST [WE MAY BE TAKEN ADVANTAGE OF BY SATAN]. Introducing a negated purpose clause, "in order that not" = "lest", but also possibly consecutive, expressing result / hypothetical result; "so that we are not outwitted by Satan", ESV. Yet, the technical syntax doesn't actually express the discourse logic of Paul's argument. Paul is presenting another reason for the forgiveness of "the certain man", the offender. In 2:7 the reason was μη πως, "lest [such a one be overwhelmed by excessive grief]", and here it is ινα μη, "lest [we be taken advantage of by Satan]. Translators overcome the difficulty of "the reason is so that Satan may not ..." by expressing this verse in the terms of cause / reason; "for we must not let Satan get the better of us", Barclay, so also REB, Phillips, ... Forgiveness outwits Satan's plans to undermine the ground of a believer's salvation. Forced

disengagement from the loving support of fellow believers may well assist Satan's designs.

ὕπο + gen. "-" - BY [SATAN]. Expressing agency.

γὰρ "for" - FOR [WE ARE NOT IGNORANT OF HIS DESIGNS]. More reason than cause, such that the presence of "for" in a translation is somewhat confusing. Paul is adding an explanatory observation, that when it comes to Satan's schemes, "we" (Paul, Corinthians - both??) know what he's up to. "We don't want Satan to win any victory here, and well we know his methods!", Phillips.

2:12-13

2. Paul defends his integrity, 1:8-2:13

v] Paul's visit to Troas

Argument

Paul concludes his apologia to the Corinthians by noting that after leaving Ephesus for Troas he was still deeply worried about the state of the relationship between himself and the Corinthian believers, particularly as to their response to the *harsh / severe* letter. Not finding Titus in Troas, and thus without a report on the reception of his letter, Paul heads off to Macedonia as planned.

Issues

i] Context: See 1:8-11. These two verses serve to conclude Paul's apologia, 1:8-2:13, and lead into the thesis of his letter, 2:14-17, and then into his argument proper where he expounds on his covenant ministry, 3:1-6:13. The issue of Paul's visit to Troas, and later his meeting with Titus, will be resumed in 7:2-16.

ii] Background: See [1:1-7](#).

iii] Structure: *Paul's visit to Troas*:

Itinerary:

Paul moves to Troas, v12a

An unsettled stay in Troas, v12b-13a

Paul moves to Macedonia, v13b.

iv] Interpretation:

The "deadly peril" faced by Paul in Ephesus ("Asia") forced him to flee to Troas. While at Ephesus he had penned the *severe / harsh* letter (1 Corinthians??) and then having sent it, received a less than glowing report of affairs in the Corinthian church on Timothy's return to Ephesus. So, when Paul reached Troas, not only was he trying to recover from the "deadly peril" he faced in Ephesus, he still has "no peace of mind" with respect to his relationship with the Corinthian believers, now possibly damaged forever by the *severe / harsh* letter. With the planned rendezvous with Titus at Troas thwarted, Paul heads off to Macedonia for his plan B meeting with Titus. (Plan B is probably related to the time of the year when it is too dangerous to travel by sea). He makes this journey to Macedonia either because or, even though "the Lord had opened a door for me"; see [α.νεωγμενης](#) below.

Guidance through "opened doors": This term is often used of the interaction of circumstances which seem to indicate a particular course of action. The assumption is that the Lord has manipulated the circumstances to indicate his will on the matter. It is important to remember that this is Satan's world, "given over" to him (*He's got the whole world in his hand!!!!*), such that the coalescing of circumstances may well indicate an action that should not be followed. Paul's "opened door" was by the hand of the Lord, according to the will of the Lord, and most likely for gospel service. We don't know how God made his will known to Paul, but we do know how he makes his will known to us, namely, by his Word - the propositional truths of scripture. Open doors can be dangerous because you can never know who opened the door!

Text - 2:12

Paul reveals his state of mental anguish on the occasion of his visit to Troas, v12-13. On arriving at Troas, Paul's intention is to preach the gospel, but the Lord presents a new gospel opportunity in Macedonia (see *ανεωγημενης* below).

δε "now" - BUT/AND. Transitional, indicating the next step in the argument.

ελθων [*ερχομαι*] aor. part. "**when I went**" - HAVING COME [TO TROAS]. The participle is adverbial, best treated as temporal; "when I came to Troas."

εις + acc. "**to preach [the gospel]**" - TOWARD [THE GOSPEL]. Usually taken here to express purpose / desire / end-view, "for the gospel." Barrett suggests the phrase is equivalent to *εις το ευαγγελιζεσθαι τον Χριστον*, "in order to preach the gospel of Christ", i.e., *εις το* + inf. = a final construction expressing purpose. Furnish suggests it is equivalent to *δια το ευαγγελιον*, "because of the gospel" = a causal construction. If purpose is intended, then Paul went to Troas for evangelistic purposes, rather than to meet up with Titus, as proposed by Barnett, etc. If causal, then we may assume that the prime purpose is to meet up with Titus, the causal prompt being the consequences of gospel ministry, namely here, persecution.

του Χριστου [*ος*] gen. "**of Christ**" - The genitive may be treated as adjectival, possessive, or idiomatic / source, or verbal, objective.

εν + dat. "**[and found that] the Lord**" - [AND A DOOR HAVING BEEN OPENED TO ME] IN [THE LORD]. The preposition is instrumental, expressing means / agency; "by the Lord."

ανεωγημενης [*ανοιγω*] gen. perf. mid./pas. part. "**had opened**" - HAVING BEEN OPENED. A genitive absolute participle is usually temporal, but here it is often taken as concessive, "although ...", supported by a concessive *και*; "even though a door was opened for me in the Lord", ESV. With this translation Paul is prompted to bypass an evangelistic opportunity so that he can meet up with

Titus in Macedonia and find out how his *severe / harsh* letter was received. If we take **καί** as a simple connective and the genitive absolute as temporal we end up with "and then a door having been opened for me by the Lord" = "and then the Lord presented me with an opportunity to preach the gospel." Guthrie suggests that the opportunity is not in Troas, but actually in Macedonia, and this is why Paul moves on from Troas. Paul is not willing to bypass an evangelistic opportunity and so will catch up with Titus later in Macedonia. Either way, Paul is supporting his revised travel plans outline in 1 Corinthians 16:2-8, namely, Troas, Macedonia, and then Corinth. Given that the verb "to open, unlock" is usually read as a theological passive, God does the opening, and this with **ἐν**, "by", expressing divine agency, it does seem unlikely that Paul would ignore an "opened door", due to personal distress, in order to travel to Macedonia. What seems more likely is that Paul entered God's "opened door" and travelled to Macedonia.

μοι dat. pro. "**for me**" - TO ME. Dative of interest, advantage.

v13

At Troas, Paul was still in a state of distress, recovering from his near-death experience in Ephesus, and constantly worried about the reception of his *severe / harsh* letter by the Corinthian believers, given that Titus was not there to meet him and inform him how things were going in the Corinthian church. Relief would soon be found in Macedonia on meeting up again with Titus, so Paul bade farewell to the believers in Troas.

τῷ πνευματι [α ατος] dat. "**[peace] of mind**" - [I DID NOT HAVE RELIEF, REST = PEACE] IN THE SPIRIT [OF ME]. Local, expressing metaphorical space. "Spirit" in the terms of the inward rational / emotional self, the mind, as NIV; "I was deeply worried."

τῷ + inf. "**because [I did not find]**" - in THE [NOT *able* TO FIND TITUS THE BROTHER OF ME *there*]. It is likely that **ἐν τῷ** + inf. is intended, which construction introduces a temporal clause; "I was terribly worried when I was unable to find my brother Titus there." A temporal clause will often carry a causal implication, as here, although it is unlikely that the **τῷ** + inf. construction is itself causal. The accusative subject of the infinitive is **με**, "me" = "I".

ἀλλὰ "**so**" - BUT. Strong adversative standing in a counterpoint construction; "not but rather / on the contrary." Harris thinks the contrast is with the "opened door", v12, but if we take the open door as a reference to evangelistic opportunities in Macedonia, then the contrast is with "no peace of mind"; "I found no rest in my spirit,; on the contrary, I travelled into Macedonia (*where I did find peace when I met up with Titus*)", so Guthrie.

αποταξάμενος [**αποτασσω**] aor. mid. part. "**I said goodbye to**" - HAVING SAID FAREWELL. The participle is adverbial, best treated as temporal; "but rather, when I took leave of them."

αυτοις dat. pro. "**them**" - TO THEM. Dative of direct object after the **απο** prefix verb "to take leave of."

εις "**to**" - [I DEPARTED] INTO [MACEDONIA]. Spatial, expressing direction / arrival at = destined for; "I headed off to Macedonia."

2:14-17

3. We share in Christ's triumphs, 2:14-17

Ministers of the new covenant

Argument / Thesis

Paul is Christ's ambassador for the new covenant, not a peddler of God's word, like so many, but a person who ministers the word of God with integrity; he is "Christ's authentic agent and spokesperson", Witherington.

Issues

i] Context: See 1:1-7. Paul has defended his integrity in 1:12-2:13, and now he sets the stage for an exposition of his covenant ministry covering 3:1-6:13 (to 7:4, Barnett) by first stating the nub of his argument / his thesis, 2:14-17.

ii] Background: See 1:1-7.

iii] Structure: *Ministers of the new covenant*:

Thesis: **Paul, Christ's ambassador for the new covenant**

Thanks be to God; His gospel is triumphant, v14a

Gospel preaching is like a wafted incense, v14b

pleasing to God, v15

enlightening the seeker, condemning the rebel, v16

"Who is sufficient for these things?" Only one who is divinely authorized; such a one is Paul, v16b-17

iv] Interpretation:

We now come to the nub of the issue, certainly for the Corinthians. Paul lays his cards on the table: the Corinthians need to choose between either those who "peddle the word of God" or Paul, the one sent from God to speak for God. Who is it to be? Do they go with the Judaizers, the members of the circumcision party, or do they go with their founding apostle?

God leads his gospel messengers in a victory procession, v14a, as they spread the fragrant aroma of the gospel, v14b. For God, this ministry is a pleasing aroma, v15a, as it wafts over those who are being saved and those who are perishing, v15b. For those who are perishing, the fragrant aroma of the gospel is nothing but the aroma of death, but for those being saved, it is the aroma of life, v16a. Who then is equal to the task of making the gospel known? v16b. Certainly not those who "peddle the word of God" (the Judaizers, members of the circumcision party???), but rather Paul, the

founding apostle of the Corinthian church, a person who exercises his ministry out of sincere motives, a person appointed and accountable to God for new-covenant gospel ministry, v17.

The Thesis of 2 Corinthians. Witherington argues that v17 serves as the *propositio* of the letter. As an example of forensic rhetoric Paul, the defendant, states the nub of his defence against those who would claim that he is no apostle, that he is guilty of misconduct as an ambassador of Christ, possibly even financial misconduct (is the collection for the poor saints in Jerusalem a scam?). Unlike the hucksters who slander him, Paul offers the gospel from a sincere heart, commissioned by God, authorized by God, watched over by God, and does so in a Christlike manner. Paul "is Christ's authentic agent and spokesperson", Witherington.

Although v17 carries the weight of Paul's defence, v14-16 sets a firm ground for his claim, so we are best to view the whole as Paul's *propositio* / thesis.

Text - 2:14a

Ministers of the new covenant, v14-17: i] Thanks be to God for his triumphant gospel, v14a. Rather than "leads us as captives", it is more likely that Paul is declaring that God "leads us in triumphal procession", ESV; see below. Although Paul is often prone to the royal / epistolary plural, the ἡμᾶς, "us", here is likely to be a far more general reference, in this case, a reference to the ministers of the gospel - the apostles and their associate evangelists. In setting the line of argument / thesis for his letter, Paul first establishes that gospel ministry, exercised under God in Christ, is ultimately victorious. It may not always seem this way, and Paul's recent experiences display anything but victory, but the realization of God's covenant promises, through the proclamation of the gospel, are inevitable.

δε **"but"** - BUT/AND. The NIV, as with ESV etc., treats this conjunction as adversative, but best taken as a transitional connective indicating the next step in the argument and so left untranslated (for us serving as a paragraph marker): "I am grateful that God always makes it possible for Christ to lead us to victory", CEV.

τω ... θεω [ος] **"to God"** - [GRACE, FAVOUR, GRATITUDE = THANKFULNESS *be*] TO GOD. Dative of indirect object with an assumed optative wish-prayer, "may grace = thanksgiving *be offered* to God."

τω ... θριαμβευοντι [θριαμβευω] dat. pres. part. **"who [always] leads [us] as captives [in Christ's] triumphal procession"** - THE ONE [ALWAYS] LEADING [US] IN TRIUMPH [IN CHRIST]. The participle may be classified as adjectival,

attributive, introducing a relative clause limiting "God", or substantival, standing in apposition to "God". The sense of the word is not overly clear, but most commentators think Paul has in mind a Roman victory procession given to a triumphant general. Yet, how does this apply to Paul? Thrall, Witherington, Barnett (with a touch of victory), Garland and Harris see the image carried over from the previous verses such that Paul is a defeated captive led throughout the world before God. Barrett, also Guthrie, sees the image as that of a victorious soldier rather than a captive in procession. The procession under God (durative present tense) is "in Christ", and spreads (durative present tense) the aroma of the gospel everywhere; the image is of victory, not defeat.

ἡμᾶς pro. "us" - Paul may again be using the royal plural such that God leads him "in triumphal procession", but the concept has a broader application, so possibly Paul and his team, or the apostles, possibly all those who minister the gospel.

εν + dat. "in" - IN [CHRIST]. Local, sphere / incorporative union; "in union with Christ", TEV, "in *our* relationship with Christ." The phrase "in Christ" lends itself to numerous idiomatic equivalents; "Thanks be to God who leads us on Christ's triumphant way", Phillips.

v14b

ii] Gospel ministry is like incense wafting over the lost and saved alike, v14b-16a. Next, Paul establishes that a genuine gospel ministry divides and separates the living from the dead, the saved from the lost. The gospel enlightens the seeker, leading them to life, but at the same time blinds the rebel, leading them to death. As for the imagery employed here by Paul, it is often taken as sacrificial imagery, but it seems more likely that Paul has continued the imagery of a victory procession, with the burning of perfumed incense in the procession. The incense wafts heavenward, while spreading over those in the procession. The preaching of the gospel is like a pleasing incense to God, prompting either life or death in those who hear it.

φανεροῦντι [φανερω] dat. pres. pat. "[and] uses us to spread" - [AND] *the one* REVEALING / MANIFESTING. Syntax as for τῷ θριαμβεῦσιν above.

της γνωσεως [ις εως] gen. "of the knowledge" - [THE FRAGRANCE] OF THE KNOWLEDGE. The genitive is adjectival, attributed; "his fragrant knowledge." This aroma is presumably authentic apostolic gospel preaching.

αυτου gen. pro. "of him" - OF HIM. The genitive is usually understood here as adjectival, verbal, objective, "the knowledge about him."

εν "everywhere" - [THROUGH US] IN [EVERY PLACE]. Local, space, "in all places" = "everywhere".

v15

Again, with a general εσμεν ("we" [rather than the royal plural for "I", Paul] = "we the ones who proclaim the gospel / who spread ... the knowledge of him everywhere") Paul further develops the idea of authentic apostolic gospel ministry - such is a perfumed incense ("pleasing aroma", NIV11) to God." As well as an incense with vertical affect, it has a horizontal affect, dividing humanity - it has a different effect on "those who are being saved and" on "those who are perishing", one positive and one negative. The incense wafts over those in the victory parade, those facing execution and those facing release and freedom.

ὅτι "for" - More reason than cause; not even explanatory, but just a further a development of the thought raised in v14. It is possible that the conjunction may introduce a dependent statement of indirect speech expressing what Paul thanks God for.

τῷ θεῷ [ος] dat. "to God" - [WE ARE AN AROMA] TO GOD. The dative is possibly of interest, advantage, "for God", but better destination / termination "to God." The fragrance "ultimately has its source in Christ and rises up to God", Guthrie.

Χριστοῦ [ος] gen. "of Christ" - The genitive is adjectival, descriptive, idiomatic / source, "from Christ", so Guthrie, possibly possessive, so Harris, or even verbal, objective, "about Christ."

ἐν + dat. "among" - IN = AMONG. The dative is local / of accompaniment / association; "among".

τοῖς σωζομένοις [σωζω] dat. pres. mid./pas. part. "those who are being saved" - THE ONES BEING SAVED [AND AMONG THE ONES PERISHING]. The participle, as with "those who are perishing" (a correlative construction with the use of καί), serves as a substantive. The victory parade is surely still in Paul's mind, a parade of captured soldiers, officials and the like, some about to be executed, and some about to be set free.

v16

For the captured enemy in the parade about to be executed, the perfumed incense is a smell of death; for those about to be set free, the perfumed incense is a smell of life. For those who do not respond to the apostolic message, the gospel carries with it the stench of death; for those who do respond to the apostolic message, the gospel has a sweet smell "arising from (ἐκ) life and leading to (προς) life." The question facing the Corinthians is: who is there worthy of this task?

μεν δε "-" - *on the one hand* [TO THE ONES *perishing*, A SMELL FROM DEATH TOWARD DEAD] BUT *on the other hand* [TO THE ONES *being saved*, A SMELL FROM LIFE TOWARD LIFE]. An adversative comparative construction.

οἷς "to the one" - TO THE ONES. Dative of interest, disadvantage, "for those *who are perishing*." "For those who are being lost, it (the gospel) is a deadly stench that kills", TEV.

εκ + gen. "-" - FROM [DEATH]. Expressing source / origin; a stench that originates from a corpse.

εις + acc. "that brings [death]" - TOWARD [DEATH]. Spatial, destination / goal; "leading to death", Long.

προς "to [such a task]" - [AND] TOWARD [*doing* SUCH THINGS, WHO *is* SUFFICIENT, ABLE]? Here adverbial, expressing purpose, "in order to *be able to do* / for these *things*" = "who is qualified for this career?", Moffatt.

v17

Paul has asked who is "capable" of exercising an apostolic gospel ministry. He now answers his rhetorical question. Those who "peddle the word of God" (the Judaizers??) are certainly not qualified to exercise such a ministry, but on the other hand, Paul (and his team / the apostles?? Do we have a plural or royal plural here?) is well qualified to exercise such a ministry. "We are not like those who peddle an adulterated message from God; in our relationship with Christ, we speak with integrity. In fact, we are commissioned by God, accountable to him."

γαρ "-" - FOR. Here more reason than cause. Paul has asked a rhetorical question, and so γαρ serves to introduce the answer.

ὡς ἀλλ ὡς ἀλλ ὡς "unlike ... on the contrary as" - [WE ARE NOT] AS [THE MANY HUCKSTERING, PEDDLING THE WORD OF GOD], BUT AS [FROM SINCERITY], BUT AS [FROM GOD]. Adversative correlative construction, although here the particle ὡς is not serving as a comparative, but rather expresses a quality; not "like", comparative, nor "as", manner, but "are". "We are not (οὐ ... εσμεν ὡς) hucksters, but rather (ἀλλ ὡς) in Christ we speak with integrity. In fact, we are (ἀλλ ὡς - indicating an intensification) commissioned by God (εκ θεου), *ministering* in the presence of God (κατεναντι θεου)."

καπηλευοντες [καπηλευω] pres. part. "peddling ... for profit" - [THE MANY] HUCKSTERING, PEDDLING. The participle is adjectival, attributive, limiting "the many"; "the many who huckster the word of God." The word, a hapax legomenon, is used in secular writings of the time to refer to someone who is carrying on illicit trade, cheating people, eg., selling adulterated sly grog. The use here is unlikely to have anything to do with money or motives, but everything

to do with the corrupt nature of the teaching; "we are not like the many who peddle an adulterated message from God", see Berkeley.

του θεου [ος] gen. "of God" - The genitive is probably adjectival, descriptive, idiomatic / source; "from God."

κατεναντι + gen. "before" - BEFORE, IN THE PRESENCE OF [GOD, IN CHRIST WE SPEAK]. Spatial, idiomatic. Expressing the idea of accountability before God. It is "before" God they speak, and this εκ, "from" = "with" sincerity (adverbial, modal), "with the purists of motives." Paul claims, for himself (and his team) a fundamental integrity and transparency, as opposed to the duplicity and hypocrisy of those who slander him.

3:1-6

4. The character of Paul's ministry, 3:1-6:13

i] A servant of the new covenant

Argument

Paul seeks to persuade the members of the Corinthian church to recognize him as their divinely appointed minister of the new covenant, a minister, not of law, but of grace.

Issues

i] Context: See 1:1-7. Paul has defended his apostolic integrity in 1:12-2:13, and, in what serves as the thesis of his letter / address, he proclaims the authenticity of his apostolic ministry in a statement of defence, 2:14-17. He now sets out to develop his thesis in a series of arguments running from 3:1-12:21. The thesis is primarily established in Paul's first argument, *The Character of Paul's ministry*, 3:1-6:13 (7:4, Barnett). These chapters evidence Paul's relief at the positive news conveyed by Titus that his apostleship is generally accepted by the church at Corinth. Yet, there are still some members who remain critical of Paul's ministry (Judaizers, members of the circumcision party??), and so Paul sets out to defend his ministry by establishing his role as a servant of the new covenant.

Paul's argument presents in three major parts:

- The authenticity of Paul's new covenant / gospel ministry, 3:1-4:6;
- An authentic gospel ministry entails suffering, 4:7-5:10;
- A proper response to authentic gospel ministry, 5:11-6:13.

Paul's defence of his new-covenant ministry is central to this letter. Both Barnett and Thrall argue that it covers 2:14-7:4. Both Thrall and Naylor argue that the second major element of this defence (apart from the thesis itself) covers 4:7-5:10: "Present distress and future glory", Thrall; "Earthly and heavenly homes", Naylor. Barnett sees it covering 4:16-5:10, "Hope in the face of dying and death." These notes propose that Paul's defence of his new covenant ministry is developed in three steps covering 3:1-6:13.

ii] Background: See 1:1-7.

iii] Structure: *A servant of the New Covenant*:

Paul does not need a letter of recommendation to authenticate his standing as an apostle of the new covenant, the Corinthian church itself is his recommendation, v1-3.

Paul's own confidence in his standing rests on his competence in gospel ministry, a competence that comes from God, v4-6.

iv] Interpretation:

In 3:1-3 Paul begins by stating that he is not into promoting testimonial letters for himself as is the case of some who presently minister in Corinth, v1. It is likely he is referring to the judaizers, nomist believers, possibly from the Jerusalem church, who promote law-obedience as the path to holiness. Unlike some, Paul is not *blowing his own trumpet*. Paul doesn't need to offer a testimonial for himself since the existence of the church in Corinth is its own testimonial, v2-3. In v4-6 Paul confidently declares that he is competent to serve as a minister of the new covenant, a competency that comes, not from himself, but from God through Christ. Paul defines this ministry as one that is not of "the letter", of the law that kills, but of "the Spirit", of grace that enlivens.

Paul's declaration in these verses stems from his *propositio*, his summary statement of defence outlined in v14-17. "Who is qualified for such a task? ... In Christ we speak before God with sincerity, like men sent from God."

v] Homiletics: *Ministers of the New Covenant*

Paul claims for himself, and his apostolic team, the title of "ministers of the new covenant", communicators of God's agreement with mankind now realized in Jesus. The agreement is encapsulated in the gospel: the free offer of inclusion in God's eternal family of friends for all who ask. The task for those who serve as ministers of the new covenant, is to make this truth a reality, first in their own lives, then in the lives of their family and friends, their fellow believers, and lost humanity.

There is a sense where we are all ministers of the new covenant; we all play a part in communicating the gospel to lost humanity. Paul makes three observations about ministry which should encourage us in this *raison d'etre*, this reason for our day-to-day existence:

- Our ministry is commended by the Lord and needs no commendation by others;
- We may be confident of the effectiveness of our ministry for such is Christ's work and not ours;
- The competence of our ministry is of Christ's making, not ours.

Text - 3:1

Paul, a servant of the new covenant, v1-6: i] Paul's commendation is found in the existence of the Corinthian congregation, and certainly not from himself,

nor from others, v1-3. It is always difficult, when defending our character, not to end up being charged with self-praise. Up to this point in his letter, Paul has spent time defending his integrity and so now he asks a rhetorical question, "are we beginning to commend ourselves again?" He has obviously faced this criticism, so he seeks to expose it. As Goudge puts it, "self-defence is almost impossible without self-commendation. Paul's opponents at Corinth made the former necessary, and then blamed him for the latter." Paul goes on to ask another rhetorical question: do the Corinthians actually require Paul to supply commendatory letters (presumably from the Jerusalem church) to support his apostleship? One hopes not, but obviously their behaviour implies that they do.

συνιστανειν [συνιστανω] pres. inf. "[are we beginning] to commend" - [DO WE BEGIN] TO COMMEND, RECOMMEND (someone to someone else). The infinitive is complementary, completing the sense of the verb "begin". Given the presence of ἢ, "or", linking the two equative questions, it is likely that the negation μη, found in the second question, should be assumed in the first, giving the answer "no" to both questions. Paul wants to correct any thoughts that he is into recommending himself, or in need of the recommendation of others.

παλιν adv. "again" - AGAIN. Has Paul been charged before with a tendency toward self-commendation?

μη χρηζομεν [χρηζω] pres. "do we need" - [OR] *surely* NOT DO WE NEED.

ως adv. "like" - LIKE, AS. Comparative.

τινες pro. "some people" - CERTAIN *have need*. Nominative subject of the assumed verb "to have need." "Some" seems more likely than Harris' "many", although note 2:17, **οι πολλοι**, "many".

συστατικων gen. adj. "[letters] of recommendation" - OF COMMENDATORY, RECOMMENDATION, INTRODUCTION [EPISTLES, LETTERS]. Genitive in agreement with **επιστολων**, "letters", which is a genitive of direct object after the verb **χρηζω**, "to have need of." Such letters were common in the first century. Lietzmann suggests that Paul had no commendatory letters from the Jerusalem church to authorize his apostleship and that this was used against him by the opposition party in Corinth. On the other hand, it is quite possible that the judaizers, who were troubling the Corinthian church, had letters of commendation from that segment of the Jerusalem church inclined to promote nomism - law-obedience for sanctification.

προς + acc. "to" - TO [YOU]. Spatial. Harris suggests "commendatory letters (των) which are addressed to you", rather than "brought to you."

εξ + gen. "from" - [OR] FROM [YOU]? Expressing source / origin. The Corinthians themselves would be a source of testimonials for the nomist

preachers, further bolstering their ministry as they sought to reorientate Paul's missionary churches to their version of law-based Christianity.

v2

Of course, Paul can easily produce an evidence of his authority. "The Corinthian church does not make Paul an apostle, and his apostleship does not depend on them, but their existence is a visible sign of his apostleship", Barrett. The existence of the Christian fellowship at Corinth is a commendatory letter of Paul's apostleship for all believers to witness, and is one which has a special place in his deepest emotions.

ἡμῶν gen. pro. "[**you yourselves are**] **our [letter]**" - [THE EPISTLE *of commendation*] OF US [YOU ARE *yourselves*]. The genitive is possessive. Note the unusual placement of the two pronouns next to each other, **ἡμῶν ὑμεῖς**, "our you". "Our letter you are", Barnett.

εγγεγραμμένη [**εγγράφω**] perf. pas. part. "**written**" - HAVING BEEN WRITTEN / INSCRIBED. The participle is adjectival, attributive, limiting / qualifying "letter"; "a letter (which has been) inscribed on your hearts", Bruce. The perfect tense expresses the idea that the letter "cannot slip from our hearts, cannot be forgotten", Plummer.

ἐν + dat. "**on**" - IN, ON. Local, expressing space / sphere; "on our very hearts", Cassirer.

ἡμῶν "**our [hearts]**" - [THE HEARTS] OF US. The genitive is possessive. The phrase expresses relationship of a paternal kind. The "our" is well attested, but some manuscripts have "your" and this is a more sensible reading. Paul's ministry among them is well known to them and this is his commendation.

γινωσκομένη [**γινώσκω**] pres. pas. part. "**known**" - BEING KNOWN. The participle, as with "being read" and "being manifested", v3, is adjectival, attributive, as with "written"; "an epistle which has been written on our hearts and which is being known and read by all men and a revelation that" The present tense is durative, possibly iterative.

ἀναγινωσκομένη [**ἀναγινώσκω**] pres. pas. part. "**read**" - [AND] BEING READ. cf., 1 Cor.9:2. "You are the seal of my apostleship in the Lord", in the sense of Paul's evidence to the world.

ὑπο + gen. "**by [everyone]**" - BY [ALL MEN]. Expressing agency, as NIV. The evidence of the gospel, ministered by Paul and at work in the Corinthians, can be accessed by anyone who looks on.

v3

Paul now extends the image of a commendatory letter. The Corinthian church itself is such a letter from Christ to the world. The existence of the church

demonstrates the reality of the gospel - of God's purpose to gather a people to himself in Christ. This, in turn, validates Paul's apostolic ministry. Going on in v3b, Paul makes the point that "what is written is now no longer a commendatory letter, but the gospel which stands over against the law, and is written in men's hearts through the Spirit", Lietzmann. So, ultimately the gospel and its effects are Paul's authorization. And more than this, there is a sense where the Corinthian church itself replaces the "tablets of stone" as a witness to the new covenant, cf., Ezk.10:19, 36:26 - the tables of the law.

φανερομενοι [φανερω] pres. mid. part. "**You show**" - REVEALING. The participle is possibly adverbial, causal, "since you are manifested", or "because it is manifest that.....", possibly result, but more likely still adjectival, attributive, limiting / qualifying "letter"; see above. Heiring suggests the participle is middle, rather than passive, and therefore, the Corinthians are a *manifestment*. The Corinthian church serves as a communication from Christ to the world.

ὅτι "that" - Introducing a object clause / dependent statement of cause expressing what is revealed / made manifest.

Χριστου [ος] gen. "**[a letter] from Christ**" - [YOU ARE A LETTER] OF CHRIST. The genitive is adjectival, descriptive, idiomatic / source, as NIV, but possibly possessive.

ὑφ [υπο] + gen. "**the result of [our]**" - [HAVING BEEN MINISTERED, SERVED] BY [US]. Expressing agency.

διακονηθεισα [διακονεω] aor. pas. part. "**ministry**" - HAVING BEEN SERVED. The participle is adjectival, attributive. limiting **επιστολη**, "letter"; "a letter which has been ministered by us." Given that the Corinthian church is here described as "a letter", the sense is probably "delivered" or "supplied" by Paul's ministry team. "You are like a letter written by Christ and delivered by us", CEV.

εγγεγραμμενη [εγγραφω] perf. pas. pat. "**written**" - HAVING BEEN WRITTEN. The participle is again adjectival, attributive, limiting "letter"; "a letter which has been written."

ου μελανι dat. adj. "**not with ink**" - NOT BLACK, INK. The dative is probably instrumental", as NIV. Ink can be washed away, but the Spirit's inscription (the gospel), evident in the lives of the Corinthians, is permanent.

αλλα "but" - Strong adversative standing in a counterpoint construction; "not, but"

πνευματι [α ατος] dat. "**with the Spirit**" - WITH SPIRIT. The dative is instrumental, expressing means, as NIV.

θεου [ος] gen. "**of [the living] God**" - OF [A LIVING] GOD. The genitive is adjectival, relational or possessive, possibly idiomatic / source, "from." The

participle "living", ζωντος, genitive in agreement with "God", is adjectival, attributive, limiting "God"; "the God who is living" = "the living God."

εν + dat. "on" - [NOT] IN. Local, expressing space.

πλαξιν [αξ αξος] dat. "tablets" - TABLETS [OF STONE] A writing tablet usually moulded out of clay; "of clay" = "made of clay."

αλλ [αλλα] "but" - Strong adversative standing in a counterpoint construction; "not ..., but....".

σαρκιναις dat. adj. "human [hearts]" - [HEARTS] OF FLESH. The adjective limits "hearts" and together stand in apposition to "tablets", dative in agreement with "tablets". Written on human hearts as opposed to something written on stone. The evidence of the gospel written in the lives of the Corinthians, replaces the evidence of the of the old covenant written on stone (the Law / ten commandments).

v4

ii] The ministry of the new covenant - a ministry of grace, not law, v4-6. Although Paul is not into self-commendation, claiming for himself a self-sufficiency apart from God, he is, none-the-less, confident of his competence as a minister of the new covenant, and this through Christ, toward God. "The Spirit has changed the inner lives of the Corinthians, making them obedient from the heart to God, which is expressed in their observable behaviour, v2-3, giving Paul confidence that as an apostle to the Messiah Jesus, the Son of God, whom he has proclaimed to the Corinthians, he is a minister of the covenant prophesied by Jeremiah / Ezekiel, in this long-awaited day of God's salvation", Barnett.

δε "-" - BUT/AND. Transitional connective, ie., for us introducing a new paragraph so not translated, as NIV, but possibly coordinative given the backward referencing τριαυτην.

τριαυτην pro. "such [confidence] as this" - SUCH, OF SUCH A KIND [CONFIDENCE]. Referencing back; "he is confident that the very existence of the church in Corinth furnishes him with his apostolic credentials", Thrall, so Barrett, Barnett, ..

εχομεν [εχω] pres. "is ours" - WE HAVE. The plural is probably "we apostles", but possibly "we members of the mission team."

πεποιθησιν [ις εως] "confidence" - CONFIDENCE, TRUST. Emphatic by position. Literally, "we have such confidence." "It is in full reliance upon God through Christ", Barclay.

δια + gen. "through" - THROUGH, BY MEANS OF [CHRIST]. Instrumental / agency; "by means of our union with Christ."

προς + gen. "before" - TOWARD [GOD]. Spatial. Barrett suggests "in God", in that Paul would not be suggesting that he is relying on his own worth. His

confidence is not self-confidence. So, his confidence before God is in God. "In the presence of God", Martin.

v5

Paul goes on to categorically state that he does not regard himself as responsible for the effects of the gospel. The capacity of the apostolic team to understand and proclaim the gospel and to reap its harvest, comes from God, and God alone.

οὐχ ἀλλ "not" - Setting up a counterpoint construction forming two contrastive clauses; "not (ἀλλὰ) but"

ὅτι "that" - Here introducing an exegetical clause explaining the nature of Paul's "confidence", v4, in the form of a qualification; "however, it is not that we are of ourselves competent ...", Cassirer. The syntax of the exegetical clause is somewhat complex. It seems likely that Paul is making two points resting on the two prepositions ἀπο and ἐξ: a) "I am not of myself adequate", and b) "I do not regard anything as derived from myself", cf., Thrall.

ἱκανοὶ adj. "[we are] competent" - [WE ARE] SUFFICIENT, COMPETENT, CAPABLE, QUALIFIED, ABLE, WORTHY. Predicate adjective. "There is nothing in us that allows us to claim that we are capable of doing this work", TEV.

ἀφ [ἀπο] + gen. "in [ourselves]" - FROM [OURSELVES]. Expressing source, "out of, from" = "of ourselves."

λογισασθαι [λογίζομαι] aor. inf. "to claim" - TO CONSIDER, THINK, EVALUATE, RECKON / CLAIM, TO PUT DOWN TO ONE'S ACCOUNT. The infinitive is exegetical, specifying the adjective ἱκανοί, "competent, able." "Paul is not himself competent to consider anything as deriving from his own resources", Thrall.

τι "anything" - Accusative direct object of the verb "to count." Any part of Paul's apostolic ministry.

ὡς "-" - LIKE, AS. Not a comparative here, rather modal / concessive; "as if / as though it *were coming* from ourselves."

ἐξ + gen. "for [ourselves]" - OUT OF, FROM [OURSELVES]. Expressing source / origin.

ἀλλ [ἀλλὰ] "but" - Strong adversative the counterpoint construction noted above; "but on the contrary."

ἡ ἱκανότης [ἡς ἡτος] "competence" - THE SUFFICIENCY, COMPETENCE, CAPABILITY [OF US]. Nominative subject of an assumed verb to-be. The word is sometimes used of God, the All Sufficient One. Dodd suggests the word has covenantal links. Paul's missionary effort find its source and authority in God and thus is adequate for the task.

ἐκ + gen. "**from [God]**" - *is* OUT OF, FROM [GOD]. Expressing source / origin. As above, "is found in God."

v6

Only God can take mere mortals and empower them as ministers of the gospel, "ministers", says Paul, of "a new covenant." Reference to the covenant springs from v3 where Paul speaks of the gospel written on "human hearts." The prophet Jeremiah, in his new covenant prophecy, speaks of the day when the law will be written on the heart rather than on stone, 31:31-34. The fulfillment of God's covenant promises, his agreed promises, is the substance of the gospel message. The agreement promises a renewed relationship with God, and in Christ that promise is realized. To hear and believe is to have the reality of this relationship inscribed in our hearts, in our inner beings, through the Holy Spirit. It is this life-giving message ("of the Spirit") which Paul and his apostolic team proclaim. They do not proclaim a message "of the letter", ie. a legalistic Christianity which assumes that a believers' relationship with God depends on obedience to the law.

καὶ "**and**" - Probably here adjunctive; "who also gave us our sufficiency", Barrett.

ὅς rel. pro. "**he [has made us competent]**" - WHO [MADE US COMPETENT, SUFFICIENT, ENABLED]. Functioning as the subject of the verb "to make [someone] sufficient", obviously "God", v5.

διακονοῦς [ος] "**as ministers**" - *as* MINISTERS, SERVANTS, AGENTS. Complement of the direct object "us" in a double accusative construction. The verb is carried from v3, so "to be ministers", ministers of the gospel.

διαθηκῆς [ῆ] gen. "**of a [new] covenant**" - OF A [NEW] COVENANT, TESTAMENT. The genitive may be objective, "agents for a new covenant", but possibly adjectival, either possessive, or relational; "in the interests of a new agreement", Goodspeed. The anarthrous (without an article) construction reflects Jer.38:31, LXX. In Biblical use it takes on the particular Hebrew meaning of an "agreement", particularly a one-sided agreement between God and mankind. The covenant is possibly **καινός**, "new", in that it is "fresh and effective, with plenty of time to run, in contrast with the old which is worn out and obsolete", Barnett. This statement assumes that there is more than one covenant, but there is really only one covenant, the covenant of divine grace, renewed, in ever increasing detail, up to its realization in Christ. So, it is more likely that "new" takes the sense *renewed / refreshed*, or even better, *now*, ie. "the time of God's favour, the time of salvation", the time promised of old to Abraham and his descendants, the time when it is possible for all humanity to be reconciled to God, and this time of covenant realization is a *now time* in and through Christ. So, here Paul is

claiming to be a minister of the covenant' realization prophesied by Jeremiah, and inaugurated by Christ at the Last Supper.

ου αλλα **"not but ..."** - A counterpoint construction forming two contrastive clauses; "not of letter but of Spirit."

γραμματος [α ατος] **"of the letter"** - OF LETTER. The genitive is adverbial, reference / respect; "not with respect to the letter." Paul is most likely referring to the Mosaic Law here, the letter engraved on stone, v3, ie., the ten commandments. As suggested, the Corinthians possibly put weight on letters of recommendation to validate any ministry undertaken in their church. For Paul, his letter of recommendation is the Corinthians themselves, who are more properly a letter from Christ to the world. Continuing this negative vein, the letter now becomes the Law, or more particularly the nomistic teaching of the Law by members of the circumcision party. Although not corrupt in itself, the Law is corrupted by the way nomists use it to further their Christian lives. When the Law is used to restrain sin and progress holiness it kills, whereas the gospel expedites the life-giving and freeing ministry of the Spirit.

πνευματος [α ατος] **"of the Spirit"** - [BUT] OF SPIRIT. The genitive is adverbial, reference / respect; "but with respect to the Spirit."

γαρ **"for"** - Introducing a causal clause explaining why the ministry of the new covenant is not of the letter, but of the Spirit.

το ... γραμμα [α ατος] **"the letter"** - THE LETTER [KILLS]. Nominative subject of the verb "to kill." Here referring to the Mosaic Law, but again focusing on its improper use, namely to progress sanctification. In the Sinai covenant, the law, with its curse for disobedience, serves to reinforce the need to rely of divine grace for salvation, and this by making sin more sinful. The Law cannot restrain sin, it only enhances sin, and thus brings with it condemnation. Of course, the Law also serves to guide the fruit of faith, namely, love, but that is not the focus here. "For the written law brings death", Barclay.

ζωοποιει [ζωοποιεω] **"gives life"** - [BUT THE SPIRIT] MAKES ALIVE. "The Spirit of God alone can give life to the soul", Phillips.

3:7-18

4. The character of Paul's ministry, 3:1-6:13

ii] The glory of the new covenant

Argument

Paul now contrasts the administration of the covenant for the people of Israel with its administration by the apostles, in and through the power of the Holy Spirit. One leads to death, the other life. Paul does this in defence of his apostolic authority which was being called into question by some members of the church in Corinth.

Issues

i] Context: See 3:1-6.

ii] Background: See 1:1-7.

iii] Structure: *The glory of the new covenant*:

Proposition:

The Law brings death, the Spirit brings life, Exodus 34:28-35:

Argument:

New covenant ministry is far more glorious, v7-11:

The passage is structured around three conditional clauses:

εἰ δε "yet if then", v7-8,

εἰ γαρ "for if then", v9,

εἰ γαρ "for if then", v11.

Paul uses a typical rabbinical method of argumentation, "if X is true, then Y is certainly true."

New covenant ministry is unveiled, v12-18:

opening statement, v12;

text reference, Ex.34:33b, 35, v13;

comments on the text, v14-15;

text reference, Ex.34:34a, v16;

comments on the text, v17-18, cf., Harris.

iv] Interpretation:

Paul tackles his subject by expounding Exodus 34:28-35. This is done in the form of a synagogue "midrash", or interpretative sermon, typical of the first century. The story concerns Moses and the giving of the law. When Moses came down from the mountain with the ten commandments, after his meeting with God, his face was still radiating. Because of the fear of

the people, Moses covered his face when speaking with them, and only uncovered it again when speaking with the Lord. Unlike the administration of the covenant that leads to death, the glory of which is both fading and veiled, the administration that leads to life is eternal and unambiguous.

Is the New Covenant new? It is often argued that Paul is setting up a dichotomy between the old and new covenants, but it seems more likely that the dichotomy is between two ministries, or administrations, one of the Law and the other of the Spirit. In reality there is only one covenant, a covenant / agreement of grace first revealed to Abraham, a covenant which rests on the faithfulness of God and is appropriated through faith. Of course, throughout the expanse of Biblical history the covenant is renewed on numerous occasions before it finds its radical fulfillment in Christ, a fulfillment prompting the qualifier "new". The Sinai covenant, with its weight of law, is still, in substance, the Abrahamic covenant. The law, with its attached curse, both forces a reliance on grace/mercy and at the same time directs the child of God ethically (guides the fruit of faith) and eschatology (looks forward to a law written on the heart). So, the dichotomy lies with the covenant's administration. The Sinai covenant, administered under law, although glorious, is both fading, v7-11, and veiled, v12-18, unlike the full realization of the covenant in Christ, administered through the Spirit, which is both eternal and unambiguous.

v] Homiletics: *A glimpse of the divine*

Paul in his *apologia* explains how his gospel ministry is superior to that of the ministry of the Law, 3:7-11. The old brings death, the new brings life. This gives him a boldness in ministry, v12, which expresses itself in complete frankness, v13, the transforming power of conversion, v14-16, and freedom of operation, v17. This is inevitably the experience of all believers who, through the indwelling Spirit, grow daily into the likeness of Christ, v18.

Our reading today indirectly tells us something of the wonder of the Holy Scriptures.

- Our reading or hearing of the New Testament exposes us to a glory which exceeds the glory that once radiated Moses' face.

- The New Testament, through the power of the Spirit, has the capacity to:

- Expose undiluted truth;
- Enliven the unbeliever;
- Free us from the bondage of legalism;
- Transform us into the likeness of Christ.

The next time you hear the gospel read in church, consider for a moment the wonder of the event. What we are witnessing is something more wondrous than when Moses stood with shining face before the people of Israel.

Text - 3:7

The written law brings death, but the Spirit gives life, v7-18: i] The proposition is supported by an implication argument, v7-11. Paul begins his argument by establishing the superiority of the ministry of the gospel over the ministry of the law. Paul is using the word "ministry" here in the sense of "administration", and what he does is compare the administration of the covenant through the auspices of the Mosaic law and its Levitical administrators, and the administration of covenant through the auspices of the Spirit and his apostolic administrators. If the one that brings death comes with glory, how much more will the administration of the Spirit (exercised through Paul and his apostolic team), a ministry which brings life, come with greater glory?

δε "now" - BUT/AND. Transitional, indicating a step in the argument.

ει + ind. "if" - IF, *as is the case* [THE MINISTRY OF DEATH IN LETTERS (v8) *then* HOW WILL NOT RATHER THE MINISTRY OF THE SPIRIT]. Introducing a conditional clause, 1st class, where the condition is assumed to be true. The sentence covers verses 7 and 8, with the apodosis in the form of a question in v8; "if the ministry of death came with glory *then* (v8) how (πως) will not the ministry of the Spirit be more (μαλλον) glorious?"

του θανατου [ος] gen. "[the ministry] that brought death" - [THE MINISTRY] OF DEATH. The genitive is adjectival, idiomatic / of product, limiting "ministry"; "the ministry which produces death." Possibly verbal, subjective, or objective; "the ministry / administration (of the law) caused death" - a ministry which may be identified by its death-bringing quality. "Ministry" denotes the totality of the administration of the law as exercised by the priestly class. As such, the word "administration" may well convey the sense better - "the administration of the law" as compared with "the administration of the Spirit." Paul commences his exposition by describing Moses' ministry as one which brought death. These are strong words, particularly as the Jews saw Moses' ministry as life-giving. It was a ministry of death in that the Law carried with it a curse for disobedience, and due to sin, disobedience was inevitable. This doesn't mean that the Law is evil, since it is a divine gift and therefore good. The law's intention is to expose sin and drive the child of God to seek forgiveness through God's mercy, so that ultimately, through Christ, we "might live to God", Gal.2:19. These "letters on stone" which bring "death" came with "glory", although, as Paul puts it, a "fading" glory. The glory of the ministry of the Law

would inevitably recede in the face of the glory of the ministry of the Spirit established through the person of Christ.

εν + dat. "**in [letters]**" - IN/ON [LETTERS]. The preposition is possibly local, expressing space, giving the sense "contained in letters" = "in writing", Weymouth, or instrumental, means, "by letters."

εντετυπωμενη [εντυπω] perf. pas. part. "**which was engraved**" - HAVING BEEN ENGRAVED [IN STONE]. The participle is adverbial, modal, expressing manner; "carved in letters on stone", ESV, ie., The Sinai covenant / the ten commandments.

εν δοξη "**[came] with glory**" - [CAME] IN/ON GLORY. Here the preposition is adverbial, expressing manner, although "came", NIV, is probably better "inaugurated", REB. The divine glory, the shekinah glory is being referred to here.

ὥστε + inf. "**so that [... could not]**" - THAT [THE SONS OF ISRAEL ARE = WERE NOT ABLE]. This construction forms a consecutive clause expressing result, as NIV.

ατενισαι [ατενίζω] aor. inf. "**look steadily**" - TO GAZE [INTO THE FACE OF MOSES]. The infinitive is complementary completing the sense of the verb "[not] able".

δια + acc. "**because of**" - BECAUSE OF, ON ACCOUNT OF. Introducing a causal clause, as NIV. The people were afraid because of the divine glory.

του προσωπου [ον] gen. "**its [glory]**" - [THE GLORY] OF THE FACE [OF HIM]. The genitive is adjectival, possibly verbal, subjective, or descriptive, idiomatic / source; "the glory radiating from his face."

την καταργουμενην [καταργω] perf. pas. part. "**fading though it was**" - a glory THE FADING. We are tempted to treat the participle as adverbial, concessive, "radiating glory, though fading", but the article indicates that it is adjectival, attributive, limiting "glory"; "a glory which is fading."

v8

τως adv. "-" - *then* HOW. Interrogative adverb of manner.

εσται [ειμι] fut. "**will**" - Paul uses a future tense, from the perspective of the Sinai covenant and its fulfillment in Christ. He is not suggesting the the ministry of the Spirit still lies in the future; "how much greater must be the splendour of the dispensation of the Spirit?", Barclay.

ουχι "**not**" - This negation in a question prompts a definite positive answer. If the law (administration of the law), which brings death, came with great glory, will not the Spirit (the administration of the Spirit = gospel ministry), which brings life, come with greater glory? It certainly will!

του πνευματος [α ατος] "of the Spirit" - [MORE / RATHER THE MINISTRY] OF THE SPIRIT. The genitive is probably adjectival, epexegetic, a "ministry" which is identified by its life-bringing qualities, "spirit / Spirit", although it is usually treated as verbal, subjective, "the ministry *instituted by* the Spirit", or even idiomatic / source, "*from* the Spirit", even adverbial, reference / respect, so Long. Less likely, verbal, objective; "a ministry *rendered to* the Spirit", or "a ministry that bestowed the spirit which makes alive", Lenski. Zerwick actually proposes multiple senses: Subjective, Objective and Epexegetic.

μαλλον adv. "more" - MORE / RATHER. Either used here to express a contrast, "how shall not rather the ministry ...", or as NIV, a surpassing degree, "much more." The Spirit-empowered gospel of Christ, faithfully proclaimed, heard and accepted, gains for the believer right-standing before God; it gains for us life. As such, it is "a much more glorious thing", Phillips.

εν δοξη "be even [more] glorious" - BE IN GLORY. The preposition εν is best treated as expressing association "will be with glory" = "will be accompanied by/with glory", Harris, although possibly the prepositional phrase expresses a state of being, BAGD 225b.

v9

Contrasting the two kinds of ministries, or administrations, Paul further develops the point that the glory of the ministry of "righteousness" will outshine the glory of the ministry of "condemnation". The ministry of "condemnation" concerns the administration of the Law, along with its condemning curse. The ministry of "righteousness" concerns the administration of the Spirit (in practical terms, "the gospel") which justifies - ie., makes right with God (enlivens, gives life).

γαρ "-" - FOR. More reason than cause; explaining how the point made in v7 and 8 applies, a kind of "let me explain further, if"

ει "if" - Introducing a conditional clause, 1st class, where the condition is assumed to be true; "if, *as is the case*, there *is/was* glory in the administration of condemnation, *then* by how much more *does* the administration of righteousness abound in glory."

τη διακονια [α] dat. "the ministry" - THE ADMINISTRATION. The dative is local, of sphere, "if there was glory in the sphere of the administration of condemnation", or reference / respect, "with respect to the administration of condemnation."

της κατακρισεως [ις εως] gen. "that condemns / that brought condemnation" - OF CONDEMNATION [*is* GLORIOUS]. The genitive may be treated as verbal, subjective, or adjectival, limiting "ministry", attributive, or epexegetic, or idiomatic / of product, "a ministry / administration *which issues in*

condemnation." If the ministry / administration of the law, carrying as it did the curse for disobedience, enacting condemnation, has a degree of glory, then "If the dispensation which ends in man's condemnation by God had its splendour, how much more", Barclay.

πολλω μαλλον "how much more" - THEN MUCH MORE / RATHER. The dative adjective **πολλω** is adverbial, modal, expressing manner. The adverb **μαλλον** again expresses surpassing degree, so as NIV. See above for Paul's lesser to greater form of argumentation.

δοξη [α] dat. "**glorious**" - [ABOUNDS THE ADMINISTRATION OF RIGHTEOUSNESS] IN GLORY. Again, the dative is adverbial, modal, expressing manner; "how much more does the administration of righteousness abound with glory."

της δικαιοσυνης [η] gen. "**righteousness**" - OF RIGHTEOUSNESS, JUSTICE. The genitive as above. The ministry of the gospel brings right-standing in the presence of God, i.e., "righteousness" here is used in the sense of "justification"; "a verdict of acquittal in the divine judgement", Thrall / Barrett.

v10

The glory associated with the giving of the Law at Mount Sinai does not compare with the revelation of God in the gospel, for the administration of the Law is a passing thing, whereas the administration of the Spirit will continue. Thus, the glory of the new supersedes the old.

και γαρ "**for**" - AND FOR. The **και** is probably emphatic, while **γαρ** is again explanatory, supporting v9, "for indeed"; "for in fact", Zerwick.

εν τουτω τω μερει "-" - IN THIS PART. This phrase possibly modifies the substantive participle giving the sense "that which has been partially glorified", Hering, although Harris argues that it is adverbial, modifying **ου δεδοξασται**, giving the sense "in this matter / connection", and so refers back to that which abounds the more, v9; "indeed, in this respect, what was once glorious has lost its claim to glory."

το δεδοξαμενον [δοξαζω] perf. pas. part. "**what was glorious**" - THE THING HAVING BEEN GLORIFIED. The participle serves as a substantive, "the thing" being the administrative functions and functionaries of the Mosaic law, rather than Moses' face; "what was endowed with glory", NAB.

ου δεδοξασται [δοξαζω] perf. pas. "**has no glory**" - HAS NOT BEEN GLORIFIED. An oxymoron; "what has had splendour has not had splendour", Furnish, giving the sense "what was at one time clothed in splendour is now divested of its splendour because of the new and surpassing splendour which has emerged", Barclay.

εἵνεκεν + gen. "**in comparison**" - BECAUSE OF, ON ACCOUNT OF [THE SURPASSING GLORY]. Expressing cause / reason; "on account of the splendour that wholly outshines it", Cassirer.

v11

γὰρ "**and**" - FOR. Explanatory as above. Paul's logic is that what fades (namely the ministry of death, v7, the ministry of condemnation, v9) is inferior to the ministry / administration which abides.

εἰ ...πολλῶ μαλλον "**if ... how much greater ...**" - See v9.

τὸ καταργουμενον [καταργεω] perf. pas. part. "**what was fading away / transitory**" - THE THING FADING AWAY, BEING MADE OF NO EFFECT. The participle serves as a substantive. As above, that which fades away can be the shine on Moses' face (so Harris), or the administration of the law / covenant (so Thrall), or both. The administration of the law / the paraphernalia of the Sinai covenant, seems best - not the covenant itself, but the administration under which it operated, i.e., the Sinai administration of the covenant. "What faded", Moffatt.

διὰ + gen. "**[came] with [glory]**" - *came* THROUGH / BY MEANS OF [GLORY, *how* MUCH MORE]. Possibly simply instrumental, expressing means, although the phrase **διὰ δόξης** is clearly elliptical with "came" assumed; "if what was fading came by means of glory" - is that divine glory, or Moses' glory? Plummer suggest that the two prepositional phrases here, **διὰ δόξης** and **ἐν δόξῃ** simply express "the difference between what passes and what abides." "If that which comes and soon passes away has somewhat glory, how much more must that which for ever abides be arrayed in glory", Plummer.

ἐν δόξῃ [α] dat. "**is the glory**" - [THE THING REMAINING] IN GLORY. The dative probably expresses manner, "with glory", possibly space / sphere; see v7.

τὸ μενον [μενω] pres. part. "**of that which lasts**" - THE THING REMAINING. The participle serves as a substantive. Note that there are no verbs in this verse, such that the participles serve to heighten contrast.

v12

ii] The proposition is supported by reference to scripture, Ex.34:33-35, v12-18. Having established the superiority of the ministry / administration, of the covenant under the gospel, Paul now identifies the different approaches between the two administrations. On the basis of the superiority of gospel ministry, Paul and his apostolic team can be "very bold" in their ministry.

οὖν "**therefore**" - Drawing a logical conclusion. Given that the ministry / administration of the Spirit empowering gospel ministry for the realization of the covenant promises in Christ is **τὸ μενον** "the thing remaining", v11 (i.e., is permanent), Paul therefore is able to play his part in the ministry of the Spirit

with "confidence, in plain speech and with open behaviour", Thrall. This claim by Paul stands in contrast to the criticisms made against him that he is less than open, obscure, weak, and driven by questionable motives.

εχοντες [εχω] pres. part. "**since we have**" - HAVING. The participle is adverbial, probably causal, "because we have".

τοιαντην pro. "**such**" - [A HOPE] OF SUCH A KIND. Accusative direct object of the participle "having". The hope expressed in 3:11.

πολλη παρρησια dat. "**very bold**" - [WE ACT / BEHAVE] WITH MUCH BOLDNESS, COURAGE, FREEDOM. The dative may be viewed as instrumental, "with open behaviour", Belleville, *Reflections of Glory*, or as a dative of direct object after the verb "to act."

v13

Paul notes that this was not the case with Moses who had to veil his face. Paul is making the point that he and his team can preach and teach with open and complete frankness. They have a brilliantly clear revelation from God. For this reason, they can be bold. He goes on to develop the idea of the revelational clarity of his gospel ministry.

και ου "we are not" - AND NOT. Elliptical; "we have not been like Moses", Barclay.

καθαπερ "like [Moses]" - AS, LIKE [MOSES]. Comparative.

ετιθει [τιθημι] imperf. "**who would put**" - HE WAS PUTTING. The imperfect is durative / iterative, so "his habit was to place", Harris.

καλυμμα [α] "**a veil**" - A COVERING. Accusative direct object of the verb "to place." Paul's point is that the covering hides the glory, and continues to do so. The reality of the covenant, with its focus on divine grace, is veiled from those who stand under the Sinai covenant, under the law. For the Jewish / Christian nomists, the law has become an instrument for maintaining the covenant, maintaining grace, rather than an instrument to promote faith, and now serves to hide the true means of grace from their sight.

επι + acc. "over" - UPON, ON [THE FACE OF HIM]. Spatial.

προς το μη ατενισαι "to keep [the Israelites] from gazing / to prevent [the Israelites] from seeing" - TOWARD THE NOT TO LOOK AT. This preposition with a [negated] articular infinitive usually forms a purpose clause "in order that" / hypothetical result, "so that". The purpose, or intended result, is unclear. See Harris for his 5 favourites! It is likely that the problem is simply one of expression, such that Paul is not making an obtuse point. Moses covered his face so that Israel could not see its radiant glory and he did this because they were afraid and unable to look at him. Paul maintains this thought, simply adding that it was a fading glory, a glory which does not compare with the glory now evident

in the ministry of the Spirit; "to [in order to] keep the children of Israel from gazing at the last rays of a fading glory", Moffatt.

ισραηλ **"Israelites"** - [THE SONS] OF ISRAEL. "Israel" is assumed genitive, adjectival, relational.

εις το τέλος **"while / the end"** - TO THE END. "up to the end", Zerwick. This prepositional construction is adverbial, probably temporal. Not referring to the parousia, just the simple reality of a historical event. The veil remained until the glow left Moses' face; "until it finally disappeared", Barclay. Tradition had it that the glow remained through to his death.

του καταργουμενου [καταργεω] gen. pres. pas. part. **"the radiance was fading away / of what was passing away"** - OF THE THING FADING AWAY. The participle serves as a substantive, while the genitive is adjectival, attributive, limiting / specifying the intended "end"; "the end of that *which was* being discontinued" = "the end of the fading splendour."

v14

The synagogue practice of veiling the Torah and wearing a cover over the head, continues the image of the veiling of truth to the present day. In fact, the veil is over the mind. For those in the synagogue, listening to the reading of the scriptures, truth is hidden from them. Yet, the veil can be taken away. God reveals the truth of the gospel to those who "seek", "ask", "knock", "turn", (reach out to Jesus), v14-16.

αλλα **"but"** - BUT. Strong adversative.

επωρωθη [πωρωω] aor. pas. **"were made dull"** - [THE THOUGHTS, MIND OF THEM] WERE HARDENED, MADE STUBBORN, DIMMED. Paul now applies the image. Another veil covers the divine glory and this is placed over the Law and has confused and blinded the people. Synagogue practice of veiling the Torah and wearing a cover over the head continues the image of the veiling (hiding) of truth to the present day. In the preaching of the Law in the synagogue, a veil of unbelief remains. Only through the preaching and hearing of the gospel of Jesus Christ is it possible for the veil of unbelief to be removed.

γαρ **"for"** - Introducing a causal clause explaining why their minds are dull.

αχρι + gen. **"to [this day]"** - UNTIL [THE PRESENT DAY]. Temporal.

το αυτο **"the same"** - THE SAME [VEIL REMAINS]. Articular pronoun.

επι + dat. **"when"** - UPON, ON. Temporal use of the preposition; "when they read the old covenant."

της παλαιας διαθηκης gen. **"the old covenant"** - [THE READING] OF THE OLD COVENANT. The genitive is adjectival, attributive, limiting "the reading", or verbal, objective. "The old covenant" being the Sinai covenant, the Law, the Torah.

μη ανακαλυπτομενον [ανακαλυπτω] pres. pas. part. **"It has not been removed"** - NOT BEING UNCOVERED, UNVEILED. The function of this participle is somewhat unclear. It is probably an attendant circumstance participle expressing action accompanying the main durative present tense verb "remain", although here a negated restatement; "the veil remains and is not taken away" - "it remains, unlifted," An unlikely possibility is that it serves as a rare accusative absolute; "the same veil remaineth, it not being revealed that it is done away", RV margin, cf., Zerwick.

ὅτι **"because"** - THAT. The function of this conjunction is unclear. It may introduce an object clause / dependent statement of indirect speech expressing what is not revealed, "it is not revealed that it is abolished in Christ", although a causal clause, "because", is more likely, as NIV.

εν Χριστω **"in Christ"** - Expressing sphere, incorporative union; "in union with Christ." "It is only when a person unites themselves with Christ", Cassirer, "becomes a Christian", Barclay.

καταργειται [καταργεω] pres. pas. **"is it taken away"** - IT IS BEING ABOLISHED. The word is used of the "fading away" of the divine glory in Moses' face and in the dispensation of death, cf., 7, 11, 13, but it seems likely that its subject here is the "veil". Thrall suggests that Paul has in mind the temporary removal of the veil over the time Moses' face was glowing. For a believer this temporary state is ended, "is done away with", Cassirer.

v15

αλλα **"even"** - BUT EVEN. As a restatement of v14 the conjunction is best read as "indeed", NRSV.

ἕως **"to [this day]"** - UNTIL [TODAY]. Temporal, expressing time up to.

ἡνικα ἄν + subj. **"when"** - WHENEVER [MOSES IS BEING READ]. Introducing an indefinite temporal clause; "whenever Moses is read."

κειται [κειμαι] pres. **"[a veil] covers [their hearts]"** - [A VEIL] LIES [ON, OVER, UPON THE HEART OF THEM]. "There is still a veil over their minds", Phillips.

v16

δε **"but"** - BUT/AND. Transitional, indicating a step in the argument, here to a contrastive, as NIV.

ἡνικα .. εαν + subj. **"whenever"** - WHENEVER. Forming an indefinite temporal conditional clause; "whenever, as the case may be, ..., then [the veil is removed]"

επιστρεψη [επιστρεφω] aor. subj. **"anyone turns"** - TURNS BACK, RETURNS. Impersonal = heart, Israel, any person ... Still using the Moses

imagery, Paul reminds his readers that when Moses went before the Lord, the veil was taken away and he beheld the glory of the Lord and communed with him. So too may a person today come before the Lord and have the veil taken from them and thus know the living God. "Whenever anyone turns to the Lord" (for Moses, the Lord is the God of Israel, for Paul he is Jesus Christ) the veil of unbelief is removed and their eyes opened to gospel truth.

προς + acc. "to" - TOWARD [THE LORD, THE VEIL IS TAKEN AWAY]. Expressing movement toward.

v17

In the ministry of Paul and his apostolic team, the veil-lifting role is performed by the Spirit. So, Paul's ministry is marked by freedom of expression and action; he is "bold".

το πνευμα "the Spirit" - [BUT/AND THE LORD IS] THE SPIRIT. The article is present, although often absent with a predicate, since Paul is referring to the Holy Spirit, not "a spirit". The Holy Spirit empowers the gospel so that it is no longer just mere words. He accompanies the preaching and lifts the veil of unbelief for those who turn to Christ in the hearing of the preached word. Another good reason why Paul is "very bold".

οὗ "where" - [BUT/AND] WHERE. Local adverb.

κυριου [ος] gen. "of the Lord" - [THE SPIRIT] OF LORD *is*. The genitive adjectival, probably descriptive, idiomatic / source, "the Spirit *sent from* the Lord", presumably "the Lord Jesus", but possibly relational / possessive.

ελευθερια [α] "there is freedom" - *there is* FREEDOM. Nominative subject of an assumed verb to-be. "Where the Spirit is there is freedom." The Spirit frees us from law, sin and death. Given the context, Paul is obviously thinking of the Law. Believers are freed from the old covenantal law and its curse; in that they possess right-standing in the sight of God by means of a new covenantal law - "the righteousness that is by faith". The Spirit actively empowers the gospel to free the believer from the curse of the law, incorporating them in Christ and renewing them in the image of Christ (writes the law of God in our heart). Thus, we are freed from submission to the letter, from the legal keeping of regulations, and are released to serve the Lord through the indwelling power of the Spirit of Christ.

v18

Having given the grounds for his boldness in ministry, Paul states how his words apply to all believers. All those who have turned to Christ have had the veil of unbelief lifted from them and through the enlightening ministry of the

Holy Spirit, now see God face to face. This verse serves as the climax of the passage.

The main verb **μεταμορφουμεθα**, "are being transformed", is modified by two participial adverbial constructions, the first being instrumental, although not expressing means but rather, taking the dative, it expresses association, "with a face unveiled", and the second possibly temporal, "while fixing our gaze"; "and we - all of us - while beholding the mirrored glory of the Lord with a face that has been unveiled, are being transformed" The transformation is "into" (assumed) the same likeness, **απο** "from" glory **εις** "to" glory, i.e., the transformation is "into his very likeness, always moving on to greater and greater glory - and this is the work of the Lord who is the Spirit", Barclay.

ἡμεῖς δε παντες "and we all" - BUT/AND WE ALL. Emphatic by position. **ανακεκαλυμενω** [**ανακαλυπτω**] dat. perf. pas. part. "**who with unveiled [faces]**" - WITH [A FACE] HAVING BEEN UNVEILED, UNCOVERED. The participle could be treated as adjectival limiting "face", "a face which is uncovered", but is more likely adverbial, as above. So, the dative is instrumental, of association / accompaniment, or possibly modal, expressing manner.

κατοπτριζομενοι [**κατοπτριζω**] pres. mid. part. "**reflect / contemplate**" - SEEING REFLECTED IN A MIRROR. The participle is adverbial, see note above. With this word Paul illustrates a face-to-face encounter with God, and if this is the case, both the NIV and TNIV translations are somewhat misleading. The reflection of the divine is viewed as in a distorted mirror, the type of mirror available in the first century. For us it is best understood as viewing through a cloudy, distorted piece of glass. Believers do not see "the immediate, beatific vision of the glory of the Lord, which is only enjoyed in heaven, but that manifestation of his glory which is made in his word and by his Spirit, whose office it is to glorify Christ by revealing him to us", Hodge. Looking through the looking-glass of the gospel, the believer doesn't actually see God, they see Jesus, the one in whom God becomes visible. In that vision the believer is transformed into the image of Jesus, albeit imperfectly, i.e., we become increasingly glorious, in the sense of spiritually transformed through the renewing ministry of the Spirit, as opposed to Moses whose glory was outward and diminished over time. "They shall be changed..... from beauty into loveliness, and from light into the splendor of glory", 2 Baruch 101:3,7,10. "And all of us, with unveiled faces, looking at the glory of the Lord as in a (cloudy) mirror", Harris.

κυριου [**ος**] gen. "**the [Lord's] glory**" - [THE GLORY] OF *the* LORD. The NIV takes the genitive as adjectival, possessive, although possibly idiomatic / source, "the glory *radiating from / which radiates from* the Lord."

μεταμορφουμεθα [**μεταμορφωω**] pres. pas. "**are being transformed**" - ARE BEING CHANGED INTO. Probably with the sense "transfigured". "The idea is that

our essential being escalates from one degree of glory to the next, and so on, so that ultimately we shall be identical to Christ with respect to his humanity", Naylor. The statement "with respect to his humanity" is an understandable qualification. It seems somewhat bold to suggest that we will be transformed into the likeness of Christ's divinity, but then we will be transformed into the likeness of his resurrection-self, glorious as it is. So, it may not be wide of the mark to say that we will be divine-like, possibly even possessing life in our own right rather than derived as now. All this will soon be revealed! cf., 1Cor.15:24-49, 1Jn.3:2.

την αὐτην εἰκονα "[into] his likeness" - THE SAME IMAGE. Accusative direct object of the verb "being transformed." As of the image of a monarch on a nations' coinage. "Same" = "that very image."

απο ... εις "with ever increasing [glory]" - FROM [GLORY] TO [GLORY]. This construction expresses progression - we are changed progressively into Christ's image, a spiritual progression undertaken by the indwelling Spirit of Christ.

καθαπερ "which comes" - AS, JUST AS. This comparative conjunction καθαπερ = κατα + ἄ + περ takes the sense of "just as / like / in accord with those things [which come from the Lord]". The sense of this qualification is somewhat obscure. Naylor suggests that Paul is making the point that "when *the Lord [who is] the Spirit* exercises his sovereign power there must be renewal"; "- and that fittingly enough, seeing that everything is wrought by the Lord", Cassirer.

απο + gen. "from" - FROM. Expressing source / origin.

πνεματος "who is the Spirit" - [*the* LORD], SPIRIT. Genitive in apposition to "Lord", so NIV and Naylor above. The phrase "the Spirit of Christ" is sometimes used of the Holy Spirit, probably expressing source, in that Christ gives the Spirit (although note that the Western church holds that the Spirit proceeds from the Father and the Son). The statement "the Lord *who is* the Spirit" is somewhat left-field. It is possible that κυριου "L/lord" takes the sense "sovereign" here such that the genitive is adjectival, attributive; "sovereign Spirit." Barnett treats the two genitives together as an example of Pauline short-talk (semantic density) and suggests that "Lord" means "the Lord Jesus" and "Spirit" means "the Holy Spirit". "The one who is the end of our transformation ("the Lord") is also its provider (through "the Spirit").

4:1-6

4. The character of Paul's ministry, 3:1-6:13

iii] The treasure of gospel ministry

Argument

Paul continues the defence of his ministry in the face of those who have little regard for him and his teachings. "Paul has not grown lax in the discharge of his commission (v1), has renounced (as always) secretive practices (v2), does not adopt crafty techniques (v2), does not tamper with God's word (v2), and does not proclaim his own person (v5)", Harris. In defending himself, Paul also defends his gospel, the message "in which Christ's glory shines."

Issues

i] Context: See 3:1-6.

ii] Background: See 1:1-7.

iii] Structure: *The treasure of gospel ministry*:

Paul's argument for the authentic nature of his ministry:

Perseverance of an authentic ministry, v1-2;

The gospel is "hidden" from some, v3-4;

The object and basis of an authentic ministry, v5-6.

Both Guthrie and Harris propose a structure of three couplets, v1-2, 3-4, 5-6, with Lambrecht noting the concentric nature of the passage, "we (ministers), v1-2, "they (Israelites [probably nomist preachers??])", and "we (ministers)".

iv] Interpretation:

In similar vein to 2:14-17, Paul addresses the issue of his evangelistic work in response to the criticisms laid against him by his opponents, the judaizers (nomistic / law-focused preachers, most probably from the Jerusalem church). In arguing his case, Paul employs a *ring composition* that serves to complete a circle of ideas, so Barnett, Martin. The passage is apologetic, although as Plummer notes it is not easy to determine whether Paul is answering charges against him (apologetic), or bringing charges against those who are troubling the church. Still, defence seems to be the business at hand.

Woven into Paul's defence is an outline of his own spiritual journey: "he had been an unbeliever, blinded to the light of the gospel (v4). On the road to Damascus, however, Paul had seen the glory of God in the

face of Jesus Christ, who is the image of God (v4, 6). Having given him the ministry of the new covenant, God showed him mercy, illuminating his heart that he might give the light of the knowledge of God to others (1, 6). In proclaiming the word of God, the news (gospel) that *Jesus Christ is Lord*, Paul sets forth the truth (v2, 4 and 5), and he does so as their slave for Jesus' sake", Barnett.

v] Homiletics: *Making the gospel known*

In defending his ministry, Paul tells us something of the content of the gospel and of its operation.

In the content department Paul preaches "Jesus Christ", making two particular points about Jesus: First, the message concerning Jesus radiates divine glory, that is, it focuses on Christ in all his glory, which glory is evident in his resurrection. Second, as C.K. Barrett put it, Jesus "is now the merciful ruler of the world and victor over all evil powers."

In the operation department, Paul says something about the way people respond to the gospel and the actual business of communicating it: First, when it comes to responding to the gospel, there are those who just ignore it. Paul explains that dark powers deaden the understanding of many of those who hear. The truth is this, unless we actively seek the living God then the gospel will sound like foolishness to us; a children's story.

Second, when it comes to communicating the gospel message, Paul makes two points, one negative and one positive:

On the negative side, Paul's words are beautifully paraphrased by J.B. Phillips, "we use no hocus-pocus, no clever tricks, no dishonest manipulation of the Word of God." How easy it is to add to the gospel to make it work better - down-sell it with a "health, wealth and happiness" line, or use market research techniques to determine the optimum target audience. Oh dear!

On the positive side, again Phillips' paraphrase says it all, "we speak the plain truth" - "by the open statement of the truth", NRSV. Paul had a clear message from God and he saw no need to rework it. "The gospel is the power of God unto salvation", not the eloquence of the speaker.

So, let's make it our aim to understand the gospel message and, when the opportunity arises, communicate it clearly and openly.

Text - 4:1

Paul's gospel ministry:, v-6: i] The glory of gospel ministry prompts perseverance and openness, v1-2." Because the gospel is the good news of the glory of God", a message kindly given to Paul by God, Paul is bound to proclaim the whole message, undiluted and undified.

δια τουτο "therefore" - This causal construction is usually inferential "therefore", as NIV. Either: a) picking up on 3:12, "since we have such a hope", or b) Paul's turning to the Lord with the subsequent removal of the veil, seeing the glory of the Lord and being transformed, 3:16-18, or c) "because the gospel is the good news of the glory of God", Barrett, or d) referring forward to "this ministry", Thrall, the substance of which ministry Paul has already outlined in 2:14-3:13.

εχοντες [εχω] pres. part. "**since we have**" - HAVING [THIS MINISTRY]. The participle is adverbial, best treated as causal, as NIV, but if **δια τουτο** refers forward then it is adjectival, exegetical, limiting **τουτο**, "this"; "because of this, that is, this ministry we have" = "because we have been entrusted with a ministry such as this."

καθως "-" - AS, JUST AS]. Contrastive, usually taken as contrasting what precedes, so Bruce; "and that it is entirely due to the mercy which we have received from God that has become ours", Cassirer.

ηλεθημεν [ελεεω] aor. pas. "**through God's mercy**" - WE RECEIVED MERCY, WERE TREATED WITH MERCY. Possibly the royal plural, either referring to Paul's conversion, or God's kindness in appointing him as a minister of the gospel.

ουκ εγκακουμεν [εγκακεω] "**we do not lose heart**" - WE DO NOT BECOME WEARY, DISCOURAGED, LOSE HEART. Here in the sense of "be lax / remiss", not being up-front with the gospel. Possibly "we do not neglect our duty", Barrett, but not as strong as "behave treacherously", Knox.

v2

"We use no hocus-pocus, no clever tricks, no dishonest manipulation of the Word of God. We speak the plain truth", Phillips. When it comes to communicating the gospel, Paul is into telling it the way it is; no sugar coating, no managed release of information to win converts, no diluting the message. Any person, sensitive to the will of God, not only recognizes gospel truth, but the worth of the preacher.

αλλα "rather" - BUT. Adversative / contrastive.

απειπαμεθα [απειπον] aor. "**we have renounced**" - WE SPURNED, DISOWNED, RENOUNCED. Emphatic. In renouncing, Paul is not saying he once did.... "So far from that, we have renounced those practices", Barrett.

της αισχυνης [η] gen. "**[secret and] shameful ways**" - [THE HIDDEN *things*] OF SHAME / DISGRACE, IGNOMINY. The genitive is adjectival, attributive, limiting "hidden", "shameful secrets" = "disgraceful secrets ways", but see Thrall, p303. The aorist may point to a particular point in time when he renounced shameful ways, the marketing of his message, or better, his complete renouncing of guile.

When it comes to preaching the gospel, Paul is not into managing the message in such a way as to attract believers. "Practices which are so shameful", Barclay.

μη περιπατουντες [περιπατω] pres. part. "**we do not use**" - NOT GOING ABOUT IN, NOT WALKING. The participle is adverbial, either modal, expressing the manner of the renouncing, "we have renounced not walking in craftiness", AV, or instrumental, expressing means. The verb takes the sense of "not conducting ourselves."

εν "-" - IN. Probably here adverbial, modal, expressing manner; "with craftiness."

πανουργια [α] dat. "**deception**" - CRAFTINESS, DECEPTION, TRICKERY, CUNNING. The dative is instrumental, expressing means. "We use no hocus-focus, no clever tricks, not dishonest manipulation of the Word of God. We speak the plain truth", Phillips.

μηδε δολουντες [δολω] part. "**nor do we distort [the word]**" - - NOR FALSIFYING, CORRUPTING, ENSNARING [THE WORD]. The participle is adverbial, either modal, expressing the manner of the renouncing, or instrumental, expressing means. "Tamper with God's word"; RSV, "twist", CEV.

του θεου [ος] gen. "**of God**" - The genitive is possibly adjectival, possessive, or idiomatic / source, "from". The phrase **τον λογον του θεου**, "the word of God", here with the narrow sense, "the gospel."

αλλα "on the contrary" - BUT. Strong adversative standing in a counterpoint construction; "not, but"

τη φανερωσει [ις εως] dat. "**by setting forth [the truth] plainly**" - BY THE MANIFESTATION, OPENNESS, CLEARNESS. The dative is probably instrumental, expressing means, as NIV; "by means of the manifestation of the truth." As opposed to a managed release of the truth, Paul works "to bring the truth into the full light of day", Barclay.

της αληθειας [α] gen. "**the truth**" - OF THE TRUTH. The genitive is adjectival, usually taken as verbal, objective,, "by the open declaration *concerning / about* the truth", although possibly possessive, expressing the possession of a derivative characteristic; "the truth's manifestation."

συνιστανοντες [συνιστημι] pres. part. "**we commend**" - PRESENTING [OURSELVES]. The participle is adverbial, either modal, expressing the manner of the renouncing, or instrumental, expressing the means.

προς + acc. "to" - TO, TOWARD. Spatial.

ανθρωπων [ος] gen. "**[every] man's**" - [EVERY CONSCIENCE] OF MEN. The genitive is adjectival, possessive.

συνειδησιν [ις εως] "**conscience**" - Referring to a person's ability to make moral judgments. Any person can discern that Paul communicates the gospel

with integrity. "God is our witness that we speak only the truth, so others will be sure that we can be trusted", CEV.

ενωπιον + gen. "**in the sight [of God]**" - BEFORE [GOD]. Spatial.

v3

ii] The glory of the gospel is veiled to minds blinded by Satan, v3-4. Yet sadly, there are many heading for damnation who do not respond to the gospel, as if its message is hidden from them. Obviously, Paul's critics questioned the worth of his gospel message, given the poor response it achieved. Yet, what matters is the truth of the gospel, not the number of so-called conversions.

δε "**and**" - BUT/AND. Transitional, indicating a step to a "qualification", Barnett; "but", AV.

και "**even**" - AND. The construction **ει .. και** can be concessive; "but, although our gospel is veiled, it is veiled"

ει + ind. "**if**" - IF. Introducing a 1st. class conditional clause where the condition is assumed to be true, namely that for some the gospel is not understood; "if, *as is the case*, *then*".

ημων gen. pro. "**our [gospel]**" - [THE GOSPEL] OF US. Possibly a subjective genitive, but more likely possessive, given Paul's constant references to his gospel, as opposed to the one bandied about by the judaizers.

εστιν κεκαλυμμενον [καλυπτω] perf. pas. part. "**is veiled**" - IS HAVING BEEN HIDDEN, VEILED. This participle, with the present tense of the verb to be, both here and in the apodosis of the conditional clause, forms a periphrastic perfect construction; "has been veiled", "hidden", CEV.

εν + dat. "**to**" - IN. Probably expressing space, "among the perishing", so Barnett, but possibly standing for a simple dative, "in the case of", so Harris; "in the minds of those who are spiritually dying", Phillips.

τοις απολλυμενοις [απολλυμι] pres. mid. part. "**those who are perishing**" - THE ONES PERISHING, FACING RUIN, LOST [IS HAVING BEEN HIDDEN]. The participle serves as a substantive. Those heading for ruin rather than already ruined, "those on the road to perdition", Knox. Paul may just have in mind unbelievers here, although he could be referring to his critics as well.

v4

The reason why many unbelievers fail to recognize the truth of the gospel is that their minds are dulled by the powers of darkness that infest this age. Of course, if they were to seek after God they would find him, but they choose not to seek after the divine truth that radiates from the person of Jesus. In particular, they see no truth in Christ's glorious resurrection and its consequences.

εν οἷς "-" - IN [WHOM]. Probably resumptive, looking back to **εν τοις απολλυμενοις**, "among those who are perishing"; "in the case of whom", Barrett, "in whose case", Zerwick.

ὁ θεος [ος] **"the god"** - Although often disputed, it is likely that this is a reference to Satan whose authority is over, or controls this age, an authority which he claimed at the temptation of Jesus, Lk.4:6. The interesting question is, does he possess this authority, or does he think he possesses it? "The devil who rules this world", NCV. Questions over demonic beings often confuse and so where this may be the case we could opt for "the spirit (darkness) of this world" ("this passing age", REB) has blinded the minds (has dulled the understanding) of those who do not believe", Phillips.

του αιωνος τουτου gen. **"of this age"** - OF THE AGE OF THIS. As usual, it is difficult to know how to treat the genitive phrase "of this age." Harris thinks it is verbal, objective, "the god who rules over this age", although better exegetical, limiting "god" by specifying / defining, is a likely contender; "the god whom the world worships", Cassirer. Long suggests it is possessive, and that is certainly theologically sound; this age does belong to *Mr. Troublemaker*.

ετυφλωσεν [τυφλω] aor. **"has blinded"** - BLINDED [THE THOUGHTS]. The interesting question is to what extent is the reasoning process of an unbeliever dulled when they hear a gospel message? I take it that the casual observer sees nothing in the message; it is hidden from them. Yet, it is most unlikely that it is hidden from the seeker. The issue is an important one as it will affect how we do evangelism.

των απιστων gen. adj. **"[the minds] of unbelievers"** - OF THE ONES DISBELIEVING. The adjective serves as a substantive, while the genitive may be treated as adjectival, possessive, "the minds of (that belong to) those who refuse to believe", Barclay, or verbal, subjective, (processed by), or descriptive, idiomatic / source, (from).

εις το + inf. **"so that"** - INTO THE. "A construction ... which is ambiguous ... either final, or consecutive", Moule. So, possibly introducing a purpose clause, "in order that", or a consecutive clause, "with the result that / so that."

μη αυγασαι [αυγαζω] aor. inf. **"they cannot see"** - NOT TO LOOK ON, SEE / ILLUMINE, SHINE ON. The two possible meanings of this verb produce different translations: a) as NIV, where the subject "they" is supplied, or b) the sense "to not shine forth the radiance of the gospel" with the object "them (unbelievers)" supplied; "so as to shut out the radiance of the gospel", Weymouth. The sense "so that they cannot see shining the light of the gospel", NJB, is grammatically superior since "unbelievers" ("they") is the properly assumed subject.

του ευαγγελιου [ον] "of the gospel" - [THE ILLUMINATION] OF THE GOSPEL. The genitive is adjectival, descriptive, idiomatic / source, expressing the divine revelation that shines from the message; "the gospel in which Christ's glory shines", Calvin.

της δοξης του Χριστου gen. "of the glory of Christ" - These two subordinate genitives (the main modifier, "of the gospel", comes before the subordinate modifiers) may be taken as adjectival, epexegetic, limiting by definition τον φωτισμον, "the light"; "the revealed splendour of the gospel, that is the glory of Christ", Martin. Long suggests that the genitive της δοξης is verbal, objective, and that the genitive του Χριστου is possessive; "the gospel about Christ's glory." Paul possibly sees the glory as a demonstration of the divine character, but it is more likely that he has in mind the glory of Christ's resurrection, cf., Phil.3:21.

εικων [ων ονος] "the image" - [WHO IS] *the* ESSENCE OF, SAME FORM, LIKENESS / REPRESENTATION, PATTERN, PROTOTYPE. Predicate nominative. Again, divine manifestation is the most widely accepted understanding of this descriptive; "sharing the essence of God." Paul may be drawing on the Old Testament at this point, either of Christ as the divine Wisdom, the agent of creation and revelation, or Christ as the second Adam, Christ as a prototype of the new humanity, both of which reflect the glory of God, cf., Thrall.

του θεου [ος] gen. "of God" - The genitive is probably adjectival, possessive, since Jesus by nature represents God's own person / glory. Harris also suggests that the genitive may possibly be classified as verbal, objective, in that Jesus images God.

v5

iii] The glory of God is known in the gospel of Jesus Christ, and that glory is the Lord, v5-6. Paul can honestly declare that his preaching focuses on Jesus Christ, not himself. Paul says of himself that he is but their servant on account of his relationship with Christ, chosen to reveal God's divine message to broken humanity. He is but the messenger, not the message. The message concerns Jesus, Jesus the messiah "as Lord", the risen messiah, the ruler of heaven and earth. Moffatt treats this verse as a bracketed aside, although the transitional ὅτι, "for", in v6 does seem to tie with v5, rather than v4. "(It is Christ Jesus as Lord, not myself, that I proclaim: I am simply a servant of yours for Jesus' Christ sake)."

γαρ "for" - More reason than cause - explanatory. The logic of Paul's argument is somewhat unclear at this point; see Thrall for all the options. It seems likely that he is explaining his part in setting forth the glory of God in Christ,

v4b, namely, by preaching the gospel, which is not a message about himself, but about Christ as Lord, the risen and glorified one.

ου κηρυσσομεν [κηρυσσω] pres. "**we do not preach**" - WE DO NOT PROCLAIM, COMMUNICATE [OURSELVES]. The present tense is possibly iterative; "preach again and again."

αλλα "**but**" - BUT [JESUS CHRIST]. Strong adversative standing in a counterpoint construction.

κυριον [ος] "**as Lord**" - LORD, MASTER, OWNER. Being without the article and followed by "ourselves as your servants", "Lord" can be treated as predicative, such that Paul doesn't preach "the Lord Jesus Christ", but rather "that Jesus Christ is Lord", CEV. Yet, "Lord" can rightly be taken as the accusative complement of the accusative direct object "Jesus Christ" serving in a double accusative construction, such that Paul preaches "Jesus Christ as Lord." Paul communicates a message that concerns Jesus Christ ("Christ Jesus" in some manuscripts), who is presented "as Lord." Jesus is preached as "the crucified Messiah who has been exalted by God (through his resurrection) to a position of lordship in heaven; the agent of atonement and proof of God's love, is now the merciful ruler of the world and victor over all evil powers", Barrett. The statement "Jesus is Lord" serves as a shorthand version of the gospel, namely that the kingdom of God is at hand - the Son of Man has taken his seat at the right hand of the Ancient of Days and even now all the powers of heaven and earth bend their knee before him.

δε "**and**" - BUT/AND. Transitional, indicating a step in the argument, possibly to a logical conclusion, so Harris; "and therefore."

υμων gen. pro. "**your**" - [OURSELVES SERVANTS] OF YOU. The genitive is possessive; "I am your slave."

δουλους [ος] "**servants**" - SERVANTS, SLAVES, BOND SERVANTS. Accusative complement of the accusative direct object "ourselves", serving in a double accusative construction. A descriptive of Christian ministry, although ministry is usually expressed in terms of a fellow worker rather than a slave "unconditionally obligated to serve", BAGD, a term usually reserved for service to Christ. Martin notes that the stress falls, not on servitude, but privilege, given that the image is of the chosen servant of the Lord.

δια + acc. "**for [Jesus] sake**" - BECAUSE OF, ON ACCOUNT OF [JESUS]. Not benefit, "for the sake of", but causal, "on account of Jesus", Barnett, cf., 4:11.

v6

God commanded light to shine at the creation and he has commanded the light of his knowledge to shine on Paul and the other apostles. Paul claims that God has infused him with divine truth. As for the content of this truth, it is the

divine revelation of God's glory evident in the person of Jesus Christ: his resurrection, ascension and present reign.

ὅτι "for" - BECAUSE, SINCE. Here introducing a causal clause explaining why Paul preaches Jesus Christ as Lord, v5, namely, because God has revealed this truth to him.

ὁ ειπων [λεγω] aor. part. "**who said**" - [GOD], THE ONE HAVING SPOKEN [OUT OF DARKNESS], The participle serves as a substantive standing in apposition to "God"; "(the one) who first ordered light to shine in the darkness", Phillips.

λαμψει [λαμπω] fut. "**let [light] shine**" - [LIGHT] WILL SHINE. The future tense here serves as an imperative. Clearly an allusion to Genesis 1:3-4, although the words there are slightly different, "let there be light." The God who commanded the light to shine at creation, commands his truth to irradiate Paul and the other apostles.

ελαμην [λαμπω] aor. "**made his light shine**" - [HE WHO] SHONE. The verb is possibly intransitive, as with the first use in this sentence, but the NIV Aramaic causative sense seems better, "he made / caused light to shine."

εν "in" - IN. Local, expressing sphere / metaphorical. "Heart" in the sense of our rational self, not our feelings.

ἡμων gen. "**our [hearts]**" - [THE HEARTS] OF US. The genitive is possessive. The "our" is again the royal / epistolary plural, meaning Paul himself, but also possibly inclusive, meaning Paul and the other apostles, or Paul and his missionary team.

προς "to give us" - TOWARD = FOR. Here expressing purpose, "for the purpose of"; "with a view to", Barrett. Translations often supply a verb and indirect object, as NIV. Other possibilities: "to bring to light", NAB; "to let you know", CEV. It is possibly easier to turn the noun "light" into a verb: "enlighten them with the knowledge of God's glory", NJB. It is likely that Paul is the indirect object of the action in this verse, not "you", "them". God has enlightened him with divine knowledge, which is why he should be trusted. A less acceptable translation has Paul enlightened to enlighten others, so NJB etc.

της γνωσεως "[the light] of the knowledge" - [AN ILLUMINATION] OF THE KNOWLEDGE. The genitive is probably adjectival, appositional / expegetic, ie. "the light" is / consists of "the knowledge". Other suggestions have been offered: verbal, subjective, "the knowledge produced by the light"; verbal, objective, "in order to illuminate the knowledge of God's glory", so Long; idiomatic / source, "illumination that comes from the knowledge", so Harris.

της δοξης του θεου "of the glory of God" - As with v4, this package of genitives is difficult to unravel. The genitive "of God" is most likely adjectival, possessive, or even possibly idiomatic / source, "glory from God." The genitive

"of the glory" may be taken in a number of different ways: a) adjectival, epexegetic, "the knowledge which consists of the glory of God in ... Christ"; b) idiomatic / source, "the knowledge which derives from the glory of God"; c) subjective, "the illumining which the knowledge of the glory produces", Plummer. Epexegetic seems best, referring to the glory which was evident in the person of Jesus Christ, particularly his resurrection.

εἰς + dat. "**in**" - IN [FACE OF JESUS CHRIST]. Local, expressing space / sphere. Paul is probably using a literal Semitism which in 2:10 is best understood as "in the presence of", but here in the more literal sense, "in the countenance of." A Mosaic allusion again? A generalization best expresses the point; "in the person of Christ", Barrett,

4:7-12

The character of Paul's ministry, 3:1-6:13

iv] A ministry of life or death, 4:7-15

a) A ministry handed over to death

Argument

"The apostles' ability to accomplish their task is not the result of their own natural capabilities, but is given them by God. They are just as much exposed to danger and hardship and human weakness as anyone else - more so than many people. Nevertheless, in situations where complete defeat and absolute failure might well be expected as the natural outcome, they continually experience some measure of success and victory. The suffering and the difficulties they have to contend with provide occasion for the display of the transcendent power which is God's alone", Thrall*.

Issues

i] Context: See 3:1-6. We now move to the second part of Paul's argument concerning the character of his ministry - *An authentic gospel ministry entails suffering*, 4:7-5:10. Having developed the theme of glory in 3:7-4:6, a theme he will again return to in v16-18 (the limitations of this present age are overshadowed by future glory), Paul goes on to describe the present limitations experienced by the apostolic band (or his fellow missionaries, or, if he is using the royal plural, then he is referring to himself), of suffering and death, v7-12. Difficult though the limitations are, they do not hinder the work of the gospel, v13-15.

ii] Background: See 1:1-7.

iii] Structure: *A ministry handed over to death*:

Proposition:

We are pots of clay moulded by the hand of God, v7;

Illustration:

In the hand of God, troubles may strike us down, but will not destroy us, v8-9;

Explanation:

Authentic gospel ministry shares the experience of Christ, v10-12.

iv] Interpretation:

Greek literature of the time often carried a *περιστασις*, "a catalogue of circumstances" where the writer expresses a composed and serene

demeanour in the face of adversity. We see this evidenced in the passage before; see also 6:3-10, 11:23b-33, 12:9-10. Paul is nothing more than a "jar of clay", v7, subject to all the rigors of life, subject to "pressure on every side", "at our wit's end", "pursued by men", and "knocked down, but never knocked out", Barclay, v8-9. The mortal Paul may be "handed over to death for Jesus' sake (on account of Jesus)", Cassirer, but this *dying* produces life in others, v10-12.

v] Homiletics: *God's power made perfect in weakness*

Believe in Jesus and all your problems will be wiped away. A statement like this is based on the false notion that the Christian life is one of constant blessing; that God's intention for our life in this shadow land is joy and happiness. If we find our life a mess, full of trouble and distress, then either we are living in sin and need to confess it, or we are short on faith and need to renew it.

A glance at the New Testament should leave us a little wary of *a health, wealth and happiness theology*. Of all people, Jesus was not a success. At the end of his earthly life, he only had his mum, a few women disciples and John, to stand by him at his crucifixion. His ministry was a success in God's eyes only

Our reading today reminds us of our human weakness, a weakness increased by following Christ, not decreased. Yet, it also reminds us of the wonder to be found in our limited lives. It reminds us of "treasure in jars of clay".

Enlightened, v6

When Paul beheld the face of Christ on the Damascus Road, the brilliance of that face blinded him. In that vision he knew God in all His glory. We may not have had his vision, but that light has shone "in our hearts."

Mere clay pots, v7-9

It is an amazing fact but true, we bear the image of the living God, and yet we bear that image in an ineffective, limited, even compromised frame and so have to admit to being constantly overcome by the circumstances of life: "Hard pressed on every side.... perplexed..... persecuted..... struck down."

Death and life in Jesus, v10-12

On one hand we share the sufferings of Christ, yet on the other hand we share his life, his resurrection power, now and forever, a life that not only enlivens us, but enlivens others through the gospel we cherish.

Text - 4:7.

Paul's ministry does exhibit divine power, but within the trials and tribulations of life, v7-12: i] Principle: "The *treasure* of the gospel (or of its ministry, or of the knowledge of divine glory) is possessed within the context of a human existence so lacking in outward splendour that it may be likened to containers made of earthenware", Thrall.

δε **"but"** - BUT/AND. Transitional, indicating a step in the argument - for us it serves as an indication of a new paragraph and so is left untranslated.

τουτου pro. **"this"** - [WE HAVE] THIS [TREASURE]. Anaphoric, referring back = "the light of the knowledge of the glory of God", v6. It is this treasure which empowers Paul's ministry.

εν + dat. **"in"** - IN [BAKED CLAY VESSELS]. Local; expressing space / sphere. The image is unclear, but probably Paul is referring to human frailty, created from the dust, so Barnett, but surely not unimportant, so Barrett.

ινα + subj. **"to show that"** - THAT. Introducing a final clause expressing purpose, "it is divinely ordained that the human bearer of the divine revelation should be an earthenware vessel", Barnett / end-view, as NIV / consecutive, expressing result, "with the result that the surpassing power is shown to be from God and not from us." "Purpose and achieved result", Harris.

της δυναμεως [ις εως] gen. **"[this all-surpassing] power"** - [THE EXCELLENCE, QUALITY ("extraordinary quality or character", BAGD / "excess, immense", Zerwick)] OF THE POWER. The genitive is likely to be adjectival, attributed, as NIV.

η̅ [ειμι] pres. subj. **"is"** - MAY BE. Plummer argues that Paul obviously intends "may be *seen to be*", so RSV, REB, "So that it may be made clear that this extraordinary power belongs to God", NRSV.

του θεου [ος] **"[is] from God"** - OF GOD. The genitive is ablative, source / origin, as NIV, "may be *seen to be from* God", but possibly adjectival, possessive, "belongs to God", so Harris.

εξ [εκ] + gen. **"from"** - [AND NOT] OF [US]. Expressing source / origin. The added εξ η̅μων is emphatic since ινα + the negation μη̅ itself expresses "not from us" in the context.

v8

ii] Illustration: the list of trials, v8-9. For Paul, there is his weak self, "perplexed", along with the circumstances of life pressing in on him. Yet he is not crushed, "not in despair". The inner substance of his faith maintains him. He is sure the Lord is with him and this gives him strength, Heb.13:5. Experience has confirmed for Paul the sustaining power of the indwelling Christ, Act.14:19f;

As the Lord put it, "my grace is sufficient for you, for my power is made perfect in weakness", 12:9.

The passage consists of four paired participles, each pair linked by the counterpoint construction **αλλ ουκ**, "..... but not" Barnett shapes the construction thus:

Afflicted but not trapped;
bewildered but not in despair;
persecuted but not forsaken;
felled but not destroyed.

θλιβομενοι [φλιβω] pres. mid./pas. part. "**we are hard pressed**" - BEING OPPRESSED, TROUBLED, CRUSHED. This participle, as with the seven that follow, may be classified either as attendant circumstance, expressing action accompanying the verb **εχομεν**, "we have", v7, or modal, expressing manner. Seeing the negation **ου** instead of the expected **μη** is used with this list of participles, some commentators suggest that they are virtually serving as indicative verbs. Hughes argues that the use of **ου** indicates the actuality of the situation described. Whatever the syntax, most translations handle the four pairs of participles as indicatives; "we are under pressure on every side, but never without a way out", Barclay.

εν + dat. "**on [every side]**" - IN [EVERY way]. The preposition here is adverbial, introducing an adverbial construction possibly modal, expressing manner, "in every way", but if paired up with the adverb **παντοτε**, "always", v10, then temporal; "we are often crushed", CEV.

στενοχωρουμενοι [στενοχωρεω] pres. pas. part. "**[not] crushed**" - [BUT NOT] BEING PRESSED IN CLOSELY. Participle as above. With the sense of having no means of escape, so Plummer; "but never cornered", REB.

απορουμενοι [απορεω] pres. mid. "**perplexed**" - BEING AT A LOSS, PERPLEXED [BUT NOT DESPAIRING]. Participle as above. In the sense of perplexed, despairing, "in desperate perplexity", Cassirer, **αλλ ουκ**, "but not" completely so.

v9

διωκομενοι [διωκω] pres. mid./pas. part. "**persecuted**" - BEING PERSECUTED [BUT NOT BEING FORSAKEN]. Participle as above. Possibly with the sense "pursued", so Barclay, but more likely "persecuted", a sense that fits well with **ουκ απολλυμενοι**, "not abandoned, forsaken by God."

καταβαλλομενοι [καταβαλλω] pres. mid./pas. part. "**struck down**" - BEING CAST DOWN [BUT NOT BEING DESTROYED]. Participle as above. The word has a military background, of a soldier struck down in battle, "but not given the death-

blow", Thrall, Filson. Barclay opts for a boxing image; "we are knocked down but never knocked out."

v10

iii] Explanation: a believer shares the experience of Christ, v10-12. Jesus, throughout his ministry, experienced trouble, even unto death. Those who follow Christ, particularly when exercising a ministry which confronts the powers of the dark domain, will similarly experience trouble (a kind of death). Yet, a believer will also experience, as Christ did, life; victory out of defeat, resurrection, restoration. But, not only "in us", but "in you." Paul may well have experienced a kind of death in trouble and persecution, trouble which his opponents have used to invalidate his apostolic standing, but trouble only validates his ministry, and through it provide new life in Christ.

πάντοτε adv. "**always**" - ALWAYS. Temporal adverb. "Always at all times, v11; emphatic.

περιφέροντες [**περιφέρω**] pres. part. "**we [always] carry around**" - CARRYING AROUND. The participle is again somewhat difficult to classify. Harris treats it as syntactically independent, functioning as an indicative, but technically it stands attendant on the main verb **εχομεν**, "we have [this treasure in jars of clay]", v7. Long suggests that it is adverbial, modal, expressing manner.

εν + dat. "**in [our body]**" - IN [THE = MY BODY]. Local, expressing space, metaphorical. "Every day we experience something of the death of Jesus", Phillips, or possibly better "we share."

την νεκρωσιν [**ις εως**] "**the death**" - THE DYING. Possibly the state of death, so Thrall, but better process, "the dying of Jesus", Harris. This "dying" is the experience of being "afflicted, bewildered, persecuted, felled."

του Ιησου [**ος**] gen. "**of Jesus**" - The genitive is adjectival, probably possessive / verbal, objective, "the dying *experienced by* Jesus", Harris. In our life's journey, mentally and physically, we share something of "the death that Jesus died", NEB.

ινα και + subj. "**so that**" - THAT [AND = ALSO]. The construction is either final, expressing purpose, "in order that", so Barnett, end-view, "with a view to", or consecutive, expressing result, "with the result that", hypothetical result, "so that." If **και** is taken with **ινα** it serves as an intensive and is left untranslated; the NIV takes it with **η ζωη** as an adjunctive, "also".

του Ιησου [**ος**] gen. "**of Jesus**" - [THE LIFE] OF JESUS [IN THE BODY OF US MIGHT BE MANIFESTED]. As with "death of Jesus", the intent of the genitive is not overly clear, but it is probably adjectival, possessive / verbal, objective, "the life *experienced by* Jesus." In our life's journey we experience / share something of "the life that Jesus lives", NEB. This is evidenced, first, in that Paul and his team

may be "struck down, but not destroyed", and second, the principle of life is evidence in new life "in you" through the apostolic mission.

v11

γὰρ "for" - More reason than cause, explanatory, so either left untranslated, or "let me explain," In explaining v10, Paul clarifies the idea of sharing the death and life of Jesus in v11 and then in v12 explains a substantial aspect of the revelation of Jesus' life in the experience of "us" (Paul, or Paul's missionary team, or the apostles), namely **ζωὴ ἐν ὑμῖν**, "new life in you."

οἱ ζῶντες [ζῶα] pres. part. "**[we] who are alive**" - [WE] THE ONES LIVING. The participle is adjectival, attributive, limiting **ἡμεῖς**, "we".

εἰς + acc. "**to [death]**" - [ARE ALWAYS BEING GIVEN OVER, DELIVERED OVER] TO, INTO [DEATH]. Spatial; "placed into the situation / experience of death." The passive verb **παράδομεθα**, "delivered over to" is often used of Jesus' passion and clearly Paul wants to make the link between a believer's suffering for the sake of the gospel and Jesus' suffering. The passive is probably theological; God is the agent.

διὰ + acc. "**for [Jesus'] sake**" - BECAUSE OF [JESUS]. More benefit than cause, "on behalf of" rather than "because of", contra Harris, "Paul's suffering was on account / because of his loyal preaching of the gospel of Jesus." Better: "The apostle replicates the sufferings of the Master, "on his behalf. For him it is *like master, like servant*", cf., 12:10, Barnett.

ἵνα καὶ + subj. "**so that**" - THAT. Syntax as v10. "The purpose of this exposure to mortal suffering, as the following clause shows, is the manifestation of the **ζωὴ τοῦ Ἰησοῦ** (life of Jesus) within the apostle's weak and vulnerable human existence", Thrall.

ἐν τῇ θνητῇ σαρκὶ ἡμῶν "**in our mortal body**" - [AND = ALSO THE LIFE OF JESUS MAY BE MANIFESTED] IN THE MORTAL FLESH OF US. This phrase expands **ἐν τῷ σωματι**, "in our body", v10, making clear that what Paul means by "body" is "mortal flesh", "the transitory, creaturely, and weak nature of the body", Harris.

v12

Paul / his missionary team / the apostles are without doubt *weak*, for they share in the sufferings of Christ, are "given over to death for Jesus." It is easily demonstrated that "death is at work in" them. The circumstances of their life, alluded to in v8-9, is common knowledge, cf., 6:3-10. Yet, it is also easy to see the evidence of life at work in them, particularly in the power of the gospel which they proclaim. The tangible evidence of the gospel at work may be found in the Corinthian church itself.

ὥστε "so then" - SO THAT / THUS, THEREFORE. This conjunction normally serves to introduce a consecutive clause expressing result, "with the result that ...", but sometimes it serves to introduce a logical conclusion, as here; "So, death is at work in us, but life in you", ESV.

ενεργεῖται [ενεργεω] pres. mid. "[death] is at work" - [DEATH] WORKS. Middle rather than passive, "is at work", Furnish; "is operative in us", Harris.

εν + dat. "in" - IN [US]. Local, expressing sphere; "in the sphere of our lives."

δε "but" - BUT/AND [LIFE works IN YOU]. Transitional, indicating a step to a contrasting point, "but". We may have expected a **μεν δε** construction, "on the one hand but on the other ...", but the logic here is nearly causal; because death is at work in the life of the apostles, suffering as they do for the gospel, life is at work in those who hear and respond to the gospel. This is really a new thought. Up to this point, the logic has been concessive; although the apostles suffer, they are not done in. Now it is causal; because they suffer, you are not done in. Both death and life, in the sense of suffering and victory, derive from the resurrection-life which a believer shares in the risen Christ.

4:13-15

4. The character of Paul's ministry, 3:1-6:13

iv] A ministry of life and death, 4:7-15

b) A ministry for the life of others

Argument

Paul now explains how the "life of Jesus", which is "at work" in the Corinthians, is a product of his being "handed over to death", v10-12. Paul is a person who "speaks" the word of God, a word which is the product of what he believes. This belief of his rests on the knowledge that "the one who raised Jesus from the dead will also raise" Paul, along with the Corinthian believers, and together with Jesus, will present all believers before the eternal throne on the day of resurrection. The **τα .. πάντα**, "everything", of Paul's apostolic gospel ministry which promotes this "life of Jesus" in the Corinthians, serves but one purpose, that grace may embrace an ever-widening number of souls, with the result that thanksgiving will abound more and more, and this to the glory of God.

Issues

i] Context: See 4:7-12.

ii] Background: See 1:1-7.

iii] Structure: *A ministry for the life of others:*

Paul explains how "life is at work in you":

Life rests on a proclaimed knowledge of the gospel, v13;

The truth of the gospel applies the resurrection life of Jesus to the believer, such enables a believer's presentation before the throne of grace in the last day, v14;

Gospel truth brings life to an ever-increasing number of believers so multiplying thanksgiving, v15.

iv] Interpretation:

In this short passage Paul explains in more detail why he is willing to face hardship for the Corinthians, why he is willing to accept "death ... at work in us" so that the Corinthians may experience "life ... at work in you", v12. Paul willingly accepts the rough-and-tumble of his apostolic gospel ministry so that the Corinthians, on the day of resurrection and eschatological judgment, might be presented approved with Christ, possessing the "life of Christ." And this, not just for the Corinthians, but

that God's grace in salvation may extend to more and more people, so increasing the number of those who glorify God with thankfulness.

So, in this passage Paul defines for us the motive / purpose / basis for gospel ministry, and in doing so, explains why the burden / dying involved in such a ministry is well worth it:

Scripture affirms an act of speaking based on faith, v13;

life in Christ transcends the limitations of our dying / troubles, v14;

The fruit of gospel proclamation is to the greater glory of God, v15.

What does Paul mean when he says we are raised with Christ? The interesting feature about Paul's words in v14 is the close association of Christ's resurrection and our resurrection, such that we are raised "with" Christ. As Barnett notes, it's as if the resurrection of believers and the resurrection of Jesus belongs to one eschatological event - *the harvest*. It is difficult for us to grasp such an idea because our existence lies within a time continuum, a dimension of the creation which is outside the heavenly sphere - God is not bound by time. It is probably true to say that human existence, at present, is but a moment of grace. When that moment ends and our God closes up the Monopoly Board of our life, it well may be that we find ourselves literally rising with Christ, ascending with him to glory, coming in the clouds with him to the Ancient of Days. As Jesus said to the thief on the cross, "today you will be with me in paradise." We should never forget that Christ's *parousia*, his "coming", is often presented in the terms of Daniel's coming Son of Man, a coming to the Ancient of Days, not a coming to earth, Dan.7:13. Nor should we forget that "a thousand years in your sight are like a day that has just gone by", Ps.90:4.

Text - 4:13

How is life at work in us, v13-15: i] The preaching of the gospel, v13. Quoting from Psalm 116:10 Paul explains a further reason why he willingly puts up with suffering for the sake of the gospel. His reason is what we commonly call *the mind of Christ*, ie., a Biblical mind-set. Paul, like the psalmist, is prompted by his faith to speak for that which he believes. "Since we have the same faith as the psalmist who said 'I speak because I believe', we also speak because we believe."

δε "-" - BUT/AND. Serving here as a transitional connective, indicating the next step in the argument.

κατα + acc. "[it is written]" - ACCORDING TO [THE THING HAVING BEEN WRITTEN]. Expressing a standard; "according to, corresponding to." Often used of a reference to scripture; "the scripture says", TEV. The articular participle το γεγραμμενον, "the thing having been written", serves as a substantive.

διο "therefore" - [I TRUST] THEREFORE [I SPOKE]. Inferential; drawing a logical conclusion. "I believed therefore I Spoke."

εχοντες [ερχομαι] pres. part. "since we have" - HAVING. The participle is adverbial, best taken as causal; "because".

της πιστεως [ις εως] gen. "**[spirit] of faith**" - [THE SAME SPIRIT] OF FAITH. "Spirit" here is surely not the Holy Spirit, but rather a person's inward motivations, their "disposition", Guthrie, a disposition toward faith / belief / trust. The genitive may therefore be classified as adjectival, idiomatic / producer (genitive of product). The sense "since we have the same disposition *for* faith *as the psalmist*" = "since we have the same faith *as the psalmist*."

και "[we] also" - [WE] ALSO [BELIEVE AND THEREFORE SPEAK]. Adjunctive. The pronoun **ημεις**, "we", is emphatic by use and position. Note also that **λαλουμεν**, "we speak", takes a present tense, durative, so possibly "we continue to speak".

v14

ii] Life in Christ transcends the limitations of our dying / troubles, v14. "Paul's boldness and endurance stems from his relationship with God, whose work in this world includes the defeat of death and hope of a future that transcends the present afflictions he experiences in his ministry, even if those afflictions lead to a premature death", Guthrie. Barnett notes that Paul here indicates the substance of what he believes, the substance of his faith, and in so doing supplies an eschatological reason for his speaking.

ειδοτες [οιδα] perf. part. "**because we know**" - HAVING KNOWN. The participle is adverbial, best taken as causal. The present tense, being imperfective / durative, expresses the sense "continues to know."

οτι "that" - Introducing an object clause / dependent statement of perception expressing what Paul knows.

ο εγειρας [εγειρω] fut. part. "**the one who raised**" - THE ONE HAVING RAISED [THE LORD JESUS]. The participle serves as a substantive.

και "also" - [WILL] AND = ALSO [RAISE US]. Here adjunctive, as NIV.

συν + dat. "with [Jesus]" - WITH [JESUS AND WILL PRESENT *us*] WITH [YOU *to Jesus*]. Expressing association / accompaniment. "With us" + "with you", together in eschatological reunion.

v15

iii] The fruit of gospel proclamation is to the greater glory of God, v15. In what is virtually a summary of v13-14 Paul states that "his speaking and suffering are for the Corinthians, in order that the increasing grace of God, of which the

speaking and suffering are an evidence, may overflow to the Corinthians through the thanksgiving of an increased number of people, to the glory of God", Barnett.

γαρ "-" - FOR. More reason than cause; "Paul explains that the extension of the gospel message through his suffering, continuing to believe, and speaking, is for the benefit of the Corinthians", Long.

τα ... παντα adj. "**all this**" - THE ALL *things*. The adjective serves as a substantive; the everything = Paul's apostolic package; "all these ministry affairs of mine exercised in good times and bad."

δι [δία] acc. "**is for [your] benefit**" - [*are*] BECAUSE OF [YOU]. Here expressing benefit, "in your interest"; "for your sake", ESV, as NIV.

ίνα + subj. "**so that**" - THAT [THE GRACE HAVING INCREASED THROUGH THE MANY, MAY INCREASE THE THANKSGIVING]. Serving to introduce a final clause expressing purpose. The "grace" in mind here is the divine favour freely given by God.

πλεονασσα [πλεοναζω] aor. part. "**that is reaching**" - HAVING INCREASED. Although anarthrous (without an article), the participle may be taken as adjectival, attributive, limiting "grace", so Long, or adverbial, possibly temporal, "once grace has spread", so Harris, Barrett, Thrall. Probably transitive; "may increase the thanksgiving." The sense of this increase is of an abundance that overflows.

δια + gen. "**more and more people**" - THROUGH [THE MANY]. Here expressing agency; "through the intermediate agency of the many" = "having widened its scope by embracing a greater and ever greater number of souls", Cassirer. The preposition could go with **ευχαριστιαν**, "thanksgiving", but is best taken with **πλειονων**, "many". The prepositional construction **δια των πλειονων**, may be taken with **ευχαριστιαν**, "thanksgiving", but best with **πλεονασσα**, "having increased." So, we end up with "Yes, all this is for your benefit, so that when grace has widened its scope through more and more people, it may increase thanksgiving, to the glory of God", Harris. Barrett suggests that "the many" = "the majority" of the members of the Corinthian congregation - God's grace is spreading to more and more of them. This observation is somewhat limiting.

εις + acc. "**to**" - [MAY INCREASE THE THANKSGIVING] TO [THE GLORY]. Possibly expressing purpose; "for the glory of God."

του θεου [ος] gen. "**of God**" - The genitive is adjectival, possessive, "the glory that is God's", or verbal, objective, "the glory shining on God."

4:16-5:5

4. The character of Paul's ministry, 3:1-6:13

v] Eternal in dimension

Argument

In the passage before us, Paul extends to his readers the dual idea of living with death and life. They too live with the eschatological reality of the now and not-yet, the hinge being the day of resurrection and judgment. This reality imposes itself on the life of a believer who experiences, on the one hand, a wasting away, a fading of their life, their *tent-house*, but on the other hand, the presence of the Holy Spirit who is for them a foretaste of the age to come and of the resurrection life, of that *heavenly-house* which will be theirs.

Issues

i] Context: See 3:1-6.

ii] Background: See 1:1-7.

iii] Structure: *Eternal in dimension*:

Suffering in the present prepares us for glory to come, v16-18:

Outwardly wasting away in contrast to spiritual renewal, v16;

A moment of suffering in contrast to eternal glory, v17;

A temporary sensual experience in contrast to an eternal spiritual reality, v18.

The glory of a future beyond death - the resurrection body, v1-5:

A statement of faith - a body, not made with hands, awaits us, 5:1;

The deep-seated desire ("groan") to be housed in our new body, v2-5.

iv] Interpretation:

Paul continues to defend the character of his apostolic ministry, and as he does so, deals with the subject of death and its consequence for believers. He strives to counter the criticism that his ministry is ignoble, not in any way comparable to the ministry of Moses. "Paul's intention is to demonstrate yet again that his apostolic career is nothing other than a visual representation of the principle that there must be death before resurrection, and that the grave is the cradle of life", Naylor.

Paul's view of the resurrection in this passage: In the eschatology of the NT, the resurrection consists of a future rising from the dead of all

believers on the day of judgment. Dodd, among others, has argued that in this passage Paul adopts the Greek idea of a rising of the human spirit at death. This is unlikely since Paul views a person's being as a united whole, not something made up of separate entities which can be parted at death. A person, their body and soul, is a united whole - dying, rising and transformed as a whole. In this passage Paul is arguing against an overly-realized eschatology evident in the Corinthian fellowship rather than developing a full-blown doctrine of the last-things.

v] Homiletics: *Death has lost its sting*



We would probably all do well to take *Passage to India*. Those ancient rocks, those caves at Marabar, those brute forces of primeval creation would then surge about us. We can respond to such a revelation of our humanity, either by running in fear, or delighting in its sensuality. If we delight it is then we cast off the trappings of civilization; if we consider we learn dignity and humanity.

For we urban dwellers, unrelated to the earth, imbibed with the sham of our sophistication, any thought of death is denied in a flurry of activity. We take up jogging, change our job, change our bed partner, we adopt any behaviour which might help suppress thoughts of our mortality. What we want is life, and we will chase it at any cost.

Yet, instead of denying our mortality, we would do well to consider the insights of the apostle:

Outwardly dying, inwardly renewed, 4:17

Although our body wastes away, we are inwardly renewed day by day. The Holy Spirit, a "deposit" given by God, is daily renewing our very

being. So, although we only see the "wasting away", within our being there is an unseen, life giving renewal, progressing day by day.

The temporary has its purpose, 4:17-18

The limitations of our humanity, which are ever increasing with the onset of age, along with the constant eroding of our strength through suffering, serves as a foil to the renewing work of the Spirit. This struggle prepares us for our rule with Christ in eternity.

The new building, 5:1-3

Our body is but a "temporary", a transitory "house", about to be "swallowed up by life". That which is "mortal" in our beings is about to be "clothed with our heavenly body". So, day by day we should live "longing to be clothed with our heavenly dwelling", for that's where substance, permanence lies.

The fear of being naked, 5:4-5

Sooner or later, we will come to realize our mortality, and in that moment we will be filled with fear because "we do not wish to be unclothed", we do not wish to be left naked. Yet, to sublimate that fear, to deny it, will lead to disaster. We simply need to accept what is and think on what is to come.

Text - 4:16

Present distress and future glory, 4:16-5:5: i] A future beyond suffering and death, v16-18. Paul reinforces his strength-in-weakness theme by explaining that "the re-creation of the inner person is in prospect of the coming age of eternal, weighty glory, which suffering of the present time is preparing for [us]", Barnett. This renewal can only be seen through the eyes of faith. Seen from without, there is only decay and corruption; seen from within, there is change and renewal. It is important to note that Paul is not pushing a Platonic dualism of body and soul at this point. He is not suggesting that the body is a cage for the soul, and once decayed, the soul is able to break free and be united with the cosmic force of the Universe. Paul is speaking of the whole person, outwardly withering while at the same time bursting into new life.

διο "therefore" - Drawing a logical conclusion based on v13-15. Because Paul believes that the one who raised Jesus to life will raise him also, "therefore we do not lose heart."

αλλ [αλλα] "though" - [WE DO NOT LOSE HEART] BUT. Strong adversative standing in a counterpoint construction; "not, but" "Therefore, we do not lose heart, but rather, although our outward self is progressively decaying, our inward self is being renewed day by day."

ει **"although"** - IF [AND = INDEED *as is the case*, OUR OUTWARD PERSON IS DECAYING, THEN (αλλ, "but", serves here as an intensifying correlative conjunction, "then we know full well that") OUR INWARD *person* IS BEING RENEWED DAY AND DAY]. Introducing a conditional clause 1st class where the condition is assumed to be true. "The inner person is subject to incessant renewal in prospect of the hope of glory in the coming age", Barnett.

και "-" - AND. Here probably emphatic; "if indeed"

εξω adv. **"outwardly"** - OUTSIDE, OUT. This adverb is being used here as an adjective; "outward *man*."

ἡμῶν gen. pro. **"we"** - OF US. The genitive is adjectival, possessive; "which belongs to us." The expression is unique, so also "the inward *man* of us."

ἡμερᾶ καὶ ἡμερᾶ dat. **"day by day"** - [BUT OUR INWARD *man* IS BEING RENEWED] TO DAY AND TO DAY. As long as life on earth endures. The dative is temporal; a colloquial Hebraism according to Bultman.

v17

And this wasting away, with all its troubles and afflictions, actually serves to shape a renewal in our lives which finally leads to glorification. Affliction schools us for eternity, shapes us into the image of Jesus. The troubles Paul has in mind are not just the bitter-sweet experiences of life, but also the troubles that come our way as followers of Christ. Our sufferings for Christ range from persecution through to the difficulties of discipleship. Paul is in no way suggesting that such troubles earn us salvation, there is no merit in suffering, rather the troubles of life burn out the dross of our lives; troubles shape us for eternity, or as Joe Cocker put it, "troubles lift us up to where we belong."

γὰρ **"for"** - More reason than cause, explaining the connection between the outer self, wasting away, and the inner self, being renewed, and therefore best left untranslated; "We have our troubles, but they are transitory", Barclay.

ἡμῶν gen. pro. **"our"** - [THE PRESENT LIGHTNESS OF THE AFFLICTION] OF US. The genitive may be classified as adjectival, possessive, or verbal objective, of the troubles that act upon us.

της θλιψεως [ις εως] gen. **"troubles"** - OF THE AFFLICTIONS, DISTRESS. The genitive is adjectival, attributed, as NIV. Thrall notes that an abstract noun with a dependent genitive is a classical and Hellenistic idiom sometimes found in Paul. Paul certainly likes to work the genitive, often piling one upon another. "Our afflictions are light in nature."

κατεργαζεται [κατεργαζομαι] pres. **"achieving"** - WORKS, PREPARES, MAKES. The NIV's translation of the verb is suspect. Troubles do not achieve for us eternal glory. The ESV's "affliction is preparing for us an eternal weight of glory", is closer to the mark. For Paul, affliction and glory go hand in hand due

to a believer's identification with Christ; "it is because a believer is united with Christ that glory follows suffering, since this is what happened in the case of Christ himself", Thrall. "These little troubles are getting us ready for an eternal glory", CEV.

ἡμιν dat. "**for us**" - TO US. Dative of interest, advantage, as NIV.

δοξης [α] "**an eternal glory**" - [AN ETERNAL WEIGHT] OF GLORY, BRIGHTNESS, SPLENDOR, RADIANCE. The genitive is adjectival, probably attributed, as NIV; "a superlative and eternal glory", Barclay. The word is regularly used to image God's divinity and sovereignty, and thus for the believer there lies before us a transformation into divine likeness. The language used in the verse implies present affliction with future glory, but of course, glory does seep into the present.

καθ ὑπερβολην "**that far outweighs them all**" - FROM WHAT IS EXCEEDING [TO WHAT IS EXCEEDING]. As with εἰς ὑπερβολην, this prepositional phrase is adverbial, modal, modifying the verb *κατεργάζεται*, "works / are achieving." Both phrases are best taken together expressing the sense "out of all proportion", Barrett, "beyond all comparison", Furnish, RSV, ESV; "incomparable, indeed immeasurable", Zerwick.

v18

So, rather than being focused on our present frailty with all its afflictions, we focus on eternity and on the glory we are about to share.

σκοπουτων ἡμων gen. "**so we fix our eyes**" - WE LOOKING AT, FIXING ONE'S EYES UPON. This unusual relative substantival genitive absolute construction serves to make the pronoun ἡμων, "we", emphatic; "we *are* those who look at." The genitive absolute construction here is sometimes treated as causal, "so / because", Barnett, or temporal, "as we look", Thrall, "while we look", AV, or an accompanying circumstance to v17, or even conditional, "the suffering will be light provided that ...", Chrysostom. Long suggests result. "As we look to the things that are seen", ESV.

τα βλεπομενα [βλεπω] pres. pas. part. "**[not] on what is seen**" - [WE *are* NOT LOOKING AT] THE THINGS BEING SEEN. The participle serves as a substantive.

αλλα "**but**" - BUT [THE THINGS NOT BEING SEEN]. Strong adversative standing in a counterpoint construction; "not ..., but"

γαρ "**since**" - FOR, BECAUSE. Introducing a causal clause explaining why believers are not focused on the things that are seen.

προσκαιρα adj. "**is temporary**" - [THE THINGS BEGIN SEEN *are*] TEMPORARY, TRANSIENT, LASTS ONLY FOR A TIME, FLEETING. Predicate

adjective of an assumed verb to-be. "For the things that are seen last only for their brief moment", Barclay.

αιωνια adj. "eternal" - [BUT/AND THE THINGS BEING SEEN *are*] ETERNAL. Predicate adjective of an implied verb to-be. Here probably used in the sense of "permanent." "It is the things which are unseen that endure forever", Cassirer.

5:1

ii] The groaning, v1-5. The future beyond death (v1-10) does not remove the struggles of the present age, due to which "we groan and are burdened." So, in these verses Paul "draws a further contrast between earthly existence and its decay and anxieties, and the invisible and eternal sphere upon which his attention is fixed, and he affirms his confidence in face of the tension between these two realities", Thrall. Paul uses the imagery of the wilderness wanderings to describe the old and the new self. The old is like a tent in the wilderness, an impermanent building suitable for camp life. The new is like a permanent building in the promised land. In that new land we will receive a "tabernacle not made with hands", Heb.9:11. Ambrose explains it in these words: "this house signifies the immortal body in which, when we rise again, we shall ever be, and the form of which is already made clear in the body of the Lord of Heaven."

γαρ "for" - Introducing a causal clause further explaining why "we fix our eyes ... on what is unseen", namely, because our permanent home is in heaven. Best left untranslated; "Our present body is like a tent", Barclay.

οτι "that" - [WE KNOW] THAT. Introducing a dependent statement of perception expressing what "we know." The "we", as usual, may refer to Paul and his missionary team, Paul and the other apostles, just Paul himself (the *royal plural*), or possibly even "we all."

εαν + subj. "if" - Introducing a conditional clause, 3rd. class, where the condition has the possibility of coming true; "if, *as may be the case*, *then* [we have a building from God,]"

του σκηνους [ος] gen. "[the earthly] tent [we live in]" - [THE EARTHLY HOUSE OF US] OF THE TENT *of us* [IS DESTROYED]. The genitive is adjectival, attributive, limiting "house", "tent house", with **ημων**, "our", a possessive genitive; "our tent house upon the earth." Long suggests that it is epexegetic; "if our earthly house, the tent, is destroyed." The word "tent" is probably used to indicate the impermanence of "the house", although in Greek literature the word is often used of "the body", the receptacle of the soul. The idea that the "tent house" is a receptacle for the soul is unlikely, rather the image signifies a person's being, their "total earthly existence", Thrall. "If our temporary *house of flesh* should be destroyed", Junkins.

εχομεν [εχω] pres. "we have" - WE HAVE [A HOUSE]. Introducing the apodosis of the conditional clause. Often a future tense is used in a 3rd. class condition, but here we have a present tense. Possibly the present tense is futuristic, although Paul's realized now / not-yet eschatology applies - the "house" is already built and waiting for us (is this "house" our Tardis or are we the Tardis? The mind boggles!). Harris surveys the full range of options of our having this spiritual body ("eternal house", God-given building): a) Present possession of the spiritual body, either in heaven, or on earth in embryonic form; b) Future acquisition of the spiritual body, either at death, or in reality / as an ideal possession actualized at the parousia, or at the parousia. Harris opts for b) at death, although b) at the parousia, seems more likely. Of course, given the now / not-yet realities of the kingdom, there is a sense where we already possess our spiritual body / self, seated as we are, with Christ Jesus in the heavenly places, Eph.2:6. Time is a divine construct for our age.

εκ + gen. "from" - FROM [GOD]. Expressing source / origin.

αιωνιον adj. "an eternal [house]" - [NOT MADE WITH HANDS] PERMANENT, ETERNAL. Standing in apposition to "building". The image of an eternal heavenly habitation has prompted endless speculation. Thrall actually lists 9 prominent interpretations. She takes the view that the image is being used for the individual resurrection body, the new spiritual self, cf. 1Cor.15:44, so also Barnett, Naylor, Harris, although note how many translations follow the John 14:2 line, cf., Martin. Of those commentators who see the house that Paul is speaking of as something other than the resurrection body, two propositions come to the fore: a) it is the heavenly dwelling place of God's people, the new Jerusalem; b) it is a staging place for those who have died and are awaiting the day of resurrection (very unlikely).

εν + dat. "in [heaven]" - IN [THE HEAVENS]. Local, expressing space; "made to last in heaven for ever", Barclay.

v2

In the meantime, we yearn for the day when we will put on the glorious resurrection body; we groan for that day. In fact, Paul tells us in Romans 8:22 that the whole of creation yearns for the day when the corruptible creation puts on incorruptibility. Note how Paul has changed his simile of the resurrection body from a habitat to be lived in to a garment to be put on. He does not speak of the putting off of the old garment of the body, but rather of the putting on of a new garment over the old, and thus the transforming of the old into something new. Augustine used the following words to describe the process; "the natural body will rise a spiritual body; the outward man too shall attain the dignity of celestial character."

και γαρ "for" - AND FOR. Lenski notes the importance of **και** here, giving the sense "in addition" (adjunctive, "also"), or possibly emphatic, "indeed". The addition is a further explanation (**γαρ**, expressing cause / reason) why "we fix our eyes on what is unseen", v18, namely, because the struggle of our present existence prompts a desire for release, for the freedom of our resurrection body. "Because also we long for its possession", Thrall.

εν "meanwhile" - IN [THIS]. The NIV has seemingly taken this prepositional phrase as temporal, but the preposition is more likely expressing space, "in this", ie., "in this tent house / house of flesh." "For in this tent", ESV.

στεναζομεν [στεναζω] pres. "**we groan**" - WE GROAN, MOURN, SIGH. The present tense is durative: "continually groan."

επιποθουντες [[επιζωα] pres. part. "**longing**" - GREATLY DESIRING, LONGING. Again, the present tense is durative; "continually longing for." The participle may be classified in a number of ways. It may simply be serving as attendant to the verb "we groan", so "we groan and long for ..."; "we yearn and cry out", TH. It may be adverbial, causal, "we groan because we long for", so Plummer; "we sigh because we want ...", CEV.

επενδυσασθαι [επεδυομαι] aor. mid. inf. "**to be clothed *instead with***" - TO BE FULLY CLOTHED WITH. The infinitive introducers a dependent statement of perception expressing the content of the "longing"; "we desire that we might be clothed with a new spiritual self." Note the shift in imagery. Paul is moving from the image of separate dwellings, a tent on earth and a house in heaven, to that of putting on a robe. We may not want to be disrobed, but we do want to put on the new eternal robe - possibly put on the new robe over the old robe.

το "heavenly [dwelling]" - [THE DWELLING OF US] THE [FROM HEAVEN]. The article serves as an adjunctivizer turning the prepositional phrase **εξ ουρανου**, "from heaven" (**εκ** = source / origin) dwelling", into an attributive adjective, "heavenly dwelling." Here describing the nature of "the dwelling", ie., it is spiritual.

v3

Paul now touches on a very real part of our experience, v3-4. Death is something we find no pleasure in. It is a disruptive and destructive event, something shunned at all cost. It leaves us naked and lost. None-the-less, we yearn for the day of our glorification and the swallowing up of our mortal flesh. Paul's point, of course, is that we will not be found naked in that day, rather we will be found clothed in glorious cloths indeed. In Biblical thought it is not possible to separate body and soul, as the Biblical view of humanity is holistic. At the resurrection our soul and our new body will be reintegrated and thus give life again to our being.

Two important variants clarify the verse, but their textual support is limited so it well may be that they were added to sort out what is a difficult verse to translate.

εἰ γέ και "**because**" - AND IF INDEED. The variant **εἰπερ**, "if after all", an emphatic condition, dispenses with the implied doubt of **εἰ**. Yet, **εἰ γέ και**, by no means implies doubt. In fact, it does the opposite. Long opts for the sense "inasmuch as", Harris goes for "assuming that." The conjunction **εἰ**, "if", introduces a 1st. class condition where the proposed condition is assumed to be true. This likelihood is reinforced by **γέ**, "indeed". So, "and if indeed (**γέ**), *as is the case*, we are unclothed, *then* we will not be found naked." "Should believers *be clothed over* - as they will be at the onset of the coming age - then, of course, they will not be found naked", Barnett.

ἐκδύσαμενοι "**when we are clothed**" - HAVING BEEN UNCLOTHED [THEN WE WILL BE FOUND NOT NAKED]. This adverbial participle, temporal, NIV / instrumental, ESV, "by putting on", refers to the spiritual self. In some manuscripts it is replaced with **ἐνδύσαμενοι** "having put on, having been clothed", referring to the tent-house, the fleshly body. Either way, the point is clear enough: "if, as is the case, we put off the tent-house, then we will not be found naked" because we will have put on our resurrection body.

v4

και γαρ "**for**" - AND FOR. As in v2, **και** takes the sense "in addition to" (adjunctive, "also"). The addition is a further explanation (**γαρ**, expressing cause here) why "we fix our eyes on what is unseen", v18, namely, because the struggle of our present existence prompts a desire for release. Here Paul qualifies this desire. It is not so much a desire for being "unclothed", we don't wish death on ourselves, but rather we desire immortality, to be clothed with the freedom of our resurrection body.

οἱ οντες [εἰμι] "**while we are**" - [WE], THE ONES BEING [IN THE TABERNACLE, GROAN]. The participle serves as a substantive, "the ones being in the tent"; "we, whose existence is bound to this earth, sigh deeply." Yet, note that many translations treat it adverbially, temporal, "while we are still in this tent", or causal, "because we are in this tent."

βαρουμενοι [βαρεω] pres. pas. part. "**and are burdened**" - BEING BURDENED, WEIGHED DOWN. The participle is adverbial, possibly causal, so Harris, "we sigh because we yearn", or modal, expressing the manner of the groan, "with a sense of oppression", temporal, or even attendant circumstance, "utter groans and are heavy hearted", Cassirer.

εφ ᾧ "**because**" - INASMUCH AS, BECAUSE. This construction serves to introduce a causal clause; "on the basis of which", Long. it stands for **επι τουτο**

ὧ, "for this reason, namely that." "We sigh and are burdened because we desire not [so much as] to strip off [our tent-house] but [desire] to put on [our heavenly-house]." A nice example of Pauline short-talk! Or do we blame Paul's amanuensis to resorting to his own version of shorthand?

εκδυσασθαι [εδκυω] aor. inf. "**to be unclothed**" - [WE DO NOT WANT] TO BE UNCLOTHED. This infinitive, as with επενδυσασθαι, "to be clothed", may be classified as complementary, completing the sense of the verb θελομεν, "we wish / will", or as introducing a dependent statement expressing what is wished; "it is not our desire that we be disrobed." "For we sigh deeply while in this tent, not because we want to be stripped of it, but rather to be invested with the other covering", Berkeley. As already noted, Paul is not developing a Platonic idea here - the casting of of the fleshly outer robe so that the spirit may be set free. The tent is the whole of life, existence itself, the totality of our being. Although we rightly desire to be set free in our new spiritual self, our resurrection body, our new being, we are not disdainful of our present life and all that it entails. We groan and are burdened, but life still remains precious to us.

αλλ [αλλα] "**but**" - BUT [TO BE CLOTHED]. Strong adversative standing in a counterpoint construction.

ινα + subj. "**so that**" - THAT. Introducing a final clause expressing the purpose, aim, object driving our groaning while in this tent-house.

το θνητον [ος] "**what is mortal**" - THE MORTAL. "Our earthly existence" with "life" meaning "sin-free existence in the age to come", Naylor. Naylor argues that in this verse, Paul particularly has in mind those who are alive at Christ's return, of their life / mortality being swallowed up into eternal life. None-the-less, it is likely that Paul has in mind the totality of the mortal believing community, those alive and those who are deceased at the day of Christ's coming.

υπο + gen. "**by [life]**" - [MAY BE SWALLOWED UP] BY [LIFE]. Expressing agency. "Because then our mortality will be engulfed in the ocean of life", Barclay.

v5

δε "**now**" - BUT/AND. Transitional connective, as NIV, so Furnish, although Barnett argues that it is adversative, "but", since Paul is moving to correct any possible misunderstanding of v4.

ο .. καταρασαμενος [καταραζομαι] aor. part. "**the one who has fashioned [us]**" - THE ONE HAVING MADE, EQUIPPED, PREPARED [US]. The participle serves as a substantive, while the aorist, being punctiliar, expresses a completed work - God has prepared us already for the coming day. Harris nicely defines the different meanings of this verb: a) with τι it means "accomplish"

something; b) with **τινι τι** "produce" or "bring about" something for someone; c) with **τινα εις τι** "prepare" or "equip" someone for something - the sense here. **εις** + acc. "**for [this] very purpose**" - TO = FOR. Here expressing purpose, as NIV.

αυτο τουτο "**this**" - THIS THING. "Precisely / just this", Zerwick. The antecedent of "this" is our investiture by God of the heavenly house, the resurrection body / life, cf., Eph.1:14, Rom.8:23. Barnett suggests that the groaning is also part of the "this", and that it has its origin with God. This seems unlikely.

θεος [ος] "**is God**" - *is* GOD. Serving as a predicate nominative with the verb to-be assumed, as NIV; "the one having made *is* God."

ο δους aor. part. "**who has given [us]**"- THE ONE HAVING GIVEN [TO US]. The participle serves as a substantive standing in apposition to "God"; "God, the one who has given us"

του πνευματος [α ατος] gen. "**the Spirit**" - [THE EARNEST] OF THE SPIRIT. The genitive is adjectival, probably exegetical, limiting "deposit" by specifying / defining the " deposit", "namely / consisting of the Spirit."

τον αρραβωνα [ων ωνος] "**as a deposit guaranteeing what is to come**" - THE EARNEST, DEPOSIT, INSTALMENT / PLEDGE. The Holy Spirit is a down payment of the resurrection life that awaits a believer. The NIV has taken a liberty with the text by defining the "deposit" as a "guarantee". The ESV translates the noun as "guarantee"; "has given us the Spirit as a guarantee", so Harris, Thrall. The provision of a first instalment of glory is not necessarily a guarantee / pledge; it's just a first instalment, an act of grace serving to prepare us for glory, a deposit in "the inner person that points to the coming age", Barnett.

5:6-10

4. The character of Paul's ministry, 3:1-6:13

vi] An earthenware container

Argument

C.K. Barrett says of 5:1-10 that it illustrates "further the relative unimportance of the earthenware container." In this passage Paul further develops the image of "the earthly tent" (the body) and affirms his belief that there waits for him an "eternal house in heaven" (a resurrection body). Although still struggling with the vagaries of life, Paul is confident that he will be clothed with a "heavenly dwelling", that he will be "swallowed up by life." It is this confidence which allows him to rest lightly on the passing shadows of this age.

Issues

i] Context: See 3:1-6.

ii] Background: See 1:1-7.

iii] Structure: *An earthenware container*:

The dilemma of being "at home" and being "away", v6-8;

Irrespective of the dilemma, being accountable to God is what matters, v9-10.

iv] Interpretation:

Paul has touched on the tension between the troubles of this age and the glory of the next and now he "affirms his confidence in face of the tension between these two realities", Thrall. Yet, although the general thrust of Paul's words are simple enough, the detailed exegesis of this passage is anything but settled. See Pate, *Adam Christology* for a survey of interpretive approaches. So, as Naylor puts it, "the preceding section, 5:1-5, emphasized Paul's aspirations for the resurrection state. Assuming that this would be better than anything else, the apostle now draws attention to his preference to be with the Lord in the intermediate period, should this be God's plan for him, rather than living down here by faith."

The issue of reward for service: The idea of reward on the day of judgment seems to strike at the heart of the doctrine of justification where salvation is dependent on grace through faith and not works. Paul does speak of reward for a believer, although this reward is usually in the terms of our reward in Christ, in whose perfection we stand. Are we to argue that our service to Christ will one day be exposed and its worth, or otherwise,

will be proclaimed in the heavens? Naylor suggests that Paul is making the point that his "level of blessedness in the age to come depends upon the quality of his commitment to Christ in this brief span of time", cf., v10. Surely this is the very heresy Paul condemns in Romans and Galatians.

The judaizers, who were nomist believers, knew that they were saved by grace through faith, but they believed that their progress in the Christian life rested on law-obedience. In their faithful adherence to scripture, they saw sin mastered and holiness progressed for the appropriation of the promised blessings of the covenant. Yet, as far as Paul is concerned, the full appropriation of the promised blessings of the covenant are found in Christ, apart from works of the law.

So then, apart from the reward that comes from faith in the faithfulness of Christ, is there any other reward? I suspect that everything we are and will be is found in Christ. Still, it may be that the worth of our life as a believer, in preparation for eternity, affects the responsibilities and service we are entrusted within eternity. This idea is often drawn from the parable of the Talents, but can the parable sustain this interpretation? None-the-less, it is an interesting idea. If the quality of our faith (our firm reliance on the Word of God) determines the size of our Tardis (only Dr. Who fans will understand!), then my Tardis will be relatively small, underpowered and not very challenging, but at least it will fly.

v] Homiletics: *Confidence*

"We may be fallen angels, but we do have wings that can carry us to heaven." These are the words of a *glass-half-full* economist - believe it or not!

These are not confident times and so insecurity is rife. We see the world in turmoil. We are unsure of the capacity of government to handle practical matters such as health and education, let alone matters of ethics. We see the institutional church in decline. We see a loss of confidence in the shapes of the past. Within this "melancholy" our personal faith takes on an air of insecurity.

As Paul the apostle observed the weakness of humanity, he was able to affirm his confidence in an eternal future which transcends the fading shadows of day-to-day life. This confidence rests on substantial truth:

- A believer is separated from Christ by their earthly existence, v6.
- Yet, a believer does find union with Christ in the present, and this by faith, v7.
- A believer's desire for their complete union with Christ in eternity lightens the grip of this world's things, v8.

- As a believer awaits eternity, it is expected that they will serve Christ in the present, as they will serve him in eternity, v9.
- And all of this will be tested one day, v10.

So, be reminded of the relative unimportance of this earthly container, as compared to the glory that awaits us, a glory we glimpse in the shadows of our life.

Text - 5:6

The hope of a heavenly dwelling, v6-10: i] Paul proclaims "victory over any problem associated with the interim state", Martin, v6-8. The earthly body, "tent", may be fragile and ephemeral, but it does have an eternal end, evidenced in the gift of the Spirit, v5. For this reason, "therefore", Paul is "confident" of his eternal inheritance, even though his body is weak. He doesn't actually get to say this until v8ff, because he drifts a little in his argument and has to qualify his words in v7. He ends up saying that he is confident because he knows that his present weak and limited body is not yet part of the glorious reign of Christ in heaven. If it is a matter of choosing between being with the Lord, or remaining alive here on earth, he happily chooses being with the Lord.

The Gk. sentence covering v6-8 is awkward due to the presence of the parenthesis in v7, which statement actually carries the sense of the sentence.

οὖν "therefore" - Drawing a logical conclusion / expressing the result of the argument in v1-5, namely that although the body is a temporary and fragile, it has an eternal end, to "be swallowed up by life", which reality is guaranteed by the gift of the Spirit. Therefore, Paul is confident in the face of his mortality. "Come what may then", Moffatt.

θαρρουντες [θαρρω] pres. part. "**we are always confident**" - BEING CONFIDENT, OF GOOD CHEER, OF GOOD COURAGE [ALWAYS]. This durative present participle is attendant on **θαρρομεν**, "we are confident", v8; "being confident we are confident." So, "we are always of good courage yes (**δε**) we are of good courage ..." Paul has used a similar construction in v4 when he expresses the opposite with "we groan being burdened = we groan, [yes] are burdened." Obviously "boldness" (Barrett) in the face of death is intended, given the context and the word's common use in Platonic circles, namely confidence in the face of death, due to a belief in the soul's immortality. "We are always courageous (in the face of death)", NAB.

και "and" - Coordinative; "and this because we know"

ειδοντες [οιδα] perf. part. "**know**" - KNOWING. The perfect is best translated here as a present continuous, while the participle is probably adverbial, causal, "because we know." From this point, Paul becomes uneasy with his argument and so by v7 has to qualify his words with a parenthesis, "for I have to lead my

life in faith, without seeing him", Moffatt, and then begin again in v8. Treating from "I know" through v 7 as a complete sentence seems to make better sense. "We realize that being 'at home' in the body means that to some extent we are 'away' from the Lord, for we have to live by trusting him without seeing him", Phillips.

ὅτι "that" - Introducing a dependent statement of perception, expressing what Paul knows.

ενδημουντες [ενδημεω] pres. part. "**as long as we are at home**" - BEING AT HOME, WITH OUR OWN PEOPLE. The participle is adverbial, best treated as temporal, as NIV; "while I reside in the body", Moffatt.

εν "in" - IN [THE BODY]. Local, expressing space / sphere. Not "in" the church, but the physical body is intended.

εκδημουμεν [εκδημεω] pres. "**we are away**" - WE ARE ABSENT, GONE, AWAY FROM. Although "in Christ", being "in the flesh" involves being apart from the risen Lord in glory. It is at this point that Paul realizes he is conveying the idea that a believer is apart from Christ while in their fleshly body. This is true physically, but not spiritually. So, he qualifies his words in v7, before taking up his argument again.

απο "from" - FROM [THE LORD]. Expressing separation; "away from." Typical use of a preposition to repeat the idea conveyed in the **εκ** prefix of the verb "to be absent, away from."

v7

Of course, being away from the Lord doesn't mean that we are without the Lord. For the present, the believer exists by daily relying on the enlivening ministry of the indwelling Spirit of Christ, rather than on the full glory of heaven. A believer today does not live in the presence of an objectively authenticated Christ, but none-the-less, we are in Christ and Christ is in us, and this "by faith."

απο "for" - FOR. Normally supplying the cause or reason for a previous statement, although here probably emphatic, serving to emphasize the following statement.

περιπατουμεν [περιπατεω] pres. "**we live**" - WE WALK ABOUT. The present tense indicating ongoing action, so "walking" rather than "walk"; "walking" in the sense of "conducting our lives." The issue of our living apart from Christ is not really what Paul wants to address and in any case, his words could lead to confusion. So, at this point he deals with the confusion and then returns to his subject in v8. A believer is apart from Christ when it comes to "the outward appearance of things", but not when it comes to reality. Christ is intimately with us through the indwelling Spirit, which reality is accessed by faith.

δια + gen. "by" - THROUGH, BY MEANS OF [FAITH]. Instrumental, means, or basis, "on the basis of faith", Barrett.

ειδους [ος] "sight" - [AND NOT BY] FORM, OUTWARD APPEARANCE. The word may be active, "seeing", as NIV, or passive, "on the basis of what is seen." Passive seems best with Martin concurring with Barrett; "we live by believing in the absent and invisible Christ, not by looking at visible forms." Here the form of "the glorious and exalted Christ", Thrall. "Not by the outward appearance of things", Barrett.

v8

Returning to the thought in v6, Paul restates his confidence that although the body is a temporary and fragile thing, it has an eternal end, namely, to "be swallowed up by life." It is because of the glory that awaits the believer that Paul is able to say he is "confident". Choosing his words a little more carefully, Paul makes the point he was trying to make in v6 - his eternal confidence prompts an "otherness" in his life.

δε "-" - BUT/AND. Transitional connective, indicating a step in the argument; "yes, we are of good courage", ESV.

θαρrouμεν [θαρρεω] pres. "we are confident, I say" - WE ARE CONFIDENT. Paul now retraces his steps. A believer can be confident of being with the Lord, whether alive in the body, asleep awaiting the day of resurrection, or in the heavenly assembly at the last day.

ευδοκουμεν [ευδοκew] pres. "would prefer" - [AND] WE ARE WELL PLEASED. "We wish rather / we would prefer", cf. BAGD.

μαλλον και ... " ... and ..." - MORE [TO LEAVE HOME FROM THE BODY] AND [TO BE AT HOME WITH THE LORD]. A correlative construction.

εκδημησαι [εκδημεω] aor. inf. "to be away [from]" - TO LEAVE HOME. The infinitive is complementary, completing the sense of the verb "would prefer". The aorist indicating punctiliar action, which probably indicates that Paul has death in mind. If it is a matter of preference, Paul would rather be out of the body and home with the Lord. The language is a bit strange, given that Paul, like all of us, fears "nakedness" (death), but then he is expressing a principle rather than dealing with an actual life-threatening situation. "We would much prefer to leave our home in this body", Barclay.

ενδημησαι [ενδημεω] aor. inf. "at home" - TO BE AT HOME. Complementary infinitive, as above.

προς + acc. "with [the Lord]" - TO, TOWARD [THE LORD]. Here the preposition contains both a linear sense of motion toward, as well as a punctiliar sense of arrival into, at rest in, so as NIV.

v9

ii] Irrespective of one's opinions as to the better state to be in, either with the Lord or with living humanity, what is important is that we are acceptable to ("please") the Lord, and this with the knowledge that we will all appear before the judgment seat of Christ, v9-10. All that matters, whether living within the limitations of the present moment, or within the glory of eternity, is that we make it our ambition "to be acceptable to the Lord" (better than "please"). Acceptance in the sight of God is realized through faith in Christ, both now and for eternity.

διο και "So" - THEREFORE ALSO. Inferential / drawing a logical conclusion, with **και** being emphatic or adjunctive; "for this reason [also]", Barrett.

φιλοτιμουμεθα [**φιλοτιμεομαι**] pres. "**we make it our goal**" - WE MAKE IT OUR AIM, WE ARE AMBITIOUS, WE ARE ASPIRING, WE SET OUR GOAL, WE DEVOTE OURSELVES ZEALOUSLY. "It is therefore our one ambition", Barclay.

ειναι [**ειμι**] pres. inf. "**to**" - TO BE. The infinitive of the verb to-be probably serves here to express purpose, "in order to be."

ευαρεστοι adj. "**please**" - ACCEPTABLE, WELL PLEASING. Predicate adjective of the verb to-be. Used of a slave giving satisfaction to their master, and therefore of being acceptable, irrespective of whether the master feels happy about the slave's good service, cf., Tit.2:9. Although the sense of "pleasing the Lord" is dominant in translations, the idea that anything we do can be pleasing to God is somewhat far-fetched. It is presumptuous to assume that God is pleased with us, given everything we do is compromised - "even our most noble motivations cannot tolerate close inspection", The Henderson Monster, *screen*. The sense "acceptable" is more likely, an acceptance in the sight of God which is ours through faith in Christ. "Satisfy", Moffatt, possibly, but better "to be acceptable to him", REB.

αυτω dat. pro. "**him**" - TO HIM. Dative of indirect object. The pronoun is either masculine or neuter, therefore it either refers to "the Lord" = "him", or "the body" = "it". "We make it our ambition to be acceptable to the Lord."

ειτε ... ειτε "**whether [we are at home in the body] or [away from it]**" - EITHER [BEING AT HOME] OR [BEING AWAY FROM HOME]. A correlative disjunctive construction. The two participles, **ενδημιουντες**, "being at home", and **εκδημιουντες**, "being away from home", both adverbial, modal, expressing manner, obviously refer to living in this present life and living in eternity, although it is not quite clear which is which. The NIV option seems best. Presumably the dual participial phrase serves to qualify "to be acceptable to him", as NIV word order, i.e., a believer seeks to be acceptable to the Lord both now and in eternity.

v10

Every person will be judged by Christ on the basis of their actions and recompensed good for good and evil for evil. Although an issue of contention, it seems more than likely that this judgment does not in any way rest upon a person's compliance with Biblical ethics, but upon their faith response to the gospel, ie., a person is assessed on the basis of their faith in the faithfulness of Christ. It is faith which makes us "acceptable to the Lord."

γάρ "for" - Introducing a causal clause explaining why we should strive to "please him", v9.

δει "must" - [THE ALL *of* US TO BE REVEALED] IS NECESSARY. Often used of a divine necessity.

τους παντας "all" - THE ALL. The accusative subject of the infinitive "to be revealed." "The sum total", Moulton.

φανερωθηναι [**φανερω**] aor. pas. inf. "appear" - TO BE REVEALED. The infinitive forms a noun clause subject of the verb "is necessary"; "for all of us to be revealed is necessary." Laid bare for the world to see the true nature of ones' character", Martin.

εμπροσθεν + gen. "before" - BEFORE, IN FRONT OF. Locative.

του βηματος [**α ατος**] "the judgment seat" - TRIBUNAL, JUDGMENT SEAT, PLATFORM. "Every one of us will have to stand without pretense before Christ our judge", Phillips.

του Χριστου [**ος**] gen. "of Christ" - The genitive is adjectival, possessive.

ινα + subj. "that" - THAT. Here introducing a purpose clause, "in order that."

κομισηται [**κομιζω**] aor. mid. subj. "may receive" - [EACH ONE] MAY RECEIVE, BE RECOMPENSED. The middle voice takes the sense "receive back", so "may be recompensed", "may receive what is due." "That each may get his pay for what he has done", Williams.

τα acc. "what is due us" - THE THINGS = THE THINGS DUE. The article here serves as a nominalizer, turning the prepositional construction **δια του σωματος** into a noun clause, object of the verb "to be recompensed", "in order that each one may receive back the things [done] by means of the body."

δια + gen. "while in [the body]" - THROUGH, BY MEANS OF [THE BODY]. Commonly instrumental, "by means of his earthly body", Bruce, although a temporal sense is possible, "in the course of his bodily life", Barrett.

προς "- " - TOWARD. Spatial, or reference / respect, possibly "in proportion to", Moule, or even "in accordance with." At this point, Paul adds a second clause concerning the recompense. Most translators simply make the point in the first clause, and leave out the second, so NIV. Barrett attempts to handle the second clause as if it were a parenthesis: "may receive recompense for the things he has

done by means of his body - *recompense, that is, in relation to things he has done.*" The sentence is best handled by NJB which properly addresses the Greek: "For at the judgment seat of Christ we are all to be seen for what we are, so that each of us may receive what he has deserved in the body, matched to whatever he has done, good or bad."

ἐπράξεν [πράσσω] aor. "-" - [WHAT THINGS] HE PRACTISED. The aorist is probably constative, expressing the sum of our actions over the whole of our life. "Whatever he has done", NJB.

εἴτε εἴτε "whether [good] or [bad]" - EITHER [GOOD] OR [BAD]. A correlative construction. "whether a good / valuable *deed*, or a bad / worthless *deed*." Of course, there is only one good deed worth our salvation, and that is a reliance on Christ's good deed on our behalf, namely his perfect submission to the Father.

5:11-15

4. The character of Paul's ministry, 3:1-6:13

vii] Ruled by Christ's love

Argument

Paul, aware of the awful day awaiting those who do not know Christ, reminds his readers of the zeal with which he has sought to fulfill Christ's commission and he is sure that the sincere way he approaches this task will commend him to his readers. Paul then goes on in v14-15 to outline his prime motivation for his apostolic ministry, namely, "the love of Christ".

Issues

i] Context: See 3:1-6. We now move to the third part of Paul's argument on the character of his apostolic ministry - *A proper response to authentic gospel ministry*, 5:11-6:13. In this part of his argument, Paul explains in more detail the ministry of reconciliation which he performs as apostle to the Gentiles.

ii] Background: See 1:1-7.

iii] Structure: *Ruled by Christ's love*:

For Paul, his ministry is a basis for pride, v11-13;

Paul's life is an open book, v11;

A hesitant self-recommendation, v12;

In the right mind for you, v13.

The motivation for Paul's ministry - the compelling love of Christ, v14-15.

iv] Interpretation:

In this passage Paul explains "what motivates his unremitting devotion to the task", Harris.

Who are those who claim that Paul is out of his mind? Again, Paul refers to those who are troubling the Corinthian believers, "those who boast in outward appearance and not in the heart", NRSV, v12, cf. 2:17, 3:1, 4:2, 11:5, 12:11, 13:2. As already noted, the Corinthians face a number of internal troubles. On one hand, some members have participated in questionable moral behaviour (sexual immorality, pagan customs [eating food offered to idols]). It seems that there has been a recognition of this failure and so action has been taken to sort out the problem. On the other hand, Paul has to deal with "super-apostles" who infer that his teaching / gospel is incomplete, not "sufficient". Although we cannot be sure, it is

more than likely that Paul is referring to the Judaizers, the members of the circumcision party who follow up Paul's evangelistic efforts, teaching that the full blessings of the Christian life require submission to the law of Moses (nomism = sanctification by obedience). Paul tackles this issue in his letters to the Romans and also in Galatians, but in 2 Corinthians he is more focused on defending his apostolic authority against those who defiantly support the "super-apostles" against their founding apostle.

Identification in Christ's death: The statement, "we are convinced that one has died for all; therefore, all have died", v14, has prompted endless debate. Paul may just be stating that Jesus had to die for all because "all were dead", Barclay, but even with this rather bland translation (worse, "one man died for everyone, which means that they all share in his death", TEV) the doctrine of the atonement is not far away. This doctrine is central to our passage and to a proper understanding of God's supreme act of love in Christ.

Athanasius tackled the problem this way: "Because we all were liable to the corruption of death, He surrendered His body to death instead of all, and offered it to the Father. This He did out of sheer love for us, so that, as all died in Him, the law relating to the corruption of men might be abolished". Tasker, commenting on the verse, says this: "Christ's death was the death of all, in the sense that He died the death they should have died; the penalty of their sins was borne by Him: He died in their place." Strachan on the same verse says, "Christ bore a doom that should have been ours." And finally, Denney writes, Christ "is a person doing a service by filling our place and dying our death."

The theology of a believer's identification with Christ in his death is fully dealt with by Paul in Romans 5:12-21, 6:1-11. The point he makes is that there is a consequential participation of mankind in the activities of both Adam and Christ. With Adam, his act of sinfulness associates us in his rebellion and as a consequence leads to our death. With Christ, his act of righteousness (his faithful obedience to the will of the Father) associates us in his death (we die with him) and as a consequence leads to our life. A believer's death is usually understood as a death to sin, although the debate is never ending as to whether this death is a death to the power of sin, and / or only a death to the curse / condemnation of sin. So, one dies for all, and those who associate themselves in that death die to sin. The sting of death no longer hangs over those who have associated themselves with Christ, for those who die with him, live with him.

v] Homiletics: *Driven people*

We are driven creatures. Our mating instincts drive us to get married; our territorial instincts drive us to acquire our first home and decorate it; our survival instincts drive us to seek security in a profession and to raise our children with a strong desire for academic success. We are driven people

So, we are motivated by our feelings, but there is nothing wrong with this, given that feelings are neither good nor evil in themselves. The more important question is, what motivates us to shape our lives in a way that is honouring to Christ?

Paul's answer is this: that we possess a sure conviction of the truth that one died for all and therefore all died, v14. Paul understands that he is identified with Christ in his death and resurrection, and this with its experiential reality, "the love of Christ." It is this truth which "compels" his right living. The indwelling nature of the living God, his character of love, "Christ's love", daily at work within. This nature of love, of compassion, so foreign to us, is shaping us, driving us, "impelling" us forward in the Christian life. Christ's life-giving resurrection power, his indwelling character of love, daily compels us to live as he lived, to love as he loves.

For our part, let us cooperate with his "impelling."

Text - 5:11

The new order of things, v11-15: i] "Paul asserts his dignity and authority as God's messenger", Martin, v11-13. In the previous verse Paul had mentioned the fact that everyone must stand before the judgment seat of Christ. This truth, although not the prime motivation for his service to Christ, none-the-less prompts him, for the sake of the lost, to strive in the work of evangelism. Paul's other-person-centred ministry is plain to God, and hopefully, plain to his readers.

ειδοντες [οιδα] perf. part. "**since ... we know**" - HAVING KNOWN. The participle is obviously adverbial, causal, "because we know", ingressive, "have come to know"; "because we have a knowledge of the fear of the Lord."

ουν "**then**" - THEREFORE. Drawing a logical conclusion / inferential, as NIV. Here referencing v10, the knowledge that we must all appear before the judgment seat of Christ, and "therefore" / as a consequence, possessing a knowledge of "the fear of the Lord".

του κυριου [ος] gen. "**[what it is to fear] the Lord**" - [THE FEAR] OF THE LORD. The genitive may be verbal, subjective, "the fear the Lord instils in sinful humanity", but is usually taken as objective, "the fear that humanity has for the Lord", so Martyn, Tasker, Thrall. An attributive, or descriptive, sense can also

explain the function of the genitive "of God", probably not possessive, "the terrifying nature of the Lord", cf., Chrysostom. Attributive where "fear" is limited by "the Lord", not just any old fear, but a fear that is prompted by interaction with an "awful" God. The genitive in the LXX "fear of the Lord" can also be viewed as descriptive, although it usually carries the sense "respect / reverence / awe" = piety, rather than "fear", especially in Proverbs and Ecclesiastes, cf., Isa.2:10, 19, 21, Ps.19:10, a sense which may apply in this verse, so Furnish, Thrall. Yet, given v10, Plummer is probably right when he describes "fear" as that which is "excited by the thought of standing before the judgment-seat of Christ and having one's whole life exposed and estimated." If this is the "fear" that Paul has in mind then it may best be described as "terror". As Barrett argues, the weakened sense, "piety", does not apply here. This "terror", this "foreboding", is not something Paul feels for himself, but for those who do not know Christ and whose appearance before the judgment seat spells eternal damnation. This truth, along with the compelling love of Christ, v14-15, motivates Paul's apostolic ministry. As for the identity of "the Lord", Jesus may be intended, although "the Lord God" may also be in Paul's mind. "Being aware of the possible terror awaiting the wicked before God", Junkins.

πειθομεν [πειθω] pres. **"we try to persuade"** - WE PERSUADE MEN. The present tense is durative, expressing action commenced in the past and continuing in the present, rather than conative, an action that is being attempted. The object is unstated, but presumably Paul has in mind the truth of the gospel, ie., "persuades" = "evangelizes", Barnett. "We are spending our lives trying to persuade people to make their peace with him here", Junkins.

δε "-" - BUT/AND. Transitional, used here to add a point, expressed in the NIV by a new sentence. Slightly adversative, so "but what we are ...", ESV.

πεφανερωμεθα [φανερωω] perf. pas. **"what we are is plain"** - WE HAVE BEEN MADE MANIFEST, REVEALED, MADE KNOWN. The perfect "we have been made manifest" is expressing a state of being (stative), of "being seen for what we are"; "our life lies completely open to God", Barclay.

θεω [ος] dat. **"to God"** - Dative of indirect object.

δε και **"and [I hope it is] also"** - BUT/AND ALSO [I HOPE]. Slightly adversative; "but also."

πεφανερωσθαι [φανερωω] perf. pas. inf. **"plain"** - TO HAVE BEEN MADE MANIFEST. The infinitive forms an infinitival phrase, direct object / dependent statement of perception expressing what "we hope"; "and also we hope that our life remains completely open to your conscience." The "hope" does not serve to express a "future hope", but the realization of a present state. "My hope is that [you] have come to know us truly", Cassirer.

εν + dat. "**to [your conscience]**" - IN [THE CONSCIENCES OF YOU]. Expressing space; "made manifest [to you] in your consciences" The word "conscience" "denotes a neutral inward faculty of judgment, possessed by all humanity, which evaluates conduct in an objective way in accordance with given and recognized norms", Thrall.

v12

In this verse Paul qualifies v11. Evangelism ("persuading people") is not about "commending ourselves" (pl. = Paul and his missionary team, although it could be a *royal* plural), rather it gives "you" (the Corinthians) a basis for pride in your founding apostle, as opposed to the "super-apostles" (see above) who are into externals. As Paul states in v13, he is not into externals, rather "in the public arena he 'persuades men' to turn to the Lord Jesus Christ through his ministry of preaching and he does so with self-control", Barnett.

ου ... συνιστανομεν [συνιστημι] pres. "**we are not trying to commend**" - WE DO NOT RECOMMEND, COMMEND [OURSELVES]. The present tense is possibly being used to express habitual action, as NIV. "We are not going to brag", Junkins.

υμιν dat. pro. "**to you**" - Dative of indirect object.

παλιν adv. "**again**" - Temporal adverb.

αλλα "**but**" - Strong adversative standing in a counterpoint construction; "not but"

ιδιωντες [ιδιομαι] pres. part. "**are giving**" - WE ARE GIVING [TO YOU]. We may classify this participle as attendant circumstance participle, coordinate with the finite verb "we commend", but at the same time subordinate to it, "we do not commend but we give .." Long suggests a periphrastic construction resting on an assumed verb to-be. "We are not trying to give ourselves a testimonial but trying to give you a chance to show your pride in us", Barclay.

αφορμην [η] "**an opportunity**" - As of "a starting point", so "opportunity / cause / reason".

καυχηματος [α ατος] gen. "**to take pride**" - OF A BOAST, PRIDE. The genitive is adjectival, exegetical, explaining / specifying the nature of the opportunity. Certainly not "boast" in a negative sense, but rather a positive sense, of a legitimate ground for boasting, therefore "pride", as NIV. So "giving you an incentive to be proud of me", Moffatt - proud of their founding apostle's focus on evangelism.

υπερ + gen. "**in**" - ON BEHALF OF [US]. Probably expressing reference / respect (ie. standing in for **περι**); "to boast about / concerning us."

ινα + subj. "**so that**" - THAT [YOU MAY HAVE TOWARD]. Introducing a final clause expressing purpose, or a consecutive clause expressing result. The object

of the subjunctive verb "have" is unstated so one would assume Paul intends the previous clause to function as an assumed object; "so that you may have an opportunity to show your pride in us toward those whose pride (better than boast) rests in outward appearance rather than inner character."

τους ... καυχωμενους [καυχασμαι] pres. part. "those who take pride" - THE ONES BOASTING. The participle serves as a substantive. Presumably a reference to the "super-apostles", see above. "Others whose boasts of trust and faithfulness before God are empty and without substance", Junkins.

εν προσωπω [ον] "in what is seen" - IN FACE = APPEARANCE. The preposition εν is adverbial, reference / respect; "with respect to outward appearance."

εν "in" - [AND NOT] IN [THE HEART]. Again, the preposition εν is adverbial, reference / respect; "with respect to their inward motivations." The heart being "the centre and source of the entire spiritual life", Martin, cf., BAGD. The "super-apostles" are proud of their performance, instead of "transparency before God and people and the testimony of the conscience", Harris, ie., they are hypocrites, "they wear a look of apostolic virtue which they do not possess", Plummer.

v13

Paul now summarizes the point he is making. "All that he does is in the service of God and for the benefit of the Corinthians", Barrett. The difficulty with this verse lies in Paul's allusion that he is out of his mind for God and in his right mind for the Corinthians. "Beside ourselves to God" is usually understood as Paul's claim of not overtly displaying externals such as esoteric charismata (as displayed by the super-apostles??). He certainly has experienced spiritual phenomena, such as tongues, being caught up into heaven (= "beside ourselves / out of our mind"), but this only in personal and private moments with God, so Barrett, Thrall, Furnish, Barnett, Martin. Yet, it is more likely that Paul is referencing his perceived "madness", the view of Festus, Acts 26:24-25, so Plummer. We might better call such perceived madness as "religious fanaticism", "religious mania", Hughes, Harris.

γαρ "-" - FOR. Probably serving to introduce a causal clause explaining why it should be plain to his readers that Paul is not out to promote his own personal agenda, although in the form of an example, "for example," "For if we are beside ourselves", NRSV.

ειτε ειτε "if if" - WHETHER [WE ARE BESIDE OURSELVES, *it was TO GOD*] OR WHETHER [WE WERE IN OUR RIGHT MIND, *it was FOR YOU*]. A coordinate disjunctive construction; the presence of a finite verb sometimes implies "if if", rather than "either or ...", as NIV, Barclay, NJB... Either way, the construction establishes a contrast.

ἐξεστημεν [ἐξίστημι] aor. "**we are out of our mind**" - WE WERE BESIDE OURSELVES, SENT OUT OF, PUT OUT OF. This intransitive verb is usually understood as "being out of one's mind / losing one's senses", BAGD. The aorist is interesting, given that "we are in our right mind" takes the present tense. Is Paul expressing a time signature (past present), or aspect (perfective [even a specific occasion] ... imperfective / durative, ongoing action)? Barrett suggests "a settled and habitual state, 'we have gone out of our minds and stay out of our minds'", ie. a timeless / perfect aorist, so Hughes, rather than a reference to the past, "we were once out of our minds". As noted above, Paul's sense is unclear. The word is used of Jesus, Mk.3:21, that "he is beside himself", ie., perceived as demon possessed / mad / a religious fanatic.... "If it seems that we have taken leave of our senses it is for God's sake", Barclay.

Θεω [ος] "**it is for the sake of God**" - TO GOD. Dative of interest, advantage; "for the sake of God."

σωφρονουμεν [σωφρονεω] pres. "**we are in our right mind**" - WE ARE IN CONTROL. The present tense is durative, expressing an ongoing / continuous state. Contrasted with "we are beside ourselves / out of our minds" this verb obviously means "to be possessed of one's senses." "If we are sane and sensible it is for your sake", Barclay.

υμιν "**it is for you**" - TO YOU. Dative of interest, advantage; "for your sake."

v14

ii] Paul now explains why (**γαρ**) he is devoted to God and the Corinthians, v14-15. Paul has stated that his apostolic ministry is motivated by a knowledge of the coming judgment and the horror that this will bring to the lost, rather than motivated by pride, money and all the other externals of marketing. Paul's selfless commitment, fanaticism even, to his apostolic task, is driven, above all, by love; he is compelled by the love / compassion of Christ. Breaking open what Paul means by "the love of Christ", how it "controls / compels" him, and how the death of one for all has "convinced" him of this fact, is the task facing the exegete in these verses.

γαρ "**for**" - FOR. Introducing a causal clause explaining why Paul is so driven - a religious fanatic for God, a sane expositor for the Corinthians.

του Χριστου [ος] gen. "**Christ's**" - [THE LOVE] OF CHRIST. The genitive "of Christ" is usually understood as verbal, subjective, "Christ's love for us", although some argue for a plenary verbal genitive, ie., a combination of Christ's love for us and of our love for Christ, so Lietzmann. Of course, the very nature of "compassion" is compassion - love that does not act lovingly is not love. So, the genitive may simply be attributive, limiting "love", the Christ type of love, a love that expresses itself in self-giving sacrifice on the cross, so descriptive,

or even possessive, the very nature / character of love possessed by Christ. See below.

ἡ ἀγάπη [η] "**love**" - THE LOVE, COMPASSION. The word "love", when used of God, or of those seeking to love as God loves, takes the meaning "compassion" ("charity", AV). Divine love sits beside divine mercy, God's covenant mercy, *hesed*, such that love and grace are integrally linked, even at times indistinguishable.

συνεχει [συνεχω] pres. "**compels**" - HOLDS TOGETHER/IN, CONSTRAINS, COMPELS [US]. The idea of "hemming in" is dominant ("it is Christ's love that governs everything", Cassirer), but this can be expressed in the sense of "holding back", or "pushing forward", as of "the love of Christ constrains us", or "the love of Christ compels (propels) us". Paul's sense is surely "compels", as NIV, or better, "impels", Berkeley, NAB. How does Christ's love impel us?

a) It can be argued that Christ's sacrifice (as an example) motivates us to love in return. Christ's act of love impels us to love, it releases us for service. Paul is "convinced" and thus motivated toward the need to love by the love exhibited in Christ's death on his behalf.

b) It can also be argued that identification in Christ's death, of itself, motivates us to love. A believer is motivated to love by the indwelling presence of Christ, whose nature of love shapes our lives, impelling us forward in the Christian life. The character of Christ, best defined by the word "love", is being daily imaged in our life as we "walk by the Spirit" and this because we are identified with Christ in his death, v14, and thus by implication, identification with his resurrection/life, v15. In the renewing power of the Holy Spirit, we are impelled to love as Christ loves (although it should be noted that Paul's argument rests on a believer's identification with Christ). By the evidence of divine power at work in the resurrection of Christ, Paul is "convinced" that this same power is at work within him.

The second approach seems best; "When men love God, that is the immediate reflection of the love which streams down from heaven upon the elect." Stauffer.

κριναντας [κρινω] aor. part. "**because we are convinced**" - HAVING JUDGED [THIS]. The participle is adverbial, probably causal, as NIV. Translators handle the word here with slight variations expressing "a decision, a conclusion, or a conviction", Harris. "For we have reached the certainty that", Barclay.

ὅτι "**that**" - THAT. Introducing an object clause / dependent statement of perception expressing what "we are convinced *about*." "This is the conviction that has become ours: (namely that) ...", Cassirer.

ὑπερ + gen. **"for"** - [ONE DIED] FOR, ON BEHALF OF, FOR THE SAKE OF. Possibly expressing reference / respect, but better, representation / advantage. Of course, it is often argued that the meaning here is that Christ died "instead of / in place of" ("as our representative", Denny), which fact is true, but probably not the intention of the preposition here.

παντων **"all"** - ALL, EVERYONE. Obviously "paid the penalty of death for the sins of all others", Junkins, but the identification of the "all" has prompted some debate. Junkins' "others" is probably wrong, given that it is implicitly "all of us", CEV. In the end, Christ's death only applies to "all who believe", irrespective of whether his death notionally covers all humanity (although this issue continues as a matter of debate). Paul simply relates one to all - in the one who dies and rises, all [believers] die and rise.

αρα **"and therefore"** - THEREFORE [ALL THOSE ONES DIED]. Drawing a logical conclusion.

v15

Paul goes on to explain what he means, given that Christ's death seems anything but powerful. When a believer identifies with Christ in his death they also identify with him in his resurrection. By being reckoned alive to God we are enlivened by the indwelling-compelling love of Christ and therefore, empowered to live a compassionate life (albeit imperfectly). As the old English prayer book puts it, in Christ we "die to sin and rise again to righteousness" So, identification with Christ's crucifixion / death entails identification with Christ's resurrection / life, such that the believer, in union with the risen Christ, is impelled by Christ's innermost nature, his compassion / love. "[That is to say] Christ's death as the representative of fallen mankind makes possible a new kind of existence with the risen Christ at the centre", Thrall.

και **"and"** - It seems best to understand this particle as expegetic, introducing an explanation; "that is to say", TH. Paul is explaining what it is about identification with the death of Christ that convinces him that it is the "love of Christ" which impels his apostolic ministry.

υπερ + gen. **"for [all]"** - ON BEHALF OF, FOR THE SAKE OF [ALL HE DIED]. Expressing representation or advantage.

ινα + subj. **"that"** - THAT. Introducing a purpose clause; "he died on behalf of all in order that ...", Barrett.

ο ζωντες [ζωω] pres. part. **"those who live"** - THE ONES LIVING. The participle serves as a substantive. Possibly meaning nothing more than "the living" (those who are alive), Barrett, so Thrall, Plummer, but better, "those enjoying new life in Christ", Harris, so Martin, Furnish, Barnett.

ζωσιν [ζω] pres. subj. "**should [no longer] live**" - MAY LIVE. "Live" in the sense of "conduct ones' life"; "none of us should go on selfishly living for himself", Junkins.

ἑαυτοῖς reflex. pro. "**for themselves**" - [NO LONGER] TO THEMSELVES. Dative of advantage; "may no longer live for their own advantage."

ἀλλὰ "**but**" - BUT. Strong adversative standing in a counterpoint construction; "not, but" "But rather, that they might live a new resurrection life / a Spirit enlivened life, for Christ."

τῷ ἀποθانونτι [ἀποθνησκῶ] dat. aor. part. "**for him who died**" - TO THE ONE HAVING DIED [AND HAVING BEEN RAISED ON BEHALF OF THEM]. As with "having been raised" (divine passive = God does the raising), the participle serves as a substantive, dative of interest, advantage; "but live to the advantage of the one who died and was raised on their behalf."

5:16-21

4. The character of Paul's ministry, 3:1-6:13

viii] A work of reconciliation

Argument

Continuing to explain the nature of his ministry, Paul defines his main role as an apostle to the Gentiles, namely that he exercises a "ministry of reconciliation." Paul has been reconciled to God in Christ and appointed an "ambassador of Christ" to work for the reconciliation of others.

Issues

i] Context: See 3:1-6.

ii] Background: See 1:1-7.

iii] Structure: *A work of reconciliation*:

The new creation changes a person's perspective, v16-17;

The new creation impels a desire to reconcile the lost, v18-20;

The new creation rests on a reconciliation realized through the atonement, v21.

iv] Interpretation:

Intertwined in Paul's apologia are some very profound pieces of theological writing. The passage before us, concerning the apostolic ministry of reconciliation, is one such.

"The apostle is remarkably candid, telling the Corinthians that his attitude to the historic Jesus of Nazareth had been transformed and in consequence his estimation of fellow-believers. He has come to appreciate that Jesus is the divine Messiah and that Christians constitute the renewed humanity which our Lord is creating. Building on this foundation, Paul outlines the kernel of the gospel message he presents to an unbelieving world and concentrates briefly, but in a spectacular fashion, upon what actually happened to Jesus at Calvary", Naylor.

The "ministry of reconciliation" is the ministry of bringing the lost into a restored relationship with God; it is, in simple terms, a ministry of evangelism. Such a ministry strives to reconcile the lost to God that they might become "the righteousness of God." Such was Paul's ministry, and it was his desire that the Corinthians recognize this fact. Paul, like all the apostles, was reconciled to God through Christ, and like all the apostles, as

Christ's ambassador, has the responsibility of making known the message of reconciliation.

v] Homiletics: *A New Creation*

In the film, *Educating Rita*, Rita was determined to gain an education,

particularly in English literature. She was determined to rise above her menial state and touch substance. It was no easy matter moving from the slums of London into the sophistication of university life. At one point she nearly threw it all in, but a little incident drove her forward. The family and friends were at the local pub singing along with the jukebox. She looked across at her mum and saw her crying.

Her mum said; "There must be better songs to sing than this." For a better song Rita was willing to give her all. For the "new creation" in Christ, are we willing to give all?

What then is the substance of this new

life in Christ?

1. A new understanding, v16

Our insight is renewed. We no longer see things the way we used to. We see truth; we see reality. Like Paul, who once saw Jesus as a fraud but later beheld the true glory of the risen Christ, we too see the glorious light of reality.

2. A new relationship with God, v18-19

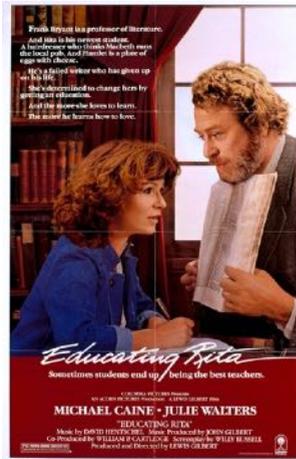
We who were once the enemies of Christ have now become his friends. We are reconciled to God. Once rebels, now mates; once unfaithful, now devoted, passionate lovers.

3. A new vocation, v20

Our createdness demands a vocation of mating, breeding, rearing and providing, all within a defined, controlled and subdued environment. Yet, that vocation images another vocation of far greater splendour, a vocation which is eternal in form. It is the vocation of reconciling all things under Christ, both here on earth and in the heavenly realms.

4. A new self, v21

The human animal is the only animal that blushes and is the only animal that needs to. Guilt is the most profound of human emotions; it



drives us to the absurd. The new self begins with the most profound of changes within our natures. In Christ we find ourselves no longer burdened by guilt and slowly changed into the likeness of Christ.

Text - 5:16

The work of reconciliation, v16-21: i] A new creation, v16-17. In continuing to address the issue of his apostolic ministry, Paul asserts that a person *in Christ* is a new creation, v17, a fact which is well illustrated in his ministry. As a minister of the gospel, Paul and his colleagues no longer evaluate people by merely human standards, v16.

ὥστε "so" - THEREFORE. Here inferential, drawing a logical conclusion. "The consequence of all this is that", Barclay.

ἀπο τοῦ νῦν "from now on" - FROM NOW, HENCEFORTH. Temporal, such that "now" is God's divine moment played out in the death and resurrection of Christ, although a consequential sense is also possible, "therefore, consequently, we regard ..."

ἡμεῖς pro. "we" - Emphatic by use and position; "therefore we on our part among those who are living unto Christ, in consequence / henceforth, know no one", cf., Lenski.

οἰδαμεν [οἰδα] perf. "regard" - KNOW, CONSIDER [NO ONE]. A believer's standing in Christ changes their perception; "we evaluate no man on purely human standards", Barclay.

κατὰ + acc. "[a worldly] point of view" - ACCORDING TO [FLESH]. Expressing a standard, "corresponding to"; "from a worldly standpoint", Zerwick.

εἰ καὶ ἀλλὰ "though" - EVEN IF [WE HAVE KNOWN CHRIST ACCORDING TO THE FLESH] BUT / THEN [WE KNOW HIM *THIS WAY* NO LONGER]. The syntax is unclear. It presents more as a counterpoint construction than conditional, so Long, Harris, Barnett and Thrall ("an admitted fact of the past") argue for conditional; "if, *as is the case*,, but now", Bultmann suggests it is a hypothetical unreal condition; "supposing if we had known ...". The **καὶ** could be emphatic, added for emphasis, but more likely concessive, "if even" = "although". So, although Paul previously regarding Christ from a worldly point of view (as a prophet maybe, or even worse, a fraud), now (**ἀλλὰ** introducing the counterpoint) he views him no longer this way. The issue does not concern Christ's pre or post resurrection manifestation, but rather the state of Paul's perception.

v17

In Christ, Paul has become part of a new order of reality. As part of the new order of things he is becoming a new creature. The "old has gone" (a single past event), "the new has come" (an ongoing continuous). This is all God's doing and it is by means of reconciliation, v18. God took rebellious humanity and restored the broken relationship that exists between himself and his creation, and this he did through Christ's cross and empty tomb.

ὥστε "**therefore**" - Drawing a logical conclusion.

εἰ + ind. (ass.). "**if**" - Introducing a 1st. class conditional clause where the proposed condition is assumed to be true; "if, *as is the case*, *then*"

τις pro. "**anyone is**" - ANY, A CERTAIN. "Any person." Note that the first conditional clause is elliptical; there are no verbs. Harris lists the following suggestions:

"So, if anyone *comes to be* in Christ, *there is* a new creation", cf. Moffatt;

"Therefore, if any man *be* in Christ, *let him be* a new creation", KJV mg.;

"So, if anyone *is* in Christ, *there is* a new creation", Furnish, Barnett;

"Therefore, if anyone *is* in Christ, *he is (they are)* a new creation", RSV, NIV.

εἰν + dat. "**in**" - IN [CHRIST]. Local, expressing sphere - incorporative union. Thrall understands the phrase this way, arguing that a person becomes this corporate identity through baptism into Christ. This sense puts the stress on our relationship with Christ, a union similar to the one flesh union of a man and woman in marriage. Barnett, opting for a more prosaic path, argues that the phrase expresses that a person "has responded in faith to the gospel of Jesus Christ crucified and risen." He also notes, given the context, that it can mean much the same as **ἐν σωματι Χριστου**, "belonging to a community of the baptized that confesses Christ", and **ἐν πνευματι**, "within the sphere of the Spirit's activity." So Barclay's paraphrase; "when a man (person) becomes a Christian", but better "if anyone is united to Christ", Cassirer, i.e., is "in personal union with the risen Christ", Harris.

καινη κτισις "**he is a new creation / the new creation has come**" - A NEW CREATION. Predicate nominative of an assumed verb to-be. A person ("anyone", someone) who is in a relationship with Christ, has, by means of that relationship, moved from the Adamic creation, which is subject to condemnation, into a new one where there is no condemnation. Such a person naturally sees things differently. Their perception has changed because their state has changed. "He has in fact been created anew", Cassirer.

παρηλθεν [παρερχομαι] aor. "**has gone**" - [THE OLD THINGS] PASSED AWAY. What has passed away? Sin and death are often added to the list, along with the flesh, although most would agree that sin, death and the flesh are having a field day, certainly while we are in the flesh. Note the context, through Christ we are reconciled to God, we are forgiven. In Christ there is now no condemnation, yesterday, today and tomorrow. Being bound under the judgment of God is what has passed away.

γεγονεν [γίνομαι] perf. "**has come / is here**" - [BEHOLD] HE HAS BECOME [NEW]. "The new time, the eschatological hour of the world's destiny and deliverance when in Christ all has become new", Martin. Those in that hour have a changed attitude toward Christ, and similarly a changed attitude toward other people. Their life becomes Christ-pleasing rather than self-pleasing.

v18

ii] The ministry of reconciliation, v18-20. Paul goes on to explain the function of his apostolic ministry in the terms of reconciliation. He, as with the other apostles, was reconciled to God through Christ and given the task of communicating the message of reconciliation (the gospel), and so by this means advance the reconciliation of mankind with God.

δε "-" - BUT/AND. Transitional, indicating a step in the argument / introducing a new literary unit / paragraph.

τα .. παντα "**all this**" - ALL THINGS. Nominative subject of an assumed verb to-be. Possibly the creation, but better, all that entails the new creation, v17. It is "things" plural. "It is all the doing of God", Moffatt.

εκ "**is from [God]**" - *are* FROM, OUT OF [GOD]. Expressing source / origin.

του καταλλαξαντος [καταλλασσω] part. "**who reconciled**" - THE ONE HAVING RECONCILED [US]. The participle serves as a substantive, standing in apposition to "God", as does "[the one] having given". A very powerful relationship concept.

ἑαυτω dat. ref. pro. "**to himself**" - Dative of indirect object.

δια + gen. "**through**" - THROUGH, BY MEANS OF [CHRIST]. Expressing agency; through the saving work of Christ - the cross and empty tomb.

ἡμιν dat. pro. "[**gave**] us" - [AND HAVING GIVEN] TO US. Dative of indirect object.

την διακονιαν [α] "**the ministry**" - THE MINISTRY, SERVICE. Accusative direct object of the verb "to give." "Paul's office as herald of the cross and resurrection", Martin.

της καταλλαγης [η] gen. "**of reconciliation**" - OF RECONCILIATION. The genitive is usually treated as verbal, objective; "the ministry expedited in the preaching of the gospel that produces reconciliation." Yet, it could also be

classified as attributive, "a ministry which is characterized by reconciliation", or exegetical, "a ministry which consists in announcing reconciliation." The ministry of reconciliation is the work of proclaiming the gospel for the reconciliation of the lost to God. Presumably reconciliation is by means of justification, so Fung, with its end the adoption of the lost as sons and daughters of God.

v19

So, Paul, as one of God's reconciled believers, one of the new creatures, was entrusted with the ministry of reconciliation. Paul now goes on to explain the substance of that reconciliation. Reconciliation is God's work of drawing to himself those who are far off, and this by means of their identification with the sin-bearing work of Christ. Christ's work on the cross enables God to no longer exact the penalty for an individual's sin. Since the penalty was paid by Christ, God no longer has to count "man's sins against them."

ὡς ὅτι "that" - as that. This construction may be construed in four ways:

a) Exegetical, "namely that"; "that is", RSV and NRSV;

b) Introducing a dependent statement, or direct quote. The NIV follows the view that the two particles are best combined to form a simple "that" serving to express the content of Paul's ministry message;

c) Comparative, "as is certain that / as is the case";

d) Causal, "because this is from God."

The first option seems best; "Christ has given us the ministry of reconciliation; which is: God was in Christ reconciling the world", Berkeley.

ἦν καταλλάσσω [καταλλάσσω] pres. part. "**[God] was reconciling**" - [GOD] WAS [IN CHRIST] RECONCILING [THE WORLD]. A periphrastic imperfect construction serving to emphasize aspect. As for what was reconciled, namely, "the world", in this context, it probably means representative mankind, i.e., those who believe in Jesus. That which is reconciled could also include the cosmic order and even nature - all that "groans and travails" awaiting its renewal.

ἐαυτῷ dat. pro. "**to himself**" - TO HIMSELF. Dative of indirect object.

ἐν Χριστῷ "in Christ" - Most commentators opt for "God was reconciling the world through Christ (lit. "in Christ", but taken as instrumental, "through / by means of", rather than locative "in")." "Through" is used in the sense of "through the sacrificial work of Christ."

μη λογιζομενος [λογιζομαι] pres. part. "**not counting**" - NOT RECKONING. Possibly just an attendant circumstance participle expressing action accompanying the main verb "reconciling", as with **θεμενος**, "having put". Possibly both participles are modal, expressing the manner in which reconciliation is progressed, so Plummer, even possibly instrumental, the means

by which it is progressed, even consecutive, expressing the result of reconciliation, so Harris. The phrase "not counting men's sins against them" at least serves to explain the workings of reconciliation. When God does not reckon, count, calculate our sin against us, then, as a natural consequence, we find our relationship with God renewed; we are at peace with God. Where there is a "reckoning" of sin, condemnation follows, Rom.1:16-18. It is Christ's substitutionary work which turns aside condemnation and so achieves our reconciliation.

αυτοις dat. pro. "**them**" - TO THEM [THE TRESPASSES OF THEM]. Dative of interest, disadvantage. The plural pronoun is used to express a collective sense of "the world".

και "**and**" - BUT/AND. Transitional, probably slightly adversative here. "He was not holding men's sins against them, but rather, he placed upon us the privilege of taking to men who are hostile to him this offer of his friendship", Barclay (adjusted).

εν + dat. "**to**" - [HAVING PUT] IN [US]. Possibly local, expressing space, "he has established among us", Furnish, even instrumental / agency, although more likely standing in for a simple dative of indirect object, as NIV.

της καταλλαγης [η] gen. "**of reconciliation**" - [THE MESSAGE] OF RECONCILIATION. The genitive options are similar to "ministry of reconciliation", v18. Obviously this ministry entails proclaiming the gospel, and again it is worth noting how the positive spin is underlined. The focus of the gospel is not the atonement, but its consequence.

v20

The ministry of reconciliation, committed to the apostles (in fact committed to all disciples), is a ministry of the word. It is a "message of reconciliation" that is committed to Paul; he is an "ambassador" with a message. Paul is a representative who is to speak accurately and authoritatively on behalf of his sovereign. As such, in v20b, Paul presents a short-hand version of the gospel: "be reconciled to God".

ουν "**therefore**" - Drawing a logical conclusion / inferential.

υπερ + gen. "-" - FOR. Possibly expressing reference / respect, "with respect to which" = "with respect to the message of reconciliation", but also possibly expressing representation / advantage, benefaction, "on behalf / for the sake of"; "we are therefore ambassadors for Christ", Harris.

προσβευομεν [προσβευω] "**we are [therefore] ambassadors**" - [THEREFORE] WE ARE AMBASSADORS. We don't speak for ourselves; we speak for Christ, on behalf of Christ, even in Christ's place.

ὡς "as though" - AS [OF GOD]. This preposition with the genitive absolute participial construction του θεου παρακαλουντος, "God entreating" = "as if God were making his appeal", expresses either a supposition, "as though God were making his appeal through us", or a fact, "since / in the conviction that God was making his appeal through us", cf., BDF#425[3]. "With the confidence that God himself makes his appeal through us", Harris, Martin.

δι [δια] + gen. "through" - [were ENTREATING] THROUGH [US]. Expressing agency. God appeals to humanity through the preacher.

δεομεθα [δεομαι] imp. "we implore" - BEG, PRAY. "Ask" is not strong enough, although possible.

υπερ + gen. "on [Christ's] behalf" - ON BEHALF [OF CHRIST]. Possibly again reference / respect, "with respect to, concerning, with reference to", ie., instead of περι, but representative, advantage / benefaction is more likely; "on Christ's behalf we make this entreaty", Harris.

καταλλαγητε [καταλασσω] aor. pas. imp. "be reconciled" - The passive voice is important, indicating that God is doing the reconciling, not us. We simply accept what God offers us in Christ, here his reconciling grace.

τω θεω [ος] dat. "to God" - The passive must be noted, so forming a dative of indirect object, "you be reconciled to God"; "become reconciled to God", Cassirer.

v21

iii] The means of reconciliation, v21. In summary form, Paul explains the doctrine of the atonement - the means by which reconciliation proceeds. The God of love does the unexpected; he identifies himself with his enemies in order that they may become his friends. This, "great paradox of redemptive love", Tasker, achieves for humanity a permanent right relationship with God.

εποιησεν [ποιεω] aor. "[God] made" - HE MADE [SIN ON BEHALF OF US]. The action is punctiliar, completed. "God caused Christ to be identified in some way with human sin", Harris. "Weighed him down with the curse of human sinfulness", God "made him share our sin [on the cross]", TEV.

τον μη γνοντα [γινωσκω] aor. part. "him who had no [sin]" - THE ONE NOT KNOWING. The participle serves as a substantive. The "knowing" here reflects the Hebrew "have personal experience with." Obviously referring to Jesus sinless life; Christ "a stranger to sin", Cassirer.

ἁμαρτιαν [α] "[to be] sin" - SIN, A SIN OFFERING. Accusative complement of the accusative direct object "the one not knowing sin", standing in a double accusative construction. Possibly "suffered as though he himself was a sinner", or "brought under the judgment of sin on behalf of sinners", Martin, but certainly under the curse of sin, "Christ became a curse for us", Gal.3:13. Possibly,

"made him to be a sin offering", "a sacrifice for sin", "sin bearer", Harris. cf., Isaiah 53:10, "an offering for sin." Barnett disputes the sacrificial interpretation.

ὑπερ + gen. "**for**"- ON BEHALF OF. Expressing advantage / benefaction; "on our behalf"; "for our sake", Cassirer.

ἵνα + subj. "**so that**" - THAT. Forming an adverbial clause expressing purpose, "in order that", or result, "with the result that."

γενωμεθα [γινομαι] aor. subj. "**might become**" - [WE] WE MIGHT BECOME. The aorist again expresses punctiliar action implying that a believer has already become the righteousness of God. The use of the pronoun **ἡμεις**, "we", is emphatic.

δικαιοσυνη θεου "**the righteousness of God**" - RIGHTEOUSNESS OF GOD. Predicate nominative. The pictistic idea that the genitive is adjectival, possessive, is not widely accepted, ie., of "God's righteousness", as a divine morality, to be lived out by faith. The genitive "of God" may be partitive, "that status of being right with God which comes as his gift", O'Brien; or subjective, "the saving activity of God", Talbert, "God's dynamic fidelity to his covenant promises", Dumbrell. See Excursus, *The righteousness of God*.

εν + dat. "**in [him]**" - Is this preposition expressing space / sphere, or is it instrumental / agent? Possibly a local means; "by being in him."

6:1-13

4. The character of Paul's ministry, 3:1-6:13

ix] An appeal for reconciliation

Argument

Having explained his ministry of reconciliation (his work of evangelism, his gospel ministry, 5:11-21) Paul now calls on his readers to be reconciled to him, to accept his gospel ministry among them, a ministry of "considerable endurance." "We urge you not to receive God's grace in vain", v1, but rather to "open wide your hearts", v13. So, we have in our passage for study an appeal to the Corinthian believers to fully accept their apostle and his gospel.

Issues

i] Context: See 3:1-6. This passage concludes Paul's defence of his ministry, although Barnett links the following exhortation / pastoral / appeals section, 6:14-7:1/4/16., with the apologetic / defence passages, while Furnish thinks that the exhortation / "appeals" section begins at 5:20. As is often the case, there is some disagreement with the unit size. Barnett, Furnish and Harris opt for 6:3-10, Thrall ("Beginning of direct appeal and further defence of apostolic conduct"), Barrett ("An appeal for a response to God and his ambassador"), Bruce ("Apostolic entreaty"), Kruse ("An appeal for reconciliation") and Martin ("Paul's appeal for an open heart"), opt for 6:1-13, while Plummer, Best and Naylor go for 6:1-10. The passage does seem to be part of Paul's apologetic and works well as a conclusion in that it serves, as Kruse states, as "an appeal for reconciliation."

ii] Background: See 1:1-7.

iii] Structure: *An appeal for reconciliation*:

An exhortation to receive God's grace operative in Paul's ministry, v1-2.

A renewed defence of Paul's ministry, v3-10:

A ministry of integrity, v3-4a;

A ministry exercised in the midst of hardship, v4b-5;

A ministry of love and truth, v6-7;

A ministry of contrast - "having nothing and yet possessing everything, v8-10.

Paul's appeal to the Corinthians - "open wide your hearts", v11-13.

iv] Interpretation:

The purpose of Paul's apologetic is to restore confidence in the church's founding apostle. As already indicated, it is likely that the

Corinthian believers have recently come under the influence of nomist preachers who argue for submission to Mosaic law for the purpose of advancing sanctification. Paul's gospel, the gospel of grace, sees holiness as a gift of grace in Christ, ie, holiness is found in union with Christ, by grace through faith, and not by works of the law. In this clash of ideologies, Paul's ministry is subject to criticism, forcing him to defend the character of his ministry.

So, in 6:1-2, Paul winds up the description of his ministry of reconciliation, noting that now is the time of God's favour and so therefore his readers must not receive God's grace, exercised through his ministry, in vain. Paul has sought not to give offense in case his ministry should be "discredited, v3. On the contrary, he has exercised his ministry with great "endurance" - in suffering and distress, v4-5, and in numerous manifestations of the Spirit - in love and power, v6-7. For Paul, his ministry is victorious, despite the appearance of defeat, v8-10. To this end, he encourages the Corinthians to open their hearts to him, v11-13.

v] Homiletics: *Glory and dishonour*

Most believers will testify that their troubles have multiplied since becoming a believer. Jesus never promised that if we believe in him our life will be "joy, joy, joy". No, the Christian walk is both glory and dishonour. There is a sense where our life is lived possessing everything, but having nothing. We will have to carry this tension with us always while in this "mortal frame." Doing the splits is not easy, but it is how we must live life - one foot in heaven and one on earth.

Like Paul, our experience of the Christian life will be marked by good times and bad. At the end of the journey, we too will be able to say "we have known our sorrows, but joy is ever with us." Such is life with Christ.

Text - 6:1

An appeal for reconciliation, v1-13: i] An exhortation to receive the grace of God operative in Paul's gospel, v1-2. The living God has acted toward lost humanity in Jesus Christ to give life so that we might live no longer to ourselves, but live for God, 5:15. Paul and his team labour to this end. He now calls upon his readers to accept "God's grace" (God's free gift of the benefits of Christ's death and resurrection) operative through his ministry. He is calling upon them to accept "his gospel" and his ministry. Obviously, the Corinthians made an initial response to the gospel, but "their practice did not measure up to their profession as Christians, their lives were so inconsistent as to constitute a denial of the logical implications of the gospel, namely that Christ died for them so that they may no longer live to themselves but to his glory", Hughes.

δε και "- - BUT/AND AND = ALSO. Both together serve as transitional connectives, δε contrastive, and και adjunctive, lit., "but also", indicating the next step in the argument. Barnett sees a connection with the preceding passage in the terms of; "but there is more to be said."

συνεργουντες [συνεργεω] pres. part. "**as God's fellow workers**" - working together, working with. The participle is adverbial, probably causal, "because / since you/we are God's fellow workers." The Greek does not have "God" so it could be "working with [you Corinthians]", but God fits better. Also, it not clear who the fellow works are. Is it Paul and his team, or the Corinthians? "Since we are God's fellow works" seems best.

παρακαλουμεν [παρακαλεω] pres. "**we urge [you]**" - WE URGE, EXHORT, ENCOURAGE [YOU]. Possibly along with God, or better Paul himself (a royal / epistolary plural), the apostles, or Paul's missionary team.

δεξασθαι [δεχομαι] aor. mid. inf. "**receive**" - [NOT] TO RECEIVE. The infinitive is being used to form a dependent statement of indirect speech expressing what Paul is encouraging his readers not to do, namely "that you not receive the grace of God for no profit." The aorist most likely points to the receiving of God's grace at conversion. Receiving God's grace without results ("in vain") may refer to a failure on the part of the Corinthians to produce fruit worthy of their salvation, but more likely it refers to their adoption of "another gospel" which has replaced the gospel of God's grace and therefore undermined their salvation, a salvation which is wholly dependent on the grace of God appropriated through faith.

θεου [ος] gen. "**God's**" - [THE GRACE] OF GOD. The genitive is adjectival, descriptive, idiomatic / source, "the grace *which flows out from* God."

εις "**in**" - TO, INTO. Here spatial, "toward no profit", or expressing purpose, "for / with a view to no profit."

κενον [ος] "**vain**" - EMPTY, WITHOUT PURPOSE, WITHOUT RESULTS. "You have received the grace of God. We therefore urge you not to let it go for nothing", Barclay.

v2

The Bible quotation Paul uses here reminds the Corinthians that they can now share in the blessings foretold by Isaiah - salvation and the indwelling presence of the Holy Spirit. The implication is that they are in danger of missing out on God's "favour". By failing to accept the authority of Paul's teaching, some members are negating the message of salvation.

γαρ "**for**" - Introducing a causal clause explaining why the Corinthians must not let God's mercy slip away from them by following another gospel, because,

as stated in Isaiah 49:8 LXX, now is the day of God's favour, the day when his eschatological grace is being poured out on all mankind. The Corinthians are in danger of missing out on "the day", which danger is the purpose behind Paul's letter to them, and particularly the driver for his apologetic in 2:18-6:13.

λεγει [λεγω] γαρ **"he says"** - HE SAYS. Here with the sense "thus says the Lord." Possibly "scripture says", but "God says" is better. The subject is actually unstated.

καιρω [ος] dat. **"in the time"** - IN A TIME. The dative is adverbial, temporal. The time is special since it is God's time; "the time of eschatological opportunity", Cullmann.

δεκτω dat. adj. **"of my favour"** - ACCEPTABLE. The time when God extends his grace to mankind is a "favourable", or "a happy time."

επηκουσα [επακουω] aor. **"I heard"** - I HEARD, LISTENED TO [YOU]. Particularly in the context of prayer.

εβοηθησα [βοηθew] aor. ind. act. **"I helped"** - [AND IN A DAY OF SALVATION] I HELPED [YOU]. The aorist being punctiliar expresses completed action on God's part.

εν + dat. **"in"** - IN. The preposition here is temporal.

σωτηριας [α] gen. **"of salvation"** - The genitive is adjectival, attributive, limiting day. "The eschatological reality of the now-arrived day of salvation is the bedrock for God's twice given appeal through Paul to them: a) that they *be reconciled to God* and b) that they do not *receive the grace of God in vain*", Barnett.

εβοηθησα [βοηθew] aor. **"I helped"** - I assisted in supplying what may be needed.

ιδου **"I tell you"** - BEHOLD. Emphatic interjection.

νυν **"now"** - NOW. Temporal adverb. The kingdom of God is at hand / now (but also not yet!), renewing the covenant and thus realizing the covenant promises. We don't have to wait for the day of God's favour; it is here.

ευπροσδεκτος adj. **"[is the time of God's] favour"** - [is A TIME] FAVOURABLE, ACCEPTABLE, WELCOME [BEHOLD NOW is A DAY OF SALVATION]. The word is stronger than the root word "acceptable." The "favourable time" stands in apposition with the "day of salvation" / the "salvation day."

v3

ii] Paul again defends his ministry, v3-10. Paul's desire that the Corinthians accept his ministry is already evident in the integrity of his mission. He, and his team, have sought to give no offense. In fact, in every way they have sought to commend the gospel by their behaviour, cf. 1Cor.1:17, 9:27. He goes on to make his point in a series of apostolic sufferings set out in contrastive pairs:

- **εν**, "in", nine hardships, v4c-5;
- **εν**, "in", eight graces, v6-7b;
- **δια**, "through" three different situations, v7c-8b;
- **ὡς**, "as" seven contrasts, "contrasting how Paul appeared in the eyes of some against the inner reality", Barnett, v8c-10.

Moule suggests that the lyrical nature of the passage means that a literal translation of the different prepositions is not possible. Note the flexible approach of Bruce below, or the Berkeley translation.

διδόντες [διδωμι] pres. part. "**we put**" - [NOT IN ANYTHING] GIVING. The function of this participle is somewhat unclear, but if we follow Barnett, it, along with **συνιστάντες**, "commending [ourselves]", v4, is linked with the participle **συνεργούντες**, "being fellow workers", v1, modifying the verb "we urge". So, taken as adverbial, causal, "because we are God's fellow workers, and because we put no stumbling block in anyone's path, but rather commend ourselves in every way, namely then on this basis we urge you to not let God's grace go for nothing."

μηδεμιαν εν μηδενι "**no**" - NOT IN ANYTHING, IN NO WAY AT ALL. A double negative construction, with a modal preposition **εν** expressing manner, to emphasize that Paul has at least made sure that his ministry has in no way tripped up the Corinthians.

προσκοπην [η] "**stumbling block**" - A CAUSE FOR STUMBLING, SOMETHING TO TRIP OVER / AGAINST. "Stumbling block" in the sense of undermining the salvation of the Corinthians.

ινα μη + subj. "**so that not**" - LEST. Introducing a negated purpose clause, "in order that not" = "lest our ministry be discredited."

μωμηθη [μωμαομαι] subj. "**discredited**" - [THE MINISTRY] BE FOUND AT FAULT, DEFECTIVE, BLAMED. Blamed by whom? The Corinthians found fault in Paul and his ministry, but what is important is that Paul and his ministry is not found wanting and thus discredited in God's sight.

v4

The situation faced by Paul / the apostolic team, lines up with the difficult circumstances always faced by "God's servants."

"endurance" - hanging-in-there in the face of trouble, Rom.5:3, James 1:3.

"afflictions" - the troubles promised by Christ, John 16:33.

"hardships" - testing circumstances that cannot be avoided. Especially those caused by preaching the gospel, 1Cor.9:16.

"distresses" - calamities, situations of utter perplexity.

"in beatings etc." - the full range of troubles.

αλλα "rather" - BUT [IN EVERYTHING PRESENTING OURSELVES].
Adversative, as NIV.

ως "as" - AS. Not here as a comparative, but rather expressing a characteristic quality; Paul is not like a servant of God, but is a servant of God.

θεου [ος] gen. "of God" - [SERVANTS] OF GOD. The genitive is adjectival, possessive and is fronted for emphasis, ie., placed before the head noun **διακονοι**, "servants, ministers."

συνιστανοντες [συνιστημι] pres. part. "**we commend**" - RECOMMEND, COMMEND / SHOW, PROVE / HOLD, BRING TOGETHER. The participle is adverbial, as "putting, causing to happen", v3. Here, Paul may be saying that his "great endurance" etc. proves him to be God's servant, but it is more likely he means that as God's servant, his "great endurance" etc. commends him, and such commendation is of far more value than letters of introduction from approved church representatives etc.

εν + dat. "**in**" - IN [EVERYTHING]. Possibly adverbial, expressing manner, "in every respect", or temporal, "on every occasion", or space / sphere, "in every circumstance" "we commend ourselves."

εν + dat. "**in [great endurance]**" - IN [ENDURANCE MUCH]. Here, and in the next nine uses, this preposition may be taken to express space / sphere, "in the midst of", but some usages in this list could be instrumental, "by much endurance", or adverbial / manner, "with much endurance." Note how Bruce translates **εν** in his translation: "We endeavour rather to commend ourselves as true servants of God, showing the utmost patience amid affliction, distress, privation, beatings, imprisonments, riots, hard labour, sleeplessness, fasting. We seek to be characterized by purity of life, spiritual knowledge, forbearance and gentleness, by the grace of the Holy Spirit and unfeigned love, while we proclaim the truth in the power of God."

θλιψεσιν [ις εως] "**troubles**" - [IN] AFFLICTIONS PRESSURE.

αναγκαις [η] "**hardships**" - [IN] ANGUISH, NECESSITIES. Plural and therefore, possibly "tortures".

στενοχωριας [α] "**distress**" - [IN] DISTRESS. The word has the sense of crushed, confined.

v5

πληγαις [η] "**beatings**" - [IN] BEATINGS, WOUNDINGS.

φυλακαις [η] "**imprisonments**" - [IN] DETENTIONS, INCARCERATIONS.

ακαταστασιαις [α] "**riots**" - [IN] MOBBED, DISORDERS

κοποις [ος] "**hard work**" - [IN] HEAVY LABOUR. Reflecting Paul's practice of working for his own keep.

αγυπνιας [α] "**sleepless nights**" - [IN] WATCHINGS.
νηστειας [α] "**hunger**" - [IN] FASTING. Here obviously of going hungry, probably not by choice due to spiritual discipline.

v6

Having described the external circumstances of his life (from a human perspective, signs of weakness or even of hidden sin, but in truth, signs of a prophet), Paul describes the inner moral characteristics of his life.

γνωσει [ις εως] "**understanding**" - [IN PURITY IN] KNOWLEDGE [IN LONGSUFFERING, IN KINDNESS]. "Christian insight and tact, a conscious sensitivity to God's will", Kelly.

εν πνευματι ἁγιω "**in the Holy Spirit**" - IN PURITY OF SPIRIT. It is very unlikely that in a list of moral qualities Paul would drop in the third person of the Trinity. The reference here is most likely similar to 1Cor.7:34, "pure in both body and spirit", the possession of spiritual graces, although most translations think the third person of the trinity is intended. The preposition εν as in v4.

v7

Paul now turns to his work as a preacher, noting three particular qualities. His preaching was: a) "in truthful speech" - literally a "word of truth", "message of truth"; b) "in the power of God" - it wasn't Paul's eloquence, but the powerful operation of the Spirit of God which made the gospel effective; c) "through weapons of righteousness" - more rightly, "with the armour of righteousness", i.e., the armour supplied by God. cf., Rom.6:13, 13:12.

εν "**in**" - See v4.

αληθειας [α] gen. "**truthful [speech]**" - [WORD] OF TRUTH. The genitive is probably adjectival, attributive, as NIV.

θεου [ος] gen. "**of God**" - [IN POWER] OF GOD. The genitive is adjectival, descriptive, idiomatic / source, or subjective, "the activity of God."

δια + gen. "**with [weapons]**" - THROUGH, BY MEANS OF. Instrumental, means, although for the first of the three uses of this preposition in Paul's series of contrasts, the NIV has opted for accompaniment / attendant circumstance, "with" (Harris thinks the first is instrumental and the next two attendant circumstance, further indicating that Moule is probably right in suggesting that in this context it is not possible to properly classify the prepositions used here). Paul now lists three different situations δια, "through which", his ministry is commended to the Corinthians. Such are far more valuable than the letters of introduction waved around by the judaizers.

των όπλων [ον] "**weapons**" - THE WEAPONS. The weapons (a sword to the right and a shield to the left??) express the idea of being "fully equipped for righteousness", Barrett.

της δικαιοσυνης [η] gen. "**of righteousness**" - OF RIGHTEOUSNESS. The genitive is most likely adjectival, epexegetic, limiting "weapons", although possibly attributive, "righteous weapons." Zerwick thinks it is objective, "weapons for which to fight for righteousness", while Turner thinks it is subjective, "weapons supplied by righteousness." The meaning of "righteousness" is always difficult to discern. Paul may mean the righteousness that is ours by means of our incorporation in Christ, or he may mean his own moral behaviour, his honesty etc., - an honourable life dulls the barbs of criticism. Furnish opts for "the weapons that God's righteousness has provided." Whatever the sense, the Lord has armed Paul to stand against the assault of his enemies.

των δεξιων adj. "**in the right hand**" - OF THE RIGHT [AND OF LEFT]. The genitive is probably adjectival, descriptive, idiomatic / source, "from the left."

v8

In v8-10 Paul describes a standard twofold response to his gospel ministry - acceptance and rejection. He then goes on to describe the paradoxical life he has lived - "having nothing, possessing everything."

δια + gen. "**through**" - THROUGH, BY MEANS OF. As already noted, it may not be possible to ascertain the exact sense of these modifying prepositions. So, for example, Harris opts for a more local sense here, "in the midst of" - Paul's being in the midst of this circumstance commends him; "we have known honour and we have known disgrace", Barclay. An instrumental sense seems best; "through honour and shame", Berkeley.

ατιμιας [α] "**dishonour**" - [HONOUR] AND DISHONOUR, DISGRACE, REJECTED.

ευφημιας [α] "**praise**" - [THROUGH ILL REPUTE AND] GOOD REPUTE.

ώς και "**regarded as yet**" - AS IF, LIKE. Together serving to introduce a correlative construction of contrasting sets, initially of accusative substantives, and then substantive participles, which contrasts provide an assessment of Paul's ministry and further the commendation of this ministry to the Corinthians. The ώς here is adverbial, comparative / modal, "as seeming to be", Furnish, indicating "some ways in which the apostles are regarded by the world at large (particularly how Paul is regarded by the judaizers)." The και is obviously adversative giving the sense of each set: "as seeming to be and yet"

πλανοι [ος] "**impostors**" - DECEIVERS, IMPORTERS [AND yet TRUE]. "As seeming to be deceivers" could be a facetious comment, eg. "crafty fellow that I

am", 12:16, although it seems best that Paul is stating how he is viewed by many; "considered impostors when we are honest", Berkeley.

v9

αγνωσμενοι [αγνωω] pres. part. "**regarded as unknown**" - [AS IF] BEING UNRECOGNIZED, NOT WORTH KNOWING [AND YET BEING WELL KNOWN]. This participle, as with those following through to v10, technically serves as a substantive, predicate nominative of an assumed verb to-be, translated verbally, given that its use is rhetorical. "When Paul's heart was all ablaze with passion, as in 2 Corinthians, he did pile up participles like boulders on the mountainside, a sort of volcanic eruption", Robertson. Possibly "without proper credentials", Plummer. "Of whom nothing was known", Lietzmann, so "not recognized as an apostle", Barrett.

αποθνησκοντες [αποθνησκω] pres. part. "**dying**" - [AS IF] DYING [AND YET]. "As seeming to be / viewed as dead"; "they call us dying men and see, we live; chastised, yes, but not put to death", Cassirer.

ζωμεν [ζωω] pres. "**we live on**" - [BEHOLD] WE LIVE. "We are alive." The idea is possibly theological in that Paul has died in Christ and is now alive in him, but see below.

παιδευομενοι [παιδευω] pres. pas. part. "**beaten**" - [AS IF] BEING CHASTISES, PUNISHED, DISCIPLINED [AND YET NOT BEING PUT TO DEATH]. The idea here possibly comes from Paul's dying and living in Christ. In Christ we are vicariously punished and condemned by grace through faith, but do not die in that Christ pays the penalty for our sins. Yet, it seems more likely that Paul has in mind the chastisement that comes our way at the hand of God, a punishment that does not lead to death. This idea derives from the Psalms and evidences the mercy of God; "The Lord has punished me, and yet he has not delivered me up to death", Ps.117:18.

v10

ως δε ... "**..... yet**" - AS IF, YET See v8. Paul now uses a more appropriate conjunction in the final set of contrastive pairs to express an adversative "but, yet", although reverts to **και**, "and yet", for the last contrastive pair.

λυπουμενοι [λυπεω] pres. pas. part. "**sorrowful**" - [AS IF] BEING SORROWFUL, GRIEVED. For this and the following participles see v9. Paul often expresses his grief at the spiritual state of his mission churches, burdened, as he is, by their failings.

αι adv. "**always**" - [BUT] ALWAYS [REJOICING]. Temporal adverb. "Yet, joy is ever with us", Barclay.

πλουτιζοντες [πλουτιζω] pres. part. "**making [many] rich**" - [AS IF POOR YET] ENRICHING [MANY]. Being one who makes many rich in Christ. Obviously used metaphorically, although being poor is obviously being used literally; "impoverished, but making many rich", Furnish.

μηδεν εχοντες [εχω] pres. part. "**having nothing**" - [AS IF] HAVING NOTHING [AND YET POSSESSING ALL THINGS]. Paul is resorting to rhetorical hyperbole. He may be emphasizing a material poverty, but he is more likely expressing a theological idea, namely that all possessions are but dust and that truth is realized in Christ. At the same time, in Christ we possess everything that is eternal - that which remains, abides.

v11

iii] Paul appeals to the Corinthian believers to open their hearts and be fully reconciled to their apostle, v11-13. "I have gotten off the track, I have left the point I wanted to make to you (in v1), so let me say from the heart what I want to say to you", v11.

ανεωγεν [ανοιγω] perf. "**We have spoken freely**" - [THE MOUTH OF US] HAS OPENED / STANDS OPEN. Possibly, "I have let my tongue run away with me", Barrett (ie., got off the track), but more likely "I have spoken openly, with straightforward speech." Note the perfect tense; "we have spoken a word to you (referring to the letter as a whole, or at least Paul's apologetic), a word that continues to speak", Barnett.

προς + acc. "**to**" - TO [YOU]. Spatial; "toward".

Κορινθιοι [ος] "**Corinthians**" - Vocative of address; standing in apposition to "you".

πεπλατυνται [πλατυνω] perf. pas. "**opened wide**" - [THE HEART OF US] HAS BEEN ENLARGED, WIDENED. "My heart is wide open to you", "there is lots of room in my heart for you."

v12

The Greek is rather difficult, but the NIV gets the point over. Paul has not withheld his affection from the Corinthians, rather they have rejected it.

ου ... δε ... "**not ... but ...**" - Counterpoint construction, although we may have expected **αλλα** instead of **δε**.

στενοχωρησθε [στενοχωρω] "**We are [not] withholding**" - YOU ARE [NOT] BEING RESTRICTED, CROWDED, CRUSHED, RESTRAINED. Lit. "you are not being restrained, squeezed for space", ie., Paul and the team is not cutting the Corinthians off from their affections for them, rather, it is the other way around.

εν + dat. "-" - IN / BY [US]. Possibly instrumental, "you are not hedged in by us", Berkeley, but better space / sphere, "in us", ie., "in our heart / affections", as

NIV, in relational terms, "in your relationship with us", Long. "This constraint that comes between us is not of our making", Cassirer.

δε "but" - BUT/AND. Here adversative / contrastive.

εν "- " - [YOU ARE BEING RESTRICTED] IN. The preposition as above, expressing space, metaphorical, or adverbial, reference / respect, so Long. "There is no lack of room for you in us; the narrowness is in you", NAB.

σπλαγχνοις [ό] "affection" - THE BOWELS, GUTS, INNARDS [OF YOU]. The bowels are seen as the seat of emotions whereas the heart is seen as the seat of reason. These days we use the word "heart" as the seat of emotions, affections.

v13

Paul then repeats his appeal made in v1 (repeated again in 7:2). He calls on the Corinthians to accept his apostolic ministry, and thus, his message of truth.

δε "- " - BUT/AND. Transitional connective, indicating a set in the argument, here to an appeal; "and now."

αντιμισθιαν [α] acc. "as a [fair] exchange" - [THE SAME] REWARD, RECOMPENSE. In the sense of "show, as a recompense, the same openness", "recompense in kind", Thrall. Paul has opened his heart to the Corinthians and now he challenges them to do likewise; "let me have some return for my affectionate frankness", Plummer. The **την αυτην**, "the same", expresses equivalence; "the same kind of [recompense]", Harris. The case of the phrase, "the same kind of recompense", is somewhat strange in that it is accusative, cf., Moule, Thrall and Harris for the many options. Technically an accusative of reference / respect, with adverbial force, would be the first choice; "by way of recompense in kind,", Thrall. Yet, the phrase may simply be functioning as the object of an assumed verb, probably imperatival; "And now, I speak as if to children, 'let's have a fair swap. You be warm-hearted *to me* also (also = in the same way I have been toward you)", cf. Barclay, Moffatt.

ως "as" - [I SPEAK] AS, LIKE. Comparative.

τεκνοις [ον] dat. "to my children" - TO CHILDREN. Dative of indirect object.

και "[open wide your hearts] also" - [BE ENLARGED] AND = ALSO [YOU]. Adjunctive. "You also must be widened in your affections", Long.

6:14-7:1

5. Exhortations, 6:14-7:4

i] Do not harness yourselves to an uneven team

Argument

Paul has just asked his readers to accept his ministry and respond in love toward him. He has done this knowing that many of the Corinthians have turned from him and followed other preachers with. So now, he warns his readers of the danger of associating with such false teachers. "He who has become righteous can have nothing to do with unrighteousness", Wendland. Calvin puts it this way, "He has exhorted them to show themselves amenable to him as to a father, and now with the right of a father he reproveth the fault into which they have fallen."

Issues

i] Context: See 1:1-7. Paul initially presented his *propositio*, his proposition / thesis, in 2:14-17, and then went on to develop this in his *probatio*, rhetorical proofs, 3:1-6:13. This is now brought to a head with an *exhortatio*, exhortations, 6:14-7:4, before embarking on what is virtually a *digressio*, Paul's meeting with Titus and the collection for the saints, 7:5-9:15.

Although we may classify this passage as an *exhortatio*, it is not independent from Paul's main argument. In 3:1-6:13, Paul presents a defence of his apostolic ministry against those "who peddle the word of God" and go around implying that his sufferings, limitations, weakness, etc., disqualify him as a minister of the glory that is in Christ. As far as Paul is concerned, power lies in his weakness. Paul's argument moves in a number of concentric circles, but there is a sense where it ends up in the passage before us where he demands that his readers separate themselves from these **απιστος**, "unbelievers" = those who peddle the word of God / troublemakers in the church / false teachers (Paul is most likely referring to the judaizers).

ii] Background: See 1:1-7.

iii] Structure: *Do not harness yourselves to an uneven team*:

A call to have no dealings with the false apostles

Proposition / exhortation:

μη γινεσθε, "do not become [unequally yoked with unbelievers]", v14a.

Five rhetorical questions, v14b-16a:

Headed by the interrogative adjective **τις** and expecting the answer, "no way / not at all / none at all, ..."

Three quotations from the Old Testament, v16b-18.
Concluding exhortation to holiness, 7:1.

Overall, there are five negative imperatives related to separating from what is unclean / defiles, and a concluding positive exhortation, 7:1, and there are seven promises which together make up two major promises, namely, God is present and active among his people, v16, and God will welcome and care for his people, v17-18.

iv] Interpretation:

Concluding the defence of his ministry, Paul now instructs his readers not to associate with those preachers in the congregation who proclaim a false gospel in opposition to his own apostolic gospel. This exhortation is supported positively and negatively from scripture.

In calling on the Corinthians to unyoke themselves from his opponents and to make room in their hearts for him, Paul uses the word **απιστος** to identify the opponent. The word has caused no end of confusion and has contributed to questions as to the authenticity of this passage of scripture. Most commentators and translators commonly take the word to mean "unbelievers", in the sense of non-Christians, unconverted Gentiles, so Thrall, Harris, Barnett, Barrett, Filson, Hughes, Martin, Furnish. This translation simply does not fit with the immediate context where Paul has encouraged the Corinthian believers to give their allegiance to him as their apostle, rather than the "false apostles" who are causing ructions within the congregation. This theme obviously continues within the passage before us. So, Paul is probably using the word for "apostate Christians", "false believers"; he still has in mind the "false apostles", the "peddlers", 2:17, the Judaizers, members of the circumcision party, Paul's competitors for the affection of the Corinthian believers, so Keener, Guthrie, cf., Webb, *Unequally Yoked with Unbelievers*, BSac. 149, 1992, 27-44, 162-79; Rensberger, *2 Corinthians 6:14-7:1 - A Fresh Examination*, StBibT, 1978.

It goes without saying that great harm is done to relationships when **απιστοις** is taken to mean "unbelievers". Good and valid friendships, and even families, have suffered by the improper application of Paul's instruction not to partner with the false apostles.

v] Source:

It is often argued that 6:14-7:1 is an addition to the original letter, either an extract from one of Paul's first lost letters, or from the hand of another writer (Qumran community, or some other Jewish author). This argument is prompted by the view that there is no immediate connection

between Paul's argument up to 6:13 and 6:14-7:1. It is argued that the issue of avoiding close contact with the world and its corruption is unrelated to the previous passage. This argument founders since the passage does logically follow on, given that the **απιστοις**, "unbelievers", is just another term for the "false apostles", "the peddlers", the judaizers who have been undermining Paul and his gospel in Corinth.

In support of an author other than Paul, it is noted that there is abundance of *hapax legomena* (words only used once in the NT), but as Hughes notes, there are some 50 such words in 2 Corinthians, so the presence of some rarely used words in this passage is not a substantial argument against Pauline authorship.

vi] Homiletics: *Be not unequally yoked*

Some people have understood Paul's instruction in this passage to apply to a believer's contact with the world. They argue that we should have limited contact with unbelievers, no abiding relationships, limited socializing, no partnering with unbelievers in business. This *come out of the world* approach certainly doesn't fit with Jesus' prayer for us: "my prayer is not that you take them out of the world but that you protect them from the evil one."

Paul's instructions don't concern our association with the world, rather he is warning against our being sucked in by sectarian Christian teachers. The Corinthians were facing the same type of pressure that we face today. Influential leaders in the Corinthian congregation were questioning Paul's qualifications and the truth of his gospel. There will always be times when our reliance on the gospel of God's free and unmerited grace is questioned by those who think they have discovered the full gospel, powerful Christian living, abundant spiritual gifts, hidden truths, miracles, healing and the like. The wonderful simplicity of our Christian faith can easily be undermined by the extras offered in the myriad books, DVDs, and religious programs on social media.

Paul's advice is simple, don't link up with the extra specials on offer, just stick with God's good news; "*Jesus loves me, yes I know; for the Bible tells me so.*"

Text - 6:14a

Exhortation, 6:14-7:1; i] Prohibition, v14a. Do not harness yourselves in an uneven team - to those who do not share your beliefs. Paul is referring to his opponents in the Corinthian congregation, those who question the apostolic gospel, false teacher, troublemakers.

ἑτεροζυγουντες [ἑτεροζυγω] pres. part. "[do not be] yoked together" - [DO NOT BECOME] YOKED WITH AN UNEQUAL / UNEVEN YOKE. An unequal yoke is necessary where different animals are being harnessed together, although note the OT instruction that an ass and an ox may not plough together. The participle with the imperative verb γενεσθε forms a present periphrastic construction, possibly emphasizing durative aspect; "never ever be harnessed in an uneven team."

απιστοις dat. adj. "with unbelievers" - to apostate believers. Dative of direct object after the verb "to be wrongly or poorly matched with." See above.

v14b

ii) Five rhetorical questions, v14b-16a. The five rhetorical questions serve to drive home Paul's point. Jesus has no part with Satan ("Belial", a common term for Satan, not generally used in the New Testament). A "believer" (a faithful believer) has no part with "an unbeliever" (an unfaithful believer). Paul's point is that they cannot be yoked together. Paul's final rhetorical question drives home his main point that a believer cannot get into a "double harness." The church is God's temple and so the membership cannot partner with false believers / the false apostles.

γαρ "for" - More reason / explanatory than cause, so introducing the basis of the exhortation.

τις "what" - WHAT [PARTNERSHIP]. Interrogative pronoun expecting the answer, "none at all / none whatsoever."

δικαιοσυνη [η] dat. "do righteousness" - *is there* TO RIGHTEOUSNESS. A dative of possession, BDF 189(1), possibly interest, or reference. The verb to-be εστι must be supplied. The word here is usually taken as ethical, but if Paul has in mind his opponents then it is possibly theological / forensic.

ανομια [α] dat. "wickedness" - [AND] TO WICKEDNESS, LAWLESSNESS. The presence of the connective και indicates that this dative takes the same classification as δικαιοσυνη, "righteousness"; "and wickedness." "What sharing in common belongs to righteousness and wickedness", Thrall.

μετοχη [η] "have in common" - PARTNERSHIP, KINSHIP, ASSOCIATION. Nominative subject of the assumed verb to-be.

κοινωνια [α] "fellowship" - [OR WHAT] PARTNERSHIP, ASSOCIATION, FELLOWSHIP, SHARING. Nominative subject of an assumed verb to-be.

φωτι [ως ωτος] dat. "can light" - *has* LIGHT. Dative of possession, interest, or reference. Again, the verb to-be εστι must be supplied. The spiritual and moral opposite of darkness.

προς + acc. "with" - WITH [DARKNESS]? The preposition here probably expresses association, as NIV.

v15

δε "[what]" - Transitional connective, indicating a step in the argument; τις as above.

συμφωνησις [ις εως] "harmony" - AGREEMENT, HARMONY, CONCORD.

Χριστου [ος] gen. "is there between Christ" - OF CHRIST. Genitive of direct object after the συν prefix verb "to make an agreement with"; "what accord has Christ with Beliel?" ESV. A dative variant exists.

προς + acc. "and [Belial]" - TO [BELIAL]. The preposition here expresses association; "with Belial." This is the only use of Βελιαρ in the NT; usually Βελιαλ. The name is Satan's personal name and is only used in Jewish writings of the time and not in the OT. He is the personification of evil.

πιστω dat. adj. "does a believer have" - [WHAT PART has] A BELIEVER. Again, a dative of possession, possibly interest, or reference / respect; "what does a believer possess in common with an unbeliever (apostate believer)", Thrall. A genitive variant πιστου, possibly attracted to Χριστου. The adjective here may serve here as a noun, although this would be a rather early use of the term for a Christian. In the context it may serve to identify a member of the church who rests wholly on the apostolic faith, a person who is "trusting, "exercises faith", even in an ethical sense, "faithful, dependable."

μερις [ις εως] "in common" - PORTION, PART, LOT. Often with μετα to express possession in common.

μετα + gen. "with" - WITH [APOSTATE BELIEVERS]. Expressing association, as NIV. The "unbeliever" is likely referring to the troublemakers.

16a

αω [ος] dat. "the temple" - [BUT/AND WHAT ACCORD, HARMONY] has THE TEMPLE, SHRINE [OF GOD]. Again, the dative is possessive. Plummer suggests that the comparison is between "God's sanctuary in which not even an image of Himself might be put up, and images of false God's." "Paul's point in this antithesis is that simultaneous involvement in the worship of the living God (= the temple of God) and the practices associated with the worship of lifeless images (= idols) is an impossibility", Harris.

θεου [ος] gen. "of God" - The genitive is adjectival, possessive.

μετα + gen. "and [idols]" - WITH [IDOLS, FALSE GODS]. Here expressing association. The word ειδωλων, "idols", possibly represents "sin and uncleanness", Furnish.

γαρ "for" - Introducing a causal clause explaining why ascent / approval / agreement between the two is not possible.

ἡμεῖς pro. "we" - WE [ARE]. Emphatic by use and position. Not, "we individually", but "we the Christian community" indwelt by the Spirit of Christ when two or three meet together.

ναός [ος] "**the temple**" - A SANCTUARY. Predicate nominative. The definite article is used following the canon of Apollonius; see Excursus, Greek Glossary. For the temple itself the word ἱερόν would be used whereas the word ναός is used for the sanctuary. "Corporately the Christian community is the new divine sanctuary, the place where the living God most fully expresses his presence", Harris. A living God has a living sanctuary.

ζωντος [ζω] gen. pres. part. "**of the living**" - OF A LIVING [GOD]. The participle is adjectival, attributive, limiting God. God is a living God as compared to the lifeless idols in pagan shrines.

v16b

iii] Old testament texts, v16b-18. a) Lev.26:11-12. Paul has personalized the quote "I will set my tabernacle in your midst" in view of Ezk.37:14, "God no longer dwells with his people in a sanctuary he dwells in them, they are his temple." The text serves as a threefold promise: "I will live with"; "I will walk among"; and "I will be their God." God dwells with his gathered people in heaven and on earth, as well as dwelling within (in close fellowship with) the individual believer.

καθως "**as [it is written]**" - AS, LIKE [GOD SAID]. This comparative is often used to introduce a quote from scripture; "This is what God meant when he said", TCNT.

ὅτι "-" - THAT. Introducing a dependent statement, direct quotation / recitative.

εν + dat. "**with [them]**" - [I WILL DWELL] IN [THEM]. Local, space; "in the midst of his people", incorporative union, or, "among / with them.

εμπεριπατησω [εμπεριπατεω] fut. "**walk among them**" - [AND] I WILL MOVE ABOUT AMONG *them*. Note the use of a double prefix εν and περι in the verb.

αυτων gen. pro "**their [God]**." - [AND I WILL BE] THEIR [GOD AND THEY WILL BE MY PEOPLE]. Serving as the central statement of the covenant; "I am the Lord your God." The genitives αυτων, "their", and μου, "my", are adjectival, relational.

v17

b) Isaiah 52:11. Paul uses this quotation to draw a logical conclusion (διο, "therefore). The Corinthian believers are a people indwelt by the living God, and consequently a holy people, a people apart from evil. For Isaiah, it was separation from the influence of pagan religions; for the Corinthians it is separation from

the influence of Paul's opponents, the trouble makers, the "peddlers", 2:17. As already noted, most commentators think that the exhortation calls on the Corinthians to "separate themselves from the pollution of the Gentile world", Barnett. This interpretation does not fit the context, nor Jesus' words "my prayer is not that you take them out of the world but that you protect them from the evil one." For some commentators these words prompt a qualification, such that Paul is calling for "a partial separation - from unbelievers", Harris. The disconnect here with Jesus' life ("a wine bibber and glutton" and associate of "tax collectors and sinners" - as viewed by the religious elite, ie., Jesus associated with common folk) has eluded some commentators.

διο "therefore" - Inferential.

εκ + gen. "out from" - [COME, GO] OUT OF, FROM [MIDDLE]. Expressing separation; "away from."

αυτων gen. pro. "them" - OF THEM. Genitive complement following **μεσου**, "middle of."

αφορισθητε [**αφοριζω**] pas. imp. "be separate" - BE SEPARATED [SAYS THE LORD]. The passive may be taken as reflective; "separate yourselves."

ακαθαρτου gen. adj. "unclean thing" - [DO NOT TOUCH] AN UNCLEAN THING. The adjective serves as a substantive, genitive of direct object after the verb "to touch" (present tense so possibly "stop touching", Williams).

c) Ezekiel 20:34b. The three imperatives, come out, be separate and touch not, are now followed by three promises, "I will welcome you" being the first.

εισδεξομαι [**εισδεχομαι**] fut. "I will receive" - [AND] I WILL RECEIVE [YOU]. As of receiving / welcoming someone into their home. "To receive with favour", Plummer, "with friendliness and therefore into fellowship", Grundmann. "Then I will make you welcome", Cassirer.

v18

d) 2 Samuel 7:14. The second and third promise: I will be your Father, and you will be my children, cf., Jer.31:9, 31ff. This status is not on the basis of our purity, but by grace through faith in Christ, Gal.3:26, 4:6, Rom.8:15.

πατερα [**ηρ ρος**] "a Father" - [AND I WILL BE TO YOU] A FATHER. God promised David and his royal line that he would a Father to them, a promise later extended to Israel as a whole, and now realized in the Israel of faith / believers.

υμιν dat. pro. "to you" - Dative of interest, advantage, "to / for you", or relational, "I will be your Father."

μοι dat. pro. "my" - [AND YOU WILL BE] TO ME. Dative of interest, advantage, "sons and daughters to / for me", or possibly relational as NIV.

εις + acc. "-" - INTO [SONS AND DAUGHTERS]. A semitism; the preposition is being used to indicate that "sons and daughters" are intended predicate nominatives. Note how Paul adds **θυγατερας**, "daughters", to the quote, giving equal status to males and females in the kingdom. The significance of the addition lies in the background context of a patriarchal culture.

παντοκρατωρ [ωρ ορος] "**Almighty**" - [SAYS LORD] ALMIGHTY. **πας + κρατος** = all powerful. "Exercising power over all things", BDF.

7:1

iv] Concluding positive exhortation - holiness. Given that God dwells with his people, we need to be holy. Paul may be referring to the importance of living a godly life, striving to be the person we are in Christ, both inwardly ("spirit", here meaning the inward self) and outwardly ("body"), and this out of respect for the holy God who dwells with us. Yet, it is likely that "holiness" here refers to being separate, set-apart. Paul wants his readers in Corinth to dissociate themselves from the false teachers who are peddling untruth in their midst.

ουν "**therefore**" - Inferential; drawing a logical conclusion.

εχοντες [εχω] pres. part. "**since we have**" - HAVING. The participle is adverbial, causal, as NIV; "because we have."

ταυτας acc. pro. "**these**" - THESE [PROMISES BELOVED]. Emphatic by position; "these *great* promises", Harris. Referring to the seven promises just outlined by Paul.

καθαρισωμεν [καθαριζω] aor. subj. "**let us purify**" - LET US CLEANSE, PURIFY [OURSELVES]. Hortatory subjunctive.

απο + gen. "**from**" - Expressing separation; "*by keeping away from*."

παντος gen. adj. "**everything**" - EVERY. "Keep away from every possible form of defilement."

σαρκος [σαρξ κος] gen. "**body [and spirit]**" - [DEFILEMENT, STAIN, POLLUTION] OF FLESH [AND OF SPIRIT]. The genitive, as with "spirit", is usually taken as verbal, objective. Paul will often use **σαρξ** negatively, but here the sense is probably neutral, so more like **σωμα**, "body", the outward self, with "spirit" being the inward self.

επιτελουντες [επιτελω] pres. part. "**perfecting**" - COMPLETING, PERFECTING / PERFORMING. Attendant circumstance participle expressing action accompanying the hortatory subjunctive "let us purify"; "let us aim at a completely consecrated life", Barclay. Note how Barclay has given weight to the prefix **επι** and its directive force. This with the durative present tense gives the sense of constantly pushing toward a goal. Hughes take, "advance constantly in

holiness", certainly draws out the durative nature of the verb, but misses on its directive force.

ἁγιωσύνην [η] "**holiness**" - HOLINESS. Accusative direct object of the participle "perfecting". The goal may well be moral holiness, purity, the perfection we possess in Christ, a holiness which we will never possess in our body of flesh, but one which we rightly press toward. Barnett argues that the context indicates that holiness is being used here in the sense of separation, of being set apart; "be set apart from evil."

ἐν + dat. "**out of [reverence]**" - IN [FEAR]. Here adverbial. Harris suggests three options: either causal, "because we fear God", NLT, as NIV; Circumstantial (modal, expressing manner), "in an atmosphere of reverential fear for God"; instrumental, "by living in awe of God", TEV.

θεοῦ [ος] gen. "**for God**" - OF GOD. The genitive is usually treated as verbal, objective.

7:2-4

5. Exhortations 6:14-7:4

ii] Make room for us in your hearts

Argument

In this final exhortation, Paul winds up a major section of his letter / address - a defence of his ministry, 3:1-7:4. Paul calls on the Corinthians to enlarge their affection toward him; he challenges them cast off the boundaries created by the false apostles, the interlopers in Corinth, and open their hearts to their true apostle. Paul and his team ("we"??) have done nothing to hurt the Corinthian believers, rather "we would live or die for you." To this end Paul concludes with an affirmation of the Corinthian church.

Issues

i] Context: See 6:14-7:1. "These three verses are important to the structure of 2 Corinthians. They resume and bring to a completion the appeal made in 6:11-13. More broadly they serve as a conclusion to the lengthy excursus on apostolic ministry in 2:14-7:4, which is the longest and most important section within the entire letter", Barnett. Yet, it is also clear that v4, with its move to the first person, serves as a bridge to the passage that follows, v5-16.

Since verses 2-4 are pivotal, the division of this section is in some dispute. These notes follow Thrall who argues that v2-4 conclude the section 6:14-7:1, a section titled Paul's "ethical exhortation and conclusion of direct appeal", so also Furnish, Barrett, Plummer, Guthrie.

ii] Background: See 1:1-7

iii] Structure: *Make room for us in your hearts*:

Proposition / Exhortation, v2a:

Make room for us, v2a;

Explanation:

We have not hurt you, v2b;

No mistreatment;

Neither corrupting;

Neither taking advantage of;

We do not condemn, but love, v3:

Affirmation, v4:

Much in boldness to you;

Much in confidence for you;

Filled with encouragement;

Overflowing with joy.

iv] Interpretation:

Paul again calls for the need for warm reciprocal relations between himself and the Corinthians. He makes a heartfelt plea for the Corinthian believers to open their hearts to him. Since Paul has ministered to them openly, freely, sacrificially, in making known the true gospel, so he calls on them to open themselves up completely to him. Paul's intent is simple enough, he is calling on the Corinthian believers to a "wholehearted embrace of Paul and his mission", Guthrie.

Text - 7:2-4

Make room for us in your hearts: In v2-4, Paul resumes the appeal he began in 6:11-13, finishing the outline of his apostolic ministry commenced in 2:14. He restates his entreaty of 6:13, reinforcing his deep care for the Corinthian believers, reminding them that at no point has he, or any of his team, acted to hurt them.

χωρησατε [χωρεω] aor. imp. "**make room for [us] in your hearts**" - MAKE ROOM, PROVIDE A PLACE FOR. The imperative is aorist expressing punctiliar action. The word "make room for" is incomplete in itself, but presumably Paul is recalling his words in 6:11-12, a thought he expresses again in 7:3, so "make room for us in your hearts", "in your innermost private feelings." "Accept us as we are", Junkins.

ημας "us" - In this letter Paul has generally used 1st per. pl. "we" - a *royal* plural, or inclusive of Paul and his missionary team, or even "we apostles". In v2-4 Paul moves between the singular and plural: v2, "we"; v3a, "I"; v3b, "we"; v4, "I / me". The singular often represents a more personal tone in Paul's writings. Barnett suggests that the oscillation here indicates that verses 2-4 are transitional.

ουδενα "[we have wronged] no one" - NO ONE [WE WRONGED, NO ONE WE RUINED, NO ONE WE EXPLOITED]. Emphatic by position, followed by three aorist verbs implying "that there has not been a single case in which he has wronged, ruined, defrauded, any of them", Plumber. "We haven't ill-treated or hurt anyone. We haven't cheated anyone", CEV.

v3

Just in case his words might be taken as a criticism, Paul states categorically the he is not censuring them; they are too dear to him. Paul and his team, along with the Corinthian believers, whether it be in living or in dying, face the vagaries of life together.

προς + acc. "**to**" - [I DO NOT SPEAK] TOWARD. The preposition takes a final sense here, expressing purpose, "in order to condemn you", cf. BAGD.

κατακρισιν "**condemn [you]**" - CONDEMNATION. With **λεγω** "I say" = "I do not accuse", Zerwick. Referring to his words in v2, Paul is saying "I am not looking to find fault in you"; "I am not censuring you", Berkeley.

γαρ "-" - FOR. Introducing a causal clause explaining why Paul would not condemn the Corinthians, because they hold a special place in his heart; "I am not saying this to condemn you. Condemn you? Why I repeat, you are in my very heart", Moffatt.

προειρηκα [**προειπον**] perf. "**I have said before**" - I HAVE SAID BEFORE TIME. The perfect is consummative where the emphasis of the action falls on its past completion rather than its ongoing consequences.

οτι "**that**" - Introducing a dependent statement of indirect speech expressing what Paul has already made clear to the Corinthians, namely "that you are so dear to us", Barclay.

εστε [**ειμι**] pres. "**you have**" - YOU ARE [IN THE HEARTS OF US]. The present tense of the verb to-be expresses durative action. The Corinthians have an ongoing place in Paul's heart, they are always dear to him, "you have a secure place", Harris.

εις το + inf. "**that [we would live or die with you]**" - INTO THE [TO DIE WITH *you*]. This construction, the preposition **εις** with an articular infinitive, usually forms either a purpose, or result clause. Result is obviously intended, "so that / with the result that".

συζην [**συζαω**] "**we would live**" - [AND] TO LIVE WITH *you*. The unexpressed subject, "we" is unclear. The NIV takes the "we" to refer to Paul and his mission team, so "*we* live or die with *you*", that is, "you" Corinthians. Of course, the sense may be "we together live or die", cf., ESV. The point is clear enough, although the living and dying is not so clear. Barnett suggests both a literal and a spiritual sense is in Paul's mind. Harris suggests that the spiritual sense can either be Christological, ie., our present spiritual life with Christ, or eschatological, ie., our future life with Christ, or both. Harris opts for "future physical death and future physical life", as do most commentators. "I have told you before, that, come death, come life, your place in our hearts is secure", REB.

v4

Paul states that he has always been totally frank with the Corinthian believers and that he has great pride in them. It is this pride in their Christian standing, as reported by Titus to Paul, that has filled him with boundless encouragement and overflowing happiness. The change to the first person in v4 probably indicates that Paul's words here serve as a bridge to his observations with regard the response of the Corinthians to his "severe letter", 7:5-16.

μοι dat. pro. "I" - [MUCH] TO ME = I HAVE [MUCH]. Dative of possession, as NIV.

παρρησια [α] "**confidence / frankness**" - BOLDNESS, CONFIDENCE / OPENNESS, FREEDOM OF SPEECH. Nominative subject of an assumed verb to-be. The sense of "confidence in" is adopted by many, so NIV, Barnett, Martin, even "I often boast about you", NRSV, but also possibly "I am totally frank with you", Harris, also Furnish, expressing "candour of speech", Thrall.

προς "**in [you]**" - TOWARD [YOU]. Either "in relation to/with you", or "toward you".

καυξησις [ις εως] "**pride**" - [MUCH TO ME] PRIDE, BOASTING, CONFIDENCE. Nominative subject of an assumed verb to-be. "He assures them, moreover, that he speaks with pride about them", Thrall.

ὑπερ + gen. "**in [you]**" - ON BEHALF OF, FOR [YOU]. Reference / respect; "about you" = an overlap with the preposition περι, Zerwick #96.

πεπληρωμαι [πληρωω] perf. pas. "**I am greatly**" - I HAVE BEEN FILLED WITH. Often followed by the dative (sometimes gen.) of that which fills. The perfect expresses a past filling with ongoing consequences, "I was then and am still filled with the comfort", Plummer.

τη παρακλησει [ις εως] "**encouraged**" - ENCOURAGEMENT, COMFORT. Classified as a dative of direct object after the verb "to fill", or as a dative of content. The pride Paul has for the Corinthians encourages him greatly and fills him with joy.

επι + dat. "**in [all our troubles]**" - AT, UPON, IN [ALL THE AFFLICTION OF US]. Spatial; "amid all my afflictions", Plummer. "in all our affliction, I am overflowing with joy", ESV.

τη χαρα [α] "**my joy**" - [I AM FILLED TO OVERFLOWING WITH] JOY. Dative of direct object after the ὑπερ prefix verb "to increase more, be filled to overflowing with." Note that both "encouragement" and "joy" take the definite article, possibly indicating a particular experience is in Paul's mind, so Plummer, eg., the news from Titus, cf., Harris. "You fill me with boundless encouragement", Junkins.

7:5-16

6. Paul's meeting with Titus, 7:5-16

Paul is overjoyed by the tidings brought by Titus

Argument

"In this section, Paul declares his joy that the Corinthians have repented of the wrongs which had led him to write a harsh letter to them. Paul also expresses his joy over the way in which the Corinthians had received Titus on his recent visit to them", TH.

Issues

i] Context: See 1:1-7. In the terms of first century rhetoric, Paul presented his *propositio*, his proposition / thesis, in 2:14-17, and then went on to develop this in his *probatio*, rhetorical proofs, 3:1-6:13, summing up with an *exhortatio*, exhortation, 6:14-7:4. We now come to a *digressio*, a major digression, 7:5-9:15. In this section of his letter / address, Paul speaks of his meeting with Titus and his arrangements concerning the collection for the saints 7:2-9:15. Then, with his proposition / thesis in mind, he will present a *refutatio*, a defence of his ministry, 10:1-12:18.

ii] Background: See 1:1-7.

iii] Structure: *Paul's joy at the tidings brought by Titus:*

Paul's happy meeting with Titus, v2-16:

The good news from Titus - sorrow, longing and concern for Paul, v5-7;

The positive consequences of the *harsh / severe* letter – repentance, v8-12.

The joy experienced by Titus himself, v13-16.

iv] Interpretation:

Paul has just been thrown out of Ephesus (56AD), and while heading for Macedonia, he wonders if his letter, carried by Titus to the Corinthians (1 Corinthians), was accepted, or rejected. Titus now reports that, other than a small opposition party (the Judaizers??), the church has reaffirmed Paul as their apostle. This fills his heart with joy.

Verses 5-16 recount:

- The consummate relief and deep joy felt by Paul when he learned from Titus that the Corinthians had responded positively to the 'severe letter', v5-7, 9, 13, 16;

- the Corinthians' response to this letter, v8-11;
- Paul's purpose in sending the letter, v12; and;
- Titus' reaction to his encounter with the Corinthians, v13b-15, so Barnett.

The severe / painful letter: In this passage Paul mentions again the *severe* letter, v8, 12, cf., 2:3-4. As already noted, the identity of this letter is open to debate. Some commentators argue that it is a letter sent to the Corinthian believers specifically addressing sexual and cultic problems in the congregation, a letter now lost, so Barnett, Thrall, Furnish. Others identify this letter with 1 Corinthians (the traditional view), so Naylor. Others suggest the "severe letter" has been attached to 2 Corinthians and is wholly, or in part, to be identified with 2 Corinthians 10-13. Although it is no longer widely held that chapters 10-13 are the *severe* letter, it is none the less accepted by many commentators that these chapters were originally a separate letter to the church, so Barrett, Bruce. For a counter view see Nicoll p33, Expositors Gk. The linked exposition aligns the "severe letter" with 1 Corinthians.

v] Homiletics: *Sorrow*

The psalmist tells us of the "sickness that destroyeth at the noonday." What a wonderful description of the languor, the incapacity that seems to attack us immediately after lunch. At theological college we often had a Bible context exam straight after lunch. After a hearty meal, the only thing any of us wanted to do was take a siesta, but the problem was we were in a Protestant theological college and not a Spanish seminary.

In the monasteries, during the middle ages, the monks were particularly prone to the practice of siestas. Actually, they might have invented them. So, languor was added to the seven deadly sins: pride, covetousness, lust, envy, gluttony, anger and sloth. Thomas Aquinas, writing in the 13th century, called it accidie. In his sermon titled "The Sorrow of the World", Francis Paget described accidie as "a compound of depression, sloth, and irritability that plunges a man into a lazy languor and works in him constant bitterness." Paul nicely sums it up as a "worldly sorrow that brings death."

If we can keep ourselves busy then we don't need to mull over our depressing inadequacies, nor our present difficult circumstances, nor the many lost opportunities of the past. Yet, even with all the busyness that we can muster, if we are not careful, depression inevitably sets in and we are immobilized by "worldly sorrow." It is then sloth becomes our master.

Like the Corinthians, we need to practise the art of "Godly sorrow." This is the sorrow that prompts "repentance" and leads to life eternal. How easy it is to remember our many failings; they pile up like refuse in the mind. As we tick through them, often cringing at the thought of them, let us lay them with a sorrowful heat at the throne of God's grace. Not a sorrow that debilitates and dehumanizes, but a Godly sorrow, the sorrow of repentance. Then, refreshed in God's forgiveness, let's get up, dust ourselves off, and press on to glory.

Text - 7:5

Paul's joy at the tidings brought by Titus, v5-16: i] Paul introduces his observations with regard the response of the Corinthians to his "severe letter", v5-7. Paul now speaks of his joy at meeting Titus in Macedonia, probably in the town of Philippi. He is particularly happy when he hears that the Corinthian believers have accepted his criticisms detailed in the *severe* letter.

και γαρ "**for**" - AND FOR. Taking και as emphatic, "indeed", γαρ leans toward reason, introducing an explanation as to how it is that Paul found joy in the midst of all his troubles, but probably γαρ better serves a transitional function, such that Paul now begins to relate again his movements which he commenced in 2:13; "indeed, even after we came to Macedonia", Harris.

ελθοντων [ερχομαι] gen. aor. part. "**when we came**" - HAVING COME [INTO MACEDONIA]. The genitive absolute participle with the genitive pronoun ημων, "we", introduces a temporal clause, as NIV.

η σαρξ [σαρξ σαρκος] "**this body [of ours]**" - THE FLESH, BODY [OF US]. Nominative subject of the verb "to have." Referring to the fleshly self, the physical self, subject to the difficulties of life; "we were physically exhausted", TH.

εσχηκεν [εχω] perf. "**had**" - HAD [NO REST]. The perfect is probably aoristic where the action is stated without reference to its consequence.

αλλ [αλλα] "**but**" - Strong adversative standing in a counterpoint construction; "not, but, but"

θλιβομενοι [θλιβω] pres. pas. part. "**we were harassed**" - [IN EVERY way] BEING AFFLICTED, TROUBLED, OPPRESSED, HARASSED. Given the preceding clause "our body had no rest", a finite verb would be expected in this following clause, rather than a nominative participle. For this reason, most commentators suggest an anacoluthon (an irregular syntactical construction), although these "irregularities" are often stylistic. Paul sometimes uses a participle for coordinate action, "we had no rest, we were harassed", a kind of attendant circumstance participle, cf., MHT iii p343. Participles are commonly used in Hebrew as finite verbs, probably technically a periphrastic construction with an assumed verb to-

be, this practice has influenced NT Gk. and is sometimes found in Paul's letters, cf., Moule IB p179. We could describe the participle as an absolute participle with the force of an imperfect indicative, so Zerwick, but better a periphrastic construction where the verb to-be must be supplied. Given the preceding construction **ελθοντων ημων**, "we having come", it is not unreasonable for Paul to write "[we] being afflicted", i.e., "a construction according to sense", cf., Harris. ref. BDF#468(i), Robertson 415, 439, 1135. However we classify the construction, Paul's meaning is clear; "we were persecuted relentlessly", Junkins.

εν + dat. "**at [every turn]**" - IN. Local, "in the midst of every circumstance we faced."

μαξαι [η] "**conflicts**" - [OUTSIDE *there were*] BATTLES [INSIDE *there were* FEARS]. Nominative subject of an assumed verb to-be. "While we struggled with other people, we also had to struggle with the fears in our minds", TH.

v6

Meeting his friend Titus, was a comforting experience for Paul. Paul's meeting with Titus probably took place in Philippi, although we are only given the general area, namely, Macedonia. The meeting obviously encourages Paul in that Titus is a good friend and colleague. Paul is also encouraged (v7) by the report Titus gives concerning the Corinthian church, primarily that they had accepted his "severe letter". There is though, some bad news: the collection has not been finalized; there are factional issues within the church; there remain some moral issues; and still some negative views toward Paul himself (spiritually ineffective, 10:1-7).

αλλα "**but**" - Adversative, as NIV.

ο παρακαλων [παρακαλεω] pres. part. "**[God] who comforts**" - [GOD], THE ONE ENCOURAGING, COMFORTING, CONSOLING. The participle can be treated as adjectival, "God who comforts", as NIV, or as a substantive standing in apposition to "God", "but God, the comforter of the downcast, ..."

τους ταπεινους adj. "**the downcast**" - THE HUMBLE, LOWLY. With the psychological meaning here, "downcast / depressed", rather than a moral sense, "lowly, humble." "Dejected", Moffatt.

εν + dat. "**in [the coming of Titus]**" - [ENCOURAGED US] BY. An instrumental sense is most likely intended, expressing means, as NIV, although a temporal sense is possible, "when Titus arrived", "with the coming of Titus", Furnish.

Τιτου [ος] gen. "**Titus**" - [THE COMING] OF TITUS. The genitive is adjectival, verbal, subjective.

v7

The greater "comfort" is found in the message brought by Titus. The church in Corinth has swung their affection back to Paul, aware of their sin and sorry for it. Paul's *severe* letter to them (1 Corinthians) has done its work.

δε **"and"** - BUT/AND. Transitional, indicating the next step in the argument.

ου μονον αλλα και **"not only.... but also"** - NOT ONLY [IN = BY THE COMING OF HIM], BUT [AND = ALSO IN =BY]. Counterpoint construction. As noted above, Paul is also encouraged by Titus' report, ie., "the comfort you gave him" = his being welcomed and accepted in his capacity as Paul's representative.

εν + dat. **"by [his coming]"** - IN. Instrumental, expressing means, "by means of", as NIV.

ἧ dat. pro. "-" - [THE ENCOURAGEMENT] BY WHICH [HE HAD BEEN COMFORTED, ENCOURAGED]. Instrumental dative, expressing means; "by means of which."

εφ [επι] + dat. **"[you] had given him"** - BY, OVER [YOU]. Possibly spatial, "at your hands", or causal, "because of you."

αναγγελλων [ανγγελλω] pres. part. **"he told"** - REPORTING. The participle is adverbial, causal, "for he gave me such a report", Moffatt, "as [Titus] told us of your longing, ...", Barnett.

ἡμιν dat. pro. **"us"** - TO US. Dative of indirect object.

ὑμων gen. pro. **"your"** - [THE LONGING] OF YOU, [THE MOURNING] OF YOU. The genitive may be classified as adjectival, possessive, or verbal, subjective. Repeated three times and placed in an emphatic position in the Gk. "He told us of your longing to see us, of how you mourned for us while we were away, and of your unbridled zeal for me", Junkins.

ὑπερ + gen. **"for [me]"** - [THE ZEAL OF YOU] FOR [ME]. Expressing benefit / advantage, as NIV, or possibly reference / respect.

ὥστε + inf. **"so that"** - THAT [it caused ME MORE TO REJOICE]. This construction introduces a consecutive clause expressing result, "with the result that", as NIV. "All this made me happier yet", Barclay.

v8

ii] In v8-12, Paul expresses how happy he is that the Corinthian believers have accepted his criticisms detailed in the *severe* letter. He is not sad he sent it, but is sad that it hurt them, although the outcome, namely their repentance, is good news indeed.

Three conditional / concessive clauses introduced by εἰ και, make for a complex sentence, v8-9a. The second conditional / concessive clause is broken by a parenthesis which contains the third conditional / concessive clause,

identified in the NIV by dashes (bracketed by NAB, Cassirer..). See Thrall 491, Harris 534. The sense is "Although I grieved you by the letter, I do not regret *it*. Although I was regretting (I see that the letter grieved you, although *only* for an hour), now I rejoice" Knox carries the sense nicely, although not necessarily in line with the original syntax; "Yes, even if I caused you pain by my letter, I am not sorry for it. Perhaps I was tempted to feel sorry, when I saw how my letter had caused you even momentary pain, but now I am glad; not glad of the pain, but glad of the repentance the pain brought with it."

ὅτι "-" - THAT. Introducing a causal clause; "because even if I grieved you by my letter, I do not regret it", so Long, although it may well serve here as a loose connective, "in fact", Moffatt, so NIV.

εἰ καὶ + ind. "**if / even if**" - EVEN IF, *as is the case* [I GRIEVED YOU IN THE EPISTLE, *then* I DO NOT REGRET *it*]. Introducing a conditional / concessive clause 1st class where the proposed condition is assumed to be true, but the presence of an ascensive **καὶ** produces a concessive sense, "even if" = "although". In such a sentence the "protasis states a supposition the fulfillment of which is thought of ... as unfavourable to the fulfillment of the apodosis", Burton #278. "Although, *as is the case*, I may have made you feel uncomfortable by what I wrote in my letter, *then* I am not sorry that I sent it."

ἐν + dat. "**by [my letter]**" - IN [THE EPISTLE]. Instrumental, expressing means, as NIV.

μεταμελομαι [μεταμελομαι] imperf. mid. "**I did regret it**" - [EVEN IF, *as is the case*] I WAS REGRETTING *it* [(v9) *then* NOW I REJOICE].

ὅτι "**[I see] that ...**" - [FOR I SEE] THAT. Introducing a dependent statement of perception expressing what Paul sees.

πρὸς ὥραν "**for a little while**" - [EVEN IF, *as is the case*, THAT LETTER GRIEVED YOU *then it was only*] TOWARD = FOR AN HOUR. Temporal use of the preposition **πρὸς**.

v9

νῦν adv. "**yet now**" - NOW [I REJOICE]. This temporal adverb serves to introduce the apodosis of the second conditional / concessive clause from v8.

ὅτι "**[not] because**" - [NOT] BECAUSE [YOU WERE GRIEVED]. Introducing a causal clause explaining why Paul is happy.

ἀλλ [ἀλλὰ] "**but**" - Strong adversative standing in a counterpoint construction, "not, but"

ἐλυπηθητε [λυπεω] aor. pas. "**you were made sorry**" - [BECAUSE] YOU WERE GRIEVED. "You were distressed", Barclay, rather than just had their feelings hurt.

εις + acc. "led to" - TOWARD. Spatial, direction, or possibly purpose; "you were grieved into repentance", Long.

μετανοιαν [α] "repentance" - REPENTANCE. Cranfield notes that Paul does not use this word very often since the idea of repentance / turning to Christ it is incorporated in the act of "believing / exercising faith". Here of "a radical change of outlook that produced 'grieving'", Harris.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why the sorrow of the Corinthians led to repentance; "[because] your distress was all part of the purpose of God, and was meant to ensure that you should not be the losers by anything we did", Barclay.

κατα + acc. "as [God intended]" - [YOU WERE GRIEVED] ACCORDING TO [GOD]. Expressing a standard, "according to God." Paul states that this grief was according to God's will, cf., Barrett, "a grief that leads individuals to view their conduct as God does", Martin, ie., "a godly sorrow", a grief that God uses.

ινα + subj. "so [were not harmed]" - THAT. Here probably introducing a consecutive / result clause, "with the result that / so that". "You were not in any respect losers through what we had done", Cassirer.

εν + dat. "in [any way]" - IN [NOTHING]. Adverbial, reference / respect; "with respect to .."

εξ [εκ] + gen. "by [us]" - [YOU MIGHT SUFFER LOSS] FROM [US]. Here expressing means; a means consisting of a source, as NIV.

v10

The sense of "godly sorrow" is sharpened by comparing it with "worldly sorrow." Godly sorrow is a grief prompted by an awareness of wrong / loss before God. Such leads to repentance and thus salvation. "Worldly sorrow" is an awareness of wrong / loss without reference to God and so achieves nothing but death.

γαρ "-" - FOR [THE GRIEF ACCORDING TO GOD (godly sorrow) WORKS REPENTANCE TO SALVATION WITHOUT REGRET]. More reason than cause, explaining "the grief according to God" in v9.

κατα + acc. "" - [SORROW] ACCORDING TO [GOD]. Here the preposition functions adverbially turning the phrase "according to God" into an adverb, "Godly", as NIV.

εργαζεται [εργαζομαι] pres. "brings [repentance]" - WORKS [REPENTANCE]. "Brings about / gives rise to repentance", Harris.

εις "that leads to" - TO, TOWARD [salvation]. Spatial, direction, "whose fruit is salvation", Plummer, or purpose, so Long. "The fullness of life promised to those who believe", Furnish.

αμεταμελητον adj. "**leaves no regret**" - NOT TO BE REGRETTED, WITHOUT REGRET. If the adjective modifies "repentance" we are left with an oxymoron, "repentance not to be repented of", but as Barrett points out, it probably applies to the compound thought repentance-unto-salvation, certainly something not to be regretted.

δε "but" - BUT/AND. Transitional, indicating a step in the argument to a contrasting point.

του κοσμου [ος] gen. "**worldly sorrow**" - [THE GRIEF] OF THE WORLD. The genitive "of the world" is adjectival, attributive, limiting grief, a "worldly grief", a grief that is characterized by the attitudes of the world, a grief that is without reference to God, as NIV.

κατεργαζεται [κατεργαζεται] pres. "**brings [death]**" - WORKS [DEATH]. "The angry pain suffered by a guilty, secular society only widens the gulf between them and God, certifying their spiritual death", Junkins. "Produces death", NRSV.

v11

For the Corinthians, "Godly sorrow" prompted them to correct their behaviour.

ιδου "see" - BEHOLD, LOOK [THIS THING, THE TO BE GRIEVED ACCORDING TO GOD]. Interjection. "Mark well, then", Cassirer.

ποσην pro. "**what**" - HOW MUCH, HOW GREAT = WHAT [DILIGENCE DID IT PRODUCE IN YOU]? Interrogative pronoun. Better, "what"; "Behold, what diligence this godly grief has worked in you", possibly as a question.

αυτο τουτο "this" - THIS [THING]. Nominative subject of the verb "to produce"; "the effect of this very thing", Cassirer.

το ... λυπηθηναι [λυπεω] aor. pas. inf. "**[Godly] sorrow**" - THE [ACCORDING TO GOD] TO BE GRIEVED]. The articular infinitive serves as a substantive, and with the adverbial prepositional phrase **κατα θεον**, "according to God" = "godly", it forms an appositional noun clause defining **αυτο τουτο**, "this thing"; "*that is, your having come to feel Godly sorrow.*"

κατειργασατο [κατεργαζομαι] aor. "**has produced**" - PRODUCED, WORKED. "It made you take the matter seriously", REB.

υμιν dat. pro. "**in you**" - Dative of interest, advantage; "what it did for you."

αλλα "what" - BUT. Here we have the first of a series of correlative constructions, although we would not have expected an adversative **αλλα**, "but". It may be emphatic here so "What defence!" = "What determination to defend yourselves against my charge that you have not shown proper regard for me", so Barrett. Long suggests that Paul's question, "What diligence did it produce in

you?" (ie., their godly sorrow / repentance) may imply the answer "Not much"; "What has this godly grief produced in you? *Not much!* But what eagerness to clear yourselves, what" If this is the case, *αλλα* is used for a counterpoint construction, and then used for the following correlative constructions; "but what what what ..." Long's approach implies that the list is "somewhat cheeky", if not sarcastic. If Paul's words here are a genuine affirmation of the Corinthians response to his *severe* letter, then *ποσην*, "what", introduces a statement, "What diligence it produced in you", with "*not only that*" assumed (Barnett), serving as the protasis of the correlative counterpoints introduced by *αλλα*; "What diligence it produced in you. *Not only that, but what* defence (eagerness to clear yourselves), what indignation,"

αγανακτησιν [ις εως] "**what indignation**" - [BUT *what*] INDIGNATION. A hapax legomenon, once only use in the NT. "Indignation at the shame brought upon the church", Plummer.

φοβον [ος] "**what alarm**" - [BUT *what*] FEAR. Possibly fear of God's judgment, or even Paul's judgment, but probably something more general, "it (the letter) made you indignant and apprehensive", REB.

επιποθησιν [ις εως] "**what longing**" - [BUT *what*] LONGING, YEARNING. Probably in the terms of affection, "a yearning to see Paul in person", Harris.

ζηλον [ος] "**what concern**" - [BUT *what*] ZEAL. "A zeal to comply with Paul's wishes", Harris???

εκδικησιν [ις εως] "**what readiness to see justice done**" - [BUT *what*] VENGEANCE. Probably in the sense that the Corinthians have now acted against the immoral members in the congregations, so Thrall. "How ready it made you to punish the offender", Phillips.

εν + dat. "**at every point**" - IN [ALL, EVERYthing]. Local, expressing space / sphere, "in every circumstance / situation", or reference / respect.

συνεστησατε [συνιστημι] aor. "**you have proved**" - YOU RECOMMENDED, COMMENDED, SHOWED, PRESENTED. "In all this you have proved yourselves"; "cleared yourselves of blame", NJB.

ειναι [ειμι] pres. inf. "**to be [innocent]**" - [YOURSELVES] TO BE. The infinitive serves to introduce a dependent statement of indirect speech expressing what is "recommended" by their behaviour, namely, that they are innocent in this matter; "in every sense you have proved yourselves faithful before God (as regards this matter)", Junkins. Plummer notes the durative nature of the present tense of the infinitive as if Paul is confirming their ongoing faithfulness, but Martin thinks it is a "real" present. "The Corinthians had been guilty of complacency, but now, after having taken the action described in 7:11a, they are 'established' as being on Paul's side", Martin.

τω πραγματι [α ατος] "in this matter" - [PURE, BLAMELESS] IN THE = THIS MATTER. Dative of respect, "with respect to this matter".

v12

The punishment of the offenders and the vindication of the offended, although an immediate purpose of the "painful" letter (1 Corinthians), is superseded for a greater purpose, namely the church's acceptance of their apostle. Paul's primary purpose in writing was not to set upon the wrongdoer, nor to encourage the person who was wronged, rather to "make clear to the Corinthians the reality of their devotion to him", Harris. Of course, Paul has written to deal with wrongdoing in the church, but it is not altogether his purpose in writing. Thrall suggests that such evidences Hebraic manner - "a negated alternative is not intended to be negated absolutely."

αρα "so" - THEREFORE. Possibly inferential, but in Paul's letters this conjunction always introduces a consecutive clause expressing result, "so then / as a result / consequently", Thrall.

ει και + ind. "even though" - EVEN IF = ALTHOUGH, *as is the case*, [I WROTE TO YOU, *then it was* NOT]. Introducing a conditional / concessive clause. See v8 above.

υμιν dat. pro. "to you" - Dative of indirect object.

ενεκεν + gen. "on account of" - BECAUSE OF, ON ACCOUNT OF, FOR THE SAKE OF. This preposition is primarily used to form a consecutive clause, "consequently, as a result" - a hypothetical result inevitably indicates purpose. None-the-less, the preposition here may well introduce a causal clause, as NIV. It appears three times in this verse. Most commentators take the third use, ενεκεν του + inf., as final, expressing purpose, eg. Barrett; "it was not on account of the one who did wrong but in order that your zeal for us might be made known", NRSV. Harris suggests that all three express purpose / result.

το αδικησαντος aor. part. "the one who did the wrong" - THE ONE HAVING DONE WRONG. The participle serves as a substantive; "the person who did wrong / the wrongdoer". This designation seems rather pointed, as does the following "injured party", and is used to support the argument for a lost letter, a letter that refers to these persons directly. None-the-less, these descriptors could easily refer to the individuals whose behaviour is criticized in 1 Corinthians.

του αδικηθεντος [αδικεω] aor. pas. part. "the injured party" - [NOR BECAUSE OF] THE ONE HAVING BEEN WRONGED. The participle serves as a substantive; "the wronged person".

αλλ [αλλα] "but rather" - BUT [IN ORDER THAT THE ZEAL OF YOU FOR US MAY BE MADE MANIFEST TO YOU BEFORE GOD]. Strong adversative standing in a

counterpoint construction which serves as the apodosis of the conditional / concessive clause.

ἐνώπιον + gen. "**before**" - BEFORE [GOD]. Spatial: "in the sight of God". The position of the phrase at the end of the Gk. verse is emphatic, aligning it with the infinitive "to make manifest"; "Rather, the purpose of *my letter* was to reveal (to make manifest) to you (**προς ὑμας**), before God, your devotion to us." The phrase may serve to "underline the Corinthian's responsibility to God for their attitude to Paul as God's apostle", Thrall ref., Bultman.

του αδικηθεντος [αδικεω] aor. pas. inf. "**you could see**" - TO BE MADE MANIFEST. The genitive articular infinitive forms a purpose clause, "in order that", with the accusative subject of the infinitive being "the zeal of you for us". This, of course, renders the third use of **ἐνεκεν** redundant. See Moule 1st ed. p83, 140 for similar redundant uses.

την σπουδην [η] "**how devoted**" - THE ZEAL, EARNESTNESS. The Corinthian's "zeal" is best understood as their wholehearted willingness, under God, to obey their apostle, cf., Barnett.

την "-." - THE. The article serves as a nominalizer, turning the prepositional phrase "for us" into a substantive standing in apposition to "zeal"; "the purpose of my letter was to reveal to you, before God, your devotion, the *devotion you have* for us."

ὑπερ + gen "**to us**" - [OF YOU] TO, FOR [US]. Numerous variants exist, but generally it is a choice between "your devotion to us" and "our devotion to you." The first option, as NIV, is best. The preposition **ὑπερ** expresses benefit / advantage, "for us"

v13

iii] Now, in v13-16, Paul expresses how his confidence in the Corinthian believers has been proved correct in that they welcomed the visit of Titus and heard him out. Modern translations, from the RSV onward, tend to make the second half of this verse the beginning of a new paragraph, but such a division is unnecessary.

δια τουτο "**by [all this]**" - BECAUSE OF THIS = THEREFORE. This causal construction is inferential / drawing a logical conclusion; "therefore we are comforted", RSV. Possibly attaching v13a to v12 and commencing a new paragraph with v13b. This is probably unnecessary; "We felt better when you felt better; rejoicing uproariously in delight that Titus had been treated so well by you", Junkins.

παρακεκλημεθα [παρακαλεω] perf. pas. "**we are encouraged**" - WE HAVE BEEN COMFORTED. The perfect tense expressing "have been comforted" and "are comforted continually."

επι + dat. "**in addition to [our own encouragement]**" - [BUT/AND] TO, ON, UPON [THE ENCOURAGEMENT OF US]. Here with a spatial sense "over and above / in addition to", but possibly causal.

εχαρημεν [**χαρω**] aor. pas. "**we were [especially] delighted**" - [EXCEEDINGLY MORE] WE REJOICED. "We were made even more joyful", NJB.

επι "**[to see how happy Titus was]**" - AT [THE JOY OF TITUS]. This second use of the preposition seems to take a different sense to its first use in this verse. Probably it identifies the object of Paul's delight, he was delighted "at" the joy of Titus, so Barnett, but possibly causal, "because of", so Thrall, even possibly identifying the basis of Paul's delight, "on the basis of". "We rejoiced even more at the joy of Titus", Barnett.

οτι "**because**" - THAT. Here introducing a causal clause explaining why Paul is so happy; "because Titus' spirit was refreshed by all of you", Barnett.

αναπεπαιται [**αναπαυω**] perf. pas. "**he has been refreshed**" - [THE SPIRIT OF HIM] HAS BEEN SET AT REST. Titus' "spirit", his "human faculty, ... inward life, ... the self", Thrall, "has been refreshed" in the sense of "a lasting cessation from a burden of personal interest", Martin, ie., the Corinthians welcomed him when he had expected the worst.

απο + gen. "**by**" - FROM [YOU ALL]. As Martin notes, one would expect **υπο** + gen. to express agency = "by", but obviously Paul intends a causal sense "because of".

v14

Paul has spoken with pride about the Corinthians to Titus, and his words have proved true.

οτι "-" - THAT. Most likely causal explaining a further reason why Paul rejoices, because "he has not been made to feel ashamed of his boasting to Titus about the Corinthians", Thrall.

ει + ind. "-" - IF, *as is the case*, [ANYTHING I BOASTED ABOUT YOU TO HIM, *then* I WAS NOT PUT TO SHAME]. Again, Paul forms a 1st class conditional clause which is more concessive than conditional, see v8. It's as if Paul is underplaying the condition (the protasis), "does not want to make too much of it", Barnett. "Because, although I did boast somewhat about you to Titus, the important fact is that you did not in any way embarrass me."

κεκαυχημαι [**κακαομαι**] perf. "**I had boasted**" - Paul's "boast" is certainly not "faint praise", on the contrary, he "must have been aware of their limitations [but] on the whole he had confidence in them, and therefore told Titus that they were fundamentally sound", Barrett.

αυτω "**to him**" - Dative of indirect object.

ὑπερ + gen. "**about [you]**" - Here expressing reference / respect; serving instead of περι.

ἀλλὰ "**but**" - BUT. Strong adversative standing in counterpoint construction; "not..., but on the contrary", Harris.

ὡς οὕτως "**just as so**" - AS [WE SPOKE ALL THINGS IN TRUTH TO YOU] SO THUS, IN THIS WAY [BECAME TRUTH THE BOASTING OF US BEFORE TITUS]. A correlative comparative construction expressing manner. The way the Corinthians acted toward Titus, was in line with the way Paul spoke about the Corinthians. "Just as and in the same way the boast we made to Titus has proved true", TEV.

πάντα "**everything**" - ALL THINGS. Variant πάντοτε "always", but better, "all things" = all Paul has said on his visits to Corinth and the content of all the letters he has written to the church. "Every word we addressed to you bore the mark of truth", REB.

ὕμιν dat. pro. "**to you**" - Dative of indirect object.

εν + dat. "-" - IN [TRUTH]. The preposition here is adverbial, expressing manner; "everything we said to you was spoken truly"

επι + gen. "**to [Titus]**" - UPON = BEFORE [TITUS]. Spatial; "our boasting before Titus came true" = "the boast we made BEFORE Titus has turned out to be nothing more than the truth", Cassirer, but possibly causal, "because", so Long.

v15

The Corinthians have brought Titus great joy due to their acceptance of his ministry among them and so naturally, he reciprocates with love.

τα σπλαγχνα [ον] "**[his] affection**" - [AND] THE BOWELS [OF HIM ARE MORE SO TOWARD YOU]. Nominative subject of the verb to-be. Meaning "inward affection"; "his heart goes out all the more to you", TEV.

αναμνησκομενου [αναμνησκω] gen. pres. part. "**when he remembers**" - REMEMBERING. The genitive participle is adverbial, best treated as either temporal, as NIV, or causal.

ὕμων "**that you**" - [THE OBEDIENCE] OF YOU [ALL]. The genitive is verbal, subjective, modified by the genitive adjective "all".

την ... ὑπακοην [η] "**obedient**" - THE OBEDIENCE. The "obedience" of the Corinthians is to Titus as Paul's representative, and therefore serves as an acceptance of Paul's apostolic authority. It is this response which fills both Titus and Paul with great joy. "How ready you all were to do what he asked", REB.

ὡς "**[receiving him]**" - AS, LIKE / WHILE. The sense of this particle here is unclear, but probably adverbial. It may be temporal, Titus remembers how

obedient the Corinthians were "while / when" they received him in fear and trembling, cf., NAB. It may be explanatory, he remembers how obedient they were "in that" they received him in fear and trembling, cf., Barnett. It may be causal; he remembers how obedient they were "because" they received him in fear and trembling.

μετα "with" - WITH [FEAR AND TREMBLING YOU RECEIVED HIM]. Expressing accompaniment, "along with". "The respect and reverence with which you treated him", Phillips.

v16

Paul finally affirms his "complete confidence" in the church.

ὅτι "-" - [I REJOICE] THAT. Introducing an object clause / dependent statement of perception, expressing the content of Paul's joy, "that", or possibly causal, "because". Either way, "the translation of **θαρω** is more important", Plummer.

εν + dat. "-" - IN [ALL things]. Possibly local, "I am glad that in the midst of all circumstances I have confidence in you", but more likely adverbial, reference / respect, or better, modal, expressing manner; "I have full confidence in you", Berkeley, as NIV,

θαρω [**θαρω**] pres. "I have [complete] confidence" - I HAVE CONFIDENCE. "I am able to depend", BAGD, followed by **εν** = "confidence in"; "you have earned my utmost confidence in you, personally", Junkins.

εν + dat. "in" - IN [YOU]. Local, expressing space / sphere, or reference / respect, "about, concerning"

8:1-7

7. The collection for the believers in Palestine, 8:1-9:15

i] The grace of giving

Argument

Paul now deals with the issue of the collection for the poor believers in Jerusalem, 8:1-9:15. In the passage before us Paul affirms the grace of generosity that was given to the Macedonians by God, a generosity which has prompted sacrificial giving toward the collection, v1-5, he then notes that he has organized Titus to return and finalize the collection with the Corinthians in Achaia, v6, and then encourages the Corinthian believers to participate fully in the collection, to excel in the grace of giving in the same way that they have excelled in the other graces, v7.

Issues

i] Context: See 7:5-16. This passage is part of a wider section running from 8:1-9:15. The subject of the section is the collection of funds for the poor believers ("saints") in Jerusalem. It seems that initially the Macedonian churches were not included in the collection, possibly due to their own poverty, but none-the-less they expressed a desire to be included.

ii] Background: See 1:1-7. *The collection for the saints*: For Paul, the collection for the saints in Jerusalem is an important subject to broach with the Corinthian believers. The financial gifts of the Gentiles to the historic people of Israel serve as a fulfillment of Israel's prophetic expectations. For this to take place, through the ministry of Paul, is nothing less than an evidence to Israel that the kingdom of God is bursting in upon them, in and through the person of Jesus. The historic people of Israel have shared the gift of the good news of Jesus, and it is only right and proper that the Gentiles respond with similar generosity toward the present needs of Jewish believers. Paul hoped that the gifts of the Gentiles, as a prophetic sign to Israel, might soften his fellow Jews to the claims of the gospel. Sadly, this was never realized. Soon after arriving in Jerusalem with the collection he was arrested and forced to declare his innocence before the Emperor in Rome.

iii] Structure: *The grace of giving*:

Paul's exhortation to the Corinthian believers that they excel in the grace of giving:

A description of the generosity shown by the Macedonians, v1-5;

An explanation to the Corinthians as to why Paul has sent Titus back

to them, v6;

A direct exhortation to the Corinthians to excel in the grace of giving, v7.

iv] Interpretation:

In the opening verses of this section of Paul's letter / address, 8:1-9:15, Paul describes the generosity of the Macedonian churches (Philippi, Thessalonica, and Berea) toward his collection for the poor believers in Palestine. He uses the word "grace" to describe their God-inspired generosity. He is saying that their generosity is a ministry-gift of the Spirit, cf. Rom.12:8. In 8:7 he calls it "this grace of giving." God's grace, his merciful favour toward his people, is expressed in many ways; it is seen in the free gift of salvation, in the gift of apostleship to a rebel like Paul, and here, in the gift of generosity. So, "rich generosity" is a work of the indwelling Spirit of Christ, a fruit of the Spirit's renewing power. It is this grace which Paul wants the Corinthian believers to excel in, "this grace of giving."

v] Homiletics: *The grace of giving*

Paul the apostle had a special gospel-ministry project. He collected funds from the Gentile churches and used the money to finance a caring ministry toward Palestinian believers. In his thinking, the Gentiles needed to bear gifts to Israel as a *thank you* offering for the gift of the gospel from God's historic people Israel, and he hoped that this would then serve as a prophetic sign to unbelieving Jews. The Macedonian churches excelled "in this service to the saints" and so Paul has several things to say about their "rich generosity":

- Their generosity was a "grace" of God, v1;
- Their generosity was "beyond their ability", v3;
- Their generosity was freely offered, v3, 4;
- Their generosity was a "privilege", v4;
- Their generosity came out of their commitment to Christ, v5.

The Lord's word to us is, "see that you also excel in this grace of giving."

Text - 8:1

To excel in the grace of giving, v1-7. i] Paul opens by describing the abundant generosity shown by the Macedonian churches toward his collection for the poor saints in Jerusalem, v1-5.

δε **"and now"** - AND/BUT. Transitional connective introducing a new subject, although rather abrupt, but "not such as to suggest that two different letters have been put together", Barrett.

γνωριζομεν [γνωριζω] pres. **"we want [you] to know"** - [BROTHERS] WE MAKE KNOWN. "Brothers, we want to inform you", TH.

υμιν dat. pro. **"you"** - TO YOU. Dative of indirect object.

την χαριν [ις εως] **"about the grace"** - THE GRACE. Direct object of "we make known", although possibly an accusative of respect, "we want to inform you with regard / with respect to the grace of God that" In general terms "that grace given by God in the afflicted and poverty-stricken Macedonian churches [which] has overflowed in their generosity for the collection", Barnett. Harris seems a little pedantic when he suggests that in chapters 8-9 the word "grace" takes six different meanings, cf., p559.

του θεου [ος] gen. **"of God"** - OF GOD. The genitive is adjectival, probably not descriptive, idiomatic / source, a grace that comes from God, out of God (origin), although obviously it does originate with God. The genitive "of God" is usually viewed as verbal, functioning as a subjective genitive where God produces the action implied by the verbal noun "grace". Yet, the genitive may simply be attributive limiting "grace", "divine grace", possibly possessive, "God's grace". Grace, in the sense of God's covenant mercy, is indeed a divine characteristic, a possession of God, but at the same time a quality that is powerfully active, rather than static, a characteristic possessed by the divine - the God of grace acts graciously. In much the same way as "the righteousness of God", the righteous reign of God, entails God's setting all things right, so "the grace of God", God's covenant mercy, entails his active kindness toward his people. Here the enlivening of his people with a spirit of generosity.

την δεδομενην [διδωμι] perf. pas. part. **"that [God] has given"** - HAVING BEEN GIVEN. The participle is adjectival, attributive, limiting "grace"; "grace ... which has been given."

εν + dat. "-" - IN = AMONG. Expressing space / sphere - local. Probably just underlining the dative, but possibly "among the churches / within the churches", Furnish.

της Μακεδονιας [α] gen. **"the Macedonian [churches]"** - [THE CHURCHES] OF MACEDONIA. The genitive is adjectival, idiomatic / local; "located in Macedonia."

v2

"Paul now expresses how the grace of God was exhibited in the lives of the Macedonians", Harris. The Macedonian churches had little to give because of the

persecution they faced, and yet they were rich, rich in generosity. They were like the widow in the treasury, Mk.12:41ff; they generously gave of the little they had.

ὅτι "-" - THAT. Probably introducing a dependent statement of perception, "we want you to know (v1) that", although possibly introducing a noun clause in apposition to "the grace" of v1, "namely the most severe", or simply expressing cause / reason, "for during a severe testing", Furnish. "I want you to be aware of how they (the Macedonians) have demonstrated their true colors", Junkins.

εν + dat. "**out of / in the midst of**" - IN. Probably adverbial, temporal.

πολλη dat. adj. "**the most / a very**" - A GREAT. "Much / great", so NIV, "under the most severe test", although possibly "many", "prolonged", Plummer; "continual ordeals of hardship", NJB.

θλιψεως [ις εως] "**severe**" - [TEST] OF TROUBLE, AFFLICTION, TRIBULATION, OPPRESSION, DISTRESS, ADVERSITY. The function of the genitive is unclear, but it is probably adjectival, attributive, limiting "test"; "a severe test which is oppressive." Zerwick suggests that it is epeexegetic, "a most severe test consisting of hardship", while Long opts for a genitive of reference. The TNT instrumental "by tribulation" is a wild stab. In the end Paul's point is simple enough; "we desire to let you know of the grace of God how amid a trial of great affliction", Weymouth.

δοκιμη [η] dat. "**trial**" - TEST, TRIAL, ORDEAL. "Usually in the sense of the genuineness of something by examination and testing, often through actual use - 'value, worth, true, genuine, approvedness.* Here referring to the test itself - an ordeal which serves as a proof, or testing.

της χαρας [α] gen. "**joy**" - [THE ABUNDANCE] OF THE JOY [OF THEM]. The "abundance of Joy", ESV, is treated as an attributed genitive by the NIV, "abundant / overflowing joy." The word is mostly used of a person's response to the gospel.

κατα + gen. "**extreme**" - [AND] DOWN [DEPTH]. Spatial in sense, "down", but with the noun **βαθους**, "depth", the prepositional phrase serves to form the adjective "deep", limiting the noun "poverty"; "their desperate poverty", Barclay.

η πτωχεια [α] "**poverty**" - OF THE POVERTY [OF THEM]. Nominative subject of the verb "to overflow." The poverty of the Macedonian churches was probably due to the persecution faced by the early Christians and the economic hardship which this caused.

της απλοτητος [ης ητος] "**[welled up in rich] generosity**" - [OVERFLOWED TO THE RICHES, WEALTH] OF GENEROSITY [OF THEM]. The genitive is adjectival,

best treated as attributed, as NIV. "An overflowing wealth of generosity", Barclay.

v3

So, the Macedonian believers gave generously out of a limited resource, disregarding their own needs. This they did without being asked. Paul probably knew of their plight and didn't ask them to share in the collection for the "saints" in Jerusalem, but they gave none the less. This verse begins a long and unwieldy sentence in the Gk. which runs through to v6.

ὅτι "for" - THAT. Possibly serving to explain v2, as NIV, so Barrett, etc., but better taken as introducing a dependent statement of indirect speech expressing what Paul is able to testify to; "I can testify that up to their means, aye and beyond their means, they have given", Moffatt.

μαρτυρω "I testify" - I BEAR WITNESS [THAT]. If **ὅτι** is taken to express cause / reason, then this verb is viewed as an intrusion into the sentence to emphasize the worth of Paul's observation; "for - as I can testify - they gave ..", Martin.

κατα παρα "as much as [... and] beyond" - ACCORDING TO [*their* ABILITY AND] BEYOND [*their* ABILITY]. The two prepositions establish a mild contrast, not "according to contrary to", but "according to beyond", Harris. "They gave according to (expressing a standard) their means, even (**και**) beyond (expressing comparison) their means."

αυθαιρετοι adj. "**Entirely on their own**" - *they gave* OF THEIR OWN ACCORD. Either with an assumed verb, or treated as an independent statement within the sentence, so Furnish, as NIV; "I myself bear witness to them how they offered - and that of their own accord - that they would do all they were able to do, in truth more than they were able to do (v3); how they appealed to us ...", Cassirer, ie. and this "of their own choice" without being pressured to give.

v4

Paul continues with his testimony. Not only did the Macedonians abound in generosity, v3, they actually pleaded to be included in the collection, v4. The meaning of **την χαριν**, "the grace", and Paul's explanation (**και** is expegetic) of **δεομενοι ημων την χαριν**, "they pleaded the grace of us", produces a complex verse. The sense is simple enough, so the NIV rightly goes for a dynamic equivalent. "In fact, they simply begged us to accept their gifts and so let them share the honours of supporting their brothers in Christ", Phillips.

μετα + gen. "**[they urgently]**" - WITH [MUCH, GREAT APPEAL, ENCOURAGEMENT]. Expressing association; "with considerable urgency", Barnett; "with earnest entreaty", Weymouth. On the other hand, the preposition

may be functioning adverbially, modal, expressing manner when linked with "much" and "appeal", so forming an adverb like "urgently", as NIV.

δεομενοι [δεομαι] pres. pas. part. "**pleaded with [us] for**" - PLEADING, ASKING, REQUESTING. The participle is probably serving as a finite verb, so Moule, Harris - a periphrastic imperfect with an assumed imperfect verb to-be. It could also be treated as an attendant circumstance participle expressing action accompanying the implied verb "they gave" of v3, so Barnett; "they gave and they begged".

ἡμων gen. pro. "**us**" - OF US [A FAVOUR]. The verb "to beg" usually takes a genitive of direct object, which is how the NIV has read **ἡμων**, "of us"; "pleaded with us", rather than treat it as possessive, "pleaded for our favour."

και "-" - AND. The statement "they begged of us" is unclear and so Paul sets out to explain what he means. So, the conjunction here is exegetical, it introduces an explanatory clause, "they begged of us a favour, grace, namely, for participation of ministry to the saints" = "that they might participate in the ministry to the saints", Wuest.

της διακονιας [α] "[**of sharing in] this service**" - [THE PARTICIPATION, FELLOWSHIP] OF THE MINISTRY. The genitive is adjectival, usually read as verbal, objective, but possibly exegetical, limiting by defining "fellowship"; "this fellowship which consists of ministry to the saints" = "this participation in the charitable collection for the poor believers in Palestine."

της "-" - THE *one*. The genitive article serves as a nominalizer turning the prepositional phrase **εις τους ἁγιους**, "to the saints", into a substantive standing in apposition to "service / ministry"; "this fellowship which consists of ministry, the *ministry* to the saints."

εις + acc. "**to [the Lord's people]**" - TO [THE SAINTS]. Serving instead of a dative of interest, advantage.

v5

Paul had never expected the positive response he received when he began evangelizing in Macedonia, but indeed, not only did many dedicate themselves to the Lord, but they stood up for Paul and his mission.

ηλπισαμεν [ελπιζω] "**we expected / our expectations**" - [NOT AS] WE HOPED. Here "expected", Zerwick; "and not at all as we expected".

αλλα "-" - BUT. A strong adversative standing in a counterpoint construction; "not as, but". The **ου καθως**, "not just as, as, according to" expresses a quality or standard; "not as we expected, but"

εδωκαν [διδωμι] aor. "**they gave**" - "They made a complete dedication of themselves first to the Lord", Phillips.

ἑαυτους **"themselves"** - The reflexive pronoun takes an emphatic position in the Gk.

τω κυριω [ος] dat. **"[first] to the Lord"** - [IN THE FIRST PLACE] TO THE LORD. The adverb πρωτον is temporal. The dative "to the Lord" is a dative of indirect object. "First", πρωτον, may mean "the first thing they did", meaning first in time, but probably first in importance is intended; "but instead, above everything else they gave themselves to the Lord, and also"

και **"and then"** - AND. Probably adjunctive; "and also they gave themselves to us".

δια + gen. **"in keeping with / by"** - [TO US] THROUGH, BY MEANS OF [WILL OF GOD]. Is Paul saying that the motivation of their generosity is the will of God, ie., the command to be generous is the instrument of their generosity? Paul usually argues that grace is the motivator of right action. We would therefore expect the sense "in accordance with the will of God", "in keeping with the will of God", Harris. None-the-less, "through the will of God", instrumental, expressing means, is probably what Paul intends. He is making the point that both the conversion of the Macedonians, and their generous contribution to the collection, falls within the ambit of the divine will, just as his apostleship is "through the will of God", cf., 1Cor.1:1, ie., "an apostle by divine calling", Martin. "Their offering of themselves was governed by the will of God", Plummer.

v6

ii] "Paul now explains to the church in Corinth why he has sent Titus back to them", Barnett. In the previous year, Titus had commenced the collection at Corinth in Achaia, and given that the neighbouring Macedonian churches had fully contributed to the appeal, Paul has asked Titus to revisit Corinth and finalize the appeal there.

εις το παρακαλεσαι [παρακαλεω] aor. inf. **"so [we] urged"** - INTO [WE] THE TO URGE, EXHORT [TITUS]. This construction, εις + the articular infinitive, usually forms a final clause expressing purpose, "in order that", but sometimes, as here, a consecutive clause expressing result, "with the result that / so that". "As a result of the Macedonian churches acting with such generosity toward the collection, we encouraged Titus," The pronoun ημιας, "we", serves as the accusative subject of the infinitive; "So consequently, we urged Titus"

ινα + subj. "-" - THAT. Introducing a dependent statement of indirect speech expressing the content of what Paul asked / encouraged Titus to do, namely, to get the Corinthian believers to finalize the collection for the saints, as have the Macedonian churches in Philippi, Thessalonica, and Berea. Paul's words to Titus are "complete what you have begun", Harris.

καθως οὕτως "since / just as.... also" - AS, JUST AS [HE BEGAN BEFORE] SO [HE SHOULD COMPLETE]. A correlative comparative construction, with both the conjunction καθως and the adverb οὕτως expressing a characteristic quality; "as he had begun, so he would also finish", AV.

προενηρξατο [προεναρχομαι] aor. "he had earlier made a beginning" - HE BEGAN BEFORE = earlier made a beginning on a previous occasion. This verb appears only here and v10 in the NT. The "previous occasion" would be the first visit of Titus to Corinth (in the previous year, cf. v10) to begin the collection. Although not actually forming an adjectival clause, Barclay carries the sense well with: "It was Titus who was in charge of the first moves in the organization of this gift [at Corinth]. So we have invited him to visit you (again), and to see that it is brought to a conclusion."

επιτελεση [επιτελεω] "to bring [and = also] to completion" - [SO ALSO] HE SHOULD COMPLETE.

την χαριν τουτην "this act of grace" - THIS GRACE. Accusative direct object of the verb "to complete." See above for the sense of "this grace."

εις + acc. "on [your part]" - TO [YOU]. Adverbial use of the preposition, "to/toward you" = "in reference to you", Plummer, so possibly as NIV, or "among you", JB, but also possibly expressing benefit / advantage, "for you", Barrett, Martin, ie., "for your benefit", Betz. We asked Titus "to help you finish what you began", CEV.

v7

iii] Paul, at this point, switches to direct exhortation, v7. Having revealed the generosity of the Macedonian churches, Paul goads the Corinthians to follow suit, to excel in generosity as they excel in the other spiritual gifts. The Corinthians were greatly blessed with spiritual gifts: they abound in wonderworking faith, 1Cor.12:9, 13:2; "utterance", probably in the sense of prophecy, 1Cor.12:10; "knowledge", probably referring to a word of wisdom, 1Cor.12:8, 10; "earnestness", a quality all believers should possess; and "love". Given that the Corinthians poses such an abundance of spiritual qualities, Paul exhorts them to excel in the spiritual gift of generosity.

αλλα "but" - Here serving a particular contrastive function which serves to strengthen, "Moreover"; "Well then, as you have everything in abundance", Cassirer.

ὡσπερ ἵνα "just as / since see that" - AS, JUST AS [IN EVERYTHING YOU ABOUND] see THAT [ALSO YOU ABOUND IN THIS GRACE]. Forming a correlative comparative construction, but here with ἵνα και + subj. serving "as a substitute for the imperative (infinitive)", BAGD; "given that / since you abound in everything then see to it that you abound in this grace-ministry."

περισσευετε [περισσευω] pres. "**excel**" - ABOUND, OVERFLOW. The word takes on a technical sense in the Corinthian letters, so Paul is likely restating the Corinthian belief that they are rich in spiritual gifts, eg., faith, etc. "Abound in the gifts of the Spirit", "overflow in every grace-gift".

εν + dat. "**in**" - IN [EVERYTHING]. Possibly local, expressing space / sphere, but better serving adverbially, expressing the manner of having, "have everything in abundance / abundantly", or reference / respect, "with respect to everything."

πιστει [ις εως] dat. "**faith**" - IN FAITH. This, and the following datives, most likely work off an assumed **εν**, as for **εν παντι** above. It is unlikely Paul means saving faith, but rather wonder-working faith.

λογω [ος] dat. "**speech**" - IN WORD. Possibly eloquence, but more likely "spiritual speech", even "tongues".

γνωσει [ις εως] dat. "**knowledge**" - IN KNOWLEDGE. Paul was not really complementary of the Corinthians' claim to a hidden and superior knowledge. Is this list partly tongue-in-cheek?

σπουδη [η] dat. "**earnestness**" - [AND IN ALL] ZEAL, EAGERNESS, DILIGENCE... Referring to the Corinthians renewed "affirmation" of Paul as their apostle.

και "**also**" - AND [IN THE LOVE FROM US TO YOU]. Here taking a strong adjunctive sense, "as well".

περισσευητε subj. "**you excel**" - [see THAT ALSO] YOU ABOUND. The word Paul has used to describe the Corinthians excelling in spiritual gifts, is now used in his exhortation that they excel in the grace of giving.

εν ταυτη τη χαριτι **in this grace of giving**" - IN THIS GRACE. Again, the preposition **εν** takes the same sense as **εν παντι**, "in everything." The "giving" is implied. Possibly "in this gracious *ministry*", the "ministry" being the involvement of the Corinthians in Paul's collection for the saints in Jerusalem. "Do come to the front in this gracious enterprise", Moffatt.

8:8-15

7. The collection for the believers in Palestine, 8:1-9:15

ii] The generosity of Christ

Argument

Having detailed the generosity of the Macedonian churches toward the collection for the poor believers in Palestine, and having encouraged the Corinthian believers to act in like manner, 8:1-7, Paul now goes on to reinforce his exhortation that the Corinthians excel in this grace of giving.

Issues

i] Context: See 8:1-7.

ii] Background: See 8:1-7. *The collection for the saints.*

iii] Structure: *The generosity of Christ:*

A qualification - the exhortation is not a command, v8;

The exhortation has as its ground the example of Christ, v9;

A restatement of the exhortation, v10-12;

In support of the exhortation - the principle of equity, v13-15.

iv] Interpretation:

Paul begins by explaining that he is commanding the Corinthian believers; "I'm not trying to order you around against your will. But by bringing in the Macedonians' enthusiasm as a stimulus to your love", v8, Peterson. Paul supports his exhortation with the example of Christ, his gracious self-giving, v9, and then encourages the Corinthians to finalize the collection first begun when Titus visited them on Paul's behalf the previous year, v10-12. Paul then supports his exhortation with the theological principle of equity, v13-15.

The principle of equity, v13-15: The principles of *liberty, equality and fraternity* were not a French invention, but they certainly came to the fore in the French revolution and ever since have impacted on Western society. The interesting feature of these three principles, all of which are Biblical in nature, is the order they are given in society whereby one is depreciated in its standing in relation to the other two, rather than all three held in tension. Historians have often commentated that what the French revolution needed was a little more fraternity, but sadly it was depreciated in relation to the other two. The USSR needed a little more freedom, but for them it was depreciated. Australia is a good example of the modern

application of these principles. A hundred years ago the order was freedom (a man's home is his castle), fraternity (mateship) and equality (egalitarian - we all muck in together). Today it is equality (in the terms of social justice), fraternity (only if you adhere to equality) and an increasingly depreciated freedom (eroded by social justice legislation).

Devoid of a Biblical mind-set, secular society struggles to hold these principles in tension, intent on depreciating one to another. The Bible, on the other hand, always holds truth in tension. Take for example God's sovereign will and human freewill, both are true, standing in tension with each other. Then there is the tension of the *now / not yet* reality of the kingdom of God - Biblical truth is lateral, not linear (one-dimensional). Paul's "fair balance", NRSV, is true, but so is his fraternity, compassion, "according to what one has", and so is his freedom, "I do not say this as a command."

In support of his call for equity, Paul quotes from Exodus 16:18, a text which refers to the gathering of manna by the Israelites in the wilderness. The Israelites were to have "an omer apiece". On collecting the manna, some collected more and some less, but when each took their omer, it equalled out. Of course, it is from the principle of equity that nineteenth century Christian socialism emerged and tried, in the *now*, to create heaven on earth. The not yet reality of the kingdom saw it struggle as a social entity. Socialism, the secular modern-day political version, has similarly struggled, usually by depreciating fraternity and freedom, along with that most fundamental of Biblical principles, original sin. Equality struggles in the now because greed often transcends love, although as any science fiction buff will tell you, good always wins out in the end - a sound Biblical truth! In the meantime, greed motivates our fallen world, although even the greediest are loath to claim that "greed is good."

v] Homiletics: *What have we to give?*

They say that money is the root of all evil. Well, it may not be the root of all evil, but it certainly does cause trouble. Many friendships and families have foundered on the issue of money. So, money, and being parted from it, is an emotive issue indeed.

Our reading today concerns the possession of a gracious gift of generosity, and the application of that gift for the upbuilding of the body of Christ.

- First, the quality of self-giving. Jesus is the perfect example of the one who willingly became poor that others might become rich. He set aside his

glorious splendour and joined himself to broken humanity. For us to emulate Christ's self-giving we need to rest on the grace of God.

- Second, the application of self-giving - fair dealing. We all possess resources, and when Jesus touches our life, then the impulse toward fair dealing starts to make itself felt. Little by little we find we can redirect some of our resources toward the King's use rather than our own.

So, let us pray for the gift of generosity, and willingness to deal fairly.

Text - 8:8

Equity, v8-15: i] Paul does not command the grace of giving, but sees it more as a test of faith, v8. You can't command someone to exhibit a quality which is a gift of God. So, Paul encourages them toward "this grace" by comparing their self-giving with the self-giving of the Macedonian Christians.

κατ [κατα] + acc. "[I am not commanding you]" - [I SPEAK NOT] ACCORDING TO [A COMMAND, AUTHORITY]. Expressing a standard, or possibly here, expressing means; "I do not say this by means of a command." Paul is careful not to demand that the Corinthians support the collection for the saints. They have only just come back on side and so tact is required. Presumably "I am not issuing an apostolic instruction", rather than "I have no word from the Lord on this matter."

αλλα "but" - BUT [THROUGH THE DILIGENCE, ZEAL OF OTHERS]. Strong adversative standing in a counterpoint construction; "not, but", as NIV. The instrumental δια, "through, by", expresses means; "by the readiness of others", Berkeley, ie., by providing the opportunity for the Corinthians to perform a grace ministry of generosity in order to prove (κοκιμαζων) the sincerity of their love.

δοκιμαζων [δοχιμαζω] pres. part. "I want to test" - *i am* [AND = ALSO] TESTING. "Test" = "discover to be suitable through examination", Harris. The participle is possibly an example of a participle used as a finite verb, or more properly a periphrastic present construction where the present tense verb to-be is assumed, but possibly adverbial, final expressing purpose, "in order to prove", Plummer, so NIV "I want to test"; "I say it by way of making the zeal of others serve also as a means for testing whatever genuine love there may be in you", Cassirer. The stress is on comparing, not testing, the generosity of the Corinthians with the Macedonians whose generosity Paul has already alluded to, 8:1. "I don't want you to read this as an order. It is only my suggestion, prompted by what I have seen in others of eagerness to help, and here is a way to prove the reality of your love", Phillips.

το ... γνησιον adj. "the sincerity" - THE GENUINENESS. The article το serves to nominalize the adjective, introducing the object clause "the genuineness

of your love", accusative direct object of the verb "to test." Paul wants to confirm the "reality" of their commitment to the collection for the saints.

της ... αγαπης [η] gen. "of [your] love" - OF [YOUR] LOVE. The genitive is adjectival, usually taken as verbal, subjective, but possibly, attributed, "sincere love."

v9

ii] The grace of giving is displayed in the example of Christ, v9. The supreme example of Christian self-giving, namely the incarnation of Christ. Christ set aside his divine privilege for us; he became poor so that we might become rich.

γαρ "for" - Probably not expressing cause / reason, but emphatic; "And indeed, you know", Cassirer.

γινωσκετε [γινωσκω] pres. "you know" - YOU KNOW. The Corinthians already understand what Paul is about to say; "you already understand."

χαριν [ις εως] "the grace" - Accusative direct object of the verb "to know." The word does get used differently in different contexts, but primarily it refers to God's covenant mercy, a "divine attribute, namely, love in action, expressed on sinners", Martin.

του κυριου "of [our] Lord" - OF THE LORD [OF US, JESUS CHRIST]. The genitive is adjectival, usually treated as verbal, subjective, "the grace that was shown by our Lord Jesus Christ", Harris, but a possessive sense should not be ruled out in that God's gracious nature, of its very self, is outward acting, is "love in action". "Jesus Christ" stands in apposition to "Lord".

οτι "that" - Introducing an object clause / exegetical, explaining the nature of "the grace of our Lord Jesus Christ."

επωχευσεν [πτωχευω] aor. "he became poor" - HE BECAME POOR, TOOK ON THE LIFE OF A POOR PERSON. Possibly a reference to the incarnation, and less so to the idea that Jesus identifies with the materially poor. Jesus identifies with the poor in spirit, those humbled before God.

ων [ειμι] pres. part. "though [he was rich]" - BEING [RICH]. The participle of the verb to-be is adverbial, concessive, "even though he was rich." Most commentators see the riches as Christ's "being in the form of God", ie., his riches are his pre-existent status, cf. Gal.4:5.

δι [δια] + acc. "yet for [your] sake" - BECAUSE OF [YOU]. Here leaning toward advantage / benefit, as NIV; "for your sake."

ινα + subj. "so that" - THAT. Introducing a purpose / result clause; "in order that / with the result that."

τη πτωχεια [α] dat. "though [his] poverty" - BY THE POVERTY [OF THAT PERSON]. The dative is instrumental, expressing means.

πλουτησητε [πλουτεω] aor. subj. "**you might become rich**" - [YOU] MAY BECOME RICH, WEALTHY. At face value, being rich involves possessing the consequences of Christ's incarnation, namely salvation. Yet, a more subtle explanation sees "being rich" as acting out our faith, in this case, contributing to the poor saints in Jerusalem. Christ identifies with our poverty that we might share his riches - love in action. So, we could paraphrase the clause, "so that through his poverty you might become rich in generosity."

v10

iii] Paul now encourages his readers to bring to fruition their generous intent with regard the gift of funds toward the saints in Jerusalem, v10-12. His advice to the Corinthians is that they take up the stance that they adopted in the previous year, that they "finish the work" they had so well begun. He points to two aspects of their generosity: a) eager willingness, and b) effective action. Effective action has somewhat dissipated and so Paul hopes that he can still appeal to their eager willingness. He doesn't quantify the results side of the argument since self-giving must be "according to your means."

εν "-" - [AND] IN [THIS I GIVE]. Adverbial, reference / respect; "with respect to this matter outlined so far I give you my opinion."

γενωμην [η] "**judgment / advice**" - AN OPINION, ADVICE. Accusative direct object of the verb "to give." "Opinion" is better, Paul is going softly with the Corinthian believers; "I am only giving you my opinion on this matter."

γαρ "-" - FOR [THIS *opinion*]. Introducing a causal clause explaining why Paul has given his opinion on this matter, namely, because it is beneficial for them.

συμφερει [συμφερω] pres. "**what is best**" - IS PROFITABLE, EXPEDIENT, ADVANTAGEOUS. The question is, what is expedient? Is it Paul's advice to them, or is it expedient that he gives this advice to them? Is it expedient for them to be involved in the collection for the saints?

υμιν dat. pro. "**for you**" - Dative of interest, advantage.

οιτινες [οστις] pro. "-" -WHO [PREVIOUSLY BEGAN FROM LAST YEAR NOT ONLY THE DOING BUT ALSO THE WILLING]. Nominative subject of the verb "to begin." Stronger than the relative pronoun "who" and so here could be translated "you were the kind of people." They were enthusiastic for the collection, not only being the first to contribute towards it, but were the first to decide for it. In v10b the Greek grammar is difficult, but it is likely that Paul is being complementary of the Corinthians early enthusiasm toward the collection so as to encourage them to take up the project again.

απο + adv. "**[last year]**" - FROM [LAST YEAR]. Expressing source / origin + the adverb **περυσι**, forming temporal construction.

προενηξασθε [προεναρχομαι] aor. "**you were the first**" - YOU PREVIOUSLY BEGAN. "As far back as last year you were the first to want to do it", Barclay.

το ποιησαι [ποιεω] aor. inf. "**to give**" - [NOT ONLY] THE ONE DOING. The articular infinitive, as with the one following, "the willing", serves as a substantive, accusative direct object of the verb "to begin." The Corinthians were the first "to do", aorist, but have not followed through; hopefully Paul can count on their inclination still "to will", present tense, for it is "the willing" that will produce the results.

v11

νυνη δε και "-" - Emphatic transitional connective; "So now, its up to you to"

επιτελεσατε [επιτελεω] aor. imp. "**finish**" - FINISH, COMPLETE. "Complete the undertaking", "bring the undertaking to fruition."

το ποιησαι [ποιεω] aor. inf. "**the work**" - THE MAKING, DOING. The articular infinitive serves as a substantive, object of the verb "finish". Here probably the Corinthians "undertaking" to support the collection.

οπως "**so that**" - Introducing a purpose clause; "so that / in order that"

καθαπερουτως και "-" - JUST AS [THE EAGERNESS OF THE WILLINGNESS] SO ALSO [THE COMPLETION OF THE HAVING]. A correlative comparative construction, adverbial, expressing manner; "as readiness of desire is found, so may be accomplishment, as your means will allow", Cassirer.

του θελειν [θελω] gen. pres. inf. "**eager [willingness]**" - [THE EAGERNESS, ZEAL, ENTHUSIASM] OF THE WILLINGNESS. The infinitive serves as a substantive, with the genitive being adjectival, attributive, "willing zeal." The προθυμια, "eagerness, zeal" is best taken to mean "readiness"; they were once ready to give, as well as willing to give.

εκ του εχειν "**according to your means**" - OUT OF WHAT YOU HAVE. The preposition εκ + gen. expressing source / origin, "out of, from", with the articular infinitive again serving as a substantive; "out of that which you have", AV. Paul is again being sensitive rather than demanding. "According to your means", NIV, = "give out of what you can spare."

v12

"If the will to give is there, God will accept whatever gift *a person's* resources make it possible for *them* to give; he does not demand a gift which is beyond *a person's* resources", Barclay.

γαρ "**for**" - Introducing a causal clause explaining why a person is only required to give according to their means.

εἰ + ind. "if" - IF, *as is the case*, [THE WILLINGNESS IS ALREADY PRESENT, *then it is* ACCEPTABLE]. Introducing a conditional clause 1st. class where the condition is assumed to be true.

ἡ προθυμία [α] "willingness" - Paul continues with his thought that what is important is the Corinthians eagerness to support the mission. Their actual financial support will reflect their capacity to give.

προκειται [προκειμαι] pres. "is there" - IS ALREADY THERE, SET BEFORE. The Corinthians eagerness for the collection is already confirmed.

ευπροσδεκτος adj. "the gift is acceptable" - *it is* ACCEPTABLE. The subject "this" = "gift" + the verb to-be, must be supplied. Presumably "acceptable to God."

καθο εαν + subj. "according to what [one has]" - IN ACCORDANCE WITH WHATEVER [ONE MAY HAVE]. The adverb καθο = καθ [κατα] ὅ, "according to what." The conjunction εαν + subj. serves to form an indefinite clause; "in accordance with whatever one may have." So, expressing a standard; "in proportion to whatever a person may have." It is acceptable to God for a person to give according to their abundance (what they may have) not according to their poverty (what they don't have).

v13

iv] In support of his request to the Corinthian believers, Paul now announces the principle of equity, v13-15. The principle behind his argument is the principal of fair-dealing. My "plenty" should supply the "needs" of my brothers and sisters in the Lord, in such a way as to allow them to use their "plenty" toward my "needs". He is certainly not advocating that his readers are to disadvantage themselves for the advantage of others. His picture of Israel's wilderness wanderings makes the point well. All work to gather in the manna; some end up with little, some with much. All then share what they have gathered and so all are filled. For the Corinthians, this illustration serves to encourage them to share their abundance with the poverty-stricken Palestinian believers. The Jewish believers had shared the gospel with the Gentiles and now it was time for the Gentiles to respond with a similar "grace".

γαρ "for" - More reason than cause; introducing an explanation.

ἵνα "[Our desire is not] that" - [NOT] THAT. Something like "our desire is" must be supplied to express the sense of the verse. Moule suggests that the *hina* clause probably serves as an imperative infinitive; "let there not be", but it more likely serves to form a dependent statement of perception expressing what Paul "*desires / is asking*", or exegetical, explaining content, "indeed, it is not a question of relieving others at the expense of your own difficult circumstances."

ἄλλοις δατ. αἰ. "others" - [*there is* RELEASE FROM PRESSURE] TO OTHERS. Dative of interest, advantage; "for others." "I am not trying to make it easier for others by making it harder for you", CEV.

ὑμῖν dat. pro. "**while you [are hard pressed]**" - [*and* DISTRESS] TO YOU. Dative of interest, disadvantage.

ἀλλ [ἀλλά] "**but**" - Adversative, as NIV.

ἐξ [ἐκ] + gen. "" - FROM. The preposition could serve to express means, "by equality", even cause, but it seems more likely to express manner such that with ἰσότητος, "the state of being equal = fair dealing", we have the sense "fairly"; "*Our desire is that you share your resources fairly.*"

ἰσότητος [ἰσότητος] "**equality**" - FAIR DEALING. The Corinthians should share with their not-so-well-off brothers in Jerusalem, given that the Jerusalem church has shared the gospel with them. From our abundance we share, and *visa versa*. Such is fair dealing. The principle of equality within the brotherhood relates to all needs, spiritual and physical. It is doubtful that Paul is saying that the Gentiles provide the funding, and the Jewish believers provide the gospel, rather that the flow, whether spiritual or physical, is both ways, depending on need. "Share and share alike", Barclay, "a balance is to be struck", Knox.

v14

ἐν + dat. "**at [the present time]**" - IN = AT [THE NOW TIME THE ABUNDANCE OF YOU]. Temporal use of the preposition. Paul may simply be saying "at the present moment" the Corinthian believers are economically sound and can share with the Palestinian believers in their time of financial need. It is often argued that there was a drought throughout Palestine at this time. Yet, Paul is more intent on the Gentiles fulfilling scripture by sending gifts to Israel as a sign that the kingdom is now. Given this theological perspective, the "present time" is the "now" time of the kingdom, the time of fulfillment. So, this "present time" refers to "the era when the promises of God concerning the new covenant of righteousness and the Spirit and the long-awaited 'day of salvation' have been fulfilled", Barnett, cf. Martin, *contra* Furnish.

εἰς + acc. "**will supply**" - IS TO, TOWARD = FOR. Either serving to express advantage, "for", or purpose, "for the purpose of their need".

το ... ὑστερημα [α ατος] "**what [they] need**" - THE LACK, WHAT IS LACKING.

ἐκεῖνων gen. pro. "**they**" - OF THOSE ONES. The genitive is adjectival, possessive; "their want."

ἵνα + subj. "**so that**" - THAT, SO THAT. Usually taken as introducing a purpose clause, "in order that / so that", as NIV, "that their abundance in turn serves to supply your needs, (ὁτως) so that there may be fair dealing." Some

argue that the offering of the Gentiles to Israel at this moment in time "is in order that" Israel may give return blessings in the coming age when God's focus is again on his historic people. See Romans 9-11.

καὶ "in turn" - AND = ALSO [THE ABUNDANCE OF THOSE ONES MAY BE TO = FOR WHAT IS LACKING OF YOU]. Adjunctive; "also". So that their surplus may go toward your lack", Berkeley.

ὅπως + subj. "The goal" - IN ORDER THAT [THERE BE EQUALITY]. Introducing a purpose clause; see above. "In order that there may be fair dealing."

v15

καθὼς "as [it is written]" - AS [IT HAS BEEN WRITTEN. Comparative, often used with the perfect "it has been written" to introduce a quote from scripture, as here; Exodus 16:18.

ὁ "he that gathered / the one who gathered" - THE ONE [THE MUCH]. The article introduces an assumed substantive participle, possibly "the one *gathering* much", or "the one *having* much"

οὐκ ἐπλεονάσεν [πλεονάζω] aor. "did not have increase, too much" - DID NOT HAVE AN ABUNDANCE [AND THE ONE THE LITTLE DID NOT HAVE DECREASE, TOO LITTLE]. The quotation has no Christological significance, rather it simply illustrates fair dealing under God.

8:16-24

7. The collection for the believers in Palestine 8:1-9:15

iii] The impending visit of Titus

Argument

Paul now focuses on the visit to Corinth by Titus and two unnamed associates. Paul explains the reason for the attendance of all three: Titus, as Paul's representative, is included in the party out of his desire to return to Corinth; The brother, "who is praised by all the churches", joins the party as a representative of all Paul's mission churches for the proper administration of the collection; Paul also includes in the party the brother who "is zealous", he will serve as Paul's representative. Paul calls on the Corinthian believers to warmly receive this delegation: All are men of integrity and should be welcomed.

Issues

i] Context: See 8:1-7. In v16-24 Paul explains the makeup of the delegation led by Titus and then in 9:1-5 he explains the purpose of the mission.

ii] Background: See 8:1-7.

iii] Structure: *The impending visit of Titus:*

A letter of commendation.

An introduction to, and affirmation of, Titus and the brother
"praised by all the churches", v16-19;

Paul's motive in the formation of the delegation, v20-21;

That the administration of the collection be above reproach;

An introduction to, and affirmation of, the "zealous" brother, the
third delegate, v22;

Exhortation, v23-24:

Given there can be no quibble as to the integrity of the delegates,
"show these men the proof of your love";

The purpose of the delegation's visit, 9:1-5.

iv] Interpretation:

The Corinthian believers have indicated their willingness to participate in the collection for the poor saints in Jerusalem, but we get the impression that Paul is not at all convinced that they are going to follow through on their good intentions. So, it is likely that the delegation led by Titus is intended to fire up the support of the Corinthian believers for the collection, and organize it in preparation for the arrival of Paul and the

other delegates from Macedonia. Guthrie argues that Paul is motivated by a desire for the Corinthians to act out of generosity rather than stinginess, and this so that the church honours Paul by their behaviour, rather than humiliates him.

This passage serves as a letter of commendation sitting within 2 Corinthians as a whole. It is a critical point in the letter, as Paul commends the three men whose task it is to carry his letter / address to the Corinthian believers and to prepare for his intended visit. It seems likely that the Corinthians know the three men, certainly they know Titus and the renowned brother, but possibly the other brother as well.

The letter as a whole has reflected Paul's need to defend himself from criticism by the opposition party (members of the circumcision party?) and this passage carries the same defensive tone. The collection is an "offering", an "act of grace", ESV, for the saints in Jerusalem, not money for Paul's own pocket, and its administration is in the hands of others, "those chosen by the churches to accompany us"; all this "to avoid criticism of the way we administer this liberal gift."

Text - 8:16

A letter of commendation, 8:16-9:5: i] An introduction to Titus and the brother "praised by all the churches", v16-19.

δε "-" - BUT/AND. Transitional connective, indicating the next step in the argument.

τω θεω [ος] dat. "[**thanks be**] to God" - [GRACE, FAVOUR, GRATITUDE] TO GOD. Dative of indirect object after an assumed optative verb / wish prayer; "may thanksgiving *be offered* to God."

τω δοντι [διδωμι] dat. aor. part. "**who put**" - THE ONE HAVING PUT, GIVEN. The participle serves as a substantive standing in apposition to "God."

εν + dat. "**into**" - IN [THE HEART OF TITUS]. Local, space / metaphorical; "I am grateful that God made Titus care as much about you as we do", CEV. The genitive τιτου, "of Titus", is adjectival, possessive.

υπερ + gen. "**I have for [you]**" - [THE SAME ZEAL] FOR [YOU]. Here most likely expressing advantage / benefit; "for the sake of, for the benefit of"; "for the same eager desire for your welfare as is cherished by us", Cassirer.

v17

For Paul, Titus is the right man to head this delegation, giving weight to the letter and the administration of the collection, but Titus didn't need his arm twisted; his love for the church at Corinth is just as strong as Paul's.

ὅτι **"for"** - More reason than cause; explanatory. Paul explains that Titus' "earnest commitment in discharge of an obligation", BDAG / "concern", NIV, v16, is expressed in two ways: First, Titus "received", in the sense of accepted, Paul's παρακλήσιν, "request" (usually with the sense "encouragement", but here with the sense "to plead for, request") - given the context, "warmly accepted" is possible. Second, he volunteered for the task because of his σπουδαιότερος, "more earnest = with much enthusiasm, eagerness, zealotry" (the word is used of a heightened sense of civic duty).

μέν δε **"not only but"** - ON THE ONE HAND, [*not only* DID HE RECEIVE *our* ENCOURAGEMENT], BUT, [BEING EARNEST, DILIGENT, HE WENT FORTH OF HIS OWN ACCORD TO YOU]. Adversative comparative construction; "Not only did he accept our appeal, but, he"

ὑπαρχων [ὑπαρχω] pres. part. "-" - being [of his own accord]. The participle is adverbial, best treated as causal; "and because he is eager, he freely volunteered for the job."

v18

Of the first delegate who will travel with Titus, Paul describes him as a believer who is widely praised throughout all the churches for his gospel ministry.

δε **"and"** - BUT/AND. Transitional, indicating a step in the argument.

συνεπιμψαμεν [συμπεμψω] aor. **"we are sending"** - WE SENT WITH. Epistolary / royal plural aorist, "we are sending" = "I am sending."

μετ [μετα] + gen. **"along with"** - WITH [HIM]. Expressing accompaniment / association, redundant with a συν prefix verb, but typical form.

τον αδελφον [ος] **"the brother"** - Used in the sense of "fellow believer", but possibly here in a more technical sense as a member of Paul's missionary team, a person who is "sent", so a "fellow evangelist." At any rate, they are official delegates with Titus.

ου̅ gen. **"who"** - OF WHOM [THE PRAISE IN THE GOSPEL]. The genitive is adjectival, possessive, but possibly verbal, objective, "whose praise *is known* by all the churches", Long, or even adverbial, reference / respect. When it comes to gospel ministry, this brother has an excellent reputation.

δια + gen. **"by [all the churches]"** - *is* THROUGH / BY [ALL THE CHURCHES]. Probably spatial, "whose praise *is proclaimed / known throughout* all the churches", so Guthrie, but possibly expressing agency "whose praise *is proclaimed by* all the churches", so Long.

εν + dat. **"for his service to [the gospel]"** - IN [THE GOSPEL]. Local, space, or better adverbial, reference / respect, "in connection with his gospel ministry. "The gospel" = "his evangelistic work in proclaiming the gospel."

v19

Of the first delegate, Paul also makes the point that he has been appointed by the churches, possibly just the Macedonian churches, to accompany him in the administration of the collection. His appointment presumably serves to legitimize the collection. The fact that he is now going to Corinth seems to indicate that Paul is wrapping up the collection in Macedonia. For Paul, the collection for the poor in Jerusalem, this act of *χαρις*, "grace", displays "the Lord's own glory", it provides a sneak peek into the nature of God, and at the same time, bolsters Paul's enthusiasm for gospel ministry.

δε "-" - BUT/AND. Transitional connective, indicating a minor step in the argument.

ου μονον αλλα "what is more" - NOT ONLY *this*, BUT AND = ALSO. Counterpoint construction; "but not only that: he", Cassirer.

χειροτονηθεις [χειροτονω] aor. pas. part. "**he was chosen**" - HAVING BEEN APPOINTED. Most translations construe the participle as a finite verb, so technically we may classify it as an absolute participle, or a periphrastic with the verb to-be assumed. As Thrall notes, Paul does sometimes follow up a finite verb with a participle serving as a finite verb. Given that it refers back to *τον αδελφον*, "the brother", accusative, it should be accusative rather than nominative, i.e., an anacoluthon - Paul has lost track of his syntax, so Harris. Of course, Paul may not have lost track of his syntax, but is employing short-talk, i.e., an ellipsis - missing words; "we are sending the brother (*οὗ ὁ*) / of whom the praise in/by all the churches, not only *this*, but also (*οὗ ὁ*) of whom the election / appointment by the churches."

υπο + gen. "**by**" - BY [THE CHURCHES]. Expressing agency.

συνεκδημος [ος] "**to accompany**" - *as* A TRAVELING COMPANION. Standing in apposition to "election / appointment" so defining the nature of the appointment, namely, to accompany Paul and so assist him in the collection which he administers. The implication seems to be that he is appointed by the churches (the Macedonian churches??), at Paul's insistence, as a witness to the probity of the collection.

ημων gen. "**us**" - OF US. The genitive is adjectival, relational.

συν + dat. "-" - WITH. Expressing accompaniment / association.

τη χαριτι [ις εως] dat. "[**this**] gift" - [THIS] GRACE. The use of the word "grace" for the collection reflects its gracious intention, the relief of the poor in Jerusalem.

τη διακονουμενη [διακονεω] dat. pres. mid./pas. part. "**which we administer**" - THE ONE BEING ADMINISTERED. The participle is adjectival, attributive, limiting "gift", as NIV.

ὕψ [ὑπο] + gen. "by [us]" - Expressing agency.
προς + acc. "in order to" - TOWARD = FOR. The NIV has taken the preposition here to express purpose, but as Thrall notes, it sometimes expresses result, and that seems more likely here; "resulting in the glory of the Lord himself and in our own enthusiasm", Thrall.

του κυριου [ος] gen. "[honour] the Lord" - [THE GLORY] OF THE LORD [HIMSELF AND *as a testimony of the* WILLINGNESS, EAGERNESS OF YOU]. The NIV takes the genitive as adjectival, verbal, objective, but possessive is still possible in that the collection will result in an enhancement / will serve to enhance / make clearer, the glory which by nature belongs to the Lord ("Lord" probably means "God" here rather than "the Lord Jesus."); "the Lord's own glory." The "himself" is emphatic.

v20

ii] Paul's motive in the formation of the delegation - That the administration of the collection be above reproach, v20-21.

συνεκδημιος [ος] "we want to avoid" - AVOIDING. The participle is adverbial, possibly temporal, "while at the same time avoid", or better causal, "we are sending along with him the brother because we want to avoid ..."; "for I want to take precautions against any risk of suspicion in connection with the administration of this charity", Moffatt.

τουτο "-" - THIS. Here cataphoric, referring forward, "because we want to avoid this, namely, not to have anyone find fault with our administration of this generous gift."

μη ... μωμησηται [μωμαομαι] aor. subj. "any criticism" - LEST [ANYONE] SHOULD BLAME [US]. We have what is virtually a *ἵνα μη* + subj. construction, with the *ἵνα* missing, introducing an epexegetic clause specifying the content of "this"; "namely, not to have anyone find fault with our administration of this generous gift."

εν + dat. "of the way" - IN [THIS ABUNDANCE]. Here adverbial, reference / respect; "that no one should blame us about this generous gift", ESV.

ὕψ [ὑπο] + gen. "[we]" - [BEING ADMINISTERED] BY [US]. Expressing agency; "for we want to avoid any criticism of our financial management of the fund."

τη διακονουμενη [διακονεω] dat. pres. mid./pas. part. "administer" - BEING ADMINISTERED. The participle is adjectival, attributive, limiting "this abundance" = "grace" = "liberal gift."

v21

Paul is determined to assure the proper management of the collection so as to remove from his opponents the opportunity for slander.

γαρ "for" - FOR [WE HAVE REGARD FOR GOOD THINGS]. More reason than cause, explanatory; "our purpose is to do what is right", TEV.

ου μονον αλλα "not only, but ..." - NOT ONLY [BEFORE THE LORD], BUT A counterpoint construction. As is often the case with a counterpoint construction, the weight of the point being made lies with the apodosis. The classic example is the Lord's Prayer: "lead us not into temptation (and of course we know you wouldn't do that anyway), but (**αλλα**) deliver us from the evil one." So here in this verse, the weight lies with "also in the sight of man." Paul hasn't organized the brother "who is praised by all the churches" for probity "in the eyes of the Lord", but probity "in the eyes of man." "We are being careful when it comes to our reputation with the public."

ενωπιον + gen. "**in the eyes of [the Lord]**" - BEFORE [LORD]. A shorthand version of "in the sight of the Lord", of behaviour conditioned by the close relationship that exists between a believer and their Lord, the all-seeing and all-knowing God.

και "also" - [BUT] ALSO [BEFORE MEN]. Adjunctive; "also in the sight of man", of acting in a way that people generally think is appropriate - here the proper accounting of funds held by a charity.

v22

iii] An introduction to, and affirmation of, the "zealous" brother, the third delegate, v22. Now with an opportunity to minister in Corinth, this unnamed brother is even more enthused / eager to minister in Corinth because of his great confidence in the Corinthian believers. The ground for this confidence is unstated. "His enthusiasm and confidence may have been kindled by Titus's account of the church there", Thrall.

δε "in addition" - BUT/AND. Transitional connective, indicating a step in the argument.

αυτοις dat. pro. "**them**" - [WE SENT WITH] THEM. Dative of direct object after the **συν** prefix verb "to send with." The "we sent", an epistolary aorist, so "we are sending", may indicate that this man is Paul's appointment, so "I am sending with them ..."

εν + dat. "**in [many way]**" - [THE BROTHER OF US WHO WE TESTED / PROVED / EXAMINED = APPROVED] IN [MANY *things*]. Here adverbial, modal, expressing manner, or temporal, expressing time, "on many occasions; "he has proved his dependability many times over", Peterson.

ὄντα [εἰμι] pres. part. "**that [he is zealous]**" - BEING [DILIGENT]. Long proposes that the participle here is adverbial, causal, "because he is eager / enthusiastic", but as Harris notes, εδοκιμασαμεν, "we approved", is a verb of cognition and so it is more likely that the participle introduces a dependent statement of perception expressing what "we" (Paul??) proved to be the case, namely, "that he is zealous", NIV.

πεποιθησει [ις εως] dat. "**because of [his great] confidence**" - [AND *being* (ὄντα) NOW MORE EARNEST] IN / BY [MUCH] CONFIDENCE. Usually taken as a dative of cause, as NIV, BDF#196. The assumed participle ὄντᾶ introduces a coordinated dependent statement of perception; "and that now he is even more zealous because of his great confidence which *he has* in you."

τιη + acc. "**in [you]**" - THE [TOWARD YOU]. The article serves as an adjectivizer turning the prepositional phrase εις ὑμας, "toward you", into an attributive modifier limiting "confidence", a confidence "which is in you"; "which *he has* in you."

v23

iv] Exhortation - given that there can be no quibble as to the integrity of the delegates, "show these men the proof of your love", v23-24

ειτε ειτε "**as as for**" - WHETHER [CONCERNING TITUS, MY PARTNER AND INTO = FOR YOU A CO-WORKER] OR [*concerning the* BROTHERS OF US, APOSTLES OF *the* CHURCHES, *may the* GLORY *be* OF CHRIST]. A correlative disjunctive construction; "whether Titus is in mind (concerning Titus), or our brothers, *may the* glory *be* Christ's."

ὑπερ + gen. "**for [Titus]**" - CONCERNING [TITUS]. Here in place of περι, reference / respect; "concerning Titus."

εις + acc. "**among [you]**" - INTO = FOR [YOU]. The NIV has opted for a spatial sense, but also possibly advantage, "he is my partner and fellow worker for your benefit", ESV, or representation, "he is a man united to me in fellowship, sharing my labours on your behalf", Cassirer.

αδελφοι [ος] "**[our] brothers**" - BROTHERS [OF US]. Pendent nominative, see Wallace 52.

εκκλησιων [α] gen. "**[they are representatives] of the churches**" - [APOSTLES] *of the* CHURCHES. The genitive is adjectival, possessive.

Χριστου [ος] gen. "**[an honour] to Christ**" - [*may the* GLORY *be*] OF CHRIST. The genitive is adjectival, possessive, ie., Christ's glory is in mind; "*may it be to* Christ's glory." The statement "glory of Christ" is elliptical, prompting a number of possible translations from a wish-prayer to an exclamation, although most translations and commentators take the phrase as a description of the

brothers, ie., they are the light of Christ shining in the world. Barnett is unsure, arguing that a descriptor like this is more likely applied to the church. Thrall, so also Filson and Bruce, argues that the brothers "promote the glory of Christ." "Participation in the administration of the collection promotes the glory of Christ because the whole enterprise is the work of divine grace", Thrall. "Whether *let it be for Christ's glory*", Long.

v24

Paul concludes his argument coving v16-23 with a play on words. He calls on the Corinthians to **ενδεικνυμενοι**, "demonstrate", before all the churches (possibly the Macedonian churches are in mind, but a wider sense is possible), a **ενδειξις**, "a demonstration", first, of their love (ie., their reception of the delegates and their willing completion of the collection for the saints), and second, Paul's pride in them (ie., his boast that the Corinthians will complete their part in the collection).

ουν "**therefore**" - Inferential / drawing a logical conclusion.

ενδεικνυμενοι [**ενδεικνυμι**] pres. part. "**show these men**" - DEMONSTRATING, EXHIBITING, DISPLAYING. This participle is classified as imperatival, but it is often the case that a so-called imperatival participle is attendant on an imperative verb and so should be classified as attendant circumstance. Yet, on this occasion, although obviously imperatival, it is not attendant. We probably should follow Turner who suggests the presence of an assumed imperative verb to-be, **εστε**, ie., a periphrastic construction stressing aspect. "Show the Macedonian churches what your made of."

την ενδειξις [**ις εως**] "**the proof**" - THE DEMONSTRATION, EVIDENCE, PROOF. Accusative direct object of the participle "demonstrating"; "the clear proof", Cassirer.

της αγαπης [**η**] gen. "**of [your] love**" - OF THE LOVE [OF YOU]. The genitive is adjectival, usually read as verbal, objective, although expegetic / a genitive of definition specifying the "demonstration" seems more likely. Paul calls on the Corinthians "to demonstrate a demonstration / proof", namely / which consists of, "their love", ie., their willing participation in the collection for the saints. The genitive **υμων**, "of them", is possessive; "the love you have."

καυχησεως [**ις εως**] gen. "**the reason for [our] pride**" - [AND] *the* BOASTING [OF US]. The genitive as for **της αγαπης**, further specifies the nature of the "demonstration", namely, Paul's boast that the Corinthians will complete their part in the collection.

υπερ + gen. "**in [you]**" - ABOUT [YOU TO THEM]. Here expressing reference / respect; "concerning, about, with respect to you."

εις + acc. "**so that**" - INTO = FOR. Usually taken to express purpose here.

των εκκλησιων [α] gen. "the churches [can see it]" - [the FACE] OF CHURCHES. The genitive is adjectival, possessive. The phrase is idiomatic, expressing the idea that another / others, with whom we have a relationship, will become aware, or are aware, of our actions. The Corinthians need to conduct themselves, with respect to the visit of the delegates, as if they were in full view of Paul's other mission churches.

9:1-5

7. The collection for the believers in Palestine, 8:1-9:15

iv] Fulfilling promises

Argument

Although it may seem unnecessary for Paul to write further on the issue of the collection, given the Corinthian's stated support of it, he non-the-less feels compelled to remind his readers why he is sending the delegation to Corinth. Paul does not want to be put in the embarrassing situation where, having boasted of the Corinthians support for the collection, he then finds that on arriving it is both disorganized and incomplete. Such a situation would be humiliating for both Paul and the Corinthian church. So, it is for this reason that Paul sends the brothers to Corinth to "finish the arrangements for the generous gift you had promised."

Issues

i] Context: See 8:1-7. In 8:16-24 Paul explained the makeup of the delegation led by Titus and now in 9:1-5 he explains the purpose of the mission.

ii] Background: See 8:1-7.

iii] Structure: *Fulfilling promises*:

A letter of commendation.

An introduction to, and affirmation of, Titus and the brother
"praised by all the churches", 8:16-19;

Paul's motive in the formation of the delegation, v20-21;

That the administration of the collection be above reproach;

An introduction to, and affirmation of, the "zealous" brother, the
third delegate, v22;

Exhortation, v23-24:

Given there can be no quibble as to the integrity of the delegates,
"show these men the proof of your love";

The purpose of the delegation's visit, 9:1-5:

Affirmation, v1-2;

Paul confirms the Corinthians' support for the collection.

Objectives, v3-5;

The arrangements are designed to forestall any
embarrassment, v3-4;

The arrangements are designed to make the collection a
"gift" and not an "exaction", v5.

iv] Interpretation:

Harris argues that Paul's desire to establish a high level of probity in the collection for the saints / the poor believers in Jerusalem / Palestine is not only facilitated in the appointment of a church representative to oversee the fund, but also in his sending of the delegation before he visits Corinth "so that he himself could avoid all personal contact with the money involved." Probity is certainly on Paul's mind, but the passage also reveals Paul's concern that the Corinthians are not going to follow through on their original intention to contribute to the collection for the saints. It is likely that Paul fears that the fall-out from the *harsh* letter and the continued slander directed at him by the opposition party (the Judaizers??), is derailing the collection. So, the purpose of the delegation, and even his accompanying letter (2 Corinthians), is to revitalize the collection and bring it to the point where, on Paul's arrival, he is able to bask in the pride he has for the Corinthian believers. He certainly doesn't want his "boast" in the Corinthians proved worthless. Paul provides a further purpose for the sending of the delegation in v5, namely, to prompt a right motivation, that the Corinthian's support for the collection be as a "gift" and not an "exaction".

Further on the compilation hypothesis: Some have argued that chapter 9 is an addition to Paul's original letter, such that the attached element is not just 10:1-13:10, but also includes chapter 9. Both the syntax and context can be argued either way, but there is much to support the integrity of 2 Corinthians as it stands. With regard to context, Paul has just explained the makeup of the delegation and now, in v1-5, he explains why he is sending the delegation - Paul's argument proceeds logically. With regard to syntax, it can be argued that the **γὰρ** in **περὶ μὲν γὰρ** is neutralized by **μὲν** such that **γὰρ** refers forward and not back. Stowers in "*Peri Men Gar and the Integrity of 2 Cor. 8 and 9*, 1990, has argued from conventual usage of the day that the construction expresses a close connection with what precedes, such that **γὰρ** is explanatory, or possibly inferential; see below.

Text - 9:1

The letter of commendation, 8:16-9:5: The purpose of the delegation's visit to Corinth: i] Affirmation: Paul confirms the Corinthians' support for the collection, v1-2.

γὰρ περὶ μὲν δε "..... (v3) **but ...**" - FOR / SO / NOW, CONCERNING [THE MINISTRY THE (which is) TOWARD THE SAINTS, ON THE ONE HAND [TO WRITE TO YOU IS SUPERFLUOUS FOR ME] (v3) BUT ON THE OTHER [.....].

In unpacking this construction, we have the conjunction **γαρ**, being explanatory, or inferential (Furnish), or transitional (Cassirer), the preposition **περι** expressing reference / respect, and a **μεν ... δε** adversative comparative construction; "So / Now, concerning the visit of the three delegates, on the one hand, there is no need for me to write further on the collection itself (v3) but on the other hand *I do need to write to explain why* I have sent the brothers *to you*, so that (**ίνα** + subj.) our boasting should not be exposed as empty."

περισσον adj. "**there is no need**" - SUPERFLUOUS. Predicate adjective.

μοι dat. pro. "**for me**" - The dative is adverbial, reference / respect; "it is superfluous, as far as I am concerned / for me."

το γραφειν [**γραφοω**] pres. inf. "**to write**" - The articular infinitive serves as the subject of the verb to-be **εστιν**; "to write to you is superfluous."

υμιν dat. pro. "**to you**" - Dative of indirect object.

της gen. "-" - THE [TOWARD THE SAINTS]. The article serves as an adjectivizer turning the prepositional construction **εις τους αγιους**, "toward the saints", into an attributive modifier limiting "ministry"; "the ministry which is for the saints." The preposition **εις** expresses advantage here.

v2

On the one hand, there is no need for Paul to press the issue of the collection because he knows full-well how ready the Corinthians are to get involved on behalf of the poor saints in Jerusalem. He has actually boasted of this fact to the Macedonian believers, which boast has in turn encouraged them to get involved. Of course, their readiness is one thing, but clearly Paul has doubts as to the commitment of the Corinthians to follow through on their intentions. This is evidenced in v3-4.

γαρ "**for**" - Introducing a causal clause explaining why there is no need for Paul to write further on the issue of "this service" = the collection for the saints.

υμων gen. pro. "**your [eagerness]**" - [I KNOW THE EAGERNESS / WILLINGNESS] OF YOU [*to help*]. The genitive is adjectival, possessive, but it could be classified as verbal, subjective.

υπερ "**about it**" - [WHICH] ON BEHALF OF YOU [I BOAST]. Probably expressing representation, "on your behalf", so Harris, Guthrie, but possibly reference / respect, "concerning / about you", ESV, NRSV, or benefit / advantage, "for you." Best taken as a boast in the interest of the Corinthians; "which *eagerness* I boast *about* on your behalf."

Μακεδοσιν [**ων ονος**] dat. "**to the Macedonians**" - Dative of indirect object.

οτι "**telling them that**" - THAT. Introducing an object clause / dependent statement of indirect speech expressing what Paul has been boasting about to the

Macedonian believers, namely that the Corinthian believers have been prepared since last year for the collection.

Αχαία [α] "**Achaia**" - ΑΧΑΙΑ. Nominative subject of the verb "to prepare." It is strange how Paul shifts from Corinth to the wider province. Corinth is surely the focus of Paul's words, but the letter is addressed to "God's church in Corinth, along with all the saints throughout Achaia", 1:1.

απο "**since [last year]**" - [HAS BEEN PREPARED] FROM [A YEAR AGO]. Temporal use of the preposition.

και "**and**" - AND [THE ZEAL OF YOU STIRRED UP THE MANY]. Coordinate with "I know your readiness and your zeal has stirred up most of them", ESV.

v3

ii] Objectives, v3-5: a) the arrangements are designed to forestall any embarrassment, v3-4. But on the other hand, Paul is not full convinced that the Corinthians will follow through on their intentions and so he does need to write further on the matter so that his boast about their intention to fully support the collection proves justified and so that they will be ready for his visit to the church.

δε "**but**" - see **γαρ περι μεν ... δε** v1.

επεμψα [επιπω] aor. "**I am sending**" - I SENT [THE BROTHERS]. Epistolary aorist, so "I am sending."

ινα + "**in order that [our boasting]**" - THAT [THE BOAST OF US]. The *hina* clause is adverbial, final, expressing purpose, "in order that", or hypothetical result, "so that"; "So / Now, concerning the visit of the three delegates, on the one hand, there is no need for me to write further on the collection itself (v3) but on the other hand *I do need to write to explain the reason why* I have sent the brothers *to you so that*, with regard to this *matter* (the collection for the saints), our boast about you / on your behalf should not be exposed as empty / unjustified, so that you might be prepared *for our visit*, as I told *them* you would be"

το "**[about you]**" - THE [ON BEHALF OF YOU SHOULD NOT BE MADE EMPTY]. The article serves as an adjectivizer turning the prepositional phrase **υπερ υμων**, "about you", into an attributive modifier limiting "the boast / object of pride." The preposition **υπερ** probably expresses reference / respect, "with respect to you, about you, concerning you", or possibly representation, "on behalf of you."

εν + dat. "**in [this matter]**" - IN [RESPECT OF THIS *matter*]. Here adverbial, reference / respect. The **τουτω**, "this *matter*", refers to the collection for the saints; "that in this matter (namely the collection for the saints) our boast about you / on your behalf may not be proved empty / of little value."

ινα + subj. "**but that**" - THAT. As **ινα** above, adverbial, purpose, so providing the second reason for sending the delegates; "so that you may be ready", ESV.

παρεσκευασμενοι [**παρασκευαζω**] perf. mid./pas. part. "you may be ready" - [YOU ALL ARE] BEING READY. The participle with the pres. subj. verb to-be **ητε** forms a periphrastic perfect construction, possibly accentuating aspect. "I want you to be ready just as I promised", CEV.

καθως "as" - AS [I WAS SAYING]. Here expressing a quality or standard; "in accordance with what I was saying."

v4

"So / Now, concerning the visit of the three delegates, on the one hand, there is no need for me to write further on the collection itself (v3) but on the other hand *I do need to write* so that you might be prepared *for our visit*, as I told *them* you would be, *for* otherwise, if some of the Macedonians come with me and find you unprepared, we (I) will be embarrassed with respect to this plan *for the collection*, as will you, "

μη πως + subj. "For" - NOT SOMEHOW = OTHERWISE. The Gk. sentence commenced in v3 continues in this verse, but its relationship to v3 is clouded by the rather obtuse **μη πως**, missing in some texts. Long, also Harris, suggests that this construction introduces a third purpose clause modifying "I am sending" (or if elliptical, "*I do need to write further why*"), although we are better to follow Guthrie, also Barnett, who argues that it explains the second purpose clause "so that you might be prepared *for our visit*", "for otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated", ESV. So, the negation **μη** + the particle **πως** expresses misgiving, so "lest / otherwise / lest perhaps", and this + the subjunctive **καταισχυνθωμεν**, "we should be ashamed, humiliated."

εαν + subj. "if" - IF, *as may be the case*, [the MACEDONIANS SHOULD COME WITH ME AND THEY FIND YOU UNPREPARED, *then* WE MAY BE ASHAMED. Introducing a third-class conditional clause where the condition has the possibility of coming true, although in this case, Paul probably does intend some of the Macedonians to come with him to Corinth.

συν + dat. "with [me]" - Expressing association.

ευρωσιν [**ευρισκω**] aor. subj. "[and] find [you]" - The second subjunctive verb in the protasis of the conditional clause.

καταισχυνθωμεν [**καταισχυνω**] aor. pas. subj. "we would be ashamed" - **μη πως** + this subjunctive, serves as the apodosis of the conditional clause; "then perhaps we would be humiliated." The construction expresses some doubt.

ινα μη + subj. "not to [say]" - IN ORDER THAT [I MIGHT] NOT [SAY 'YOU'] = LEST [I SAY YOU]. Introducing a negated purpose clause serving as a paralipsis, ie., where, in this case, Paul makes a statement for the Corinthians; "to say nothing of yourselves", Furnish. If the Corinthians are unprepared for Paul's visit

this will be embarrassing for him, but it will also be embarrassing for the Corinthians as well.

εν + dat. "[of having been so confident]" - IN [THIS SUPPOSITION / HOPE / PLAN, RESOLUTION / CONFIDENCE, COURAGE, STEADFASTNESS]. Adverbial, reference / respect; "with respect to this matter." The sense of this phrase is unclear given that the meaning of the noun **ὑποτασις** is unclear. Suggestions are "in this eventuality", i.e., of the visit of the Macedonians, or "in this matter", "plan, project", Thrall, who follows Koester, i.e., the collection for the saints. Martin follows Hering who argues for the word's etymological meaning, "in this supposition", i.e., the thought that the Corinthians may not be prepared.

v5

b) The arguments are designed to make the collection a "gift" and not an "exaction", v5. Paul felt it necessary to send a delegation to the Corinthian church to make arrangements for the collection prior to his arrival because he wanted their support for the collection to be motivated by the right attitude. Paul doesn't want the Corinthian church to support the collection because they feel strong-armed into it. Had Paul left the arrangements for the collection till his visit, the Corinthian believers may have felt trapped and forced into action. By sending a delegation before his visit, there is a greater chance for the Corinthians to give their support voluntarily, as a "gift" and not an "exaction".

οὖν "So" - THEREFORE. Inferential, drawing a logical conclusion; "therefore", Barclay.

παρακαλεσαι [**παρακαλεω**] aor. inf. "to urge [the brothers]" - [I CONSIDERED, THOUGHT NECESSARY] TO EXHORT, ENCOURAGE [THE BROTHERS]. The infinitive introduces an object clause / dependent statement of perception expressing what Paul is considering, namely to encourage the brothers. The neuter accusative adjective **αναγκαιον**, "necessary", serves as the complement of the object clause; "I consider the encouragement of the brothers a necessity." "So, I have asked Titus and the others to spend time with you before I arrive", CEV.

ινα + subj. "to [visit you]" - THAT [THEY SHOULD GO BEFORE TO YOU AND MAKE ARRANGEMENTS FOR AHEAD OF TIME]. Possibly introducing a final clause expressing purpose, "in order that", but more likely introducing an object clause / dependent statement of indirect speech expressing what Paul urged the brothers to do, namely, to go on ahead and make arrangement for the gift.

ὑμων gen. pro. "[the generous gift] you" - [THE PRAISE (here = blessing bestowed as a gift)] OF YOU [HAVING BEEN PREVIOUSLY PROMISED]. The genitive is adjectival, possessive, "your promised gift", often classified as verbal, subjective, "the gift promised by you."

προεπηγγελμενην [προαγγελω] perf. mid./pas. part. "**had promised**" - HAVING BEEN PREVIOUSLY PROMISED. The participle serves as an adjective, attributive, limiting "the gift" = "the collection; "the collection which you had promised." "The gift you have promised", TEV.

ειναι [ειμι] pres. inf. "[**then it**] **will be [ready]**" - [THIS = IT = THE GIFT] TO BE [READY]. The infinitive here is probably adverbial, introducing a final clause expressing purpose; "so that it may be ready", ESV.

οὕτως ὡς και μη ὡς "**as [a generous gift] not as [one grudgingly given]**" - IN THIS WAY AS [A BLESSING] AND NOT AS [STINGINESS, EXACTION]. A correlative construction with οὕτως expressing manner and ὡς indicating a characteristic quality; "I should like it to be a spontaneous gift, and not money squeezed out of you by what I have said", Phillips.

9:6-15

The collection for the believers in Palestine, 8:1-9:15

Give generously

Argument

In the passage before us, Paul encourages his readers to show liberality. Paul is obviously worried about the willingness of the Corinthians to contribute to the collection for the Jerusalem church which he will receive from them when he arrives in person. So, he encourages generosity, promising them that God will provide the recourses necessary for them to contribute to the collection. The collection will result in praise and thanksgiving to God from the recipients, it will strengthen the bonds that unite God's people, and it will serve as a proof that the Corinthian Gentiles have truly come under the grace of God, having put their faith in the gospel and borne the fruit of love.

Issues

i] Context: See 8:1-7.

ii] Background: See 8:1-7.

iii] Structure: *Give generously*:

An exhortation - give cheerfully, v6-7;

The cheerful giver is divinely resourced for their giving, v8-11;

Reciprocal blessings, v12-15:

Prompting thanksgiving and praise in the recipient, v12-13;

Establishing affectionate relations between the giver and the recipient, v14;

Reminding all of the abundant generosity of God himself in Christ, v15.

iv] Interpretation:

Paul continues to tackle the issue of the collection for the poor "saints" (Jewish believers) in Jerusalem. There is obviously a practical need in the Jerusalem church, although the specifics remain unclear. Paul is possibly looking toward the fulfillment of prophecy, of that day when Gentiles come bearing gifts to God's historic people, for such is a sign that the kingdom of God is close at hand. The collection is also mentioned in Rom.15:25-32, 1Cor.16:1-4, cf. Gal.2:10.

In the passage before us, Paul draws out the principle of a poor sowing producing a poor harvest, as against a generous sowing producing a

plentiful harvest. This principle has had a long history of interpretation. At the mundane level it is sometimes implied that a believer who gives generously gets back abundantly. This is certainly a nice thought, but Paul is probably only saying that God will provide the resources necessary for generous giving, not that generous giving will result in an abundance of extra resources (that we can use for our own ends!!!). So the point is, God produces the harvest which we can use to his glory, 1Cor.3:7. Harris states that the primary act of God is "unmistakable" in v8, 9. "God gives to givers so they might keep on giving in a way that will give glory and thanks to God, as well as prompt a greater solidarity between those who give and those who receive their gifts", Guthrie.

v] Homiletics: *The reward of responsibility*

The Bible teaches that faithful service receives God's reward; he "will enlarge the harvest of your righteousness." Jesus promised that "In my house there are many mansions", so I wonder, is the reward for faithful service a bigger mansion?

There is no greater reward than knowing Jesus as our friend, and this reward is freely given on request. So, what then is the reward for faithful service? The principle of reward in the scriptures is a simple one. Those who act responsibly are rewarded with greater responsibility. As our reading today instructs us, God makes grace abound in us that we may abound in every good work, v8. The store of seed is increased to enlarge the harvest, v10. We are made rich that we might be generous, v11.

I remember once, in a sermon, being told that when we give away a dollar, God will give us two in return. Oh that it were true! What the Bible tells us is that if we are found trustworthy in little things, then we can be trusted with greater riches, Lk.16:1-18. As we "walk by the Spirit", "keep in step with the Spirit" (cooperate with the Spirit's renewal through faith), then increasingly we will not "gratify the desires of the flesh".

So then, let us focus on the needs facing gospel ministry, look to the Spirit's work of renewal for a generous heart, and pray for the greater riches of service - seed for the harvest.

Text - 9:6

The resources and results of generosity, v6-15: i] Exhortation - give cheerfully, v6-7. Paul quotes a proverb, one obviously in common use at the time. All things being equal, the size of the harvest depends on the quantity of seed sown.

δε "-" - BUT/AND. Transitional connective, indicating the next step in the argument.

τουτο "remember this" - [AND] THIS. Accusative object of an assumed verb. Cataphoric, referring forward; "the point is this", NRSV.

ὁ σπειρων [σπειρω] pres. part. "whoever sows" - THE ONE SOWING. The participle serves as a substantive, as NIV. "Poor sowing means poor harvest", Phillips.

φειδομενος adv. "sparingly" - Adverb of manner.

και "also" - [WILL] AND = ALSO [REAP SPARINGLY]. Adjunctive, as NIV.

επ [επι] + dat. "[generously]" - [AND THE ONE SOWING] FOR [A BLESSING, AND = ALSO WILL REAP A BLESSING]. The preposition here is adverbial forming the adverbial construction of manner, "with a blessing" = "generously, liberally, bountifully." "Generous sowing means generous reaping", Barclay.

v7

Given v6, a believer should give liberally. Giving should be driven by a conviction of the heart rather than the approval, or demand, of others. God "loves" (in the sense of approves, for God even "loves" the selfish sinner) "a cheerful giver", cf., Prov.22:8.

ἕκαστος "each of you should give" - EACH one should give. The demonstrative adjective serves as a substantive, subject of an assumed verb, probably "to give"; "each person", Barclay. The ellipsis (ie., the missing verb) is, according to Plummer, intended for emphasis.

καθως "what" - AS. Here expressing a quality or standard, "in accordance with"; "let each one give as in his heart he had planned", Berkeley.

τη καρδια [α] dat. "in your heart" - [HE HAS DECIDED PREVIOUSLY] IN THE HEART. Local dative, metaphorical.

εκ εξ + gen. "[not reluctantly or under compulsion]" - [NOT] OUT OF [GRIEF OR = NOR] OUT OF [NECESSITY, DISTRESS]. It is likely that in both cases the preposition is adverbial, of "circumstances which accompany an action without necessarily being the source of it", BAGD. So, "reluctantly, grudgingly" and "by compulsion." Plummer suggests that the person who gives "without regret" is a person who gives "without restraint." There is an allusion here to Deuteronomy 15:10.

γαρ "for" - Introducing a causal clause explaining why such giving should be done "without regret, without restraint", Cassirer. "Because God love those who love to give."

αγαπα [αγαπαω] pres. "loves" - [GOD] LOVES. Probably being used in the sense of "approves", so Barrett, Barnett.

ιλαπον adj. "cheerful" - A CHEERFUL [GIVER]. Possibly the "cheerful giver" is best expressed as "a liberal person."

v8

ii) The "cheerful giver" is divinely resourced for their giving, v8-11. Paul outlines an interesting Biblical principle in this verse. The believer who intends to use their resources in line with the impelling generosity of the indwelling Spirit of Christ, will be entrusted with greater resources ("make all grace abound") for service, i.e., God will supply the resources to honour a benevolent intent. The line in the Lord's prayer, "give us this day our daily bread", may well be a prayer for resources toward realizing the kingdom of God.

δε "and" - BUT/AND. Possibly coordinative, "and", as NIV, or even emphatic, "indeed", but more likely indicating the next step in the argument.

περισσευσαι [**περισσευω**] aor. inf. "**to [bless you] abundantly**" - [GOD IS ABLE] TO CAUSE TO ABOUND [ALL GRACE TO YOU]. The infinitive is complementary, completing the sense of the verb "is able." Here transitive, so "to cause to abound" = "to give in abundant measure", Harris. The adjective **πασαν**, "all" = "all kinds of [grace]", BAGD. And **χαριν**, "grace" = "kindness" = "benefit / blessing", a benefit given toward "specific acts of Christian service", Furnish; "both material and spiritual blessings", Harris. "God is able most abundantly to bestow both the spiritual quality of cheerful generosity and the practical resources for its implementation", Thrall. "It is God who has the power to bestow on you every gracious favour in abundance", Cassirer.

ινα + subj. "**so that**" - Introducing a final clause expressing purpose, as NIV, REB, although better consecutive expressing result, "so as a result"; "thus you will have", NEB.

εν + dat. "**in [all things at all times]**" - IN [EVERYTHING]. Local, "in all circumstances", or reference / respect; "with respect to all circumstances."

παντοτε adv. "**at all times**" - ALWAYS. Temporal adverb. Both this adverb and the preceding adverbial construction "in everything", modify the participial construction "having all sufficiency"; "so that having all sufficiency in all things and at all times", ESV.

εχοντες [**εχω**] pres. part. "**having [all that you need]**" - HAVING [ALL SUFFICIENCY, INDEPENDENCE]. The participle is adverbial, probably causal; "so as a result, because you have an abundance of all things at all times, you have the capacity to give generously to every good work." Temporal is also possible, "while you have", as are manner and means, NIV. Barnett suggests that this participle, as with the two that follow in v11, "supplying" and "sowing", are best treated as indicative verbs. The noun **αυταρκεια** was often used for "self-sufficiency", but Paul has in mind God / Christ's sufficiency.

εις + acc. "in [every good work]" - [YOU MAY ABOUT TOWARD [ALL GOOD WORK]]. Possibly expressing purpose; "for the purpose of / for every kind of good work."

v9

Psalm 112:9 affirms the truth that righteousness (justice) is revealed in a person's kindness toward the poor. The NIV has "he", but the TNIV has changed this to "they" to indicate that the subject of the quote is the "righteous" person; it is they who scatter their gifts.

καθως "as" - AS [IT HAS BEEN WRITTEN]. A common introduction to the citing of scripture; expressing a standard.

εσκορπισεν [εσκορπιζω] aor. "he has scattered abroad [his gifts] / they have freely scattered [their gifts]" - HE SCATTERED [HE GAVE]. The TNIV has decided to identify the subject of the quote as the righteous person, so "they". Certainly, God could be the subject and is the subject of v8, although the righteous person "you" is the subject of the subordinate clause. A.T. Hanson argues that the subject is Christ-in-the-Christian. This is certainly sound theology since it is only in Christ that we stand approved before God, but it is unlikely that Paul is running such a subtle argument here.

τοις πενησιν [ης ου] dat. "to the poor" - TO THE POOR DAY-LABOURER. Dative of interest, advantage.

ἡ δικαιοσυνη [η] "[his] righteousness / [their] righteousness" - [HIS] RIGHTEOUSNESS. Nominative subject of the verb "to remain, endure." It is likely that the word here refers to the moral generosity / benevolence of the ἱλαρον δοτην, "cheerful giver", v7. It is unlikely, in this context, to mean right-standing before God / covenant compliant.

εις τον αιωνα "forever" - [REMAINS] INTO THE AGE. This prepositional construction is adverbial, temporal. Paul did drop του αιωνος, although included in some texts, but has left "into the age." If αυτου, "his", is referring to the "cheerful giver" / righteous person, then how is their benevolence enduring forever? The sense is probably that for "those we have noted: the acts of the righteous man continue throughout his life, Thrall"; "his generosity to the poor will remain a way of life", Harris. Less likely is Bruce's suggestion that the effect of the generosity endures, or worse, Plummer's argument that it will be remembered and rewarded by God (a divine *quid pro quo*). "Remains into eternity", Betz.

v10

With this and the next verse, Paul assures his readers that where there is generous intent, God's provision will make generous benevolence possible.

Touching again on the thought of v8, Paul makes the point that God is a "generous supplier of seed for *their* giving, thus enlarging the harvest of *their* righteousness", Barnett. "God is the supplier of all good things; he will prosper your work and thereby make it possible for you to express your right standing before God", Barrett.

ὁ .. επιχορηγων [επιχορηγω] pres. part. "**he who supplies**" - [BUT/AND] THE ONE SUPPLYING, PROVIDING [SEED]. The participle serves as a substantive. The prefix επι = "abundant supply", a divine trait.

τω σπειροντι [σπειρω] dat. pres. part. "**to the sower**" - TO THE ONE SOWING. The participle serves as a substantive, dative of indirect object / interest, advantage; "he who supplies seed to the sower / for sowing."

εις + acc. "**for [food]**" - [WILL SUPPLY BREAD] INTO [FOOD AND WILL MULTIPLY THE SEED OF YOU]. The preposition here probably expresses purpose, "for the purpose of eating." The noun βρωμα = "food", whereas βρωσις = "food for eating" = "eating". The phrase "seed to the sower and bread for food" is drawn from Isaiah 55:10, LXX. "God who gives bread to eat", Barclay.

της δικαιοσυνης [η] gen. "**of [your] righteousness**" - [AND WILL INCREASE THE FRUITS] OF THE RIGHTEOUSNESS, JUSTICE [OF YOU]. The genitive is adjectival, probably attributive, "your righteous harvest", but possibly a genitive of definition, "the harvest which is / namely righteousness", or a genitive of source / origin, "from righteousness." The phrase "harvest of righteousness" is found in Hosea 10:12. Again the "righteousness / justice" in Paul's mind is unclear, but probably it is the goodness of the "cheerful giver" = benevolence, ie., taking the same meaning as in v9. Barnett argues that what God χορηγησει, "will supply", is the righteousness of Christ, "his forensic righteousness which in turn is to be expressed in the righteousness of generosity" - sound theology, but probably not Paul's intent here.

v11

The generosity of a believer results in "thanksgiving" to God, the one who gave the resources in the first place.

πλουτιζομενοι [πλουτιζω] pres. pas. part. "**you will be made rich / you will be enriched**" - BEING ENRICHED. The NIV, in a sense, takes the participle as attendant circumstance expressing action accompanying the indicative future verbs "will supply ... will increase will enlarge", v10, so "and will enrich." Harris opts for this approach, but numerous other options have been suggested, eg.: an example of a participle used for a finite verb, Furnish, cf., BDF 468(2); an anacoluthon where the participle has been loosely attached to the preceding ὑμων, "of you", Plummer; a periphrastic present construction where the verb to be is assumed, Long. Usually taken as a divine passive.

εν + dat. "in [every way]" - IN [EVERYTHING]. Here the preposition is adverbial, reference / respect; "in respect to every circumstance of life." Indicating the extent of the enrichment.

εις + acc. "so that [you can be generous]" - TOWARD [ALL GENEROSITY]. Here the preposition is adverbial, expressing purpose, as NIV; "in order to be generous / to show generosity."

πασαν adj. "on every occasion" - ALL. Possibly "to every claim on you", Barclay.

ἥτις pro. "-" - WHICH [PRODUCES]. Indefinite pronoun, here with a consecutive sense, "with the result that"; "such that", Zerwick.

δι [δια] + gen. "through" - THROUGH [US]. Agency, "through us", as NIV. The "us" being Paul and his missionary team who will soon collect the offering from the Corinthians and take it to the "poor saints" in Jerusalem.

τω θεω [ος] dat. "to God" - [THANKSGIVING, BLESSING] TO GOD. A dative of indirect object. The Corinthians are enriched, and as a consequence of their sharing their abundance with the Jerusalem church, the believers in Jerusalem offer their thanksgiving to God.

v12

iii] Reciprocal blessings, v12-15. Not only is the "cheerful giver" divinely resourced for their giving, their gifts prompt in the recipient thanksgiving and praise to God, v12-13, establish affectionate relations between the giver and the recipient, v14, and remind all of the abundant generosity of God himself in Christ, v15. Not only is the "cheerful giver" divinely resourced for their giving, their gifts also prompt in the recipient thanksgiving and praise. The generosity of the Corinthians will not only aid the poor in Jerusalem, but will result in thanksgiving to God, a thanksgiving prompted by the knowledge that the gospel has powerfully touched a Gentile community.

ὅτι "-" - THAT. Here more reason than cause; explanatory: "[Let me explain / elaborate,] what you are doing is much more than a service that supplies God's people with what they need", CEV.

της λειτουργιας [α] gen. "[this service] that you perform" - [THE MINISTRY, ADMINISTRATION] OF [THIS] SERVICE, PUBLIC SERVICE. The genitive is probably adjectival, attributive, limiting "service", Martin, as NIV, but possibly expegetic, "the charitable acts of this public service", Betz, or verbal, objective, "the execution of this act of public service", Barrett.

εστιν προσαναπληρουσα [προσαναπληρω] pres. part. "is [not only] supplying" - IS [NOT ONLY] FILLING UP, SUPPLYING. A present periphrastic construction probably emphasizing aspect, durative action. The verb is προς + ανα + πληρουω = "to fill up in addition to" = "supplying". We should classify

this present tense as a futuristic. The Corinthians are certainly in the process of collecting the money, "this service of ministry", but both the meeting of the need and the responsive thanksgiving is still future; "will supply will also overflow"

των ἁγίων gen. adj. "**of the Lord's people**" - [THE THINGS = WHAT IS LACKING] OF THE SAINTS. The genitive is adjectival, partitive; "the shortfall that exists within God's people."

ἀλλὰ καὶ "**but**" - Contrastive + adjunctive = a less important is contrasted with a more important; "[Not just but more so] it is something that will make many others thank God", CEV.

περισσεύουσα [περισσεύω] pres. part. "**is [also] overflowing**" - [is AND = ALSO] ABOUNDING, OVERFLOWING, BEING IN EXCESS. The verb εστίν is assumed, so forming a periphrastic present construction, as above.

διὰ + gen. "**in**" - THROUGH [MANY THANKSGIVINGS]. Instrumental, expressing means; "by means of", but possibly taking up the role of an adverb of manner, "in the form of widespread thanksgiving to God", Zerwick.

τῷ θεῷ [οὗ] dat. "**to God**" - Dative of interest, advantage.

v13

Explaining why the intended recipients of the gift will glorify / praise / give thanks to God; it is διὰ, "because", the Corinthians' "participation in the collection project is a concrete manifestation of [their faith] and ... of the progress of Paul's gospel among the Gentiles", Furnish.

διὰ + gen. "**because of**" - THROUGH, BY MEANS OF. Usually instrumental when followed by the genitive, "By their approval of this service, " ESV, but sometimes causal, as NIV. It could even be explanatory, "Let me explain / elaborate"

τῆς διακονίας [α] gen. "**of the service**" - [THE CHARACTER, EVIDENCE, PROOF] OF [THIS] MINISTRY, SERVICE. The genitive is usually classified as verbal, subjective, as NIV, or objective, "administering this priestly service", Long, but the classification, epexegetic / of definition is also acceptable; "through the proof [which is] provided by this act of service", Thrall, "which this ministration provides", Furnish.

δοξαζοντες [δοξαζω] pres. part. "**others will praise God**" - GLORIFYING, EXTOLLING, PRAISING [GOD]. This nominative absolute participle is again best treated as a finite verb, future indicative, technically classified as attendant circumstance, as for πλουτιζόμενοι, v11, or as Long suggests, a future periphrastic with an assumed verb to be.

επι + dat. "**for [the obedience]**" - UPON, ON [THE OBEDIENCE, SUBJECTION, ACKNOWLEDGMENT]. Basis / cause - the basis / ground on which the praise is offered; "on the basis of / because of."

ὁμολογιας [α] gen. "**that accompanies [your] confession**" - OF THE CONFESSION / VOW = OF THE CONTRACTUAL AGREEMENT [OF YOU]. The genitive is usually classified as verbal, objective, "to / concerning your confession", so Betz, or subjective "arising from your confession", so Barnett, or attributive, limiting "obedience / subjection", "your professed subjection", AV, so Bruce, or exegetical, "on the basis of / because of the obedience consisting of/in your confession", "that of which obedience consists, namely, one's confession of the faith contained in the gospel", Furnish, or even possessive, of belonging to.

εις + acc. "**of [the gospel]**" - TO, INTO [THE GOSPEL]. Spatial, but leaning toward **εν**, "in", "contained in the gospel", but Thrall, as NIV, opts for "confession of the gospel."

του Χριστου [ος] gen. "**of Christ**" - The genitive is adjectival, possibly descriptive, idiomatic / source, "from Christ", or possessive, or verbal, objective, "the gospel *concerning* Christ", or even plenary, both objective and subjective, cf., Zerwick #37.

και "**and for**" - AND. The coordinate **και**, "and", takes an assumed **επι**; "and on the basis of / because of ..."; basis / cause, as above.

απλοτητι [ης ου] dat. "**your generosity**" - *the* GENEROSITY. Dative after the assumed **επι**; "single minded generosity", Harris.

της κοινωνιας [α] gen. "**in sharing**" - OF THE FELLOWSHIP, PARTICIPATION, SHARING. The genitive here is possibly adverbial, reference / respect, "a single-minded generosity with respect to fellowship (ie., with respect to partnership, sharing = with respect to your giving, benevolence, altruism), but more likely adjectival, attributed, "your sincere / generous fellowship", Long; "by sharing generously with God's people", CEV.

εις + acc. "**with [them]**" - TO, INTO [ALL *men*]. Spatial. The **αυτους**, "them", is the Jerusalem church, while **παντας**, "all *others*", is other Christian congregations.

v14

"The recipients of the Corinthians' *sharing* will in turn pray for the Corinthians with deep longing for them because of the abundant grace shown to them", Barnett. It is possible that v13-14 is one sentence in the Gk., and it is often treated this way. Yet, it is more likely that v12-14 consist of three separate sentences serving as three steps in a logical argument: The benevolence of the

Corinthians will prompt thanksgiving to God, v12. And this because it evidences the progress of the gospel among the Gentiles, v13, And, v14.

και "and" - Here possibly coordinative, linking back to v12; "this service that you perform will not only supply but will also overflow in praise and thanksgiving to God and will, in their prayers (the prayers of the recipients / the Jerusalem church) for you, build a bond of warm affection [between them and you], because of God's grace upon you." It could also be adjunctive, referring back to v13; "God will be glorified by the evidence which this service provides, (v13). *He will be glorified*, too (also), by their prayer, for they will be filled with affectionate longing for you because of God's grace which has so abounded in you", Bruce, *Paraphrase*.

δησει [ις εως] dat. "in [their] prayers" - IN [THE SUPPLICATION, PRAYER] OF THEM. The dative is probably adverbial, instrumental, expressing means, "by their prayers", AV, or possibly modal, expressing manner, as NIV, or even attendant circumstance, "as they pray", cf., Thrall. Harris notes that **επι** from v13 may be assumed giving the sense "others will praise God for / because of the obedience and for / because of your generosity and *for / because of* their prayer" The genitive pronoun **αυτων**, "their", refers to the Jerusalem church.

υπερ + gen. "for" - FOR [YOU]. Here expressing benefit / advantage.

επιποθουντων [επιποθεω] gen. pres. part. "will go out to [you]" - HAVING GREAT AFFECTION FOR [YOU]. Again, we have a participle which syntactically causes problems. Technically we would classify it as a genitive absolute participle, with some translations taking it as temporal, "while they long for you", ESV, "while they [the Jerusalemites], too [ie., along with Paul] are longing", Barnett. A causal genitive absolute construction seems best, as Bruce, *Paraphrase*, above, "for they will be filled with affectionate longing." Again, we could just have a participle serving as a finite verb, with the present tense being treated as futuristic, as NIV, so Thrall - "a loose use of the genitive absolute."

δια + acc. "because of" - Expressing cause / reason; "on account of your having God's grace", Cassirer.

την υπερβαλλουσαν [υπερβαλλω] pres. part. "the surpassing" - THE EXCEEDING, OVERFLOWING, SUPERABUNDANT / EXTRAORDINARY. The participles is adjectival, attributive, limiting "grace".

χαριν [ις εως] "grace" - GRACE, FAVOUR, KINDNESS. The word takes a range of meanings, particularly in these chapters in 2 Corinthians. For example, Paul uses the word "grace" of God's gift to him of apostolic ministry, of a kindness bestowed on a person who persecuted the church. Given the context of this passage, "grace" here may well be the divine provision of resources for generous benevolence, or the divine prompting that stirs up benevolence, or the

collection itself, or even more simply, "generosity", Bruce; "the goodwill and kind acts of a benefactor", Harris. Yet, it may well be that Paul has in mind at this point "God's action in human lives leading to those impulses which cause people to be generous", Martin - possibly the meaning of the word in 8:1. Furnish argues that it is not the activity of the grace itself, operative in the Corinthian congregation, that will prompt warm affection in the recipients, but "what is said about the grace of God among the Macedonians."

του θεου [ος] gen. "**God**" - OF GOD. The genitive is adjectival, descriptive, idiomatic / source, grace *sourced from / derived from* God, or verbal, subjective, grace "*given or shown by God*", Harris.

εφ [επι] + dat. "**has given [you]**" - UPON [YOU]. Here with a spatial sense, "on, upon", so "rests on you", or as paraphrased by the NIV, "given to you." "God's grace resting upon you", Cassirer.

v15

The thought of the integral unity / fellowship realized in God's new-covenant people through his gracious involvement in their life prompts in Paul an exclamation of praise; "May God be thanked for his unspeakable gift."

χαρις [ις εως] "**thanks be**" - GRACE. Obviously here in the sense of "thanks / gratitude". An optative / imperative verb to-be is assumed when taken as a wish-prayer; "*let there be grace*

τω θεω [ος] dat. "**to God**" - *be* TO GOD. Dative of indirect object along with the assumed verb to-be; *let us give thanks to God.*"

επι + dat. "**for**" - UPON = BECAUSE OF. Again, expressing basis / cause, as NIV.

αυτου "**his**" - [THE INDESCRIBABLE GIFT] OF HIM. Emphatic by taking the attributive position, BDF 284(3).

δωρεα [α] dat. "**gift**" - Harris nicely lists all the possibilities, excluding the collection itself and the Holy Spirit, a suggestion from Dunn: a) The sense of generosity stirred up in the Macedonians, and hopefully the Corinthians, so Furnish; b) Brotherly love stirred up between the Corinthians and the Jerusalem church. In which case "the doxology is based on hope rather than fact", Plummer; c) God's "universal gospel announced in Paul's message and ministry", Martin; d) Christ himself - this view is adopted by most commentators.

10:1-11

8. Paul defends his ministry, 10:1-12:21

i] Paul's vindication

Argument

In this and the following chapters, Paul confronts the opposition party in Corinth. It is his hope that the Corinthian believers sort out the opposition party themselves, but if not, when Paul arrives he will sort them out. Paul's opponents have implied that he is timid, but they mistake meekness for weakness. Paul operates, not with human power, but with divine power and authority, and so he will sort out those who are undermining his authority in the Corinthian fellowship.

Issues

i] Context: See 1:1-7. We now come to a major section in the letter which runs from 10:1 to 12:21 (13:14), serving as an extended argument in which Paul defends his apostolic authority against the slander of the opposition party in the Corinthian congregation. As detailed in the background notes, the opposition party, led by those who "disguise themselves as apostles of Christ", *super apostles*, are probably Judaizers, members of the circumcision party, outsiders, newcomers to the Corinthian congregation. Paul's argument in these three chapters is primarily an *apologia*, a defence of his apostolic authority against the slander of the Judaizers, rather than a critique of their false doctrine. Paul's letter to the Romans, which will be written during his stay at Corinth, specifically addresses the nomist heresy of the Judaizers. This may help to explain the general doctrinal nature of Paul's letter to the Romans, indicating that its substantive content is intended for all Paul's mission churches. It is more than likely that Paul's argument in Romans is shaped by his confrontation with the Judaizers in Corinth.

The *apologia* presents in three parts:

First, in 10:1-18, Paul addresses elements of the slander directed toward him by the opposition party;

Second, in 11:1-12:10, Paul describes the nature of his apostleship, suggesting that it be compared with those who claim to be apostles. This section is known as Paul's Fool's speech in that he plays the fool and boasts of his apostolic achievements;

Third, in 12:11-21, following an epilogue to the fool's speech, v11-13, Paul raises a number of issues in relation to his coming visit. This leads on to a warning and admonition where Paul encourages the Corinthians to

address the apostolic disloyalty within the congregation before his arrival, 13:1-10.

Paul's language in chapters 10-13 takes on a confrontational tone. This change is used by many commentators as a further reason to support the argument that the chapters are an inclusion sourced from an independent Pauline letter (chapters 1-9, the "D" letter, and 10-13, the "E" letter). See The Compilation Hypothesis in the introductory notes. It is not unreasonable for the tone of an address to change with a change in topic. Paul has dealt with the issue of the collection and now finally he confronts his opponents. For a nicely worked argument against the Compilation Hypothesis see Barnett's commentary in the NICNT series (summary p451/2).

ii] Background: See 1:1-7.

iii] Structure: *The vindication of Paul's apostleship:*

Meekness is not weakness, v1-2;

A true apostle's warfare is spiritual, v3-6;

Where authority lies for a true apostle, v7-11.

iv] Interpretation:

An extended stay at Corinth is still Paul's plan, although it has been delayed somewhat while he ministers in Macedonia and gives time for Titus to sort out the problems that have developed in the church. The last remaining problem is the dissension caused by the opposition party and clearly Paul hopes, begs even, that the church has sorted them out before he arrives. If the opposition party is not sorted, Paul, the apostle who is supposedly timid face to face, will sort them out himself, v1-2.

The reference to Paul's timidity likely alludes to a slander of the opposition party - that he is a bully on paper, but a weakling face to face. So, Paul goes on to explain that the warfare of a believer is not of this world, it is spiritual - meekness is not weakness. Paul has access to divine power which demolishes spiritual strongholds - the arguments and pretensions of corrupted humanity. When Paul's opponents call him "timid" they are judging him by outward worldly appearances, v3-7a.

Paul doesn't want to intimidate the believers in Corinth, but he is determined to re-establish his apostolic authority over the church for its upbuilding and so, for this reason, those in the congregation who are standing against him will be called to account, v7b-11.

Text - 10:1

A vindication of Paul's apostleship, v1-11; i] Meekness is not weakness, v1-2. The syntax, particularly of verse 2, is somewhat awkward. Harris suggests the gist is as follows: "Some say I am timid and servile when present with you, but full of courage and boldness in my letters when at a safe distance. Let me state my intent (though I plead with you to ensure that it never comes to this): I shall be bold and confident when I see you shortly, against certain persons of your number - those who persist in thinking and claiming that my outlook and behaviour lack the signs of the Spirit's presence."

δε "-" - BUT/AND. Here serving as a transitional connective, indicating the next step in the argument.

δία + gen. "**by**" - [I MYSELF, PAUL, APPEAL TO YOU] THROUGH / BY [THE HUMILITY AND GENTLENESS OF CHRIST]. Instrumental, expressing means "by means of the example of Christ's humility and gentleness" = "on the basis of", Harris. Somewhat left-of-field is Long's suggestion that the prepositional construction here is adverbial, expressing manner, "I, Paul, exhort you with the gentleness and reasonableness of the Messiah."

του Χριστου [ος] gen. "**of Christ**" - The genitive is adjectival, possessive, but possibly idiomatic / source, so Long. "I beg you in the name of Christ, who is meek and gentle", TH.

μεν δε "....., **but**" - [WHO] ON THE ONE HAND [ACCORDING TO FACE, MEEK AND MILD AMONG YOU] BUT ON THE OTHER HAND [AM BOLD TOWARD YOU BEING ABSENT]. An adversative comparative construction. "I hear that I'm being painted as cringing and wishy-washy when I'm with you, but harsh and demanding when at a safe distance writing letters", Peterson.

κατα + acc. "**face to face**" - ACCORDING TO [FACE]. Reference / respect; "with respect to a face-to-face encounter."

εν + dat. "**with [you]**" - Local, space, "among you", or association, "with you."

εις + acc. "**toward [you]**" - Spatial.

απων [απειμι] pres. part. "**when away**" - The **απο** + **ειμι** construction serves as an adverbial participle, temporal, as NIV.

v2

Paul now articulates his appeal. In addressing the Corinthian believers, he says he doesn't want **θαρρησαι**, "to be courageous, bold = assertive, pushy"; he doesn't want to come down hard on them if it turns out that they have been swayed by the slander of the opposition party (the Judaizers??). Yet, when it comes to the opposition party, he has every intention **τολμησαι**, "to be daring =

bold in the face of controversy", i.e., with the troublemakers he will indeed be assertive / pushy.

δε "-" - BUT/AND. Resumptive, "Yes, I implore you."

παρων [παρειμι] pres. part. "[**that**] **when I come**" - [I REQUEST = I BEG *you*] BEING PRESENT. The participle is adverbial, temporal, "when I am present", as NIV.

το μη ... θαρρησαι [θαρρω] aor. inf. "**that I may not have to be [as] bold**" - NOT TO BE BOLD. The negated articular infinitive introduces an object clause / dependent statement of indirect speech expressing what Paul begs, namely, "when I come / am present I beg that I may not have to be bold / assertive."

τη πεποιθησει [ις εως] dat. "-" - IN / WITH THE CONFIDENCE. The dative is instrumental, expressing means, so "with the confidence"; "that I may not *have to be assertive with the confidence / conviction.*"

ἣ pro. "-" - BY, WITH WHICH. The dative pronoun is instrumental, expressing means, "with which", and serves to introduce a relative clause limiting the infinitival construction "not to be bold with the conviction"; "not to be assertive with conviction by which."

τολμησαι [τολμαω] aor. inf. "[**as I expect**] **to be**" - [I EXPECT, CONSIDER, CALCULATE, THINK, RECKON] TO BE RASH, BOLD. The infinitive could be classified as complementary, completing the sense of the verb "I expect", but it can also be viewed as introducing a dependent statement of perception expressing what Paul is expecting / thinking with regard the opposition party, namely, that he will be bold = assertive toward them; "with the conviction by which I reckon to be / that I will be bold / assertive." "Don't think that I'll hesitate a single minute to stand up to those who say I'm an unprincipled opportunist", Peterson.

επι + acc. "**toward**" - Here spatial.

τους λογιζομενους [λογιζομαι] pres. mid. part. "[**some people**] **who think**" - THE [CERTAIN] ONES, CONSIDERING, THINKING [US]. The participle serves as a substantive; "those particular *members of the congregation* who think"

περιπατουνας [περιπατω] pres. part. "**that we live**" - WALKING = LIVING. Guthrie suggests that this participle is adverbial, concessive, but better treated as a predicate accusative serving to introduce an object clause / dependent statement of perception expressing what "the certain ones" think, suppose, consider,, about Paul, namely, "who think that we live according to the flesh" = "that we conduct ourselves / behave in a worldly fashion."

ὡς "-" - AS. Here expressing a characteristic quality, "that we are as according to the flesh", not a comparative, "like / as if according to the flesh", but that Paul does live according to the flesh.

κατα + acc. "**by the standard of [this world]**" - ACCORDING TO [FLESH]. The preposition here is adverbial, expressing manner. This phrase, "according to flesh", can sustain a number of different meanings: that Paul conducts his ministry for financial gain, or false motives, or in human fashion (bossy). The phrase may refer to Paul's illness, his "Satanic messenger", his thorn in the flesh. Thrall is of the view that the phrase stands in opposition to *κατα πνευμα*, "according to the Spirit", cf., Rom.8:9. So, the criticism against Paul is that he is unspiritual, devoid of charismatic power (which claim Paul denies, eg., his visions, speaking in tongues more than others ...). For Paul, his apparent weakness is no weakness at all.

v3

ii] A true apostle's warfare is spiritual, v3-6;

γαρ "**for**" - More reason / explanatory than causal, even transitional; "It's true that we live in the world, but the battles we fight are not worldly battles", cf., Barclay.

εν "**in [the world]**" - *although* IN [FLESH = HUMAN NATURE]. Local, expressing space.

περιπατουντες [*περιπατω*] pres. part. "**though we live**" - WALKING [WE WAGE WAR NOT ACCORDING TO FLESH]. The participle is adverbial, usually treated as concessive, as NIV; "although we live in the world."

v4

Describing his ministry in the terms of a military campaign, Paul makes the point that the weapons he employs are not merely human, but are spiritual, divinely empowered; "we use our powerful God-tools for smashing warped philosophies", Peterson.

γαρ "-" - FOR. Introducing a causal clause explaining why Paul does not wage war according to the flesh, "because" his weapons are spiritual.

της στρατειας [*α*] gen. "**we fight with**" - [THE WEAPONS] OF WARFARE [OF US]. The genitive is adjectival, attributive / idiomatic, limiting "weapons", "the weapons *which* we *use in war*." "We use", = "our weapons", *ημων*, "of us", possessive genitive.

σαρκικα adj. "**of the world**" - [*are* NOT] FLESHLY, WORLDLY = UNSPIRITUAL "The weapons we use in our campaign are not the weapons the world uses", Barclay.

αλλα "on the contrary" - BUT. Strong adversative standing in a counterpoint construction.

τω θεω [ος] dat. "they have divine power" - [THE WEAPONS POWERFUL / STRONG] TO / IN / FOR GOD. The dative here has prompted numerous syntactical suggestions: Zerwick suggests a dative of advantage, "weapons for God", or causal, "because of God." Long opts for an ethical dative, but also suggests a reflection of OT intensive / superlative usage, eg., "city of God" = "an extremely large (and powerful) city", so "divinely powerful", Hughes, so NIV. Furnish provides his own original classification, "a dative of subjective judgment", "in the eyes of God", but comes down on a dative of advantage. A dative of possession is possible, "God's powerful weapons", TEV, so Harris. An instrumental dative is possible; the weapons Paul uses "are filled with divine power to demolish strongholds", Barclay. A dative of advantage seems best, "for God" = "in God's service", Thrall.

προς + acc. "-" - TOWARD. Here expressing purpose; "weapons in God's service / God's weapons for the purpose of ...

οχυρωματων [α ατος] gen. "strongholds" - [*the* DESTRUCTION, OVERTHROW] OF STRONGHOLDS, FORTRESSES. The genitive is verbal, objective. Hanson suggests that a fortress of unbelief is what is in Paul's mind, cf., Zech.9:12. Thrall suggests that Paul is simply imaging the tactics of Graeco-Roman siege warfare commonly used in the philosophical tradition of the time, of confronting others in a debate and demolishing their arguments. Paul is in the business of subduing the fortress of falsehood.

v5

Paul goes on to specify the strongholds he demolishes, again using the royal / epistolary plural, "we". He confronts human reasoning, knowledge, with the truth of the gospel, seeking to draw people into its truth. He describes this in military terms; he sets siege to their towers of reason, and brings them captive into the victory of Christ's cross.

καθαιρουντες [καθαιρω] pres. part. "we demolish [arguments]" - OVERTHROWING, DEMOLISHING [REASONINGS]. It seems natural to take the participial construction "demolishing reasonings" as adjectival, limiting by defining / specifying the sense of "*the* destruction of fortresses", but the participle is nominative and so does not stand in agreement with the accusative "destruction". Most translators, as NIV, treat the participle as an indicative verb / an independent / absolute participle introducing a new sentence, and so also for the two that follow. Long tends to classify such a participle as periphrastic, here with the assumed verb to-be εσμεν. Of course, if a periphrasis then aspect is likely to be emphasized, here a present durative; "we continue to fight" None-the-

less, although not adjectival, the participial construction does exegete / interpret the sense of "demolish strongholds", as do the participles "leading captive" and "having [readiness]".

επαιρομενον [επαιρω] pres. mid./pas. part. "**that sets itself up**" - [AND EVERY HIGH THING] RISING UP. The participle is adjectival, attributive, limiting "height" = "high thing"; "every lofty opinion which is raised up against the knowledge of God." Paul is probably still employing a military image - he lays siege to the towers of ignorance that set themselves up against God; "every arrogant attitude raised up in opposition to the knowledge of God", Thrall. Those with this "arrogant attitude" are obviously the opposition party (Judaizers, members of the circumcision party??), but Thrall thinks that Paul may also be thinking of the Corinthian believers in general, given that **γνωσις**, "knowledge", "was something the Corinthians prided themselves on."

κατα + gen. "**against**" - AGAINST [THE KNOWLEDGE]. Here expressing opposition; "against".

του θεου [ος] gen. "**of God**" - The genitive is adjectival, verbal, objective, "the knowledge *about / concerning* God", subjective, "*which* God *reveals*", possibly idiomatic / source, "the knowledge *which is from* God." "The knowledge which God reveals about himself."

αιχμαλωτεζοντες [αιχμαλωτιζω] pres. part. "**we take captive**" - [AND] LEADING CAPTIVE. The syntax as for "we demolish." Paul is probably speaking of the task of aligning human reasoning to the mind of Christ.

νοημα [α] "**thought**" - [EVERY] THOUGHT. The word "mind" here is likely to refer to the process of thinking, rather than the mind itself, so "every thought", Harris, "will", "scheme", "intention", Thrall, "design", BAGD, even "purpose", possibly in the broader sense "all reason", Luther.

εις + acc. "**to make it**" - TO, INTO. Here usually taken to express purpose, but Meyer thinks it is spatial, "obedience to Christ is here conceived of as a locality into which captives are led", so "into subjection", "as though into the victor's territory", Barnett. Again, using military imagery, the prisoners ("thoughts") are brought under the subjection of Christ the conquering king.

του Χριστου [ος] gen. "**to Christ**" - [THE OBEDIENCE] OF CHRIST. The genitive is usually taken as verbal, objective, i.e., the intentions / schemes are made to obey Christ, "brought into submission to Christ", Plummer, so Long, Robertson, Bultmann, Harris, Martin, Guthrie, As Furnish notes, "your obedience", v6, indicates that the genitive must be objective, rather than subjective. Yet, in v7, Paul uses the language of being in Christ, **Χριστου ειναί**, "to be of Christ", which language can well reflect a subjective / possessive sense of "the obedience of Christ", i.e., Christ's act of obedience on the cross with all

its associated blessings. Paul's whole mission is to bring people, here the reasonings of mankind, εἰς, "into", the victory of Christ's cross, a superior reasoning / knowledge. So, although an objective sense is well supported, the subjective / possessive sense should not be discounted.

v6

Continuing with his military theme, Paul further specifies the business of destroying the fortress of godless reason. He lays siege to the fortress towers, he takes its soldiers captive, and now in this verse, he prosecutes the captives. Again, we see Paul drawing a distinction between two groups. There is the Corinthian congregation in general who have allowed themselves to be influenced by the opposition party (the Judaizers). The congregation has recognized its error and is again putting their trust in their founding apostle, and when this is "complete", Paul will be able to focus all his attention on the opposition party.

εχοντες [εχω] pres. part. "[and] we will be" - [AND] HAVING. It is likely that we have the third independent / absolute participle, or following Long, the third periphrastic participle with the verb to-be εσμεν assumed; "and we have readiness to punish every disobedience" = "and we are ready to punish every disobedience." Some commentators treat this participle as adverbial, possibly temporal, "Once we have rendered complete obedience to us", Barclay, but it is best viewed as the third in the series of participial clauses specifying the nature of Paul's subduing of fortresses.

εν + dat. "ready" - IN [READINESS]. Here the preposition is adverbial, modal, expressing manner, modifying the state of "being / having"; "and we stand ready to punish every disobedient act", Guthrie. Harris notes that the phrase εν εντοιμω εχω, "stand at the ready" may be a Latinism with a military flavour.

εκδικησαι [εκδικεω] aor. inf. "to punish" - TO VINDICATE / AVENGE, PUNISH [ALL DISOBEDIENCE]. The meaning of this constative / point of action aorist is clear enough, "to bring to bear a penalty for a wrong having been done", Guthrie; "ready to court-martial", Moffatt. The syntactical function of the infinitive is not so clear: It may be adjectival, expegetic, specifying "readiness", and this is certainly the way it is usually translated; "we are prepared to punish", REB, as NIV. On the other hand, it may be classified as substantival, introducing an object clause, direct object of the participle "having", "we have / hold the punishment of all disobedience in readiness", or even adverbial, purpose, "we hold ourselves in a state of preparedness in order that we might apply appropriate punishment."

οταν + subj. "once" - WHENEVER [THE OBEDIENCE OF YOU IS FULFILLED]. Introducing an indefinite temporal clause, although translated as definite, as NIV.

"Once I'm assured of your commitment to me, as your apostle, I will focus all my attention on dealing with the opposition party."

v7

iii] Where authority lies for a true apostle, v7-11. Those confident of their standing in Christ need to consider the following: that Paul also possesses full-standing in Christ, v7; that his tendency to stress his authority is appropriate and not something he is ashamed of, v8; and that the forceful nature of his letters will reflect the forceful way he will deal with the Corinthian believers when he arrives, v9-11.

The opening clause "you are judging by appearances" may serve to conclude v3-6, but it may well introduce v7-11, so providing two options for paragraph formation in translation.

The **τις**, "a certain one = anyone", although singular, is probably collective and so likely to refer to the opposition party in the Corinthian church. This is likely the case, even though the singular **αυτος**, "he", v7, and particularly **φησιν**, "he / she says", v10, does imply that an individual is in Paul's mind. Of course, the opposition party may well be led by an individual delegate / missionary from the circumcision party in the Jerusalem church, but most commentators assume a collective is intended, so "they say", ESV, v10.

βλεπετε [**βλεπω**] pres. ind./imp. "**You are judging**" - YOU SEE / SEE, LOOK. This verb may be read as an indicative or an imperative. As an indicative it serves as a rebuke, as an imperative it calls for appropriate action; "Look what is staring you in the face."

τα "-" - *at* THE = THINGS. The article serves as a nominalizer turning the prepositional phrase "according to face" into a substantive, object of the verb "to see."

κατα + acc. "**by [appearances]**" - ACCORDING TO [FACE]. Expressing reference / respect, "with respect to, concerning." The phrase is idiomatic.

ει ind. "**if [anyone]**" - IF, *as is the case* [A CERTAIN *person* HAS PERSUADED, CERTAINTY IN HIMSELF TO BE OF CHRIST *then*]. Introducing a conditional clause 1st. class where the condition is assumed to be true.

εαυτω dat. pro. "" - HIMSELF. Dative of direct object after the verb "to be confident, certain." Presumption is most likely, "certain in his own mind"; "convinces himself", Long.

ειναι [**ειμι**] pres. inf. "**that**" - TO BE. Introducing an object clause / dependent statement of perception expressing what the person may be confident of.

Χριστου [**ος**] gen. "**he belongs to Christ / they belong to Christ**" - OF CHRIST. The genitive is adjectival, possessive / relational - depending on ones'

theological perspective!! Is it appropriate to call Christ our brother? If so, we might say "if a person believes that they are in a relationship with Christ" (relational), rather than belonging to / a slave of Christ (possessive). Most translations opt for "belong to" = "that they are a Christian"; "is Christ's", ESV. Yet, it seems likely that the **τις**, "anyone", is claiming some form of exclusivity such that Paul has to remind him /them that he also can make the same claim. The CEV may be on the right track when they assume an exclusivity of belonging; "if any of you think you are the only ones who belong to Christ." On the other hand, the genitive my just express source / origin. If either Judaizers, or charismatics, are in mind, then we may be dealing with a two- stage Christianity where the implication is that Paul, and those who align with him, are not fully representatives of Christ - he cannot fully appropriate the promised blessings of the covenant because either he does not submit to the Law, or he does not fully possess the Spirit / *the charismata*. Lambrecht is of the view that **τις** is an individual, a "certain person", a false teacher who has convinced himself that only he is "from" Christ, sent on Christ's business to the Corinthian church (a delegate / missionary from the circumcision party in the Jerusalem church??). If this is what is in Paul's mind then he similarly claims that he is from the Lord and on his business, and unlike this / these false apostle/s, he bears the marks of a true apostle, cf., 3:1-6:13.

τουτο "-" - [then LET HIM CONSIDER] THIS. Here cataphoric, referring forward; "let him consider this namely that we belong to Christ"

εφ [επι] + gen. "-" - AS TO [HIMSELF]. Here expressing causes / basis, "by himself" = "relying on himself", "of his own accord"; "for himself", Zerwick.

παλιν "again" - Taken either with **λογιζεσθω**, "let him consider", "let him again consider", so Zerwick, or with the prepositional phrase "as to himself", "again by himself."

οτι "-" - THAT. Introducing an object clause / dependent statement of perception expressing what he / they should consider, namely that "as he is Christ's, so also are we", ESV.

καθως **ουτως** "just as much as [they do]" - AS [HE is OF CHRIST] SO [ALSO are WE]. Correlative construction. The conjunction **καθως** expresses a characteristic quality, "as", while the modal adverb **ουτως** is comparative, "in like manner." "We are Christ's representatives as much as he is / they are."

v8

Paul makes the point that if he takes pride in (mid. sense of "boast") his being **Χριστου**, "of Christ" (see above), his authority to build up the church, rather than tear it down, and he certainly has pride in the authority he exercises for the Lord, then it is not in any way be an empty pride.

γαρ "so [even]" - FOR. More reason than cause, explanatory, "a validation of the claim made in v7b", Thrall, possibly even transitional and so left untranslated. The variant **τι** is probably original and there is no reason why it would be added to supplement **γαρ**; "for even if"

εαν + subj. "if" - IF, *as may be the case*, [I SHOULD BOAST SOMEWHAT MORE ABUNDANTLY ABOUT THE AUTHORITY OF US WHICH THE LORD GAVE TOWARD BUILDING UP AND NOT TOWARD OVERTHROWING OF YOU] *then* [I WILL NOT BE PUT TO SHAME]. Introducing a 3rd. class conditional clause where the condition has the possibility of coming true. The subjunctive "I may boast" in the middle voice takes the sense "takes pride in", cf., 1:12.

περι + gen. "about [the authority]" - Expressing reference / respect; "concerning, about, with respect to our authority."

της pro. "-" - OF WHICH. Genitive by attraction, "which the Lord gave."

εις + acc. "for [building up]" - TO, INTO. Here expressing purpose, "for / in order to"; "the authority the Lord gave me to help you and not to hurt you", CEV.

ουκ αισχυνησομαι [αισχυνω] fut. "I will not be ashamed of it" - I WILL NOT BE PUT TO SHAME. "I shall by no means find myself disappointed (embarrassed)", Cassirer.

v9

It is unclear whether v8 is a single sentence or whether the sentence extends to the end of v10. If it extends, the *hina* clause could be part of the apodosis of the conditional clause of v8, so Zerwick, or linked by some missing words, so Thrall, "I say this so that I may not seem to be operating, so to speak, an epistolary terror-campaign." Moule, p145, argues that **ινα μη** introduces a new independent sentence that carries an imperatival sense; "Let me not appear to be frightening you", "Let it not be supposed that ...", Cassirer. Most translations opt for a new sentence, but often stay with an indicative, as NIV. Taking v8-10 as a single sentence we end up with something like "if I boast in my authority to build up ... I will not be ashamed of it, *for I will do what is necessary to sort things when I arrive*, lest I appear, as it were, to frighten you with my letters, *but bore you face to face*, for some say his letters are weighty but his presence is weak and his speech of no account. *Well! we will see about that.*"

ινα μη "-" - IN ORDER THAT NOT = LEST. Introducing a negated purpose clause.

δοξω [δοκεω] aor. subj. "I do [not] want to seem" - I MAY SEEM, APPEAR.

ως αν "as if" - This construction has prompted numerous translations, but we are probably dealing with nothing more than a statement of uncertainty, "as if", "as it were", "so to speak", so BAGD and Moulton, as NIV.

εκφοβειν [εκφοβεω] aor. inf. "**to be trying to frighten**" - TO FRIGHTEN, TERRIFY [YOU]. The infinitive introduces an object clause / dependent statement of perception after a cognitive verb, expressing what Paul does not want to seem to be the case, namely, that "I appear ... to frighten you."

δια + gen. "**with [my letters]**" - THROUGH [THE LETTERS]. Instrumental, expressing means; "by means of my letters."

v10

Paul is determined to counter the impression that the exercise of his apostolic authority is flawed, limited to boasting and bullying in his letters. He wants the Corinthians to understand that his role of building up the congregation entails the exercise of apostolic authority and that this he performs through his letters, and soon face-to-face when arrives in Corinth. He now explains the prime source of their flawed impression, namely the slander of the opposition party. "What's all this talk about me bullying you with my letters? 'His letters are brawny and potent, but in person he's a weakling and mumbles when he talks'", Peterson.

ὅτι "**for**" - More reason than cause, explanatory.

φησιν [φημι] "**some say**" - HE / SHE / IT SAYS [THE EPISTLE]. As already noted, the singular implies an individual, but a collective like "the opposition party says" is also acceptable. Translations move either way, "they say", "he says." A general "it is said" is also acceptable; "the third singular may refer to a common assessment", Long - so "some say", NIV.

μεν δε "**.... but ...**" - ON THE ONE HAND [*are* WEIGHTY AND STRONG] BUT ON THE OTHER, [THE PRESENCE OF THE = HIS BODY *is* WEAK]. Adversative comparative construction.

βαρειαι και ισχυραι adj. "**are weighty and forceful**" - Predicate adjectives of an assumed verb to-be.

του σωματος [α ατος] gen. "**in person**" - OF THE BODY. The genitive is adjectival, attributive, limiting "presence"; "bodily presence."

εξουθενημονος [εξουθενω] perf. mid./pas. part. "**amounts to nothing**" - [AND THE = HIS SPEECH *is*] HAVING BEEN DESPISED, OF NO ACCOUNT, WORTHLESS, CONTEMPTIBLE. The participle here is usually treated as an independent verbal participle translated as an indicative verb, "his speech is of no account", although technically better viewed as a periphrastic perfect particle with the verb to-be assumed and carrying periphrastic force with respect to aspect. "Paul's critics were affirming that his speaking ability, including his ability in extempore speech, was wholly without merit", Harris; "is a joke", Berkeley, "is beneath contempt", Moffatt.

v11

"The same Paul will be as powerful in personal presence and action as he is impressive and forceful in his letters", Thrall.

ὁ τοιούτος pro. "**such people**" - [LET] SUCH A ONE [RECOGNIZE, CONSIDER THIS]. The articular pronoun serves as a substantive. Again singular, but as a general reference, so "such a person", or possibly even used to express contempt, "such a one." The verb "to think, consider, recognize" is imperative, and the pronoun "this" is cataphoric / referring forward, "let such a person (ie., the person who makes the comments noted in v10) know / consider this *fact*, *namely* that"

ὅτι "**that**" - Here epexegetic, specifying "this *fact*"; "namely that"

οἱοί pro. "**[we are]**" - SUCH AS [WE ARE]. Comparative pronoun.

τῷ λόγῳ [ος] dat. "-" - IN THE WORD. The dative is probably adverbial, either modal, expressing manner, "in the way we write", or temporal, "when we communicate through our letters", or reference / respect, "with respect to our communication through our letters."

δι [δια] + gen. "**in our letters**" - THROUGH [LETTERS, EPISTLES]. Instrumental, expressing means.

αποντες [απειμι] pres. part. "**when we are absent**" - BEING ABSENT, AWAY. The participle is adverbial, best taken as temporal, as NIV.

τοιούτοι pro. "**we [will be]**" - SUCH *ones* [ALSO *will be*]. The pronoun serves as a substantive, subject of an assumed future verb to-be. Again, Paul is likely to be using the royal plural, so "the way I minister to you by letter, when absent, is the way I will minister to you when present." The conjunction **καί** is adjunctive, "also".

τῷ ἐργῷ [ον] dat. "**in our actions**" - IN WORK, DEED. Again, the dative is probably adverbial, modal, or temporal, or reference / respect; "such ones we will also be in the way we work / minister when we are present" = "my actions, when I come, will show the same man as my letters showed while I was absent", REB.

παροντες [παρειμι] pres. part. "**when I am present**" - BEING PRESENT. The participle is adverbial, temporal, as NIV.

10:12-18

8. Paul defends his ministry, 10:1-12:21

ii] Appropriate and inappropriate boasting

Argument

Paul has made the point that he happily boasts, in the sense of recommends himself, when it comes to his apostolic ministry. He can do this because he has something to boast about, namely, his apostolic authority under the Lord for the building up of God's people. Paul now looks at the boast / self-recommendation of the leaders of the opposition party (these interlopers, missionaries, Judaizers, delegates from the circumcision party in Jerusalem). These interlopers also boast of their ministry, but it is inappropriate because they use no external gauge of measurement, but rather compare themselves with themselves. They boast of matters beyond their expertise, whereas Paul confines his boasting to his divinely appointed apostolic ministry. They boast in the fruit of another's ministry, whereas Paul has always made it his aim never to claim the credit of another's ministry. It is for this reason he has always sought new territory to evangelize. So, when it comes to boasting, it is the Lord we should boast in, because it is only the Lord's validation that counts.

Issues

i] Context: See 10:1-11.

ii] Background: See 1:1-7.

iii] Structure: *Appropriate and inappropriate boasting*:

The basis of inappropriate self-commendation, recommendation, v12-16:

Comparing ourselves with others, v12;

Claiming qualities we don't possess, v13-14;

Resting on the work of others, v15-16.

The basis of appropriate boasting, v17-18:

Boasting in the Lord.

A chiasmic structure is proposed by a number of commentators.

iv] Interpretation:

A textual variant affects the interpretation of v12-13. Between the two verses we have **οὐ συνιασιν. ἡμεῖς δε**, "they are not wise. We however." A variant exists missing these words, so giving the sense that Paul compares himself with himself and that doing so is a good thing. The weight of manuscripts rests with the longer variant indicating that it is the

interlopers who compare themselves with themselves and it is a bad thing. It seems likely that the shorter text tries to address the awkward adversative **αλλα** in v12b which doesn't make sense. Thrall suggests that we have another example of Pauline short-talk / semantic density; "I do not dare to compare myself with these people. *This is meant ironically. It sounds as though they are superior to me.* But *in fact*, behaving as they do (measuring themselves by their own standards), they lack understanding."

Text - 10:12

Appropriate and inappropriate boasting, v12-18: i] The basis of inappropriate boasting / self-commendation, recommendation, v12-16: a) Making comparisons with others, v12. Paul draws out the difference between his boasting / self-commendation / self-recommendation of his divinely bestowed apostleship and the boasting / self-commendation / self-recommendation of the opposition party / interlopers who measure themselves by their own standards.

γαρ "-" - FOR. Here transitional, indicating the next step in the argument, and so not translated, although Guthrie thinks it is explanatory, "a marker of clarification" referring back to the "boasting" in v8.

εγκριναί [**εγκρινω**] aor. inf. "**to classify**" - [WE ARE NOT DARING] TO CLASSIFY, JUDGE [OR COMPARE OURSELVES]. The infinitive, as with "to compare", would normally be classified as complementary, but it can be viewed as introducing an object clause / dependent statement of perception expressing what "we do not dare"

τισιν dat. pro. "**with some**" - WITH CERTAIN *ones*. The verb "to compare with", being a **συν** prefix verb, can take a dative of direct object. Sometimes followed by the idiomatic **τινα τι**, "[to compare] someone with someone", or as here the pl. "ourselves with others."

των ... συνιστανοντων [**συνιστημι**] gen. pres. part. "**who commend [themselves]**" - OF THE ONES RECOMMENDING [THEMSELVES]. The participle serves as a substantive, the genitive being partitive.

αλλα "-" - BUT. Strong adversative standing in a counterpoint construction. Paul opens with an ironic assessment of the opposition party, "I wouldn't dare measure myself with these people", the ironic implication being that they are not his equal. He then gives a true assessment of them, "but in fact they measure (evaluate) their ministry performance by their own standards, they are stupid."

μετρουντες [**μετρω**] pres. part. "**when they measure**" - [THEY IN THEMSELVES] MEASURING = EVALUATING [THEMSELVES]. The participle is adverbial, best treated as temporal, as NIV.

εν + dat. "**by**" - IN = BY [THEMSELVES]. Instrumental, expressing means; "by their own standards", Zerwick.

ἑαυτοῖς dat. pro. "**with themselves**" - [AND COMPARING THEMSELVES] WITH THEMSELVES. The dative is used here for **ἀλλήλοις**, "with one another", Zerwick.

οὐ συνίασιν [συνήμῃ] pres. "**they are not wise**" - THEY DO NOT UNDERSTAND; "they are clueless", Guthrie.

v13

b) Claiming what we don't possess, v13-14. The leaders of the opposition group have no real standard by which their boast can be assessed. Paul, on the other hand, has a standard / measure by which he can be assessed. The standard is not explicitly stated. Barrett thinks it is Paul's apostolic authority, but Thrall thinks it is more likely the missionary field he administers under divine authority. Furnish argues that it is both.

ἡμεῖς pro. "**we**" - Emphatic by use and position.

δε "**however**" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point; "**but** we will not boast beyond limits", ESV.

εἰς + acc. "**[beyond proper limits]**" - [WILL NOT BOAST] TOWARD [THE BOUNDLESS]. Here adverbial, possibly reference / respect, or better local, as a marker of degree, "we will not boast beyond / outside the excessive / proper limits", so "excessively"; "My boasting is not excessive."

ἀλλὰ "**but**" - Strong adversative standing in a counterpoint construction.

κατὰ + acc. "**will confine our boasting to**" - *we / I boast* ACCORDING TO, IN ACCORDANCE WITH. Expressing a standard.

του κανονος [ων ονος] gen. "**the sphere of service**" - [THE MEASURE] OF THE MEASURING RULE, CANNON, PRINCIPLE. The genitive is adjectival, expegetic, specifying the "measure / standard / boundary" in mind. The sense of the word here is disputed. We are probably on safe ground if we follow Furnish who argues that in this context it means "jurisdiction". As to whether it refers to apostolic jurisdiction, or geographical jurisdiction (area of operation) exercised by Paul over his mission churches, Furnish argues that it is both; "we will not boast excessively, but in accordance with the measure / boundary of jurisdiction (both apostolic and territorial)."

οὗ gen. pro. "-" - WHICH [MEASURE GOD GAVE / DISBURSED]. Possibly genitive by attraction to **κανονος**, but better reference / respect, "of which measurement God disbursed to us" = "concerning which measure / boundary of jurisdiction God assigned to us."

ἡμῖν "**to us**" - Dative of indirect object.

εφικεσθαι [εφικνεομαι] aor. mid. inf. "**[a sphere] that [also] includes [you]**" - [*a measure of jurisdiction*] TO REACH [EVEN UNTIL = UP TO YOU]. The

infinitive is exegetical, further specifying "the measure of jurisdiction"; "*a measure of jurisdiction* which even reaches all the way to you." The conjunction **καί**, "and", is ascensive, "even", and the preposition **αχρι** + gen. is spatial here rather than temporal, "as far as." Paul's apostolic authority is specifically related to a Gentile mission field which reaches as far as Corinth, although not as far as Rome, cf., Rom.1:5, 14, Gal.2:9. Paul is well able to boast, although he keeps his boasting within the confines of his apostolic authority, particularly as it relates to his divinely appointed mission field, a mission field which includes Corinth.

v14

Paul, unlike the leaders of the opposition group, does not boast beyond the bounds of his apostolic authority, and now he states that he does not minister beyond the bounds of his divinely appointed mission field, a field which includes Corinth and for which Paul is its founding apostle. It is possible that the opposition party is suggesting that Paul is intruding himself into their field of ministry, as if he has no right to order the life of the Corinthian congregation.

γαρ "-" - FOR. More reason than cause, explanatory.

ου ... υπερεκτεινομεν [υπερεκτεινω] pres. "**we are not going too far in our boasting**" - WE ARE NOT OVEREXTENDING [OURSELVES]. The sense is that Paul is not exceeding the acceptable limits of the Gentile mission field given him by God, so Thrall, Guthrie, ... , rather than NIV. "We / I are / am not overextending our / my field of ministry."

ως + part. "**as would be the case if**" - AS REGARD [NOT OVERREACHING TO YOU]. The presence of **ως** here is somewhat obscure. With a substantive participle, as here, the present participle **εφικνουμενοι**, it can take the sense, "with the assertion that / on the pretext that / with the thought that", BDF 425.3, so possibly "as regard the assertion that we / I have no right extending our / my ministry to you." Thrall notes that we would expect an aorist participle here rather than a present participle with durative aspect, "a continuing overreaching to you", and so suggests attraction to the present tense verb "overextending".

γαρ "**for**" - Either introducing a causal clause explaining why Paul is not overextending his field of ministry, "because" Corinth was part of the virgin mission territory which he and his team reached with the gospel, or possibly emphatic, "indeed", given that sometimes **γαρ** is repeated when introducing a statement which confirms a previous statement, so Guthrie.

αχρι + gen. "**as far as**" - [WE ARRIVED FIRST EVEN] UP TO [YOU]. Here spatial rather than temporal; "up to" = "as far as." The verb **αφθασαμεν**, "to reach, arrive", often followed by a preposition, as here, takes the general sense "to arrive, reach", but here probably with the more specific sense of "arrive first", so

Thrall. The conjunction **καί** is ascensive. "Indeed, we arrived first, even up to / as far as you with the gospel of Christ."

εν + dat. "**with**" - Probably adverbial, attendant circumstance, "in connection with."

του Χριστου [ος] gen. " **of Christ**" - [THE GOSPEL] OF CHRIST. The genitive is usually viewed as verbal, objective, such that Paul presented the gospel to them "about / concerning Christ", "the gospel that is about Christ", Barnett, but possibly subjective, "brought by Christ", so Harris, or even idiomatic / source, "from Christ", or possessive.

v15

c) Resting on the work of others, v15-16. Unlike the leaders of the opposition party, Paul does not boast / recommend himself "excessively / beyond proper limits", v13a, either in his apostolic authority, v13b, his area of operation, v14, and now, on the basis of the ministry of others. "We do not boast beyond limits", ie., Paul does not recommend himself / take pride in ministry work carried on beyond his own missionary responsibilities and area of operation (unlike his opponents). It is Paul's hope that as the faith of the Corinthians grows through his ministry among them, he will be able to look beyond them to further expand the Gentile mission within his area of operation. Paul is not into building on another's foundation and taking credit for it (like his opponents).

This is a rather difficult verse to translate. What does Paul desire / hope **μεγαλυνθῆναι**, "to be increased, enlarged, magnified, grown" (usually taken with the adverbial prepositional phrase **εις περισσειαν**, "greatly increased")? Presumably the intended *increase* is encapsulated in the prepositional construction **κατα τον κανονα ἡμων**, "according to the limit of us" = "our sphere of activity", usually linked with **εν ὑμιν**, "among you"; "our area of influence among you"; ESV. We are best to follow Thrall who proposes a different placement of **εν ὑμιν**; "we have a hope that, as your faith increases, we may, with your help (**εν ὑμιν**), grow abundantly *in achievement*, in accordance with our schedule (**κατα τον κανονα ἡμων**)." The *achievement* being Paul's apostolic task within the sphere of his activity / his missionary field. So, what is Paul's hope? "Once he is convinced that their faith is secure and that they have progressed to a satisfactory degree of maturity, he will be at liberty to extend his sphere of work, since they will make fewer demands on his pastoral attention", Thrall.

καυχωμενοι [καυχασομαι] pres. mid. part. "**we do [not] go**" - [NEITHER] BOASTING. We have here another independent nominative participle best viewed as a periphrastic present construction with the verb to-be **εσμεν** assumed, so

Long; "we do not boast *by boasting* beyond measure in the work of others." "We make no claims at all with regard the work that others have done", Barclay.

εις + acc. "**beyond [our limits]**" - INTO [THE THINGS BEYOND MEASURE]. Adverbial use of the preposition, modal; "excessively"; "we do not boast *by boasting* excessively."

εν + dat. "**of [work done by others]**" - IN [OTHERS' WORK, LABOURS]. Probably adverbial here, reference / respect; "with respect to the ministry of others."

δε "-" - BUT/AND [HAVING HOPE *while* GROWING THE FAITH OF YOU, TO BE ENLARGED AMONG YOU ACCORDING TO THE SPHERE OF US INTO = RESULTING IN ABUNDANCE]. Counterpoint construction, **ουκ** **δε**; "we do not but our hope is"

εχοντες [**εχω**] pres. part. "**our [hope] is**" - [BUT] HAVING [HOPE]. Again, we seem to have another independent nominative participle, best viewed as a periphrastic present with the verb to-be assumed; "but we have the hope" = "but rather, we hope"

μεγαλυνθηναι [**μεγαλυνω**] aor. pas. inf. "**that will [greatly] expand**" - TO BE GROWN, ENLARGED, MAGNIFIED. The infinitive introduces an object clause / dependent statement of perception expressing what Paul / "we" hope; "At the same time, our hope is that, as your faith increases, we shall be greatly strengthened", Cassirer.

αυξανομενης [**αυξανω**] gen. pres. mid./pas. part. "**as [your faith] continues to grow**" - *while* GROWING [THE FAITH OF YOU]. The participle serves to introduce a genitive absolute construction, temporal, as NIV. The NIV draws out the durative aspect of the present tense, so "continues to grow." "Faith", in the sense of one's spiritual faith, seems likely, although "faithfulness" is possible, so Martin.

κατα + acc. "**[our sphere of activity]**" - ACCORDING TO [THE SPHERE OF US]. Possibly temporal here, as Cassirer above, "while still keeping within our sphere", but probably better expressing a standard, "according to." As the faith of the Corinthians grows, with their help (**εν υμιν**), it is Paul's hope that he will be **εις περισσειαν**, "greatly", magnified / enlarged **κατα**, "in accordance with" **τον κονονα**, "[our] limit" (ie., Paul's geographical ministry sphere given him by the Lord).

εν + dat. "**among [you]**" - IN / BY [YOU]. Taken as local, expressing space, so NIV, but if we follow Thrall it is instrumental, means, "by you" = "with your help."

εις + acc. "**[will] greatly [expand]**" - INTO = RESULTING IN [ABUNDANCE, ADVANTAGE]. Here adverbial, modal, expressing manner; "abundantly / greatly."

v16

For Paul, his apostolic assignment under the Lord is to expand his ministry by outreach to areas untouched by the gospel. He is not into the approach, presumably adopted by his opponents, of expanding ministry "by exploiting the ministry work already accomplished in another person's sphere of ministry", Guthrie.

εις τα + inf. "**so that [we can preach the gospel]**" - INTO THE TO PROCLAIM *the gospel*. This construction, **εις** + the articular infinitive, serves to introduce a final clause expressing purpose, although here probably consecutive expressing result; Paul hopes to extend his sphere of operation "in order that / with the result that he may / is able to communicate the gospel beyond Corinth. The verb **ευαγγελιζω** takes the sense "communicate important news" and is commonly used in the NT of communicating the gospel.

υπερκεινα + gen. "**in the regions beyond [you]**" - BEYOND [YOU]. The NIV, as with many other translations, has taken the prepositional phrase **εις τα** as spatial and not linked it with the infinitive, so "toward the things." Either way, the infinitive "to proclaim" still expresses either purpose or result; "that we may preach in lands beyond you", ESV.

ουκ καυχησασθαι [καυχομαι] aor. inf. "**for we do not want to boast**" - NOT TO BOAST. Introducing a dependent statement of perception expressing what Paul does not want to do.

εις + acc. "**about**" - INTO [THE THINGS ALREADY DONE]. Here adverbial, expressing reference / respect. The neuter article, **τα**, "the things", expresses something like "ministry work"; "lest we boast in another's sphere / area of influence with respect to / about / concerning ministry work already completed."

εν + dat. "**in [someone else's territory]**" - IN [ANOTHER'S SPHERE]. Here local, expressing space, "in someone else's assigned area", Harris.

v17

ii] The basis of appropriate boasting, v17-18. A believer's boast / recommendation / commendation should be "in the Lord." The sense of this statement is tied up in the meaning of the preposition **εν**, "in". Long suggests either cause or reference / respect, "boast about the Lord", Zerwick, "about what the Lord has done", Thrall. Local is possible, but better taken to express the object / goal toward which an action is directed, so Harris, ie., **εν** specifies "the object of the boasting." Instead of taking pride in our own person and achievements, let us take pride in the person and actions of the Lord (presumably Christ is in Paul's mind, but the citation has God in mind); "No, let him who boasts make the Lord the object of their boast", Cassirer.

δε **"but"** - BUT/AND. Transitional connective, indicating the next step in the argument, here as a citation, poss. Jer.9:24, LXX.

ὁ ... καυχωμενος [καυχομοι] pres. mid. part. **"the one who boasts"** - THE ONE BOASTING. The participle serves as a substantive.

εἰ + dat. **"in"** - [LET HIM BOAST] IN [*the* LORD]. See note above.

v18

Paul supports the citation from scripture: self-commendation is worthless, "it is commendation by the Lord which alone provides validation", Thrall. Paul's opponents are into self-commendation, but Paul looks to the Lord's commendation, and this he receives because he applies himself to the Lord's work in his designated mission field - Corinth and beyond. "Only a Christian enterprise, which originates from God's plan, is according to the divine **κανων** (v13), and aims to promote his honour (of which the antithesis is self-praise), can stand ultimate scrutiny", Martin (and even then "ultimate scrutiny" would expose its imperfections - grace is all!").

γαρ **"for"** - Introducing a causal clause explaining why our boast should be "in the Lord."

ὁ συνιστανων [συνιστημι] pres. part. **"the one who commends [himself]"** - [*it is* NOT] THE ONE COMMENDING [HIMSELF]. The participle serves as a substantive.

ἐκεινος pro. **"who is [approved]"** - THIS *one* [IS APPROVED, EXCELLENT]. The pronoun serves as a substantive standing in apposition to "the one [commending]." "It is not the one who commends himself who finds acceptance", Cassirer.

αλλα **"but"** - Strong adversative standing in a counterpoint construction; "not ..., but ..."

ὃν pro. **"[the one] whom"** - [*the one*] WHOM [THE LORD COMMENDS]. Accusative direct object of the verb "to recommend, commend." The sentence structure is rhetorical with ὁ, "the one" offset by ὁ κυριος, "the Lord"; it is not the one commending himself who is approved, but the one the Lord commends who is approved.

11:1-15

8. Paul defends his ministry, 10:1-12:21

iii] The interlopers are identified and opposed

Argument

Paul now sets out to confront the slander emanating from the leaders of the opposition party. First he apologizes for his self-commendation, because in dealing with the slander of the opposition party he is bound to progress his own *apologia*, and so he hopes his readers will bear with him, certainly as easily as they bear with the interlopers. Sadly, many of the Corinthian believers have adopted a distorted gospel which has led them away from their sincere and pure devotion to Christ and this has personally affected Paul.

Issues

i] Context: See 10:1-11. We now come to what is known as Paul's *Fool's Speech*, 11:1-12:10. where, for the sake of the Corinthian's spiritual standing, Paul undertakes to boast illegitimately, foolishly, about his apostolic qualities, to boast "in an unspiritual fashion", ie., "as the world does." Paul's speech seems to present in two parts:

A refutation against the slander directed at Paul by the "false apostles", 11:1-15;

A presentation of his apostolic credentials, 11:16-12:10:

Paul's credentials and his experiences, 11:16-33;

Paul's vision and revelation, v12:1-6;

The thorn in the flesh, 12:7-10.

It is suggested by some commentators that chapters 10:1 to 12:18 stands as a separate piece of rhetoric, the *exordium* and *narratio* covering chapter ten, and the *argumentatio* covering 11:1-12:18, although with a reversal of the usual format, ie., proof / *probatio* followed by refutation. Here we have the refutation first, 11:1-15, followed by the proof, 11:16-12:18. Of course, there is some dispute as to where Paul's *Fool's Speech* ends, eg., Furnish, 12:13, Thrall, 12:18.....

ii] Background: See 1:1-7.

iii] Structure: *The interlopers and identified and opposed:*

A personal appeal: Bear with me and not the leaders of the opposition group, v1-4.

A defence against the slander of the false apostles, v5-15:

The slander that Paul is a poor public speaker, v5-6;
The slander that Paul is unprofessional - he ministers free of charge, v7-9;
Paul affirms his pattern of ministry, v10-12;
The flawed character of the interlopers, v13-15.

iv] Interpretation:

In progressing his apologia, Paul denies that he is in any way inferior to the leaders of the opposition party (Judaizers, interlopers, missionaries, delegates from the circumcision party in Jerusalem??). They have suggested that he is a pathetic public speaker and that he is unprofessional. Paul answers this slander by pointing out that his knowledge of the gospel is second-to-none, and that although a public speaker would normally be compensated for their work, he applies Christian principles to his ministry and so acts with humility by offering the gospel free of charge. This "boast" is one Paul is unwilling to let go and one that will inevitably expose the interlopers for who they are. Those who criticize Paul's style of ministry are "false apostles"; as Satan masquerades as an angel of light, they masquerade as servants of righteousness. They will pay for actions.

Who are the Super-apostles? Some commentators are of the view that the "super-apostles" Paul refers to in this passage are not the leaders of the opposition party in Corinth, nor the representatives from the circumcision party in Jerusalem, the Judaizers, but are actually some of the apostles from Jerusalem, eg., Chrysostom argued that Paul is referring to Peter, James and John. It does seem rather strange that Paul would class these "super-apostles" as his equals, 11:5, but then seemingly align them with false apostles who are servants of Satan, 11:13-15. The implication is that Paul has two groups in mind, the Jerusalem apostles and the leaders of the opposition party - the opposition party having formed around the visiting Jerusalem apostles. Yet, it is more likely that Paul is conceding that the interlopers are his equal, even his better, when it comes to oratory, but that in the end, they are "false apostles."

What is the heresy promoted by Paul's opponents? In 2 Corinthians, Paul confronts a challenge to his apostolic role in Corinth, a challenge which stems from a theological difference between Paul and the opposition party. Yet, although Paul confronts the challenge to his authority, he hardly touches on the theological issue which lies at the heart of the confrontation. In v4 we are given a rare insight into the theological position adopted by

the opposition party - they proclaim another Jesus, and have received a different Spirit and gospel.

If this is not an ironic throwaway-line, one wonders why Paul doesn't go into more detail and expose the heresy rather than just focus on its proponents. Of course, he may already be planning to do just that. Paul's letter to the Romans presents as a refutation of heresy, a document composed during his stay in Corinth. One can well imagine Paul in the Corinthian congregation workshopping his *argumentatio* for full justification by grace apart from works.

So, when it comes to the heresy, these notes follow Plummer, Bruce, Barrett, etc. who see it as a law / grace issue, although more in terms of nomism than legalism, and certainly not in terms of the new perspective, of an obligation to maintain Jewish distinctiveness, so Dunn. Of course, other heresies have been proposed, eg., Gnosticism, the incorporation into 1st./2nd. Christian thought of a Greek philosophical / religious tradition which claimed to possess secret knowledge that can unite the soul to the divine. This platonic heresy was of great concern to the Church Fathers, but of course, Romans is not a treatise against Gnosticism.

See further v4.

v] Homiletics: *A gospel devoid of the Spirit*

The message of those who "disguise themselves as ministers of righteousness", v15, is a gospel devoid of the Spirit (see notes on v4), and is inevitably no gospel. A sermon that examines the text of the chorus "Trust and Obey" from the perspective of Paul, but also James, can serve as a useful means of drawing out the sense of receiving "a different spirit from the Spirit you received."

"TRUST and OBEY for there is no other way to be HAPPY IN JESUS but to trust and obey." Would Luther happily sing this chorus?

Text - 11:1

Paul's confrontation with the false apostles, v1-15: i] A personal appeal: Bear with me and not the leaders of the opposition group, v1-4. "Please, will you put up with a bit of worldly boasting on my part. Please, just for a moment!"

οφελον [οφειλω] aor. part. "**I hope**" - HOPING, WISHING [*that YOU WERE BEARING WITH ME IN A CERTAIN SMALL bit*]. Best viewed as a periphrastic present construction with the verb to-be εστιν assumed, taking the sense "would that / O that / if only", so Harris, Long, BDF #67.2. "If only you would put up with me in a little bit of foolishness! Yes, do put up with me!", Harris.

αφροσύνης [η] gen. "foolishness" - OF FOOLISHNESS. The genitive is adjectival, partitive, so Harris, Zerwick, although Long treats it as attributive, limiting the "certain small *bit*."

ἀλλὰ καὶ "Yes" - BUT AND = INDEED. The function of ἀλλὰ καὶ here depends on whether the verb ἀνεχεσθε, "to bear with", is taken as an indicative or an imperative. If indicative then ἀλλὰ will be adversative and καὶ emphatic, "but indeed"; "well and good then, you do bear with me", Cassirer, so Barnett. If imperative then ἀλλὰ καὶ together will be emphatic, "indeed / yes indeed", as NIV, so Harris, Guthrie, Thrall, .. Most commentators and translation go with the imperative, so serving to underling the urgency of Paul's appeal. Paul will go on to explain why he has this sense of urgency.

μου gen. pro. "me" - [YOU DO BEAR WITH] ME. Genitive of direct object after the verb "to bear with."

v2

Paul now explains why he asks the Corinthians to put up with some ἀφροσύνη, "foolishness" = worldly boasting on his part. He tells us that he acts this way because he is jealous for them with a god-like jealousy. He then explains why he is jealous for them; he is jealous because he organized their betrothal to Christ. Then, he gives the purpose of this betrothal, namely that in the last day he might present the church to the Lord, a church pure and unsullied by false doctrine.

γὰρ "-" - FOR. Introducing a causal clause explaining why the Corinthians should bear with his "foolishness", "because I am jealous for you."

ὑμᾶς pro. "for you" - [I AM JEALOUS] for YOU. Accusative of respect, "with respect to you."

ζηλω [ος] dat. "with a [godly] jealousy" - IN / WITH A JEALOUSY. The dative is adverbial, modal, expressing manner, as NIV. "I love you with the same strength of emotion as God loves you."

θεου [ος] gen. "godly" - OF GOD. The genitive is adjectival, possibly idiomatic / source, "with a jealousy from God", which is derived from God, or attributive, as NIV, "a divine jealousy."

γὰρ "-" - FOR [I FITTED TOGETHER = BETROTHED YOU]. Introducing a causal clause explaining why Paul is "jealous" of the Corinthians, namely, "because I arranged your betrothal." As their spiritual father / guardian Paul brought the Corinthians into a relationship with Christ and under his care has nurtured that relationship in order that in the last day he might present the church to Christ, not as a sullied bride (previously married, etc. = led astray by false doctrine), but as a pure virgin.

ενι ανδρι [ηρ ρος] dat. "to one husband" - TO ONE HUSBAND. Dative of indirect object.

τω Χριστω [ος] dat. "to Christ" - [TO PRESENT *you* A PURE VIRGIN] TO CHRIST. Dative of indirect object.

παραστησαι [παριστημι] aor. inf. "so that I might present *you*" - The infinitive serves to introduce a propose clause, "in order that I might present you as a pure virgin to Christ"

v3

Paul has expressed his hope of presenting the Corinthian believers to Christ on the last day, in like manner to a father who presents his pure virgin daughter to the groom on the day of her wedding. Yet (δε), Paul now expresses the fear that this hope is being undermined. He fears that the Corinthian believers are being led away from the simple purity of their love for Christ. Paul's gospel, *grace is all*, encapsulates such simple purity, as opposed to the pietists (Judaizers - the opposition party in Corinth??) who link blessing with law-obedience.

δε "but" - BUT/AND. Transitional, indicating a step in the argument, here to a contrasting point.

μη πως + subj. "[I am afraid] that" - [I FEAR] LEST SOMEHOW *that*. Introducing a dependent statement of perception expressing what Paul fears, as NIV. The negation μη indicates an undesired outcome. This construction is only found twice in the NT, here and in 12:20. "But my fear is that, just as the serpent beguiled Eve in his craftiness, so it might somehow come about that your thoughts should be corrupted and you might be led away from your single-minded devotion to Christ", Cassirer.

ως "just as" - AS, LIKE. Here introducing a correlative comparative construction; "I fear, as Eve was deceived *so also*, you are being deceived."

εν + dat. "by [the serpent's cunning]" - [THE SERPENT DECEIVED EVE] IN / BY [THE CUNNING OF HIM]. Instrumental, expressing means.

το νοηματα [α ατος] "[your] minds" - *so also* THE THOUGHTS [OF YOU]. Referring to the thinking process, so "attitudes".

απο + gen. "from" - [SHOULD BE LED ASTRAY] FROM. Expressing separation; "away from."

της απλοτητος [ης ητος] gen. "your sincerity" - THE SIMPLICITY, SINGLE-MINDEDNESS / SINCERITY. Here probably "simplicity" rather than "sincerity".

της αγνοτητος [ης ητος] gen. "pure devotion" - [AND] THE PURITY. This variant is read by Furnish, Thrall, as NRSV, NIV, but not Martin, "a sincere commitment to Christ", as JB, REB.

της gen. "-" - THE [INTO CHRIST]. The article serves as an adjectivizer, turning the prepositional phrase εἰς τὸν Χριστόν, "to Christ", into an adjectival modifier; "which is to Christ." The preposition εἰς, may express reference / respect, "with respect to Christ", Long, or spatial, "in relation to Christ", Harris (εἰς = ἐν), or "toward Christ", Barnett.

v4

Paul now explains why he is fearful; It seems that too many of the Corinthian believers readily accept the theology of the false teachers. Oh, for more information, and this because the little we have, prompts a plethora of theories as to the substance of their theology. One of the more satisfying arrangements of the three failings of the false teachers is that proposed by Barnett who makes the point that in the New Testament, the preaching of Christ is usually tied to the reception of the Spirit, and that together they entail the substance of the gospel - believe in Christ and you will receive the gift of the Holy Spirit = the gospel. The gospel announces that the time for the fulfillment of the full appropriation of the promised blessings of the covenant (encapsulated in the gift of the Spirit) is realized through faith in the faithfulness of Jesus Christ (his life-giving obedience to the Father on our behalf). Therefore, repent, believe, and receive.

It seems likely that the "super-apostles" have decoupled the promised blessings by the improper inclusion of works / law-obedience into the mix. So instead of

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS, the "super-apostles" teach

FAITH = RIGHTEOUSNESS + WORKS = BLESSINGS.

Their FAITH + WORKS formula decouples the BLESSINGS, creating a gospel that is no gospel, and this because the blessings are wholly a gift of grace, through faith, apart from works of the law.

We are reminded of Philip's ministry in Samaria where he preached and baptized, but there was no reception of the Spirit, and Peter and John had to travel from Jerusalem to sort things out, cf., Acts 8. It is more than likely that a lack of information was the problem, although Luke only mentions prayer and the laying on of hands. Apollos, Acts 18:24-28, is another example of someone who needed the "Way of God" explained more accurately. So also, Paul's meeting with the disciples of John, Acts 19:1-7; they needed further information to enable the gift of the Holy Spirit.

In his letter to the Galatians, Paul addresses the core values of the gospel when he states that "no one is justified before God by the law, because, *The righteous will live by faith*", 3:11 - "live" in the sense of possess the new Spirit-life - "by faith we ... receive the promise of the Spirit", 3:14, "the full right of

sons." Yet, Paul asks his readers whether "after beginning with the Spirit, are you now trying to attain your goal by human effort", 3:3. "You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace", 5:4.

Paul is of the view that there are core values, which, without them, the gospel is no gospel, and thus is unable to provide access to the promised blessings of the covenant. These blessings (the new Spirit-life, life eternal) are gained when a person is judged right in the sight of God / justified by grace (the unbounded mercy of God) through faith (the faithfulness of Christ + the faith-response of the believer) apart from works of the law. For Paul, a gospel message devoid of these core values is no gospel; it promotes death, not life.

Given that Paul's general letter to the Romans argues this line, that it is composed some months after 2 Corinthians, and that it is written in Corinth, then it is more than likely that this is the heresy of the "super-apostles."

ἄρα "for" - Introducing a causal clause explaining why Paul is fearful; "because"

οὐ μὲν "if" - IF, *as is the case*, [THE ONE COMING PREACHES ANOTHER JESUS WHOM WE DID NOT PREACH, OR *if* YOU RECEIVE A ANOTHER SPIRIT WHICH YOU DID NOT RECEIVE, OR *if you receive* ANOTHER GOSPEL WHICH YOU DID NOT RECEIVE] *then* [YOU ARE WELL PATIENT (you easily put up with it)]. Introducing a 1st. class conditional clause where the condition is assumed to be true, for argument sake / hypothetical (although actually real). The particle μὲν here is emphatic, giving strength to the three part protasis of the conditional clause - in the second and third part εἰ is assumed.

ὁ ἐρχομενος [ἐρχομαι] pres. mid. part. "someone comes to you" - THE ONE COMING. The participle serves as a substantive. The use of this verb here supports the view that the trouble makers are newcomers to the church - interlopers, missionaries, delegates from the circumcision party in Jerusalem???

ἄλλον adj. "other than [the Jesus we preached]" - [PREACHES] ANOTHER [JESUS WHOM WE DID NOT PREACH]. Note that although Paul mainly uses the singular throughout his *Fool's Speech*, he drops back into the royal plural / apostolic plural for "we did not preach."

ἢ "or if" - or. "If", εἰ, is assumed. The Gk., does not overly support the arrangement, Christ = Spirit, ie., gospel, given the presence of an equally balanced correlative construction, εἰ .. ἢ ... ἢ, although structure doesn't overrule intent.

ἕτερον adj. "different [spirit]" - ANOTHER [SPIRIT YOU RECEIVE WHICH YOU DID NOT RECEIVE]. Probably the Holy Spirit is intended and therefore the comment has to be ironic. It is not possible to receive another Spirit, since there

is only one Spirit, and so if the gospel a person responds to is not the gospel, and if the Christ they commit themselves to isn't the Christ of the New Testament, then the Spirit they receive is no Spirit, i.e., nothing.

καλως adv. "[you put up with it] **easily enough**" - [YOU ARE] WELL [PATIENT (you easily put up with it)]. Modal adverb, "easily". The statement is ironic and best expressed as TEV, "You gladly tolerate anyone who comes to you and preaches a different Jesus, and not the one we preached; "Apparently you cheerfully accept a man who comes to you preaching a different Jesus from the one we told you about", Phillips.

v5

ii] A defence against the slander of the false apostles, v5-15: a) Paul is no public speaker, v5-6.

γαρ "-" - FOR. More reason that cause, explanatory, although it only makes sense if there is an ellipsis; "*You accept them, why not me?* For / indeed, I do not think". It is possibly just serving as a transitional connective, indicating the next step in the argument, i.e., standing in for **δε** as it sometimes does.

μηδεν ὑστερηκεναι [ὑστερω] perf. inf. "**I am in the least inferior**" - [I CONSIDER] NOTHING TO LACK. Introducing an object clause / dependent statement of perception expressing what Paul thinks; "I am not aware of being in any way inferior to those super-apostles", REB. Zerwick suggests that **μηδεν**, "no, nothing / no one", is an accusative of respect; "I do not consider, with respect to anyone, that I am inferior to these super-apostles." This seems unlikely, so "I hold that I am not one whit inferior to those precious apostles!", Moffatt. "Inferior" with respect to ministry skills.

των ... αποστολων [ος] gen. "**to those [super-]apostles**" - OF THE [SPECIAL] APOSTLES. The genitive is ablative, of comparison. The adverb **ὑπερλιαν**, "outstanding, special", serves as an adjective. "Very special / superlative apostles"; the statement is ironic and refers to Paul's rivals in Corinth.

v6

Paul does not see himself as inferior to the leaders of the opposition party, but he admits that he is **ιδιωτης τω λογω**, "untrained in word" = not a person trained in rhetoric, in public speaking in the Socratic tradition. Of course, Paul's point is 'so what?'; he possesses divine knowledge and is well able to communicate it. "It's true that I don't have their voice, haven't mastered that smooth eloquence that impresses you so much. But when I do open my mouth, I at least know what I'm talking about", Peterson.

και "**indeed**" - [BUT/AND] AND. Ascensive; "even".

εἰ + ind. "-" - IF, *as is the case*, [I LACK SKILL IN THE WORD (I am not a professional orator trained in rhetoric), THEN (ἀλλὰ) I DO NOT *lack skill* IN KNOWLEDGE, BUT IN EVERYthing / EVERYway HAVING COMMUNICATED *this* AMONG ALL TO YOUR *benefit*]. Introducing a 1st. class conditional clause where the condition is assumed to be true, i.e., Paul concedes that he may lack skill as a professional orator, but that he doesn't lack skill when it comes to the truth of the gospel, which truth he has communicated to the Corinthians for their benefit. The apodosis of the conditional clause, the *then* clause, is introduced by the first ἀλλὰ and presents as a counterpoint construction, οὐ ἀλλὰ, not this but that. The negation is a double negative, "not untrained in knowledge" = "I do have knowledge." Although Paul concedes that he is not skilled in rhetoric, his letters indicate that he knows the art-form well enough.

τῷ λόγῳ [ος] "as a speaker" - IN WORD. As with "in knowledge", dative of reference / respect; "with respect to public speaking", "with respect to theology." φανερωσαντες [φανερω] aor. part. "we have made *this* perfectly clear" - HAVING COMMUNICATED, MANIFESTED, REVEALED. Berkeley takes the participle as adjectival, "I certainly do not lack knowledge, which we have in every way", but the participle doesn't agree with the dative "knowledge". It seems more likely that we have another periphrastic construction with the verb to-be assumed, as NIV.

ἐν + dat. "-" - IN [ALL]. Probably local, space; "among all *people*."

εἰς + acc. "to [you]" - Spatial / direction.

ἐν + dat. "in [every way]" - The preposition here is adverbial, modal, expressing manner, as NIV.

v7

b) The slander that Paul is unprofessional - he ministers free of charge, v7-9. As well as being an inferior public speaker, Paul is charged with causing offense, accepting support from the Macedonian churches, but not from Corinth. Of course, the problem may be more than just causing personal offense, it can be viewed as unprofessional behaviour in not accepting a stipend for services rendered. Paul's "self-humbling was for the sake of his converts and so for the better progress of the gospel", Thrall.

ἦ "-" - OR. The particle here serves to introduce a rhetorical question, so BAGD 342b, as NIV; "Did I commit a sin? NRSV.

ταπεινων [ταπεινω] pres. part. "to lower [myself]" - [DID I DO = COMMIT A SIN] HUMBLING [MYSELF]. The participle is adverbial, instrumental, expressing means, "by humbling myself."

ἵνα + subj. "in order to" - THAT. Serving to introduce a final clause expressing purpose, as NIV; "so that you might be exalted", ESV. Possibly, "so

that you might be richer", but it is more likely that spiritual enrichment is in Paul's mind.

ὅμεις pro. "**you**" - YOU [MIGHT BE ELEVATED, EXALTED, LIFTED UP]. The pronoun is emphatic by use; "that you indeed may be elevated", Barnett.

ὅτι "**by [preaching the gospel]**" - BECAUSE [I PROCLAIMED]. Introducing a causal clause explaining why he supposedly committed a sin; "**because** I preached God's gospel to you free of charge", ESV. It is possible that here **ὅτι** is epexegetic, introducing an explanation of the supposed sin, "in that", as NIV, so Harris.

του θωου [ος] "**of God**" - [THE GOSPEL] OF GOD. The genitive is adjectival, probably idiomatic / source, but possibly verbal, subjective.

ὕμιν dat. pro. "**to you**" - Dative of indirect object.

δωρεαν adv. "**free of charge**" - FREELY = WITHOUT CHARGE? Modal adverb expressing manner. "I wonder, did I make a big mistake proclaiming (communicating) God's message to you without asking for something in return?", Peterson.

v8

Paul continues to assert his affection for the Corinthians by not only ministering in Corinth without seeking a stipend, but by looking for support beyond Corinth (Macedonia, in particular Philippi) so as not to burden the Corinthian believers with his upkeep, so Barnett. The construction of v6 and 7 indicates a contrast, so Harris; instead of accepting a stipend from the Corinthians he looked to the Macedonian church for support.

εσυλησα [συλαω] aor. "**I robbed**" - I PLUNDERED [OTHER CHURCHES]. The word is a strong one with a military background. Obviously figurative and ironic, unless this is part of the accusation against Paul, of Paul raiding the funds of others when he should be looking to the Corinthians to fund their own teaching ministry, or even, he used his claim to offer the gospel free of charge as a pretext for fleecing other churches.

λαβων [λαμβανω] aor. part. "**by receiving [support for them]**" - HAVING TAKEN [WAGES]. The participle is adverbial, instrumental, expressing means.

προς + acc. "**so as to**" - FOR. Here expressing purpose; "in order to serve you", ESV.

ὕμων gen. pro. "**you**" - [THE SERVICE] OF YOU. The genitive is verbal, objective; "in order to minister to you."

v9

Specifically referring to the time when he first ministered the gospel in Corinth, Paul reminds his readers that he wasn't a financial burden to them.

According to the Acts record, he plied his trade as a tent maker, Acts 18:3, cf., 1 Cor.4:12. Any extra support he needed came from "the brothers who came from Macedonia" (Timothy and Titus??). So, back then he wasn't a burden, and he will not be a burden to them when he visits soon.

παρων [παρειμι] pres. part. "**when I was**" - BEING, BEING PRESENT. The participle, as with **ὑστερηθεις**, "having been lacking", is adverbial, temporal, as NIV. "When I was staying with you and found myself in want", Cassirer.

προς acc. "**with [you]**" - TOWARD [YOU, AND HAVING BEEN LACKING, I DID NOT BURDEN NO ONE]. Here the preposition expresses association, as NIV.

γαρ "**for**" - BECAUSE [THE BROTHERS HAVING COME FROM MACEDONIA MADE UP THE LACK OF ME]. Introducing a causal clause explaining why he wasn't a burden.

ελθοντες [ερχομαι] aor. part. "**who came]**" - HAVING COME. Although anarthrous (without an article), the NIV, as with most translations, takes the participle as adjectival, attributive, limiting "brothers"; "my needs were supplied by the friends who came from Macedonia", NRSV. Possibly adverbial, temporal, so Long; "the brothers, when they came from Macedonia, supplied all my needs."

και και ".... and" - AND [IN EVERY WAY I KEPT MYSELF NOT BURDENSOME TO YOU], AND [I WILL KEEP]. Correlative construction, "both *this* and *that*."

αβαρη [ης ες] "**from being a burden**" - Complement of the direct object "myself" in a double accusative construction.

ὑμιν dat. pro. "**to you**" - Dative of indirect object / interest, advantage.

εν + dat. "**in [any way]**" - IN ALL, EVERY WAY. Here the preposition is adverbial, modal, expressing manner; "I have not been a burden in the past, and I will never be a burden", CEV.

v10

c) Paul affirms his pattern of ministry, v10-12. When it comes to the principle of offering the gospel free of charge, Paul affirms its validity in the form of an oath, v10. For Paul, offering the gospel free of charge is his "boast", his self-recommendation, something of which he is proud, and it is a boast that **ου γραγησεται**, "will not be silenced." Thrall notes an inconsistency here, given that Paul has already made the point that the only boast worth anything is one "of the Lord." As part of his Fools Speech Paul seems willing to offer up his own credentials to counter the boasting of his opponents.

Χριστου [ος] gen. "**[the truth] of Christ**" - [TRUTH] OF CHRIST [IS]. It seems likely that these words serve to introduce an oath, which would then make the genitive adjectival, possessive, rather than verbal, subjective, "truth given by Christ", Harris, so "Christ's truth"; "By the truth of Christ in me", Phillips.

ἐν + dat. "in me" - IN ME. Local, sphere.

ὅτι "-" - THAT. Serving to introduce a dependent statement of indirect speech, here expressing the content of the oath; "this boast of mine will not be silenced in the regions of Achaia", Barnett.

τῆς Ἀχαιῶς [α] gen. "[the regions] of Achaia" - [IN THE REGIONS] OF ACHIA. The genitive is adjectival, idiomatic / local; "the districts which are located in the province of Achaia."

εἰς + acc. "of mine" - [THIS BOASTING] TO, INTO [ME WILL NOT BE SILENCED]. Here expressing advantage, as NIV.

v11

Paul now identifies the motivation for his actions. It is not out of disregard for the Corinthians that Paul has refused to accept their support (an idea encouraged by his opponents, the intruders / missionaries / delegates ...???), but because he loves them.

διὰ τι "Why?" - BECAUSE WHY? The διὰ is used to strengthen the interrogative τι, "why"; emphatic. "Why is that?", Cassirer.

ὅτι "because" - BECAUSE [I DO NOT LOVE YOU? GOD KNOWS]. Introducing a causal clause explaining why Paul's "boast" "will not be silenced." "Because I have no love for you? God knows that I have", Cassirer.

v12

Paul's "boast" (his practice of offering the gospel free of charge) stems from love, but it also serves to undermine any advantage his opponents thought they may possess over him. It seems likely that the leaders of the opposition party accept support from the Corinthian church; by not accepting support, Paul is able to claim ethical superiority. Harris is of the view that the *super-apostles* "wanted to goad Paul to alter his policy and accept support so that the embarrassing difference between them could be eradicated." Contra Meyer who argued that the issue is one of greed, Paul having been slandered by his opponents. Paul is therefore careful when it comes to the offer of financial support.

δέ "-" - BUT/AND [WHAT I DO]. Here most likely as a transitional connective, indicating a step in the argument.

καὶ "and" - AND = ALSO [I WILL DO]. Probably adjunctive; "what I do I will also do" = "what I am doing I will continue to do", ESV.

ἵνα + subj. "in order" - THAT. Serving to introduce a purpose clause, "in order that", as NIV.

τὴν ἀφορμὴν [η] "[I may cut] the ground [from under]" - [I MAY CUT OFF] THE GROUND, BASIS / OPPORTUNITY, PRETEXT / FAVOURABLE CIRCUMSTANCE. The sense "ground / basis" seems best, as NIV, // 5:12, the basis of the

Corinthians pride in Paul. "In order to undermine the claim of those who would like to claim that ...", RSV.

των θελοντων [θελω] gen. pres. part. "of those who want [an opportunity]" - OF THE ONES WANTING [A BASIS, OPPORTUNITY]. The participle serves as a substantive, the genitive being adjectival, possessive.

ινα + subj. "to be [considered]" - THAT [THEY MAY BE FOUND IN WHICH THEY BOAST]. Here introducing an exegetical clause specifying the "basis / ground = claim", namely, "that they work in the same way that we do", TEV, i.e., that their vaunted apostleship should be viewed on the same level as Paul's. Paul again moves to the plural, most likely an apostolic plural = "we apostles."

καθως "equal [with us]" - AS [ALSO WE]. Comparative, with the και being adjunctive, "also".

εν + dat. "in" - IN [WHICH THEY BOAST]. It seems likely that the preposition serves to introduce an adverbial clause, reference / respect, "with respect to the things that they boast about", possibly even temporal, "while they boast", so Barrett, see Mk.2:19, Jn.5:7. What are they boasting about? Martin suggests their boast is that Corinth is their legitimate field of operation, but given what Paul says in this verse, their boast is that they are apostles, just as Paul is an apostle, and probably on a higher scale, given their oratorical skills.

v13

d) The flawed character of the interlopers, v13-15. Paul now cuts to the chase and labels the *super-apostles* as *false-apostles*.

γαρ "for" - FOR [SUCH ones are FALSE APOSTLES]. Probably serving here as a transitional connective, indicating a step in the argument and so best left untranslated. "They are sham apostles", Berkeley.

δολιοι adj. "deceitful" - DECEITFUL [WORKERS]. Nominative in apposition to "false apostles." Numerous translations are proposed, often leaning toward "dishonest", but better toward the sense of the NIV; "industrious schemers", Isaacs.

μετασηματιζομενοι [μετασηματιζω] pres. mid. part. "masquerading" - TRANSFORMING SELF = MASQUERADING. Although anarthrous, the participle is best treated as adjectival, attributive, introducing an attributive modifier of the noun "industrious schemers"; "who masquerade as apostles of Christ." Moffatt opts for a periphrastic construction with the verb to be assumed; "- they are masquerading as apostles of Christ." Other possibilities offer themselves; see Long.

εις "as" - INTO [APOSTLES]. Probably purpose / end-view, "with a view to presenting themselves as apostles of Christ", possibly as ως, "as if apostles of Christ, cf., v15." "Posing as Christ's agents, but sham to the core", Peterson.

Χριστου [ος] gen. "of Christ" - The genitive is adjectival, possessive.

v14

Paul argues that the presence of false teachers in a congregation, industrious schemers who present as if apostles of Christ, particularly in this case, teachers with skills in oratory, should not be a matter of wonder, a matter of surprise, given that Satan presents as an angel of light.

γαρ "for" - [AND NO WONDER] FOR [SATAN HIMSELF MASQUERADES]. Introducing a causal clause explaining why it should not be a matter of surprise to the reader that false-apostles can be found within a Christian congregation, "because"

φωτος [ως ωτος] gen. "[an angel] of light" - [INTO = AS / AS IF AN ANGEL] OF LIGHT. The genitive is adjectival, attributive, limiting "angel"; "presents as if a good angel / a godly angel."

v15

Paul has charged that the leaders of the opposition party masquerade as apostles of Christ. Now he goes a step further by charging that these so called "servants of righteousness" are none other than the servants of Satan, agents sent to undermine Paul's gospel ministry. They will share the same end as their master. This is a strong charge to bring against someone and really the only time Paul makes such a charge against his rivals. Clearly he is angry, but his words are used with persuasive intent and so he is probably not calling them satanic / possessed, but rather that their actions are placing them in Satan's camp, a camp they need to vacate before it's too late.

ουν "[is is not surprising] then" - THEREFORE [IT IS NO GREAT *thing*]. Inferential, drawing a logical conclusion; "so it is nothing extraordinary if his servants masquerade as servants of righteousness", Berkeley.

ει + ind. "if" - IF, *as is the case*, [THE SERVANTS OF HIM ALSO MASQUERADE LIKE = AS IF SERVANTS OF RIGHTEOUSNESS, *then*]. Introducing a 1st. class conditional clause where the condition is assumed to be true.

αυτου gen. pro. "his [servants]" - the genitive is adjectival, possessive.

ως "as" - like. Comparative, "as if", now used instead of εις, v13.

δικαιοσυνης [η] "of righteousness" - The genitive is adjectival, possibly just a simple attributive, "righteous / upright servants / ministers", but it may be more descriptive / idiomatic indicating something significant about the interlopers, "servants / ministers *who proclaim the righteousness of the Law*", i.e., Judaizers, "agents of legal righteousness", so Barrett.

ων gen. pro. "their [end]" - *then* [THE END] OF WHOM [WILL BE]. The genitive is adjectival, possessive.

κατα + acc. "**what [their actions deserve]**" - ACCORDING TO [THE WORDS OF THEM]. Expressing a standard; "they will get exactly what their actions deserve", TEV.

11:16-33

8. Paul defends his ministry, 10:1-12:21

iv] Paul's credentials and experiences

Argument

Paul now sets out to show that he has a greater claim for the allegiance of the Corinthian believers than do his opponents. His credentials are as good as theirs, if not superior, and he certainly outshines them when it comes to what he has done and suffered for the Lord Jesus. Boasting about one's own credentials is a foolish activity, but it seems the Corinthians are taken by the practice and have easily accepted the boast of Paul's opponents. So, Paul asks his readers to bear with his own foolish / worldly boasting.

Issues

i] Context: See 11:1-15.

Thrall notes the rhetorical work of Sundermann on Paul's *Fool's Speech*. He argues that the proof / *probatio*, 11:16-12:18 (13?), can be divided into the following parts:

insinuatio, 11:16-21 - "let me at least be heard as a fool";

propositio, 11:22-23a - Paul, an agent of Christ;

argumentatio, 11:23b-12:10; Paul's boast in weakness;

peroratio, 12:11-13 (Sunderman, v18).

ii] Background: See 1:1-7.

iii] Structure: *Paul's credentials and experiences*:

The Corinthians seem ready to embrace foolish boasting, 11:16-21.

Appeal - "embrace my foolish boasting", v16;

Paul's strategy for boasting, v17-18;

The Corinthians tolerance for foolish boasting, v19-20;

Paul would rather boast of his weakness, v21a.

Paul can outboast his opponents, 11:21b-23a.

Paul's boast in suffering, 11:23b-29.

The integrity of Paul's suffering service, v23b -27;

Above all, the care of all the churches, v28-29.

Paul's boast is in weakness, v30-33.

iv] Interpretation:

Paul's proof / argument further develops our understanding of the leaders of the opposition party, these intruders / missionaries / emissaries /

delegates / Paul has told us that they are pseudo-apostles, servants of Satan, and now he tells us that they are quick to boast about their heritage, a heritage which Paul also shares. Yet, what they lack is the sufferings of Christ, and in this department Paul outshines them. Paul's life is lived with a burden of care for all the churches, knowing full well that God's strength is always manifested in human weakness.

Text - 11:16

Paul's credentials and experiences: i] The Corinthians seem ready to embrace foolish boasting, 11:16-21; Seeing that they seem ready to accept a fool, Paul asks them to accept him and his foolish boasting, v16. The verse is rich in sarcasm.

μη ... δοξη [δοκew] aor. subj. "**let no [one] take [me]**" - [I SAY AGAIN,] LET NO [CERTAIN *one*] THINK ME]. Subjunctive of prohibition.

ειναι [ειμι] pres. inf. "**for [a fool]**" - TO BE [A FOOL]. The infinitive introduces a dependent statement of perception expressing what no one should assume; "people should not assume that I am a fool."

ει + ind., **καιν** + aor. imp. "**if [you do then]**" - [BUT EVEN] IF, *as is not the case, you take me as a fool, then* [RECEIVE ME]. Forming a 2nd class conditional clause, contrary to fact, where the condition posed in the protasis is not true. The negation **μη** emphasizes this fact, **γε** is ascensive, and **δε** is adversative. "Let me make it clear, no one should think that I am a fool who boasts of their achievements, but none-the-less, bear with me while I play the fool and do a little bit of boasting."

ως "**as you would [a fool]**" - AS [A FOOL]. Comparative; "as if."

ινα + subj. "**so that**" - THAT [ALSO MAY BOAST A LITTLE CERTAIN = BIT]. Introducing a final clause expressing purpose.

v17

Paul qualifies his request that the Corinthians put up with a bit of boasting from him; he does this "not like a Christian", REB, but like a worldly fool.

εν + dat. "**in**" - [WHAT I SPEAK, I SPEAK NOT ACCORDING TO THE LORD, BUT AS IN FOOLISHNESS] IN [THIS CONFIDENCE OF BOASTING]. The preposition here is adverbial, either reference / respect. "with respect to this", or temporal, "while I undertake this boasting", Harris.

τη υποστασει [ις εως] "**self-confident**" - Often translated as "confidence", so Barrett, but some have suggested "matter" is more likely. Thrall, following Koester, suggests "plan / project / intention", "undertaking", Long; "in respect of this boasting-project", Thrall.

της καυχησεως [ις εως] gen. "boasting" - OF BOASTING. The genitive is adjectival: attributive, so Thrall; exegetical, so Long; possibly attributed, "boastful confidence", ESV.

ου κατα acc. "as" - NOT ACCORDING TO [LORD]. "Not in accordance with the Lord's will / pleasure" = standard, or adverbial, modal, expressing manner, "not the way the Lord would speak", "not the Lord's way of doing things", Guthrie, although Thrall thinks that Paul has in his mind "in the Lord", so "not in a Christian way"; "I am not speaking like a Christian", REB, taking κατα as expressing a standard, "in conformity with" = "like".

αλλ [αλλα] "but" - Strong adversative standing in a counterpoint construction.

ως "as" - Possibly expressing a characteristic quality, "as", "as a fool", but more likely comparative, "like", "like a fool", REB.

εν "-" - IN [FOOLISHNESS]. Local / sphere, "in my own foolishness", or adverbial, modal, expressing manner, "as / like in the manner of a fool" = "like a fool would speak."

v18

Given that the leaders of the opposition party are inclined to boast about their many attributes, as they perceive them, Paul has decided to join the club.

πει "since" - Causal conjunction introducing a causal clause explaining why Paul has decided to get into a bit of boasting, "because"

κατα + acc. "in the way [the world does]" - [MANY BOAST] ACCORDING TO [FLESH]. The NIV has opted for adverbial, modal, expressing manner, "in the manner of the flesh / world." This seems likely, although Barnett opts for a standard, "according to the flesh" in that it expresses self-effort; "according to human standards", Guthrie. Note the variant την σαρκα, the article leading toward the sense "according to a human point of view." The anarthrous (without an article) variant is to be preferred.

καγω "too" - I ALSO [WILL BOAST]. Emphatic adjunctive, και + εγω, "I also."

v19

γαρ "-" - FOR [GLADLY]. Introducing a second causal clause explaining why Paul has decided to get into a bit of boasting, namely "because" the Corinthians, who are just so perceptive (sarcastic, bordering on rude!!), gladly put up with fools who love to boast.

των αφορων adj. "fools" - [YOU BEING WISE PUT UP WITH] THE FOOLS. Adjective serving as a substantive, genitive of direct object after the ανα prefix verb "to put up with." The adverb "gladly" is modal, expressing manner; "you put up with fools so readily", Moffatt.

οντες [ειμι] pres. part. "since you are [so wise]" - BEING [WISE, INTELLIGENT]. The participle, being nominative, although anarthrous, may be adjectival limiting "you"; "you, who are so wise, readily put up with fools." Often treated as adverbial, possibly causal, as NIV, or modal, expressing manner, "being wise yourselves", ESV.

v20

Indicating how unwise the Corinthian believers are, Paul makes the point that they put up with behaviour that a wise person would not tolerate. The leaders of the opposition party impose their authority over the congregation, they "devour" / eat up the funds of the church, they "take", as in take someone in, they "lift themselves up" / are presumptuous, they "strike on the face" / humiliate.

γαρ "in fact" - FOR. Usually taken here to be emphatic, as NIV; "indeed".

ανεχεσθε [ανεχω] pres. "you even put up with" - [IF ANYONE ENSLAVES you, IF ANYONE DEVOURS you, IF ANYONE TAKES *from* you, IF ANYONE LIFTS HIMSELF UP, IF ANYONE HITS YOU INTO *THE FACE*], YOU BEAR WITH, SUFFER, PUT UP WITH *it*. This verb serves as the apodosis / the *then* clause of the coordinate conditional clause formed in this verse.

ει + ind. "-" - IF... IF ... IF ... IF IF. Introducing a coordinate conditional clause 1st class where the condition is assumed to be true for argument's sake; "if, *as is the case for example*, someone *then*" Given that "if" implies doubt, it is often replaced, as NIV; "In fact, you let people make slaves of you, and cheat you and steal from you. Why, you even let them strut around and slap you in the face", CEV.

v21a

With ironic flare Paul asserts that he was far too weak to exercise the type of authority over the Corinthians that they now receive from the leaders of the opposition party.

κατα + acc. "to [my shame]" - ACCORDING TO [*my SHAME*]. Here adverbial, reference / respect; "I speak, with reference to my shame. Whose "shame" is in mind is not clear, but presumably it is Paul's shame, as NIV. Paul's comment is probably more ironic than depreciating; "I shouldn't admit it to you, but as you say, I really wasn't strong enough to lord it over you like that."

ως οτι "[I admit] that" - [I SAY] AS *you say* THAT [WE HAVE BEEN WEAK]. The NIV has taken *ως οτι* to be recitative, introducing a dependent statement of indirect speech expressing what Paul says, so Moulton. Together they could be causal, but this seems unlikely. Thrall, Furnish, Barnett, ... think that they function separately, *ως* serving as a comparative introducing an elliptical phrase, "as you say", and *οτι* introducing a dependent statement, "that"; "I say this to my

shame, as you say, we have been weak." Paul could be saying that he is weak, but it seems more likely that he repeating the slander against him, but doing so in an ironic fashion. Note that the verb "to be weak" is perfect; "we were and are weak."

v21b

ii] Paul can outboast his opponents, 11:21a-23a. It is the worldly fool that boasts, but for the sake of the Corinthian believers, Paul will boast of his credentials.

δὲ δὲ "-" - BUT/AND. Here as a transitional connective indicating the next step in the argument and so left untranslated, as NIV.

εν dat. "-" - IN. The preposition here is adverbial, reference / respect; "with respect to whatever"

ὅτι εν + subj. "**whatever**" - WHATEVER way, as the case may be, [A CERTAIN ONE MAY BOAST, then I ALSO BOAST]. Introducing a 3rd. class relative conditional clause where the condition has the possibility of coming true; "If anyone dares to boast about something - I am talking like a fool - I will be just as daring", TEV.

εν + dat. "**as [a fool]**" - [I SPEAK] IN [FOOLISHNESS]. The preposition is adverbial, modal, expressing manner; I speak in the manner of a fool."

καγω "**I also**" - I ALSO [BOAST]. The conjoining of και and ενω produces the emphatic adjunctive, "I also."

v22

Paul designates three particular qualities obviously possessed and emphasized by his opponents, the intruders / missionaries / "super / false apostles." Although a matter of dispute, everything about them fits the proposition that they are delegates from the circumcision party in the Jerusalem church - kosher Palestinian Jewish believers. They are Hebrews, ie., they are Jews, as Jesus was a Jew. They are Israelites, ie., they are members of the historic people of God with all the privileges that such entails. They are the offspring of Abraham, ie., they are inheritors of the covenant promises of Abraham, particularly in the sense that, as believers, they are the "seed of Abraham, Gal.3:29, and so are already in possession of the covenant promises in Christ. They are Jewish believers, just as Paul is a Jewish believer, so in that sense Paul is their equal.

καγω "**so am I**" - [ARE THEY HEBREWS?] I ALSO. [ARE THEY ISRAELITES?] I ALSO. [ARE THEY *the* SEED OF ABRAHAM?] I ALSO.

v23a

Paul is equal to his opponents as a Hebrew, Israelite and a seed of Abraham, but when it comes to being a minister of Christ, he outshines them. The evidence for this may be found in his suffering for the gospel.

Χριστου [ος] gen. "[servants] of Christ" - [ARE THEY SERVANTS] OF CHRIST? The genitive may be taken as adjectival, possessive, or verbal, objective, even idiomatic / source, "ministers *sent from* Christ." Paul has just labelled his opponents as "servants of Satan"; how can they be both? Clearly, the intruders / missionaries present as ministers of Christ, and probably do minister the gospel in many positive ways, but at the same time, their ministry is flawed, and it is then that they serve Satan. If, as seems likely, they are Judaizers, then they are believers preaching faith in Christ for salvation, but at the same time they lead a believer away from grace, undermining their salvation, by preaching that the full appropriation of the promised covenant blessings is by obedience to the law - one moment a servant of Christ, the next a servant of Satan.

παραφρονων [παραφρονεω] pres. part. "**I am out of my mind**" - [I AM SPEAKING] BEING OUT OF MIND. The participle is adverbial, possibly concessive, "as though / as if out of my mind", or modal, expressing manner, or comparative, "I sound like a madman", TEV.

ὑπερ εγω adv. "**[I am] more**" - [I] MORE. This prepositional phrase is not overly clear. It is possible that ὑπερ is being used for μαλλον, "rather", so "rather I", ie., "I am the servant of Christ, not they; it is mad to even make the comparison." Of course, if Paul wanted to say this he would have used μαλλον. So, it seems more likely that the preposition ὑπερ serves as the comparative adverb "more", Paul is more a servant of Christ than his opponents; probably as an elliptical idiomatic phrase, "I am more *than they*", Long. A superlative sense is possible, "I am more than a servant of Christ", ie., "I am an apostle, not just a minister, and it's quite stupid to make the comparison." Thrall thinks that a comparison is intended, although Paul sees himself well beyond the range of his opponents.

v23b

iii] Paul's boast in suffering, 11:23b-33.

εἰς + dat. "**[I have worked harder]**" - IN [LABOURS MORE ABUNDANTLY]. Here adverbial, possibly reference / respect, "**with regard to / respect to** labours, I have worked to the point of exhaustion", instrumental, expressing means, "by", or expressing basis / cause, "I am more because I labour to the point of exhaustion", or local, expressing sphere / context, so Long, or association, "with far more labours", Harris. This prepositional construction is repeated four times:

preposition + noun + adverb, mainly of degree. "Are they servant of Christ? I can go one better (..... it's crazy to talk this way). I've worked much harder, been jailed more often, beaten up more times than I can count, and at death's door time after time", Peterson.

θανάτοις [ος] dat. "**and been exposed to death**" - [IN IMPRISONMENTS MORE FREQUENTLY, IN BEATINGS FAR MORE, IN] DEATH [OFTEN]. Harris suggests that this statement serves as a head for v24-25, so "in death often by the Jews"

v24

The punishment referred to here is the official punishment inflicted on a Jew by a Jewish synagogue, 39 strokes being the maximum for the most serious crime, cf., Deut.25:2-3. There is no record in Acts of Paul being flogged, but given his *by grace and not by law* stance, he would have faced the charge of blasphemy on many occasions - a "defiant" sin, cf., Num.15:30.

ὑπο + gen. "**from [the Jews]**" - BY [THE JEWS, FIVE TIMES, I RECEIVED FORTY *strokes*]. Expressing agency, "by the Jews."

παρα + acc. "**minus**" - BESIDE = LESS [ONE]. Here with the unusual idiomatic sense of "less / minus", cf., BDF #236[4]. The idea of "minus one" reflects Jewish punishment, removing the danger of inflicting more punishment than the law requires.

v25

The second punishment Paul refers to is Roman. This type of punishment was ordered by the local Praetor and administered by a Lictor, but would normally not be inflicted on a Roman citizen at this point in time. Of course, Paul presents as one of those troublesome Jews and so faced the rough justice often doled out in the provinces. The stoning is recorded in Acts 14:19, a punishment for blasphemy and adultery. Acts does not record any early shipwrecks, nor Paul's stranding at sea, but only the one that occurred long after writing 2 Corinthians.

εν + dat. "**in [the open sea]**" - [THRICE I WAS BEATEN WITH A STICK, ONCE I WAS STONED, THRICE I WAS SHIPWRECKED, I HAVE BEEN A NIGHT AND A DAY] IN [THE DEEP]. Local, expressing space.

v26

Paul now lists some particular perils he has faced on his missionary journeys.

ὁδοιπορίας [α] dat. "**I have been [constantly] on the move**" - [*in*] TRAVELING [OFTEN]. Paul returns to the prepositional construction he employed in v23, although here **εν** must be assumed: preposition + noun + comparative

adverb. All the possible meanings may apply here as there, reference / respect, "with respect to my many journeys", context, "in the context of my many journeys", although Martin treats it as temporal here, "on frequent journeys." Harris and Martin suggest that like "in death often", v23, this statement serves as a head for the list of dangers; "During my frequent journeys I have been exposed to dangers from rivers,", Martin.

κινδυνοις [ος] dat. "**I have been in danger**" - IN PERILS, DANGERS. Eight descriptives follow: life-threatening rivers, bandits, Jews, gentiles, cities, country, sea and false believers = life-threatening situations."

ποταμων [ος] gen. "**from rivers**" - OF RIVERS, [IN DANGERS OF ROBBERS]. The genitive is adjectival, descriptive, idiomatic / source, "life-threatening situations *from* rivers", or adverbial, instrumental / means, "*caused by* rivers." So also "bandits / robbers."

εκ + gen. "**from [my fellow Jews]**" - [IN DANGERS] FROM [FAMILY, RACE, KIND, IN DANGERS] FROM [GENTILES]. Expressing source / origin; "my own people", ESV. So also "from Gentiles."

εν + dat. "**in [the city]**" - [IN DANGERS] IN [CITY, IN DANGERS] IN [WILDERNESS, IN DANGERS] IN [SEA, IN DANGERS] IN = AMONG [FALSE BROTHERS]. Local, space. As for "false believers / brothers", a local sense still applies, "among false brothers / counterfeit Christians", which for Paul, was probably not the most pressing danger, but certainly the most hurtful.

v27

Paul now lists the privations he has faced during his missionary service, during his "labour and toil."

κοπω [ος] dat. "**I have laboured [and toiled]**" - IN LABOUR [AND TOIL]. Paul again returns to the construction employed in v23, preposition + noun + comparative adverb, although here **εν** must be assumed, as in v26, and the comparative is expressed in the two coordinate nouns "labour and toil." Again, all the possible meanings for the dative may apply here, "with respect to my heavy workload ...", "in the context of my heavy workload ...". Again, it seems likely that together the two datives head up a list of specific elements in Paul's work life, "six hardships or deprivations that result from the *labour and toil*", Harris, although numerous other structural arrangements are proposed, eg., Martin opts for an A, B, A, B, A structure.

εν + dat. "**and have often gone without sleep**" - IN [WATCHINGS = SLEEPLESSNESS OFTEN]. Introducing the first of six prepositional phrases headed by **εν**. Probably expressing association, "with"; the toil and labour came with sleepless nights, hunger and thirst, depleted supplies, cold and exposure;

"many a long and lonely night without sleep, many a missed meal, blasted by the cold, naked to the weather", Peterson.

v28

Apart from all the troubles Paul has listed, there is one he has to carry day-after-day, it is his anxiety for all the churches under his care.

χωρις + gen. "**besides**" - WITHOUT / APART FROM. "Apart from"

των gen. "[**everything else**]" - THE *things* [BESIDES / OUTSIDE]. The article serves as a nominalizer turning the adverb into a substantive. The adverb **παρεκτος** is usually taken here to mean "the *things* beside", probably referring to the hardships already mentioned; "apart from the troubles I have just listed"

καθ [κατα] + acc. "**[I face daily]**" - [*there is* THE PRESSURE, BURDEN / RESPONSIBILITY] ACCORDING TO [DAY]. Here distributive, "daily"; "*there is* the burden / responsibility I must bear, day-after-day."

μοι dat. pro. "-" - ON / FOR ME. Dative of indirect object / local / interest / possession, "*there is* the daily burden to me / on me / for me / there is my daily burden"; "there is the burden / responsibility I must bear." The noun **επιστασις** is probably used here in the sense of a burden, a pressure that weighs down, rather than in the sense of "responsibility."

των εκκλησιων [α] gen. "**[all] the churches**" - [THE CARE, CONCERN, ANXIETY, WORRY / RESPONSIBILITY] OF [ALL] THE CHURCHES. The genitive is verbal, objective; "care for all the churches / worry about all the churches." "The care for all the churches" stands in apposition to the predicate nominative "burden", specifying the "burden" in mind.

v29

Paul now elaborates on the anxiety for all the churches in his care, an anxiety that presses in on him day-by-day. When his churches are made weak / brought low, he is brought low. When members of his church are led into sin, he is emotionally affected, he "burns" within.

πυρουμαι [πυρω] pres. "**[and I do not] inwardly burn**" - [WHO IS WEAK AND I AM NOT WEAK? WHO IS CAUSED TO SIN AND I] DO [NOT] BURN? The emotion of burning is not defined; it may range from indignation, so ESV, anger, so Peterson, to a deep concern, "who is led astray without my burning concern", Barclay. Possibly just in a neutral sense "I am filled with distress", TEV. Phillips gives it a positive spin; "Does anyone have his faith upset without my longing to restore him?"

v30

iv] Paul's boast is in his weakness, v30-33. Paul ends the first part of his *Fool's Speech* by noting that the only worthwhile boast for a believer is a boast

about their weakness, v30. He goes on to affirm this fact in an oath, v31, and then gives an example of such a boast in the rather humorous account of his escape from Damascus in a basket - a rather undignified way to undertake a journey, v32-33.

εἰ + ind. "if" - IF, [*as is the case*, TO BOAST IS NECESSARY, *then* I WILL BOAST ABOUT THE *things* OF THE WEAKNESS OF ME]. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true.

καυχασθαι [καυχομαι] pres. mid. inf. "[I must] boast" - The infinitive serves as the subject of the impersonal verb "is necessary."

τα "the things" - The article serves as a nominalizer, turning the genitival construction "of the weakness of me" into a substantive, direct object of the verb "I will boast about."

της ασθενειας [α] gen. "that show [my] weakness" - OF THE WEAKNESS [OF ME]. The genitive is most likely adjectival, attributive / idiomatic, limiting "the things"; "the things *which* show my weakness", Barclay, as NIV.

v31

The verse presents as an oath in the form of a doxology.

του κυριου [ος] gen. "the Lord" - [THE GOD AND FATHER] OF THE LORD. The genitive is adjectival, relational.

Ιησου [ους ου] gen. "Jesus" - Genitive is apposition to "the Lord."

ὁ ὢν [εἰμι] pres. part. "who is to be [praised]" - THE ONE TO BE [PRAISED, BLESSED]. The participle serves as a substantive standing in apposition to "God and Father."

εις τους αιωνας "forever" - INTO THE AGE. Idiomatic phrase, the εις being temporal, "to eternity" = "forever".

ὅτι "that" - [KNOWS] THAT [I AM NOT LYING]. Introducing a dependent statement of indirect speech expressing what God the Father knows.

v32

Paul's escape from Damascus, cf. Acts 9:23-25

εν + dat. "in [Damascus]" - Local, space.

Αρετα [ας α] gen. "under [king] Aretas" - [THE GOVERNOR, RULER] OF ARETAS [THE KING]. The genitive is adjectival, attributive / idiomatic; "the governor *who is* under Aretas the king." The word εθναρχης probably refers to someone who "held some definite position in relation to the Nabataean ruler", Taylor. The genitive του Βασιλεως, "the king", stands in apposition to "Aretas".

Δαμασκηνων [ος ων] gen. "of the Damascenes" - [WAS GUARDING THE CITY] OF *the damascenes*. The genitive is adjectival, idiomatic / identification; "the city *inhabited by* the Damascenes", or possessive, "belonging to."

πιασαι [πιαζω] aor. inf. "**to arrest [me]**" - TO SEIZE, ARREST [ME]. The infinitive is adverbial, final, expressing purpose; "in order to seize me."

v33

εν + dat. "**in [a basket]**" - [I WAS LET DOWN] IN [A BASKET]. Local, expressing space.

δια + gen. "**from [a window]**" - THROUGH [A WINDOW] THROUGH [THE WALL AND ESCAPED THE HANDS OF THEM]. Spatial.

12:1-6

8. Paul defends his ministry, 10:1-12:21

v] Paul's vision and revelation

Argument

Paul continues with his foolish / worldly boasting, and this for the sake of the Corinthian believers. Just as he can boast of his sharing in the sufferings of Christ, so he can boast of visions and revelations from the Lord. Given that he would rather boast of his weakness, a weakness particularly evident in his σκολψ, "thorn", v7, Paul chooses to describe his privileged heavenly experience as if it were a third-party experience. Paul is not willing to play the fool and boast, but none-the-less, for the sake of the Corinthians, he will give them a glimpse of his heavenly privilege - the vision which he experienced some fourteen years ago.

Issues

i] Context: See 11:1-15.

ii] Background: See 1:1-7.

iii] Structure: *Paul's vision and revelation:*

A rather special boast - an ecstatic rapture, v1;

Snatched up into paradise, the third heaven, v2-4;

The only boast worth anything - weakness, v5-6.

iv] Interpretation:

It is important to note the link between Paul's rapture to the third heaven and his "thorn in / for the flesh", v7. His rapture is an amazing experience and outdoes the "boast" of his opponents, but for Paul it cannot be compared to weakness, for it is in weakness where the power of Christ is operative. For Paul, his "thorn" comes in conjunction with his rapture, possibly even immediately at the conclusion of the rapture. Prayer was never going to remove it, but he was promised Christ's power to endure it. So, Paul finds his boast in weakness, not glory.

Paul's vision: Betz, in *Tradition*, 1972, argued that Paul's account of his rapture is nothing more than parody. He argues that Paul is employing a self-parody to mock the self-praise of his opponents. This view has been accepted by a number of commentators, but most regard Paul's words as descriptive of a real religious experience.

It has also been argued that Paul is speaking of the visions of a ministry colleague, Paul himself being more focused on revelations than visions. Yet, given the context, what is the point? See Thrall who argues against this view, a point of view originally put by Goulder.

Paul's cosmology: Paul does not develop his cosmology and so we are left in the dark as to what he means by the "third heaven." Jewish pseudepigrapha of the time refers to numerous levels in heaven - in Enoch there are seven. God's presence is in all levels, the top level being the ultimate manifestation of God's presence, the divine throne room, the heavenly holy of holies. In line with the Apocalypse of Moses, 37:5 and 2 Enoch 8:1, Paul aligns paradise (God's garden, of which Eden was an earthly representation) with the third heaven into which he was **ἀρπαζω**, "caught up." Paul may hold that there are more than three levels, possibly seven, with paradise being the third level, the only level a raptured person may reach. Yet, it is also possible that in Paul's view there are only three levels and he was raptured into the top one.

Given that Paul is quick to express his lack of understanding on this matter, we are best to follow my friend Joseph Matumbo who knew nothing of levels. As far as he was concerned, "in the end, there is just you and Jesus." I can live with that!

Text - 12:1

Paul's vision and revelation: i] A rather special boast - an ecstatic rapture, v1. As Paul sees it, "it is not expedient to boast, but it might be even more inexpedient not to boast", Barrett. So, Paul will boast of visions and revelations.

καυχασθαι [**κουχαομι**] pres. mid. inf. "**[I must go on] boasting**" - [IT IS NECESSARY] *for me* TO BOAST. The infinitive serves as the subject of the impersonal verb "is necessary"; "to boast is necessary." The NIV expresses the durative nature of the present tense; "it is necessary to continue to boast."

μεν δε "-" ON THE ONE HAND [NOT BEING BETTER, PROFITABLE, USEFUL], BUT ON THE OTHER HAND [I WILL GO TO VISIONS AND REVELATIONS OF LORD]. Adversative comparative construction:

ου συμφερον [**συμφερω**] pres. part. "**although there is nothing to be gained**" - NOT BEING PROFITABLE. The participle could be classified as a substantive, so Long, although its function is verbal. So, it could be adverbial, concessive, "although ...", or viewed as an independent participle / accusative absolute, but better classified as a present periphrastic with the verb to-be **εστιν** assumed, so Harris.

εις + acc. "to" - [I WILL GO] TO, INTO = TOWARD. Probably used instead of προς, "toward", so Zerwick, and with the verb ερχομαι, "to go", "I will go toward", expressing an idiomatic sense for moving onto a new subject; "I shall move on to ..." "Still, I will go on and tell you about visions and revelations granted by the Lord", Cassirer.

κυριου [ος] gen. "from the Lord" - OF the LORD. Probably adjectival, descriptive, idiomatic / source, as NIV, although Long also suggests verbal, objective, "about the Lord", while Cassirer above opts for subjective, "granted by the Lord."

v2

Boast he should, but Paul just can't do it in full flight, so his boast of visions and revelations is presented in third-party fashion, v3-5. Paul speaks of his mysterious rapture to paradise, the third heaven; in body, out of body, he knows not, only God knows. And the little he does know must remain a mystery.

οιδα [οραω] perf. "I know" - I KNOW [A MAN]. The word has a wide meaning, to know, perceive, recall, experience, understand,, so possibly "I am aware of."

εν + dat. "in" - IN [CHRIST]. Local, incorporative union, "in union with Christ" = "a believer / Christian."

προ + gen "[fourteen years ago]" - BEFORE [FOURTEEN YEARS]. Temporal use of the preposition, usually of a point in time, so as NIV. The "fourteen" produces a date around AD 40/42, a time when Paul was ministering in Syria and Cilicia, although we have no record of the event other than what Paul tells us here.

αρπαγεντα [αρπαζω] aor. pas. part. "who was caught up" - [SUCH A ONE] HAVING BEEN CAUGHT AWAY. The word takes the sense "snatched up, away", as an animal would snatch its prey. Something like "transported" may be in Paul's mind, or better "raptured", cf., Rev.12:5. The participle, although anarthrous, is usually taken to be adjectival, attributive, limiting "man".

εως + gen. "to" - TO [THE THIRD HEAVEN]. Spatial; "into / to".

ειτε ... ειτε "whether or" - WHETHER [IN BODY, I DO NOT KNOW], OR [OUT OF THE BODY, I DO NOT KNOW, GOD KNOWS]. A correlative construction, disjunctive.

εκτος + gen. "out of [the body]" - As with εν, "in [the body]", local, expressing space, but an adverbial use may be intended, modal, expressing manner; "whether it was bodily or spiritually I do not know - God knows."

v3

και "and" - AND [I KNOW SUCH A MAN]. Plummer, as with many of the patristic commentators, thinks that Paul is speaking of a second spiritual experience in v3-4, but the mention of "fourteen years" probably discounts this idea. So here **και** is most likely ascensive, "I even know that this man"

v4

ὅτι "-" - THAT [HE WAS CAUGHT UP]. Introducing a dependent statement of perception expressing what Paul knows, "I know such a man that he was caught up", or epexegetic, limiting by specifying "such a man", "who was caught up"

εις "**to [paradise]**" - INTO [THE PARADISE]. Local, space; "into". The noun **παράδεισος**, "paradise", is a Greek word derived from Persia and is used in the LXX of the Garden of Eden, Gen.2:8. In Jewish pseudepigrapha it takes on eschatological overtones, of the reappearance of God's garden in the end time.

αῤῥητα ἤρηματα "**inexpressible things**" - [AND HEARD] UNUTTERABLE WORDS. Either a revelation which Paul is unable to express, or is not permitted to express, although given the following relative clause, not permitted to express is obviously intended. The idea of hidden mysteries would be well understood by Paul's readers, given the prevalence of Mystery cults in the East. Even the word **αῤῥητος**, "unutterable", is commonly found in Greek religious texts.

οὐκ ἔξον [ἐξίστιν] pres. part. "**no [one] is permitted**" - [WHICH TO SPEAK] IS NOT PERMITTED, ALLOWED, SANCTIONED, AUTHORIZED [TO / FOR MAN]. The participle is probably a present periphrastic with the verb to-be assumed. The dative **ανθρωπω**, "man", is either interest, "for man", or reference / respect, "it is not permitted, with respect to man, to tell."

λαλησαι [λαλεω] aor. inf. "**to tell**" - TO SPEAK. The infinitive serves as the subject of the impersonal verb "is not permitted."

v5

If a person is to boast about anything, being raptured to heaven and enabled to see and hear mysteries beyond human reason would have to be the grandest of all boasts. Yet, Paul has little interest in such a boast, for humiliation is far superior.

ὑπερ "**about**" - ON BEHALF OF [SUCH A ONE I WILL BOAST, BUT] ON BEHALF [OF MYSELF I WILL NOT BOAST]. Expressing representation, "on behalf of", but possibly advantage, "for the benefit of", even instead of **περι**, reference / respect, "with reference to." "On behalf of this man I will boast", ESV

δε **"but"** - BUT/AND. Transitional, indicating a step in the argument to a contrast, as NIV; "but about myself I'm not willing to say another word apart from the humiliations", Peterson.

ει μη **"except"** - EXCEPT [IN THE = MY WEAKNESSES]. Introducing an exceptive clause expressing a contrast by designating an exception; "except about the things that show my weakness", Barclay.

v6

Paul is well entitled to brag about his heavenly experience, and he would not be singing his own praises in doing so because he is only recounting what actually happened, none-the-less he refrains from bragging. "I don't want anyone imagining me as anything other than the fool you'd encounter if you saw me on the street or heard me talk", Peterson. The logic of this verse is problematic, given that according to Paul, boasting, whether true or not, is a foolish act. Now he seems to say that if the boasting is based on truth then it does not amount to playing the fool. In Paul's mind, speaking of his rapture is not "acting out of line with prudence and good judgment", Guthrie. We probably shouldn't push the point, because in the end Paul refrains from boasting, and in any case, the word "fool" carries a double meaning, given that it is probably how his opponents refer to him.

γαρ **"even"** - FOR. The NIV treats γαρ as καιν, so Martin, but this is unlikely, so Thrall, Harris. More reason than cause, explanatory; here developing the thought expressed in v5b; "for if"

εαν + subj. **"if"** - IF, [*as may be the case*, I WANT TO BOAST, *then* I WILL NOT BE FOOLISH]. Introducing a third-class conditional clause where the proposed condition has the possibility of coming true, although given the context it will not come true, ie., Paul will not boast.

καυχισασθαι [καυχομαι] aor. inf. **"to boast"** - The infinitive is complementary, completing the sense of the verb "to will, want, desire."

γαρ **"because"** - BECAUSE [I WILL BE SPEAKING TRUTH]. Introducing a causal clause explaining why he wouldn't be a fool if he boasted; "because I would be speaking nothing but the truth."

δε **"but"** - BUT/AND [I SPARE *you*]. Transitional, indicating a step in the argument to a contrasting point, as NIV. The verb "to spare" takes the present tense; Barrett suggests that it is conative, "I am trying to spare you."

μη + subj. **"so no [one will think]"** - LEST [A CERTAIN ONE RECKONS, GIVES CREDIT]. Although missing ινα, this construction indicates a negated purpose clause; "so that no one may think more of me than he sees *in* me or hears from me", ESV.

εις + acc. "**more of [me]**" - TO [ME]. Here expressing advantage, as NIV. "I do not want anyone to have a higher opinion of me than he can form on the basis of what he sees me do and hears me say", Barclay.

ὑπὲρ + acc. "**than is warranted**" - BEYOND [WHAT HE SEES ME OR HEARS]. Here expressing a comparison; "than he sees."

ἐξ [εκ] + gen. "-" - OF ME. Expressing source / origin; "from me."

12:7-10

8. Paul defends his ministry, 10:1-12:21

vi] Paul's thorn in the flesh

Argument

Paul now explains how God has given him a "thorn in the flesh" to keep him from being conceited.

Issues

i] Context: See 11:1-15.

ii] Background: See 1:1-7.

iii] Structure: *Paul's thorn in the flesh*:

The *gift* of the thorn, v7;

The answer to prayer - grace, not healing, v8-9.

The conclusion of Paul's Fool's Speech, v10.

iv] Interpretation:

If Paul was to boast of his strength, he has much to be proud of, but his boast is of his weakness. In 12:7-10 Paul speaks of his weakness and identifies it as the source of his power. There is no better path in life than to identify with Christ's weakness, for a life aligned to the humiliation of Christ's death is a life aligned to the power of his resurrection. So, Paul boasts of his own humiliation, rather than his glory (particularly, his mystical visions referred to in 12:2-4). For Paul, his humiliation powerfully witnesses to the authenticity of his apostleship. It is this witness that should quieten his *spiritual* critics in the Corinthian church; they glory in their "gifts", while Paul glories in his "thorn". Of course, Paul has much to boast of, for in v1-6 he tells us of a man who was caught up into heaven and who witnessed and heard things he is unable to speak of. Such a man could boast and that man is Paul, but he refrains from boasting so that theology does the convicting, rather than signs and wonders.

What is Paul's thorn? Theories abound as to the exact nature of Paul's "thorn." Commentators work over the many theories, but all can be distilled down to three:

- A psychological issue of some kind, possibly related to temptation or grief;
- The constant opposition to the gospel experienced by Paul: secular, Jewish and from within the Christian church;

- Some physical disability, disease or illness, cf., Gal.1:8, 4:13f, 1Thess.2:18.

Most commentators opt for the third option, a health-related issue. Suggestions include an eyesight malady of some sort; the recurrence of malaria; some outward debilitating physical ailment. Thrall suggests recurring migraines, given that the verb **κολαφιζω**, "to beat", can well express acute throbbing pain.

v] Homiletics: *Thorns and thistles*

The institutional church throughout the Western world is, in numerical terms, facing decline. We fear the very survival of the Christian church. Yet, numbers must never concern us. If we are weak, small and insignificant, or seemingly heading in that direction, we really don't need to be ashamed or afraid. We should boast of our weakness, for when we are weak, then we are strong. In fact, the more we look like failures in worldly terms, the greater opportunity there is for us to be successful in spiritual terms. When everything is going well for us, we tend to rest on our own strength. When things are down, we tend to rest on the Lord. As we rest on Jesus, as we trust him, it is then we find ourselves in the centre of his will.

Our approach then should be to do the best we can within the circumstances we face. As for our weaknesses, troubles, difficulties and hardships; delight in them, for when we are weak then we are strong.

12:7

The infliction of the thorn, v7-10: i] The gift of the thorn, v7. *Therefore, in order that I should not be conceited, I was given a thorn in the flesh, a messenger of Satan, in order that he might buffet me, (in order that I not become) lest I become conceited.* To give balance to his vision of paradise, Paul was inflicted with "a stake for the flesh". This "splinter", this "sharpened wooden shaft", this "thorn" in the flesh, humiliated him. Paul calls his thorn a "messenger (angel) of Satan". He sees it as demonic in origin, not something sent by God. Although Satan does his thing, God's will is not thwarted and so "the thorn" is used for ultimate good, Heb.12:10.

τη υπερβολη [η] dat. "**because of these surpassingly great**" - [AND] BY THE EXCESS, QUALITY. Instrumental dative expressing cause, "because of / on the basis of"; "because of the abundance of the revelations", NAB. The word can be qualitative as in the NIV, "extraordinary", or it can be quantitative, "excess". Qualitative seems best. Note that the phrase "surpassingly great revelations" is most likely the conclusion of the sentence beginning in v6b. Paul refrains from boasting about anything so that people will not think more of him than can be

determined by his teaching and the evidence of his life, "and that goes for (even) the wondrous revelations" which he has just alluded to. "And indeed, for fear that these surpassing revelations should make me proud, I was given a sting to distress my outward nature", Knox.

των αποκαλυψεων [ις εως] gen. "**revelations**" - OF THE REVELATIONS. The genitive may be taken as adjectival, possessive, "because of the revelations' exceptional nature", although usually it is treated as attributed, "surpassing revelations", as NIV. The revelations Paul is referring to are recorded in v1-4. His out of body experience was of paradise / the third heaven; "life in the presence of God became a momentary reality for him in an ecstatic condition which he experienced while here on earth", Thrall.

διο "- " - THEREFORE. The new paragraph begins by drawing a logical conclusion; "therefore". Therefore, the reason Paul is not going to get into boasting is as follows.

ινα μη + subj. "in order" - SO THAT, IN ORDER THAT NOT = LEST. Three purpose clauses follow in v7. To undermine any conceit Paul may have had regarding his spiritual qualifications he was given by God a "thorn" in his flesh, a visit from a satanic messenger, in order to buffet him, in order that he might not be conceited. Note the NIV does not have the third clause which repeats the sense of the first. "In order that I not be conceited, there was given to me a thorn in the flesh, a messenger of satan, in order that he might beat me, in order that I should not be conceited."

υπεραιρωμαι [υπεραιρω] subj. mid. "**conceited**" - I SHOULD BE LIFTED UP, TOO EXALTED. In the middle voice "exalt oneself", "become conceited"

μοι dat. pro "**I [was given]**" - [THERE WAS GIVEN] TO ME [A THORN]. Dative of indirect object. "Thorn" is probably the sense of **σκολοψ**, but Bruce goes for "splinter", while some others argue for "stake", in the sense that Paul is impaled and therefore immobilized. The "thorn" doesn't seem to immobilize Paul, but rather removes any opportunity for him to be placed on a pedestal. As noted above, some particular ailment seems likely: poor eyesight, cf. Gal.4:13-15, epilepsy (Lightfoot), malaria (Ramsay), poor nerves. "I was given a physical handicap", Phillips.

τη σαρκι [ξ κος] dat. "**in my flesh**" - IN THE FLESH. Often referring to one's lower nature, but here most likely referring to the physical body. The dative may be a dative of interest, "for my flesh", explanatory of the personal pronoun, "given to me, that is, to my flesh", or locative, "in my flesh." Locative is preferred by most commentators.

Σατανα [ας] gen. proper "**of Satan**" - [A MESSENGER] OF SATAN. The genitive proper is likely to be adjectival, descriptive, idiomatic / source; "from

Satan." The thorn is evil, something to weaken and buffet him, yet in God's hands it has a good purpose.

ίνα subj. "**to [torment]**" - THAT [HE MIGHT BUFFET, BATTER, STRIKE OR BEAT WITH THE FIST [ME LEST I SHOULD BE EXALTED]. "To batter me", Barclay; "harass", Phillips; "rack me", Moffatt; "buffet", REB.

v8

ii] The answer to prayer - grace, not healing, v8-9. *Concerning this, I prayed to the Lord three times to take it away from me.* Paul tells us that three times he asked that the "thorn" be taken away from him. This implies that on three occasions he was overwhelmed by the problem.

ὑπερ + gen. "-" - AS TO. Expressing reference / respect; "with respect to / with regard to / concerning this."

τουτου "-" - THIS *thorn in the flesh*. The "this" refers to the "messenger of Satan" since the verb "take it away" is used in the NT of persons. None-the-less, the "messenger of Satan" is in apposition to (adding to or explaining) "thorn in the flesh", so Paul is asking for the thorn ("it") to be taken away.

τρις "**three times**" - [I CALLED UPON THE LORD] THREE *times*. Why three times? There are numerous suggestions: urgency, symbolism (note the many threes in the Bible), three separate attacks of the malady. The incident serves as an example of unanswered prayer made initially without the benefit of God's revealed will, which will be later revealed.

παρεκαλεσα [**παρακαλεω**] aor. "**pleaded with**" - I CALLED UPON, ASKED, ENTREATED. "Pleaded with" is very strong; a word like "sought" is far better than "begged", CEV. "Three times over I prayed the Lord to relieve me", Moffatt.

ίνα + subj. "**to**" - THAT [IT MIGHT WITHDRAW, DEPART]. Introducing a dependent statement of indirect speech expressing what Paul asked of the Lord.

απ [**απο**] + gen. "**from**" - FROM [ME]. Expressing separation, away from. Typical repetition of a prepositional prefix, here from the verb **αφιστημι** (**απο** + **ιστημι**).

v9

In v9a Paul tells us that his infliction, Satan's messenger, was transformed into a triumph of grace - a vindication of the Lord's gracious power. He tells us that he received a powerful word from the Lord, namely, that God's eternal sovereign grace transcends adversity. The operation of God's powerful grace is most clearly seen when viewed from human inadequacy, particularly when that inadequacy seemingly undermines gospel ministry. As far as Paul is concerned, his inadequacy verifies the authenticity of his apostleship. In the rest of the verse Paul makes a simple point: the above being the case, he welcomes inadequacy,

trouble, etc. for it is in weakness that Christ's power is most readily evident. So, as far as Paul is concerned, it's bring on the weakness! Like the shekinah glory radiating forth from the midst of the temple, God's sovereign grace is most evident in the life of his people when they are inadequate, rather than strong. In weakness the indwelling Spirit is operative, and this because we are bound to rely on him more than we would in good times. For this reason, Paul can "boast all the more gladly" about his weakness.

ειρηκεν [λεγω] perf. "**he said**" - [AND] HE HAS SAID. The perfect tense indicates a past action (the communication of God's revealed will on the issue of Paul's "thorn") with present ramifications (he no longer prays for the removal of the thorn due to God's revealed will on the matter). Does this have something to say to the exercise of the healing ministry in today's church?

μοι dat. pro. "**to me**" - TO ME. Dative of indirect object.

ἡ χάρις [ις ιτος] "**grace**" - [MY] GRACE. In the NT the word primarily refers to the covenant mercy of God, but of course this mercy expresses itself in numerous ways. For example, Paul even uses the word in relation to God's appointing him as an apostle, a man who once persecuted the church. In relation to the present passage, "grace" assures us that no trouble can take us from Christ, Rom.8:38. Here we could translate "grace" with a word like "kindness", but something like "unbounded mercy" probably best carries the sense. "Grace", in the sense of God's unmerited favour toward us in Christ for now and eternity, is a concept well able to carry us through the barbs of life.

αρκει [αρκειω] pres. "**is sufficient**" - IS ADEQUATE, SUFFICIENT, ENOUGH. Some suggest that the word here carries a "stoic" sense of resignation, but Paul is not resigned to his situation, in the sense of rolling over and giving up. For him it is onward and upward, despite his "thorn". "My grace is all you need", Barclay.

σοι dat. pro. "**for you**" - Dative of interest, advantage, as NIV.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why God's grace is sufficient.

ἡ δυναμις [ις εως] "**my power**" - THE = MY POWER, AUTHORITY. It seems best to assume that "power" is a synonym for "grace". If this is the case, then "power" here is the power of God's unmerited favour, his covenant mercy, operative through the risen Christ, a power to eternally save.

τελειται [τελεω] pres. pas. "**is made perfect**" - IS COMPLETED, PERFECTED. Both meanings are possible, but "completed" is better than "perfected", given that the revelation does not deal with moral issues. "My power is strongest when you are weak", CEV.

εν + dat. "**in**" - Local, expressing space / sphere; "within the circumstances of weakness."

ασθενεια [α] "**weakness**" - WEAKNESS, SICKNESS. "Weakness" is imaged in the crucifixion of Christ, just as power is imaged in the resurrection of Christ. Paul often speaks of his weakness in terms of persecution.

ουν "**therefore**" - Inferential; drawing a logical conclusion.

μαλλον adv. "**all the more**" - [I WILL BOAST] MORE / RATHER. Possibly used to strengthen "gladly" - "much more gladly", but "rather" seems better. Paul boasts of his suffering "rather" than visions and esoteric manifestations (understood).

ἡδιστα [ἡδεω] sup. adv. "**gladly**" - GLADLY [IN THE WEAKNESS OF ME]. Superlative, "most gladly." Given this revelation, Paul will all the more gladly boast of his weakness, rather than get into asking the Lord to take the thorn away.

ἵνα + subj. "**so that**" - that. This *hina* clause is subject to some debate. It does seem best to take it as introducing a consecutive clause expressing result. None-the-less, it is often treated as a final clause expressing purpose. If a purpose clause, does Paul affirm his weakness in order that he can access the grace / power of God already abiding in him through his faith in Christ, or does he affirm his weakness in order that he will receive the gift of, or a greater portion of, God's grace / power? The second possible meaning certainly does not sit with Pauline theology since it leads to mysticism. Bultmann and others, who argue for the revelatory function of weakness, of divine encounter in surrender, of power drawn from weakness, are more into flagellation than revelation. The verb "rest on" is best understood as "abide", in the same sense as God in Christ dwells among us. This idea images the shekinah glory, God's radiant presence in the temple. So, Paul's identification with the suffering Christ, expressed physically in his own suffering (the thorn), serves, as a consequence / result, to accentuate the grace / power of God that already abides in him, which suffering authenticates his apostleship. "Therefore, I have cheerfully made up my mind to be proud of my weaknesses, because they mean (result in) a deeper experience of the power of Christ", Phillips.

του Χριστου [ος] gen. "**Christ's [power]**" - [THE POWER] OF CHRIST. The NIV takes the genitive as adjectival, possessive, but possibly verbal, subjective, "the power *exercised by* Christ", or descriptive, idiomatic / source, "the power *emanating from* Christ."

επ [επι] + acc. "**on [me]**" - [MIGHT REST] UPON [ME]. Spatial; "on, upon"; possibly "over", as in a shelter over.

v10

iii] The conclusion to Paul's Fool's Speech, v10. Because the sovereign grace of God is made complete in weakness, Paul is therefore well pleased with weakness. This is not self-indulgence in suffering for merit's sake; it is not

revelling in persecution to gain status in the sight of God. Paul is simply aware that Christ's grace is more evident in times of trouble. As Chrysostom put it, "How great is the advantage of affliction, for now..... we have filled the church with countless evils, but when we are persecuted we are more sober minded and more earnest and more ready for church attendance and for hearing." There is strength in weakness, for when we are weak, then are we more aware of God's all-powerful grace.

διο "that is why" - THEREFORE. Inferential, drawing a logical conclusion.

ὑπερ + gen. "**for [Christ's] sake**" - FOR, ON BEHALF OF [CHRIST]. More likely expressing representation than benefit, but better leaning toward reference / respect; "on account of Christ", Berkeley.

εὐδοκῶ [εὐδοκῶ] pres. "**I delight**" - I TAKE PLEASURE. "So conscious is Paul of the all-sufficient grace of Christ, that he takes pleasure in any affliction he is called upon to endure", Tasker.

ἐν + dat. "**in**" - IN [WEAKNESSES], IN [INSULTS], IN [HARDSHIPS], IN [PERSECUTIONS AND DISTRESSES]. Local, expressing space / sphere; "in the situation of / circumstances of ..."

γὰρ "**for**" - BECAUSE. Introducing a causal clause explaining why Paul delights in the difficult circumstances he often finds himself, because ... Weakness, as above, is imaged in the weakness of Christ, a weakness particularly evident in the cross. For Paul, this weakness is focused on the "thorn", as well as the troubles of ministry (which may be the "thorn"!). Yet, the weakness is not the troubles themselves, but rather humility, a brokenness before God that accepts the human condition of loss while at the same time looking to the surpassing grace of God to eternally transcend that loss.

ὅταν + subj. "**when [I am weak]**" - WHENEVER [I AM WEAK]. This temporal particle + the subjunctive forms an indefinite temporal clause; "whenever".

δυνατός adj. "**strong**" - [THEN I AM] POWERFUL, STRONG. Predicate nominative. "Powerful" in the sense of God's might, ie., his sovereign grace operative in human frailty. "For my very weakness makes me strong in him", Phillips.

12:11-18

8. Paul defends his ministry, 10:1-12:21

vii] Paul justifies his apostolate

Argument

Having concluded his Fool's Speech, Paul expresses regret that he was forced to act the fool and boast of his apostolic qualifications, none-the-less, it has at least demonstrated to the Corinthians that he is in no way inferior to the "super-apostles"; he is indeed a true apostle in "signs, wonders and miracles." The only way Paul is *inferior* to the "super-apostles" is that he supports himself rather than looking to the Corinthian church for support. So, Paul will soon be with them for the third time and as before, he will support himself. He asks that they accept his independent stance as an act of love and that they once-and-for-all quell the myth that he is out to exploit them.

Issues

i] Context: See 10:1-11. Paul continues to defend his apostolic authority.

ii] Background: See 1:1-7.

iii] Structure: *Paul justifies his apostolates:*

A brief epilogue to the Fool's Speech, v11-13.

Paul clears the air in preparation for his upcoming visit to Corinth, v14-18:

Paul asks the Corinthians to accept his intention to support himself as an act of love, v14-15;

Paul defends himself against the charge of exploitation, v16-18.

iv] Interpretation:

Verses 11-13 may serve as the conclusion to the Fool's Speech, so Harris, or as an epilogue to the speech, so Furnish, Thrall, ... It does seem more like an epilogue, in that Paul apologizes for having to play the fool and boast of his apostolic credentials, comparing himself with the "super-apostles", the intruders / missionaries / delegates (from Jerusalem). At any rate, he hopes that he has demonstrated to the Corinthians that he possesses the credentials of a true apostle.

Harris identifies three charges against Paul from v11-13:

- Paul is inferior to the "super-apostles", v11;
- He does not possess the characteristics of a true apostle, v12;
- The Corinthians are worse off due to Paul's ministry, v13.

The criticism Paul addresses in v14-19 concerns his hypocrisy with regard to money. His refusal to accept a stipend has prompted some reaction. The Corinthians obviously see this as culturally inappropriate, whereas Paul views the acceptance of a stipend as patronizing - "did I sin", 11:7; forgive me this wrong", v13. For Paul, offering the gospel free of charge is an act of love. Yet, he faces a more serious charge, namely, that he receives money via his ministry associates - they collect the money for him. He answers this charge by asking whether his ministry associate Titus exploited them when he was with them. The answer is obviously not. As far as Paul is concerned, he wants the Corinthians for their fellowship not their money.

Text - 12:11

Paul justifies his apostolate, v11-18: i] A brief epilogue to the Fool's Speech, v11-13.

γαρ "for" - [I HAVE BECOME FOOLISH *bragging about my apostolic credentials, but* YOU COMPELLED ME] FOR. Introducing a causal clause explaining why he has acted as a fool by boasting; "because I have been slandered when I ought to have been commended by you." "I have made a fool of myself in this 'boasting' business, but you forced me to do it", Phillips.

εγω pro. "I" - Emphatic by use and position.

συνιστασθαι [συνιστημι] pres. mid./pas. inf. "[I ought] to have been commended" - [I WAS OBLIGATED, OWED = OUGHT] TO BE COMMENDED, RECOMMENDED. The infinitive is complementary, completing the verb "I ought." "You are the ones who ought to show your approval of me", TEV.

υφ [υπο] + gen. "by [you]" - Expressing agency.

γαρ "for" - Introducing a causal clause explaining why Paul should have been commended by the Corinthian believers; "because I am in no way inferior to your super-apostles."

των υπερλιαν αποστολων gen. "to the super-apostles" - [NOTHING I LACK] OF THE SPECIAL APOSTLES. "Less than / inferior to" with a genitive of comparison.

και "even" - AND. Here ascensive, as NIV, "even".

ει + ind. "though" - IF, [*as is the case*, I AM NOTHING, *then* NOTHING I LACK OF THE SPECIAL APOSTLES]. Introducing a 1st. class conditional clause where the condition is assumed to be true for argument's sake (ironic). "Let's say that I'm a nobody, at least I'm in no way inferior to your super-apostles."

v12

The Corinthians should have commended Paul instead of forcing him to play the fool, commended him because he is in no way inferior to the super-apostles. Paul now explains how he, though nothing, is not inferior to them, v11. The recognizable marks of a true apostle were done / demonstrated (**κατεργασθη**) among them when he was with them. These **σημεια**, "signs" were performed within the context of "great perseverance" = "utmost endurance", Barnett, ie., Paul's suffering and humiliation. So, the marks that identify a true apostle were evident in Paul's ministry in Corinth, and they served as a divine accreditation of his apostleship. The marks of apostleship are probably the preached word along with the outpouring of the Spirit in the context of humiliation, and this "associated with signs and wonders and powers." Such are classic Old Testament indicators of divine intervention. A divine act of redemption for the inauguration of the kingdom is always associated with "signs and wonders", eg., the Exodus, cf., Ex.7:3, 10:1, 15:11.... So also, with Jesus - "signs and wonders and powers" are evident in the ministry of Christ and his apostles. The book of Acts certainly records the presence of such signs, although little is recorded in Paul's ministry. These signs, wonders and powers do not in themselves authenticate apostleship since they can be fabricated, but none-the-less they serve as visible manifestations of the gospel, proclaiming the dawning of the new age of fulfillment.

μεν "-" - ON THE ONE HAND [THE SIGNS OF THE APOSTLE WERE PERFORMED AMONG YOU *but on the other hand you took no notice*]. Adversative comparative construction, where the comparative clause introduced by **δε** is omitted "because it would be obvious", Thrall.

κατεργασθη [**κατεργαζομαι**] aor. pas. "**demonstrating**" - WERE PERFORMED. This verb "to work, make, prepare", is passive - divine passive, so Plummer, ie., the apostle is an agent of divine power

εν + dat. "**among [you]**" - IN [YOU]. Local, space; "among".

εν + dat. "-" - IN [ALL ENDURANCE]. Here adverbial, modal, expressing manner, or instrumental, "by means of", or better, attendant circumstance, "with the utmost endurance", Harris.

του αποστολου [**ος**] gen. "**[the marks] of a true apostle**" - [THE SIGNS] OF THE APOSTLE. The article **του** implies a general principle, so Meyer; "apostleship." The genitive is adjectival, read as verbal, subjective, so Long, but better descriptive, idiomatic, so Guthrie, "the signs *which characterize* apostleship were performed among you."

τι και ... και ".... and" - Indicating a coordinating construction.

σημείοις [ον] dat. "including signs" - IN SIGNS, [AND WONDERS AND WORKS OF POWER]. The dative is often taken as instrumental, expressing means, "by means of", so Furnish, Thrall, Long, Harris; "the marks of apostleship were performed among you by signs, wonders and miracles." Yet, association seems more likely, as NIV11, "including signs ...", so Martin, "along with", and also Barrett, "accompanied by". For Paul, the true σημεία, "marks / signs", of an apostle are evidenced εν παση ὑπομονη, "with great perseverance" = in the humiliation of suffering in communicating / preaching the gospel, "accompanied by"

v13

Paul gives a further reason why he deserves the Corinthians' commendation, namely, his ministry with them was in no way inferior to that exercised in other churches. He adds an ironic qualification; except for the fact that he didn't ask for their financial support. The qualification seems to imply that the τὰς λοιπὰς ἐκκλησίας, "the other churches", are not churches under his apostolic care, since in his churches he applied his principle of offering the gospel free of charge. Once the book of Acts focuses on the Pauline mission we are left with little information as to the wider development of the Christian church beyond Palestine. Paul tells us that he is careful not to intrude on the missionary work of others, indicating that parallel missions were operative alongside that of Paul's. Thrall thinks that the leaders of the opposition party in Corinth, the missionaries, intruders, have knowledge of, or have participated in these other mission churches. These churches obviously provide a stipend and this fact may have been used to imply that Paul's churches are unprofessional second-rate affairs.

γὰρ "-" - FOR. More reason than cause; explanatory.

ὑπὲρ + acc. "[inferior] to [the other churches]" - [WHAT IS THERE WHICH YOU WERE TREATED WORSE] THAN [THE OTHER CHURCHES]. Here used as a comparative.

εἰ μὴ "except" - IF NOT = EXCEPT. Introducing an exceptive clause expressing a contrast by designating an exception. Long suggests that the exception is elliptic; "except *you were treated worse* because I myself were not a financial burden." The statement is ironic, the irony being reinforced by "forgive me this wrong."

ὅτι "that" - Often treated as epexegetic, although better causal, as Long above; introducing a causal clause explaining why they were treated worse.

ἑμὸν gen. pro. "[a burden] to you" - [I MYSELF WAS NOT A BURDEN ON] YOU. Genitive of direct object after the κατά prefix verb "to be a burden on."

μοι dat. pro. "[forgive] me" - [FORGIVE THIS WRONG] TO ME. Dative of indirect object.

v14

ii] Paul clears the air in preparation for his upcoming visit to Corinth, v14-18. As Barnett points out, this passage is all about money: First, it is appropriate for Paul to pay for his own keep - parents provide for their children, not the other way around; Second, the suggestion that Paul receives funding from his mission churches via his associates is false.

ιδου "now" - BEHOLD. This interjection serves to regain the reader's attention and point to what follows.

ελθειν [ερχομαι] aor. inf. "**to visit [you]**" - [I HAVE READILY THIS THIRD *time*] TO COME [TO YOU]. The infinitive is complementary, completing the sense of the idiomatic construction "I have readily" = "I am ready, prepared" + inf. cf., BDF#393. Possibly, "this is the third time I have prepared to come to you", but better, "this will be my third visit to you." The first visit is when Paul founded the church around AD50. The second visit was the painful visit around AD54 when he clashed with some members / the opposition party. The third visit, around AD56, occurred soon after the Corinthians received this letter. Paul then used the church as his base of operations for some months, during which time he wrote his letter to the Romans. Romans serves to detail his argument against the heresy of the Judaizers, the circumcision party in Jerusalem, some of whom were likely to be the leaders of the opposition party in Corinth - the "super-apostles", intruders, missionaries from Jerusalem.

γαρ "because" - [AND I WILL NOT BE A BURDEN] FOR. Introducing a causal clause explaining why Paul intends not being a financial burden on the Corinthian congregation; "because"

υμων gen. pro. "**[what I want is not] your possessions**" - [I DO NOT SEEK THE THINGS] OF YOU [BUT YOU]. The genitive is adjectival, possessive. "I have no interest in what you have - only in you", Peterson.

γαρ "after all" - FOR. More reason than cause, explanatory, as NIV, supporting / explaining the statement "I seek not what is yours, but you."

θησαυριζειν [θησαυριζω] pres. inf. "**[should not have] to save up**" - [THE CHILDREN ARE NOT OBLIGATED] TO SAVE UP TREASURE [TO = FOR THE PARENTS]. The infinitive is complementary, completing the sense of the verb "to be obligated." "Children should not be saving up to help their parents; it is parents who should be saving up to help their children", Barclay.

αλλα "but" - Strong adversative standing in a counterpoint construction; "not, but"

τοις τεκνοις [ον] dat. "**for their children**" - [THE PARENTS] TO = FOR THE =THEIR CHILDREN. As with "for their parents", dative of interest, advantage.

v15

Paul wants his readers to know that in his life he goes well beyond the principle of not being a burden; in love he expends everything he has for the congregations under his care, he burns himself out for them.

δε "so" - BUT/AND. Here as a transitional connective, indicating a step in the argument.

εγω pro. "I" - Emphatic by use and position.

ὑπερ + gen. "for [you]" - [I WILL GLADLY SPEND AND WILL BE SPENT / WORN OUT] FOR [THE SOULS OF YOU]. Here expressing advantage; "on behalf of ..."

ει + ind. "if" - IF, *as is the case for argument's sake* = ASSUMING [*I am LOVING YOU EVEN MORE, than the other churches, then AM I to be LOVED LESS, than i am by the other churches*]? Introducing a first-class conditional clause where the proposed condition is assumed to be true. Although a rather rare construction found only a number of times in the NT, although not in Paul, **ει** can be used to introduce a rhetorical question; "loving you more, am I loved the less", Thrall. Most translations opt for a rhetorical question, while taking the participle "loving" as adverbial, conditional, as NIV.

αγαπων [**αγαπω**] pres. part. "I love [you]" - *I am LOVING*. A variant verb **αγαπω**, "I love", exists. The participle is best viewed as independent / a present periphrastic with the verb to-be **ειμι** assumed, the periphrastic serving to emphasize aspect, Paul's act of ongoing love for the Corinthian church.

περισσοτερωσ adv. "more" - EVEN MORE. The adverb is comparative, so "even more than" The implied comparison may be "even more *than those other mission congregations who pay for the ministry provided to them.*"

v16

The sense of this verse is somewhat illusive. The first part of the verse may summarize Paul's argument so far, stating the bottom line, "I have not been a burden to you." Yet, the **ου ... αλλα** construction indicates a counterpoint argument, "I have NOT been a burden to you, *which is not really the case, BUT, crafty fellow that I am, I got the better of you by deceit.*" Paul is likely to be articulating what his opponents in Corinth are saying because it is unlikely that he would sow the seed of doubt by referring to himself as a religious charlatan, a cheat - it may look as if he is giving his service free of charge, but he is actually getting funding through the back door. The next verse seems to imply the source of these illicit funds, namely, Paul's associates. Is it being suggested that Paul is skimming the collection for the saints? "And why is it that I keep coming across these whiffs of gossip about how my self-support was a front behind which I worked an elaborate scam?", Peterson.

δε "-" - BUT/AND. Here as a transitional connective, indicating a step in the argument.

εστω [ειμι] pres. imp. "**be that as it may**" - LET IT BE, [I HAVE NOT BURDENED YOU]. The NIV reads the verb to-be as retrospective, the subject "it" being "I will gladly spend and will be spent for you", but it could also be prospective, "let it be *assumed that* I did not burden you", NRSV. In a sense it is both, "let it be *as stated, I will gladly spend and will be spent for you, namely*, I have not been a burden to you." Yet, given the counterpoint argument, it is only seemingly so - everything before the BUT can be ignored ("He's NOT a bad driver, BUT he has had far too many accidents"). "Ah!" you say, 'that is all very well. I myself refrained from becoming a burden to you, but, being the cunning knave that I am, I got the better of you by roundabout means"', Cassirer.

αλλα "yet" - BUT. Strong adversative in a counterpoint construction.

υπαρχων [υπαρχω] pres. part. "**[crafty fellow] that I am**" - BEING [CRAFTY, CUNNING, UNSCRUPULOUS]. The NIV, as Moule, Turner, Plummer, Harris, .. takes the participle as causal, expressing an inherent characteristic; "since I am naturally crafty", Thrall. Long opts for instrumental, expressing means, "by being crafty."

δολω [ος] dat. "**[I caught you] by trickery!**" - [I TOOK YOU] BY DECEIT. The dative is instrumental, expressing means, as NIV.

v17

Paul denies that he has ever used any of his associates to exploit the Corinthian church. The verse presents with syntactical problems and is usually viewed as an anacoluthon / broken or irregular syntax where the author loses their way. The accusative τινα, "a certain / any", was presumably intended as the object of the verb απεσταλκα, "to send", but has ended up as a pendent accusative, or possibly just an accusative of respect, so Barnett.

μη "-" - *surely it is NOT the case that* [A CERTAIN OF WHOM I HAVE SENT TO YOU, THROUGH HIM I EXPLOITED YOU]? This negation in a question prompts a negative answer. "Did I get some financial benefit out of you through / from the delegates I sent you?" The answer is "No".

δι [δια] + gen. "**through**" - Expressing agency.

τινα pro. "**any**" - A CERTAIN / ANY. Pendent accusative; see above. Is a certain person in mind? It seems likely that the pronoun here is indefinite, so "any of those whom I sent you."

ως gen. pro. "**of the men**" - The genitive is adjectival, partitive.

απεσταλκα [αποστελλω] perf. "**I sent [to you]**" - I HAVE BEEN SENDING. According to Moulton, we have here an example of a present perfect of broken

continuity; "of those whom (from time to time) I have sent." Martin simply classifies it as iterative, expressing multiple intermittent sendings.

v18

In this verse Paul specifies what is implied in v17. Paul may be guessing, but it seems likely that he is aware of a rumour that Titus has extracted money from the Corinthian church and passed it on to Paul for his personal use. Paul states categorically that Titus has never scammed them; Paul and Titus are of the same mind and disposition. Paul may have in mind a particular visit of Titus to Corinth. Of those recorded, we have the visit to carry the *severe letter* to the Corinthians, 7:6, 7, ..., and the visit to establish the collection for the poor saints in Jerusalem, 8:6, 10. Skimming from the collection may well be the rumour Paul is dealing with.

μητι - "[Titus did] not [exploit you, *did he?*]" - [I URGED TITUS *to go* AND I SENT WITH *him* THE BROTHER. *surely* TITUS DID] NOT [EXPLOIT YOU]? This intensive negation in a question prompts a negative answer. "I asked Titus *to visit you* and *with him* I sent the brother *whom you know*. *Surely* Titus did not exploit you?", Harris.

ου "[did we] not [walk]" - [DID WE] NOT [WALK IN / BY THE SAME SPIRIT? DID WE] NOT [*walk* IN / BY THE SAME STEPS]? This negation in a question prompts a positive answer. The verb "to walk" is plural, so "do not he and I walk = conduct ourselves in / by the same s/Spirit?"

τω ... πνευματι [α ατος] dat. "in the [same] spirit / by the [same] Spirit?" - Fee in *Presence*, 1994, argues that the Holy Spirit is intended, so NIV11, as in "walking by / with the Spirit", a dative of means or association. but most commentators opt for "spirit", taking the dative as adverbial, attendant circumstance / manner, "in the same spirit", "spirit" = "human disposition", Thrall, so Furnish, Martin, Barrett, Barnett; "the same mind ... the same steps", Furnish. The Corinthian believers would have known Titus very well, given his time with them. They would know that he had never taken advantage of them, no more than Paul would take advantage of them.

12:19-21

8. Paul defends his ministry, 10:1-12:21

viii] Expressions of concern

Argument

Still with his impending visit in mind, Paul states categorically that his reason for writing this letter to the Corinthians is not to defend his own character, but to edify them. It would be to the Corinthians detriment if Paul failed to address the slander against him. The upbuilding of the Corinthian believers is foremost in Paul's mind and is what drives his fear that when he inevitably arrives in Corinth he may find the believers floundering. Paul has three fears: First, that on arriving and finding the church not as it should be, he will be forced to address their failures, embarrassing himself and them; Second, that he will have the painful task of addressing discord in the church when he arrives; Third, that he will have the painful task of addressing immorality in the church when he arrives.

Issues

i] Context: See 10:1-11

ii] Background: See 1:1-7.

iii] Structure: *Expressions of concern*:

The nature of Paul's letter - a defence of apostleship for the upbuilding of the Corinthians, v19

Paul's fears for his upcoming visit to Corinth, v20-21.

Mutual embarrassment;

Discord in the Corinthian church;

Immorality in the Corinthian church.

iv] Interpretation:

In v19, Paul assumes that his readers can conclude that the purpose of his letter is an *apologia*, a personal defence. Without denying that the letter is an *apologia*, he declares, before God, that its purpose is for the upbuilding, strengthening of the Corinthian congregation. Although Paul doesn't actually deny that the letter is an *apologia*, a denial is implicit in his words and this has caused commentators some difficulty, given as Barrett notes, "if this is not an *apologia* what is?" Clearly Paul defends himself in this letter, but for Paul, this is not his intended purpose, for **τα πάντα**, "all things", everything he does, including letter writhing, is done for the moral and spiritual improvement of those under his charge.

Text - 12:19

Expressions of concern, v19-21: i] The purpose of 2 Corinthians - not so much a defence of Paul's apostolic credentials as an instrument for the upbuilding of the Corinthian congregation, v19.

παλαι adv. "**all along**" - [ARE YOU THINKING] LONG AGO, FORMALLY. Temporal adverb, here used of looking back from the present, so "for a while now", Guthrie.

ὅτι "**that**" - THAT [WE ARE MAKING A DEFENCE TO]. Here introducing a dependent statement of perception expressing what the Corinthians may have been thinking. The word can be taken to express the more general sense of "to commend"; "do you think we have been commending ourselves to you." The sense "defence" seems more likely.

ὑμιν dat. pro. "**to you**" - YOU. Dative of direct object after the **απο** prefix verb "to make a defence before", taking a dative of persons.

κατεναντι + gen. "**in the sight of [God]**" - [WE SPEAK] IN THE PRESENCE OF, BEFORE [GOD]. Spatial. The wording moves close to an act of swearing the truth of something before God, but at least Paul is expressing his accountability before God as to his motives in writing 2 Corinthians. The letter can be viewed as a defence, but its purpose is for the edification of the Corinthian believers. Note again the royal plural, "we speak." "It is as men standing in God's very presence, as men in union with Christ, that we speak as we do", Cassirer.

εν + dat. "**as those in [Christ]**" - IN [CHRIST]. Local, space metaphorical / incorporation, is Paul's standard sense, but possibly association "with Christ." Paul's letter is written as one under the supervision / authority of God and as one who is united to / in a relationship with Christ.

δε "-" - BUT/AND. Here as a transitional connective, indicating a step in the argument.

ὑπερ + gen. "**for [your strengthening]**" - [BELOVED, ALL *things are*] FOR [THE EDIFICATION, UPBUILDING OF YOU]. Expressing advantage / benefit. "My only reason for so doing is to help you in your spiritual life", Phillips.

v20

ii] Paul's fears for his upcoming visit to Corinth, v20-21. Exercising pastoral oversight for the edification of believers is Paul's prime purpose in writing this letter, and it will also be his aim when he visits Corinth in the near future. This prompts fear in Paul because it seems he may well have to deal with some moral and spiritual problems in the church. Paul presents his **φοβουμαι**, "fear", in three content clauses. The first, **φοβουμαι .. μη πως**, "I am afraid that ..", afraid that when he gets to Corinth "everything will fall to pieces", Peterson. The second **μη πως**, with **φοβουμαι**, "fear" assumed, "*I am afraid* that ..."; he fears that he will

find nothing but dysfunctional relationships when he gets to Corinth. The third content clause, consisting of v21, is introduced by μη + subj., with φοβουμαι, "fear" and πως, "that / perhaps", assumed, "I am afraid that my God will humble me .."; Paul fears that he is going to have to confront blatant immorality in the church.

γαρ "for" - More reason than cause - a clarification.

μη πως + subj. "that" - [I AM AFRAID] THAT PERHAPS [HAVING COME NOT SUCH AS I WISH, I MAY FIND YOU]. This negated particle + subj. introduces an object clause / dependent statement of perception, here as a negative perception after a verb of apprehension, serving to express Paul's misgivings, cf., BDAG 901. "I do admit that I have fears that when I come you'll disappoint me and I'll disappoint you, and everything will fall to pieces", Peterson.

ελθων [ερχομαι] aor. part. "when I come" - HAVING COME. The participle is adverbial, temporal, as NIV.

υμιν dat. pro. "[and] you [may not find me as you want me to be]" - [AND BE FOUND] BY YOU [NOT AS YOU WISH]. The dative is instrumental / agency.

μη πως + subj. "I fear that there may be" - LEST PERHAPS [there be STRIFE, JEALOUSY, ANGER, FACTIONS, SLANDER, GOSSIP, CONCEIT COMMOTIONS]. Introducing the second content clause; see above. Paul fears that he will find "fragmentation and harmful interpersonal dynamics in the community", Guthrie. "I am afraid that I will find quarrelling and jealousy, bad tempers and selfishness, insults and gossip, pride and disorder", TEV.

v21

μη + subj. "I am afraid that" - NOT = THAT. Introducing the third content clause; see v20 above. "I'm afraid that if I come again God will humiliate me in front of you", Barclay.

ελθοντος [ερχομαι] gen. aor. part. "when I came" - HAVING COMING. Genitive absolute participle, best treated as temporal, as NIV.

παλιν "again" - AGAIN. Placed forward in the Gk. for emphasis. Taken with the participle by NIV, but better with the subjunctive "may make me humble"; "that my God may humble me again before you."

προς + acc. "before you" - [THE GOD OF ME MAY HUMBLE ME] BEFORE YOU. Here expressing relationship, "with"; "in my relationship with you", but possibly reference / respect, "with respect to you", Cassirer, or spatial, "in front of you", Barclay.

των προημαρτηκοτων [προαμαρτανω] gen. perf. part. "who have sinned earlier" - [AND I MAY MOURN MUCH] OF THE ONES HAVING SINNED BEFORE. The

participle, as with **μετανοησαντων**, "having [not] repented", serves as a substantive, the genitive being adjectival, partitive.

επι + dat. "**of [the impurity ...]**" - [AND NOT HAVING REPENTED] UPON [THE UNCLEANNESS AND FORNICATION AND DEBAUCHERY WHICH THEY PRACTISED]. Here expressing cause / basis; "because of / on the basis of." "And I will weep over the many who have sinned in the past and not repented of the immoral things they have done - their lust and their sexual sins", TEV.

13:1-10

9. Paul proposes a visit to Corinth with some misgivings,

12:19-13:10

ij] Warning and admonition

Argument

Paul "now concludes with a stern warning and an earnest admonition. Paul's warning is that when he comes to Corinth this time he will show no leniency toward those members of the congregation whose practical conduct continues to belie their professed commitment to Christ, v2-4. His admonition is that, in advance of his arrival, the Corinthian believers should critically examine their own life as a community of faith, and then effect the needed changes, v5-9. The matter is summed up in v10, where Paul indicates why he is writing this present letter to warn them of his determination to exercise authority when he comes and to ensure that it need not be used to punish wrongdoers, but only to build up the congregation", Furnish.

Issues

i] Context: See 10:1-11. Paul now concludes his letter / address to the Corinthian believers. He winds up with an exhortation aimed at restoring discipline in the Corinthian Church, v1-10, and concludes with final exhortations and a benediction, v11-13.

ii] Background: See 1:1-7.

iii] Structure: *Warnings and admonitions*:

A stern warning, v1-4;

A stern admonition, v5-9;

The purpose of Paul's letter, v10.

iv] Interpretation:

Guthrie notes that this passage possesses a resounding note of accountability. Paul wants the Corinthians to sort out their own problems; he doesn't want to have to sort them out for them. If the Corinthian believers fail to take action, then Paul promises that he will use his authority as necessary for their upbuilding. As Barnett notes, Paul wants them to prove their standing in Christ. Many in Corinth have demanded a "proof that Christ is speaking" through Paul, that Paul is an "approved" apostle. Of course, if he's not approved then neither are they since he is

their founding apostle. What is important is that they check their approval, that they are "in the faith" and that "Christ Jesus is in" them.

Does Paul's stern warnings support the Compilation Hypothesis? Given the positive report from Titus, as regards the "repentance" of the Corinthian believers, cf. chapter 7, it seems rather strange that Paul now writes so sternly concerning his intended dealings with ongoing sin in the fellowship. As already noted, some commentators explain this anomaly by arguing that chapters 10-13 represent a separate letter sent by Paul to Corinth.

Of course, we may simply be witnessing the mixed results of Titus' visit to Corinth - for the most part, the Corinthians had reaffirmed their submission to Paul as their apostle, but some individuals were still holding out (presumably members of the circumcision party and some members continuing in sexual immorality). Paul states that when he arrives in Corinth, on this his planned third visit, he will deal with those who have lapsed, as well as those who have turned a blind eye to their behaviour. On his second visit, Paul had obviously warned the Corinthian believers that he would return to settle these issues and now he intends doing just that.

Who are "those who sinned previously and all the others"? As is often the case in Paul's letters, he addresses a particular problem which is fully understood by the recipients of the letter and which therefore he does not spell out in detail. As a result, it is often difficult for us to identify the actual nature of the problem addressed. It is obvious that, although the Corinthians as a whole have accepted Paul's apostolic authority (this is Titus' assessment of the situation), some members are resisting that authority. As already noted, Paul seems to be having a problem with both outsiders and insiders. The outsiders are most likely the judaizers, members of the circumcision party, along with their sympathizers in the church at Corinth. Paul's letters to the Romans and the Galatians address the heresy promoted by the judaizers; see Barrett p28ff, Barnett p453ff. The insiders who question Paul's apostolic authority are probably those who have maintained their pagan ways (lax sexual practice, eating food offered to idols) and who are not impressed by Paul's stature as their apostle.

v] Homiletics: *Test yourselves*

I well remember one of our lectures in college, Rev. Bruce Smith, shock us with the admission that he may be a fraud. He was making the point that it is just too easy to take on the form of the Christian faith, but

not the substance. We have all witnessed the hypocrisy of Christians involved in character assassination, blatant sinfulness..... all done in the name of Jesus. We have all observed institutional religion involved in its power games, conformed to the world, playing at religion, but not knowing the substance. Did not Jesus remind us that he will say to many who claim to follow him, "I don't know you"?

In the last day, none of us will want to hear those words. What we want to hear is "well done thou good and faithful servant." But how can we be sure that we will hear the good words and not the bad ones?

In our reading today, Paul asks the Corinthians to look at the *fruits* of their lives. Are they living good and fruitful lives for Christ? Such a question should drive us immediately to the foot of the cross and there, caught up in the amazing grace of God, find ourselves acceptable to him. It is this grace, this divine mercy, this forgiveness of God, that drives us to reassess our actions, to change our ways, to align ourselves to Christ.

It's easy to be a fraud for Jesus, all we have to do is deny our sin and rest on our own outstanding spiritual qualities. Let us always look to God's mercy in Christ.

Text - 13:1

Paul's concluding admonition, v1-10: i] Paul's stern warning, v1-4. Paul intends to visit the church again and reinforce his apostolic authority - a third visit to bear witness to the will of God for the Corinthians, cf. Deut.19:15.

τριτον τουτο **"this [will be my] third"** - THIS *is the* THIRD *time*. Accusative of respect; "with respect to this third time I am coming to you." The first visit is referenced in Acts 18:1-8, and the second visit, the painful visit, in this letter, cf. 2:1.

ερχομαι pres. **"will be my [third] visit"** - I AM COMING [TO YOU]. Probably a futuristic present, "I will be coming to you."

ρημα [α ατος] **"[every] matter"** - EVERY [WORD, THING]. "Every question, we read, must be settled by the voice (testimony) of two or three witnesses", Knox.

σταθησεται [ιστημι] fut. pas. **"must be established"** - SHALL STAND, BE ESTABLISHED, SUBSTANTIATED. Future indicative used as a categorical imperative, BDF#362. "Any charges must be proved true by at least two or three witnesses", CEV.

επι + gen. **"by"** - ON, UPON / BY. Expressing basis / cause; "on the basis of."

στοματος [α ατος] **"the testimony"** - *the* MOUTH [OF TWO WITNESSES AND THREE]. Ref. Deut.19:15, expressing the principle that every word must be

substantiated on the evidence of multiple witnesses, in this case, multiple visits by Paul to Corinth. "On the evidence", Zerwick.

v2

During his second visit to Corinth, the "painful visit", Paul warned the offenders of his intention to deal with them, and now he warns them again in a written word. His warning also applies to any others who have aligned themselves with the offenders. Verses 2-4 is a single sentence in the Gk.

προειρηκα και προλεγω "I already gave you a warning" - I HAVE FORETOLD AND AM FORETELLING. An interesting linking of the same verb προλεγω, "to foretell", the first being perfect and second present, a kind of durative past and present foretelling, or better, "warning", as NIV.

ως και "-" - AS [BEING PRESENT THE SECOND *time*] AND [BEING ABSENT NOW, TO THE ONES HAVING SINNED PREVIOUSLY AND ALL THE REST]. Here forming a correlative construction, BAGD 897c; "as for being present the second *time*, and being absent now." This with the two adverbial participles, παρων, "being present", and απων, "being absent", serves to form a correlative temporal clause, as NIV; "I have warned when I was with you the second time and do now warn now that I am absent", Barrett.

οτι "-" - THAT. Introducing a dependent statement of indirect speech expressing the content of Paul's warning; "I gave warning when..... to that" Given the sentence structure, the warning is given on two occasions, "when I was with you" and "now", and it is also given to two groups, "those who sinned earlier" and "any of the others".

εαν + subj. "on" - IF, *as the case may be*, [I COME AGAIN, *then* I WILL NOT SPARE *them*. Introducing a 3rd. class conditional clause where the condition has the possibility of coming true. Here probably expressing an eventual condition, Zerwick #320, a future eventuality, "whenever" (esp. with the aorist subjunctive), ref. BAGD 211b. "When I come this time, I will show no leniency", REB.

εις το παλιν "my return" - INTO THE AGAIN = AGAIN. This prepositional construction is adverbial, "again", temporal, "another time"; "if I come again" = "when I come again".

ου φεισομαι [φειδομαι] fut. "I will not spare" - I WILL NOT REFRAIN, SPARE. As of refraining from killing a captured enemy, so "spare".

τοις προημαρτηκοσιν [προαμαρτανω] dat. perf. part. "those who sinned earlier" - TO THE ONES HAVING SINNED PREVIOUSLY. The participle serves as a substantive, present tense indicating ongoing action, dative of indirect object; "those who have continued in their former sins", Harris, cf. 12:21.

τοις λοιποις dat adj. "[any of] the others" - [AND] TO [ALL] THE REST, LEFT. The participle serves as a substantive, dative of indirect object. It is unclear who

these "others" are and what is actually the nature of their sin. Paul is possibly just deterring future sin, possibly even referring to "all the rest of the congregation", Furnish", but better that he is referring to those "who tacitly supported the habitual sinners against Paul's strong demands, but who themselves were not actually involved in the immorality", Barnett.

v3

Those troubling the Corinthian church have questioned Paul's authority as a messenger of Christ. In their eyes Paul can't support his claim to apostleship. So, Paul makes the point that when he visits next, his detractors will get a taste of his authority, an authority supported by Christ himself.

επει "since" - BECAUSE. Causal conjunction, introducing a causal clause explaining (a "supplementary reason", Harris) why Paul is going to come down heavily on the sinners when he visits Corinth again. "Because you wish to have a proof that I am speaking for Christ."

ζητειτε [**ζητω**] "you are demanding [proof]" - YOU ARE SEEKING [A PROOF]. The "you" must surely refer to the two groups mentioned in v2, although there are other possibilities. See above.

τουΧριστου gen. "that Christ" - OF THE CHRIST. The genitive is adjectival, usually taken as either verbal, objective, Harris, or subjective, Meyer. Paul may be weak when it comes to his physical disabilities (the thorn in the flesh), but when it comes to the spiritual power of his ministry he is anything but weak, and this because of the empowering of Christ's word. The way Paul has already dealt with overt sin in the Corinthian congregation, and how he will deal with it when he visits again, "will in fact be a proof that I speak in the power of Christ", Phillips.

λαλουντος [**λαλω**] pres. part. "is speaking" - SPEAKING. The participle is adjectival, attributive, limiting "Christ": "you are seeking proof / verification of the Christ who speaks through me."

εν "through [me]" - IN [ME]. Possibly local, "Christ is speaking in me", but better instrumental, expressing means, "by means of me" = "through me", as NIV.

ος pro. "he" - WHO. Nominative subject of the verb "to be weak" and "to be strong." Obviously referring to Christ.

ουκ αλλα "..... but ..." - [IS] NOT [WEAK TOWARD YOU] BUT [POWERFUL IN YOU]. A counterpoint construction.

εις υμας εν υμιν "in dealing with you among you" - TOWARD YOU AMONG YOU. The preposition **εις** is expressing movement toward, and **εν** is expressing space / sphere. "Christ is not weak in dealing with them", Barnett, "but mighty in their midst / within them", Barrett. The Corinthians have

much to evidence the power of God in their midst, eg. spiritual gifts. Yet, as far as Paul is concerned, Christ's "power, through his agency, may be exercised to their disadvantage when he arrives in person in Corinth", Thrall, cf., Furnish.

v4

Paul uses Christ's life to illustrate his own, along with the life of all believers. Christ was weak on the cross; wickedness had its way. Yet, he overcame death and was victorious through his resurrection. Those who are "in him" (in Christ) share both his weakness and power. A believer is often impotent in the face of human sin, overcome and made of none effect. Yet ultimately, resurrection-power will have its way, if not here, then certainly in eternity.

και γαρ και γαρ "**for to be sure** likewise" - FOR INDEED [HE WAS CRUCIFIED FROM WEAKNESS, BUT HE LIVES FROM POWER OF GOD] FOR ALSO [WE ARE WEAK IN HIM, BUT WE WILL LIVE WITH HIM FROM POWER OF GOD INTO YOU]. The conjunction γαρ introduces two coordinate causal clauses explaining why the Corinthians can expect the exercise of Christ's power; "for indeed for we also", Harris. The first και is emphatic, "indeed", and the second is adjunctive, "also".

εκ + gen. "**in [weakness, yet he lives] by**" - OUT OF, FROM. Note how the NIV, so also Bruce, gives a different sense to the preposition in its two uses in this clause. Other translations also give different meanings to the preposition, eg. "out of weakness with the power of God", NJB. Yet, it is likely a similar sense is intended, possibly "through", "he was crucified through weakness, yet he liveth through the power of God", RV, ie. "under the conditions of", Tasker, but better causal, "because of", Barrett. Christ was crucified because he chose the path of obedience under God for the sake of the lost, emptying himself for our sake, and Christ was raised because, under the power of God, *you can't keep a good man down!*

εν + dat. "**in [him]**" - Local, expressing space / sphere - incorporative union, but possibly reference / respect. As Christ's crucifixion expresses weakness, so also Paul's thorn, and also possibly his failure to deal with the sinners in Corinth during his last visit.

δυναμειως [ις εως] "**God's power**" - [FROM] *the* POWER. "God will grant him (Paul) such a measure of resurrection life as will suffice to deal with the situation in Corinth. In his weakness, God's power will be perfectly revealed", Barrett.

Θεου [ος] gen. "**of God**" - The genitive is probably adjectival, possessive, "God's power", but it could also be classified as adjectival, verbal, subjective, "the power exercised by God, or idiomatic / source, "*which is from God.*"

σὺν + dat. "[we live] **with [him]**" - Expressing association, "with", but possibly with the sense "in him". Paul, having identified with Christ's resurrection, exercises divine power on behalf of God, something the Corinthians need to consider.

εἰς + acc. "**to [serve you]**" - INTO [YOU]. Local, emphatic; "In relation to you", Barrett.

v5

ii] Prior to his arrival at Corinth, Paul now encourages the Corinthian believers to critically examine their own life as a community of faith, and then restore discipline as necessary, v5-9. Paul asks the Corinthian believers to examine themselves. If they find themselves "true to the faith", Christ Jesus will confirm the truth to them, and of course, confirm the truth that Paul himself proclaims. As Paul was the person who brought the gospel to the Corinthians, and thus faith in Christ, to defy Paul's authority is to deny the validity of their faith.

πειραζετε [πειραζω] pres. imp. "**examine**" - TEST. "Prove by examination", rather than the sense "put to the test / tempt."

ἑαυτοῦς pro. "**yourselves**" - Emphatic by position. Instead of examining Paul and his credentials, the Corinthians need to examine themselves, prove their own standing before God.

εἰ + ind. "**whether**" - IF. The conditional particle may introduce a conditional construction, "test if you are in the faith", although it is probably serving here as an interrogative particle introducing an indirect question, "test whether you are in the faith"; "examine yourselves; are you living the life of faith?", REB, cf., BDF#440(3).

ἐν + dat. "**in**" - [YOU ARE] IN [THE FAITH]. Probably local, expressing space / sphere; "resting in the Lord Jesus for their salvation", Naylor. Yet, the actual sense of the phrase **ἐν τῇ πίστει** is open to some debate. Thrall lists four possible meanings:

- Taking **πίστει** as "the faith" = Christian doctrine, the phrase expresses "a correct appreciation of Pauline doctrine";
- The phrase is "synonymous with the indwelling of Christ in believers", so Barrett, Wendland;
- "Faith" is being used here in the sense of obedience, so Furnish;
- The phrase simply means "to live the Christian life", so Martin - "continue to adhere to Christ."

δοκιμάζετε [δοκιμάζω] pres. imp. "**test**" - TEST, PROVE / APPROVE [YOURSELVES]. Note the repeated use of this word grouping, "proof", "approve",

"approved", "approving", "disproved", in this passage. See "Interpretation" above.

ουκ "not" - [DO YOU] NOT [REALIZE YOURSELVES]. This negation, when used in a question, expects the answer "yes".

ὅτι "that" - Introducing a dependent statement of indirect speech / question, as NIV.

εν + dat. "is in [you]" - [JESUS CHRIST is] IN [YOU]. Local, expressing incorporative union. Not "with you / among you", but "in" as in "union with" = an integral relationship with. In the Gk., this fact is reinforced by the use of the reflexive pronoun, "do you not realize yourselves", and by the use of the intensified verb "thoroughly realize". The sense of Paul's words is somewhat difficult. He may be referring to the community, "do you not recognize yourselves as a people in whom Jesus Christ is present", NJB, following Chrysostom who took the view that through self-examination the Corinthian believers are able to verify the truth and therefore the truth of Paul's words. Yet, Paul may be speaking more on the level of the individual in union with Christ. Again, the issue of truth is probably in Paul's mind - the indwelling Christ confirms truth and thus confirms Paul's words.

ει μητι "unless, of course" - EXCEPT IF [YOU ARE UNAPPROVED]. Introducing an exceptive clause expressing a contrast by designating an exception. "Unless you are counterfeits", Berkeley.

v6

ελπιζω "I trust" - [BUT/AND] I HOPE. "I think [that] you will recognize that", Knox.

ὅτι ὅτι - "that that" - THAT [YOU WILL KNOW] THAT [WE ARE NOT UNAPPROVED]. Introducing dependent statements of perception, the first of hoping, and the second of knowing. "I hope that you will realize that we have been tested and not failed the test", Barclay.

γνωσεσθε [γνωσκω] fut. "you will discover" - YOU WILL KNOW, DISCOVER, REALIZE, RECOGNIZE.

αδοκιμοι adj. "[failed the test]" - UNAPPROVED, DISQUALIFIED. Predicate adjective. "That Paul has proved himself to be an apostle", TH.

v7

Having asked the Corinthians to examine their lives and, if necessary, to restore discipline, Paul now expresses the hope in prayer that they "do not do any evil but that you may do the good." The "evil" is undefined, but has been referred to in various ways throughout chapters 10-13; see "Background" for the problems facing the Corinthian church. Paul's hope is that, prompted by this

letter, the Corinthian believers will sort out their problems, and this irrespective of his own standing in the matter. Paul is not interested in confirming his own approval, as God's apostle to the Gentiles, by exercising apostolic discipline over wayward members. What matters is their own standing before God. Paul's hope / prayer, along with his stated qualifications, makes for a complex sentence.

δε "now" - BUT/AND. Transitional connective, indicating a step in the argument.

μη ποιησαι [ποιεω] aor. inf. "**you will not do**" - [WE PRAY TO GOD *that* YOU] DO NOT DO [ANY EVIL]. The infinitive introduces a dependent statement of indirect speech expressing the content of Paul's hope / prayer, as NIV. The subject of the infinitive is possibly "God", "that God may do you no harm", Lietzmann, but more likely "you" is the accusative subject of the infinitive, "that you will not do anything evil", Junkins.

ινα + subj. "**[not] that**" - [NOT] THAT [WE MAY APPEAR]. This *hina* clause is followed by a second *hina* clause, "that you may do the good." It is possible that this dependent statement expresses two more elements of Paul's hope / prayer, so Thrall, but it is more likely that it is final, expressing purpose, namely, the purpose of the prayer, first a negated purpose, then, following the adversative **αλλα**, "but", a positive purpose, so Harris. "Our purpose is not that we should be seen to be passing the test, but that you should do what is right", Cassirer.

δοκιμοι adj. "**that we have stood the test**" - APPROVED. Serving as a subject complement standing in a double nominative construction. The sense is somewhat obscure, but Harris is probably right when he says "the test is the proof of apostolic authority shown in his discipline of unrepentant sinners, a test he will gladly fail." Paul's authenticity as an apostle, his genuineness / approval, can be "validated by his displaying remarkable powers of inflicting punishment on moral delinquents", Thrall, and it is this approval / test of genuineness that he is happy to fail, in the sense of not having to inflict the punishment.

αλλ [αλλα] "**but**" - BUT [YOU THE GOOD MAY DO]. Strong adversative standing in a counter point construction.

ως "though [we may] seem" - [AND WE] AS [UNAPPROVED MAY BE]. The comparative here takes a concessive sense, "as if; "and then we would be as if reprobates / as if we had failed."

v8

"For whatever powers we are endowed with, they are all in support of the truth, not in opposition to it", Cassirer. Paul is supporting his contention that he is not interested in confirming his own approval as God's apostle to the Gentiles by exercising apostolic discipline over wayward members.

γαρ "for" - Introducing a causal clause explaining why it would be inappropriate to exercise apostolic discipline on the Corinthians in a situation where they have addressed and corrected the "wrong" in the church, even though by not exercising discipline, the genuineness of Paul's apostolic credentials are as yet not verified.

ου αλλα "cannot but" - [WE ARE] NOT [ABLE TO DO ANYTHING AGAINST THE TRUTH] BUT [FOR THE TRUTH]. Counterpoint construction.

κατα + gen. "against" - Here expressing opposition, as NIV.

της αληθειας [α] "the truth" - The sense of "truth" is open to some debate:

- Possibly the specific issues, "the facts", facing the Corinthian church referenced by Paul, so Chrysostom;
- More generally "Christian purity of behaviour", Harris, ie., "the very essence of what God wills and requires", Bultmann;
- In the more particular sense of "the truth of the gospel", Barrett, Thrall, Furnish, Martin, Denny, Filson, Tasker;
- Even possibly "truth" as opposed to "lying / falsehood", "Paul speaks the truth and does not lie ... he is an apostle of Christ for whom gospel truth and moral truth are critical", Barnett.

υπερ + gen. "for" - ON BEHALF OF [THE TRUTH]. Expressing benefit, advantage; "in support of the truth", Cassirer.

v9

Paul further supports his contention that he is not interested in confirming his own approval as God's apostle to the Gentiles by exercising apostolic discipline over wayward members. What Paul wants for the Corinthians is their "perfection", that they be "strong", strong in Christ, living the Christian life. If, as a consequence, Paul is shown to be "weak", that he does not gain the opportunity to authenticate his apostolic qualifications through godly disciple, all the better.

γαρ "-" - FOR. Repeating the causal intent of **γαρ** in v8 and so emphatic; "indeed, we are only too glad ..", Cassirer.

οταν + subj. "whenever [we are weak]" - [WE REJOICE] WHENEVER [WE ARE WEAK AND YOU ARE STRONG]. Introducing an indefinite temporal clause, as NIV.

δε "but" - Here contrastive. "We are quite happy to be weak, provided you are strong", Barclay.

ευχομεθα [ερχομαι] pres. "our prayer" - [THIS ALSO] WE PRAY, HOPE, WISH.

την ... καταρτισιν [ις εως] "[your] perfection / that [you] may be fully restored" - THE ADEQUACY, QUALIFICATION, PERFECTION [OF YOU]. Accusative

substantive standing in apposition to **τουτο**, "this". "Hapax legomenon, once only use in the NT. The verb expresses "to restore, fix, fit, make right, complete ..." and so therefore of the restoration of something to its former condition. The noun takes a number of meanings, but the sense "restoring" fits here. Therefore, Paul prays, not so much for the "restoration of perfection", Zerwick, but simply for their "restoration" (rectifying their shortcomings), Harris; "repairing what is broken and restoring what is lost", Tasker.

v10

iii] Paul now concludes with the final warning and appeal which he commenced in v5 of this chapter. He reminds them again why he writes these things / "this letter", Barclay; he writes "in order to build them up in keeping with the authority the Lord has given him", Barnett.

δια τουτο "this is why" - BECAUSE OF THIS. This causal construction is usually treated as inferential, "therefore".

γραφω pres. "I write" - The present tense used to refer to the present letter, although sometimes Paul does use an aorist.

αυτα "these things" - Accusative direct object of the verb "to write." "As for my reason for writing to you like this", Cassirer.

πων [απειμι] pres. part. "when I am absent" - BEING ABSENT, BEING FAR AWAY. Introducing an adverbial clause, best treated as temporal, as NIV, "while I am away from you", NRSV, but possibly concessive, "although I am away from you." "Before I come to visit you", Barclay.

ινα + subj. "that" - THAT. Introducing a final clause expressing purpose, but possibly consecutive, expressing result; "in order that / so that".

παρων [παρειμι] pres. part. "when I come" - BEING PRESENT. The participle is again adverbial, usually treated as temporal; "when I do arrive", Barclay.

αποτομως adv. "harsh" - [I MAY NOT TREAT you] WITH SEVERITY. Modal adverb; "I may not, when present, exercise unsparing severity", Barrett.

κατα + acc. "in my use of" - ACCORDING TO [THE AUTHORITY]. Expressing a standard; "according to, in accord with the power, authority the Lord gave me." Obviously qualifying "I may not treat with severity", although Thrall is not so sure. The point is that the harsh exercise of authority lies within Paul's remit as an apostle; "I write this in my absence so that I need not be severe in the exercise of the authority which the Lord has granted me", Berkeley.

μοι dat. pro. "me" - [THE LORD GAVE] TO ME. Dative of indirect object after the verb **διδωμι**, "to give."

εις "for" - TO, INTO [EDIFICATION AND NOT] TO, INTO [DESTRUCTION]. The preposition here takes a final sense expressing purpose / benefaction, "in order

to build up / for the purpose of edification, not in order to tear down / not for the purpose of destruction." "He writes these things sharply that he may not have to act sharply", Plummer. Possibly a little wider in that the preposition may express "the content and (as well as the) goal of apostolic authority", Kitzberger / Harris.

13:11-13

10. Conclusion, 13:11-13

The grace of God

Argument

Paul concludes his letter with a set of final exhortations, greetings and benediction "embodying hope that the Corinthians will respond well to his admonitions", Guthrie.

Issues

i] Context: See 13:1-10.

ii] Background: See 1:1-7.

iii] Structure: *The grace of God*:

Final exhortations, v11-12;

Benediction, v13.

iv] Interpretation:

The final exhortations, greetings and benediction in 2 Corinthians, possesses similar elements to the other letters in the New Testament. In fact, Barnett argues that such is common in letters in the Greco-Roman world. There is a shift in tone at this point in the letter, more conciliatory and less confrontational. This has prompted some commentators to view these verses as more likely the ending for chapters 1-8/9; See the Compilation Hypothesis in the Introduction. This seem rather far-fetched, given that a kindly word at the end of a letter is not unexpected. The majority of modern commentators take these three verses with 13:10.

Note that the benediction in v13 is trinitarian in form and is often used in liturgical worship.

v] Homiletics: *Be blessed*

There are many things I would like to possess, but then there are some things I need to possess, some things I need "with" us. I need to possess the wonder of God's person. The mystery of God's person is that he is multi-personal - He is one God in three persons. Our God is a being who relates within himself, a being who is multi-faceted. Although we cannot understand this mystery, we can actually experience it. God has revealed himself as three persons, and does so in the experience of salvation.

We touch Christ in his grace. Day by day we experience his grace in the forgiveness of all our failings - past, present and future. We experience

his total acceptance, his victory over sin and death, his empowering to new life, both now and for eternity. All this is ours because of Jesus' death and resurrection on our behalf.

We touch the Father in his love. He has sent his son to die for us. He welcomes us into his presence, such that even now we stand before his throne. His love for us is unconditional and not limited by time, circumstance, or even our own failings.

We touch the Spirit in his participatory nature. Through the indwelling Spirit of Christ, we are one with all members of the trinity. We are in fellowship with the Father and the Son, through the Spirit. This fellowship extends to all our brothers and sisters in the Lord.

So, the God who is "with" us for the asking is one God in three persons, a triune God. What a wondrous mystery!

Text - 13:11

The conclusion of Paul's second letter to the Corinthians, v11-13: i] Final exhortations, v11-12. Paul begins his final greetings with a word of encouragement:

- "Cheer up". The NIV actually has "good-bye", but the word probably means "rejoice" rather than good-bye and is therefore the first of Paul's final exhortations. Christian joy is not exuberance but rather a peaceful sense of Christ's uplifting. It is possible to cry, and at the same time be filled with the joy of Christ, cf., Phil.3:1, 4:4, Gal.5:22.

- "Aim for perfection", or as J.B. Phillips puts it, "straighten yourselves out." Paul may be speaking about personal sanctity, but more likely group harmony.

- "listen to my appeal." "Be admonished", "consider carefully the exhortations in this letter", or better, the exhortations of gifted members of the church.

- "Be of one mind", or as William Barclay puts it, "agree with one another." Paul is not speaking about rigid uniformity, blind submission to authority, but a unity, an agreement in the essential elements of their faith in Christ, an agreement in the truth. Christian unity is essential for the people of God.

- "Live in peace", or possibly better, "live at peace with one another." The Corinthian church was marked with disunity, immorality, even civil litigation, and so it certainly needed a little bit of togetherness.

Paul follows up his exhortations with a divine promise. Our God, who is a God of peace and love, will reside in the midst of a people when they seek peace

and love. Division drives our Lord away; harmony invites him into our fellowship.

λοιπον adv. "**finally**" - REMAINING, FOR THE REST. Temporal adverb. Paul has used this word before to signal the end of a letter; "Finally".

αδελφοι [ος] "**brothers**" - Often vocative in first Corinthians, but here expressing "solidarity", Furnish.

χαιrete [χαιρω] pres. imp. "**good-bye / rejoice!**" - REJOICE. The word can have the meaning "farewell", but more likely it means "rejoice", particularly as it stands at the head of a series of imperatives. "Be cheerful", Peterson.

καταρτιζεσθε [καταριζω] pres. pas. imp. "**aim at perfection / strive for full restoration**" - BE RESTORED. This is possibly a "be what you are" idea and therefore "aim at perfection" is a reasonable paraphrase. Yet, the verb is passive and therefore, the idea may be of allowing the Spirit of Christ to restore us. So, what we could have here is a "walk by the Spirit" idea.

παρακαλεισθε [παρακαλω] pres. pas. imp. "**listen to my appeal / encourage one another**" - BE ENCOURAGED / ENCOURAGE YOURSELVES. The NIV's "listen to my appeal" goes beyond the text.

το αυτο φρονειτε [φρονεω] pres. imp. "**be of one mind**" - BE OF THE SAME MIND. "Be harmonious in thought and aim," Plummer.

ειρηνευετε [ειρηνευω] pres. "**live in peace**" - BE AT PEACE. Barrett suggests a cause-and-effect action between the imperative "be of one mind" and the imperative "be at peace" such that "live in peace" "expresses the result of being of the same mind."

και "and and" - Coordinative, "and".

της ειρηνης [η] gen. "**peace**" - [THE GOD OF LOVE AND] OF PEACE [WILL BE WITH YOU]. The genitive, as with the genitive "of love", may be classified as adjectival, attributive, limiting by description "God", "the loving and peaceful God", or verbal, subjective, "God the bringer of peace and love", Cassirer. Paul often ends his letters with a benediction, usually on the subject of peace, here also with "love". The presence of the future verb to-be **ἔσται** indicates that the benediction is in the form of a promise, as NIV. It is possible that the future stands in place of an optative which would then shape the benediction in the form of a wish, although this is unlikely. So, a promise is likely and is particularly applicable to a church that has been somewhat quarrelsome and in need of divine help. "God will be there to help them. He is the God of love and peace, and in situations of conflict, what is need above all is the peace and love that he alone can give", Best.

v12a

Paul now encourages his readers to properly greet each other. In their culture, a kiss was the accustomed greeting, but let it be a "holy" one, a pure and sincere one.

ασπασασθε [ασπαζομαι] aor. pas. "**greet**" - GREET [ONE ANOTHER]. The exhortation that his readers "greet" one another is found in a number of Paul's letters, Rom.16:6, 1Cor.16:20, 1Thes.5:26. It is actually a common ending in Hellenistic letters of the time, other than for the addition of the modifying adjective "holy".

εν + "**with**" - Possibly instrumental, expressing means, "by means of ...", or adverbial, modal, expressing manner, "greet one another with the kiss of peace", Barclay.

ἅγιω adj. "**a holy**" - A HOLY. The kiss may be "holy" in that it is respectful, a pure and sincere greeting, but possibly holy is being used to distinguish the kiss as a greeting between believers, as opposed to a greeting between non-believers.

φιληματι [α ατος] dat. "**kiss**" - KISS. At this time a kiss was a common act of affection or respect, given at the point of meeting someone and at departure. It later became a standard form of greeting between believers. In Western culture today an extended right hand (to show that there is no weapon in it!!!) serves the same purpose, which in a Christian context we might call "offering the right hand of fellowship." Offering an elbow, for virus protection, seems rather lame!

v12b

A greeting from the "saints" in Macedonia. The saints, of course, are living believers, not dead believers. Verse numbering here is confused. In the NIV / NIV11, v12a = v12, and v12b = v13. This numbering is also found in the REB, following the RV and AV, originating in the second folio edition of the Bishops' Bible in 1572.

οἱ ἅγιοι [ος] "**God's people here**" - [ALL] THE HOLY ONES, THE SAINTS. The adjective serves as a substantive, the nominative subject of the verb "to greet."

ασπαζονται [ασπαζομαι] pres. "**send their greetings**" - GREET [YOU]. This greeting from believers who are presently fellowshiping with Paul is another common feature often found at the end of a Pauline letter, cf. Rom.16:16, 1Cor.16:19, Phil.4:22.

v13

ii] Benediction, v13. This concluding benediction is trinitarian in form, although it is obviously not intended as a trinitarian doctrinal statement ("love of God", not "love of the Father"). None-the-less, by association Jesus is being

elevated to the status of divine. Paul would normally just offer a benediction of grace, so the benediction here is quite unique, although he is saying nothing here that he hasn't said elsewhere. "Paul turns to his Corinthian friends, impoverished by their party-spirit, to contemplate the unlimited wealth of blessing which God makes available to them in Christ by the power of the Spirit", Bruce.

There is no verb in this sentence and so the intended action must be assumed. The lack of an important verb is often employed for emphatic effect. The NIV has opted for a wish prayer, ie., an optative verb to-be; "May be with you all". The presence of the preposition **μετα** + gen. = "with", certainly leads to this conclusion, although an imperative is also a possibility; "the grace of be with you all", Barclay. It is also possible that an indicative is intended making the benediction a statement of fact, a declaration that divine grace etc. is with the readers. "May these be by the side of each and every one of you: the grace of the", Cassirer.

ἡ χάρις [ις εως] "**the grace**" - THE GRACE, FAVOUR. Here, the gracious kindness of God's mercy extended to all who believe.

του κυριου [ος] gen. "**of the Lord**" - OF THE LORD [JESUS CHRIST]. Both "Jesus" and "Christ" stands in apposition to "Lord". The genitive here, as for "of God", is usually treated as adjectival, verbal, subjective, although see "of the Holy Spirit" below.

ἡ ἀγαπη [η] "**the love**" - [AND] THE LOVE [OF GOD]. Nominative subject of an implied verb to-be. Best understood as "compassion".

ἡ κοινωνια [α] "**fellowship**" - [AND] THE CLOSE ASSOCIATION, FELLOWSHIP. Nominative subject of an implied verb to-be. An association involving close mutual relations and involvement*.

του ἁγιου [ος] gen. "**of the Holy Spirit**" - The genitive is usually treated as verbal, subjective, although it is possible to argue that "of the Holy Spirit" is objective, the fellowship that believers experience in the Holy Spirit. None-the-less, "of the Holy Spirit" is best treated as subjective rather than objective, ie. the fellowship experienced by believers which is the product of the Holy Spirit's activity in the life of the Christian community. Of course, other classifications are possible: idiomatic / product / producer, the grace / love / fellowship facilitated by Jesus / God / Holy Spirit, or possessive, expressing a particular aspect / quality belonging to all members of the trinity, but individually identified, and experienced by believers through their association with the divine. Even as a genitive of source, "*flowing / which flows from.*" Possibly all three genitives are genitives of source, a wish prayer expressing source / origin; a grace / love / fellowship which is derived from / is dependent on the divine.

Jesus is gracious, merciful, giving, and we experience that grace in union with him. God [the Father] is loving and we experience that love in union with him. The Holy Spirit is unifying, participatory, and we experience that fellowship in union with him.

μετα + gen. "**be with [you all]**" - Expressing association.

Excursus

The righteousness of God

The word - *righteousness*

The word "righteousness" **δικαιοσύνη** takes on different meanings in the scriptures, depending on the context:

A moral sense is often present, of "being right", "uprightness", Fitzmyer / Goodspeed.

A dynamic sense is also at times present, of "doing right", "performing righteously."

A forensic (legal, courtroom) sense is at times present, when used of God's people, expressing "justification", of "being judged right", "approved before God", "counted as righteous", Barrett, "judged in the right with God", Dumbrell.

A covenantal sense is at all times present where being right in the eyes of God entails a person's compliant covenant standing and therefore, by implication, their right to access the covenant blessing of God; "a righteousness defined by the covenant", Dunn, "counted as covenant compliant (a compliance that maintains membership of the covenant)", Dumbrell = "right standing in the sight of God."

A spatial sense is evident, particularly in Paul's letter to the Romans. Here a state of being is in mind, of existence under the righteous reign of God, of life within the domain of righteousness. Paul's law-bound opponents sought to reinforce / advance this state for blessing, but this state is only ever retained, as it is gained, by grace through faith. See Romans 6:15-23, 9:30-10:4.

The phrase - *the righteousness of God*

The phrase, "the righteousness of God", **την του θεου δικαιοσυνην**, appears 8 times in Romans: 1:17, 3:5, 21, 25, 26, and twice in 10:3, it appears once in 2 Corinthians, 5:21, and once in Philippians 3:9, "the righteousness from God", **την εκ θεου δικαιοσυνην**, and should be considered with Romans 5:17, "the righteousness given by God", **ἡ δωρεα της δικαιοσυνης**, along with a number of singular references in Paul's letters.

The phrase, "righteousness of God", is usually resolved in the following terms:

- The righteousness of God as a "gift of God", which leads to the reformed idea of "an ethical quality transferred from God to mankind" (imputed righteousness). "That status of being right with God which comes as his gift", O'Brien. This approach often leads to "righteousness of God"

taken as a technical term for "justification" where the forensic sense is dominant.

- The righteousness of God as a dynamic attribute, namely, "God's salvation-creating power", Kasemann, "God's loving faithfulness to his people in terms of the covenant", Fee, where a relational sense is dominant.

Although the interpretation of this phrase is anything but settled, these notes take "the righteousness of God" to mean **the righteous rule of God**, his setting all things right - the vindication of the righteous, Ps.9:3-4; the defence of his people, Deut.33:21, 1Sam.12:7, Mic.6:5; the punishment of the wicked, Ps.9:3-4. God's righteousness, his righteous rule, his setting all things right, his "activity in the process of global transformation", Jewett, his restoration of the whole creation, is primarily relational, it expresses his "dynamic fidelity to his covenant promises / covenant faithfulness", Dumbrell.

The genitive - of God

The genitive in New Testament Greek primarily limits / restricts. It often limits by taking an adjectival sense, describing or defining a substantive (Under Aramaic influence a genitive is often used where an adjective would be more appropriate), it may limit verbally (the objective and subjective genitives), and it may limit by expressing source or separation (The Latin ablative case. In NT Greek, prepositions are often used to express source or separation, eg., εκ + gen. "out of, from"). What is the function of the genitive, "of God", in "the righteousness of God"?

However we define this genitive "of God", the primary function of the genitive is to limit "righteousness", identifying a particular type / kind of righteousness, namely, the "God" kind of righteousness. Our problem comes when we try to define the workings of God's kind of righteousness. The options are as follows:

- The genitive "of God" may express separation or source: a) Separation from, a righteousness that comes away from God. This is usually expressed in the terms of a gift; "the righteous status which is given by God", Cranfield; "the right standing which God gives", Morris. b) Source, a righteousness that originates with God. c) Author, a God-designed and revealed righteousness that stands apart from one of our own design (our own = law-obedience for covenant compliance).
- The genitive "of God" may be possessive expressing the ownership of the righteousness, identifying a divine quality or attribute, God's own righteousness, the uprightness of God; "God 'e spik em alrite", Pidgin English.

- The genitive "of God" may be a subjective genitive where the genitive "of God" is identified as the subject of the verbal noun "righteousness", expressing in dynamic terms, the "righteous activity / the power of God ... ushering in the time of salvation ... restoring the whole creation", Jewett, "God's salvation-creating power", Kasemann; "God's saving righteousness", Schreiner; "the saving activity of God", Talbert; "his fidelity to his pledged intentions for the world", Dumbrell; or in new perspective terms, his "covenant faithfulness", Dunn, "God's dynamic fidelity to his covenant promises", Dumbrell, so also Fitzmyer (the reader will understand how the present debate over The New Perspective on Paul relates to an interpretation of "the righteousness of God" as "God's covenant fidelity").

- The genitive "of God" may be an objective genitive where the righteousness, in this case a claim on, or imputation of, Christ's obedience appropriated through faith, is tendered before God's judgment seat as full payment for a verdict of innocence (forensic justification). The righteousness of God "is, in a word, the sinners' justification of which the apostle is speaking, whereby our trespasses are reckoned to Christ and the absolute and spotless perfection of his righteousness is reckoned to us, with the consequence that 'there is now no condemnation'", Hughes.

Some commentators try to blend the subjective / objective approach to the genitive with the righteousness of God defined as "the act by which God brings people into a right relationship with himself", Moo. Some go so far as to interpret "righteousness of God" in Romans differently to its uses in Second Corinthians and Philippians (surely unlikely!). Even in the various uses in Romans itself, some commentators see differences, eg. Cranfield, who thinks most references are objective, concedes that Romans 3:5 is subjective. Also, the word "righteousness" is sometimes treated as if it had little relationship with the phrase "righteousness of God". We probably should expect there to be a strong linkage in meaning across all Paul's letters. So then, what are we left with?

Although the matter is anything but settled, the genitive "of God" is probably possessive / subjective. Our righteousness / covenant compliance rests on God's own righteous reign, his setting all things right, his "covenant faithfulness", "fidelity to his covenant promises", Dumbrell, his saving activity ("the saving activity of God", Talbert).

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