

# Introduction to Second Corinthians

## Authorship

In general, the same evidences that point to Paul as the author of 1 Corinthians also point to Paul as the author of 2 Corinthians. The literary style and manner of argument of the two letters are comparable. Further, it is doubtful that a pseudonymous author would have penned such a letter in Paul's name, since in the letter Paul is in some respects on the defensive and at risk of losing his apostolic influence among the Corinthians.

## Manuscript History

The earliest manuscript dates to the third century. Only one manuscript dates before the time of Constantine, which is:

P46, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of 2 Corinthians that it contains are 2 Corinthians 1:1-11:10; 11:12-21; 11:23-13:13, and thus is virtually complete. This manuscript has been dated paleographically to the early third century AD.

Many other manuscripts have survived, but all date after the time of Constantine.

## Canon

Although 2 Corinthians is not quoted by Clement, it is quoted by Polycarp, Irenaeus, Clement of Alexandria and Tertullian. Further, the letter is listed in both the Muratorian Canon and in Marcion's *Apostolicon*.

## Setting

Although called "Second" Corinthians, this is actually the fourth epistle Paul sent to Corinth. The first letter Paul wrote to the Corinthians (see 1 Cor. 5:9) is now lost. 1 Corinthians is actually the *second* letter Paul wrote to the Saints in Corinth. Paul then wrote a third letter (see 2 Cor. 2:3-4; 7:8) following his "painful visit" to the Corinthians (see 2 Cor. 2:1); this letter is now lost (although some argue that pieces of it are preserved in 2 Corinthians itself). 2 Corinthians is thus the fourth of Paul's letters directed to the church at Corinth, Paul having visited the Saints there on three separate occasions. It was probably written in about AD 55 from Philippi in what is now northern Greece near the modern-day city of Kavalo. It was taken to Corinth by Timothy and two other men. Paul wrote to answer questions, respond to the charges of critics and affirm his own apostolic authority.

## **Outline**

- I. Salutation (1:1-11)
- II. Defense and Response to Critics (1:12-7:16)
- III. Exhortation to Give (8:1-9:15)
- IV. Affirmation of Apostolic Authority (10:1-13:10)
- V. Conclusion (13:11-14)

## **Further Readings**

### *Non-LDS Sources:*

Furnish, Victor Paul. *II Corinthians: A New Translation with Introduction and Commentary*. Anchor Bible. New York: Doubleday, 1984.

### *LDS Sources:*

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Brandt, Edward J. "New Testament Backgrounds: 1 and 2 Corinthians." *Ensign* (Feb. 1976): 56-59.

Jensen, Jay E. "First and Second Corinthians: Helping Students See the Big Picture." Pp. 44-46 in *A Symposium on the New Testament*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984.

Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Bookcraft, 1955.

# The Second Epistle of Paul the Apostle to the Corinthians

## Chapter 1

### *Salutation*

<sup>1</sup> PAUL,<sup>1</sup> an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:<sup>2</sup> <sup>2</sup> Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

### *Paul's Thanksgiving after Affliction*

<sup>3</sup> Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; <sup>4</sup> Who comforteth us in all our tribulation,<sup>3</sup> that we may be able to comfort them which are in any trouble, by the comfort wherewith<sup>4</sup> we ourselves are comforted of God. <sup>5</sup> For as the sufferings of Christ abound in us, so our consolation also aboundeth<sup>5</sup> by Christ. <sup>6</sup> And whether we be afflicted,<sup>6</sup> *it is* for your consolation and salvation, which is effectual<sup>7</sup> in the enduring of the same sufferings<sup>8</sup> which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. <sup>7</sup> And our hope of you *is* stedfast,<sup>9</sup> knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

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<sup>1</sup> IE from Paul. The opening is in a format that was common in letters in the Hellenistic (Graeco-Roman) world at the time, with the sender introducing himself by name and title, followed by the name of the intended recipient(s). As in the corresponding opening in 1 Corinthians, Paul mentions the name of a companion, but this time it is Timothy, a Gentile convert. In v. 2 the recipients are designated as the church in Corinth. The GR word for "church" can be understood generally or specifically, just as the corresponding ENG word can be, but the context here indicates an organized unit of some sort--the counterpart of a branch, ward, stake or similar unit today.

<sup>2</sup> Achaia (Ah-KYE-yah)--the Peloponnesian peninsula and southern mainland of Greece, of which Corinth and Athens were the main cities. Corinth was the capital of the Roman province of Achaia by virtue of being the seat of the Roman proconsul.

<sup>3</sup> OR troubles.

<sup>4</sup> OR with which.

<sup>5</sup> OR overflows. IE just as Christ's suffering overflows what one man suffered for the benefit of all, so too does his comfort overflow to all of us.

<sup>6</sup> IE whenever we (Paul) are afflicted, then. Paul often uses a plural pronoun to refer to himself.

<sup>7</sup> OR effective.

<sup>8</sup> IE your comfort is expressed by your endurance of the same suffering I suffer.

<sup>9</sup> IE certain, not in vain.

<sup>8</sup> For we would not, brethren,<sup>10</sup> have you ignorant of<sup>11</sup> our trouble<sup>12</sup> which came to us in Asia,<sup>13</sup> that we were pressed out of measure, above strength,<sup>14</sup> insomuch that we despaired even of life.<sup>15</sup> <sup>9</sup> But we had the sentence of death<sup>16</sup> in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: <sup>10</sup> Who delivered us from so great a death,<sup>17</sup> and doth deliver: in whom we trust that he will yet deliver *us*; <sup>11</sup> Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

### *The Postponement of Paul's Visit*

<sup>12</sup> For our rejoicing is this,<sup>18</sup> the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly<sup>19</sup> wisdom, but by the grace of God, we have had our conversation in the world,<sup>20</sup> and more abundantly to you-ward.<sup>21</sup> <sup>13</sup> For we write none other things unto you, than what ye read or acknowledge;<sup>22</sup> and I trust ye shall acknowledge even to the end,<sup>23</sup> <sup>14</sup> As also ye have acknowledged<sup>24</sup> us in part, that we are your rejoicing,<sup>25</sup> even as ye also *are* ours in the day of the Lord Jesus.

<sup>15</sup> And in this confidence<sup>26</sup> I was minded<sup>27</sup> to come unto you before, that ye might have a second benefit;<sup>28</sup> <sup>16</sup> And to pass by you into Macedonia, and to come again out of Macedonia unto you,<sup>29</sup> and of you<sup>30</sup> to be brought on my way toward Judaea. <sup>17</sup> When I

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<sup>10</sup> Gender neutral; IE "brothers and sisters."

<sup>11</sup> IE we would not want you to be ignorant of. A common usage in GR letters, used to introduce a new topic or impart news.

<sup>12</sup> The specific nature of this trial is not known.

<sup>13</sup> Not the continent, but the Roman province, which encompassed most of what is now western Turkey, as well as nearby Aegean islands.

<sup>14</sup> IE burdened excessively, past our strength to endure.

<sup>15</sup> IE feared for our survival.

<sup>16</sup> IE it seemed we were doomed to die, so that we would have to rely on God's resurrection.

<sup>17</sup> OR from such a great threat of death.

<sup>18</sup> OR we can be proud that.

<sup>19</sup> IE human.

<sup>20</sup> IE have conducted ourselves in general.

<sup>21</sup> OR but even more so towards you.

<sup>22</sup> IE than what you can read and understand.

<sup>23</sup> OR I hope you will understand totally.

<sup>24</sup> OR understood.

<sup>25</sup> OR pride (in a positive sense).

<sup>26</sup> OR since I was confident of this.

<sup>27</sup> OR intended. Paul wanted to visit both Corinth and Macedonia to gather their contributions to the poor of Jerusalem.

<sup>28</sup> Lit. a second grace, used figuratively of a second visit by Paul.

<sup>29</sup> Paul wanted to visit Corinth on both his way to and from Macedonia.

<sup>30</sup> OR with your help.

therefore was thus minded, did I use lightness?<sup>31</sup> or the things that I purpose,<sup>32</sup> do I purpose according to the flesh,<sup>33</sup> that with me there should be yea yea, and nay nay?<sup>34 18</sup> But *as* God *is* true, our word toward you was not yea and nay.<sup>35 19</sup> For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus<sup>36</sup> and Timotheus,<sup>37</sup> was not yea and nay, but in him was yea.<sup>38 20</sup> For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.<sup>39 21</sup> Now he which stablisheth<sup>40</sup> us with you in Christ, and hath anointed us, *is* God;<sup>22</sup> Who hath also sealed us,<sup>41</sup> and given the earnest of the Spirit<sup>42</sup> in our hearts.

<sup>23</sup> Moreover I call God for a record<sup>43</sup> upon my soul, that to spare you I came not as yet unto Corinth. <sup>24</sup> Not for that we have dominion over your faith,<sup>44</sup> but are helpers<sup>45</sup> of your joy: for by faith ye stand.<sup>46</sup>

## Chapter 2

<sup>1</sup> BUT I determined this with myself, that I would not come again to you in heaviness.<sup>47 2</sup> For if I make you sorry,<sup>48</sup> who is he then that maketh me glad,<sup>49</sup> but the same which is made sorry by me? <sup>3</sup> And I wrote this same<sup>50</sup> unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. <sup>4</sup> For out of much affliction and anguish of heart I wrote unto you

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<sup>31</sup> OR levity (the GR root has to do with lightness in weight).

<sup>32</sup> OR intend (the word is a verb, not a noun).

<sup>33</sup> IE with worldly priorities in mind.

<sup>34</sup> IE ambiguously saying both yes and no at the same time. The GR construction of these questions anticipates a negative answer.

<sup>35</sup> IE ambiguous, not clearly yes or no.

<sup>36</sup> A latinized form of the "Silas" in Acts.

<sup>37</sup> IE Timothy.

<sup>38</sup> IE not yes and no, but in him it has always been [a resounding] yes.

<sup>39</sup> OR the Amen (used as a title) glorifies God through him and us.

<sup>40</sup> OR sets apart, consecrates.

<sup>41</sup> In the NT context, possibly an allusion to an anointing with oil that accompanied baptism.

<sup>42</sup> The Spirit is a pledge, a promise of things to come.

<sup>43</sup> IE testimony, witness.

<sup>44</sup> IE we do not domineer over your faith; your faith is not dependent upon us.

<sup>45</sup> IE fellow workers, partners (GR συνεργοί *sunergoi*; cf. modern "synergy," German "Mitarbeiter").

<sup>46</sup> IE your faith is steadfast (GR ἑστήκατε *hestēkate*; exists independently).

<sup>47</sup> IE sorrow. Paul here is alluding to a prior painful visit and the conflict it engendered, as mentioned in vv. 4-11.

<sup>48</sup> IE make you feel sad or upset.

<sup>49</sup> OR cheers me up.

<sup>50</sup> OR this very thing.

with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.<sup>51</sup>

### *Forgiveness for the Offender*

<sup>5</sup> But if any have caused grief, he<sup>52</sup> hath not grieved me, but in part:<sup>53</sup> that I may not overcharge you all.<sup>54</sup> <sup>6</sup> Sufficient to such a man *is* this punishment, which *was* inflicted of many.<sup>55</sup> <sup>7</sup> So that contrariwise<sup>56</sup> ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.<sup>57</sup> <sup>8</sup> Wherefore I beseech<sup>58</sup> you that ye would confirm *your* love toward him. <sup>9</sup> For to this end also did I write, that I might know the proof of you,<sup>59</sup> whether ye be obedient in all things. <sup>10</sup> To whom ye forgive any thing, I *forgive* also:<sup>60</sup> for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;<sup>61</sup> <sup>11</sup> Lest Satan should get an advantage of us: for we are not ignorant of his devices.<sup>62</sup>

### *Paul's Anxiety and Relief*

<sup>12</sup> Furthermore, when I came to Troas<sup>63</sup> to *preach* Christ's gospel,<sup>64</sup> and a door was opened<sup>65</sup> unto me of<sup>66</sup> the Lord, <sup>13</sup> I had no rest<sup>67</sup> in my spirit, because I found not Titus<sup>68</sup> my brother: but taking my leave of them, I went from thence into Macedonia.

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<sup>51</sup> Paul here alludes to the third letter (now lost), which he previously wrote to the Corinthians, often called the "sorrowful letter."

<sup>52</sup> Paul has a specific individual in mind, but does not name him.

<sup>53</sup> IE it is not me whom he has caused sorrow, but partly all of you.

<sup>54</sup> IE I do not want to exaggerate to you.

<sup>55</sup> It is enough that such a person feels the opprobrium of the majority.

<sup>56</sup> OR on the contrary.

<sup>57</sup> IE overwhelmed by inappropriate grief.

<sup>58</sup> OR urge.

<sup>59</sup> IE know whether you would pass the test.

<sup>60</sup> IE whoever you forgive, so do I.

<sup>61</sup> OR in Christ's presence. The Greek phrase, ἐν προσώπῳ Χριστοῦ *en prosōpō Christou*, has eschatological connotations, referring to the judgment of Christ (as also in Gal. 1:20, where it is an oath or solemn declaration).

<sup>62</sup> IE intentions, plans.

<sup>63</sup> Troas was a sort of surname to a city named Alexandria, founded by Antigonos, a successor of Alexander the Great, in 311 BC. The city was located in what is now NW Turkey south of the western entrance to the Dardanelles, across from Gallipoli. In Paul's day it was known as the Roman city of Colonia Augusta Troas.

<sup>64</sup> Rather, in the name of Christ's Gospel. (Note that the word "preach" is in italics and is not lit. present in the GR text.)

<sup>65</sup> IE an opportunity for missionary work arose.

<sup>66</sup> OR in.

<sup>67</sup> GR ἀνεσιν *anesin* means release, as from a burden; IE had no relief.

<sup>68</sup> Like Timothy, one of Paul's companions.

<sup>14</sup> Now thanks *be* unto God, which always causeth us to triumph in Christ,<sup>69</sup> and maketh manifest the savour<sup>70</sup> of his knowledge by us in every place. <sup>15</sup> For we are unto God a sweet savour of Christ,<sup>71</sup> in them that are saved, and in them that perish.<sup>72</sup> <sup>16</sup> To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient<sup>73</sup> for these things? <sup>17</sup> For we are not as many, which corrupt<sup>74</sup> the word of God: but as of sincerity, but as of God,<sup>75</sup> in the sight of God speak we in Christ.

## Chapter 3

### *Ministers of the New Covenant*

<sup>1</sup> DO we begin again to commend ourselves?<sup>76</sup> or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? <sup>2</sup> Ye are our epistle written in our hearts, known and read of all men.<sup>77</sup> <sup>3</sup> *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone,<sup>78</sup> but in fleshy tables<sup>79</sup> of the heart.

<sup>4</sup> And such trust have we through Christ to God-ward:<sup>80</sup> <sup>5</sup> Not that we are sufficient of ourselves to think any thing as of ourselves;<sup>81</sup> but our sufficiency *is* of God; <sup>6</sup>

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<sup>69</sup> The reference is to prisoners who are displayed as war booty during Roman generals' triumphal marches; a metaphor that treats Christians as the winnings of the triumphant Christ in the war against Satan.

<sup>70</sup> OR fragrance, sweet smell; either the odor of incense from triumphal processions or an allusion to sacrifice.

<sup>71</sup> Christians have taken on the fragrance of Christ to God.

<sup>72</sup> A better translation would be the present progressive tense in both cases: are being saved, are perishing, emphasizing the true original Christian belief that being saved was an ongoing process, not a once-for-all event.

<sup>73</sup> OR befitting, worthy of.

<sup>74</sup> GR for corrupt, καπηλεύοντες *kapēleuontes*, has the connotation of merchandising, exchanging for baseness or monetary gain. IE peddling (probably an allusion to the false apostles mentioned in 11:4, 13).

<sup>75</sup> OR but rather out of sincerity, but from God.

<sup>76</sup> The reference is to a common feature of Graeco-Roman business practice similar to today's letters of introduction or letters of reference.

<sup>77</sup> Diogenes, the Greek philosopher, once criticized such letters of introduction as unnecessary, as the character of a visitor should be discernible to any intelligent person. Paul seems to be saying Church members should likewise be able to trust one another and take this trust for granted.

<sup>78</sup> An allusion to the Mosaic Code.

<sup>79</sup> OR bodily tablets.

<sup>80</sup> IE before God, in God's presence.

<sup>81</sup> IE to judge things by our own standard.

Who also hath made us able ministers<sup>82</sup> of the new testament;<sup>83</sup> not of the letter,<sup>84</sup> but of the spirit: for the letter killeth, but the spirit giveth life.

<sup>7</sup> But if the ministration<sup>85</sup> of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance;<sup>86</sup> which *glory* was to be done away: <sup>8</sup> How shall not the ministration of the spirit be rather<sup>87</sup> glorious? <sup>9</sup> For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. <sup>10</sup> For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.<sup>88</sup> <sup>11</sup> For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

<sup>12</sup> Seeing then that we have such hope, we use great plainness of speech.<sup>89</sup> <sup>13</sup> And not as Moses, *which* put a veil<sup>90</sup> over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.<sup>91</sup> <sup>14</sup> But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament;<sup>92</sup> which *vail* is done away in Christ. <sup>15</sup> But even unto this day, when Moses is read, the veil is upon their heart.<sup>93</sup> <sup>16</sup> Nevertheless when it shall turn to the Lord, the veil shall be taken away. <sup>17</sup> Now the Lord is that Spirit: and where the Spirit of the Lord *is*,

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<sup>82</sup> God has made us adequate enough to be his ministers. "Ministers" translates the GR διακόνους *diakonois*, whence comes ENG "deacon," but it also means in general one who serves, who fills an assignment. Paul is saying that it is by virtue of our callings that God gives us authority (sufficient to the task to which we have been called).

<sup>83</sup> καινῆς διαθήκης *kainēs diathēkēs* new covenant; the reference is not to the collection of books known by the title "New Testament" today, which of course did not exist at the time this letter was written.

<sup>84</sup> Paul's use of the singular "letter" (GR γράμμα *gramma*), which he appears to have coined himself, does not refer to the Jewish Law *per se*, which would normally be written in the plural (GR γραμμάτα *grammata* writings), but is a metaphor: reliance upon continuing revelation provides spiritual life whereas reliance on just the written word leads to spiritual death. Interpretations to the effect that Paul condemns works (obedience to the law) in contrast to faith alone (the spirit) are not based on the literal meaning of this verse.

<sup>85</sup> IE ministry, or scriptural record. In other words, if scripture is so splendid that the Israelites could not bear to look at Moses, how much more splendid is the living spirit of continuing revelation?

<sup>86</sup> When Moses came down off the mountain, the people were afraid to approach him because his face was so radiant. See Exo. 34:29-30.

<sup>87</sup> OR more. The argument is *a fortiori*.

<sup>88</sup> The written word is as no splendor as compared to the splendor of living revelation.

<sup>89</sup> IE boldness.

<sup>90</sup> OR veil.

<sup>91</sup> OR at the result of the glory that was annulled.

<sup>92</sup> OR the old covenant, meaning the law of Moses.

<sup>93</sup> The reliance upon ancient scripture as opposed to living revelation is as a veil upon the heart.



there *is* liberty.<sup>94</sup> <sup>18</sup> But we all, with open<sup>95</sup> face beholding as in a glass<sup>96</sup> the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

## Chapter 4

### *Treasures in Earthen Vessels*

<sup>1</sup> THEREFORE seeing we have this ministry, as we have received mercy, we faint not;<sup>97</sup> <sup>2</sup> But have renounced the hidden things of dishonesty,<sup>98</sup> not walking in craftiness, nor handling the word of God deceitfully;<sup>99</sup> but by manifestation<sup>100</sup> of the truth commending<sup>101</sup> ourselves to every man's conscience in the sight of God. <sup>3</sup> But if our gospel be hid,<sup>102</sup> it is hid to them that are lost: <sup>4</sup> In whom the god of this world<sup>103</sup> hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. <sup>5</sup> For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants<sup>104</sup> for Jesus' sake. <sup>6</sup> For God, who commanded the light to shine out of darkness,<sup>105</sup> hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in earthen vessels,<sup>106</sup> that the excellency of the power may be of God, and not of us. <sup>8</sup> *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; <sup>9</sup> Persecuted, but not forsaken; cast down, but not destroyed; <sup>10</sup> Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. <sup>11</sup> For we which live are alway delivered<sup>107</sup> unto death for Jesus' sake, that the life also of Jesus might be made manifest

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<sup>94</sup> This whole metaphor of the veil seems to be a vague echo of Exo. 34:29-30, 34, referring to the veil of the temple.

<sup>95</sup> OR unveiled.

<sup>96</sup> OR mirror.

<sup>97</sup> OR do not hold back.

<sup>98</sup> OR shame.

<sup>99</sup> IE not cheapening or corrupting the word of God. Paul here is probably obliquely referring to the methods of the false apostles

<sup>100</sup> OR revealing.

<sup>101</sup> OR recommending (as in the previous chapter, an allusion to letters of reference).

<sup>102</sup> κεκαλυμμένον *kekalummenon* lit. veiled, thus continuing with the metaphor of the veil from ch. 3.

<sup>103</sup> OR age; IE present physical condition.

<sup>104</sup> IE but rather we teach that we are just your servants.

<sup>105</sup> An allusion to Gen. 1:3.

<sup>106</sup> OR clay pots. The reference is to cheap pots, which can be disposed of or broken when no longer of any use (cf. Lev. 6:28, 14:50, where earthenware is contrasted with the much more valuable metal ("brassen") pots, which are cleaned and re-used). Use of vessels as a metaphor for the body was common in GR culture; particularly in the writings of the Stoics, with whom Paul was probably familiar.

<sup>107</sup> OR constantly being delivered.

in our mortal flesh. <sup>12</sup> So then death worketh<sup>108</sup> in us, but life in you. <sup>13</sup> We having the same spirit of faith, according as it is written,<sup>109</sup> **I believed, and therefore have I spoken;**<sup>110</sup> we also believe, and therefore speak; <sup>14</sup> Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. <sup>15</sup> For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound<sup>111</sup> to the glory of God.

### *Living by Faith*

<sup>16</sup> For which cause we faint<sup>112</sup> not; but though our outward man<sup>113</sup> perish, yet the inward *man*<sup>114</sup> is renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, worketh for us a far more exceeding<sup>115</sup> *and* eternal weight of glory; <sup>18</sup> While we look<sup>116</sup> not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal;<sup>117</sup> but the things which are not seen *are* eternal.

## Chapter 5

<sup>1</sup> FOR we know that if our earthly house<sup>118</sup> of *this* tabernacle<sup>119</sup> were dissolved,<sup>120</sup> we have a building of God,<sup>121</sup> an house not made with hands,<sup>122</sup> eternal in the heavens. <sup>2</sup> For in this<sup>123</sup> we groan,<sup>124</sup> earnestly desiring to be clothed upon<sup>125</sup> with our house which

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<sup>108</sup> IE makes evident, active.

<sup>109</sup> OR having the same spirit of faith as he who wrote, a phrase used to introduce a specific quotation.

<sup>110</sup> Ps. 115:1.

<sup>111</sup> IE through more and more people will thanksgiving be caused to be in abundance.

<sup>112</sup> OR hold back, shirk.

<sup>113</sup> IE physical body.

<sup>114</sup> IE spirit.

<sup>115</sup> OR immeasurably greater.

<sup>116</sup> σκοπούντων *skopountōn* focus on, examine, watch, observe, take note of (cf. the ENG derivative "to scope").

<sup>117</sup> πρόσκαιρα *proskaira* transient, limited in time.

<sup>118</sup> A metaphor for our physical bodies.

<sup>119</sup> OR tent, our physical bodies being represented as "tents" that house our spirits. "Tent" is in apposition with "house"; IE tent-like house.

<sup>120</sup> καταλυθῇ *kataluthē* dismantled, destroyed.

<sup>121</sup> A metaphor for our resurrection bodies. Note the permanency of this image: "building" contrasted with the transitory "tent" image of our mortal bodies.

<sup>122</sup> ἀχειροποίητον *acheiropoiēton*. The *a-* is a privative meaning "not," the *cheiro* means "hands," and the *poiēton* means "made."

<sup>123</sup> IE in this earthly house [physical body].

<sup>124</sup> IE we are sighing [in hopeful longing for that which is to come].

<sup>125</sup> ἐπενδύσασθαι *ependusasthai* to put something on (as in a garment). This is a form of the GR verb ἐνδύομαι *enduomai* to be clothed upon, which is related to our word

is from heaven.<sup>126 3</sup> If so be that being clothed<sup>127</sup> we shall not be found naked.<sup>128 4</sup> For we that are in *this* tabernacle do groan, being burdened<sup>129</sup>; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.<sup>5</sup> Now he that hath wrought<sup>130</sup> us for the selfsame<sup>131</sup> thing *is* God, who also hath given unto us the earnest<sup>132</sup> of the Spirit.

<sup>6</sup> Therefore *we are* always confident,<sup>133</sup> knowing that, whilst we are at home<sup>134</sup> in the body, we are absent from the Lord: <sup>7</sup> (For we walk<sup>135</sup> by faith, not by sight:) <sup>8</sup> We are confident, *I say*, and willing rather to be absent from the body, and to be present<sup>136</sup> with the Lord. <sup>9</sup> Wherefore we labour, that, whether present or absent,<sup>137</sup> we may be accepted of him. <sup>10</sup> For we must all appear before the judgment seat<sup>138</sup> of Christ; that every one may receive the things<sup>139</sup> *done* in *his* body, according to that he hath done, whether *it be* good or bad.<sup>140</sup>

### *The Ministry of Reconciliation*

<sup>11</sup> Knowing<sup>141</sup> therefore the terror<sup>142</sup> of the Lord, we persuade<sup>143</sup> men;<sup>144</sup> but we are made manifest<sup>145</sup> unto God; and I trust also are made manifest in your consciences.<sup>12</sup> For we commend<sup>146</sup> not ourselves again unto you, but give you occasion to glory on our

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"endowment" as a temple ordinance. See Blake Ostler, "Clothed Upon: A Unique Aspect of Christian Antiquity," *BYU Studies* 22/1 (1982): 31–45.

<sup>126</sup> IE our spiritual, resurrected bodies.

<sup>127</sup> Some mss. read here "inasmuch as we, though unclothed, shall not be found naked."

<sup>128</sup> The adjective used here, γυμνοὶ *gumnoi*, is the source of ENG "gymnasium," for the Greeks exercised in the nude.

<sup>129</sup> OR weighed down.

<sup>130</sup> OR prepared.

<sup>131</sup> OR this very.

<sup>132</sup> IE pledge, down payment, deposit. Like a down payment, the Spirit establishes the contractual obligation and guarantees its fulfillment.

<sup>133</sup> OR of good heart, courageous.

<sup>134</sup> IE among one's own people, so comfortable. "At home in the body" is an idiom for mortal life.

<sup>135</sup> Metaphoric for how we conduct our lives.

<sup>136</sup> ἐνδημῆσαι *endēmēsai* lit. go home. There may be a subtle allusion to our preexistence here, for when we die we "go home" to be with the Lord.

<sup>137</sup> IE living or dead.

<sup>138</sup> A raised platform, approached by steps; the image is from Graeco-Roman tribunals.

<sup>139</sup> IE be judged according to the things.

<sup>140</sup> Note that judgment is based on deeds.

<sup>141</sup> The participle should be construed as causal: "because we know."

<sup>142</sup> OR fear; IE reverence.

<sup>143</sup> The verb is probably to be taken as conative: "we try to persuade."

<sup>144</sup> The masculine is generic here: "men and women."

<sup>145</sup> IE well known, evident.

<sup>146</sup> An allusion to letters of reference or introduction.

behalf, that ye may have somewhat to *answer* them which glory in<sup>147</sup> appearance, and not in heart.<sup>13</sup> For whether we be beside ourselves,<sup>148</sup> *it is* to God: or whether we be sober,<sup>149</sup> *it is* for your cause.<sup>14</sup> For the love of Christ constraineth<sup>150</sup> us; because we thus judge, that if one died for all, then were all dead:<sup>15</sup> And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.<sup>151</sup>

<sup>16</sup> Wherefore henceforth know<sup>152</sup> we no man after the flesh:<sup>153</sup> yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.<sup>154</sup> <sup>17</sup> Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.<sup>18</sup> And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;<sup>19</sup> To wit,<sup>155</sup> that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word<sup>156</sup> of reconciliation.<sup>20</sup> Now then we are ambassadors<sup>157</sup> for Christ, as though God did beseech<sup>158</sup> *you* by us: we pray *you* in Christ's stead,<sup>159</sup> be ye reconciled to God.<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin;<sup>160</sup> that we might be made the righteousness of God in him.

## Chapter 6

<sup>1</sup> WE then, *as* workers together<sup>161</sup> *with him*, beseech<sup>162</sup> *you* also that ye receive not the grace of God in vain.<sup>163</sup> <sup>2</sup> (For he<sup>164</sup> saith,

**I have heard thee in a time accepted,<sup>165</sup>**

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<sup>147</sup> OR boast in (outward).

<sup>148</sup> IE out of our minds, alluding to a criticism that had been leveled against Paul to the effect that he was mad. The verb can also allude to drunkenness.

<sup>149</sup> OR of sound mind.

<sup>150</sup> OR controls.

<sup>151</sup> The Christian's former, sinful self is dead; he now lives for Christ.

<sup>152</sup> IE regard, esteem, value.

<sup>153</sup> IE from a human standpoint.

<sup>154</sup> We did once regard Christ from a worldly viewpoint, yet we no longer regard him in that way.

<sup>155</sup> OR in other words.

<sup>156</sup> OR message.

<sup>157</sup> *πρεσβεύομεν presbeuomen* we are fulfilling the role of ambassadors; IE one who carries a message for another.

<sup>158</sup> OR plead with.

<sup>159</sup> OR on Christ's behalf.

<sup>160</sup> IE Jesus Christ.

<sup>161</sup> *συνεργοῦντες sunergountes* those engaged in [God's] work, from a verb that means to work cooperatively together.

<sup>162</sup> OR urge.

<sup>163</sup> IE without meaningful effect, by proceeding to squander it.

<sup>164</sup> The understood subject is either God, scripture generally or Isaiah.

**and in the day of salvation have I succoured<sup>166</sup> thee:<sup>167</sup>**

behold, now *is* the accepted time; behold, now *is* the day of salvation.)<sup>168</sup> <sup>3</sup> Giving no offence in any thing, that the ministry be not blamed: <sup>4</sup> But in all *things* approving<sup>169</sup> ourselves as the ministers of God, in much patience,<sup>170</sup> in afflictions, in necessities, in distresses,<sup>5</sup> In stripes,<sup>171</sup> in imprisonments, in tumults,<sup>172</sup> in labours, in watchings,<sup>173</sup> in fastings;<sup>174</sup> <sup>6</sup> By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,<sup>175</sup> <sup>7</sup> By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,<sup>176</sup> <sup>8</sup> By honour and dishonour,<sup>177</sup> by evil report and good report:<sup>178</sup> as deceivers, and *yet* true; <sup>9</sup> As unknown, and *yet* well known; as dying, and, behold, we live; as chastened,<sup>179</sup> and not killed; <sup>10</sup> As sorrowful, yet always rejoicing; as poor, yet making many rich;<sup>180</sup> as having nothing, and *yet* possessing all things.

<sup>11</sup> O ye Corinthians, our mouth is open unto you,<sup>181</sup> our heart is enlarged. <sup>12</sup> Ye are not straitened<sup>182</sup> in us, but ye are straitened in your own bowels.<sup>183</sup> <sup>13</sup> Now for a recompence<sup>184</sup> in the same, (I speak as unto *my* children,) be ye also enlarged.<sup>185</sup>

### *The Temple of the Living God*

<sup>14</sup> Be ye not unequally yoked<sup>186</sup> together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion<sup>187</sup> hath light with

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<sup>165</sup> OR the time of favor (when God graciously turns towards his people).

<sup>166</sup> OR helped.

<sup>167</sup> Isa. 49:8.

<sup>168</sup> Alluding back to the quote.

<sup>169</sup> OR commending.

<sup>170</sup> OR endurance (in the midst of affliction).

<sup>171</sup> IE whippings.

<sup>172</sup> OR riots.

<sup>173</sup> IE sleepless nights.

<sup>174</sup> The reference is to times Paul had to go without food because there was not any, not to intentional fasting.

<sup>175</sup> IE sincere, genuine.

<sup>176</sup> The idea is an offensive weapon for the right, a defensive shield for the left.

<sup>177</sup> IE having one's name known for good and evil among men.

<sup>178</sup> IE slander and praise.

<sup>179</sup> IE disciplined, scourged (prior to execution).

<sup>180</sup> In a spiritual sense.

<sup>181</sup> A Semitic idiom for open communication.

<sup>182</sup> OR restricted.

<sup>183</sup> Metaphoric for the seat of emotion, affection.

<sup>184</sup> OR exchange.

<sup>185</sup> IE open your hearts to us.

<sup>186</sup> IE mismatched. The GR is ἑτεροζυγοῦντες *heterozugountes* and refers to being yoked unevenly or incongruously to an animal of another kind.

darkness?<sup>15</sup> And what concord<sup>188</sup> hath Christ with Belial?<sup>189</sup> or what part hath he that believeth with an infidel?<sup>190</sup> <sup>16</sup> And what agreement hath the temple of God with idols? for ye<sup>191</sup> are the temple of the living God; as God hath said,

**I will dwell in<sup>192</sup> them, and walk in *them*;  
and I will be their God,  
and they shall be my people.<sup>193</sup>**  
<sup>17</sup> **Wherefore come out from among them,  
and be ye separate, saith the Lord,  
and touch not the unclean *thing*;  
and I will receive you,<sup>194</sup>  
<sup>18</sup> And will be a Father unto you,  
and ye shall be my sons and daughters,<sup>195</sup>  
saith the Lord Almighty.<sup>196</sup>**

## Chapter 7

<sup>1</sup> **HAVING** therefore these promises,<sup>197</sup> dearly beloved, let us cleanse<sup>198</sup> ourselves from all filthiness<sup>199</sup> of the flesh and spirit, perfecting holiness<sup>200</sup> in the fear of<sup>201</sup> God.

### *Paul's Joy at the Church's Repentance*

<sup>2</sup> **Receive us;**<sup>202</sup> we have wronged no man, we have corrupted<sup>203</sup> no man, we have defrauded<sup>204</sup> no man.<sup>205</sup> <sup>3</sup> **I speak not *this* to condemn *you*:** for I have said before, that ye

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<sup>187</sup> OR fellowship.

<sup>188</sup> OR agreement.

<sup>189</sup> A name given to Satan by the Jews at this time, attested in intertestamental literature. The name derives from a HEB word for "evil, perversion."

<sup>190</sup> IE nonbeliever.

<sup>191</sup> Many mss. read "we" in lieu of "ye."

<sup>192</sup> OR live among.

<sup>193</sup> Lev. 26:12, Jer. 32:38, Ez. 37:27.

<sup>194</sup> Isa. 52:11, Ez. 20:24.

<sup>195</sup> 2 Sam. 7:8, 14; Isa. 43:6; Jer. 31:9.

<sup>196</sup> παντοκράτωρ *pantokratōr* almighty.

<sup>197</sup> Meaning the promises cited from scripture in 6:16-18.

<sup>198</sup> OR purify.

<sup>199</sup> OR stain, defilement.

<sup>200</sup> IE completely dedicating ourselves.

<sup>201</sup> IE reverence for.

<sup>202</sup> IE make room for us in your hearts.

<sup>203</sup> IE ruined, alluding either to financial or spiritual loss.

<sup>204</sup> OR exploited.

<sup>205</sup> Paul here denies charges that had been made against him.

are in our hearts to die and live with you.<sup>206</sup> <sup>4</sup> Great *is* my boldness<sup>207</sup> of speech toward you, great *is* my glorying of you.<sup>208</sup> I am filled with comfort, I am exceeding joyful in all our tribulation.<sup>209</sup>

<sup>5</sup> For, when we<sup>210</sup> were come into Macedonia, our flesh<sup>211</sup> had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.<sup>212</sup> <sup>6</sup> Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; <sup>7</sup> And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your<sup>213</sup> earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.<sup>214</sup> <sup>8</sup> For though I made you sorry with a letter,<sup>215</sup> I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry,<sup>216</sup> though *it were* but for a season.<sup>217</sup> <sup>9</sup> Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance.<sup>218</sup> for ye were made sorry after a godly manner,<sup>219</sup> that ye might receive damage by us in nothing.<sup>220</sup> <sup>10</sup> For godly sorrow worketh repentance to salvation not to be repented of:<sup>221</sup> but the sorrow of the world<sup>222</sup> worketh death. <sup>11</sup> For behold this selfsame<sup>223</sup> thing, that ye sorrowed after a godly sort, what carefulness<sup>224</sup> it wrought<sup>225</sup> in you, yea, *what* clearing<sup>226</sup> of yourselves, yea, *what* indignation,<sup>227</sup> yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge!<sup>228</sup> In all *things* ye have

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<sup>206</sup> IE we die and live together with you.

<sup>207</sup> In context, the nuance of the word has more to do with Paul feeling he can speak candidly and openly.

<sup>208</sup> OR boasting about you.

<sup>209</sup> OR suffering.

<sup>210</sup> IE Paul (using a plural pronoun, which may be meant to represent his companions also).

<sup>211</sup> OR body.

<sup>212</sup> IE there were struggles outside, fears within.

<sup>213</sup> Note that "your" is repeated three times for emphasis.

<sup>214</sup> Paul was encouraged by the favorable report Titus gave of the Corinthians in their attitude towards him.

<sup>215</sup> The third of Paul's four letters to the Corinthians, the so-called "letter of sorrow," which has not been preserved. This is the same letter Paul mentioned in 2:3-4, 9.

<sup>216</sup> OR grieved you.

<sup>217</sup> Lit. for an hour, meaning for a short time of unspecified duration.

<sup>218</sup> μετάνοιαν *metanoian* a change of mind, contrition.

<sup>219</sup> IE as God would will it.

<sup>220</sup> IE that you might not sustain any damage on our account.

<sup>221</sup> OR regretted.

<sup>222</sup> As opposed to godly sorrow.

<sup>223</sup> OR very.

<sup>224</sup> OR earnestness.

<sup>225</sup> OR produced, brought about.

<sup>226</sup> OR defense.

<sup>227</sup> At the offender.

<sup>228</sup> Used in the sense of retribution against a specific evil doer.

approved yourselves to be clear<sup>229</sup> in this matter.<sup>12</sup> Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong,<sup>230</sup> nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.<sup>13</sup> Therefore we were comforted in your comfort:

yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.<sup>14</sup> For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.<sup>231 15</sup> And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.<sup>16</sup> I rejoice therefore that I have confidence in you in all *things*.

## Chapter 8

### *Liberal Giving*

<sup>1</sup> MOREOVER, brethren,<sup>232</sup> we do you to wit<sup>233</sup> of the grace of God<sup>234</sup> bestowed on the churches of Macedonia; <sup>2</sup> How that in a great trial of affliction the abundance of their joy and their deep poverty<sup>235</sup> abounded<sup>236</sup> unto the riches of their liberality.<sup>237 3</sup> For to *their* power,<sup>238</sup> I bear record, yea, and beyond *their* power *they were* willing<sup>239</sup> of themselves;<sup>240 4</sup> Praying<sup>241</sup> us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to<sup>242</sup> the saints. <sup>5</sup> And *this they did*, not<sup>243</sup> as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.<sup>244 6</sup> Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.<sup>245 7</sup> Therefore, as ye abound in every *thing*, in faith, and utterance, and

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<sup>229</sup> OR innocent.

<sup>230</sup> Apparently a local leader who had denounced Paul. This is the same (unnamed) man alluded to in 2:5-8.

<sup>231</sup> Paul's boasting to Titus about the Corinthians has been justified.

<sup>232</sup> The masculine is generic: "brothers and sisters."

<sup>233</sup> OR we make known to you.

<sup>234</sup> In this context, the inspiration to give liberally.

<sup>235</sup> Lit. down to the depth poverty.

<sup>236</sup> OR overflowed.

<sup>237</sup> OR generosity.

<sup>238</sup> OR ability.

<sup>239</sup> IE they gave voluntarily.

<sup>240</sup> IE they gave both according to and beyond their means.

<sup>241</sup> OR begging.

<sup>242</sup> OR helping.

<sup>243</sup> IE not just.

<sup>244</sup> Before giving of their means, they gave their selves, first to God and then to Paul.

<sup>245</sup> Since Titus had already made a beginning, Paul had urged him to finish the solicitation of donations among the Corinthians.



knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace<sup>246</sup> also.

<sup>8</sup> I speak not by commandment,<sup>247</sup> but by occasion of the forwardness<sup>248</sup> of others, and to prove the sincerity of your love. <sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though he was rich,<sup>249</sup> yet for your sakes he became poor,<sup>250</sup> that ye through his poverty might be rich.<sup>251</sup> <sup>10</sup> And herein I give *my* advice:<sup>252</sup> for this is expedient for you,<sup>253</sup> who have begun before, not only to do, but also to be forward a year ago.<sup>254</sup> <sup>11</sup> Now therefore perform the doing *of it*,<sup>255</sup> that as *there was* a readiness to will,<sup>256</sup> so *there may be* a performance also out of that which ye have.<sup>257</sup> <sup>12</sup> For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.<sup>258</sup> <sup>13</sup> For *I mean* not that other men be eased, and ye burdened:<sup>259</sup> <sup>14</sup> But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: <sup>15</sup> As it is written,

**He that *had gathered much* had nothing over;<sup>260</sup>  
and he that *had gathered little* had no lack.<sup>261</sup>**

*Titus and His Companions*

<sup>16</sup> But thanks *be* to God, which put the same earnest care into the heart of Titus for you. <sup>17</sup> For indeed he accepted the exhortation; but being more forward,<sup>262</sup> of his own accord he went unto you. <sup>18</sup> And we have sent with him the brother,<sup>263</sup> whose praise *is* in the gospel throughout all the churches; <sup>19</sup> And not *that* only, but who was also chosen of the churches to travel with us with this grace,<sup>264</sup> which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: <sup>20</sup> Avoiding this, that no man

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<sup>246</sup> In the sense of an act of kindness or giving.

<sup>247</sup> Paul makes clear that this request for contributions is a request only, not a command.

<sup>248</sup> OR eagerness.

<sup>249</sup> An allusion to the preexistence of Christ.

<sup>250</sup> He entered mortality in humble circumstances.

<sup>251</sup> In a spiritual sense.

<sup>252</sup> IE opinion, counsel.

<sup>253</sup> IE to your advantage.

<sup>254</sup> IE you eagerly wanted to do it last year.

<sup>255</sup> IE finish what you started.

<sup>256</sup> IE you were eager to do it.

<sup>257</sup> IE in accordance with your means.

<sup>258</sup> One is not expected to give more than he is able.

<sup>259</sup> Paul makes it clear that he is striving to achieve an equality among the Saints, not to enrich the Jerusalem Christians at the expense of those in Macedonia and Corinth.

<sup>260</sup> OR had not too much.

<sup>261</sup> OR had not too little. The quote is from Exod. 16:18.

<sup>262</sup> OR eager.

<sup>263</sup> Identity uncertain.

<sup>264</sup> Meaning the collection being taken up to assist impoverished Christians.

should blame us in this abundance which is administered by us:<sup>265</sup> <sup>21</sup> Providing for honest things, not only in the sight of the Lord, but also in the sight of men.<sup>266</sup> <sup>22</sup> And we have sent with them our brother,<sup>267</sup> whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. <sup>23</sup> Whether<sup>268</sup> *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ. <sup>24</sup> Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.<sup>269</sup>

## Chapter 9

### *The Offering for the Saints*

<sup>1</sup> FOR as touching the ministering to<sup>270</sup> the saints,<sup>271</sup> it is superfluous for me to write to you: <sup>2</sup> For I know the forwardness of your mind,<sup>272</sup> for which I boast of you to them of Macedonia, that Achaia was ready<sup>273</sup> a year ago;<sup>274</sup> and your zeal hath provoked<sup>275</sup> very many.<sup>276</sup> <sup>3</sup> Yet have I sent the brethren,<sup>277</sup> lest our boasting of you should be in vain<sup>278</sup> in this behalf,<sup>279</sup> that, as I said, ye may be ready: <sup>4</sup> Lest haply<sup>280</sup> if they of Macedonia come with me, and find you unprepared,<sup>281</sup> we (that we say not, ye)<sup>282</sup> should be ashamed<sup>283</sup> in this same confident boasting. <sup>5</sup> Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your

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<sup>265</sup> This v. explains why Titus was sent with companions.

<sup>266</sup> An allusion to Prov. 3:4.

<sup>267</sup> Note that Titus' two companions are unnamed, but designated simply as brethren. Multiple brethren were used to assure the integrity of the collection process, rather like auditing accounts today.

<sup>268</sup> OR if.

<sup>269</sup> IE our pride in you.

<sup>270</sup> IE contribution to, service for.

<sup>271</sup> Here referring to Christians in Jerusalem.

<sup>272</sup> IE your readiness.

<sup>273</sup> IE to give.

<sup>274</sup> OR since last year.

<sup>275</sup> OR stirred, roused to action.

<sup>276</sup> OR the majority, alluding to the Macedonians.

<sup>277</sup> Meaning Titus and his companions.

<sup>278</sup> OR empty.

<sup>279</sup> OR case.

<sup>280</sup> OR perchance.

<sup>281</sup> IE to give.

<sup>282</sup> An example of paralipsis, where a point is made by indicating that the writer or speaker is not making it. Paul expressly does not say that the Corinthians should feel ashamed if they fail to give, but in not saying it the point is made nonetheless.

<sup>283</sup> IE bewildered, embarrassed.

bounty,<sup>284</sup> whereof ye had notice before,<sup>285</sup> that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.<sup>286</sup>

<sup>6</sup> But this *I say*, He which soweth sparingly shall reap also sparingly;<sup>287</sup> and he which soweth bountifully<sup>288</sup> shall reap also bountifully. <sup>7</sup> Every man according as he purposeth<sup>289</sup> in his heart, *so let him give*;<sup>290</sup> not grudgingly, or of necessity:<sup>291</sup> for God loveth a cheerful giver.<sup>292</sup> <sup>8</sup> And God *is* able to make all grace abound<sup>293</sup> toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: <sup>9</sup> (As it is written,

**He hath dispersed abroad;<sup>294</sup> he hath given to the poor:  
his righteousness remaineth for ever.<sup>295</sup>**

<sup>10</sup> Now he<sup>296</sup> that ministereth<sup>297</sup> seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits<sup>298</sup> of your righteousness;) <sup>11</sup> Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. <sup>12</sup> For the administration of this service<sup>299</sup> not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; <sup>13</sup> Whiles by the experiment of this ministration<sup>300</sup> they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; <sup>14</sup> And by their prayer for you, which long after you for the exceeding grace of God in you. <sup>15</sup> Thanks *be* unto God for his unspeakable<sup>301</sup> gift.

## Chapter 10

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<sup>284</sup> Lit. blessing; IE generous gift, contribution.

<sup>285</sup> προεπηγγελέμενη *proepēngēlmenē* promised beforehand; IE already pledged.

<sup>286</sup> IE not a gift given grudgingly or under compulsion.

<sup>287</sup> The idea that one reaps what one sows was a commonplace in Jewish wisdom literature.

<sup>288</sup> Lit. in blessings; IE generously, liberally.

<sup>289</sup> OR decides.

<sup>290</sup> The GR construction is elliptical; the italicized words are necessary for ENG sense.

<sup>291</sup> IE under compulsion.

<sup>292</sup> Almost a quotation of LXX Prov. 22:18.

<sup>293</sup> OR every benefit overflow.

<sup>294</sup> OR scattered widely (as in sowing seeds by broadcasting, or throwing them to the air, which was a common method of planting in antiquity).

<sup>295</sup> Ps. 112:9.

<sup>296</sup> IE God.

<sup>297</sup> OR provides.

<sup>298</sup> OR yield (a harvest image).

<sup>299</sup> λειτουργία *leitourgia* an act of public service; this word is the source of ENG "liturgy."

<sup>300</sup> OR proof of this service.

<sup>301</sup> ἀνεκδιήγητος *anekdiēgētos* indescribable, inexpressible, which cannot be described in words.

*Paul Defends His Ministry*

<sup>1</sup> NOW I Paul myself beseech<sup>302</sup> you<sup>303</sup> by the meekness and gentleness of Christ, who<sup>304</sup> in presence<sup>305</sup> am base<sup>306</sup> among you, but being absent am bold toward you: <sup>2</sup> But I beseech<sup>307</sup> you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.<sup>308</sup> <sup>3</sup> For though we walk in the flesh,<sup>309</sup> we do not war after the flesh:<sup>310</sup> <sup>4</sup> (For the weapons of our warfare *are* not carnal,<sup>311</sup> but mighty through God to the pulling down of strong holds;)<sup>312</sup> <sup>5</sup> Casting down imaginations,<sup>313</sup> and every high<sup>314</sup> thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; <sup>6</sup> And having in a readiness to revenge<sup>315</sup> all disobedience, when your obedience is fulfilled.

<sup>7</sup> Do ye look on things after the outward appearance?<sup>316</sup> If any man trust to himself that he is Christ's, let him of himself think<sup>317</sup> this again, that, as he *is* Christ's, even so *are* we Christ's. <sup>8</sup> For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction,<sup>318</sup> I should not be ashamed: <sup>9</sup> That I may not seem as if I would terrify you by letters.<sup>319</sup> <sup>10</sup> For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak,<sup>320</sup> and *his* speech contemptible.<sup>321</sup> <sup>11</sup> Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

<sup>12</sup> For we dare not make ourselves of the number,<sup>322</sup> or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and

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<sup>302</sup> OR appeal to, urge.

<sup>303</sup> The second person pronoun is plural.

<sup>304</sup> IE Paul.

<sup>305</sup> OR when present.

<sup>306</sup> OR demeaned; IE stripped of one's personal dignity, humbled.

<sup>307</sup> OR ask, urge.

<sup>308</sup> IE according to human standards.

<sup>309</sup> IE in a body.

<sup>310</sup> IE we do not wage war according to worldly standards. Paul here used a martial metaphor to describe his apostolic service.

<sup>311</sup> IE physical, human.

<sup>312</sup> A metaphor for the arguments of Paul's opponents.

<sup>313</sup> IE speculations.

<sup>314</sup> OR arrogant, haughty.

<sup>315</sup> OR punish.

<sup>316</sup> The verb is probably imperative rather than indicative: "Be alert to the things that are right in front of you!"

<sup>317</sup> IE reflect on.

<sup>318</sup> IE for building you up, not for tearing you down.

<sup>319</sup> IE I do not want to seem as though I am trying to terrify you by my letters.

<sup>320</sup> OR unimpressive.

<sup>321</sup> OR despised.

<sup>322</sup> IE to class ourselves with.

comparing themselves among themselves, are not wise.<sup>13</sup> But we will not boast of things without *our* measure, but according to the measure of the rule<sup>323</sup> which God hath distributed to us, a measure to reach even unto you.<sup>14</sup> For we stretch not ourselves beyond *our measure*,<sup>324</sup> as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ.<sup>15</sup> Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,<sup>16</sup> To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.<sup>17</sup> **But he that glorieth, let him<sup>325</sup> glory in the Lord.**<sup>326</sup> <sup>18</sup> For not he that commendeth himself is approved,<sup>327</sup> but whom the Lord commendeth.

## Chapter 11

### *Paul and the False Apostles*

<sup>1</sup> WOULD to God<sup>328</sup> ye could bear<sup>329</sup> with me a little in *my* folly:<sup>330</sup> and indeed bear with me.<sup>2</sup> For I am jealous over you with godly jealousy:<sup>331</sup> for I have espoused you to one husband,<sup>332</sup> that I may present *you as* a chaste virgin<sup>333</sup> to Christ.<sup>3</sup> But I fear, lest by any means, as the serpent beguiled<sup>334</sup> Eve through his subtilty,<sup>335</sup> so your minds should be corrupted<sup>336</sup> from the simplicity that is in Christ.<sup>4</sup> For if he that cometh<sup>337</sup> preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.<sup>338</sup> <sup>5</sup> For I suppose I was not a whit behind<sup>339</sup> the very chiefest apostles.<sup>340</sup> <sup>6</sup>

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<sup>323</sup> IE within the limits of the field, according to the jurisdiction.

<sup>324</sup> IE we are not ourselves.

<sup>325</sup> Not merely permissive, but a command: "he must."

<sup>326</sup> Jer. 9:24.

<sup>327</sup> IE tested and found acceptable.

<sup>328</sup> ὁφελον *ophelon* would that, if only. The word "God" is not lit. present in the GR.

<sup>329</sup> OR be patient, put up with.

<sup>330</sup> OR foolishness.

<sup>331</sup> The kind of jealousy God exhibited over Israel in the OT.

<sup>332</sup> IE to Christ.

<sup>333</sup> The scriptures often use marriage metaphors to characterize our relationship to God.

<sup>334</sup> OR deceived. The allusion is to Gen. 3:13.

<sup>335</sup> IE craftiness.

<sup>336</sup> IE seduced, led astray.

<sup>337</sup> Not a specific individual, but a generic reference to anyone who comes preaching a false gospel.

<sup>338</sup> IE you endure it well.

<sup>339</sup> IE not at all inferior to.

<sup>340</sup> ὑπερλίαν ἀπόστολοι *hyperlian apostoloi* "super apostles," probably used ironically of those local leaders some of the Corinthians preferred to Paul and not as a reference to other genuine apostles of the Church in Jerusalem.

But though *I be* rude in speech,<sup>341</sup> yet not in knowledge; but we have been thoroughly made manifest<sup>342</sup> among you in all things.

<sup>7</sup> Have I committed an offence<sup>343</sup> in abasing<sup>344</sup> myself that ye might be exalted, because I have preached to you the gospel of God freely?<sup>345</sup> <sup>8</sup> I robbed<sup>346</sup> other churches, taking wages *of them*, to do you service. <sup>9</sup> And when I was present with you, and wanted,<sup>347</sup> I was chargeable to no man:<sup>348</sup> for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.<sup>349</sup> <sup>10</sup> As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. <sup>11</sup> Wherefore?<sup>350</sup> because I love you not? God knoweth.<sup>351</sup>

<sup>12</sup> But what I do, that I will do,<sup>352</sup> that I may cut off occasion from them which desire occasion;<sup>353</sup> that wherein they glory, they may be found even as we. <sup>13</sup> For such *are* false apostles,<sup>354</sup> deceitful workers, transforming<sup>355</sup> themselves into the apostles of Christ. <sup>14</sup> And no marvel;<sup>356</sup> for Satan himself is transformed into<sup>357</sup> an angel of light. <sup>15</sup> Therefore *it is* no great thing if his<sup>358</sup> ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

### *Paul's Sufferings as an Apostle*

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<sup>341</sup> IE not trained as a professional orator. Apparently some were negatively comparing Paul's speaking style to that of the false apostles. Such a self-deprecating statement as this was a common way of attacking the pretentiousness of an opponent.

<sup>342</sup> OR plain, apparent.

<sup>343</sup> OR a sin.

<sup>344</sup> IE humbling (particularly by doing manual labor to support himself).

<sup>345</sup> IE free of charge.

<sup>346</sup> Not literally; Paul is here using hyperbole, or exaggeration for rhetorical effect. He took provisions from other churches for the benefit of the church at Corinth.

<sup>347</sup> IE was in need.

<sup>348</sup> IE I was not a burden to anyone.

<sup>349</sup> OR continue to do.

<sup>350</sup> OR why?

<sup>351</sup> IE God knows I do.

<sup>352</sup> OR keep on doing [IE supporting himself].

<sup>353</sup> The false apostles have been receiving support from the Corinthians; by not doing so, Paul shows that he is a true apostle, and that the false apostles cannot be compared to him.

<sup>354</sup> ψευδαπόστολοι *pseudapostoloi* false apostles, occurs nowhere else in GR literature and may have been a word coined by Paul himself.

<sup>355</sup> OR disguising.

<sup>356</sup> OR wonder.

<sup>357</sup> OR masqueraded as. In Jewish legends Satan had the capacity to represent himself as an angel of light.

<sup>358</sup> IE Satan's.

<sup>16</sup> I say again, Let no man think me a fool; if otherwise,<sup>359</sup> yet as a fool receive me,<sup>360</sup> that I may boast myself a little. <sup>17</sup> That which I speak, I speak *it* not after the Lord,<sup>361</sup> but as it were foolishly, in this confidence<sup>362</sup> of boasting. <sup>18</sup> Seeing that many<sup>363</sup> glory after the flesh,<sup>364</sup> I will glory also. <sup>19</sup> For ye suffer<sup>365</sup> fools<sup>366</sup> gladly, seeing ye *yourselves* are wise. <sup>20</sup> For ye suffer, if a man bring you into bondage,<sup>367</sup> if a man devour<sup>368</sup> you, if a man take<sup>369</sup> *of you*, if a man exalt himself, if a man smite<sup>370</sup> you on the face. <sup>21</sup> I speak as concerning reproach,<sup>371</sup> as though we had been weak<sup>372</sup>.<sup>373</sup> Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. <sup>22</sup> Are they Hebrews?<sup>374</sup> so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I. <sup>23</sup> Are they ministers of Christ? (I speak as a fool )<sup>375</sup> I *am* more;<sup>376</sup> in labours more abundant, in stripes<sup>377</sup> above measure, in prisons more frequent, in deaths oft.<sup>378</sup> <sup>24</sup> Of the Jews five times received I forty *stripes* save one.<sup>379</sup> <sup>25</sup> Thrice<sup>380</sup> was I beaten with rods,<sup>381</sup> once was I stoned,<sup>382</sup> thrice I suffered shipwreck, a night and a day<sup>383</sup> I have been in the deep,<sup>384</sup> <sup>26</sup>

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<sup>359</sup> IE but if you do.

<sup>360</sup> OR at least accept me as a fool.

<sup>361</sup> OR as the Lord would.

<sup>362</sup> OR matter.

<sup>363</sup> Alluding to Paul's opponents.

<sup>364</sup> OR boast in a worldly way.

<sup>365</sup> OR tolerate.

<sup>366</sup> Alluding to Paul's rivals in Corinth.

<sup>367</sup> OR enslaves you.

<sup>368</sup> OR exploits. (Eating you up is metaphoric.)

<sup>369</sup> IE take advantage.

<sup>370</sup> OR strikes (probably in a metaphoric sense: "slaps you in the face").

<sup>371</sup> IE I am ashamed to say.

<sup>372</sup> If we seem to have been weak in comparison to you [because you have put up with such ill treatment at the hands of the false leaders, whereas we would not].

<sup>373</sup> An ironic aside, meaning something like "To my disgrace, I must say that we were too weak for that!"

<sup>374</sup> Apparently used here of ethnic descent.

<sup>375</sup> The idea in GR is stronger than foolishness: I am beside myself, I speak as a madman.

<sup>376</sup> A rhetorical heightening from the "so am I" of the previous v.

<sup>377</sup> IE beatings.

<sup>378</sup> IE facing death often.

<sup>379</sup> 40 lashes was a standard sentence. Only 39 were actually given, lest by a miscount the maximum number of lashes prescribed in Dt. 25:3 be accidentally exceeded. The administrator was liable if more than 40 were given due to a miscount.

<sup>380</sup> IE three times.

<sup>381</sup> An allusion to the Roman punishment of *admonitio*. Cf. Acts 16:22-23.

<sup>382</sup> See Acts 14:19.

<sup>383</sup> νυχθήμερον *nuchthēmeron*. The GR compound, which uses roots for both night and day, refers to a full 24-hour period, and the Jewish day begins with the evening.

<sup>384</sup> IE in the open sea.

*In* journeyings often, *in* perils of waters,<sup>385</sup> *in* perils of robbers,<sup>386</sup> *in* perils by *mine own* countrymen,<sup>387</sup> *in* perils by the heathen,<sup>388</sup> *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;<sup>27</sup> In weariness and painfulness,<sup>389</sup> in watchings<sup>390</sup> often, in hunger and thirst, in fastings often, in cold and nakedness.<sup>391</sup> <sup>28</sup> Beside those things that are without,<sup>392</sup> that which cometh upon me daily, the care of all the churches. <sup>29</sup> Who is weak, and I am not weak? who is offended,<sup>393</sup> and I burn not?<sup>394</sup> <sup>30</sup> If I must needs glory,<sup>395</sup> I will glory of the things which concern mine infirmities.<sup>396</sup> <sup>31</sup> The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. <sup>32</sup> In Damascus<sup>397</sup> the governor<sup>398</sup> under Aretas<sup>399</sup> the king kept<sup>400</sup> the city of the Damascenes with a garrison, desirous to apprehend<sup>401</sup> me: <sup>33</sup> And through a window in a basket was I let down by the wall, and escaped his hands.<sup>402</sup>

## Chapter 12

### *Visions and Revelations*

<sup>1</sup> IT is not expedient for me doubtless to glory.<sup>403</sup> I will come to visions and revelations of the Lord. <sup>2</sup> I knew a man in Christ above fourteen years ago,<sup>404</sup> (whether in the body, I cannot tell; or whether out of the body,<sup>405</sup> I cannot tell: God knoweth;) such

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<sup>385</sup> OR risking dangers from rivers.

<sup>386</sup> OR bandits, a scourge to ancient travel.

<sup>387</sup> IE the Jews.

<sup>388</sup> IE non-Jews, the Gentiles.

<sup>389</sup> OR hard work and toil.

<sup>390</sup> IE sleepless nights.

<sup>391</sup> Not complete nakedness, but lacking adequate clothing.

<sup>392</sup> IE aside from other things.

<sup>393</sup> IE led into sin.

<sup>394</sup> IE with indignation. JST "anger not" gives the correct sense.

<sup>395</sup> OR boast.

<sup>396</sup> OR weaknesses.

<sup>397</sup> A city of Syria, which was conquered by the Romans in 65 BC and placed under a Nabatean governor.

<sup>398</sup> OR ethnarch, a ruler subordinate to a king.

<sup>399</sup> Kind of Nabatea, southeast of Palastine.

<sup>400</sup> OR was guarding.

<sup>401</sup> OR arrest.

<sup>402</sup> IE his clutches.

<sup>403</sup> IE to go on boasting.

<sup>404</sup> OR I know a person in Christ [IE a Christian] who fourteen years ago. This is probably meant to be an oblique reference to Paul himself.

<sup>405</sup> In Jewish tradition, such heavenly tours were in the body, but in Greek thought, they involved the soul apart from the body.



an one caught up to the third heaven.<sup>406 3</sup> And<sup>407</sup> I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) <sup>4</sup> How that he was caught up into paradise,<sup>408</sup> and heard unspeakable words,<sup>409</sup> which it is not lawful<sup>410</sup> for a man to utter. <sup>5</sup> Of such an one<sup>411</sup> will I glory: yet of myself I will not glory, but in mine infirmities.<sup>412 6</sup> For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me. <sup>7</sup> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh,<sup>413</sup> the messenger<sup>414</sup> of Satan to buffet<sup>415</sup> me, lest I should be exalted above measure.<sup>416 8</sup> For this thing I besought<sup>417</sup> the Lord thrice,<sup>418</sup> that it might depart from me. <sup>9</sup> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. <sup>10</sup> Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

### *Paul's Concern for the Corinthian Church*

<sup>11</sup> I am become a fool in glorying; ye have compelled<sup>419</sup> me: for I ought to have been commended of<sup>420</sup> you: for in nothing am I behind the very chiefest apostles,<sup>421</sup> though I be nothing. <sup>12</sup> Truly the signs of an apostle were wrought<sup>422</sup> among you in all patience,<sup>423</sup> in signs, and wonders, and mighty deeds. <sup>13</sup> For what is it wherein ye were

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<sup>406</sup> A common Jewish speculation of the time was that there were seven heavens, but an earlier tradition held that there were three heavens (so , for example, the original text of the Testament of Levi). Paul here is echoing this early tradition, and refers to the highest heaven..

<sup>407</sup> OR indeed.

<sup>408</sup> παράδεισος *paradeisos*, a Persian loan word meaning lit. "garden."

<sup>409</sup> IE words too sacred to speak. (The GR expression for "unutterable words" is an oxymoron.)

<sup>410</sup> OR permitted.

<sup>411</sup> IE the man he has just described.

<sup>412</sup> OR weaknesses.

<sup>413</sup> It is uncertain whether this "thorn in the flesh" is some physical disability, his opponents or something else.

<sup>414</sup> OR angel.

<sup>415</sup> OR harass.

<sup>416</sup> OR overly exalted.

<sup>417</sup> OR asked.

<sup>418</sup> IE three times.

<sup>419</sup> OR forced.

<sup>420</sup> OR recommended by.

<sup>421</sup> IE the "super" apostles, used ironically. Cf. 11:5.

<sup>422</sup> OR performed.

<sup>423</sup> OR endurance.

inferior to<sup>424</sup> other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.<sup>425</sup> <sup>14</sup> Behold, the third time<sup>426</sup> I am ready to come to you; and I will not be burdensome to you: for I seek not yours,<sup>427</sup> but you: for the children ought not to lay up<sup>428</sup> for the parents, but the parents for the children. <sup>15</sup> And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.<sup>429</sup> <sup>16</sup> But be it so, I did not burden you: nevertheless, being crafty,<sup>430</sup> I caught you with guile.<sup>431</sup> <sup>17</sup> Did I make a gain<sup>432</sup> of you by any of them whom I sent unto you? <sup>18</sup> I desired Titus,<sup>433</sup> and with *him* I sent a brother.<sup>434</sup> Did Titus make a gain of you?<sup>435</sup> walked we not in the same spirit? *walked we* not in the same steps?<sup>19</sup> Again, think ye<sup>436</sup> that we excuse<sup>437</sup> ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.<sup>438</sup> <sup>20</sup> For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not.<sup>439</sup> lest *there be* debates, envyings, wraths, strifes, backbitings,<sup>440</sup> whisperings,<sup>441</sup> swellings,<sup>442</sup> tumults.<sup>443</sup> <sup>21</sup> And lest, when I come again, my God will humble me among you, and *that* I shall bewail<sup>444</sup> many which have sinned already, and have not repented of the uncleanness and fornication<sup>445</sup> and lasciviousness<sup>446</sup> which they have committed.

## Chapter 13

### *Final Warnings and Greetings*

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<sup>424</sup> OR treated worse than.

<sup>425</sup> Paul is being sarcastic here.

<sup>426</sup> Paul's third trip to Corinth would be his last.

<sup>427</sup> IE your possessions.

<sup>428</sup> θησαυρίζειν *thēsaúrizēin* lit. treasure; IE save (for an inheritance). This GR word is the source of ENG "thesaurus," a *treasury* of words.

<sup>429</sup> IE if I love you more, am I to be loved less?

<sup>430</sup> Paul here ironically cites a charge made against him.

<sup>431</sup> OR deceit.

<sup>432</sup> OR take advantage.

<sup>433</sup> IE to visit you.

<sup>434</sup> Probably the brother mentioned in 8:22.

<sup>435</sup> The GR construction anticipates a negative answer.

<sup>436</sup> OR do you suppose.

<sup>437</sup> OR defend.

<sup>438</sup> OR to build you up (as in building a house; the verb is used metaphorically).

<sup>439</sup> The GR is chiasmatic: "What I do not wish--I find/I am found--what you do not wish."

<sup>440</sup> OR slanders.

<sup>441</sup> OR gossiping.

<sup>442</sup> OR arrogance.

<sup>443</sup> OR disorder.

<sup>444</sup> OR grieve for.

<sup>445</sup> IE sexual immorality.

<sup>446</sup> OR licentiousness, illicit sexual behavior.

<sup>1</sup> THIS is the third time I am coming to you.<sup>447</sup> **In the mouth of two or three witnesses shall every word be established.**<sup>448</sup> <sup>2</sup> I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare.<sup>449</sup> <sup>3</sup> Since ye seek a proof of Christ speaking in me, which<sup>450</sup> to you-ward<sup>451</sup> is not weak, but is mighty in you.<sup>452</sup> <sup>4</sup> For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

<sup>5</sup> Examine<sup>453</sup> yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?<sup>454</sup> <sup>6</sup> But I trust that ye shall know that we are not reprobates.<sup>455</sup> <sup>7</sup> Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.<sup>456</sup> <sup>8</sup> For we can do nothing against the truth, but for the truth.<sup>9</sup> For we are glad, when we are weak, and ye are strong; and this also we wish, *even* your perfection.<sup>457</sup> <sup>10</sup> Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

<sup>11</sup> Finally, brethren,<sup>458</sup> farewell. Be perfect,<sup>459</sup> be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

<sup>12</sup> Greet one another with an holy kiss.<sup>13</sup> All the saints salute<sup>460</sup> you. <sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion<sup>461</sup> of the Holy Ghost, be with you all. Amen.

*The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.*

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<sup>447</sup> An allusion to Paul's third and final visit to the Corinthians, which took place in AD 55-56.

<sup>448</sup> Dt. 19:15. The idea in quoting this passage is that each of Paul's three visits counts as a witness to the Corinthians.

<sup>449</sup> IE anyone.

<sup>450</sup> IE Christ.

<sup>451</sup> OR toward you.

<sup>452</sup> The GR construction is chiastic: toward you--not weak/powerful--among you.

<sup>453</sup> OR test.

<sup>454</sup> IE unless you are disqualified, fail the test.

<sup>455</sup> OR unproven.

<sup>456</sup> IE even if we appear to have failed the test.

<sup>457</sup> OR restoration; IE that you may become fully qualified.

<sup>458</sup> The masculine is generic; "brothers and sisters."

<sup>459</sup> OR be restored (in your faith).

<sup>460</sup> OR greet.

<sup>461</sup> OR fellowship.