

## Chapter Seven

**7.1: Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit and make holiness perfect in the fear of God.**

Paul addresses the Corinthians as beloved, *agapetos*, this the first use of such a term which is derived from *agape*. The promises or *epaggelia* + refer to the four quotes cited in vss. 16-18 of the previous chapter, that is, Lev 26.12, Ezek 37.27, Is 52.11 and 2Sam 7.14.

Living in accord with the four verses requires cleansing or *katharizo* from every defilement or *molusmos* (also pollution) both of *sarx* and *pneuma*, both +. Such cleansing produces the perfection of holiness or *hagiosune* in fear or *phobos* +of God, the verb being *epiteleo* connoting completion emphasized by the preposition *epi-* or upon prefaced to the verb.

**7.2: Open your hearts to us; we have wronged no one, we have corrupted no one, we have taken advantage of no one.**

The opening words of this verse are similar to 6.13 but lack “hearts” and has the verb *choreo*, to make room.

Paul is making a vigorous response to those who had accused him. He claims to have done no wrong, corrupted no one and did not take advantage of anyone. The verbs are *adikeo*, *phtheiro* and *pleonekteo* +: to treat unjustly, to ruin and to defraud.

**7.3: I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together.**

Paul seeks to put to rest any fear by the Corinthians with regard to speaking ill of him. *Katakrisis* + is the noun for condemnation. As he said before (*prolego*), the Corinthians are in his heart, *kardia* +. That is to say, both he, his companions and the Corinthians will both die and live as one.

**7.4: I have great confidence in you; I have great pride in you; I am filled with comfort. With all our affliction, I am overjoyed.**

This verse comprises two sentences, the first broken into three rapid fire sub-sentences, if you will.

1. *Parresia* + with *pros*, directness with regard to the Corinthians
2. *Kauchesis* with *huper* or on behalf of the Corinthians
3. *Pleroo* or to be filled and *paraklesis* +

In the second sentence Paul says that he is overjoyed despite his affliction or *thlipsis* +, the verb being *huperperisseuomai*. It is prefaced to the verbal root with the preposition *huper-* or beyond meaning to be over and above.

**7.5: For even when we came into Macedonia our bodies had no rest but we were afflicted at every turn—fighting without and fear within.**

*Kai gar* + or “for even” or literally “and for” serve to add a bit of drama when Paul speaks of his experience in Macedonia. Though he’s not looking for sympathy but simply stating a fact, surely he wouldn’t mind some on his behalf. *Anesis* + is the noun for rest which he had lacked; instead, he was continuously afflicted, *thlibo* + being a strong verb as last noted in 4.8. Nevertheless, Paul fought fearlessly (*phobos* +, noun) without as well as within, *exothern* and *esothern*.

**7.6: But God who comforts the downcast, comforted us by the coming of Titus,**

This is an extended sentence reaching into the next verse.

*Alla* + or “but” is important because it signals a favorable shift in Paul’s attitude. He presents a general statement about God comforting those who are downcast, *parakaleo* + and *tapeinos* also as humble. This same *parakaleo* is extended by the coming of Titus, *parousia* fundamentally as presence. It consists of the verbal root *eimai* (to be) prefaced with the preposition *para-* or beside as well as near.

**7.7: and not only by his coming but also by the comfort with which he was comforted in you as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more.**

Paul is quick to add that not only is he excited by the coming or *parousia* + of Titus, he adds the comfort or *paraklesis* + which he had experience among the Corinthians. Note the two instances of the preposition *para-* in these words. While there, Titus informed (*anaggello*, literally to carry back information) Paul of their longing, mourning and zeal for him: *epipthesis* (intensified by the preposition *epi-* or

upon), *odurmos* (also as lamentation) and *zelos*. Obviously this made Paul rejoice all the more, *chairo* +.

**7.8: For even if I made you sorry with my letter, I do not regret it (though I did regret it), for I see that that letter grieved you though only for a while.**

*Lupeo* + also as to grief with regard to Paul's earlier letter to the Corinthians. Nevertheless, he did not regret it, *metamelomai* connoting a wish to have something undone. The RSV puts in parentheses what seem to be Paul's second thoughts as to this regret. He sees that the letter had grieved the Corinthians but only briefly, *lupeo* with *pros horan*, literally "toward hour."

A footnote in the NIV says that Paul regretted the necessity of writing a letter to the Corinthians that caused them sorrow, *my letter*. Some think Paul here refers either to First Corinthians or to 2Cor 10-13, but more likely he refers to a letter now lost that he wrote shortly after his 'painful visit' (2.1)." <sup>1</sup>

**7.9: As it is, I rejoice, not because you were grieved, but because you were grieved into repenting; for you felt a godly grief, so that you suffered no loss through us.**

The verb *lupeo* + or to grieve is used here three times:

1. With regard to Paul's rejoicing or *chairo* +
2. That such grief led to repentance, *metanoia* prefaced with *eis*, into, this noun meaning a turning about
3. With regard to being literally "according to God"

Thus in Paul's eyes the Corinthians suffered no loss through him and his associates, the verb being *zemioo* also to inflict injury.

**7.10: For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death.**

Two types of grief of *lupe* +:

1. Literally according to (*kata*) God. It leads literally into (*eis*) salvation or *soteria* + and is without regret, *ametameletos* with *ergazomai* or to work, to labor.

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<sup>1</sup> As in this instances sometimes it's necessary to insert references from other sources. At the same time, they are secondary to the orientation of the document at hand, that is, reading the text in light of *lectio divina*.

2. That of the world or *kosmos* +, genitive case. This type of grief produces death, *katergazomi* where the preposition *kata-* makes the verb come across more as working in accord with.

**7.11: For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter.**

This verse consists of two sentences, the first being considerably long. Paul speaks of *spoude* or earnestness, this word connoting a certain zeal but in a more applied, disciplined fashion. The verb at hand is *katergazomai* + as in vs. 10. It's the result of a divine grief, *lupeo* + literally according to (*kata*) God. It has produced the following six characteristics in the Corinthians with regard to clearing themselves. Each of the six is prefaced, if you will, by *alla* + usually rendered as “but” rendered here as “what:”

1. *Apologia* (speech in deference)
2. *Aganaktesis* (physical pain or irritation)
3. *Phobos* + (fear)
4. *Epipithesis* where (the preposition *epi-* or upon is added for greater intensity)
5. *Zelos* +
6. *Ekdikesis* (an avenging)

In the second short sentence Paul gladly informs the Corinthians that in every matter or *pragma* (anything necessary or expedient) they have proved themselves guiltless, *hagnos* or pure, the verb being *sunistemi* + literally to stand with.

**7.12: So although I wrote to you, it was not on account of the one who did the wrong nor on account of the one who suffered the wrong but in order that your zeal for us might be revealed to you in the sight of God.**

The words *ara ei kai* are rendered “so although” and have a way of presenting what Paul is about to say with a certain earnestness as well as having the Corinthians recall what he had written to them earlier. That is to say, he was concerned not about the person who did the wrong as well as the one who suffered it.

The verb *adikeo* + has a strong legal air about it. Rather (*alla* +) Paul is more interested that their zeal (*spoude* +) for him and his companions be manifested to (*pros*, connoting immediacy) themselves in God's sight, *enopion*, the verb being *phaneroo* (both +).

**7.13: Therefore we are comforted. And besides our own comfort we rejoiced still more at the joy of Titus because his mind has been set at rest by you all.**

This verse is comprised of two sentences, the first consisting of the verb *parakaleo* +. The RSV presents it as the conclusion of a paragraph with the next sentence at the head of a new paragraph.

In addition to what Paul had just said so briefly, he rejoiced even more (*perissoteros*, adverb; cf. 2.6 for adjective) at Titus' happiness, *chairō* followed by the phrase "upon (*epi*) joy" or *chara* (both +). The reason? His mind (*pneuma* +, spirit) had been put at rest by the Corinthians, *anapauo* also to cease.

**7.14: For if I have expressed to him some pride in you, I was not put to shame; but just as everything we said to you was true, so our boasting before Titus has proved true.**

Paul had boasted (*kauchaomai*) about the Corinthians to Titus, and he was not embarrassed by them about this, *kataischuno* being the verb where the preposition *kata-* here as down serves for emphasis.

*Hos-houtos* or "just as-so:" The first part pertains to everything Paul had said to the Corinthians as true (*aletheia* + prefaced with *en*, 'in truth'). The second consists of boasting (*kauchesis* +) before Titus himself which had proved true, *aletheia* +.

**7.15: And his heart goes out all the more to you as he remembers the obedience of you all, and the fear and trembling with which you received him.**

*Splagchnon* + is the noun for heart, more specifically bowels. That is to say, Titus sends his inmost self to the Corinthians (literally 'into you') in an excessive way, *perissoteros* +. He does so remembering their obedience, *anamimnesko* and *hupakoe*, the latter literally as a listening under. As for the verb, the preposition *ana-* is suggestive of what is above, a way of presenting the importance of such remembrance. He applies this to the fear and trembling (*phobos* + and *tromos*) of the Corinthians, indicative of the way they had received him, *dechomai*.

**7.16: I rejoice because I have perfect confidence in you.**

Paul concludes this chapter by rejoicing, *chairō* +. The reason? He has full confidence (*tharreo* +) in the Corinthians. Note the two uses of the preposition *en*: “in all confidence” and “in you.”

## Chapter Eight

**8.1: We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia,**

This is an extended sentence reaching into the next verse.

*Gnorizo* or to know in the sense of reveal with regard to divine grace or *charis* + which has been shown in the churches of Macedonia. Paul continues to speak of that church through vs. 5. With regard to this grace, the verb is *didomi* or to give with regard to *ekklesia* +. The purpose here is to inspire the Corinthians.

**8.2: for in a severe test of affliction their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part.**

*Thlipsis* + or affliction is described as being a severe test, *dokime* modified by *polus* or much, many (both +). Despite the hardship, the abundance of joy (*perisseia* also as *surplus* and *chara* +) and poverty described as extreme (*ptocheia* modified by *bathos* fundamentally as deep), have overflowed, *perisseuo* +. It did so literally into (*eis*) a wealth of *aplotes* or generosity.

**8.3: For they gave according to their means as I can testify and beyond their means, of their own free will,**

This is an extended sentence reaching into the next two verses.

The verb to give is absent in the Greek text. As for the Macedonians, their generosity was manifested in two ways: according to and beyond their means; *dunamis* + prefaced with the preposition *kata* and *para*. Paul claims to testify to this, *martureo* also as to bear witness.

#### **8.4: begging us earnestly for the favor of taking part in the relief of the saints–**

The church members at Macedonia begged (*deomai* +) Paul with much earnestness or *paraklesis* + for the opportunity (*charis* +) to take part in the relief of the saints (*diakonia* and *hagios*, both +). The act of taking part is more along the lines of sharing a commonality with the saints, *koinonia* +.

#### **8.5: and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God.**

Contrary to Paul's expectation (*elpizo* +), the Macedonians first entrusted (*didomi* +) themselves to the Lord followed by the same to Paul and his companions by the will or *thelema* + of God.

#### **8.6: Accordingly we have urged Titus that as he had already made a beginning, he should also complete among you this gracious work.**

From here to the end of Chapter Eight Paul speaks of Titus for some length. *Eis to* or literally “into the” equals “accordingly.” Paul has encouraged Titus (*parakaleo* +) who although having already made a beginning with regard to the Macedonian church, needs to complete his gracious work or *charis* + among the Corinthians (i.e., ‘into you’). This *charis* is also mentioned in the next verse.

Note two verbs, first *proenarchomai* followed by *epiteleo* +. The former has the verbal root *archo* or to begin prefaced with *pro-* and *en-*, before and in. The second has the preposition *epi-* or upon prefaced to the verbal root *teleo* or to to complete, to finish.

#### **8.7: Now as you excel in everything—in faith, in utterance, in knowledge, in all earnestness and in your love for us—see that you excel in this gracious work also.**

In Paul's eyes the Corinthians excel in everything, *perisseuo* +. Nevertheless he exhorts them to do the same in the gracious work or *charis* + as noted in the previous verse.

As for those things in which the Corinthians excel, they are *pistis*, *logos*, *gnosis*, *spoude* and *agape* (all +) or faith, word as expression, knowledge, earnestness and love.

**8.8: I say this not as a command but to prove by the earnestness of others that your love also is genuine.**

What Paul is requesting is not in the form of a command or *epitage* also as order. Instead, he wishes to prove that the Corinthians' love (*agape* +) is for real, *gnesios* also as lawfully begotten. Paul does this proving or *dokimazo* + where he compares the earnestness of others (implies the Macedonian church), *spoude* +.

**8.9: For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor so that by his poverty you might become rich.**

This verse echos Phl 2.6-7: “who, though he was in the form of God, did not count equality with God a thing to be grasped but emptied himself, taking the form of a servant, being born in the likeness of men.”

Paul is assured that the Corinthians know (*ginosko* +) the grace or *charis* + not so much of Jesus Christ but his formal title of Lord. Despite being rich, he became poor for their sake (literally ‘through you’), *ptocheuo* +. As for this richness or *plousios* (adjective), it applies to Jesus' divinity. Thus his poverty or *ptocheia* + enables the Corinthians to become rich, *plouteo*.

**8.10: And in this matter I give my advice: it is best for you now to complete what a year ago you began not only to do but to desire,**

This is an extended sentence reaching into the next verse.

*Gnome* is the noun for matter also as purpose, intention and rendered here as advise which Paul gives. It's best for the Corinthians to bring to completion (*sumphero* literally as to bring with or to bring together) what they had wished (*ethelo*) had began to do earlier (*proenarchomai*, the verbal root *archo* prefaced with the prepositions *pro-* and *en-*, before and in).

**8.11: so that your readiness in desiring it may be matched by your completing it out of what you have.**

*Nun* generally as “now” here is rendered as “so that.” The verb *epiteleo* + or literally to complete upon is to be matched by the Corinthians' desire or *prothumia* in

completing what Paul had said in the previous verse, the second use of the verb *epiteleo*. As for *prothumia* also as desire, it consists of the root *thumos* or all one's heart intensified by the preposition *pro-*, before.

**8.12: For if the readiness is there, it is acceptable according to what a man has, not according to what he has not.**

A second instance of *prothumia* + or readiness which if present (*prokeimai* or to lay before indicative of immediacy), is acceptable in accord to what a man has, not what he lacks. *Euprosdektos* consists of the root *dechomai* + prefaced with the adverbial *eu-* or well and the preposition *pros-* indicative of directness.

**8.13: I do not mean that others should be eased and you burdened,**

This is an extended sentence reaching into the next verse.

Paul clarifies what he believes could be misunderstood in his earlier remarks. That is to say, *anesis* or rest (in the negative) vs. *thlipsis*, also as affliction (both words +).

**8.14: but that as a matter of equality your abundance at the present time should supply their want so that their abundance may supply your want, that there may be equality.**

“Present time” is rendered by *nun* plus *kairos*, both +. With it is associated an abundance or *perisseuma* belonging to the Corinthians. It should be a matter of supplying those in need, *husterema*. And so the reverse may happen if and when it does resulting in equality, *isotes*.

**8.15: As it is written, “He who gathered much had nothing over, and he who gathered little had no lack.”**

In the verse at hand from Ex 16.18 has two pairs of opposites: *pleonazo* + and *elattoneo* or to have in abundance and to have little.

The quote runs in full as “But when they measured it with an omer, he who gathered much had nothing over and he who gathered little had no lack; each

gathered according to what he could eat.” Reference is to the Israelites gathering manna. Unfortunately the Israelites failed to listen to Moses, so the manna bred worms and became foul.

**8.16: But thanks be to God who puts the same earnest care for you into the heart of Titus.**

Paul gives thanks (*charis* +) to God for having put into Titus’ heart (*kardia* +) the same earnest care or *spoude* + for the Corinthians as he had done with him.

**8.17: For he not only accepted our appeal, but being himself very earnest he is going to you of his own accord.**

After having accepted Paul’s appeal or *paraklesis* +, Titus intends to visit (*exerchomai* or to go from with *pros*) the Corinthians on his own accord, *authairetos* also as voluntarily. This word “is” the verb *huparcho* or to exist, literally to begin from under.

**8.18: With him we are sending the brother who is famous among all the churches for his preaching of the Gospel;**

This is an extended sentence reaching into the next verse.

The brother being sent could be either Luke or Barnabas. The verb is *sumpempo* or to send with. He is famous or *epainos* (the noun for praise) among all the churches (*ekklesia* +) for preaching the Gospel, *euaggelizo*, literally to proclaim well (*eu-*).

**8.19: and not only that, but he has been appointed by the churches to travel with us in this gracious work which we are carrying on for the glory of the Lord and to show our good will.**

Titus has been designated (*cheirotoneo*, to stretch out the hand) by the churches to accompany Paul (*sunekdemos*, literally with from one’s native land) in the gracious work at hand, *charis* and *diakoneo* (both +). It is for the Lord’s glory (*doxa* +) as well as to show good will, *prothumia* +.

**8.20: We intend that no one should blame us about this liberal gift which we are administering,**

This is an extended sentence reaching into the next verse.

Paul makes it clear (*stello*, to set in order) that no one should blame him and his associates, *momaomai* +. At hand is the issue of a liberal gift being administered, *hadrotes* or a large sum of money and *diakoneo* +.

**8.21: for we aim at what is honorable not only in the Lord's sight but also in the sight of men.**

Paul's aim (*pronoeeo* or to perceive beforehand) is that which is honorable or beautiful (*kalos*) both before the Lord and men, *enopion* applied to both.

This verse is a partial quote of Prov 3.4 from the Septuagint which runs in full as follows: "So shall you find favor and provide things which are honest in the sight of the Lord and of men." The adjective *kalos* is found here rendered as "honest."

**8.22: And with them we are sending our brother whom we have often tested and found earnest in many matters but who is now more earnest than ever because of his great confidence in you.**

The brother here is not known (cf. vs. 18) but one tested and found earnest (*dokimazo* + and *spoudaios* also serious) in many things, *pollakis* being an adverb also as many times. However, this man is more earnest than ever, a second use of *spoudaios*. It is because of his great confidence in (*eis*, into) the Corinthians, *pepoithesis* fundamentally as a state of certainty.

**8.23: As for Titus, he is my partner and fellow worker in your service; and as for our brethren, they are messengers of the churches, the glory of Christ.**

Paul distinguishes between Titus and "our brethren," clearly favoring the former as he had been doing throughout most of this chapter. Titus is Paul's *koinos* and *sunergos* +, the former being an adjective meaning common. *Eis humas* or "into you" for "your service."

As for the brethren, they are messengers of the churches, *apostolos* and *ekklesia* +, the former also as apostle. I.e., the church are the glory or *doxa* + of Christ.

**8.24: So give proof before the churches of your love and of our boasting about you to these men.**

Paul demands that the Corinthians give proof, the noun *endeixis* also as demonstration with the verb *endeiknumi* from which it's derived. This is to be done literally into the face (*eis* and *prosopon* +) of the churches, *ekklesia* +. It is to show their love and Paul's boasting to (*eis*) these men, *agape* and *kauchesis*, both +.

## Chapter Nine

**9.1: Now it is superfluous for me to write to you about the offering for the saints,**

This is an extended sentence continuing into the next verse. The way it comes across intimates that it forms part of the preceding chapter.

*Perissos* also as superfluous with regard to the offering or *diakonia* + literally into (*eis*) the saints, *hagios* +. The preposition makes the offering more direct and immediate.

**9.2: for I know your readiness of which I boast about you to the people of Macedonia saying that Achaia has been ready since last year; and your zeal has stirred up most of them.**

*Prothumia* + is the noun for readiness with regard to the Corinthians also as desire. It consists of the root *thumos* or all one's heart intensified by the preposition *pro-*, before. Paul boasts about it to the Macedonians, *kauchaomai* +.

As for Achaia, cf. 1.1 which has been ready for some time, *paraskeuazo* also as to prepare and consists of the verbal root prefaced with the preposition *para-*, beside.

As for the Corinthians, their zeal (*zelos* +) was responsible for having inspired most of the Macedonians, *erethizo* also as to respond to a challenge.

**9.3: But I am sending the brethren so that our boasting about you may not prove vain in this case so that you may be ready as I said you would be;**

This is an extended sentence continuing into the next verse.

The small word *de* + rendered here as “but” intimates the beginning of less than desirable words for the Corinthians. Paul is about to send some of those associated with him to Corinth in order that their boasting (*kauchema* +) doesn’t prove vain or *kenoo*, that is, empty. Thus they will be prepared as Paul claimed they would, *paraskeuazo* +.

**9.4: lest if some Macedonians come with me and find that you are not ready, we be humiliated—to say nothing of you—for being so confident.**

When coming to Corinth, Paul, accompanied with a delegation from Macedonia, would be humiliated, *kataischuno*. The preposition *kata-* here as “down” emphasizes the experience if the Corinthians weren’t prepared, *aparaskeuazo*, *paraskeuzao* with alpha privative. Such would be the case for their confidence, *hupostasis* literally a standing under.

**9.5: So I thought it necessary to urge the brethren to go on to you before me and arrange in advance for this gift you have promised so that it may be ready not as an exaction but as a willing gift.**

*Hegeomai* is the verb rendered as “thought” and generally means to consider with regard to something Paul deemed necessary, *anagkaios*. The verb *parakaleo* + or literally to summon beside applies to those whom Paul is sending before him, *proerchomai* literally “into (*eis*) you.” They are to arrange in advance a gift or *eulogia* (literally a speaking in a favorable manner) that was promised to the Corinthians, *prokatartizo* and *proepaggellomai*. Note these two verbs prefaced with the preposition *pro-* or before.

Paul wishes this gift not as an exaction but as something that’s willing: second uses of *eulogia* and *pleonexia* also as greediness or grasping.

**9.6: The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.**

Paul uses the image of sowing and reaping, that is, one sparingly and the other bountifully, *phedomai* and *eulogia* +, the former also to be thrifty.

**9.7: Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver.**

*Proaireo* or literally to take beforehand is used with *kardia* + or heart. This choice is not to be done reluctantly nor under compulsion, *lupe* and *anagke*, both +. The reason? God loves a giver who's cheerful, *agapao* (verbal root of *agape*) with the adjective *hilaros* or cheerful.

This is a partial quote of the Septuagint Prov 22.8 which runs in full as: "He who sows wickedness shall reap troubles and shall fully receive the punishment of his deeds. God loves a cheerful and liberal man; but a man shall fully prove the folly of his works."

**9.8: And God is able to provide you with every blessing in abundance so that you may always have enough of everything and may provide in abundance for every good work.**

*Perisseuo* + or to provide in abundance, that is, divine blessing or *charis* + literally "into (*eis*) you," the Corinthians. This will be in abundance or *autarkeia*, also as what is adequate. Thus the Corinthians may provide in abundance or *perisseuo* + literally into (*eis*) every good work, *ergon* also as undertaking.

**9.9: As it is written, "He scatters abroad, he gives to the poor; his righteousness endures for ever."**

*Skorpizo* or to scatter and *didomai* or to give are similar here, the latter with regard to those who are poor, *penes*.

The second half of this verse says that God's righteousness or *dikaiosune* + lasts forever, literally "into the ages" or *aion* +. *Meno* + or to remain is the verb.

The verse at hand is Ps 112.9 which runs as follows: "He has distributed freely, he has given to the poor; his righteousness endures forever; his horn is exalted forever." *Pazar* is the Hebrew verb to distribute; "freely" is lacking in the Hebrew text. The verb also means to disperse in the negative sense. As a result of this two-fold generosity, the person whom the psalmist holds up as an example for imitation is righteous; rather, it is a proper noun (*tsedaqah*) almost distinct from him as though he were its agent. Horn or *qeren* is symbolic of power and is associated with *kavod*, glory.

**9.10: He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness.**

The verb *epichorego* also means to give as a gift, the preposition *epi-* or upon intensifying the sense of giving. God does so with regard to the sower with the result of producing bread. This bread in turn will become food and will supply, multiply and increase: *epichorgo* again, *plethuno* and *auxano*. The first two pertain to the resources of the Corinthians, *genema* or produce. The third pertains to the harvest of righteousness, *dikaiousune* +.

**9.11: You will be enriched in every way for great generosity which through us will produce thanksgiving to God;**

This is an extended sentence which continues into the next verse.

The Corinthians will become rich, *ploutizo* +, the preposition *en* with regard to *pan* or all and the preposition *eis* or into with regard to *haplotes* or generosity. It will yield thanksgiving to God through Paul and his companions. The verb is *katergazomai* and the noun is *eucharistia*, both +.

**9.12: for the rendering of this service not only supplies the wants of the saints but also overflows in many thanksgivings to God.**

Note two similar words, *diakonia* + also as ministry and *leitourgia* and service of a formal type which takes care of the saints' needs, *prosanapleroo* and *husterema*. The former verbal root has two prepositions prefaced to it, *pros-* and *ana-* (towards which and upon); the latter also means deficiency. Furthermore, *diakonia* and *leitourgia* overflow (*perisseuo* +) literally through (*dia*) many thanksgivings to God, *eucharistia* +.

**9.13: Under the test of this service you will glorify God by your obedience in acknowledging the Gospel of Christ and by the generosity of your contribution for them and for all others;**

This is an extended sentence which continues into the next verse.

*Diakonia* +...not *leitourgia*...is rendered as a test, *dokime* +. It will provide the means by which the Corinthians will give glory to God, *doxazo* +, that is, their obedience or *hupotage* also as subjection. This consists of two parts:

1. Acknowledging (*eis*, into) the Gospel of Christ, *homologia* also as allegiance and *euaggelion* +

2. Generosity or *haplotēs* + of the contribution at hand, *koinonia* + followed by two examples of *eis*, into: “them” and “all”

**9.14: while they long for you and pray for you because of the surpassing grace of God in you.**

Longing and praying: *deesis* or request and *epipitheo* where the preposition *epi-* or upon intensifies the verbal root. Both are done by the saints of vs. 12 because of surpassing grace (*charis* +) of God literally upon (*epi* = *epi*) you. *Uperballo* is the verb meaning to cast beyond.

**9.15: Thanks be to God for his inexpressible gift!**

Chapter Nine concludes with Paul’s exclamation where he gives thanks (*charis* +) to God for (*epi*, upon) his gift which cannot be uttered. The noun is *dorea* modified by *anekdiegetos*, not able to recount.

## Chapter Ten

**10.1: I, Paul, myself entreat you, by the meekness and gentleness of Christ—I who am humble when face to face with you but bold to you when I am away!**

*Parakaleo* + or to entreat which Paul does through the meekness and gentleness of Christ, *prautes* and *epieikeia*, the latter also as tolerance, *eikos* or reasonable prefaced with the preposition *epi-*, upon.

With regard to the Corinthians, Paul claims to be humble or *tapeinos* + literally “according to face” (*prosopon* +) yet bold or *tharseo* when away. The first has the preposition *en* (‘in you’) whereas the second, the preposition *eis* (‘into you’).

**10.2: I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of acting in worldly fashion.**

A key word here is the negative of *tharseo* + or not having to show boldness as Paul would if confronted with those who suspect him and his companions of literally walking around according to the flesh, *peripateo* and *sarx* (both +) prefaced with the preposition *kata*. Such is Paul's desire (*deomai* + or to plead) when he comes to (*pareimi*, to be beside or near) to the Corinthians.

Paul pleads (*deomai* +) with the Corinthians that when he's among them (*pareimi*, to be beside) he doesn't have to manifest boldness as he expects (*tharro* + and *pepoithesis*) toward some people who think that we live in accord with this world's standards. The verb *logizomai* + or to estimate, to sum up, is used twice. The first is with regard to Paul ('as I count on') and the second is with regard to some of the Corinthians who suspect Paul of the just mentioned worldly standards.

**10.3: For though we live in the world we are not carrying on a worldly war,**

This is an extended sentence which continues into the next verse.

Paul puts any difficulty he may have with the Corinthians in terms of warfare (*strateuomai*, also to serve as a soldier) not according to the flesh or *sarx* +. This holds true even though we're literally walking around in the flesh, *peripateo* + and *sarx*.

**10.4: for the weapons of our warfare are not worldly but have divine power to destroy strongholds.**

*Hoplōn* + or weapon here applies to the warfare or *strateia* at hand. Such weapons are not literally fleshly (*sarkikos* +) but are powerful or *dunatos* literally to God. Their purpose is to destroy strongholds, *pros* or direct action with the verb *kathaireo* or to take down (*kata-*) *ochuroma* also as fortress.

**10.5: We destroy arguments and every proud obstacle to the knowledge of God and take every thought captive to obey Christ,**

This is an extended sentence which continues into the next verse. Again, please note that Paul often speaks in the first person plural, careful to include those who are associated with him.

According to the **RSV**, the last two words of vs. 4 are included in this verse. They are the verb *kathaireo* + or to take down as noted elsewhere in vs. 4 and *logismos*, generally as calculation. And so the warfare mentioned in the previous verse here is put into practice by exerting a particular form of destruction consisting of two parts:

1. Every lofty obstacle, *epairo* and *hupsoma* or height which has been lifted up with regard to (*kata*) the *gnosis* + or knowledge of God
2. *Aichmalotizo*, literally to take captive with a spear every thought or intention (*noema* +) into or *eis* captivity of Christ, *hupakoe* +

### **10.6: being ready to punish every disobedience when your obedience is complete.**

Paul expresses readiness to punish (*hetoimos* and *ekdikeyo*, the latter also to avenge) every disobedience or *parakoe*, literally hearing beside. He will do this once the obedience or *hupakoe* is filled, *pleroo* (both +). Note the root *akoe* or hearing with the two difference prepositions prefaced to it, *para-* or beside and *hupo-* or under.

### **10.7: Look at what is before your eyes. If any one is confident that he is Christ's, let him remind himself that as he is Christ's, so are we.**

This verse consists of two sentences, the first where Paul tells the Corinthians to look right in front, *blepo* and *prosopon* (both +), the latter as face prefaced with *kata* or in accord with.

Should anyone claim to be confident of belonging to Christ, *peitho* + with Christ in the genitive case ('of Christ'), he must remind himself of the following, *logizomai* + with the preposition *epi* or upon. That is to say, as he belongs to Christ, so are we or Paul and those with him.

### **10.8: For even if I boast a little too much of our authority which the Lord gave for building you up and not for destroying you, I shall not be put to shame.**

*Kauchaomai* with *perissos* or to boast with the comparative form (both +) with regard to the authority or *exousia* of Paul and those associated with him. Paul attributes such authority given him by the Lord for (*eis*, into) building up or *oikodome*

+ the Corinthians, not for their demise, *kathairesis* literally as a tearing down. Despite this boasting, Paul claims that he won't be put to shame, *aischuno* +.

**10.9: I would not seem to be frightening you with letters.**

Paul is sensitive to how the Corinthians feel and desires not to frighten them by his letters, the verb *phobeo* intensified by the preposition *ek-* or from.

**10.10: For they say, "His letters are weighty and strong but his bodily presence is weak, and his speech of no account."**

Apparently some at Corinth claimed that Paul's letters are both heavy and strong, *barus* and *ischuros*. In contrast to this his physical presence is weak, *parousia* + and *asthenes*. In addition to this, Paul's speech counts little, *logos* + and *exoutheneo*, the latter as to count for nothing.

**10.11: Let such people understand that what we say by letter when absent, we do when present.**

Paul warns those noted in vs. 10 that they should understand (*logizomai* +) what was communicated by letter when absent is the same as when he is present: *apeimi* vs. *pareimi* + or *apo-* vs. *para-*, from and by.

**10.12: Not that we venture to class or compare ourselves with some of those who commend themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding.**

This verse is composed of two sentences. In the first one which begins with *ou gar* or "not that," Paul is careful not to dare (*tolmao* also to be bold) to make any comparison, *egkrino* and *sugkrino* having the same verbal root *krino* or to judge, the second verb prefaced with the preposition *sug-* (alternately as *sun-*), with.

In the situation at hand this pertains to those who commend themselves, *sunistemi* + the second verb prefaced with the preposition *sun-* or with, literally to stand with.

The second sentence begins with *alla* + or “but” to set it off from the first one. Those whom Paul has in mind (again as in vs. 10) lack understanding, *suniami*, a third verb with the preposition *sun-* or with, literally to be with. This happens when they measure and compare themselves with each other, the two verbs being *metreo* and *sugkrino* +. The latter is the fourth verb prefaced with the preposition *sug-* (alternately as *sun-*).

**10.13: But we will not boast beyond limit but will keep to the limits God has apportioned us, to reach even to you.**

This verse contains two examples of “but:” *de* + and *alla* +, the second usually more forceful. Paul wishes to keep any boasting within its proper limit, the verb being *kauchaomai* +.

Note the following instances of the noun *metros* or measure and words related to it:

1. *Ametros* or adjective without measure and the preposition *eis*, “into what is no measure”
2. *Metros* with the preposition *kata*, “according to measure”
3. *Merizo* or to divide, assign
4. *Metros* “of God”

**10.14: For we are not overextending ourselves as though we did not reach you; we were the first to come all the way to you with the Gospel of Christ.**

Note the two different prepositions *eph-* or *epi-* and *huper-* with *ek-*, upon and over or beyond plus from: *ephikneomai* and *huperekteino*, both in the negative.

*Phthano* or to arrive applies to Paul as first to have come to the Corinthians literally “in (*en*) the Gospel of Christ.”

**10.15: We do not boast beyond limit in other men's labors; but our hope is that as your faith increases, our field among you may be greatly enlarged,**

This is an extended sentence continuing into the next verse.

Paul doesn't boast (*kauchaomai* +) into (*eis*) the limits in (*en*) the labors or *kopos* + of others. Rather, his hope or *elpis* + is that the faith of the Corinthians increases, *pistis* + and *megaluno*. Also that his area of activity be enlarged, *eis perisseia* +, literally

“into abundance.” *Kanon* or area of interest applies to this activity. It also applies to the rule of faith.

**10.16: so that we may preach the Gospel in lands beyond you without boasting of work already done in another's field.**

*Euaggelizo* + or to preach the good news into (*eis*) lands beyond the Corinthians (*hyperkeina*). Paul desires to do this without boasting of work (*kanon* and *kauchaomai*, both +) done into (*heteroimos* or prepared *eis*) the area of someone else, *allogenos*.

**10.17: “Let him who boasts, boast of the Lord.”**

Two examples of boasting or *kauchaomai* +: the desire to do so which can be about oneself and situating this desire in the Lord.

This verse is a partial quote of Jr 9.24 which runs in full as “but let him who glories glory in this, that he understands and knows me, that I am the Lord who practice steadfast love, justice and righteousness in the earth; for in these things I delight, says the Lord.” The Hebrew for *kauchaomai* is *halal*, literally to shine brightly as well as to praise.

**10.18: For it is not the man who commends himself that is accepted but the man whom the Lord commends.**

Acceptance depends upon the proper use of *sunistemi* + or to commend, literally to stand with: the Lord instead of a human being. Such commendation is acceptable to the Lord, *dokimos* also as respected, valued.

## Chapter Eleven

**11.1: I wish you would bear with me in a little foolishness. Do bear with me!**

This verse comprises two sentences. A footnote in the NIV says that “In order to compare his own ministry with that of the false apostles, Paul has to speak about

himself which inevitably seems like foolish boasting.” *Anecho* is the verb to bear or to put up with concerning Paul’s foolishness or *aphrosune* also as folly, thoughtfulness.

In the second short sentence Paul begs the Corinthians to put up with him, the second uses of *anecho*.

**11.2: I feel a divine jealousy for you, for I betrothed you to Christ to present you as a pure bride to her one husband.**

*Zeloo* or to be zealous is used with the noun *zelos* +, the latter being “of God.” The reason? *Harmozo* or to fit together which here pertains to the betrothal to Christ by the Corinthians. This is done in order to present (*paristemi* +) them as a pure virgin (*parthenos* modified by *hagnos* +) to one husband.

**11.3: But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.**

Paul expresses fear (*phobeo* +) by referring to the Genesis story (cf. Gn 3.13) where the serpent deceived Eve by his cunning, *exapatao* and *panourgia* +, the verb being intensified by the preposition *ex-* or “from” prefaced to the verbal root.

Following this example, there’s a real danger that the thoughts of the Corinthians will be led astray, *noema* and *phtheiro* (both +) from devotion to Christ or *hapolotes* fundamentally simplicity which literally is “into (*eis*) Christ.”

**11.4: For if some one comes and preaches another Jesus than the one we preached or if you receive a different spirit from the one you received or if you accept a different Gospel from the one you accepted, you submit to it readily enough.**

This verse contains three instances of “if:”

1. Preaching (*kerusso* +) another Jesus than the one Paul is preaching
2. Receiving a spirit different from the one the Corinthians had already received, the verb *lambano* and noun *pneuma* +
3. Accepting a Gospel different from the one the Corinthians had accepted, *dechomai* and *euaggelion* (both +). #2 and #3 are pretty much the same.

*Anechomai* or to submit also means to bear along with the adverb *kalos* + also as beautifully. In other words, the Corinthians quickly receive a Gospel alien to the one entrusted to Paul and the church at large.

**11.5: I think that I am not in the least inferior to these superlative apostles.**

Here Paul sarcastically compares himself with false apostles who have infiltrated the Corinthian church. He tells this church that he considers (*logizomai* +) himself by no means inferior or *hustereo* (literally to come behind) those who are believed to be superlative apostles, *hyperlian* also as exceedingly.

**11.6: Even if I am unskilled in speaking, I am not in knowledge; in every way we have made this plain to you in all things.**

*Idiotes* or a person who's unskilled with regard to *logos* +, word-as-expression. Though Paul considers himself to be as such, he is not this way when it comes to knowledge or *gnosis* +. He has made this very clear to the Corinthians, *phaneroo* + with two instances of the *pan* or all.

**11.7: Did I commit a sin in abasing myself so that you might be exalted because I preached God's Gospel without cost to you?**

A rhetorical question Paul poses to the Corinthians when it comes to not asking for payment in preaching the Gospel which could be taken that it was worth nothing.

The question at hand consists of whether Paul had committed a sin in abasing himself, *hamartia* and *tapeinoo*, the latter as to humiliate. If so, the Corinthians would be exalted (*hupsoo*, to lift high) because Paul had preached the Gospel (*euaggelizo* and *euaggelion*, both +) without asking for payment, *dorea* + as gift.

**11.8: I robbed other churches by accepting support from them in order to serve you.**

A footnote in the RSV says that this robbing (*sulao*, also to plunder) is “a natural exaggeration.” If true, Paul would be accepting support or *opsonion* (wages, pay) for service (*diakonia* + with the directness of *pros*) with regard to the Corinthians.

**11.9: And when I was with you and was in want, I did not burden any one, for my needs were supplied by the brethren who came from Macedonia. So I refrained and will refrain from burdening you in any way.**

This verse comprises two sentences. In the first Paul recalls an occasion when he had been in want among the Corinthians, *hustereo* + and *pariemi* with *pros* “you.” The latter verb literally means to be beside. Despite this want, Paul didn’t burden anyone, *katarnakao* literally to make a person dumb. The reason? Those from Macedonia provided his needs, *prosanapleroo*, the verbal root prefaced with two prepositions, *pros-* and *ana-*, direction towards which and above, upon.

Thus Paul refrained and will continue to do so (*tereo*, to keep under guard) from burdening the Corinthians, *abares* more as not financial dependence.

**11.10: As the truth of Christ is in me, this boast of mine shall not be silenced in the regions of Achaia.**

Paul claims that the truth or *aletheia* + of Christ is in him, the reason for his boast or *kauchesis* + not to be silenced literally “into me,” *phrasso* to block. This refers to Achaia which is mentioned in the very first verse of Second Corinthians.

**11.11: And why? Because I do not love you? God knows I do!**

Two brief rhetorical questions followed by an exclamation. Paul claims that God indeed knows that he loves the Corinthians, *oida* and *agapao* (both +).

**11.12: And what I do I will continue to do in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do.**

Paul addresses the persistent issue of false teachers among the Corinthians. He will continue to undermine their claim or *aphorme* +, *ekkopto* being the verb prefaced with the preposition *ek-* or from emphasizing this severance. Such persons boast in their mission (*kauchaomai* +), that is, of working on the same plane as Paul.

**11.13: For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ.**

Those whom Paul wishes to undermine are described as being *pseudapostolos* and workmen who are *dolios* or full of deceit. In other words, they disguise themselves as apostles of Christ, *metaschematizo* literally as to put the form after or better, to change the form.

**11.14: And no wonder, for even Satan disguises himself as an angel of light.**

*Thauma* is the noun for wonder, amazement. The verb to disguise is *metaschematizo* + as in the previous verse.

**11.15: So it is not strange if his servants also disguise themselves as servants of righteousness. Their end will correspond to their deeds.**

This verse consists of two sentences. In the first, like their master Satan, his servants (*diakonos* + also as messenger) disguise themselves as representative of righteousness, *metaschematizo* and *dikaiousune* (both +).

In the second verse these servants will have an end corresponding to (*kata*) their deeds, *telos* = *ergon* (both +).

**11.16: I repeat, let no one think me foolish; but even if you do, accept me as a fool so that I too may boast a little.**

Paul makes an appeal not to be thought of as foolish (*doxazo* + and *aphron*, the latter also as to be silly). Even if the Corinthians maintain this, he asks to be accepted as a fool, *dechomai* +. In this way Paul may boast a little, *kauchaomai* +.

**11.17: (What I am saying I say not with the Lord's authority but as a fool in this boastful confidence;**

In the **RSV** this and the next verse which form one sentence are in parentheses. This gives the impression of Paul's remarks as a kind of footnote to what he had just said. What Paul says is not from (*kata*) the authority of the Lord

but literally in folly or *aphrosune* + and in a confidence marked by boastfulness, *hupostasis* and *kauchesis*, both +.

**11.18: since many boast of worldly things, I too will boast.)**

Two instances of boasting or *kauchaomai* +: according to the flesh or *sarx* + and the one belonging to Paul.

**11.19: For you gladly bear with fools, being wise yourselves!**

In their wisdom (*phronimos*, in one's senses) the Corinthians put up with fools gladly, *anecho* and *aphron*, both +.

**11.20: For you bear it if a man makes slaves of you or preys upon you or takes advantage of you or puts on airs or strikes you in the face.**

Paul mentions five forms of abuse which the Corinthians can bear, *anecho* +, this due in part to their lack of discernment:

1. *Katadoulos* or the root prefaced with the preposition *kata-*, here as down
2. *Katethio* or the verbal root to eat, again with *kata-* as down
3. *Lambano* + or to take, to receive
4. *Epairo* or to raise, to lift up
5. *Dero* or to strike hit, literally into (*eis*) the face

**11.21: To my shame, I must say, we were too weak for that! But whatever any one dares to boast of—I am speaking as a fool—I also dare to boast of that.**

This verse consists of two sentences. In the first most likely Paul is speaking ironically by claiming to his shame (*atimia* +) that he's too weak, *astheneo*.

In the second sentence Paul knows it's foolish to boast even though he dares (*tolmao* +) to speak as a fool, *aphrosune* + with *en* or *in*.

**11.22: Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.**

Paul comes off with three rapid fire rhetorical questions with regard to false apostles who claimed to be superior to Gentiles.

**11.23: Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings and often near death.**

Paul adds a fourth rhetorical question with regard to the false apostles being Christ's servants, *diakonos* +. Compared with them he claims to be a better *diakonos*. Making this claim is to deliberately make others think of him as mad, literally beside (*para-*) his mind, *paraphroneo*.

Paul comes off with a list four claims with regard to his ministry, all of which are true. Paul continues through vs. 8 speaking of the hardships he had to endure for sake of the Gospel. The next four verses are presented as they are without notes.

**11.24: Five times I have received at the hands of the Jews the forty lashes less one.**

**11.25: Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea;**

**11.26: on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren;**

**11.27: in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure.**

**11.28: And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches.**

*Choris* also as separately with *parektos* or that which is outward. In other words, Paul experiences daily pressure or *epistasis*, literally that which stands upon with regard to anxiety for all the churches, *merimna* also as concern.

**11.29: Who is weak, and I am not weak? Who is made to fall, and I am not indignant?**

Two rapid fire rhetorical questions, a mode of expression favored by Paul: weak and indignant, *astheneo* + and *skandalizo*, literally to trip up.

**11.30: If I must boast, I will boast of the things that show my weakness.**

Paul is able to easily reconcile two opposites, boasting and weakness or *kauchaomai* + and *astheneia*.

**11.31: The God and Father of the Lord Jesus, he who is blessed for ever, knows that I do not lie.**

Paul appeals directly to the God and Father of Jesus as being blessed (*eulogetos* +) literally into the ages or *aion* +. That is to say, he knows that Paul does not engage in lying, *oida* + and *pseudomai*.

**11.32: At Damascus the governor under King Aretas guarded the city of Damascus in order to seize me,**

This is an extended sentences reaching into the next and final verse.

As for Aretas IV, he is father-in-law of Herod Antipas. The verb *phreureo* means to keep guard as a sentry.

**11.33: but I was let down in a basket through a window in the wall and escaped his hands.**

*Expheugo* or to flee where the preposition *ex-* or from serves to intensify the meaning of the verb.

## Chapter Twelve

**12.1: I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord.**

Paul feels obliged to boast or *kauchaomai* + despite nothing to be gained by it, *sumphero* + literally as being carried with. Nevertheless, Paul will move into (*eis*)

visions and revelations, *optasia* and *apokalupsis*, the latter differing by reason of an uncovering of that which is already present.

**12.2: I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows.**

Paul speaks of himself as another person and continues doing so through vs. 5. Perhaps it's because he wishes to inform the Corinthians that unlike the false prophets of the last chapter, his inspiration from the Lord is genuine. Paul is certain that he as "this man" was snatched into Paradise, *harpagazo* being a strong verb with regard to Paradise, a place, if you will, which is situated within heaven. He admits as to being ignorant (*oida* + in the negative) whether being in or out of the body, *en/ektos* and *soma* +. Paul lets this be left in God's hands, another use of the verb *oida*.

A footnote in the RSV says that "Nothing is otherwise known of this experience unless it is that referred to in Gal 1.16 and 1Cor 15.8; but this is not probable."

**12.3: And I know that this man was caught up into Paradise—whether in the body or out of the body I do not know, God knows—**

This verse continues into the next one as an extended sentence. Though the RSV mentioned the verb "was caught up," it is not in the Greek text. As for the verse at hand, it contains three references to the verb *oida* + or to know. It's irrelevant whether this was in our out of the body, *soma* + with *en/choris*, the latter as separate compared with *ektos* or outside in the verse above.

**12.4: and he heard things that cannot be told which man may not utter.**

This verse contains the verb *harpagazo* + which the RSV does not mention. The same applies to the phrase "into Paradise."

The man of which Paul speaks continues with his experience by hearing what cannot be told and uttered, *arretos* unutterable modifying *rhema* or word as that which is said. Having this adjective modifying *rhema* is a kind of contradiction. Words are meant to be expressed which in this context means they cannot be put out there to be heard. Thus they are restrained. As for *laleo*, it's the common verb to speak here in the negative.

**12.5: On behalf of this man I will boast, but on my own behalf I will not boast except of my weaknesses.**

Paul concludes speaking of himself as another person with boasting (*kauchaomai* +) of him. Then he switches to speaking of himself where he won't boast except of his weaknesses, *astheneia* +. Paul uses such words in order to put at ease the Corinthians and accept him.

**12.6: Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it so that no one may think more of me than he sees in me or hears from me.**

This verse contains two sentences, the first where Paul wishes to boast (*kauchaomai* +). At the same time he knows he will not be a fool or *aphron* + because he's speaking the truth, *aletheia* +.

At the same time Paul refrains from speaking as such so as to maintain not just a lowly guise but one based in fact as the Corinthians could testify by seeing and hearing him.

**12.7: And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated.**

Note three words prefaced with the preposition *huper*, above or beyond. The first is *huperairo* or to lift up (it occurs twice). It is used with regard to the second word *hyperbole* + or literally the casting beyond of revelations. To prevent this, a *skolops* or sharpened wooden shaft was put in Paul's flesh or *sarx* +. This was not a physical shaft but a symbol of a messenger or *aggelos* of Satan. The purpose was to both harass Paul and to keep him humble: *kolaphizo* and *huperairo* (the third reference with *huper-*), the first as literally to strike with the fist.

**12.8: Three times I besought the Lord about this, that it should leave me;**

This verse continues into the next one as an extended sentence. Paul begged the Lord about the so-called messenger of Satan, that it should leave him, *parakaleo*

+and *aphistemi*. As for the latter, note the preposition *apo-* or from prefaced from the verb as well as the same preposition literally as “from me.” This shows how desperate was Paul.

**12.9: but he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” I will all the more gladly boast of my weaknesses that the power of Christ may rest upon me.**

The conjunctive *kai* usually as “and” here is “but” in order to show a close connection between Paul beseeching the Lord and his grace or *charis* + being sufficient for him, *arkeo*. The reason? Divine power is made perfect in weakness, *dunamis* in *astheneia* with the verb *teleo* (all three +).

For this reason Paul will boast in (*en*) his weakness, *kauchaomai* and *astheneia* in order that Christ’s power or *dunamis* rest upon him, *episkenoō*. Note two uses of the preposition *epi-* or upon: in the verb at hand and “upon me.”

**12.10: For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions and calamities; for when I am weak, then I am strong.**

“For the sake of Christ” are all-important words which is why Paul is content (*eudokeo*) with five reasons others would shy away from. *Astheneia* or weakness is mentioned twice, the latter being an occasion for Paul to be strong, *dunatos* +.

**12.11: I have been a fool! You forced me to it, for I ought to have been commended by you. For I was not at all inferior to these superlative apostles even though I am nothing.**

Without any hesitation Paul claims that he had been a fool, *aphron* +. He almost boasts that the Corinthians forced him into this, *anagkazo* also as to compel. Paul also claims that he should have been commended by these people, *sunistemi* +.

In the second sentence Paul boldly says that in no way was he inferior (*hustereo* +) to the so-called superlative (*hyperlian* +, cf. 11.5) apostles who had worked their way into the midst of the Corinthian church.

**12-12: The signs of a true apostle were performed among you in all patience, with signs and wonders and mighty works.**

Note the passive tone of this verse, “were performed” or *katergazo* + also as to produce, to bring about. They were done not just in patience or *hupomone* + + but in all patience. Also included were signs, wonders and mighty works, *semeion*, *teras* and *dunamis* +: mark or token, wonder or marvel and power.

It can be tied in with the way Paul speaks of himself as another man as in vss. 2-5.

As for *semeion*, it occurs twice: as belonging to a true apostle and as to one of the four qualities just noted.

**12.13: For in what were you less favored than the rest of the churches, except that I myself did not burden you? Forgive me this wrong!**

This verse comprises two sentences, the first being rhetorical where Paul asks how the Corinthian church was favored less than others, *essomai* also as to be inferior. The exception is that Paul didn’t burden them, *katenarkao*.

Paul asks by way of an exclamation for the Corinthians to forgive him this supposed wrong, *charizomai* + and *adikia*, the latter also as injustice.

**12.14: Here for the third time I am ready to come to you. And I will not be a burden, for I seek not what is yours but you; for children ought not to lay up for their parents but parents for their children.**

This verse contains two sentences, the first being in reference to Paul’s third visit to Corinth (cf. 2.1).

This time Paul expressly says that he won’t be a burden, *katenarkao* +; rather, he seeks not what belongs to them by the Corinthians themselves. Paul also tells the Corinthians that they as children ought not to provide for their parents but *visa versa*. The verb is *thesaurizo* or to store as treasure.

**12.15: I will most gladly spend and be spent for your souls. If I love you the more, am I to be loved the less?**

Another verse with two sentences, the first where Paul will spend and be spent for the souls (*psuche* +) of the Corinthians. The first verb is *dapanao* or to spend

money freely with the second as the same root but prefaced with the preposition *ek-* or from for emphasis.

**12.16: But granting that I myself did not burden you, I was crafty, you say, and got the better of you by guile.**

Paul is echoing once again the slanders brought against him by the false apostles. He didn't come to burden the Corinthians, *katabareo* or to weigh them down (*kata-*). He somewhat sarcastically notes to have been crafty, *panourgos* literally as every work. Paul also supposedly got the better of them by guile or *dolos*, fundamentally as bait.

**12.17: Did I take advantage of you through any of those whom I sent to you?**

Another rhetorical question where Paul asks the Corinthians whether he had taken advantage of them, *pleonekteo* +. This supposedly was through those he had sent to them, *apostello* with *pros*, this preposition indicative of immediacy.

**12.18: I urged Titus to go and sent the brother with him. Did Titus take advantage of you? Did we not act in the same spirit? Did we not take the same steps?**

This verse comprises four sentences, three of which are rhetorical. In the first Paul urged Titus to go, *parakaleo* + and *sunapostello*, literally to send with or *sun-* the brother along as well, this person not being identified.

In the second sentence Paul asks if Titus took advantage of the Corinthians, *pleonekteo* +. Obviously he did not.

In the third sentence Paul uses the first person plural as to acting in the same spirit, *peripateo* and *pneuma*, both +.

In the fourth sentence Paul asks whether he and others had take the same steps which is more or less similar to the third sentence.

**12.19: Have you been thinking all along that we have been defending ourselves before you? It is in the sight of God that we have been speaking in Christ and all for your upbuilding, beloved.**

This verse comprises two sentences, the first rhetorical by nature where Paul asks the Corinthians somewhat embarrassingly that they've been thinking (*dokeo* also as to imagine) that Paul and his associates had been defending themselves, *apologeomai*.

In the second sentence Paul says that in God's sight (*katenanti* + or right before) he has been speaking in Christ, *laleo* + for the upbuilding (*oikodome* +) of the Corinthians whom he calls beloved, *agapetos* +.

**12.20: For I fear that perhaps I may come and find you not what I wish, and that you may find me not what you wish; that perhaps there may be quarreling, jealousy, anger, selfishness, slander, gossip, conceit and disorder.**

The first part of this verse shows that Paul and the Corinthians are on edge. His coming will serve to resolve this tension. Paul even goes so far as to list eight possibilities of contention.

**12.21: I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned before and have not repented of the impurity, immorality, and licentiousness which they have practiced.**

Paul continues to express some fear as to coming to Corinth. God may not just humble him (*tapeinoo* +) but to do so before the congregation. He also fears the possibility of mourning (*pentheo*, to be sad) who had sinned before and had not repented, *proamartano* and *metanoeo*. Note the two prepositions, *pro-* as before and *meta-* as after. The latter is associated with three forms of misbehavior.

## Chapter Thirteen

**13.1: This is the third time I am coming to you. Any charge must be sustained by the evidence of two or three witnesses.**

This verse comprises two sentences. For the third time with regard to Paul coming to Corinth see 2.1 and 12.14.

He's steeling himself for any charge that could be brought against him by the false apostles, *rhema* + being the noun. *Marturion* is the noun for witness, the Hebrew

equivalent being *hed* as in the following quote from Dt 19.15 which Paul cites: “A single witness shall not prevail against a man for any crime or for any wrong in connection with any offense that he has committed; only on the evidence of two witnesses or of three witnesses shall a charge be sustained.

**13.2: I warned those who sinned before and all the others, and I warn them now while absent as I did when present on my second visit, that if I come again I will not spare them-**

Paul comes across as quite harsh, having given a warning to those who had sinned, *prolego* + as to speak before. He does the same even though he’s absent. However, Paul makes it clear that should he come again to Corinth he won’t spare (*pheidomai* +) those he has in mind, the false apostles.

**13.3: since you desire proof that Christ is speaking in me. He is not weak in dealing with you but is powerful in you.**

Paul acknowledges that the Corinthians desire proof of Christ speaking in him, *dokime* +.

Christ is not weak in dealing with the Corinthians but is powerful in them, *astheneo* + vs. *dunateo*.

**13.4: For he was crucified in weakness but lives by the power of God. For we are weak in him, but in dealing with you we shall live with him by the power of God.**

In the first sentence Paul reminds the Corinthians that Christ was crucified in weakness but lives by God’s power, *astheneia* vs. *dunamis*, both +.

In the second sentence Paul develops this theme of weakness and divine power, being weak (*astheneo* +) in Christ but living with him from divine power or *dunamis*. “Dealing with you” is rendered as the preposition *eis* or into with regard to “you,” literally “into you.

**13.5: Examine yourselves to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test!**

This verse comprises three sentences, the first with regard to the Corinthians needing to examine themselves, *peirazo* also as to tempt, to try. This concerns whether they are holding onto their faith, literally “in faith” or *pistis* +.

The second sentence has one verb, *dokimazo* + or to test.

The third sentence is a rhetorical question where Paul asks the Corinthians whether they realize that Jesus Christ is in them, *epiginosko* +. However, there exists the possibility they may not meet the test, *adokimos* also as disapproved or rejected.

### **13.6: I hope you will find out that we have not failed.**

Paul’s hope is that the Corinthians do not discovered that he and his companions have failed, *elpizo* and *adokimos*, both +.

### **13.7: But we pray God that you may not do wrong—not that we may appear to have met the test, but that you may do what is right though we may seem to have failed.**

*Euchomai* or to pray, to wish with regard to the Corinthians not doing anything wrong, *kakos* +. *Pros* is the preposition with regard to God. Such prayers are intended not that Paul and his companions appear to have met the test (*phaino* and *dokimos* +). Rather he wishes the Corinthians to do what’s right (*kalos* +) even though he seems to have failed, *adokimos* +.

### **13.8: For we cannot do anything against the truth but only for the truth.**

*Kata* and *huper* or against and for with regard to *aletheia* + or the truth.

### **13.9: For we are glad when we are weak and you are strong. What we pray for is your improvement.**

This verse comprises two sentences, the first with *chairo* + or to be glad when the Corinthians are strong and Paul is weak, *dunatos* and *astheneo*, both +.

Paul’s prayer is for the improvement of the Corinthians, *euchomai* + and *katartisis*, the latter as fitting together as with bones.

**13.10: I write this while I am away from you in order that when I come I may not have to be severe in my use of the authority which the Lord has given me for building up and not for tearing down.**

Such words must have caused some consternation and fear among the Corinthians. Paul mitigates the severity of his authority, *apotomos* being an adverb and *exousia* +, the latter with the preposition *kata* or in accord with. Such authority had been given by the Lord for the purpose of building up, not for its opposite: *oikodome* and *kathairesis* both prefaced with the preposition *eis*, into.

**13.11: Finally, brethren, farewell. Mend your ways, heed my appeal, agree with one another, live in peace and the God of love and peace will be with you.**

Loipon or finally along with the verb *chairō* +. The Corinthians must have been glad to hear both words as Paul's letter comes to a close.

The second sentence contains in rapid fire succession the five concluding wishes of Paul:

1. Mend ways or *katartizo* also as to restore
2. Heed Paul's appeal, *parakaleo* +
3. Agree with each other, *phroneo* fundamentally as to think, have in mind
4. Live in peace, *eireneuo*
5. The God of love and peace (*agape* and *eirene*, both +) will be with the Corinthians.

**13.12: Greet one another with a holy kiss.**

*Aspazomai* or to greet as well as to welcome along literally in or *en philema* which is holy, *hagios* + to distinguish it from other types of kisses.

**13.13: All the saints greet you.**

A second use of the verb *aspazomai* as well as *hagios* (both +), here as those dedicated or consecrated to God.

**13.14: The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.**

*Charis* + or grace with regard to Jesus Christ, *agape* with regard to God and *koinonia* with regard to the *Pneuma* which is *hagios*, all words +.

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