

# 2 Corinthians

## Salutation

1:1 From Paul,<sup>1</sup> an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth,<sup>2</sup> with all the saints who are in all Achaia.<sup>3</sup> 1:2 Grace and peace to you<sup>4</sup> from God our Father and the Lord Jesus Christ!

## Thanksgiving for God's Comfort

1:3 Blessed is<sup>5</sup> the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 1:4 who comforts us in all our troubles<sup>6</sup> so that we may be able to comfort those experiencing any trouble<sup>7</sup> with the comfort with which we ourselves are comforted by God. 1:5 For just as the sufferings<sup>8</sup> of Christ<sup>9</sup> overflow<sup>10</sup> toward us, so also our comfort through Christ overflows to you.<sup>11</sup> 1:6 But if we are afflicted,<sup>12</sup> it is for your comfort and salvation; if we are comforted, it is for your comfort that you experience in your patient endurance of the same sufferings that we also suffer. 1:7 And our hope

for you is steadfast because we know that as you share in<sup>13</sup> our sufferings, so also you will share in<sup>14</sup> our comfort. 1:8 For we do not want you to be unaware, brothers and sisters,<sup>15</sup> regarding the affliction that happened to us in the province of Asia,<sup>16</sup> that we were burdened excessively, beyond our strength, so that we despaired even of living. 1:9 Indeed we felt as if the sentence of death had been passed against us,<sup>17</sup> so that we would not trust in ourselves<sup>18</sup> but in God who raises the dead. 1:10 He<sup>19</sup> delivered us from so great a risk of death, and he will deliver us. We have set our hope on him<sup>20</sup> that<sup>21</sup> he will deliver us yet again, 1:11 as you also join in helping us by prayer, so that many people may give thanks to God<sup>22</sup> on our behalf for the gracious gift given to us through the help of many.

<sup>1</sup> **tn** Grk "Paul." The word "from" is not in the Greek text, but has been supplied to indicate the sender of the letter.

<sup>2</sup> **map** For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

<sup>3</sup> **tn** Or "are throughout Achaia."

<sup>4</sup> **tn** Grk "Grace to you and peace."

<sup>5</sup> **tn** There is no verb in the Greek text; either the optative ("be") or the indicative ("is") can be supplied. The meaning of the term εὐλογητός (*eulogētos*) and the author's intention at this point in the epistle must both come into play to determine which is the preferred nuance. εὐλογητός as an adjective can mean either that one is praised or that one is blessed, that is, in a place of favor and benefit. The meaning "blessed" would be more naturally paired with an indicative verb and would suggest that blessedness is an intrinsic part of God's character. The meaning "praised" would be more naturally paired with an optative verb and would suggest that God ought to be praised. Pauline style in the epistles generally moves from statements to obligations, expressing the reality first and then the believer's necessary response. When considered as a whole, although a decision is difficult, the general Pauline style of beginning with statements and moving to obligations argues for the indicative. Cf. also Eph 1:3; 1 Pet 1:3.

<sup>6</sup> **tn** Or "our trials"; traditionally, "our affliction." The term θλίψις (*thlipsis*) refers to trouble (including persecution) that involves direct suffering (L&N 22.2).

<sup>7</sup> **tn** Or "any trials"; traditionally, "any affliction."

<sup>8</sup> **tn** This Greek word translated "sufferings" here (πάθημα, *pathēma*) is a different one than the one Paul uses for his own afflictions/persecutions (θλίψις, *thlipsis*) in v. 4.

<sup>9</sup> **tn** I.e., suffering incurred by Paul as a consequence of his relationship to Christ. The genitive could be considered to have a causative nuance here.

<sup>10</sup> **tn** Traditionally, "abound" (here and throughout this section).

<sup>11</sup> **tn** The words "to you" are not in the Greek text, but are implied by the statements in the following verse.

<sup>12</sup> **tn** Or "are troubled."

<sup>13</sup> **tn** Grk "as you are sharers in."

<sup>14</sup> **tn** Grk "will be sharers in."

<sup>15</sup> **tn** Grk "brothers," but the Greek word may be used for "brothers and sisters" or "fellow Christians" as here (cf. BDAG 18 s.v. ἀδελφοί 1., where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning "brothers and sisters" is cited).

<sup>16</sup> **tn** Grk "Asia"; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words "the province of" are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

<sup>17</sup> **tn** Grk "we ourselves had the sentence of death within ourselves." Here ἀπόκριμα (*apokrima*) is being used figuratively; no actual official verdict had been given, but in light of all the difficulties that Paul and his colleagues had suffered, it seemed to them as though such an official verdict had been rendered against them (L&N 56.26).

<sup>18</sup> **tn** Or "might not put confidence in ourselves."

<sup>19</sup> **tn** Because of the length and complexity of the Greek sentence, the relative clause "who delivered us..." was made a separate sentence in the translation.

<sup>20</sup> **tn** Grk "deliver us, on whom we have set our hope."

<sup>21</sup> **tc** Several important witnesses, especially Alexandrian (Ⲛ<sup>46</sup> B D\* 0121 0243 1739 1881 pc Did), lack ὅτι (*hoti*, "that") here, while others, most notably Western (D<sup>1</sup> F G 104 630 1505 pc ar b sy<sup>h</sup> Or Ambst), lack ἔτι (*eti*, "yet"). Most mss, including important Alexandrians (S A C D<sup>2</sup> Ψ 33 Ⲙ f t vg), have the full expression ὅτι καὶ ἔτι (*hoti kai eti*). Although the predominantly Alexandrian reading has much to commend it, the fact that either ὅτι or ἔτι has been dropped, while the καὶ has been retained, suggests that the original wording had ὅτι καὶ ἔτι, and that either particle dropped out intentionally for stylistic reasons. (F and G have the order καὶ ὅτι, suggesting that in their archetype the ἔτι was unintentionally dropped due to homoioteleuton.) If, however, ὅτι is not authentic, v. 10b should be translated "We have set our hope on him, and he will deliver us again." Overall, a decision is difficult, but preference should be given to ὅτι καὶ ἔτι.

<sup>22</sup> **tn** Grk "so that thanks may be given by many." The words "to God" are not in the Greek text, but are implied. The passive construction has been converted to an active one for clarity, in keeping with contemporary English style.

*Paul Defends His Changed Plans*

**1:12** For our reason for confidence<sup>1</sup> is this: the testimony of our conscience, that with pure motives<sup>2</sup> and sincerity which are from God<sup>3</sup> – not by human wisdom<sup>4</sup> but by the grace of God – we conducted ourselves in the world, and all the more<sup>5</sup> toward you. **1:13** For we do not write you anything other than what<sup>6</sup> you can read and also understand. But I hope that you will understand completely<sup>7</sup> **1:14** just as also you have partly understood us, that we are your source of pride just as you also are ours<sup>8</sup> in the day of the Lord Jesus.<sup>9</sup> **1:15** And with this confidence I intended to come to you first so that you would get a second opportunity to see us,<sup>10</sup> **1:16** and through your help to go on into Macedonia and then from Macedonia to come back<sup>11</sup> to you and be helped on our way into Judea by you. **1:17** Therefore when I was planning to do this, I did not do so without thinking about what I was

doing, did I?<sup>12</sup> Or do I make my plans<sup>13</sup> according to mere human standards<sup>14</sup> so that I would be saying<sup>15</sup> both “Yes, yes” and “No, no” at the same time? **1:18** But as God is faithful, our message to you is not “Yes” and “No.” **1:19** For the Son of God, Jesus Christ, the one who was proclaimed among you by us – by me and Silvanus<sup>16</sup> and Timothy – was not “Yes” and “No,” but it has always been “Yes” in him. **1:20** For every one of God’s promises are “Yes” in him; therefore also through him the “Amen” is spoken, to the glory we give to God. **1:21** But it is God who establishes<sup>17</sup> us together with you in Christ and who anointed us,<sup>18</sup> **1:22** who also sealed us and gave us the Spirit in our hearts as a down payment.<sup>19</sup>

*Why Paul Postponed His Visit*

**1:23** Now I appeal to God as my witness,<sup>20</sup> that to spare<sup>21</sup> you I did not come again to Corinth.<sup>22</sup> **1:24** I do not mean that we rule over your faith, but we are workers with you for your joy, because by faith you stand firm.<sup>23</sup> **2:1** So<sup>24</sup> I made up my own mind<sup>25</sup> not to pay you another painful visit.<sup>26</sup> **2:2** For if I make you sad, who

<sup>1</sup> **tn** Or “for boasting.”

<sup>2</sup> **tc** Two viable variants exist at this place in the text: ἀγιότητι (*hagiotēti*, “holiness”) vs. ἀπλότητι (*haplotēti*, “pure motives”). A confusion of letters could well have produced the variant (TCGNT 507): In uncial script the words would have been written ΔΓΙΟΤΗΤΙ and ΔΠΛΟΤΗΤΙ. This, however, does not explain which reading created the other. Overall ἀπλότητι, though largely a Western-Byzantine reading (N<sup>2</sup> D F G Ψ lat sy), is better suited to the context; it is also a Pauline word while ἀγιότης (*hagiotēs*) is not. It also best explains the rise of the other variants, πραότητι (*praotēti*, “gentleness”) and (σπλαγχνοῖς) (*splanchnois*, “compassion”). On the other hand, the external evidence in favor of ἀγιότητι is extremely strong (I<sup>46</sup> N\* A B C K P Ψ 0121 0243 33 81 1739 1881 *al* co). This diversity of MSS provides excellent evidence for authenticity, but because of the internal evidence listed above, ἀπλότητι is to be preferred, albeit only slightly.

**tn** Or “sincerity.” The two terms translated “pure motives” (ἀπλότης, *haplotēs*) and “sincerity” (εἰλικρίνεια, *eilikrinēia*) are close synonyms.

<sup>3</sup> **tn** Grk “pure motives and sincerity of God.”

<sup>4</sup> **tn** Or “not by worldly wisdom.”

<sup>5</sup> **tn** Or “and especially.”

<sup>6</sup> **tn** Grk “than the things.”

<sup>7</sup> **tn** Grk “to the end,” a Greek idiom for “fully,” “totally,” “completely.”

<sup>8</sup> **tn** Grk “that we are your boast even as you are our boast.”

<sup>9</sup> **tc** † On the wording “the Lord Jesus” (τοῦ κυρίου Ἰησοῦ, *tou kuriou Iēsou*) there is some variation in the extant witnesses: ἡμῶν (*hēmōn*, “our”) is found after κυρίου in several significant witnesses (N B F G P 0121 0243 6 33 81 1739 1881 2464 *al* lat co); the pronoun is lacking from I<sup>46</sup>vid A C D Ψ Ψ̄. Although in Paul “our Lord Jesus Christ” is a common expression, “our Lord Jesus” is relatively infrequent (cf., e.g., Rom 16:20; 2 Cor 1:14; 1 Thess 2:19; 3:11, 13; 2 Thess 1:8, 12). “The Lord Jesus” occurs about as often as “our Lord Jesus” (cf. 1 Cor 11:23; 16:23; 2 Cor 4:14; 11:31; Eph 1:15; 1 Thess 4:2; 2 Thess 1:7; Phlm 5). Thus, on balance, since scribes would tend to expand on the text, it is probably best to consider the shorter reading as authentic. NA<sup>27</sup> places the pronoun in brackets, indicating doubt as to its authenticity.

<sup>10</sup> **tn** Grk “a second grace,” “a second favor” (used figuratively of a second visit by Paul).

<sup>11</sup> **tn** Grk “come again.”

<sup>12</sup> **tn** The Greek construction anticipates a negative answer. This is indicated in the translation by the “tag” question “did I?” at the end of the sentence.

<sup>13</sup> **tn** Grk “the things that I plan, do I plan (them).”

<sup>14</sup> **tn** Grk “according to the flesh.”

<sup>15</sup> **tn** Grk “so that with me there should be.”

<sup>16</sup> **sn** *Silvanus* is usually considered to be the same person as Silas (L&N 93.340).

<sup>17</sup> **tn** Or “strengthen.”

<sup>18</sup> **tn** Grk “But he who establishes us together with you in Christ and anointed us is God.”

<sup>19</sup> **tn** Or “first installment,” “pledge,” “deposit.”

**sn** *Down payment*. The Greek word ἀρραβών (*arrabōn*) denotes the first payment or first installment of money or goods which serves as a guarantee or pledge for the completion of the transaction. In the NT the term is used only figuratively of the Holy Spirit as the *down payment* of the blessings promised by God (it occurs later in 2 Cor 5:5, and also in Eph 1:14). In the “already – not yet” scheme of the NT the possession of the Spirit now by believers (“already”) can be viewed as a guarantee that God will give them the balance of the promised blessings in the future (“not yet”).

<sup>20</sup> **tn** Grk “I call upon God as witness against my soul.” Normally this implies an appeal for help (L&N 33.176).

<sup>21</sup> **tn** Here φειδόμενος (*phaidomenos*) has been translated as a telic participle.

<sup>22</sup> **sn** Paul had promised to *come again* to visit (see 2 Cor 1:15, 24) but explains here why he had changed his plans.

**map** For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

<sup>23</sup> **tn** Or “because you stand firm in the faith.”

<sup>24</sup> **tc** Although usually δέ (*de*, “now”; found in N A C D<sup>3</sup> F G Ψ 0285 Ψ̄ lat) should take precedent over γάρ (*gar*) in textually disputed places in the *corpus Paulinum*, the credentials for γάρ here are not easily dismissed (I<sup>46</sup> B 0223 0243 33 1739 1881 *al*); here it is the preferred reading, albeit slightly.

<sup>25</sup> **tn** Or “I decided this for myself.”

<sup>26</sup> **tn** Grk “not to come to you again in sorrow.”

**sn** Paul was not speaking absolutely about not making another *visit*, but meant he did not want to come to the Corinthians again until the conflict he mentioned in 2 Cor 2:4-11 was settled.

would be left to make me glad<sup>1</sup> but the one I caused to be sad? **2:3** And I wrote this very thing to you,<sup>2</sup> so that when I came<sup>3</sup> I would not have sadness from those who ought to make me rejoice, since I am confident in you all that my joy would be yours. **2:4** For out of great distress and anguish of heart I wrote to you with many tears, not to make you sad, but to let you know the love that I have especially for you.<sup>4</sup> **2:5** But if anyone has caused sadness, he has not saddened me alone, but to some extent (not to exaggerate)<sup>5</sup> he has saddened all of you as well. **2:6** This punishment on such an individual by the majority is enough for him, **2:7** so that now instead<sup>6</sup> you should rather forgive and comfort him.<sup>7</sup> This will keep him from being overwhelmed by excessive grief to the point of despair.<sup>8</sup> **2:8** Therefore I urge you to reaffirm your love for him.<sup>9</sup> **2:9** For this reason also I wrote you:<sup>10</sup> to test you to see<sup>11</sup> if you are obedient in everything. **2:10** If you forgive anyone for anything, I also forgive him – for indeed what I have forgiven (if I have forgiven anything) I did so for you in the presence of Christ, **2:11** so that we may not be exploited<sup>12</sup> by Satan (for we are not ignorant of his schemes). **2:12** Now when I arrived in Troas<sup>13</sup> to proclaim the gospel of Christ, even though the Lord had opened<sup>14</sup> a door of opportunity<sup>15</sup> for me, **2:13** I had no relief in my spirit,<sup>16</sup> because I

did not find my brother Titus there. So I said goodbye to them<sup>17</sup> and set out<sup>18</sup> for Macedonia.

### *Apostolic Ministry*

**2:14** But thanks be to God who always leads us in triumphal procession<sup>19</sup> in Christ<sup>20</sup> and who makes known<sup>21</sup> through us the fragrance that consists of the knowledge of him in every place. **2:15** For we are a sweet aroma of Christ to God among those who are being saved and among those who are perishing – **2:16** to the latter an odor<sup>22</sup> from death to death, but to the former a fragrance from life to life. And who is adequate for these things?<sup>23</sup> **2:17** For we are not like so many others, hucksters who peddle the word of God for profit,<sup>24</sup> but we are speaking in Christ before<sup>25</sup> God as persons of sincerity,<sup>26</sup> as persons sent from God.

### *A Living Letter*

**3:1** Are we beginning to commend ourselves again? We don't need letters of recommendation to you or from you as some other people do, do we?<sup>27</sup> **3:2** You yourselves are our letter,<sup>28</sup> written on our hearts, known and read by everyone, **3:3** revealing<sup>29</sup> that you are a letter of Christ, delivered by us,<sup>30</sup> written not with ink but by the Spirit of the living God, not on stone tablets<sup>31</sup> but on tablets of human hearts.

<sup>1</sup> **tn** Or “to cheer me up.” L&N 25.131 translates this “For if I were to make you sad, who would be left to cheer me up?”

<sup>2</sup> **tn** The words “to you” are not in the Greek text but are implied.

<sup>3</sup> **sn** So that when I came. Regarding this still future visit by Paul, see 2 Cor 12:14; 13:1.

<sup>4</sup> **tn** Or “the love that I have in great measure for you.”

<sup>5</sup> **tn** Or “(not to say too much);” *Grk* “(not to burden you [with words]).”

<sup>6</sup> **tn** *Grk* “so that on the other hand.”

<sup>7</sup> **tn** The word “him” is not in the Greek text but is supplied. Direct objects in Greek were often omitted and must be supplied from the context.

<sup>8</sup> **tn** *Grk* “comfort him, lest somehow such a person be swallowed up by excessive grief, an idiom for a person being so overcome with grief as to despair or give up completely (L&N 25.285). In this context of excessive grief or regret for past sins, “overwhelmed” is a good translation since contemporary English idiom speaks of someone “overwhelmed by grief.” Because of the length of the Greek sentence and the difficulty of expressing a negative purpose/result clause in English, a new sentence was started here in the translation.

<sup>9</sup> **tn** Or “I urge you to show that your love for him is real.”

<sup>10</sup> **tn** The word “you” is not in the Greek text, but is implied (as an understood direct object).

<sup>11</sup> **tn** *Grk* “to know the proof of you,” that is, to know if the Corinthians’ obedience to Paul as an apostle was genuine (L&N 72.7).

<sup>12</sup> **tn** Or “be taken advantage of.”

<sup>13</sup> **sn** Troas was a city and region in the northwest corner of Asia Minor.

<sup>14</sup> **tn** This has been translated as a concessive participle (“even though”). The passive construction (“a door of opportunity had been opened for me by the Lord”) has been converted to an active one in the translation for clarity.

<sup>15</sup> **tn** *Grk* “a door”; the phrase ἀνοίγω θύραν (*anoigō thuran*, “to open a door”) is an idiom meaning “to make possible some opportunity” (L&N 71.9).

<sup>16</sup> **tn** Or “I had no peace of mind.”

<sup>17</sup> **tn** Or “I took my leave of them.”

<sup>18</sup> **tn** Since this refers to the outset of a journey, the aorist ἐξῆλθον (*exēlthon*) is taken ingressively.

<sup>19</sup> **tn** Or “who always causes us to triumph.”

<sup>20</sup> **tn** Or “in the Messiah.”

<sup>21</sup> **tn** Or “who reveals.”

<sup>22</sup> **tn** The same Greek word (ὄσμη, *osmē*) translated “odor” here (in relation to the stench of death) has been translated “fragrance” in 2:14 and in the next phrase of the present verse. The word itself can describe a smell or odor either agreeable or disagreeable depending on the context (L&N 79.45).

<sup>23</sup> **sn** These things refer to the things Paul is doing in his apostolic ministry.

<sup>24</sup> **tn** The participle καταλεύοντες (*kapēleuontes*) refers to those engaged in retail business, but with the negative connotations of deceptiveness and greed – “to peddle for profit,” “to huckster” (L&N 57.202). In the translation a noun form (“hucksters”) has been used in combination with the English verb “peddle...for profit” to convey the negative connotations of this term.

<sup>25</sup> **tn** Or “in the presence of.”

<sup>26</sup> **tn** Or “persons of pure motives.”

<sup>27</sup> **tn** The Greek construction anticipates a negative reply (“No, we do not”) which is indicated in the translation by the ‘tag’ at the end, “do we?”

<sup>28</sup> **tn** That is, “letter of recommendation.”

<sup>29</sup> **tn** Or “making plain.”

<sup>30</sup> **tn** *Grk* “cared for by us,” an expression that could refer either to the writing or the delivery of the letter (BDAG 229 s.v. διακονέω 1). Since the following phrase refers to the writing of the letter, and since the previous verse speaks of this “letter” being “written on our [Paul’s and his companions’] hearts” it is more probable that the phrase “cared for by us” refers to the delivery of the letter (in the person of Paul and his companions).

<sup>31</sup> **sn** An allusion to Exod 24:12; 31:18; 34:1; Deut 9:10-11.

3:4 Now we have such confidence in God through Christ. 3:5 Not that we are adequate<sup>1</sup> in ourselves to consider anything as if it were coming from ourselves, but our adequacy<sup>2</sup> is from God, 3:6 who made us adequate<sup>3</sup> to be servants of a new covenant<sup>4</sup> not based on the letter but on the Spirit, for the letter kills, but the Spirit gives life.

### *The Greater Glory of the Spirit's Ministry*

3:7 But if the ministry that produced death – carved in letters on stone tablets<sup>5</sup> – came with glory, so that the Israelites<sup>6</sup> could not keep their eyes fixed on the face of Moses because of the glory of his face<sup>7</sup> (a glory<sup>8</sup> which was made ineffective),<sup>9</sup> 3:8 how much more glorious will the ministry of the Spirit be?<sup>10</sup> 3:9 For if there was glory in the ministry that produced condemnation,<sup>11</sup> how much more does the ministry that produces righteousness<sup>12</sup> excel<sup>13</sup> in glory! 3:10 For indeed, what had been glorious now<sup>14</sup> has no glory because of the tremendously greater glory of what replaced it.<sup>15</sup> 3:11 For if what was made ineffective<sup>16</sup> came with<sup>17</sup> glory, how much more has what remains<sup>18</sup> come in glory! 3:12 Therefore, since we have such a hope, we behave with

great boldness.<sup>19</sup> 3:13 and not like Moses who used to put a veil over his face to keep the Israelites<sup>20</sup> from staring<sup>21</sup> at the result<sup>22</sup> of the glory that was made ineffective.<sup>23</sup> 3:14 But their minds were closed.<sup>24</sup> For to this very day, the same veil remains when they hear the old covenant read.<sup>25</sup> It has not been removed because only in Christ is it taken away.<sup>26</sup> 3:15 But until this very day whenever Moses is read, a veil lies over their minds,<sup>27</sup> 3:16 but when one<sup>28</sup> turns to the Lord, *the veil is removed*.<sup>29</sup> 3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is present,<sup>30</sup> there is freedom. 3:18 And we all, with unveiled faces reflecting the glory of the Lord,<sup>31</sup> are being transformed into the same image from one degree of glory to another,<sup>32</sup> which is from<sup>33</sup> the Lord, who is the Spirit.<sup>34</sup>

### *Paul's Perseverance in Ministry*

4:1 Therefore, since we have this ministry, just as God has shown us mercy,<sup>35</sup> we do not become discouraged.<sup>36</sup> 4:2 But we have

<sup>1</sup> tn Or “competent.”

<sup>2</sup> tn Or “competence.”

<sup>3</sup> tn Or “competent.”

<sup>4</sup> sn This new covenant is promised in Jer 31:31-34; 32:40.

<sup>5</sup> tn Grk “on stones,” but since this is clearly an allusion to the tablets of the Decalogue (see 2 Cor 3:3) the word “tablets” was supplied in the translation to make the connection clear.

<sup>6</sup> tn Grk “so that the sons of Israel.”

<sup>7</sup> sn *The glory of his face*. When Moses came down from Mt. Sinai with the tablets of the Decalogue, the people were afraid to approach him because his face was so radiant (Exod 34:29-30).

<sup>8</sup> tn The words “a glory” are not in the Greek text, but the reference to “glory” has been repeated from the previous clause for clarity.

<sup>9</sup> tn Or “which was transitory.” Traditionally this phrase is translated as “which was fading away.” The verb καταργέω in the *corpus Paulinum* uniformly has the meaning “to render inoperative, ineffective”; the same nuance is appropriate here. The glory of Moses’ face was rendered ineffective by the veil Moses wore. For discussion of the meaning of this verb in this context, see S. J. Hafemann, *Paul, Moses, and the History of Israel* (WUNT 81), 301-13. A similar translation has been adopted in the two other occurrences of the verb in this paragraph in vv. 11 and 13.

<sup>10</sup> tn Grk “how will not rather the ministry of the Spirit be with glory?”

<sup>11</sup> tn Grk “the ministry of condemnation”; translated as an objective genitive, “the ministry that produced condemnation.”

<sup>12</sup> tn Grk “the ministry of righteousness”; translated as an objective genitive, “the ministry that produces righteousness.”

<sup>13</sup> tn Traditionally, “abound.”

<sup>14</sup> tn Grk “in this case.”

<sup>15</sup> tn The words “of what replaced it” are not in the Greek text, but have been supplied to clarify the meaning.

<sup>16</sup> tn Or “what was fading away.” See note on “which was made ineffective” in v. 7.

<sup>17</sup> tn Or “through” (διὰ, *dia*).

<sup>18</sup> tn Or “what is permanent.”

<sup>19</sup> tn Or “we employ great openness of speech.”

<sup>20</sup> tn Grk “the sons of Israel.”

<sup>21</sup> tn Or “from gazing intently.”

<sup>22</sup> tn Or “end.” The word τέλος (*telos*) can mean both “a point of time marking the end of a duration, end, termination, cessation” and “the goal toward which a movement is being directed, end, goal, outcome” (see BDAG 998-999 s.v.). The translation accepts the interpretation that Moses covered the glory of his face with the veil to prevent Israel from being judged by the glory of God (see S. J. Hafemann, *Paul, Moses, and the History of Israel* [WUNT 81], 347-62); in this case the latter meaning for τέλος is more appropriate.

<sup>23</sup> tn Or “was fading away”; Grk “on the result of what was made ineffective.” The referent (glory) has been specified in the translation for clarity. See note on “which was made ineffective” in v. 7.

<sup>24</sup> tn Grk “their minds were hardened.”

<sup>25</sup> tn Grk “the same veil remains at the reading of the old covenant”; the phrase “they hear” has been introduced (“when they hear the old covenant read”) to make the link with the “Israelites” (v. 13) whose minds were closed (v. 14a) more obvious to the reader.

<sup>26</sup> tn Or “only in Christ is it eliminated.”

<sup>27</sup> tn Grk “their heart.”

<sup>28</sup> tn Or perhaps “when(ever) he turns,” referring to Moses.

<sup>29</sup> sn An allusion to Exod 34:34. The entire verse may refer to Moses, viewing him as a type portraying the Jewish convert to Christianity in Paul’s day.

<sup>30</sup> tn Grk “where the Spirit of the Lord is”; the word “present” is supplied to specify that the presence of the Lord’s Spirit is emphasized rather than the mere existence of the Lord’s Spirit.

<sup>31</sup> tn Or “we all with unveiled faces beholding the glory of the Lord as in a mirror.”

<sup>32</sup> tn Grk “from glory to glory.”

<sup>33</sup> tn Grk “just as from.”

<sup>34</sup> tn Grk “from the Lord, the Spirit”; the genitive πνεύματος (*pneumatōs*) has been translated as a genitive of apposition.

<sup>35</sup> tn Grk “just as we have been shown mercy”; ἠλεήθημεν (*ēlēthēmen*) has been translated as a “divine passive” which is a circumlocution for God as the active agent. For clarity this was converted to an active construction with God as subject in the translation.

<sup>36</sup> tn Or “we do not lose heart.”

rejected<sup>1</sup> shameful hidden deeds,<sup>2</sup> not behaving<sup>3</sup> with deceptiveness<sup>4</sup> or distorting the word of God, but by open proclamation of the truth we commend ourselves to everyone's conscience before God. **4:3** But even if our gospel is veiled, it is veiled only to those who are perishing, **4:4** among whom the god of this age has blinded the minds of those who do not believe<sup>5</sup> so they would not see the light of the glorious gospel<sup>6</sup> of Christ,<sup>7</sup> who is the image of God. **4:5** For we do not proclaim<sup>8</sup> ourselves, but Jesus Christ as Lord, and ourselves as your slaves<sup>9</sup> for Jesus' sake. **4:6** For God, who said "Let light shine out of darkness,"<sup>10</sup> is the one who shined in our hearts to give us the light of the glorious knowledge<sup>11</sup> of God in the face of Christ.<sup>12</sup>

### *An Eternal Weight of Glory*

**4:7** But we have this treasure in clay jars, so that the extraordinary power<sup>13</sup> belongs to God and does not come from us. **4:8** We are experiencing trouble on every side,<sup>14</sup> but are not crushed; we are perplexed,<sup>15</sup> but not driven to despair; **4:9** we are persecuted, but not

abandoned;<sup>16</sup> we are knocked down,<sup>17</sup> but not destroyed, **4:10** always carrying around in our body the death of Jesus,<sup>18</sup> so that the life of Jesus may also be made visible<sup>19</sup> in our body. **4:11** For we who are alive are constantly being handed over to death for Jesus' sake, so that the life of Jesus may also be made visible<sup>20</sup> in our mortal body. **4:12** As a result,<sup>22</sup> death is at work in us, but life is at work in you.<sup>23</sup> **4:13** But since we have the same spirit of faith as that shown in<sup>24</sup> what has been written, "I believed; therefore I spoke,"<sup>25</sup> we also believe, therefore we also speak. **4:14** We do so<sup>26</sup> because we know that the one who raised up Jesus<sup>27</sup> will also raise us up with Jesus and will bring us with you into his presence. **4:15** For all these things are for your sake, so that the grace that is including<sup>28</sup> more and more people may cause thanksgiving to increase<sup>29</sup> to the glory of God. **4:16** Therefore we do not despair,<sup>30</sup> but even if our physical body<sup>31</sup> is wearing away, our inner person<sup>32</sup> is being renewed day by day. **4:17** For our momentary, light suffering<sup>33</sup> is producing for us an eternal weight of glory far beyond all comparison **4:18** because we are not looking at what can be seen but at what cannot be seen. For what can be seen is temporary, but what cannot be seen is eternal.

<sup>1</sup> tn L&N 13.156; the word can also mean "to assert opposition to," thus here "we have denounced" (L&N 33.220).

<sup>2</sup> tn Grk "the hidden things [deeds] of shame"; here αἰσχύνης (*aischunēs*) has been translated as an attributive genitive.

<sup>3</sup> tn Or "not conducting ourselves"; Grk "not walking" (a common NT idiom for conduct, way of life, or behavior).

<sup>4</sup> tn Or "craftiness."

<sup>5</sup> tn Or "of unbelievers."

<sup>6</sup> tn Grk "the gospel of the glory"; δόξης (*doxēs*) has been translated as an attributive genitive.

<sup>7</sup> tn Or "so that the light of the gospel of the glory of Christ would not be evident to them" (L&N 28.37).

<sup>8</sup> tn Or "preach."

<sup>9</sup> tn Traditionally, "servants." Though δοῦλος (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BDAG notes that "servant" for "slave" is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished" (BDAG 260 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for δοῦλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

<sup>10</sup> sn An allusion to Gen 1:3; see also Isa 9:2.

<sup>11</sup> tn Grk "the light of the knowledge of the glory"; δόξης (*doxēs*) has been translated as an attributive genitive.

<sup>12</sup> tc † Most witnesses, including several early and important ones (ϒ<sup>46</sup> N C H Ψ 0209 1739<sup>c</sup> 28 sy), read Ἰησοῦ Χριστοῦ (*Iēsou Christou*, "Jesus Christ"), while other important witnesses, especially of the Western text (D F G 0243 630 1739<sup>a</sup> 1881 lat Ambst), have Χριστοῦ Ἰησοῦ. The reading with just Χριστοῦ is found in A B 33 (sa) Tert (Or Ath Chr). Even though the witnesses for the shorter reading are not numerous, they are weighty. And in light of the natural scribal proclivity to fill out the text, particularly with reference to divine names, as well as the discrepancy among the witnesses as to the order of the names, the simple reading Χριστοῦ seems to be the best candidate for authenticity. NA<sup>27</sup> reads Ἰησοῦ Χριστοῦ with Ἰησοῦ in brackets, indicating doubts as to its authenticity.

<sup>13</sup> tn Grk "the surpassingness of the power"; δυνάμεως (*dynamēōs*) has been translated as an attributed genitive ("extraordinary power").

<sup>14</sup> tn Grk "we are hard pressed [by crowds] on every side."

<sup>15</sup> tn Or "at a loss."

<sup>16</sup> tn Or "forsaken."

<sup>17</sup> tn Or "badly hurt." It is possible to interpret καταβαλλόμενοι (*kataballomenoi*) here as "badly hurt": "[we are] badly hurt, but not destroyed" (L&N 20.21).

<sup>18</sup> tn The first clause of 2 Cor 4:10 is elliptical and apparently refers to the fact that Paul was constantly in danger of dying in the same way Jesus died (by violence at least). According to L&N 23.99 it could be translated, "at all times we live in the constant threat of being killed as Jesus was."

<sup>19</sup> tn Or "may also be revealed."

<sup>20</sup> tn Or "may also be revealed."

<sup>21</sup> tn Grk "mortal flesh."

<sup>22</sup> tn Or "So then."

<sup>23</sup> tn Grk "death is at work in us, but life in you"; the phrase "is at work in" is repeated in the translation for clarity.

<sup>24</sup> tn Grk "spirit of faith according to."

<sup>25</sup> sn A quotation from Ps 116:10.

<sup>26</sup> tn Grk "speak, because." A new sentence was started here in the translation, with the words "We do so" supplied to preserve the connection with the preceding statement.

<sup>27</sup> tc † Several important witnesses (N C D F G Ψ 1881), as well as the Byzantine text, add κύριον (*kurion*) here, changing the reading to "the Lord Jesus." Although the external evidence in favor of the shorter reading is slim, the witnesses are important, early, and diverse (ϒ<sup>46</sup> B [0243 33] 629 [630] 1175\* [1739] pc r sa). Very likely scribes with pietistic motives added the word κύριον, as they were prone to do, thus compounding this title for the Lord.

<sup>28</sup> tn Or "that is abounding to."

<sup>29</sup> tn Or "to abound."

<sup>30</sup> tn Or "do not lose heart."

<sup>31</sup> tn Grk "our outer man."

<sup>32</sup> tn Grk "our inner [man]."

<sup>33</sup> tn Grk "momentary lightness of affliction."

*Living by Faith, Not by Sight*

**5:1** For we know that if our earthly house, the tent we live in,<sup>1</sup> is dismantled,<sup>2</sup> we have a building from God, a house not built by human hands, that is eternal in the heavens. **5:2** For in this earthly house<sup>3</sup> we groan, because we desire to put on<sup>4</sup> our heavenly dwelling, **5:3** if indeed, after we have put on<sup>5</sup> our heavenly house,<sup>6</sup> we will not be found naked. **5:4** For we groan while we are in this tent,<sup>7</sup> since we are weighed down,<sup>8</sup> because we do not want to be unclothed, but clothed, so that what is mortal may be swallowed up by life. **5:5** Now the one who prepared us for this very purpose<sup>9</sup> is God, who gave us the Spirit as a down payment.<sup>10</sup> **5:6** Therefore we are always full of courage, and we know that as long as we are alive here on earth<sup>11</sup> we are absent from the Lord – **5:7** for we live<sup>12</sup> by faith, not by sight. **5:8** Thus we are full of courage and would

**1 sn** The expression *the tent we live in* refers to “our earthly house, our body.” Paul uses the metaphor of the physical body as a house or tent, the residence of the immaterial part of a person.

**2 tn** Or “destroyed.”

**3 tn** Or “dwelling place.”

**4 tn** Or “to be clothed with.”

**5 tc** † Some mss read “taken off” (ἐκδυσάμενοι, *ekdusamenoi*) instead of “put on” (ἐνδυσάμενοι, *endusamenoi*). This alternative reading would change the emphasis of the verse from putting on “our heavenly house” to taking off “our earthly house” (see the following note regarding the specification of the referent). The difference between the two readings is one letter (ν or κ), either of which may be mistaken for the other especially when written in uncial script. ἐνδυσάμενοι enjoys strong support from the Alexandrian text (Ⲛ<sup>46</sup> ⲛ B C 33 1739 1881), Byzantine witnesses, versions (lat sy co), and Clement of Alexandria. The Western text is the only texttype to differ: D\*<sup>c</sup> reads ἐκδυσάμενοι, as does ar<sup>f</sup> Mcion Tert Spec; F and G read ἐκλ for ἐκδ which indirectly aligns them with D (and was surely due to confusion of letters in uncial script). Thus “put on” has the oldest and best external attestation by far. Internal evidence also favors this reading. At first glance, it may seem that “after we have put on our heavenly house we will not be found naked” is an obvious statement; the scribe of D may have thought so and changed the participle. But v. 3 seems parenthetical (so A. Plummer, *Second Corinthians* [ICC], 147), and the idea that “we do not want to be unclothed but clothed” is repeated in v. 4 with an explanatory “for.” This concept also shows up in v. 2 with the phrase “we desire to put on.” So the context can be construed to argue for “put on” as the original reading. B. M. Metzger argues against the reading of NA<sup>27</sup>, stating that ἐκδυσάμενοι is “an early alteration to avoid apparent tautology” (TCGNT 511; so also Plummer, 148). In addition, the reading ἐνδυσάμενοι fits the Pauline pattern of equivalence between apodosis and protasis that is found often enough in his conditional clauses. Thus, “put on” has the mark of authenticity and should be considered original.

**6 tn** Grk “it;” the referent (the “heavenly dwelling” of the previous verse) has been specified in the translation for clarity.

**7 sn** See the note in 5:1 on the phrase *the tent we live in*.

**8 tn** Or “we are burdened.”

**9 tn** Grk “for this very thing.”

**10 tn** Or “first installment,” “pledge,” “deposit” (see the note on the phrase “down payment” in 1:22).

**11 tn** Grk “we know that being at home in the body”; an idiom for being alive (L&N 23.91).

**12 tn** Grk “we walk.”

prefer to be away<sup>13</sup> from the body and at home with the Lord. **5:9** So then whether we are alive<sup>14</sup> or away, we make it our ambition to please him.<sup>15</sup> **5:10** For we must all appear before the judgment seat of Christ,<sup>16</sup> so that each one may be paid back according to what he has done while in the body, whether good or evil.<sup>17</sup>

*The Message of Reconciliation*

**5:11** Therefore, because we know the fear of the Lord,<sup>18</sup> we try to persuade<sup>19</sup> people,<sup>20</sup> but we are well known<sup>21</sup> to God, and I hope we are well known to your consciences too. **5:12** We are not trying to commend<sup>22</sup> ourselves to you again, but are giving you an opportunity to be proud of us,<sup>23</sup> so that you may be able to answer those who take pride<sup>24</sup> in outward appearance<sup>25</sup> and not in what is in the heart. **5:13** For if we are out of our minds, it is for God; if we are of sound mind, it is for you. **5:14** For the love of Christ<sup>26</sup> controls us, since we have concluded this, that Christ<sup>27</sup> died for all; therefore all have died. **5:15** And he died for all so that those who live should no longer live for themselves but for him who died for them and was raised.<sup>28</sup> **5:16** So then from now on we acknowledge<sup>29</sup> no one from an outward human point of view.<sup>30</sup> Even though we have known Christ from such a human point of

**13 tn** Or “be absent.”

**14 tn** Grk “whether we are at home” [in the body]; an idiom for being alive (L&N 23.91).

**15 tn** Grk “to be pleasing to him.”

**16 sn** The *judgment seat* (βῆμα, *bēma*) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a common item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city. Use of the term in reference to Christ’s judgment would be familiar to Paul’s 1st century readers.

**17 tn** Or “whether good or bad.”

**18 tn** Or “because we know what it means to fear the Lord.”

**19 tn** The present tense of πείθωμεν (*peithomen*) has been translated as a conative present.

**20 tn** Grk “men,” but ἄνθρωπος (*anthrōpos*) is generic here since clearly both men and women are in view (Paul did not attempt to win only men to the gospel he preached).

**21 tn** Or “clearly evident.” BDAG 1048 s.v. φανερός 2.b.β has “θεῷ πεφανερῶμεθα we are well known to God 2 Cor 5:11a, cp. 11b; 11:6 v.l.”

**22 tn** The present tense of συνιστάνομεν (*sunistanomen*) has been translated as a conative present.

**23 tn** Or “to boast about us.”

**24 tn** Or “who boast.”

**25 tn** Or “in what is seen.”

**26 tn** The phrase ἡ ἀγάπη τοῦ Χριστοῦ (*hē agapē tou Christou*, “the love of Christ”) could be translated as either objective genitive (“our love for Christ”) or subjective genitive (“Christ’s love for us”). Either is grammatically possible, but with the reference to Christ’s death for all in the following clauses, a subjective genitive (“Christ’s love for us”) is more likely.

**27 tn** Grk “one;” the referent (Christ) has been specified in the translation for clarity.

**28 tn** Or “but for him who died and was raised for them.”

**29 tn** Grk “we know.”

**30 tn** Grk “no one according to the flesh.”

view,<sup>1</sup> now we do not know him in that way any longer. **5:17** So then, if anyone is in Christ, he is a new creation; what is old has passed away<sup>2</sup> – look, what is new<sup>3</sup> has come!<sup>4</sup> **5:18** And all these things are from God who reconciled us to himself through Christ, and who has given us the ministry of reconciliation. **5:19** In other words, in Christ God was reconciling the world to himself, not counting people's trespasses against them, and he has given us<sup>5</sup> the message of reconciliation. **5:20** Therefore we are ambassadors for Christ, as though God were making His plea<sup>6</sup> through us. We plead with you<sup>7</sup> on Christ's behalf, "Be reconciled to God!" **5:21** God<sup>8</sup> made the one who did not know sin<sup>9</sup> to be sin for us, so that in him<sup>10</sup> we would become the righteousness of God.

### *God's Suffering Servants*

**6:1** Now because we are fellow workers, we also urge you not to receive the grace of God in vain.<sup>11</sup> **6:2** For he says, "**I heard you at the acceptable time, and in the day of salvation I helped you.**"<sup>12</sup> Look, now is *the acceptable time*; look, now is *the day of salvation!* **6:3** We do not give anyone<sup>13</sup> an occasion for taking an offense in anything,<sup>14</sup> so that no fault may be found with our ministry. **6:4** But as God's servants,<sup>15</sup> we have commended ourselves in every

way,<sup>16</sup> with great endurance, in persecutions,<sup>17</sup> in difficulties, in distresses, **6:5** in beatings, in imprisonments, in riots,<sup>18</sup> in troubles,<sup>19</sup> in sleepless nights, in hunger, **6:6** by purity, by knowledge, by patience, by benevolence, by the Holy Spirit,<sup>20</sup> by genuine<sup>21</sup> love, **6:7** by truthful<sup>22</sup> teaching,<sup>23</sup> by the power of God, with weapons of righteousness both for the right hand and for the left,<sup>24</sup> **6:8** through glory and dishonor, through slander and praise; regarded as impostors,<sup>25</sup> and yet true; **6:9** as unknown, and yet well-known; as dying and yet – see! – we continue to live; as those who are scourged<sup>26</sup> and yet not executed; **6:10** as sorrowful, but always rejoicing, as poor, but making many rich, as having nothing, and yet possessing everything.

**6:11** We have spoken freely to you,<sup>27</sup> Corinthians; our heart has been opened wide to you. **6:12** Our affection for you is not restricted,<sup>28</sup> but you are restricted in your affections for us. **6:13** Now as a fair exchange – I speak as to my<sup>29</sup> children – open wide your hearts to us<sup>30</sup> also.

### *Unequal Partners*

**6:14** Do not become partners<sup>31</sup> with those who do not believe, for what partnership is there between righteousness and lawlessness, or what fellowship does light have with darkness? **6:15** And what agreement does Christ have with Beliar?<sup>32</sup> Or what does a believer share in common with an unbeliever? **6:16** And what mutual agreement does the temple of God have with

<sup>1</sup> **tn** Grk "we have known Christ according to the flesh."

<sup>2</sup> **tn** Grk "old things have passed away."

<sup>3</sup> **tc** Most mss have the words τὰ πάντα (*ta panta*, "all things"; cf. KJV "behold, all things are become new"), some after καινά (*kaina*, "new"; D<sup>2</sup> K L P Ψ 104 326 945 2464 pm) and others before it (6 33 81 614 630 1241 1505 1881 pm). The reading without τὰ πάντα, however, has excellent support from both the Western and Alexandrian texttypes (Ⲛ<sup>46</sup> B C D\* F G 048 0243 365 629 1175 1739 pc co), and the different word order of the phrase which includes it ("all things new" or "new all things") in the ms tradition indicates its secondary character. This secondary addition may have taken place because of assimilation to τὰ δε πάντα (*ta de panta*, "and all [these] things") that begins the following verse.

<sup>4</sup> **tn** Grk "new things have come [about]."

<sup>5</sup> **tn** Or "he has entrusted to us."

<sup>6</sup> **tn** Or "as though God were begging."

<sup>7</sup> **tn** Or "we beg you."

<sup>8</sup> **tn** Grk "He"; the referent (God) has been specified in the translation for clarity.

<sup>9</sup> **sn** *The one who did not know sin* is a reference to Jesus Christ.

<sup>10</sup> **sn** That is, "in Christ."

<sup>11</sup> **tn** Or "receive the grace of God uselessly."

<sup>12</sup> **sn** A quotation from Isa 49:8.

<sup>13</sup> **tn** The word "anyone" is not in the Greek text, but is implied. Direct objects in Greek were often omitted when clear from the context.

<sup>14</sup> **tn** Other interpretations of the first part of 2 Cor 6:3 are possible. The phrase could also mean, "not putting an obstacle in the way of anyone" (L&N 22.14), or "giving no one in anything a cause to sin" (L&N 88.307).

<sup>15</sup> **tn** Or "ministers."

<sup>16</sup> **tn** Or "we have commended ourselves by all things."

<sup>17</sup> **tn** Or "in trouble and suffering."

<sup>18</sup> **tn** Or "rebellions" (uprisings in open defiance of civil authority).

<sup>19</sup> **tn** Usually κόποις (*kopois*) has been translated as "labors" or "hard work," but see Matt 26:10 where it means "trouble"; "distress" (L&N 22.7). In this context with so many other terms denoting suffering and difficulty, such a meaning is preferable.

<sup>20</sup> **tn** Or "by holiness of spirit."

<sup>21</sup> **tn** Or "sincere."

<sup>22</sup> **tn** Grk "by the word of truth"; understanding ἀληθείας (*alētheias*) as an attributive genitive ("truthful word").

<sup>23</sup> **tn** Or "speech." In this context it is more likely that λόγος (*logos*) refers to Paul's message (thus "teaching") than to his speech in general.

<sup>24</sup> **tn** The phrase "for the right hand and for the left" possibly refers to a combination of an offensive weapon (a sword for the right hand) and a defensive weapon (a shield for the left).

<sup>25</sup> **tn** Or "regarded as deceivers."

<sup>26</sup> **tn** Grk "disciplined," but in this context probably a reference to scourging prior to execution (yet the execution is not carried out).

<sup>27</sup> **tn** Grk "our mouth has been open to you," an idiom for openness in communication.

<sup>28</sup> **tn** Grk "You are not restricted by us."

<sup>29</sup> **tn** The word "my" is not in the Greek text but is implied.

<sup>30</sup> **tn** The words "to us" are not in the Greek text but are implied.

<sup>31</sup> **tn** Or "Do not be mismatched."

<sup>32</sup> **sn** The Greek term Βελιάρ (*Beliar*) is a spelling variant for Βελιάλ (*Belial*, see Judg 20:13 LXX). It occurs only here in the NT. *Beliar* is a reference to Satan.

idols? For we are<sup>1</sup> the temple of the living God, just as God said, “I will live in them<sup>2</sup> and will walk among them, and I will be their God, and they will be my people.”<sup>3</sup> 6:17 Therefore “come out from their midst, and be separate,” says the Lord, “and touch no unclean thing,<sup>4</sup> and I will welcome<sup>5</sup> you,<sup>6</sup> 6:18 and I will be a father to you, and you will be my sons and daughters,”<sup>7</sup> says the All-Powerful Lord.<sup>8</sup>

### Self-Purification

7:1 Therefore, since we have these promises, dear friends, let us cleanse ourselves<sup>9</sup> from everything that could defile the body<sup>10</sup> and the spirit, and thus accomplish<sup>11</sup> holiness out of reverence for God.<sup>12</sup> 7:2 Make room for us in your hearts;<sup>13</sup> we have wronged no one, we have ruined no one,<sup>14</sup> we have exploited no one.<sup>15</sup> 7:3 I do not say this to condemn you, for I told you

before<sup>16</sup> that you are in our hearts so that we die together and live together with you.<sup>17</sup>

### A Letter That Caused Sadness

7:4 I have great confidence in you; I take great pride<sup>18</sup> on your behalf. I am filled with encouragement;<sup>19</sup> I am overflowing with joy in the midst of<sup>20</sup> all our suffering. 7:5 For even when we came into Macedonia, our body<sup>21</sup> had no rest at all, but we were troubled in every way – struggles from the outside, fears from within. 7:6 But God, who encourages<sup>22</sup> the downhearted, encouraged<sup>23</sup> us by the arrival of Titus. 7:7 We were encouraged<sup>24</sup> not only by his arrival, but also by the encouragement<sup>25</sup> you gave<sup>26</sup> him, as he reported to us your longing, your mourning,<sup>27</sup> your deep concern<sup>28</sup> for me, so that I rejoiced more than ever. 7:8 For even if I made you sad<sup>29</sup> by my letter,<sup>30</sup> I do not regret having written it<sup>31</sup> (even though I did regret it,<sup>32</sup> for<sup>33</sup> I see that my

<sup>1</sup> **tc** Most witnesses, including some important ones (P<sup>46</sup> N<sup>2</sup> C D<sup>2</sup> F G Ψ 0209 Ⲛ lat sy Tert), read ἡμεῖς...ἐστε (*hūmeis...este*, “you are”) instead of ἡμεῖς...ἔσμεν (*hēmeis...esmen*, “we are”) here, but several other early and important MSS (N\* B D\* L P 0243 6 33 81 326 365 1175 1739 1881 2464 co Cl Or) have ἡμεῖς...ἔσμεν. The external evidence is somewhat in favor of the first person pronoun and verb; the internal evidence weighs in even stronger. In light of the parallel in 1 Cor 3:16, where Paul uses ἐστε (“you are the temple of God”), as well as the surrounding context here in which the second person verb or pronoun is used in vv. 14, 17, and 18, the second person reading seems obviously motivated. The first person reading can explain the rise of the other reading, but the reverse is not as easily done. Consequently, the first person reading of ἡμεῖς...ἔσμεν has all the credentials of authenticity.

<sup>2</sup> **tn** Or “live among them,” “live with them.”

**sn** I will live in them. The OT text that lies behind this passage (Lev 26:11-12) speaks of God dwelling in the midst of his people. The Greek preposition *en* in the phrase *en autois* (“in them”) can also have that meaning (“among” or “with”). However, Paul appears to be extending the imagery here to involve God (as the Spirit) dwelling in his people, since he calls believers “the temple of the living God” in the previous clause, imagery he uses elsewhere in his writings (1 Cor 3:16; Eph 2:21-22).

<sup>3</sup> **sn** A quotation from Lev 26:12; also similar to Jer 32:38; Ezek 37:27.

<sup>4</sup> **sn** A quotation from Isa 52:11.

<sup>5</sup> **tn** Or “will receive.”

<sup>6</sup> **sn** A paraphrased quotation from Ezek 20:41.

<sup>7</sup> **sn** A paraphrased quotation from 2 Sam 7:14 and Isa 43:6.

<sup>8</sup> **tn** Traditionally, “the Lord Almighty.” BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God...κύριος π. (oft. LXX) 2 Cor 6:18.”

<sup>9</sup> **tn** Or “purify ourselves.”

<sup>10</sup> **tn** *Grk* “from every defilement of the flesh.”

<sup>11</sup> **tn** *Grk* “accomplishing.” The participle has been translated as a finite verb due to considerations of contemporary English style, and “thus” has been supplied to indicate that it represents a result of the previous cleansing.

<sup>12</sup> **tn** *Grk* “in the fear of God.”

<sup>13</sup> **tn** The phrase “in your hearts” is not in the Greek text, but is implied.

<sup>14</sup> **tn** “We have ruined no one” may refer to financial loss (“we have caused no one to suffer financial loss”) but it may also refer to the undermining of faith (“we have corrupted no one’s faith.”). Both options are mentioned in L&N 20.23.

<sup>15</sup> **tn** Or “we have taken advantage of no one.”

<sup>16</sup> **sn** See 2 Cor 1:4-7.

<sup>17</sup> **tn** The words “with you” are not in the Greek text, but are implied.

<sup>18</sup> **tn** *Grk* “great is my boasting.”

<sup>19</sup> **tn** Or “comfort.”

<sup>20</sup> **tn** *Grk* “I am overflowing with joy in all our suffering”; the words “in the midst of” are not in the Greek text but are supplied to clarify that Paul is not rejoicing in the suffering itself, but in his relationship with the Corinthians in the midst of all his suffering.

<sup>21</sup> **tn** *Grk* “our flesh.”

<sup>22</sup> **tn** Or “comforts,” “consoles.”

<sup>23</sup> **tn** Or “comforted,” “consoled.”

<sup>24</sup> **tn** Because of the length and complexity of this Greek sentence, a new sentence was started here in the translation by supplying the phrase “We were encouraged.”

<sup>25</sup> **tn** Or “comfort,” “consolation.”

<sup>26</sup> **tn** *Grk* “by the encouragement with which he was encouraged by you.” The passive construction was translated as an active one in keeping with contemporary English style, and the repeated word “encouraged” was replaced in the translation by “gave” to avoid redundancy in the translation.

<sup>27</sup> **tn** Or “your grieving,” “your deep sorrow.”

<sup>28</sup> **tn** Or “your zeal.”

<sup>29</sup> **tn** *Grk* “if I grieved you.”

<sup>30</sup> **sn** My letter. Paul is referring to the “severe” letter mentioned in 2 Cor 2:4.

<sup>31</sup> **tn** *Grk* “I do not regret”; direct objects in Greek must often be supplied from the context. Here one could simply supply “it,” but since Paul is referring to the effects of his previous letter, clarity is improved if “having written it” is supplied.

<sup>32</sup> **tn** *Grk* “I did regret”; the direct object “it” must be supplied from the context.

<sup>33</sup> **tc** A few important MSS (P<sup>46c</sup> B D\* it sa) lack γάρ (*gar*, “for”), while the majority of witnesses have it (N C D<sup>1</sup> F G Ψ 0243 33 1739 1881 Ⲛ sy bo). Even though P<sup>46c</sup> omits γάρ, it has the same sense (*viz.*, a subordinate clause) because it reads the participle βλέπων (*blepōn*, “seeing”; the Vulgate does the same). A decision is difficult because although the overwhelming external evidence is on the side of the conjunction, the lack of γάρ is a significantly harder reading, for the whole clause is something of an anacoluthon. Without the conjunction, the sentence reads more harshly. This would fit with Paul’s “vehemence of spirit” (A. T. Robertson, *A Grammar of the Greek New Testament*, 435) that is found especially in 2 Corinthians and Galatians. However, the MSS that omit the conjunction are prone to such tendencies at times. In this instance, the conjunction should probably stand.

letter made you sad,<sup>1</sup> though only for a short time). 7:9 Now I rejoice, not because you were made sad,<sup>2</sup> but because you were made sad to the point of repentance. For you were made sad as God intended,<sup>3</sup> so that you were not harmed<sup>4</sup> in any way by us. 7:10 For sadness as intended by God produces a repentance that leads to salvation, leaving no regret, but worldly sadness brings about death. 7:11 For see what this very thing, this sadness<sup>5</sup> as God intended, has produced in you: what eagerness, what defense of yourselves,<sup>6</sup> what indignation,<sup>7</sup> what alarm, what longing, what deep concern,<sup>8</sup> what punishment!<sup>9</sup> In everything you have proved yourselves to be innocent in this matter. 7:12 So then, even though I wrote to you, it was not on account of the one who did wrong, or on account of the one who was wronged, but to reveal to you your eagerness on our behalf<sup>10</sup> before God. 7:13 Therefore we have been encouraged. And in addition to our own encouragement, we rejoiced even more at the joy of Titus, because all of you have refreshed his spirit.<sup>11</sup> 7:14 For if I have boasted to him about anything concerning you, I have not been embarrassed by you,<sup>12</sup> but just as everything we said to you was true,<sup>13</sup> so our boasting to Titus about you<sup>14</sup> has proved true as well. 7:15 And his affection for you is much greater<sup>15</sup> when he remembers the obedience of you all, how you welcomed him with fear and trembling. 7:16 I rejoice because in everything I am fully confident in you.

### Completing the Collection for the Saints

8:1 Now we make known to you, brothers and sisters,<sup>16</sup> the grace of God given to the churches of Macedonia, 8:2 that during a severe ordeal of suffering, their abundant joy and their extreme poverty have overflowed in the wealth<sup>17</sup> of their generosity. 8:3 For I testify, they gave

according to their means and beyond their means. They did so voluntarily,<sup>18</sup> 8:4 begging us with great earnestness for the blessing and fellowship of helping<sup>19</sup> the saints. 8:5 And they did this not just as we had hoped, but they gave themselves first to the Lord and to us by the will of God. 8:6 Thus<sup>20</sup> we urged<sup>21</sup> Titus that, just as he had previously begun this work,<sup>22</sup> so also he should complete this act of kindness<sup>23</sup> for you. 8:7 But as you excel<sup>24</sup> in everything – in faith, in speech, in knowledge, and in all eagerness and in the love from us that is in you<sup>25</sup> – make sure that you excel<sup>26</sup> in this act of kindness<sup>27</sup> too. 8:8 I am not saying this as a command, but I am testing the genuineness of your love by comparison with the eagerness of others.<sup>28</sup> 8:9 For you know the grace<sup>29</sup> of our Lord Jesus Christ, that although he was rich, he became poor for your sakes, so that you by his poverty could become rich. 8:10 So here is my opinion on this matter: It is to your advantage, since you<sup>30</sup> made a good start last year both in your giving and your desire to give, 8:11 to finish what you started,<sup>31</sup> so that just as you wanted to do it eagerly,<sup>32</sup> you can also complete it<sup>33</sup> according to your means.<sup>34</sup> 8:12 For if the eagerness is present, the gift itself<sup>35</sup> is acceptable according to whatever one

<sup>18</sup> tn Or “spontaneously.”

<sup>19</sup> tn Or “of ministering to.”

<sup>20</sup> tn A new sentence was started here in the translation and the word “thus” was supplied to indicate that it expresses the result of the previous clause.

<sup>21</sup> tn Or “we exhorted.”

<sup>22</sup> tn The words “this work” are not in the Greek text but are implied. Direct objects in Greek were often omitted and must be supplied from the context.

<sup>23</sup> tn Grk “this grace.”

<sup>24</sup> tn Grk “as you abound.”

<sup>25</sup> tc The reading “the love from us that is in you” is very difficult in this context, for Paul is here enumerating the *Corinthians’* attributes: How is it possible for them to excel “in the love from us that is in you”? Most likely, because of this difficulty, several early scribes, as well as most later ones (ⲛ C D F G Ψ [33] ⲛⲓ lat), altered the text to read “your love for us” (so NIV; Grk ἐξ ὑμῶν ἐν ἡμῖν ἀγάπη [ex *hūmōn en hēmīn agapē*]). The reading ἐξ ἡμῶν ἐν ὑμῖν ἀγάπη (ex *hēmōn en hūmīn agapē*) is found, however, in excellent and early witnesses (ⲓ<sup>46</sup> B 0243 6 104 630 1175 1739 1881 co). As the harder reading it explains the rise of the other reading. What, then, is the force of “in the love from us that is in you”? Most likely, Paul is commending the Corinthians for excelling in deriving some inspiration from the apostles’ love for them.

<sup>26</sup> tn Grk “you abound.”

<sup>27</sup> tn Grk “this grace.”

<sup>28</sup> tn Grk “by means of the eagerness of others.”

<sup>29</sup> tn Or “generosity.”

<sup>30</sup> tn Grk “who.”

<sup>31</sup> tn Grk “and now also complete the doing.”

<sup>32</sup> tn Grk “just as the eagerness to want [it].”

<sup>33</sup> tn Grk “so also it might be completed.” The passive construction was converted to an active one in the translation in keeping with contemporary English style.

<sup>34</sup> tn Grk “completed from what you have.”

<sup>35</sup> tn The words “the gift itself” are not in the Greek text but are implied. Translators often supply an English phrase like “it is” (NASB) but in the context, Paul is clearly referring to the collection Titus was to oversee (2 Cor 8:4-7). Therefore there is no reason not to specify the referent (the gift) more narrowly for clarity.

<sup>1</sup> tn Grk “my letter grieved you.”

<sup>2</sup> tn Grk “were grieved” (so also twice later in the verse).

<sup>3</sup> tn Grk “corresponding to God,” that is, corresponding to God’s will (κατὰ θεόν, *kata theon*). The same phrase occurs in vv. 10 and 11.

<sup>4</sup> tn Grk “so that you did not suffer loss.”

<sup>5</sup> tn Grk “this very thing, to be grieved.”

<sup>6</sup> tn The words “of yourselves” are not in the Greek text but are implied.

<sup>7</sup> sn What *indignation* refers to the Corinthians’ indignation at the offender.

<sup>8</sup> tn Or “what zeal.”

<sup>9</sup> sn That is, *punishment* for the offender.

<sup>10</sup> tn Grk “but in order that your eagerness on our behalf might be revealed to you.”

<sup>11</sup> tn Or “all of you have put his mind at ease.”

<sup>12</sup> tn Grk “I have not been put to shame”; the words “by you” are not in the Greek text but are implied.

<sup>13</sup> tn Grk “just as we spoke everything to you in truth.”

<sup>14</sup> tn The words “about you” are not in the Greek text but are implied.

<sup>15</sup> tn Or “is all the more.”

<sup>16</sup> tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:8.

<sup>17</sup> tn Or “riches.”

has, not according to what he does not have. **8:13** For I do not say this so there would be relief for others and suffering for you, but as a matter of equality. **8:14** At the present time, your abundance will meet their need,<sup>1</sup> so that one day their abundance may also meet your need, and thus there may be equality, **8:15** as it is written: “*The one who gathered<sup>2</sup> much did not have too much, and the one who gathered little did not have too little.*”<sup>3</sup>

### *The Mission of Titus*

**8:16** But thanks be to God who put in the heart of Titus the same devotion<sup>4</sup> I have for you, **8:17** because he not only accepted our request, but since he was very eager,<sup>5</sup> he is coming<sup>6</sup> to you of his own accord.<sup>7</sup> **8:18** And we are sending<sup>8</sup> along with him the brother who is praised by all the churches for his work in spreading the gospel.<sup>9</sup> **8:19** In addition,<sup>10</sup> this brother<sup>11</sup> has also been chosen by the churches as our traveling companion as we administer this generous gift<sup>12</sup> to the glory of the Lord himself and to show our readiness to help.<sup>13</sup> **8:20** We did this<sup>14</sup> as a precaution so that no one should blame us in regard to this generous gift we are administering. **8:21** For we are *concerned about what is right not only before the Lord but also before men.*<sup>15</sup> **8:22** And we are sending<sup>16</sup> with them our brother whom we have tested many times and found eager in many matters, but who now is much more eager than ever because of the great confidence he has in you. **8:23** If there is any question<sup>17</sup> about Titus, he is my partner and fellow

worker among you; if there is any question about our brothers, they are messengers<sup>18</sup> of the church, a glory to Christ. **8:24** Therefore show<sup>19</sup> them openly before the churches the proof of your love and of our pride in you.<sup>20</sup>

### *Preparing the Gift*

**9:1** For it is not necessary<sup>21</sup> for me to write you about this service<sup>22</sup> to the saints, **9:2** because I know your eagerness to help.<sup>23</sup> I keep boasting to the Macedonians about this eagerness of yours,<sup>24</sup> that Achaia has been ready to give<sup>25</sup> since last year, and your zeal to participate<sup>26</sup> has stirred up most of them.<sup>27</sup> **9:3** But I am sending<sup>28</sup> these brothers so that our boasting about you may not be empty in this case, so that you may be ready<sup>29</sup> just as I kept telling them. **9:4** For if any of the Macedonians should come with me and find that you are not ready to give, we would be humiliated<sup>30</sup> (not to mention you) by this confidence we had in you.<sup>31</sup> **9:5** Therefore I thought it necessary to urge these brothers to go to you in advance and to arrange ahead of time the generous contribution<sup>32</sup> you had promised, so this may be ready as a generous gift<sup>33</sup> and not as something you feel forced to do.<sup>34</sup> **9:6** My point is this: The person who sows sparingly will also reap sparingly,

<sup>18</sup> tn Grk “apostles.”

<sup>19</sup> tc The sense of this translation is attested by the fact that most of the later mss, along with several early and important ones (Ⲛ C D<sup>2</sup> Ψ 0225 0243 1739 1881 ̅̅̅ lat), have the imperative verb ἐνδειξασθε (*endeixasthe*) in place of the participle ἐνδεικνόμενοι (*endeiknumenoi*), which is found in B D\* F G 33 pc. Since an imperatival participle is more Hebraic in style, many scribes would not have understood the idiom as easily and would have been likely to change the participle to an imperative (so TCGNT 513-14). But there is no good reason why scribes would change the imperative into a participle. Thus, ἐνδεικνόμενοι is almost surely the wording of the original text.

tn In the Greek text ἐνδεικνόμενοι (*endeiknumenoi*) is a present participle which is translated as an imperative verb (see BDF §468; ExSyn 650-52).

<sup>20</sup> tn Or “our boasting about you.”

<sup>21</sup> tn Or “it is superfluous.”

<sup>22</sup> tn Or “this ministry,” “this contribution.”

<sup>23</sup> tn The words “to help” are not in the Greek text but are implied.

<sup>24</sup> tn Grk “concerning which I keep boasting to the Macedonians about you.” A new sentence was started here and the translation was simplified by removing the relative clause and repeating the antecedent “this eagerness of yours.”

<sup>25</sup> tn The words “to give” are not in the Greek text, but are implied.

<sup>26</sup> tn The words “to participate” are not in the Greek text but are implied.

<sup>27</sup> sn Most of them is a reference to the Macedonians (cf. v. 4).

<sup>28</sup> tn This verb has been translated as an epistolary aorist.

<sup>29</sup> tn That is, ready with the collection for the saints.

<sup>30</sup> tn Or “be disgraced”; Grk “be put to shame.”

<sup>31</sup> tn Grk “by this confidence”; the words “we had in you” are not in the Greek text, but are supplied as a necessary clarification for the English reader.

<sup>32</sup> tn Grk “the blessing.”

<sup>33</sup> tn Grk “a blessing.”

<sup>34</sup> tn Grk “as a covetousness”; that is, a gift given grudgingly or under compulsion.

<sup>1</sup> tn Or “their lack.”

<sup>2</sup> tn The word “gathered” is not in the Greek text, but is implied (so also for the second occurrence of the word later in the verse).

<sup>3</sup> sn A quotation from Exod 16:18.

<sup>4</sup> tn Or “eagerness.”

<sup>5</sup> tn The comparative form of this adjective is used here with relative meaning.

<sup>6</sup> tn This verb has been translated as an epistolary aorist.

<sup>7</sup> tn Or “of his own free will.”

<sup>8</sup> tn This verb has been translated as an epistolary aorist.

<sup>9</sup> tn Grk “the brother of whom the praise in the gospel [is] throughout all the churches.”

<sup>10</sup> tn Grk “gospel, and not only this, but.” Here a new sentence was started in the translation.

<sup>11</sup> tn Grk “he”; the referent (the brother mentioned in v. 18) has been specified in the translation for clarity.

<sup>12</sup> tn That is, the offering or collection being taken to assist impoverished Christians.

<sup>13</sup> tn The words “to help” are not in the Greek text but are implied (see L&N 25.68).

<sup>14</sup> tn “This” refers to sending the brother mentioned in 2 Cor 8:18 to Corinth along with Titus. The words “We did this” have no equivalent in the Greek text, but are necessary to maintain the thought flow in English. The Greek participle that begins v. 20 continues the sentence begun in v. 18 which concerns the sending of the other brother mentioned there.

<sup>15</sup> sn An allusion to Prov 3:4.

<sup>16</sup> tn This verb has been translated as an epistolary aorist.

<sup>17</sup> tn Grk “if concerning Titus” (εἴτε ὑπὲρ Τίτου, *eite hyper Titou*); the Greek sentence opens with an ellipsis which must be supplied: If [there is any question] about Titus.”

and the person who sows generously<sup>1</sup> will also reap generously. **9:7** Each one of you should give<sup>2</sup> just as he has decided in his heart,<sup>3</sup> not reluctantly<sup>4</sup> or under compulsion,<sup>5</sup> because God loves a cheerful giver. **9:8** And God is able to make all grace overflow<sup>6</sup> to you so that because you have enough<sup>7</sup> of everything in every way at all times, you will overflow<sup>8</sup> in every good work. **9:9** Just as it is written, “*He<sup>9</sup> has scattered widely, he has given to the poor; his righteousness remains forever.*”<sup>10</sup> **9:10** Now God<sup>11</sup> who provides seed for the sower and bread for food will provide and multiply your supply of seed and will cause the harvest of your righteousness to grow. **9:11** You will be enriched in every way so that you may be generous on every occasion,<sup>12</sup> which is producing through us thanksgiving to God, **9:12** because the service of this ministry is not only providing for<sup>13</sup> the needs of the saints but is also overflowing with many thanks to God. **9:13** Through the evidence<sup>14</sup> of this service<sup>15</sup> they will glorify God because of your obedience to your confession in the gospel of Christ and the generosity of your sharing<sup>16</sup> with them and with everyone. **9:14** And in their prayers on your behalf they long for you because of the extraordinary grace God has shown to you.<sup>17</sup> **9:15** Thanks be to God for his indescribable gift!<sup>18</sup>

*Paul's Authority from the Lord*

**10:1** Now I, Paul, appeal to you<sup>19</sup> personally<sup>20</sup> by the meekness and gentleness<sup>21</sup> of Christ

(I who am meek<sup>22</sup> when present among<sup>23</sup> you, but am full of courage<sup>24</sup> toward you when away!) – **10:2** now I ask that when I am present I may not have to be bold with the confidence that (I expect) I will dare to use against some who consider us to be behaving<sup>25</sup> according to human standards.<sup>26</sup> **10:3** For though we live<sup>27</sup> as human beings,<sup>28</sup> we do not wage war according to human standards,<sup>29</sup> **10:4** for the weapons of our warfare are not human weapons,<sup>30</sup> but are made powerful by God<sup>31</sup> for tearing down strongholds.<sup>32</sup> We tear down arguments<sup>33</sup> **10:5** and every arrogant obstacle<sup>34</sup> that is raised up against the knowledge of God, and we take every thought captive to make it obey<sup>35</sup> Christ. **10:6** We are also ready to punish every act of disobedience,<sup>36</sup> whenever your obedience is complete. **10:7** You are looking at outward appearances.<sup>37</sup> If anyone is confident that he belongs to Christ, he should reflect on this again: Just as he himself belongs to Christ, so too do we. **10:8** For if I boast somewhat more about our authority that the Lord gave us<sup>38</sup> for building you up and not for tearing you down, I will not be ashamed of

ogy and Rhetoric in a Pauline Letter Fragment (2 Cor 10:1-13:10)” (Ph.D. diss., University of Chicago, 1998), argues for this alternative translation for three main reasons: (1) When the two Greek nouns πραύτης and ἐπιεικεία (*prautēs* and *epieikeia*) are used together, 90% of the time the nuance is “leniency and clemency.” (2) “Leniency and clemency” has a military connotation, which is precisely what appears in the following verses. (3) 2 Cor 10-13 speaks of Paul’s sparing use of his authority, which points to the nuance of “leniency and clemency.”

<sup>1</sup> **tn** Or “bountifully”; so also in the next occurrence in the verse.

<sup>2</sup> **tn** Or “must do.” The words “of you” and “should give” are not in the Greek text, which literally reads, “Each one just as he has decided in his heart.” The missing words are an ellipsis; these or similar phrases must be supplied for the English reader.

<sup>3</sup> **tn** Or “in his mind.”

<sup>4</sup> **tn** Or “not from regret”; *Grk* “not out of grief.”

<sup>5</sup> **tn** Or “not out of a sense of duty”; *Grk* “from necessity.”

<sup>6</sup> **tn** Or “abound.”

<sup>7</sup> **tn** Or “so that by having enough.” The Greek participle can be translated as a participle of cause (“because you have enough”) or means (“by having enough”).

<sup>8</sup> **tn** Or “abound.”

<sup>9</sup> **sn** He in the quotation refers to the righteous person.

<sup>10</sup> **sn** A quotation from Ps 112:9.

<sup>11</sup> **tn** *Grk* “he”; the referent (God) has been specified in the translation for clarity.

<sup>12</sup> **tn** *Grk* “in every way for every generosity, or “he will always make you rich enough to be generous at all times” (L&N 57.29).

<sup>13</sup> **tn** Or “not only supplying.”

<sup>14</sup> **tn** Or “proof,” or perhaps “testing” (NRSV).

<sup>15</sup> **tn** Or “ministry.”

<sup>16</sup> **tn** Or “your partnership”; *Grk* “your fellowship.”

<sup>17</sup> **tn** *Grk* “the extraordinary grace of God to you”; the point is that God has given or shown grace to the Corinthians.

<sup>18</sup> **tn** “Let us thank God for his gift which cannot be described with words” (L&N 33.202).

<sup>19</sup> **tn** The Greek pronoun (“you”) is plural.

<sup>20</sup> **tn** The word “personally” is supplied to reflect the force of the Greek intensive pronoun αὐτός (*autos*) at the beginning of the verse.

<sup>21</sup> **tn** Or “leniency and clemency.” D. Walker, “Paul’s Offer of Leniency of Christ (2 Corinthians 10:1): Populist Ideol-

<sup>22</sup> **tn** Or “who lack confidence.”

<sup>23</sup> **tn** Or “when face to face with.”

<sup>24</sup> **tn** Or “but bold.”

<sup>25</sup> **tn** *Grk* “consider us as walking.”

<sup>26</sup> **tn** *Grk* “according to the flesh.”

<sup>27</sup> **tn** *Grk* “we walk.”

<sup>28</sup> **tn** *Grk* “in the flesh.”

<sup>29</sup> **tn** *Grk* “according to the flesh.”

<sup>30</sup> **tn** *Grk* “are not fleshly [weapons].” The repetition of the word “warfare” does not occur in the Greek text, but is supplied for clarity.

<sup>31</sup> **tn** Or “but (are) divinely powerful,” “but they have divine power,” or “but are powerful for God’s [service]”; *Grk* “but are powerful to God.”

<sup>32</sup> **sn** Ultimately Paul is referring here to the false arguments of his opponents, calling them figuratively “strongholds.” This Greek word (ὀχυρόμα, *ochurōma*) is used only here in the NT.

<sup>33</sup> **tn** Or “speculations.”

<sup>34</sup> **tn** The phrase “every arrogant obstacle” could be translated simply “all arrogance” (so L&N 88.207).

<sup>35</sup> **tn** *Grk* “to the obedience of Christ,” but since Χριστοῦ (*Christou*) is clearly an objective genitive here, it is better to translate “to make it obey Christ.”

<sup>36</sup> **tn** Or “punish all disobedience.”

<sup>37</sup> **tn** The phrase is close to a recognized idiom for judging based on outward appearances (L&N 30.120). Some translators see a distinction, however, and translate 2 Cor 10:7a as “Look at what is in front of your eyes,” that is, the obvious facts of the case (so NRSV).

<sup>38</sup> **tn** The word “us” is not in the Greek text but is supplied. Indirect objects in Greek were often omitted when clear from the context, and must be supplied for the modern English reader.

doing so.<sup>1</sup> **10:9** I do not want to seem as though I am trying to terrify you with my letters, **10:10** because some say, “His letters are weighty and forceful, but his physical presence is weak<sup>2</sup> and his speech is of no account.”<sup>3</sup> **10:11** Let such a person consider this: What we say<sup>4</sup> by letters when we are absent, we also are in actions when we are present.

### Paul's Mission

**10:12** For we would not dare to classify or compare ourselves with some of those who recommend themselves. But when they measure themselves by themselves and compare themselves with themselves, they are without understanding.<sup>5</sup> **10:13** But we will not boast beyond certain limits,<sup>6</sup> but will confine our boasting<sup>7</sup> according to the limits of the work to which God has appointed us,<sup>8</sup> that reaches even as far as you. **10:14** For we were not overextending ourselves, as though we did not reach as far as you, because we were the first to reach as far as you with the gospel about Christ.<sup>9</sup> **10:15** Nor do we boast beyond certain limits<sup>10</sup> in the work<sup>11</sup> done by others, but we hope<sup>12</sup> that as your faith continues to grow, our work may be greatly expanded<sup>13</sup> among you according to our limits,<sup>14</sup> **10:16** so that we may preach the gospel in the regions that lie beyond you, and not boast of work already done in another person's area. **10:17** But *the one who boasts must boast in the Lord.*<sup>15</sup> **10:18** For it is not the person who commends himself who is approved, but the person the Lord commends.

### Paul and His Opponents

**11:1** I wish that you would be patient with me in a little foolishness, but indeed you are being patient with me! **11:2** For I am jealous for you with godly jealousy, because I promised you in marriage to one husband,<sup>16</sup> to present you as a pure<sup>17</sup> virgin to Christ. **11:3** But I am afraid that<sup>18</sup> just as the serpent<sup>19</sup> deceived Eve by his treachery,<sup>20</sup> your minds may be led astray<sup>21</sup> from a sincere and pure<sup>22</sup> devotion to Christ. **11:4** For if someone comes and proclaims<sup>23</sup> another Jesus different from the one we proclaimed,<sup>24</sup> or if you receive a different spirit than the one you received,<sup>25</sup> or a different gospel than the one you accepted,<sup>26</sup> you put up with it well enough!<sup>27</sup> **11:5** For I consider myself not at all inferior to those “super-apostles.”<sup>28</sup> **11:6** And even if I am unskilled<sup>29</sup> in speaking, yet I am certainly not so in knowledge. Indeed, we have made this plain to you in everything in every way. **11:7** Or did I commit a sin by humbling myself<sup>30</sup> so that you could be exalted, because I proclaimed<sup>31</sup> the gospel of God to you free of charge? **11:8** I robbed other churches by receiving support from them so that I could serve you!<sup>32</sup>

<sup>1</sup> **tn** Grk “I will not be put to shame,” “I will not be ashamed.” The words “of doing so” are supplied to clarify for the reader that Paul will not be ashamed of boasting somewhat more about the authority the Lord gave him (beginning of v. 8).

<sup>2</sup> **tn** Or “unimpressive.”

<sup>3</sup> **tn** Or “is contemptible”; Grk “is despised.”

<sup>4</sup> **tn** Grk “what we are in word.”

<sup>5</sup> **tn** Or “they are unintelligent.”

<sup>6</sup> **tn** Or “boast excessively.” The phrase εἰς τὰ ἄμετρα (*eis ta ametra*) is an idiom; literally it means “into that which is not measured,” that is, a point on a scale that goes beyond what might be expected (L&N 78.27).

<sup>7</sup> **tn** The words “will confine our boasting” are not in the Greek text, but the reference to boasting must be repeated from the previous clause to clarify for the modern reader what is being limited.

<sup>8</sup> **tn** Grk “according to the measure of the rule which God has apportioned to us as a measure”; for the translation used in the text see L&N 37.100.

<sup>9</sup> **tn** Grk “with the gospel of Christ,” but since Χριστοῦ (*Christou*) is clearly an objective genitive here, it is better to translate “with the gospel about Christ.”

<sup>10</sup> **tn** Or “boast excessively.” The phrase εἰς τὰ ἄμετρα (*eis ta ametra*) is an idiom; literally it means “into that which is not measured,” that is, a point on a scale that goes beyond what might be expected (L&N 78.27).

<sup>11</sup> **tn** Or “in the labors.”

<sup>12</sup> **tn** Grk “but we have the hope.”

<sup>13</sup> **tn** Or “greatly enlarged.”

<sup>14</sup> **tn** That is, Paul's work might be greatly expanded within the area of activity assigned to him by God.

<sup>15</sup> **tn** The traditional translation (“let the one who boasts boast in the Lord”) can be understood as merely permissive by the English reader, but the Greek verb καυχᾶσθω (*kauchasthō*) is a third person imperative.

**sn** A quotation from Jer 9:24 (also quoted in 1 Cor 1:31).

<sup>16</sup> **tn** That is, to Christ.

<sup>17</sup> **tn** Or “chaste.”

<sup>18</sup> **tn** Grk “I fear lest somehow.”

<sup>19</sup> **tn** Or “the snake.”

<sup>20</sup> **tn** Or “craftiness.”

<sup>21</sup> **tn** Or “corrupted,” “seduced.”

<sup>22</sup> **tc** Although most mss (N<sup>2</sup> H Ψ 0121 0243 1739 1881 ㉓) lack “and pure” (καὶ τῆς ἀγνότητος, *kai tes hagnotetos*; Grk “and purity”) several important and early witnesses (D<sup>46</sup> N<sup>4</sup> B D<sup>21</sup> F G 33 81 104 pc ar r co) retain these words. Their presence in such mss across such a wide geographical distribution argues for their authenticity. The omission from the majority of mss can be explained by haplography, since the -τητος ending of ἀγνότητος is identical to the ending of ἀπλότητος (*haplotētos*, “sincerity”) three words back (ἀπλότητος καὶ τῆς ἀγνότητος); further, since the meanings of “sincerity” and “purity” are similar they might seem redundant. A copyist would scarcely notice the omission because Paul's statement still makes sense without “and from purity.”

<sup>23</sup> **tn** Or “preaches.”

<sup>24</sup> **tn** Grk “another Jesus whom we have not proclaimed.”

<sup>25</sup> **tn** Grk “a different spirit which you did not receive.”

<sup>26</sup> **tn** Grk “a different gospel which you did not accept.”

<sup>27</sup> **tn** Or “you endure it very well.”

<sup>28</sup> **tn** The implicit irony in Paul's remark is brought out well by the TEV: “I do not think that I am the least bit inferior to those very special so-called ‘apostles’ of yours!”

**sn** The “super-apostles” refers either (1) to the original apostles (the older interpretation) or (2) more probably, to Paul's opponents in Corinth, in which case the designation is ironic.

<sup>29</sup> **sn** *Unskilled in speaking* means not professionally trained as a rhetorician.

<sup>30</sup> **sn** Paul is referring to *humbling* himself to the point of doing manual labor to support himself.

<sup>31</sup> **tn** Or “preached.”

<sup>32</sup> **sn** That is, serve them free of charge (cf. the end of v. 7).

11:9 When<sup>1</sup> I was with you and was in need, I was not a burden to anyone, for the brothers who came from Macedonia fully supplied my needs.<sup>2</sup> I<sup>3</sup> kept myself from being a burden to you in any way, and will continue to do so. 11:10 As the truth of Christ is in me, this boasting of mine<sup>4</sup> will not be stopped<sup>5</sup> in the regions of Achaia. 11:11 Why? Because I do not love you? God knows I do!<sup>6</sup> 11:12 And what I am doing I will continue to do, so that I may eliminate any opportunity for those who want a chance to be regarded as our equals<sup>7</sup> in the things they boast about. 11:13 For such people are false apostles, deceitful<sup>8</sup> workers, disguising themselves<sup>9</sup> as apostles of Christ. 11:14 And no wonder, for even Satan disguises himself<sup>10</sup> as an angel of light. 11:15 Therefore it is not surprising his servants also disguise themselves<sup>11</sup> as servants of righteousness, whose end will correspond to their actions.<sup>12</sup>

*Paul's Sufferings for Christ*

11:16 I say again, let no one think that I am a fool.<sup>13</sup> But if you do, then at least accept me as a fool, so that I too may boast a little. 11:17 What I am saying with this boastful confidence<sup>14</sup> I do not say the way the Lord would.<sup>15</sup> Instead it is, as it were, foolishness. 11:18 Since many<sup>16</sup> are boasting according to human standards,<sup>17</sup> I too will boast. 11:19 For since you are so wise, you put up with<sup>18</sup> fools gladly. 11:20 For you put up with<sup>19</sup> it if someone makes slaves of you, if someone exploits you, if someone takes advantage of you, if someone behaves arrogantly<sup>20</sup> toward you, if someone strikes you in the face.

<sup>1</sup> **tn** Grk "you, and when." A new sentence was started here in the translation.

<sup>2</sup> **tn** If the participle ἐλάθοντες (*elthontes*) is taken as temporal rather than adjectival, the translation would be, "for the brothers, when they came from Macedonia, fully supplied my needs" (similar to NASB).

<sup>3</sup> **tn** Grk "needs, and I kept." A new sentence was started here in the translation.

<sup>4</sup> **tn** That is, that Paul offers the gospel free of charge to the Corinthians (see 2 Cor 11:7).

<sup>5</sup> **tn** Or "silenced."

<sup>6</sup> **tn** Grk "God knows!" The words "I do" are supplied for clarity. Direct objects were often omitted in Greek when clear from the context.

<sup>7</sup> **tn** Grk "an opportunity, so that they may be found just like us."

<sup>8</sup> **tn** Or "dishonest."

<sup>9</sup> **tn** Or "workers, masquerading."

<sup>10</sup> **tn** Or "Satan himself masquerades."

<sup>11</sup> **tn** Or "also masquerade."

<sup>12</sup> **tn** Or "their works."

<sup>13</sup> **tn** Or "am foolish."

<sup>14</sup> **tn** Grk "with this confidence of boasting." The genitive κωχῆσεως (*kauchēseōs*) has been translated as an attributed genitive (the noun in the genitive gives an attribute of the noun modified).

<sup>15</sup> **tn** Or "say with the Lord's authority."

<sup>16</sup> **sn** Many is a reference to Paul's opponents.

<sup>17</sup> **tn** Grk "according to the flesh."

<sup>18</sup> **tn** Or "you tolerate."

<sup>19</sup> **tn** Or "you tolerate."

<sup>20</sup> **tn** See L&N 88.212.

11:21 (To my disgrace<sup>21</sup> I must say that we were too weak for that!)<sup>22</sup> But whatever anyone else dares to boast about<sup>23</sup> (I am speaking foolishly), I also dare to boast about the same thing.<sup>24</sup> 11:22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. 11:23 Are they servants of Christ? (I am talking like I am out of my mind!) I am even more so: with much greater labors, with far more imprisonments, with more severe beatings, facing death many times. 11:24 Five times I received from the Jews forty lashes less one.<sup>25</sup> 11:25 Three times I was beaten with a rod.<sup>26</sup> Once I received a stoning.<sup>27</sup> Three times I suffered shipwreck. A night and a day I spent adrift in the open sea. 11:26 I have been on journeys many times, in dangers from rivers, in dangers from robbers,<sup>28</sup> in dangers from my own countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the wilderness,<sup>29</sup> in dangers at sea, in dangers from false brothers, 11:27 in hard work and toil,<sup>30</sup> through many sleepless nights, in hunger and thirst, many times without food, in cold and without enough clothing.<sup>31</sup> 11:28 Apart from other things,<sup>32</sup> there is the daily pressure on me of my anxious concern<sup>33</sup> for all the churches. 11:29 Who is weak, and I am not

<sup>21</sup> **tn** Or "my shame."

<sup>22</sup> **sn** It seems best, in context, to see the statement *we were too weak for that* as a parenthetical and ironic comment by Paul on his physical condition (weakness or sickness) while he was with the Corinthians (cf. 2 Cor 12:7-10; Gal 4:15).

<sup>23</sup> **tn** The words "to boast about" are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context, and this phrase serves as the direct object of the preceding verb.

<sup>24</sup> **tn** Grk "I also dare"; the words "to boast about the same thing" are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context, and this phrase serves as the direct object of the preceding verb.

<sup>25</sup> **tn** Grk "forty less one"; this was a standard sentence. "Lashes" is supplied to clarify for the modern reader what is meant.

<sup>26</sup> **sn** *Beaten with a rod* refers to the Roman punishment of *admonitio* according to BDAG 902 s.v. ῥαβδίζω. Acts 16:22 describes one of these occasions in Philippi; in this case it was administered by the city magistrates, who had wide powers in a military colony.

<sup>27</sup> **sn** *Received a stoning*. See Acts 14:19, where this incident is described.

<sup>28</sup> **tn** Or "bandits." The word normally refers more to highwaymen ("robbers") but can also refer to insurrectionists or revolutionaries ("bandits").

<sup>29</sup> **tn** Or "desert."

<sup>30</sup> **tn** The two different words for labor are translated "in hard work and toil" by L&N 42.48.

<sup>31</sup> **tn** Grk "in cold and nakedness." Paul does not mean complete nakedness, however, which would have been repugnant to a Jew; he refers instead to the lack of sufficient clothing, especially in cold weather. A related word is used to 1 Cor 4:11, also in combination with experiencing hunger and thirst.

<sup>32</sup> **sn** *Apart from other things*. Paul refers here either (1) to the external sufferings just mentioned, or (2) he refers to other things he has left unmentioned.

<sup>33</sup> **tn** "Anxious concern," so translated in L&N 25.224.

weak? Who is led into sin,<sup>1</sup> and I do not burn with indignation? **11:30** If I must boast,<sup>2</sup> I will boast about the things that show my weakness.<sup>3</sup> **11:31** The God and Father of the Lord Jesus, who is blessed forever, knows I am not lying. **11:32** In Damascus, the governor<sup>4</sup> under King Aretas was guarding the city of Damascus<sup>5</sup> in order to arrest<sup>6</sup> me, **11:33** but I was let down in a rope-basket<sup>7</sup> through a window in the city wall, and escaped his hands.

### *Paul's Thorn in the Flesh*

**12:1** It is necessary to go on boasting.<sup>8</sup> Though it is not profitable, I will go on to visions and revelations from the Lord. **12:2** I know a man in Christ who fourteen years ago (whether in the body or out of the body I do not know, God knows) was caught up to the third heaven. **12:3** And I know that this man (whether in the body or apart from the body I do not know, God knows) **12:4** was caught up into paradise<sup>9</sup> and heard things too sacred to be put into words,<sup>10</sup> things that a person<sup>11</sup> is not permitted to speak. **12:5** On behalf of such an individual I will boast, but on my own behalf I will not boast, except about my weaknesses. **12:6** For even if I wish to boast, I will not be a fool, for I would be telling<sup>12</sup> the truth, but I refrain from this so that no one may regard<sup>13</sup> me beyond what he sees in me or what he hears from me, **12:7** even because of the extraordinary character of the revelations. Therefore,<sup>14</sup> so that I would not become arrogant, a

thorn in the flesh was given to me, a messenger of Satan to trouble<sup>15</sup> me – so that I would not become arrogant.<sup>16</sup> **12:8** I asked the Lord three times about this, that it would depart from me. **12:9** But<sup>17</sup> he said to me, “My grace is enough<sup>18</sup> for you, for my<sup>19</sup> power is made perfect<sup>20</sup> in weakness.” So then, I will boast most gladly<sup>21</sup> about my weaknesses, so that the power of Christ may reside in<sup>22</sup> me. **12:10** Therefore I am content with<sup>23</sup> weaknesses, with insults, with troubles, with persecutions and difficulties<sup>24</sup> for the sake of Christ, for whenever I am weak, then I am strong.

### *The Signs of an Apostle*

**12:11** I have become a fool. You yourselves forced me to do it, for I should have been commended by you. For I lack nothing in comparison<sup>25</sup> to those “super-apostles,” even though I am nothing. **12:12** Indeed, the signs of an apostle were performed among you with great perseverance<sup>26</sup> by signs and wonders and powerful deeds.<sup>27</sup> **12:13** For how<sup>28</sup> were you treated worse than the other churches, except that I myself was not a burden to you? Forgive me this injustice! **12:14** Look, for the third time I am ready to come to you, and I will not be a burden to you, because I do not want your possessions, but you. For children should not have<sup>29</sup> to save up for their parents, but parents for their children. **12:15** Now I will most gladly spend and be spent for

<sup>1</sup> tn Or “who is caused to stumble.”

<sup>2</sup> tn Grk “If boasting is necessary.”

<sup>3</sup> tn Or “about the things related to my weakness.”

<sup>4</sup> tn Grk “ethnarch.”

<sup>sn</sup> The governor was an official called an “ethnarch” who was appointed to rule on behalf of a king over a certain region.

<sup>5</sup> tn Grk “the city of the Damascenes.”

<sup>6</sup> tn Or “to seize,” “to catch.”

<sup>7</sup> tn In Acts 9:25 the same basket used in Paul’s escape is called a σπυρίδις (*spuris*), a basket larger than a κόφινος (*kophinos*). It was very likely made out of rope, so the translation “rope-basket” is used.

<sup>8</sup> tn Grk “Boasting is necessary.”

<sup>9</sup> sn In the NT, *paradise* is mentioned three times. In Luke 23:43 it refers to the abode of the righteous dead. In Rev 2:7 it refers to the restoration of Edenic paradise predicted in Isa 51:3 and Ezek 36:35. The reference here in 2 Cor 12:4 is probably to be translated as parallel to the mention of the “third heaven” in v. 2. Assuming that the “first heaven” would be atmospheric heaven (the sky) and “second heaven” the more distant stars and planets, “third heaven” would refer to the place where God dwells. This is much more likely than some variation on the seven heavens mentioned in the pseudepigraphic book 2 *Enoch* and in other nonbiblical and rabbinic works.

<sup>10</sup> tn Or “things that cannot be put into words.”

<sup>11</sup> tn Grk “a man.”

<sup>12</sup> tn Or “speaking.”

<sup>13</sup> tn Or “may think of.”

<sup>14</sup> tc Most mss (Ɑ<sup>46</sup> D Ψ 1881 ̅̅̅) lack διό (*dio*, “Therefore”), but the widespread distribution and quality of mss which include it (Ɑ A B F G 0243 33 81 1175 1739 pc) argues for its authenticity. Internally, its case is equally strong in that its inclusion is grammatically rough (διό is hardly necessary to convey purpose, especially since Paul uses ἵνα [*hina*, “so that”] next).

<sup>15</sup> tn Or “to harass.”

<sup>16</sup> tn The phrase “so that I might not become arrogant” is repeated here because it occurs in the Greek text two times in the verse. Although redundant, it is repeated because of the emphatic nature of its affirmation.

<sup>17</sup> tn Here καί (*kai*) has been translated as “but” because of the contrast implicit in the context.

<sup>18</sup> tn Or “is sufficient.”

<sup>19</sup> tc The majority of later mss (Ɑ<sup>2</sup> A<sup>c</sup> D<sup>1</sup> Ψ 0243 0278 33 1739 1881 ̅̅̅) as well as some versional witnesses include the pronoun “my” here, but the omission of the pronoun has excellent external support (Ɑ<sup>46</sup>vid Ɑ<sup>\*</sup> A<sup>\*</sup> B D<sup>\*</sup> F G latt). Scribes probably added the pronoun for clarity, making the obvious referent explicit. This would also make “power” more parallel with “my grace.” Though the original text probably did not include “my,” scribes who added the word were following the sense of Paul’s statement.

<sup>tn</sup> The pronoun “my” was supplied in the translation to clarify the sense of Paul’s expression.

<sup>20</sup> tn Or “my power comes to full strength.”

<sup>21</sup> tn “Most gladly,” a comparative form used with superlative meaning and translated as such.

<sup>22</sup> tn Or “may rest on.”

<sup>23</sup> tn Or “I take delight in.”

<sup>24</sup> tn Or “calamities.”

<sup>25</sup> tn Or “I am in no way inferior.”

<sup>26</sup> tn Or “patience,” “endurance.”

<sup>27</sup> tn Or “and miracles.”

<sup>28</sup> tn Grk “For in what respect.”

<sup>29</sup> tn Grk “children ought not,” but this might give the impression that children are not supposed to support sick or aging parents in need of help. That is not what Paul is saying. His point is that children should not have to pay their parent’s way.

your lives!<sup>1</sup> If I love you more, am I to be loved less? **12:16** But be that as it may, I have not burdened you. Yet because I was a crafty person, I took you in by deceit! **12:17** I have not taken advantage of you through anyone I have sent to you, have I?<sup>2</sup> **12:18** I urged Titus to visit you<sup>3</sup> and I sent our<sup>4</sup> brother along with him. Titus did not take advantage of you, did he?<sup>5</sup> Did we not conduct ourselves in the same spirit? Did we not behave in the same way?<sup>6</sup> **12:19** Have you been thinking all this time<sup>7</sup> that we have been defending ourselves to you? We are speaking in Christ before God, and everything we do, dear friends, is to build you up.<sup>8</sup> **12:20** For I am afraid that somehow when I come I will not find you what I wish, and you will find me<sup>9</sup> not what you wish. I am afraid that<sup>10</sup> somehow there may be quarreling, jealousy, intense anger, selfish ambition,<sup>11</sup> slander, gossip, arrogance, and disorder. **12:21** I am afraid that<sup>12</sup> when I come again, my God may humiliate me before you, and I will grieve for<sup>13</sup> many of those who previously sinned and have not repented of the impurity, sexual immorality, and licentiousness that they have practiced.

*Paul's Third Visit to Corinth*

**13:1** This is the third time I am coming to visit<sup>14</sup> you. *By the testimony<sup>15</sup> of two or three witnesses every matter will be established.*<sup>16</sup> **13:2** I said before when I was present the second time and now, though absent, I say again to those who sinned previously and to all the rest, that if I come again, I will not spare anyone,<sup>17</sup> **13:3** since you are demanding proof that Christ is speaking through me. He<sup>18</sup> is not weak toward you but is powerful among you. **13:4** For indeed he was crucified by reason of weakness, but he lives because of God's power. For we also are weak in him, but we will live together with him, because of God's power toward you. **13:5** Put yourselves to the test to see if you are in the faith; examine yourselves! Or do you not recognize regarding yourselves that Jesus Christ is in you – unless, indeed, you fail the test!<sup>19</sup> **13:6** And I hope that you will realize that we have not failed the test!<sup>20</sup> **13:7** Now we pray to God that you may not do anything wrong, not so that we may appear to have passed the test,<sup>21</sup> but so that you may do what is right<sup>22</sup> even if we may appear to have failed the test.<sup>23</sup> **13:8** For we cannot do anything against the truth, but only for the sake of the truth. **13:9** For we rejoice whenever we are weak, but you are strong. And we pray for this: that you may become fully qualified.<sup>24</sup> **13:10** Because of this I am writing these things while absent, so that when I arrive<sup>25</sup> I may not have to deal harshly with you<sup>26</sup> by using my authority – the Lord gave it to me for building up, not for tearing down!

<sup>1</sup> tn Grk "souls."

<sup>2</sup> tn The Greek construction anticipates a negative answer, indicated by the 'tag' question "have I?" at the end of the clause. The question is rhetorical.

<sup>3</sup> tn The words "to visit you" are not in the Greek text but are implied. Direct objects were often omitted in Greek when clear from the context, and must be supplied for the modern reader.

<sup>4</sup> tn Grk "the."

<sup>5</sup> tn The Greek construction anticipates a negative answer, indicated by the 'tag' question "did he?" at the end of the clause.

<sup>6</sup> tn Grk "[Did we not walk] in the same tracks?" This is an idiom that means to imitate someone else or to behave as they do. Paul's point is that he and Titus have conducted themselves in the same way toward the Corinthians. If Titus did not take advantage of the Corinthians, then neither did Paul.

<sup>7</sup> tc The reading "all this time" (πάλαι, *palai*) is found in several early and important Alexandrian and Western witnesses including N\* A B F G 0243 6 33 81 365 1175 1739 1881 lat; the reading πάλιν (*palin*, "again") is read by N<sup>2</sup> D Ψ 0278 Ⲛ sy bo; the reading οὐ πάλα (*ou palai*) is read by 346, making the question even more emphatic. The reading of 346 could only have arisen from πάλα. The reading πάλιν is significantly easier ("are you once again thinking that we are defending ourselves?"), for it softens Paul's tone considerably. It thus seems to be a motivated reading and cannot easily explain the rise of πάλα. Further, πάλα has considerable support in the Alexandrian and Western witnesses, rendering it virtually certain as the original wording here.

<sup>8</sup> tn Or "for your strengthening"; Grk "for your edification."

<sup>9</sup> tn Grk "and I will be found by you." The passive construction has been converted to an active one in the translation.

<sup>10</sup> tn The words "I am afraid that" are not repeated in the Greek text, but are needed for clarity.

<sup>11</sup> tn Or "intense anger, hostility."

<sup>12</sup> tn The words "I am afraid that" are not repeated in the Greek text from v. 20, but are needed for clarity.

<sup>13</sup> tn Or "I will mourn over."

<sup>14</sup> tn The word "visit" is not in the Greek text, but is implied.

<sup>15</sup> tn Grk "By the mouth."

<sup>16</sup> sn A quotation from Deut 19:15 (also quoted in Matt 18:16; 1 Tim 5:19).

<sup>17</sup> tn The word "anyone" is not in the Greek text but is implied.

<sup>18</sup> tn Grk "who." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>19</sup> tn Or "unless indeed you are disqualified."

<sup>20</sup> tn Or "that we are not disqualified."

<sup>21</sup> tn Or "that we may appear to be approved."

<sup>22</sup> tn Or "what is good."

<sup>23</sup> tn Or "even if we appear disapproved."

<sup>24</sup> tn Or "fully equipped."

<sup>25</sup> tn Grk "when I am present," but in the context of Paul's third (upcoming) visit to Corinth, this is better translated as "when I arrive."

<sup>26</sup> tn The words "with you" are not in the Greek text, but are implied.

*Final Exhortations and Greetings*

**13:11** Finally, brothers and sisters,<sup>1</sup> rejoice, set things right, be encouraged, agree with one another, live in peace, and the God of love and peace will be with you. **13:12<sup>2</sup>** Greet one another with a holy kiss. All the saints greet you. **13:13** The grace of the Lord Jesus Christ and the love of God and the fellowship<sup>3</sup> of the Holy Spirit be with you all.<sup>4</sup>

<sup>1</sup> **tn** *Grk* “brothers.” See note on the phrase “brothers and sisters” in 1:8.

<sup>2</sup> **sn** The versification of vv. 12 and 13 in the NET BIBLE (so also NRSV, NLT) is according to the versification in the NA<sup>27</sup> and UBS<sup>4</sup> editions of the Greek text. Some translations, however, break the material up into three verses, i.e., 12-14 (NKJV, NASB, NIV). The same material has been translated in each case; the only difference is the versification of that material.

<sup>3</sup> **tn** Or “communion.”

<sup>4</sup> **tc** Most witnesses, especially later ones (N<sup>2</sup> D Ψ Ω̄̄ lat sy bo), conclude this letter with ἀμήν (*amēn*, “amen”), while several early and important mss (P<sup>46</sup> N\* A B F G 0243 6 33 630 1175 1739 1881 pc sa) lack the particle. Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ἀμήν in every NT book except Acts, James, and 3 John (and even in these books, ἀμήν is found in some witnesses). It is thus a predictable variant. That so many diverse witnesses lacked the word here is strong testimony to its absence for the original text of 2 Corinthians.