



BIC Volume 11
Second Corinthians
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Ministry Part One D:
Topics 10.2.3.1.9 & 10.2.3.1.10
2 Cor. 6:14-7:16

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10.2.3.1.9 Ministry as temple service, 6:14-7:1¹

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία, ἢ τίς κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερίς πιστῶ μετὰ ἀπίστου; 16 τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι

*ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω
καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μου
λαός.*

17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν
καὶ ἀφορίσθητε, λέγει κύριος,
καὶ ἀκαθάρτου μὴ ἄπτεσθε·
κάγὼ εἰσδέξομαι ὑμᾶς

18 καὶ ἔσομαι ὑμῖν εἰς πατέρα
καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας,
λέγει κύριος παντοκράτωρ.

7.1 Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.

14 Do not be mismatched with unbelievers. For what partnership is there between righteousness and lawlessness? Or what fellowship is there between light and darkness? 15 What agreement does Christ have with Beliar? Or what does a believer share with an unbeliever? 16 What

¹Ministry for Paul continues to be viewed from a variety of perspectives. The collective impact of this variety creates strong persuasion for the Corinthians to accept the genuineness of this God ordained ministry from Paul and his associates:

- 10.2.3.1.5 Ministry compared to Moses, 3:1-18
- 10.2.3.1.6 Ministry in Clay Pots, 4:1-15
- 10.2.3.1.7 Ministry based on Faith, 4:16-5:10
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- 10.2.3.1.9 Ministry as Temple Service, 6:14-7:1

agreement has the temple of God with idols? For we are the temple of the living God; as God said,

*"I will live in them and walk among them,
and I will be their God,
and they shall be my people.*

- 17 Therefore come out from them,
and be separate from them, says the Lord,
and touch nothing unclean;
then I will welcome you,
- 18 and I will be your father,
and you shall be my sons and daughters,
says the Lord Almighty."

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

This pericope to some extent has a history of its own in the modern era of biblical scholarship.² If while

²Anyone familiar with this passage in modern discussion of 2 Corinthians is sure to be aware of the critical questions that it provokes. Such questions will momentarily be delayed as a subject of consideration, for the structure of this passage needs first to be examined.

"The passage itself is a self-contained entity composed of a statement (6:14a) followed by five antithetical questions (6:14b, c, 15a, b, 16a). Each of these questions is designed to enforce the thrust of the admonition of 6:14a not to 'become yoke-mates with unbelievers.' The questions illustrate the need to be separate, i.e., to avoid association with evil.

"An impetus for this call to holiness is provided in the author's intention to explore the imagery of believers as the temple of God (viewed collectively 6:16b).¹¹⁰⁸ To show that the 'Christian temple' is to be free of 'idols' (as was the case with the Jewish temple), the writer of our passage presents a catena of OT texts. These texts are sometimes a quotation (16d), but many times a paraphrase (16c)

120 ^{6.14}	Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· γὰρ		
121	τίς μετοχὴ δικαιοσύνης καὶ ἀνομία, ἢ		
122	τίς κοινωνία φωτὶ πρὸς σκότος;		
	6.15	δὲ	
123	τίς συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ		
124	τίς μερὶς πιστῶ μετὰ ἀπίστου;		
	6.16	δὲ	
125	τίς συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων;		
	γὰρ		
126	ἡμεῖς ναὸς θεοῦ ἔσμεν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι		
a		ἐνοικήσω ἐν αὐτοῖς	
		καὶ	
b		ἐμπεριπατήσω	
		καὶ	
c		ἔσομαι αὐτῶν θεός	
		καὶ	
d		αὐτοὶ ἔσονται μοι λαός.	
	6.17	διὸ	
e		ἐξέλθατε ἐκ μέσου αὐτῶν	
		καὶ	
f		ἀφορίσθητε,	
		λέγει κύριος,	
		καὶ	
g		ἀκαθάρτου μὴ ἄπτεσθε·	
h		κἀγὼ εἰσδέξομαι ὑμᾶς	
	6.18	καὶ	
i		ἔσομαι ὑμῖν εἰς πατέρα	
		καὶ	
j		ὑμεῖς ἔσεσθέ μοι	
		εἰς υἱοὺς καὶ θυγατέρας,	
		λέγει κύριος παντοκράτωρ.	
	7.1	οὖν	
		ταύτας ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί,	
127	καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.		

or a redaction of OT verses (6:18a, b). Intermingled with these exhortations are promises that reflect the author's desire to portray a lifestyle, not simply to achieve holiness as an end in itself.¹¹⁰⁹ There are three promises (6:16c–d, 17c, 18) that become the basis for the concluding exhortation to (1) refrain from all defiling of flesh and spirit and (2) live as 'perfecting' holiness (7:1), i.e., bringing it to completion. The passage thus concludes as it commenced, with a charge to live a holy and separated life unto God. The theme of detachment from the pagan world is consistently held throughout the passage.

"With this structure in mind, scholars have struggled with questions regarding the placement and composition of this passage. For one, it becomes difficult to see any transition between 6:13 and

14. 2 Cor 6:13 concludes with Paul's appeal for the Corinthians to 'open wide their hearts.' Suddenly, we find the admonition to avoid being yoked together with nonbelievers (6:14). In like manner, the conclusion of our passage (7:1), which speaks of avoiding contamination of the flesh and spirit, does not lead smoothly into 7:2, a verse describing once again the desire for the writer to enter the hearts of the Corinthians. Thus, one crucial question facing interpreters is the integrity of 2 Cor 6:14–7:1. Does it belong here, or is it an interpolation?

"But a second question focuses on the authorship of this passage. Is it authentic in terms of Pauline writing, or is it the creation of someone else? Arguments against Pauline authorship can be

reading 6:11-13 one skips over to 7:2 without stopping the theme appears to continue flowing uninterrupted. That is, until close examination of 6:11-13 and 7:2-4 is made which reveals a commonality but also a shift in perspective. What at first in 6:14-7:1 seems to be an artificial interruption between 6:11-13 and 7:2-4 becomes upon close examination very much linked to

summarized under four headings: (1) the large number of hapax legomena (nine terms in all as a maximum count; see later) in such a short passage; (2) the extreme spirit of exclusiveness (based on a Levitical or cultic code) shown by its author, an attitude that is seemingly out of character when related to the former Pharisee who had been 'liberated' from the law; (3) an affinity with Qumran,¹¹¹⁰ such as the presence of dualistic contrasts (i.e., the antithetical questions), the idea of the community as a temple, and the catena of OT scriptural texts loosely strung together; and (4) the 'un-Pauline' use of 'flesh' and 'spirit' in 7:1.¹¹¹¹

"The reasons mentioned above have led several scholars to conclude that 6:14-7:1 is not from Paul. Fitzmyer¹¹¹² sees the passage as a 'Christian reworking of an Essene paragraph and is to be read as a non-Pauline interpolation.'¹¹¹³ Dahl, in like manner, concludes that 6:14-7:1 is a 'slightly Christianized piece of Qumran theology ... of non-Pauline origin.'¹¹¹⁴ Gnilka¹¹¹⁵ follows suit and views the author as an unknown Christian other than Paul. Betz¹¹¹⁶ goes to the extreme by arguing that this is an anti-Pauline argument, portraying the position of Paul's enemies at Galatia.¹¹¹⁷

"These arguments are worth attention, but they are not necessarily convincing. There are several hapax legomena in these verses (ἑταροζυγούντες, 'being mismated,' μετοχή, 'partnership,' συμφώνησις, 'harmony,' βελιάρ, 'Beliar,' συγκατάθεσις, 'agreement,' and μολυσμός, 'defilement'; ἐμπεριπατήσω, 'walk with,' εἰσδέξομαι, 'receive,' and παντοκράτωρ, 'almighty,' appear also as Pauline hapax legomena, but these are contained in OT renderings and hardly seem sufficient to count as original on the part of the author), but this is not so unusual. For one, Pauline outbursts containing a high percentage of hapax legomena are not uncommon.¹¹¹⁸ Furthermore, as Fee¹¹¹⁹ points out, the argument based on hapax legomena needs to be utilized with greater precision, for, since verbs and nouns, such as ἐλπίζω, 'hope'/ἐλπίς, 'hope,' γινώσκω, 'know'/γνώσις, 'know,' and πιστεύω, 'believe'/πίστις, 'faith,' are related, why not μετέχω, 'share'/μετοχή, 'partnership' and μολύνω, 'defile'/μολυσμός, 'defilement'? Also is ἑτεροζυγέω, 'be mismated,' that much different from similar compounds with ζυγός, 'yoke,' and σύζυγος, 'yokefellow'? We can also see that συμφώνησις, 'harmony,' and συγκατάθεσις, 'agreement,' simply follow the pattern of other Pauline compound words formed with the prefix συν- (συν-, συμ-), 'with.' The only hapax legomenon to give any substantial evidence against Pauline authorship is βελιάρ, 'Beliar'¹¹²⁰, and it is hardly reasonable to think that a term, so entrenched in Jewish thinking (see below), should necessarily be excluded from Paul's thinking.¹¹²¹ Thus, Fee appears to be correct in concluding that 'the authenticity of this passage is not called into question by the hapax legomena.'¹¹²² With Paul's academic training and linguistic abilities,¹¹²³ the use of different words should not surprise us. Yet on balance the high proportion of unusual and rare terms is remarkable, and requires explanation."

[Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 354-356.]

what precedes and what follows.³ The modern post-enlightenment plays tricks on us modern readers because 6:14-7:1 screams out at us to not allow corrupting influences to interfere with healthy relationships -- just the point that Paul was trying to make in the letter itself.

Add to that the frequent tendency to lift this passage out of its context here and to falsely set it back down in the context of marriage so that it reads as if a Christian should never marry a non-Christian.⁴ Given this more recent history of interpretation and one can see why modern readers have problems with 6:14-7:1. But these are phony issues created by modern eisegesis of the text. In reality, 6:14-7:1 is uniformly located at this place in the letter across the board in the first eight to ten centuries of copying and translating Second Corinthians.⁵

³"An array of scholars¹¹⁴³ considers this passage as part of the original letter (that is, it is here by the author's set purpose).¹¹⁴⁴ It was not unnatural for Paul to 'dart'¹¹⁴⁵ to a parenthetical thought. We must not forget that Paul was dictating a letter,¹¹⁴⁶ not writing a dispassionate treatise. Furthermore, as will be seen, 6:14-7:1 is not that much out of touch with its context.¹¹⁴⁷ In 6:1-2 there is a call to holiness. Then Paul abruptly changes direction and begins a digression that includes some hapax legomena. He has paraded the qualities of his apostolic life in paradoxical fashion before the Corinthians (6:3-10); then, having assured them that he loves them (6:11-12), he asks for a reciprocal acceptance (6:13). But upon establishing his concern for them, he embarks on a final appeal, which many interpreters believe to be a digression, by supplying the reason why he feels they are liable to close him out of their hearts. Though the congregation has reacted strongly to Paul's teaching (1 Cor 5:9-10), the Corinthians apparently have yet to break completely their ties with idolatry (1 Cor 10:14-22). Possibly Paul senses an uneasy awareness on the part of the Corinthians concerning this failure,¹¹⁴⁸ thus leading to his confidence that they will follow the logic of his call in 1 Cor 10:14: 'So, my dear friends, avoid idolatry.' Furthermore, it remains possible (but unlikely, we think) that he would sometimes break into overly enthusiastic preaching, forgetting that the converts were his audience.¹¹⁴⁹ Upon relieving his mind or remembering his main thought of 6:13, Paul returns to his appeal to come into the heart of the Corinthians.¹¹⁵⁰ [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 359.]

⁴It should be noted that the false marriage setting is not directly connected to the above critical question. Critics want to see 6:14-7:1 as a fragment of the first 'lost' letter of Paul alluded to in 1 Cor. 5:9. The theme of avoiding corrupting influences seems to fit both texts. But honest examination of 2 Cor. 6:11-7:4 indicates that the pericope fits here just as well, if not better. Ralph Martin (above footnote) has an essentially effective critique of the modern tendencies.

⁵The only significant variation occurring in 6:14-7:1 comes with the issue in ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν in v. 16b. The alternative reading is ὑμεῖς ... ἐστε, **you...are**, rather than **we...are**.

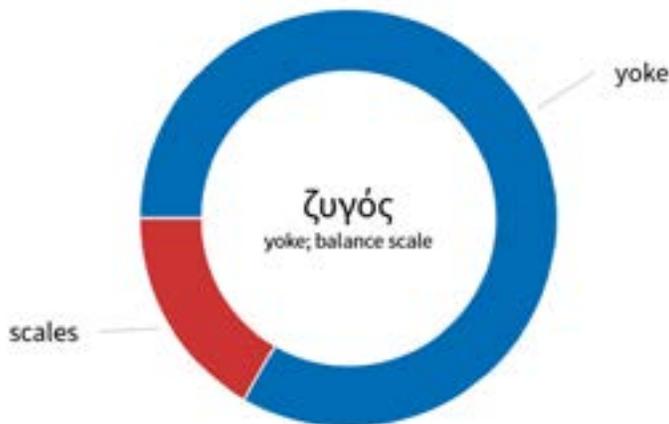
The reading ἡμεῖς ... ἐσμεν, strongly supported by both Alexandrian and Western witnesses (κ* B D* 33 81* itd cōsa, bo al), is to be preferred to ὑμεῖς ... ἐστε (P46 C Dc G K Ψ 614 Byz Lect itg, ar vg syrj, h goth arm al), since the latter

The internal structure is visually highlighted by the above diagram.

- 1) Admonition (v. 14a; #120)
- 2) 1st set of justifications: γὰρ (vv. 14b-16a; #s 121-125)
- 3) 2nd set of justifications: γὰρ (vv. 16b-18; # 126)
- 4) Implied admonition: οὖν (7:1)

The first admonition (1), once validated (2-3), then leads to the second admonition (4). Both share the common theme of avoiding being corrupted by non-godly influences. The two sets of justifications (#s 121-125 & 126) provide verification of the admonition from both a Greek perspective and also from a Jewish scribal perspective in allusions to OT principles. Behind all this stands the problems of the Corinthians having adopted pagan ways of thinking that in turn severely hindered healthy relationships of them with Paul and his associates. These corrupting influences upon the Corinthians were harming their spiritual life and preventing them from receiving the desperately needed corrective ‘medicine’ from Paul and his associates.

10.2.3.1.9.1 Admonition to holiness, 6:14a Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, *Do not be mismatched with unbeliev-*



ers. The broad nature of the command here necessitates careful consideration of the context before a specific meaning can be concluded.

First comes the etymological meaning of the admonition. The use of the present participle ἑτεροζυγοῦντες is the only use of the verb ἑτεροζυγέω in the entire NT. The literal sense is to *be yoked to another of a different kind* from ἑτερο + ζυγέω. This seems to play off of Deut. 22:10, οὐκ ἄροτριάσεις ἐν μόσχῳ καὶ ὄνῳ ἐπὶ τὸ αὐτό, *You shall not plow with an ox and a donkey yoked to-*

er, although this verb is not used itself.⁶ But this OT passage stands as a good example of the meaning of ἑτεροζυγέω. The literal meaning of ζυγός as a yoke in reference to domestic animals plowing fields etc. became a frequent image for people working closely together in some kind of relationship, although generally with a negative meaning.⁷ It is commonly used in the LXX of the OT for yoke in some figurative meaning.⁸

⁶“ἕτερος, ζυγός; κτήνη ἑτερόζυγα = draft animals that need different kinds of yokes, because they are of different species [e.g., an ox and a donkey].” [William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 399.]

⁷The other classical Greek meaning of ζυγός as scales is found in NT usage. “In the LXX the term is used at 3 Macc. 4:9 for the cross-beam between the sides of a ship which served as a bench for rowers, but normally ζυγός or ζυγόν means either ‘scales’ or ‘yoke,’ and in both senses it occurs mostly in ethical or religious contexts. For ‘scales’ the only instances of secular use are at Ez. 5:1 (a means of division), Is. 46:6 (of measuring) and Jer. 39 (32):10 (for weighing gold).” [Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 2:896.]

⁸“The image of the yoke¹⁰ is relatively common in the LXX. It occurs in the political sphere for domestic tyranny—cf. Rehoboam in 2 Ch. 10:4 f.), and also the relation of Esau to Jacob acc. to Gn. 27:40—and for the rule of alien nations (Dt. 28:48 A), esp. the great empires. Thus it is used of Egypt in Is. 19:10 LXX (not the Mas.), of Assyria in Is. 14:29, of Babylon in Is. 47:6; Ἱερ. 35(28):14; Lam. 5:5 Σ, of Syria in Da. 8:25 Θ (not the LXX or Mas.). Liberation from this kind of dominion is the corresponding content of the message of deliverance. Thus the yoke is taken away from Israel in Is. 9:3; 10:27; 11:13 A; 14:25; or God breaks it in Lv. 26:13; Is. 14:5; Ἱερ. 27(34):8 (cf. the false prophecy in Ἱερ. 34[27]:6[8]; 35[28]:2, 4, 11); Ez. 34:27.

“The image is also significant in many different connections in relation to the development of morality. The yoke is for slaves whose self-will must be broken, Sir. 30:13 (33:27). Care must be taken not to fall under the power of garrulity (the yoke of the tongue), Sir. 28:19, 20. On the other hand, it is good to accept the yoke of wisdom, Sir. 51:26. In Lam. 3:27 we find the pedagogic insight that it is good for a man to bear the yoke in youth. In Job 16:8 Σ the fate of Job is called a heavy yoke. The Heb., which is correctly rendered in the LXX, has ַעָלָה, “for a witness,” which Σ seems to have misread as ַעָלָה. The same sense is found in Sir. 40:1 with reference to human destiny: ζυγὸς βαρὺς ἐπὶ υἱοῦς Ἀδάμ.¹¹

“The figure acquires a theological sense when the reference is to God’s yoke. Men want to break this yoke (Jer. 2:20; 5:5) or to throw it off (ψ 2:3, Mas. ‘bands’); Slav. En. 34:1. They do not want to bear any yoke (Hos. 7:16 Σ and E’, which are both independent of the obscure Mas., much emended in the LXX). On the other hand, cf. Zeph. 3:9: τοῦ δουλεύειν αὐτῷ ὑπὸ ζυγόν ἔνα. Those who bear the yoke are called blessed in Slav. En. 48:9, the yoke here being that of written revelation. It is commonly accepted that ‘we stand always under thy yoke and under the rod of thy discipline,’ the reference being to the suffering of the righteous.¹² This is important in relation to Mt. 11:29 f. and it is plainly reflected in 1 Cl., 16, 17, where the humiliation of the Lord is set forth as an example to those who stand under the yoke of His grace. In formu-

reading was very naturally suggested by the recollection of 1 Cor 3:16 as well as by the context (verses 14 and 17), while there was no reason for putting ἡμεῖς ... ἐσμεν in its stead. The plural ναοί (κ* 0243 1739 Clement Augustine) is a pedantic correction.

[Bruce Manning Metzger, United Bible Societies, *A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies’ Greek New Testament* (4th Rev. Ed.) (London; New York: United Bible Societies, 1994), 512.]

NT uses, mostly figurative, convey both the meaning of scales (1x; Rev. 6:5) and of yoke (5 of 6 NT uses). The two Pauline uses of ζυγός in Gal. 5:1 and 1 Tim. 6:1 reflect the negative oriented figurative meaning of yoke in ζυγῶ δουλείας, *yoke of slavery*.

From the context of 6:14-7:1, it is clear that the mismatch implicit in the verbal ἑτεροζυγοῦντες is between believers and non-believers (cf. especially the questions in #s 121-125).⁹ Central to this are the harmful influences coming from pagans into the Christian community at Corinth. The ambiguity of the admonition leaves the issue open as to whether specific individuals are being targeted or not as ἀπίστοις, *unbelievers*. But the absence of the article would suggest not. Thus more likely the apostle is pointing to the teachings and influences of unbelievers upon some of the Corinthians Christians. The influence of pagan philosophy upon the church was made clear in First Corinthians in regard to numerous issues. Most likely this is the same point being made here, in regard to the negativism toward the ministry of him and his associates. These people in the church could not see the authenticity of Paul's commitment to the pure apostolic Gospel because pagan influences were setting up false criteria by which to evaluate the apostle and his associates. Here with the present imperative γίνεσθε demands the cessation of something already being done, i.e., ἑτεροζυγοῦντες ἀπίστοις, being under the tyranny of pagan influences.

10.2.3.1.9.2 Two sets of justifications, 6:14b-18. 14b τίς γὰρ μετοχή δικαιοσύνη καὶ ἀνομία, ἢ τίς κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερίς πιστῶ μετὰ ἀπίστου; 16 τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι ἐνοικίῃσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μοι λαός. 17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ. **14b For what partnership is there between righteousness and lawlessness? Or what fellowship is there between light and darkness? 15 What agreement does Christ have with Beliar? Or what does a believer share with an unbeliever? 16 What agreement has the** relation there is even greater stress on the relation to the suffering of the righteous in Just. Dial., 53, 1: καὶ τὸν ζυγὸν τοῦ λόγου αὐτοῦ βαστάσαντες τὸν ὄντον ὑπέθηκαν πρὸς τὸ πάντα ὑπομένειν.”

[Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 3:897–898.]

⁹“In 2 C. 6:14 the word describes figur, the abnormal situation which results when Christians in their conduct follow the rules of the world, which knows nothing of what is given to the community: μὴ γίνεσθε ἑτεροζυγοῦντὲ ἀπίστοις· τίς γὰρ μετοχή δικαιοσύνη καὶ ἀνομία, ἢ τίς κοινωνία φωτὶ πρὸς σκότος; ... τίς μερίς πιστῶ μετὰ ἀπίστου; Paul leaves us in no doubt that when this happens the community ceases to exist as such, even though it continues to do so in outward form (cf. v. 15ff.)” [Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 2:901.]

temple of God with idols? For we are the temple of the living God; as God said, “I will live in them and walk among them, and I will be their God, and they shall be my people. 17 Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, 18 and I will be your father, and you shall be my sons and daughters, says the Lord Almighty.”

The line of demarcation between the two sets of justifying statements is dramatically clear. The first set is introduced uniformly by the interrogative pronoun τίς, who, in vv. 14b-16a (#s 121-125). The second set in vv. 16b-18 (# 126) contains a series of OT declarations, which in their poetic structure play off of three references to God speaking these demands: εἶπεν ὁ θεὸς ὅτι; λέγει κύριος; and λέγει κύριος παντοκράτωρ. The OT declarations are adaptations of Lev. 26:11-12 and Ezek. 37:27 from the LXX.¹⁰

10.2.3.1.9.2.1 Pointed rhetorical questions, 6:14b-16a. The rhetorical structuring of the five questions assumes the answer, “None at all.” The common contrastive structure plays off of the admonition that assumes incompatibility between Christians and non-Christians.¹¹ Close

¹⁰“In this first OT citation Paul is basically following the LXX of Lev. 26:11–12 (see the preceding chart) but changes the second person plural pronouns to the third person plural on the basis of Ezek. 37:27 and omits the irrelevant phrase ‘and my soul shall abhor you’ from Lev. 26:11b.” [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 505.]

¹¹What is essential to understand is how Paul asserts an incompatible gulf between believers and non-believers here. Yet at the same time to these same Corinthians he also affirmed the legitimacy of social interactions between believers and non-believers. Mostly in the First Corinthians discussions, the assumption is made that individual believers can and should interact in society with individual pagans. But the discussion in Second Corinthians centers on corrupting influences coming from pagan thinking and values down upon believers in the community of faith. The idea of being wrongly yoked ἑτεροζυγοῦντες is pivotal to his point. This is probably why he reached out to use a verb ἑτεροζυγέω that is not used in the LXX and was quite rare even in secular Greek. Pictorially it communicated the exact point of the danger of corrupting influences when too closely involved with non-believers.

When considered in the light of Paul's earlier correspondence with the Corinthians, 2 Cor 6:14–7:1 appears strange. In these verses, the believers must be on guard against association with unbelievers; they must not be misyoked to them (6:14); they must “come out from them and be separate” (6:17); and they must (protect and) perfect their holiness via a self-cleansing of body and spirit (7:1). The closest Paul comes to such a picture elsewhere in his correspondence with the Corinthians is in the “previous” letter where he warned them about associating with immoral persons (πόρνοι pornoi) and later clarifies that he meant immoral persons within the community of believers because, he argues, one simply cannot avoid contact with immoral persons in the world (see the Commentary on 1 Cor 5:9–13).

examination of this structure is important for proper understanding of the apostle's point:

τίς μετοχή <i>δικαιοσύνη και άνομία,</i>	a
ἢ	
τίς κοινωνία <i>φωτι πρὸς σκότος;</i>	b

τίς δέ συμφώνησις <i>Χριστοῦ πρὸς Βελιάρ,</i>	b'
ἢ	
τίς μερίς <i>πιστῶ μετὰ άπίστου;</i>	a'
τίς δέ συγκατάθεσις <i>ναῶ θεοῦ μετὰ εἰδώλων;</i>	

From many details in 1 Corinthians, however, Paul's hearers will have a dramatically different picture of how holiness is lived in the world. Whether one takes the misyoking in 2 Cor 6:14 to refer to marriage or not, Paul has written quite positively in 1 Corinthians about believers' association with unbelievers. Paul's auditors will know that he condones believers' being married to unbelievers (1 Cor 7:12-16). But 1 Cor 7:12-16 goes beyond condoning marriage to unbelievers; it even speculates that the holiness of the believing spouse may, in fact, positively affect the unbelieving spouse and certainly has affected any children (1 Cor 7:14, 16). In 2 Cor 6:14-7:1, however, Paul expects believers to preserve holiness through separation and withdrawal, a position not unlike what he has opposed among some Corinthians (cf. 1 Cor 7:5-7, 12-13, 27-28, 36). In 1 Cor 7:12-16, Paul credits holiness with its own power to cross over the border and influence so as to change unbelievers. The one protects holiness; the other assumes that holiness has its own divinely inspired power. The one fears that holiness may be lost by association with unbelievers; the other assumes that holiness may change the unbelievers.

Elsewhere in 1 Corinthians Paul readily condones believers' having social involvement with unbelievers. In an imagined scene, he contemplates that an unbeliever invites a believer to dinner, and he finds absolutely no problem with a believer's going (1 Cor 10:27). Further, Paul anticipates that unbelievers may venture in when the church gathers and is not the least concerned; in fact, he contemplates that such a circumstance may ultimately be the occasion for what we might call a conversion (1 Cor 14:23-25).

In all three instances in 1 Corinthians, associations with unbelievers are viewed quite positively by Paul, and in two of them the relationship is positively infectious. In yet one more passage from 1 Corinthians, Paul depicts believers as living in a world whose structure (σχῆμα schēma), tainted by sin, is passing away (1 Cor 7:31; see also Rom 1:18-25); that world is where believers transact their lives. So Paul thinks they live directly in that world, but ὡς μη (hōs mē, "as-if-not") doing so (1 Cor 7:29-31). There Paul advocates an eschatological reserve in which believers do not take their clues or values from the world in which they perforce live. They live in that world, but not by it.

[J. Paul Sampley, "The Second Letter to the Corinthians," in *New Interpreter's Bible*, ed. Leander E. Keck, vol. 11 (Nashville: Abingdon Press, 1994-2004), 11:104.]

What Sampley misses in his comparison of these two sets of discussions of Paul with the Corinthians is the contextual setting of 2 Cor. 6:14-7:1 in the first seven chapters of Second Corinthians. Paul is not just defending the authenticity of his ministry but is appealing to those in the Corinthian community with negative views of him and his associates to get passed their spiritual blindness so as to see the genuineness of his ministry, especially to the church at Corinth. 2 Cor. 6:14-7:1 in this context dramatically calls upon these people to get past their blindness.

As the above charting out visually signals, there are two pairs of contrastive questions set up at an informal chiasmus level of ab//b/a, as signaled by the two items set in contrast to each other in each question. These are then followed by the fifth one which sets up the string of OT allusions in vv. 16b-18, the second set of justifying statements.

Important to note is how the relationship is defined in each of the questions. It is μετοχή which denotes a sharing or participation of items with one another. The adjectival form μέτοχος, -ον with six NT uses can refer to a partnership in nominal usage of the adjective. The second term is κοινωνία which is a virtual synonym of μετοχή, but is much more frequently found in the NT with 19 uses. The third defining term is συμφώνησις with the similar sense of "a state of shared interests, agreement"¹² between two persons. The fourth term μερίς denotes a share or portion of one with another. The fifth term συγκατάθεσις denotes agreement or union between two entities. When viewed collectively the picture clearly emerges that clearly a danger exists when believers interact closely with pagans. The potentially corrupting influence of the pagan is real and must be rejected by the believer.

Why this is so emerges from the two entities in each of the questions:

δικαιοσύνη και άνομία	righteousness and lawlessness
φωτι πρὸς σκότος	light with darkness
Χριστοῦ πρὸς Βελιάρ	Christ with Beliar ¹³
πιστῶ μετὰ άπίστου	a believer with an unbeliever
ναῶ θεοῦ μετὰ εἰδώλων	God's temple with idols

This series of contrasted items underscores the essential difference between the Christian community and the surrounding unbelieving world. The believer is

¹²William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 961.

¹³"This name for the devil is found in the NT only at 2 C. 6:15: τίς δέ συμφώνησις Χριστοῦ πρὸς Βελιάρ. It cannot be determined with any certainty whether Paul had particular reasons for the choice of this unusual name. Though it might be a title for Antichrist, this is not likely." [Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964-), 1:607.]

linked to God and the goodness that flows out of God. But the unbeliever is linked to evil and immorality. The two actually have a fundamental incompatibility with one another. Social circumstances often necessitate interaction with one another, as Paul readily acknowledged in First Corinthians. But always there is risk of corrupting influence from the unbeliever that the believer must guard against.

This powerful set of rapid fire questions pushed the Corinthians to acknowledge the corrupting influences behind their negativism against Paul and his associates, as well as their spiritual inability to see the genuineness of his ministry to them.

The fifth and final question both climaxes the list of question and also sets up the second set of justifications in vv. 16b-18 with their scriptural appeal to the holiness of God and the mandate for holiness by His people. For the Corinthian Christians as the temple of God to allow corrupting pagan influences is no different than setting up idols inside God's temple. The use of ναός rather than the more common ἱερόν for temple stresses the inner sanctuary where God's presence was to be found. The placing of idols into the presence of a holy God is utterly incompatible, as every ancient Jew knew very well. But this was what some of the Corinthians were trying to do by allowing corrupting pagan thinking into the life of the church.

14a. These statements grow out of some OT passages (note the Law and the Prophets as sources) that summarize a foundational truth of the Law of Moses. The distinctive way that Paul structures these is important to note. He introduces the allusions unusually with καθὼς εἶπεν ὁ θεὸς ὅτι which carries the English sense of "just as God meant when He said."¹⁴ Thus the apostle does not intend to quote from the OT, but rather to summarize a central religious principle of the life of God's people. This principle of holiness has continuing application to God's new people, the people in the community of believers at Corinth.

Note the shift from the second person plural in the admonition (v. 14a) to the first person plural in the introductory formula of v. 16a. The 'we' means both Paul, his associates, and the Corinthian believers in an inclusive reference. Additionally note the justifying declaration ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος, for we together are a temple of the living God. In the collective oriented world of Paul, this asserts that the local community of gathered believers in the house churches represent the

¹⁴His introductory formula, 'As God said', is found nowhere else in the NT but has a Qumran counterpart in CD 6:13; 8:9.2034 It is not unlike his own phraseology in 4:6, and in chaps. 3-6 he introduces quotations in various ways without restricting himself to any one formula.²⁰³⁵ We do not need to suppose that he is dependent here on the terminology of Oumran.²⁰³⁶ [Margaret E. Thrall,

	γὰρ		
126	ἡμεῖς ναὸς θεοῦ ἐσμεν ζῶντος,		
		καθὼς εἶπεν ὁ θεὸς ὅτι	
a			ἐνοικῆσω ἐν αὐτοῖς
			καὶ
b			ἐμπεριπατήσω
			καὶ
c			ἔσομαι αὐτῶν θεός
			καὶ
d			αὐτοὶ ἔσονται μου λαός.
6.17			διὸ
e			ἐξέλαθε ἐκ μέσου αὐτῶν
			καὶ
f			ἀφορίσθητε,
		λέγει κύριος,	
			καὶ
g			ἀκαθάρτου μὴ ἄπτεσθε·
h			κἀγὼ εἰσδέξομαι ὑμᾶς
6.18			καὶ
i			ἔσομαι ὑμῖν εἰς πατέρα
			καὶ
j			ὑμεῖς ἔσεσθέ μοι
			εἰς υἱοὺς καὶ θυγατέρας,
		λέγει κύριος παντοκράτωρ.	

10.2.3.1.9.2.2 Foundational OT principles of holiness, 6:16b-18. The second γὰρ introduces the second set of justifying statements giving validity to the admonition in v.

A Critical and Exegetical Commentary on the Second Epistle of the Corinthians, International Critical Commentary (London; New York: T&T Clark International, 2004), 477.

temple of God, rather than just individual believers.¹⁵ The image is ultimately derived from the organization structure of the camp of Israel in the wilderness where the tabernacle was set in the center of the camp with His people arranged in four groups of three tribes each circling the tabernacle where God's presence was found. This comes over into apostolic Christianity as God's presence being in the gathered house church groups standing as God's temple in visible expression in multiple locations. The idea of God's temple remains concrete and never fades into a vague abstract concept.¹⁶

The second and third references to God's speaking -- λέγει κύριος and λέγει κύριος παντοκράτωρ -- come from the modified OT text at the conclusion of each section as markers of thought division, along with being a reminder of the divine source of these ideas.¹⁷ Because

¹⁵“Just as God may be said to live in a temple, so here he lives ‘in’ the Christian community, which is said to be God's temple. Since the point in this context is that God lives ‘among’ the people in the community as a whole rather than living in the heart of each believer, the preposition in of RSV may be incorrectly understood to mean ‘in the individual's heart.’ NJB captures the sense better: ‘I shall fix my home among them and live among them’ (so also GNC ‘I will live in their midst and move among them’).” [Roger L. Omanson and John Ellington, *A Handbook on Paul's Second Letter to the Corinthians*, UBS Handbook Series (New York: United Bible Societies, 1993), 122.]

¹⁶Interestingly, Jewish people in the second temple period never accepted the idea of God's presence on earth as being anywhere except in the temple in Jerusalem. From this temple alone God extends His authority over the entire material world. With its destruction by the Romans in 70 AD, the emerging Judaism gradually moved to a similar idea to that of Christians of the gathered synagogue communities representing the presence of God on earth. It took until the middle of the second century for this way of thinking to take root in Judaism. This shift came about with the shift in thinking about the Friday evening synagogue gathering of Jews. Prior to 70 AD the sabbath gathering in the synagogue was in no way a ‘worship service.’ Rather it was strictly for reading and understanding the Torah along with offering up prescribed prayers. By the end of the second century, however, the synagogue had become the center of religious worship for Jews, since no longer was the worship center of the Jerusalem temple available.

¹⁷Verses 16–18 form a catena of OT quotations, drawn from the Law and the Prophets (both ‘former’ and ‘latter’) of the Hebrew canon.

Verse	Quotation Formulas	Phrase	OT Source (LXX)	
16	καθώς εἶπεν ὁ θεὸς ὅτι	ἐνοικήσω ἐν αὐτοῖς Lev. 26:11 καὶ θήσω σκηνὴν μου ἐν ὑμῖν ... καὶ ἐμπεριπατήσω, Lev. 26:12 καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι αὐτῶν θεός, καὶ ἔσομαι ὑμῶν θεός, καὶ αὐτοὶ ἔσονται καὶ ὑμεῖς ἔσεσθέ		

this use of the OT is a conflation of texts from a variety of passages, the introductory markers reminding his readers that these principles ultimately come from God.

What we encounter here is an example of Paul's very Jewish pesher hermeneutical technique in which a number of OT texts are brought together to make a central point. Appropriate modifications are made in order to assert the uniformity of viewpoint of the texts. These don't change the meaning of the source texts, but do bring out the central foundational truths that justify linking them together.¹⁸

Verse	Quotation Formulas	Phrase	OT Source (LXX)
		μου λαός.	μου λαός. Ezek. 37:27 καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς θεός, καὶ αὐτοὶ μου ἔσονται λαός.
17	διὸ	λέγει κύριος	Isa. 52:11 ἀπόσπυτε ἀπόσπυτε ἐξέλθατε ἐκεῖθεν καὶ ἀκαθάρτου μὴ ἄπτεσθε, ἐξέλθατε ἐκ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ μέσου αὐτῆς ἀφορίσθητε καὶ ἀκαθάρτου μὴ ἄπτεσθε ἀφορίσθητε Ezek. 20:34 καὶ ἐξάξω ὑμᾶς ἐκ τῶν λαῶν καγὼ εἰσδέξομαι ὑμᾶς, καὶ εἰσδέξομαι ὑμᾶς ἐκ τῶν χωρῶν οὗ διεσκορπίσθητε ἐν αὐταῖς καὶ ἔσομαι ὑμῖν εἰς πατέρα 2 Kgdms. 7:14 ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ εἰς υἱούς καὶ αὐτὸς ἔσται μοι εἰς υἱόν. Isa. 43:6 ἄγε τοὺς υἱούς μου ἀπὸ γῆς πόρρωθεν καὶ θυγατέρας, καὶ τὰς θυγατέρας μου ἀπ' ἄκρων τῆς γῆς. 2 Kgdms. 7:8 καὶ νῦν τάδε ἐρεῖς τῷ δούλῳ μου Δαυὶδ Τάδε λέγει κύριος παντοκράτωρ λέγει κύριος παντοκράτωρ"

[Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 495–496.]

¹⁸The three quotations in vv. 16–18, two of them being composite citations,⁹¹ well illustrate Paul's pesher hermeneutical technique, in which he cites an OT passage or combination of passages

The ten OT affirmations fall into a twofold division with the inferential conjunction διὸ (v. 17) as the division marker. The four core principles (v. 16; #s 126a-d) carry implications for action by God's people (vv. 17; #s 126e-j). Thus the shift from the future indicative verbs to the imperative verbs.

Principles (v. 16): ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μου λαός. *I will dwell among them and I will move about and I will be their God and they will be My people.* Here Paul dominantly follows the LXX translation of Lev. 26:11-12 but with a shift from second person plural (ἐν ὑμῖν; ὑμῶν θεός) to third person plural (ἐν αὐτοῖς; αὐτῶν θεός) pronoun references.¹⁹ The influence of Ezek. 37:27 is evident here.²⁰ Both the Law of Moses and the Prophets affirm God's promise of God to covenant Israel. This Paul now sees as applying to the new community of God through Christ. When God includes someone in His people, He is committed to them and their welfare. The heart of this promise (note Paul's label τὰς ἐπαγγελίας, *the promises*, in 7:1) is not to be an absentee god, but instead to manifest His divine Presence in their midst. They form the new temple of God as a community of believers. But this is the presence of an utterly holy God, and that carries serious implications for His people.

Implications (vv. 17-18). 17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ. 17 Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, 18 and I will be your father, and you shall be my sons and daughters, says the Lord Almighty. Now Paul switches over to a modified form of Isa. 52:11.²¹ The Isaiah text announces the

es, and interprets it from the viewpoint of the messianic age (cf. 6:2) and with some alteration to the wording,⁹² in order to show its contemporary application and relevance.⁹³ For instance, 'God's command to Israel concerning Babylon (αὐτῆς) is now applied to the relation of Christians with unbelievers (αὐτῶν); the promise given to Israel 'personified' in Solomon (αὐτῶ ... αὐτός) is fulfilled in true Israel, the members of Christ's body (ὑμῖν ... ὑμεῖς)' (Ellis 144).'' [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 511.]

¹⁹**Lev. 26:11-12 LXX.** 11 καὶ θήσω τὴν διαθήκην μου ἐν ὑμῖν, καὶ οὐ βδελύξεται ἡ ψυχὴ μου ὑμᾶς·† 12 καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός, καὶ ὑμεῖς ἔσεσθέ μου λαός.†

11 I will place my dwelling in your midst, and I shall not abhor you. 12 And I will walk among you, and will be your God, and you shall be my people.

²⁰**Ezek. 37:27 LXX.** 27 καὶ ἔσται ἡ κατασκήνωσις μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς θεός, καὶ αὐτοὶ μου ἔσονται λαός.†

27 My dwelling place shall be with them; and I will be their God, and they shall be my people.

²¹**Isa. 52:11 LXX.** 11 ἀπόστητε ἀπόστητε ἐξέλθατε ἐκεῖθεν καὶ ἀκαθάρτου μὴ ἅπτεσθε, ἐξέλθατε ἐκ μέσου αὐτῆς ἀφορίσθητε, οἱ φέροντες τὰ σκεύη κυρίου.†

end of the exile and the return of the remnant of Israelites back to their homeland and Jerusalem.²² The implications both to ancient Israel and later to the Corinthian believers are that God is holy, His dwelling place on earth absolutely must not be corrupted by an unholy people, and that to be His people requires a commitment to this principle of holiness.

In the admonitions of v. 17 the demand is made for God's people to separate themselves from pagans: ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, *come out from among them and be separated, says the Lord.* In Isaiah this referred to the Babylonians and their religious practices. For the Corinthians it meant the pagan influences surrounding them in Corinth. For the exiled Israelites such was very challenging. They mostly were second generation exiles after 70 years of captivity. Babylon and Babylonian ways were 'home.' Jerusalem and the Promised Land were more religious fantasy and dreams, than reality. Consequently, in actuality only a small portion of the Jewish exiles actually left Babylonia and returned back to Jerusalem and the Promised Land. But God through the prophet Isaiah admonished the Jewish exiles to return, but on His conditions of purging themselves of the corrupting influences found in Babylonia. The third admonition, καὶ ἀκαθάρτου μὴ ἅπτεσθε, *and the unclean do not touch*, reflects also the language of religious purity so central to

11 Depart, depart, go out from there! Touch no unclean thing; go out from the midst of it, purify yourselves, you who carry the vessels of the Lord.

²²After inserting διὸ Paul cites a modified form of Isa. 52:11 (LXX) (see the earlier chart) which reads: 'Depart, depart, come out from there and do not touch what is unclean. Come out from her [Babylon], be separate, you who carry the vessels of the LORD.' The twice-repeated 'Depart, depart' is the last of four such repetitions⁶⁷ which are God's responses to the human appeal to him, 'Awake, awake! Clothe yourself with strength, O arm of the LORD' (51:9). In Isaiah 52 God addresses the exiles in Babylon, announcing to them the 'good news' of their return to Jerusalem from exile, that is, their 'redemption' (52:3, 9). ἐξέλθατε occurs twice in 52:11, once followed by ἐκεῖθεν ('from there') and once by ἐκ μέσου αὐτῆς [= Βαβυλῶνος; cf. Isa. 48:20]. Paul opted for the second ἐξέλθατε where the more specific αὐτῆς could be appropriately adapted to the Corinthian situation by being changed to αὐτῶν (= the ἄπιστοι of 6:14; cf. ἀπίστου, 6:15).⁶⁸ Also, by reproducing the second ἐξέλθατε he could place the intervening phrase καὶ ἀκαθάρτου μὴ ἅπτεσθε that related to things ([τὸ] ἀκαθάρτου) after the two imperatives that related to people (αὐτῶν).⁶⁹ In its original context Isa. 52:11 was addressed to the nation of Israel as represented by the priests and Levites, 'you who carry the vessels of the LORD' that had been taken to Babylon (Ezra 1:7-11; 2 Chron. 36:10). By omitting the phrase οἱ φέροντες τὰ σκεύη κυρίου Paul makes the three imperatives applicable to Christians.'' [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 507-508.]

the Torah of the OT, with special emphasis upon avoiding idolatry.²³ Babylonian idolatry was to be totally left behind in Babylonia by the returning Jewish exiles. All things pagan must likewise be left behind when coming to Christ and into the community of believers.

In vv. 17b-18, the apostle turns mainly to Ezek. 20:34 (LXX) for the first of three promises.²⁴ The Ezekiel passage also was addressed to returning exiles from Babylonia.²⁵ Also the influence of 2 Sam. 7:14 is

²³“Like the negated present imperative in v. 14a (see above), μὴ ἅπτεσθε could be enjoining an end to an action (‘Stop touching,’ Williams)⁷⁴ or the perpetual avoidance of an action (‘Do not touch what is unclean’ = ‘touch nothing unclean’ [many EVV] = ‘touch no unclean thing,’ NIV). In Isa. 52:11 [τοῦ] ἀκαθάρτου, ‘what is unclean’ (BAGD 29a), stands in contrast to τὰ σκεύη κυρίου, ‘the (sacred) vessels of the LORD’ and therefore probably refers to pagan religious objects associated with the idolatry of Babylon (cf. Gen. 31:19; 35:2; Josh. 24:23). In 2 Cor. 6:17, where the term stands alone, it bears a moral sense and refers to any association with paganism, and idolatry in particular, that might compromise Christian adherence to righteousness (cf. 6:14). As in the phrase παντὸς μολυσμοῦ in 7:1, the reference is non-specific, and while the whole injunction, ‘touch nothing unclean,’ would include the shunning of idolatry (1 Cor. 10:14), it is closer to 1 Thess. 5:22, ‘Shun every form of evil.’ Just as the priests and Levites and the Israelites in general were to leave behind in Babylon anything that might compromise their purity, so the Corinthians were to repudiate Gentile uncleanness of any type.⁷⁵ This apostolic command, then, looks back to 6:14a and forward to 7:1.” [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 508.]

²⁴**Ezek. 20:34 LXX.** 34 καὶ ἐξάξω ὑμᾶς ἐκ τῶν λαῶν καὶ εἰσδέξομαι ὑμᾶς ἐκ τῶν χωρῶν, οὗ διεσκορπίσθητε ἐν αὐταῖς, ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν θυμῷ κεχυμένῳ·†

34 I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out;

²⁵“καὶ ἐξάξω ὑμᾶς derives from Ezek. 20:34 (LXX)⁷⁷ and is the first of three divine promises that presuppose compliance with the preceding three imperatives (καί, ‘then,’ expressing a result; cf. BAGD 392 s.v. καὶ I.2.f.). If καὶ ἐγώ (= καὶ ἐγώ by crasis) results from the union of the καὶ of Ezek. 20:34b and the ἐγώ of 2 Kgdms. 7:14a,⁷⁸ Paul has neatly coalesced the two passages. As was the case with Isa. 52:11, this phrase, ‘then I will welcome you,’⁷⁹ occurs in a context where Yahweh promises to rescue his people from exile. ‘I will bring you out from the nations, and I will gather you (καὶ εἰσδέξομαι ὑμᾶς) from the countries where you were scattered, with a mighty hand, with an outstretched arm, and with outpoured wrath’ (Ezek. 20:34, LXX). Significantly, the emphasis on the wrath of God as effecting the judgment and purification of his redeemed people that is so pronounced in Ezek. 20:34–38 is noticeably absent from the Pauline passage, where the emphasis rests on the warm welcome that God promises to give those who have separated themselves from pagan ways. God’s approval of his people is dependent on their obedience to his commands. Separation from the world (6:14, 17a–c) leads to fellowship with God (6:17d–18) (cf. Jas. 4:4).” [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI;

noticeable here as well particularly in v. 18.²⁶ This passage is a part of 2 Sam. 7:11–16, known as the ‘Nathan oracle,’ where God promises a continuing lineage to David, which Paul sees as being fulfilled in Christ and the establishment of the Christian community.²⁷

One should note that the image of ναός, temple, has now merged into family or people. The believers collectively not only stand as the dwelling place of God’s Presence on earth, but also as God’s family, His people in this world. The final marker λέγει κύριος παντοκράτωρ, *says the Lord Almighty*, is picked up from the beginning of the Nathan oracle in 2 Sam. 7:8.²⁸

10.2.3.1.9.3 Implication, 7:1. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθарίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ. *Since we have these promises, beloved, let* Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 509.]

²⁶**2 Sam. 7:14 LXX.** 14 ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν· καὶ ἐὰν ἔλθῃ ἡ ἀδικία αὐτοῦ, καὶ ἐλέγξω αὐτὸν ἐν ῥάβδῳ ἀνδρῶν καὶ ἐν ἀφαίς υἱῶν ἀνθρώπων·†

34 I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out;

²⁷“In 2 Sam. 7:11–16, the heart of the so-called ‘Nathan oracle,’ God promises to David a royal dynasty that will last forever, including a special father-son relationship to Solomon and successive Davidic kings (2 Sam. 7:14). This unique divine-human relationship, first promised to David’s offspring and later extended to include the whole nation (Jer. 31:9, ‘I am Israel’s father, and Ephraim is my firstborn son’), now finds its fulfillment, Paul asserts, in the filial relationship of the Christian community to God as Father.⁸⁵ There is still only one Father, but now there are many sons. Then to show that women and girls have parity of status in God’s family with men and boys (cf. Gal. 3:28), Paul adds ‘and daughters’ to the phrase ‘you will be sons to me.’⁸⁶ καὶ θυγατέρας probably stems from Isa. 43:6 (LXX),⁸⁷ which reads, ‘Bring my sons from a distant land and my daughters from the ends of the earth.’ This verse and the previous one refer to the second exodus, so that this addition to the quotation from 2 Sam. 7:14 has the effect of linking the Davidic promise with the “restoration” theology of Ezek. 20:34.⁸⁸” [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 510.]

²⁸“Paul concludes his final quotation with the formula λέγει κύριος παντοκράτωρ, the expression used in 2 Sam. (Kgdms.) 7:8 at the beginning of the Nathan oracle: ‘This is what (τάδε) the LORD Almighty says.’ παντοκράτωρ is formed from πάντα and κρατῶν, ‘laying hold of all things’ or ‘exercising power over all things’ (cf. BDF §119[1])90 so that it is virtually equivalent to ὁ παντοδύναμος (cf. Wisd. 7:23), ‘the One who is able to do all things,’ ‘the all-powerful One.’ That κύριος here refers to God the Father (not Christ) is evident from the two uses of θεός in v. 16 and the reference to fatherhood in v. 18 (Capes 114).” [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 510–511.]

Ταύτας ἔχοντες τὰς ἐπαγγελίας,
ἀγαπητοί,

127 **καθαρίσωμεν ἑαυτοὺς**

ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,
ἐπιτελοῦντες ἀγιωσύνην
ἐν φόβῳ θεοῦ.

us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God.

The inferential conjunction now οὖν brings out the point made especially in the OT texts of vv. 16b-18 in a manner similar to the role of διὸ in v. 17a. Verse one essentially returns to the point of the beginning admonition Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις in v. 16a. The core admonition **καθαρίσωμεν ἑαυτοὺς**, *let us cleanse ourselves*, plays off especially the OT third admonition, **ἀκαθάρτου** μὴ ἅπτεσθε, *an impure thing do not touch*, in v. 17. He states the demand as an inclusive requirement via the use of the first person plural, including himself with the Corinthians. The use of the vocative ἀγαπητοί, *beloved*, underscores this as well as signals a pastoral concern of Paul for his readers at Corinth. The image of cleaning oneself up is linked to purity, first of God and then that expected of the people of God, which is central to the OT allusions in vv. 16b-18, as well as the series of rhetorical questions in vv. 14b-16a.²⁹ The Corinthian believers, especially the non-Jewish segment, had to make serious transitions out of their pagan background with their coming into Christianity. Very high moral standards now became critical to their religious orientation. But in Christianity the achieving of those values took on a hugely different direction than from Judaism. Thus the Jewish Christians had a big challenge facing them as well.

Becoming holy as a believer was unachievable from one's own efforts (cf. 5:16-21). Instead holiness came about through complete surrender of one's entire being to God through Christ. The perfect holiness of Christ shields the believer from the utter purity of God as absolute Light (cf. 5:21). But equally important is that this divine holiness increasingly is embedded in our life through the Holy Spirit so that we become holy through God's holiness in us. Our part in this is utter commitment to God lived out daily. Thus the corrupting influences from the sinful world around us must be both

²⁹What is fascinating that stands historically behind this concept of purity is the social history of physical cleanliness in the three major cultures present in Corinth. The Romans were obsessed with physical cleanliness with the tradition of daily baths. The Greeks were far less concerned with physical cleanliness. And one of the major reasons for Romans condemning the Jews was that they seldom ever took baths. Consequently they smelled awful to the Romans who took this as a sign of ignorance by the Jewish people. The only exception to this among the Jews were aristocratic Jews who had adopted Roman ways, but this would have amounted to barely one percent of the Jewish population, even in the Diaspora.

jettisoned out of our life and never allowed to become a part of who we are as a *καινή κτίσις*, *new creature*, in Christ (5:17). Thus Paul's twin admonitions in 6:14a and 7:1 both admonishes the Corinthians to distance themselves from pagan ways and it reminds them that he and his associates are on the right path in ministry.

The three expansion elements to the core admonition **καθαρίσωμεν ἑαυτοὺς** add richness to the expression:

a) *Ταύτας ἔχοντες τὰς ἐπαγγελίας*, *since having these promises*, This causal participle phrase is located in the sentence pre-field both to add emphasis and to link the admonition back to 6:14-18. The demonstrative pronoun Ταύτας has 6:14-18 as its antecedent and is the very first word of the entire sentence. It modifies ἐπαγγελίας and with the pronoun adjective first and its reference as last, the two also serve as boundary markers for the participle phrase. Conceptually the possession by the Corinthians of these promises especially from the OT scriptures becomes the motivating foundation for cleaning up one's life. That God is holy and expects holiness from those He calls his children pushes us to take the need cleansing action.

b) *ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος*, *from every defilement of flesh and spirit*. The required cleansing action centers in putting ourselves at distance ἀπὸ παντὸς μολυσμοῦ, *from every defilement*. The noun μολυσμός, only used here in the NT, comes from the verb μολύνω which means to make something dirty. Religious usage carries the idea of becoming ritually impure or defiled. The moral emphasis is central especially with the noun.³⁰ The ancient Greek culture focused on the literal meaning of smearing something with dirt, although by the beginning of the Christian era the figurative idea of moral filth shows up in a few Greek writers. It was the Jewish use of the term that especially extended the word to the figurative meaning of getting dirty morally and ceremonially.³¹

³⁰It occurs in the NT only at 2 C. 7:1: *καθαρίσωμεν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ*. As one would expect in the NT, the reference is to the moral defilement entailed by sharing a pagan way of life. The term is chosen in order to correspond to the earlier demand (6:14ff.) for separation from everything pagan." [Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964-), 4:737.]

³¹The word [μολύνω] is rare in the LXX.1 It is used a. lit. of the feet in Cant. 5:3 (ῥητ), clothes in Gn. 37:31 (בלב); Is. 59:3 (ני לבא). b. Fig. of cultic defilement, Jer. 23:11 (ῥנה) of a profaned priest, Is. 65:4 (ῥנה) of a vessel defiled by unclean food, Zech. 14:2 (ῥנה) of the ravishing of women, Ez. 7:17; 21:12 (ῥנה).2 In the apocr. of physical soiling in Sir. 13:1 (pitch) and cultic desecration in Tob 3:15 (the name of God), 1 Esdr. 8:80 (the land), Macc. 1:37; 2 Macc. 6:2 (the sanctuary of God); 14:3 (μεμολυσμένος ἐν τοῖς

The dual objective genitive case nouns *σαρκός και πνεύματος*³² is one ancient Greek way of designating every aspect outwardly and inwardly.³³ The demand is to keep one's complete life from getting soiled by paganism.³⁴ In the background stands the corrupting influences of the Corinthian paganism that Paul sensed was still impacting the lives of many of the church members.

c) *ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ*, *while bringing holiness to completion by fearing God*. The present participle *ἐπιτελοῦντες* from *ἐπιτελέω* denotes a process of bringing something to completion or maturity. Its adverbial modification of *καθαρίσωμεν* defines the context for the cleansing action demanded. Clean-

τῆς ἀμιξίας χρόνοις, of participating in what is pagan); of moral staining in Sir. 22:13; 21:28 (ὁ ψιθυρίζων); cf. Test. A. 4:4 (τὴν ψυχὴν μολυνεῖ).” [Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 4:736.]

³²This reflects the virutally universal dualistic understanding of humans across the ancient world. The more common *σῶμα και ψυχή*, *body and soul*, in secular Greek expression is avoided by Paul because of the undesirable philosophical baggage the expression possessed. *σαρκός και πνεύματος* also possessed more natural Jewish tones.

³³Some have argued that since Paul often sets the terms *σάρξ* and *πνεῦμα* in opposition (e.g., Gal. 5:16–17) and would never call for the cleansing of the *σάρξ*, only its crucifixion (cf. Gal. 5:19–21, 24), the expression *μολυσμὸς σαρκός και πνεύματος*, where *σάρξ* and *πνεῦμα* are conjoined, cannot be Pauline.⁹⁸ But there is evidence in Paul's letters of a non-pejorative use of *σάρξ* where it is synonymous with *σῶμα*⁹⁹ and of a popular, non-theological use of *σάρξ* and *πνεῦμα* where they refer, in a complementary not antithetical way, to the outward and inward aspects of the person.¹⁰⁰ So we propose that *σαρκός και πνεύματος* are objective genitives after *μολυσμοῦ*¹⁰¹ and refer to the whole person viewed physically and spiritually, outwardly and inwardly.¹⁰² Paul is indicating that both body and spirit are defiled by pagan practices. 1 Cor. 6:15–17 expresses a similar sentiment: to defile one's body in immorality is also to defile one's spirit.¹⁰³

“This urgent call to avoid both physical and spiritual defilement restates the earlier entreaties to repudiate unholy alliances (6:14) and to reject the pagan way of life (6:17, three imperatives). In all these cases Paul seems to have uppermost in his mind the danger that the Corinthian believers constantly faced of idolatrous associations that would jeopardize their devotion to Christ (cf. 11:3). In 7:1, however, he includes himself in the exhortation and expands it to incorporate the rejection of every possible form of defilement, idolatry or otherwise, that might harm the believer.”

[Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 512–513.]

³⁴“*Body and spirit* is literally ‘flesh and spirit.’ Here the reference is to the body and the human spirit. Taken together, body and spirit refer to the whole human being, the outward and inward aspects of one's being. The use of these two terms makes it perfectly clear that Paul has in mind something more than mere ritual purity, which is so prominent in the Old Testament.” [Roger L. Omanson and John Ellington, *A Handbook on Paul's Second Letter to the Corinthians*, UBS Handbook Series (New York: United Bible Societies, 1993), 124–125.]

ing up one's entire life can only be done in the context of the process of bringing *ἀγιωσύνην*, *holiness / sanctification* to the level of full maturity. Again, as the apostle made crystal clear in his own example in 5:11-21, this is not achieved through human effort. In conversion God began a process of transformation of the believer into the full *δικαιοσύνη θεοῦ*, *righteousness of God*. The cleaning up of both the inward and outward aspects of one's living³⁵ becomes a life long pilgrimage of spiritual growth and maturation that happens only through ever deeper surrender of the individual to Christ's control.³⁶ An important aspect is the getting rid of the corrupting influences of the old life under the control of sin. Much of this old life is reflected in the pagan influences coming from the non-Christian world around the believer. These must be resisted. Where discovered in one's life, they must be surrendered to Christ immediately.

How is this surrender achieved? Put another way: What establishes this contextual action of completing sanctification? The final prepositional phrase *ἐν φόβῳ θεοῦ* spells out the answer.³⁷ The idea is of profound

³⁵This is the heart of the idea behind *ἀγιωσύνη* used both here and in Rom. 1:4. The idea is virtually a synonym to *ἀγιότης* used in 2 Cor. 1:12 and Heb. 3:4. The purity of God permeates the life of the believer thus making him acceptable to the holy Presence of God. The image of the Christian community as the temple of God (6:16b) is prominent here.

³⁶“Whether we render *ἐπιτελοῦντες* by ‘complete’ or ‘bring to completion’ or ‘make perfect,’¹⁰⁸ a process of sanctification (*ἀγιωσύνη*) is involved (note the present tense of the participle), not the acquisition of perfect holiness.¹⁰⁹ The same person who affirmed that he had ‘not yet reached perfection’ and that his calling was perpetually to ‘press forward’ (Phil. 3:12–14) would hardly envisage a permanent arrival at holiness in the present age. From 1 Thess. 3:13 it is clear that believers are ‘unblameable in holiness’ or ‘faultlessly pure’ (Goodspeed) only at the second advent.” [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 513.]

³⁷“In the phrase *ἐν φόβῳ θεοῦ*, the genitive is clearly objective, but the preposition may be taken in three ways:

(1) causal: ‘because we fear God’ (NLT), ‘out of reverence for God’ (NIV) (cf. Eph. 5:21);¹¹⁰

(2) circumstantial: ‘all the while reverencing God,’ ‘in an atmosphere of reverential fear for God’; or

(3) instrumental: ‘by reverence for God’ (Goodspeed); ‘by living in awe of God’ (GNB).

“A preference may be expressed for the third option. One would expect that in speaking of so crucial an issue as the perfecting of holiness, Paul would indicate the means by which it could be achieved. And certainly a reverential awe and holy dread (*φόβος*) before God¹¹¹ would promote the pursuit of holiness in thought and action, particularly if the expression *φόβος θεοῦ* alludes to the final judgment and human accountability to God (note the phrase *φόβος κυρίου* [= Christ] in 5:11 after 5:10, and the title *κύριος παντοκράτωρ* in 6:18).”

[Murray J. Harris, *The Second Epistle to the Corinthians: A*
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awe and respect for God as reflected in full submission of one's life to Him. This sense is derived from the phrase τὸν φόβον τοῦ κυρίου, *the fear of the Lord* (5:11) / φόβος θεοῦ, *fear of God* (Rom. 3:18).³⁸ As numerous uses of φόβος make very clear (e.g., Mt. 28:8; Mk. 4:41; Lk 1:12; 2:9; 5:26; 7:16; 8:37; Acts 5:5, 11; 9:31 et als.) that reverential fear comes from the overpowering Presence of Almighty God. When God comes into our daily living with our conscious awareness of His Presence, nothing but full surrender to Him is appropriate. In this surrender the purity of God advances into every aspect of our life not just momentarily but continuously. We are wondrously changed and transformed in the process. And this is not from our doing but from God's action in us!

10.2.3.1.10 Ministry as rejoicing, 7:2-16

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. 3 πρὸς κατάκρισιν οὐ λέγω· προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν. 4 πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ θλιβόμενοι· ἔσωθεν μάχαι, ἔσωθεν φόβοι. 6 ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου, 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ ὥστε με μᾶλλον χαρῆσαι. 8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, βλέπω [γὰρ] ὅτι ἡ ἐπιστολή ἐκείνη εἰ καὶ πρὸς ὦραν ἐλύπησεν ὑμᾶς, 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. 10 ἢ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. 11 ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλ'

Commentary on the Greek Text, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 514.]

³⁸“The ‘fear of God’ is a principle of life found in Jewish wisdom literature (Pss 2:11; 5:7; Prov 1:7, 29, 8:13; Eccl 12:13; Sir 1:11–30). It is not clear whether the ἐν, ‘in,’ suggests the sphere in which the perfecting of holiness takes place or the means by which it is accomplished.¹³⁰⁹ Probably it is the former, in light of our discussion in 2 Cor 5:11. But the ethical demand is not lost. Christians must fulfill both the negative (cleanse their flesh and spirit) and the positive (complete their holiness) duty.¹³¹⁰ Above all, Pauline believers are summoned to make good their profession by heeding Paul’s apostolic entreaty and ‘becoming what they are.’” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 376.]

ἀπολογία, ἀλλ' ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλ' ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοοῦς εἶναι τῷ πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἔνεκεν τοῦ ἀδικήσαντος οὐδὲ ἔνεκεν τοῦ ἀδικηθέντος ἀλλ' ἔνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· 14 ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη. 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. 16 χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

2 Make room in your hearts for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. 3 I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together. 4 I often boast about you; I have great pride in you; I am filled with consolation; I am overjoyed in all our affliction.

5 For even when we came into Macedonia, our bodies had no rest, but we were afflicted in every way—disputes without and fears within. 6 But God, who consoles the downcast, consoled us by the arrival of Titus, 7 and not only by his coming, but also by the consolation with which he was consoled about you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. 8 For even if I made you sorry with my letter, I do not regret it (though I did regret it, for I see that I grieved you with that letter, though only briefly). 9 Now I rejoice, not because you were grieved, but because your grief led to repentance; for you felt a godly grief, so that you were not harmed in any way by us. 10 For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death. 11 For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter. 12 So although I wrote to you, it was not on account of the one who did the wrong, nor on account of the one who was wronged, but in order that your zeal for us might be made known to you before God. 13 In this we find comfort.

In addition to our own consolation, we rejoiced still more at the joy of Titus, because his mind has been set at rest by all of you. 14 For if I have been somewhat boastful about you to him, I was not disgraced; but just as everything we said to you was true, so our boasting to Titus has proved true as well. 15 And his heart goes out all the more to you, as he remembers the obedience of all of you, and how you welcomed him with fear and trembling. 16 I rejoice, because I have complete confidence in you.

128^{7.2} Χωρήσατε ἡμᾶς ·
129 οὐδένα ἠδικήσαμεν,
130 οὐδένα ἐφθείραμεν,
131 οὐδένα ἐπλεονεκτήσαμεν.
^{7.3} πρὸς κατάκρισιν
132 οὐ λέγω ·
γὰρ
133 προεῖρηκα
ἐν ταῖς καρδίαις ἡμῶν
ὅτι...έστε
εἰς τὸ συναποθανεῖν
καὶ
συζῆν.
134^{7.4} πολλή μοι παρρησία πρὸς ὑμᾶς,
135 πολλή μοι καύχησις ὑπὲρ ὑμῶν ·
136 πεπλήρωμαι τῆ παρακλήσει,
137 ὑπερπερισεύομαι τῆ χαρᾶ
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
^{7.5} γὰρ
Καὶ
ἐλθόντων ἡμῶν
εἰς Μακεδονίαν
138 οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν
ἀλλ'
ἐν παντὶ
139 (έσμέν) θλιβόμενοι ·
ἔξωθεν μάχαι,
ἔσωθεν φόβοι.
^{7.6} ἀλλ'
ὁ παρακαλῶν τοὺς ταπεινοὺς
140 παρεκάλεσεν ἡμᾶς ὁ θεὸς
ἐν τῇ παρουσίᾳ Τίτου,
^{7.7} δὲ
141 (παρεκάλεσεν ἡμᾶς ὁ θεὸς)
οὐ μόνον ἐν τῇ παρουσίᾳ αὐτοῦ
ἀλλὰ
καὶ ἐν τῇ παρακλήσει
ἣ παρεκλήθη ἐφ' ὑμῖν,
ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν,
τὸν ὑμῶν ὄδυρμόν,
τὸν ὑμῶν ζῆλον
ὑπὲρ ἐμοῦ
ὥστε με μᾶλλον χαρῆναι.
^{7.8} Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς
ἐν τῇ ἐπιστολῇ,
142 οὐ μεταμέλομαι ·
[γὰρ]
εἰ καὶ μετεμελόμην,

Whoever would translate this pericope had better be well boned up on his / her Greek grammar. The severe complexity of the syntax here will test your skills with ancient Greek more severely than will just about any other passage in all of Paul's writings. The really knowledgeable commentators readily admit to the unusual challenges found here. In ancient Greek rhetorical categories, vv. 2-16 form a *narratio* within the larger *probatio* section of 2:1-9:5.³⁹ That is, in the offering of evidences of the genuineness of his ministry especially to the Corinthians, one important signal of that is the arrival of Titus to where Paul was in Macedonia. He came with encouraging news that the Corinthians were responding much more positively to the apostle than had been previously true. In this unit, Paul recounts the writing of a letter to them -- the so-called [sorrowful letter](#) not contained in the NT -- which caused them considerable grief. But it led to them turning more positively to Paul in acknowledge of his apostolic credentials. Thus he expresses both joy and appeal to them to completely reach out to him and his associates.

His appeal is short and to the point: Χωρήσατε ἡμᾶς, [Make room for us](#) (v. 2a). It is followed by a series of affirmations of integrity by Paul and his associates (vv. 2b-4). Then in vv. 5-16, the positive report of Titus brought much joy to the apostle concerning the Corinthians.

Although vv. 2-4 are often seen as a resumption of the need of warm relationships with the Corinthians stressed prior to 6:14, in reality the thrust of vv. 2-16 is considerably different from 5:11-6:13. It is better understood as additional defense of the genuineness of Paul's ministry, this time from personal experience.

³⁹“The *narratio* transition (7:2–16) within the *probatio* (2:1–9:5), according to Long, focuses upon ‘Titus’ report and Paul’s own confidence in the Corinthians.”¹³¹² The present passage resumes the plea of Paul found in 6:11–13.” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 379.]

143 βλέπω
 εἰ καὶ πρὸς ὦραν
 ὅτι ἡ ἐπιστολὴ ἐκεῖνη...ἐλύπησεν ὑμᾶς,

7.9 νῦν

144 χαίρω,
 οὐχ ὅτι ἐλυπήθητε
 ἀλλ'
 ὅτι ἐλυπήθητε
 εἰς μετάνοιαν·
 γὰρ

145 ἐλυπήθητε
 κατὰ θεόν,
 ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

7.10 γὰρ
 εἰς σωτηρίαν ἀμεταμέλητον

146 ἡ κατὰ θεὸν λύπη μετάνοιαν...ἐργάζεται·
 δὲ

147 ἡ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

7.11 γὰρ
 ἰδοὺ

148 αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδῆν,
 ἀλλ' ἀπολογίαν,
 ἀλλ' ἀγανάκτησιν,
 ἀλλὰ φόβον,
 ἀλλ' ἐπιπόθησιν,
 ἀλλὰ ζῆλον,
 ἀλλ' ἐκδίκησιν.

ἐν παντὶ

149 συνεστήσατε ἑαυτοὺς
 ἀγνοοῦς εἶναι
 τῷ πράγματι.

7.12 ἄρα
 εἰ καὶ ἔγραψα ὑμῖν,

150 (ἔγραψα ὑμῖν)
 οὐχ ἕνεκεν τοῦ ἀδικήσαντος
 οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος
 ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν
 τὴν ὑπὲρ ἡμῶν
 πρὸς ὑμᾶς
 ἐνώπιον τοῦ θεοῦ.

7.13 διὰ τοῦτο

151 παρακεκλήμεθα.
 δὲ
 Ἐπὶ τῇ παρακλήσει ἡμῶν
 περισσοτέρως μᾶλλον

152 ἐχάρημεν
 ἐπὶ τῇ χαρᾷ Τίτου,
 ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ
 | ἀπὸ πάντων ὑμῶν·
 7.14 | εἰ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
 ὅτι...οὐ κατησχύνθην,
 ἀλλ'

rience in ministry both from the earlier letter sent to the church and its impact on the Corinthians as reported to Paul by Titus when he arrived in Macedonia from Corinth. It centers not so much on spiritual principle as on a specific stern action of the apostle toward the Corinthians and how God used this to turn the Corinthians away from the pagan influences of the city.

As the diagram beginning on the left illustrates, the internal structuring of ideas in vv. 2-16 is more challenging than we have thus far encountered inside Second Corinthians. Part of this is due to the narrative nature of the passage that narrates an event as evidence of some particular point being made by the author. One senses a great deal more emotion injected into the Greek text than is typical with Paul.

The following outlining of vv. 2-16 attempts to reflect this embedded structure inside the passage.

10.2.3.1.10.1 Appeal to the Corinthians, 7:2a.

Χωρήσατε ἡμᾶς, **Make room in your hearts for us.** The opening admonition **Χωρήσατε ἡμᾶς** literally urges the Corinthians to make Paul and his associates bigger in their posture and attitudes.

ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,
οὕτως
καὶ

153 ἡ καύχησις ἡμῶν . . . ἀλήθεια ἐγενήθη.

ἡ ἐπὶ Τίτου

7.15 καὶ

τὰ σπλάγχνα αὐτοῦ

περισσοτέρως
εἰς ὑμᾶς

154 ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν,
ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

155 7.16 χαίρω

ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.



The verb χωρέω has a wide range of meanings mostly related to the idea of space or quantity, as reflected in the below chart of the NRSV translation of the verb. But in this aorist imperative use of the verb, the figure sense of making greater space in one's attitude toward someone is the idea. That is, "open-heartedness, or having a 'big heart'" along the lines already expressed in 6:12 and 4:7-10.⁴⁰ From Titus' report there had been a turn around in the stance of the Corinthians toward Paul. Here he urges the continuing and deepening of that positive attitude toward him and his associates.

10.2.3.1.10.2 Basis of the appeal, 7:2b-16.⁴¹ The rationale for the appeal is developed in two separate ways. In vv. 2b-4, the apostle makes a direct appeal asserting that neither he nor any of his associates have abused the Corinthians in any manner. Then in vv. 5-16 he recounts the historical event of Titus' arrival in Macedonia

⁴⁰William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 1094.

⁴¹ One secondary item to note that plays a role in understanding these verses is the shift between the first person singular "I" and the first person plural "we." Note the charting out of this:

"I" -- vv. 4, 7c-12a

"We"-- vv. 2-3, 5-7b, 12b-13

The 'we' references Paul and his associates and mostly designates general actions and reactions. The 'I' specifies Paul alone and relates to specific actions and attitudes that he takes responsibility for by himself.

with good news about the situation in Corinth. Paul was overjoyed at hearing this news and additionally at being reassured by Titus' positive assessment of the Corinthian situation. Much of this centered in a letter that Paul had written to the Corinthians in which he had blistered them for their negative attitudes (cf. vv. 8-16). This now 'lost letter' was, however, used of God to confront the Corinthians with the wrongness of their stance. It played a pivotal role in pushing them into repentance for their attitude and actions against Paul.

10.2.3.1.10.2.1 Paul's relationship with the Corinthians, 7:2b-4. οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. 3 πρὸς κατάκρισιν οὐ λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν. 4 πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῆ παρακλήσει, ὑπερπερισσεύομαι τῆ χαρᾶ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. *we have wronged no one, we have corrupted no one, we have taken advantage of no one.* 3 I do not say this to condemn you, for I said before *that you are in our hearts, to die together and to live together.* 4 I often boast about you; I have great pride in you; I am filled with consolation; I am overjoyed in all our affliction.

He begins with three denials of having abused the Corinthians in any manner:

129 οὐδένα ἠδικήσαμεν,

no one have we wronged

130 οὐδένα ἐφθείραμεν,

no one have we corrupted

131 οὐδένα ἐπλεονεκτήσαμεν.

no one have we taken advantage of

Neither he nor any of his associates have done anything negative toward the Corinthians that would give them grounds for negative attitudes toward the apostle and his associates.⁴² The three verbs ἀδικέω, φθείρω,

⁴²"The fact that ἠδικήσαμεν, 'we have wronged,' ἐφθείραμεν, 'we have ruined,' ἐπλεονεκτήσαμεν, 'we have taken advantage of,' are all in the aorist tense (i.e., denoting point action in past time) and all are preceded by a negative substantive (οὐδένα, 'no one') may signify that in Paul's mind there was not a single instance in which he harmed anyone. P. E. Hughes views this construction as pointing to a definite time when Paul was in Corinth.¹³²⁶ No doubt Paul is reacting to charges against him, the specifics of which are

and πλεονεκτέω with the accusative masculine negative pronoun - in front of each points to a tacit general denial of any kind of harm, rather than specific accusations made against him.⁴³ The tendency of a few commentators to assume specific charges is built more off speculation than any clear evidence.

In vv. 3-4, the apostle shifts over to the first person singular in order to take personal responsibility for his comments. First, he qualifies what is intended by the previous three denials: πρὸς κατάκρισιν οὐ λέγω, **for condemnation I am not speaking**. That is, his words (in 2b) should not be taken as condemnation⁴⁴ of the

contained in 7:2b. This threefold denial of Paul, highlighted by the placing of οὐδένα, ‘no one,’ before each of the aorists, is an attempt to convince the Corinthians that there is no reason for them to be estranged from him.¹³²⁷ [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 382–383.]

⁴³“We might have expected a γάρ after the first οὐδένα, but by this asyndeton Paul perhaps betrays his quickening pace of dictation and his eagerness for full reconciliation.³ Notable too is the repeated οὐδένα and the successive aorists which could point to a single occasion or to three separate occasions, but, seen as constative aorists, probably have reference to no particular occasion, but view Paul’s past relations with the Corinthians summarily; thus ‘on no occasion did I wrong, corrupt, or defraud anyone.’ Paul could be defending himself against charges of a general or a specific nature. If general, the three verbs could be almost synonymous, describing Paul’s scrupulous respect of the Corinthians’ proper rights.⁴ On the other hand, if Paul is responding to particular accusations, οὐδένα ἠδικήσαμεν could allude to a charge that he had been too stern in dealing with the incestuous man of 1 Cor. 5:1–13 or with the offender mentioned in 2 Cor. 2:5–11; 7:12 (where the same verb is used, τοῦ ἀδικήσαντος). φθείρω here will mean either ‘ruin financially’⁵ or ‘corrupt’ in the matter of doctrine or morals. Correspondingly, behind οὐδένα ἐφείραμεν may lie the charge that Paul had brought economic ruin on some believers at Corinth by insisting that certain business associations or practices were incompatible with Christian standards (cf. 1 Cor. 6:7; 15:33) or that Paul’s teaching on freedom in Christ had led some down the road of libertinism (cf. 1 Cor. 6:12–20). As for the third denial, οὐδένα ἐπλεονεκτήσαμεν, the twofold use of the same verb (πλεονεκτέω, ‘take advantage of,’ ‘exploit,’ ‘defraud’) in 12:17–18 in connection with accusations of financial exploitation, strongly suggests that the underlying charge may have been one of financial manipulation, perhaps in relation to the collection for the Jerusalem church (cf. 8:20–21).⁶ [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 517.]

⁴⁴κατάκρισις, εως, ἢ (s. two prec. entries and next; Vett. Val. 108, 4; 117, 35; Syntipas p. 43, 11 θεόθεν κ. AcThom 84 [Aa II/2 p. 200, 9]; 128 [p. 236, 20]; 135 [p. 242, 10]; τοῦ ὄφους κ. Theoph. Ant. 2, 23 [p. 56, 10]; Iren.; Did.) **a judicial verdict involving a penalty, condemnation** κατάκρισιν ἔχειν τινί bring condemnation for someone 2 Cl 15:5. πρὸς κ. οὐ λέγω I do not say this to condemn 2 Cor 7:3. Of Mosaic cult and legislation: ἡ διακονία τῆς κατακρίσεως the ministry of condemnation (s. διακονία 3) 3:9.—DELG s.v. κρίνω. M-M. TW

[William Arndt, Frederick W. Danker, and Walter Bauer, *A*

Corinthians.⁴⁵ This is then followed a series of justifying assertions still dominated by the first person singular perspective:

133 γὰρ προεἶρηκα ἐν ταῖς καρδίαις ἡμῶν ὅτι... ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

134 7.4 πολλή μοι παρρησία πρὸς ὑμᾶς,

135 πολλή μοι καύχησις ὑπὲρ ὑμῶν.

136 πεπλήρωμαι τῆ παρακλήσει,

137 ὑπερπερισσεύομαι τῆ χαρᾶ ἐπὶ πάσῃ τῆ θλίψει ἡμῶν.

How far back προεἶρηκα, **I spoke previously**, goes back is not clear. For certain it reaches back to 6:11-13,⁴⁶ and possibly to the last time Paul visited Corinth as well.

Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 519.]

⁴⁵“πρὸς κατάκρισιν οὐ λέγω, ‘I do not say this to condemn you.’ See Note a for this literary figure. It seems safe to assume that Paul realized that his previous work in Corinth had not been wasted on all. He was hoping that a relationship still existed between a father and his children (referring back to 6:13). Paul’s defense of his ministry has been in response to the attack of his opponents. But the response had been made as much to the Corinthians as to anyone, so as to keep the relationship with them in full view. This is what Paul cherished most of all. While the apostle has presented an apology in order to win back the hearts of the Corinthians, this statement was necessitated by an attempt on the part of his adversaries to discredit Paul. Since Paul has learned from Titus (7:7–16) of the Corinthians’ concern for him, he does not want to jeopardize this happy turn of events, and the bonheur, ‘advantage,’ thereby created. Though he has been hurt by the Corinthians, nevertheless he does not consider them his enemies. Rather, Paul wants to remind his audience that he is not condemning them (κατάκρισις, ‘condemnation,’ a forensic term; cf. 1 Cor 6:4). Since 7:2 probably alludes to the insinuations of the false apostles,¹³⁴⁴ who were trading on Paul’s severity, he goes out of his way to explain that the target of his wrath is not the Corinthians. Paul is seeking to clear himself, not to accuse the Corinthians.¹³⁴⁵ This chapter may well be ground plan for the more vigorous attack on his traducers in chaps. 10–13, as a more threatening situation emerged (11:4).” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 384–385.]

⁴⁶2 Cor. 6:11-13. 11 Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται· 12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· 13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

11 We have spoken frankly to you Corinthians; our heart is wide open to you. 12 There is no restriction in our affections, but only in yours. 13 In return—I speak as to children—open wide your hearts also.

His frank speaking to them came out of loving compassion for them, not out of spite or revenge for the wrongs dumped upon him. Remember the volitional meaning of the figurative use of καρδιά. Thus for Paul and his associates to have the Corinthians ἐν ταῖς καρδίαις ἡμῶν, *in our hearts*, signaled clear, genuine commitment to the welfare of the Corinthians. The objective of this commitment to the Corinthians is spelled out with the purpose infinitive taken from Greek philosophy as well as from the OT: εἰς τὸ συναποθανεῖν καὶ συζῆν, *to die together and to live together*.⁴⁷ His commitment to the Corinthians was unconditional. They should recognize this by now.

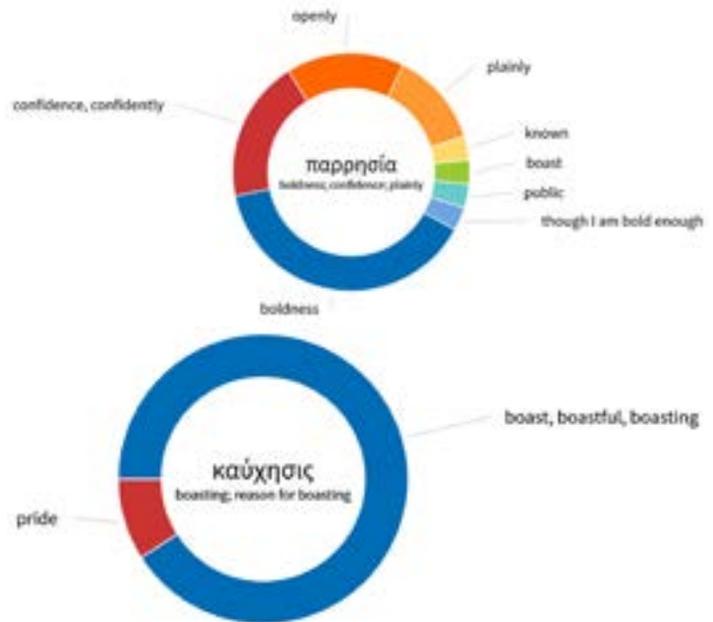
He continues his positive affirmation of them with four assertions in v. 4:

- 134 ⁷⁻⁴ πολλή μοι παρρησία πρὸς ὑμᾶς,
Much confidence from me toward you,
 135 πολλή μοι καύχησις ὑπὲρ ὑμῶν.
Much pride from me for you
 136 πεπλήρωμαι τῇ παρακλήσει,
I am filled with encouragement
 137 ὑπερπερισεύομαι τῇ χαρᾷ
 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
I am overjoyed with joy
in all our affliction.

His commitment to the Corinthians was deep and often expressed to others. The first two elliptical declarations (#s 134-135) heighten the expression of his positive feeling about the Corinthians, particularly with the quantitative adjective πολλή placed first in the parallel expressions. The nouns παρρησία and καύχησις, although not synonyms, are closely linked in meaning. The core meaning of παρρησία (noun) and παρρησιάζομαι (verb) has to do with courageous speaking even to censure others considered as friends. Then καύχησις⁴⁸ speaks

⁴⁷“He now extends and deepens this commitment to them by relating to what extent he will go to preserve the relationship intact. συναποθνήσκω, ‘die together,’¹³⁴⁶ and συζῶ, ‘live together,’ are two verbs that both tell how much the Corinthians mean to Paul. At first glance, this is not necessarily a thought that originated in Christian circles. Horace wrote of Lydia: *Tecum vivere amem, tecum obeam libens*, ‘with you I would love to live, with you I would gladly die.’¹³⁴⁷ And Electra professes a similar sentiment to Orestes: σὺν σοὶ καὶ θανεῖν αἰρήσομαι καὶ ζῆν, ‘with you I shall choose to die and live.’¹³⁴⁸ But a closer parallel is Ittai’s protestation to David: ‘wherever my lord shall be, whether for death or for life [ἐὰν εἰς θάνατον καὶ ἐὰν εἰς ζώην], there also will your servant be’ (2 Sam 15:21 LXX).¹³⁴⁹ In a different context,¹³⁵⁰ Paul sees this thought as grounded in Christ and raised to a higher plane.¹³⁵¹ It is doubtful that Paul is speaking in necessarily theological terms here. Though he may be thinking of the concept of death and resurrection,¹³⁵² more likely he is simply explaining the degree of his love.¹³⁵³” [Ralph P. Martin, 2 Corinthians, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 385.]

⁴⁸See the word group καυχᾶμαι, καύχημα, καύχησις, ἐγκαυχᾶμαι, κατακαυχᾶμαι for the larger picture. [Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerd-



to an inner pride that can be expressed outwardly, often negatively⁴⁹ in the English language sense of self boasting.⁵⁰ On the positive side, the idea centers on mans, 1964–), 3:645.]

⁴⁹This negative perspective, which is condemned in the NT, arises overwhelmingly from comparisons of oneself to others. This Paul refuses to do and instead centers on what has been accomplished due to the calling and working of God. He compares himself against himself in regard to how God has been able to work in and through him. Thus καύχησις arises out of πίστις, not out of self effort. That is, the more surrendered to Christ he is the more God can do and thus the deeper his καύχησις.

⁵⁰“*The Basic Christian Attitude to Boasting*. In the NT καυχᾶσθαι (καύχημα, καύχησις) is characteristically used almost exclusively by Paul alone, in whom it is very common.³⁵ For Paul καυχᾶσθαι discloses the basic attitude of the Jew to be one of self-confidence which seeks glory before God and which relies upon itself. For this reason he sets in contrast to καυχᾶσθαι the attitude of → πίστις which is appropriate to man and which is made possible, and demanded, by Christ. It is worth noting that the first question after the first dogmatic exposition of χωρίς νόμου and διὰ πίστεως (R. 3:21–26) is: ποῦ οὖν ἡ καύχησις; — ἐξεκλείσθη (v. 27). And the proof from Scripture begins with the statement that Abraham has no καύχημα before God (4:1f.).³⁶

“Paul notes that the boasting in God and the Law which Judaism requires has been perverted into an ἐπαναπαύεσθαι νόμῳ (R. 2:17, 23). This καυχᾶσθαι is in truth a πεποιθέναι ἐν σαρκί (Phil. 3:3 f.). For Paul then, as for the OT and Philo, the element of trust contained in καυχᾶσθαι is primary.³⁷ This means that self-confidence is radically excluded from καυχᾶσθαι ἐν τῷ θεῷ, and there is only one legitimate καυχᾶσθαι ἐν τῷ θεῷ, namely, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (R. 5:11). For in Christ God has brought to nothing all the greatness of both Jews and Gentiles (1 C. 1:25–31): ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ (v. 29; cf. 2 C. 10:17); the saying in Jer. 9:22 f. is thus fulfilled (v. 31).³⁸ Hence the believer strictly knows only a καυχᾶσθαι ἐν Χριστῷ Ἰησοῦ (Phil. 3:3), and this means that he has abandoned all self-boasting (Phil. 3:7–10), that he has accepted the cross of Christ, and that he says: ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι’ οὗ ἐμοὶ κόσμος ἐσταύρωται καὶ γὰρ κόσμῳ

an inner sense of well being that surfaces as praise -- for Paul⁵¹ -- given to God and Christ for their working among believers. The verb form *καυχάομαι* emphasizes the speaking aspect, while the two nouns *καύχημα* and *καύχησις* stress the confidence within that leads to speaking. The apostle has spoken bluntly and boldly (*παρρησία πρὸς ὑμᾶς*) to the Corinthians. And this grows out of the awareness of how God is working both

(Gl. 6:14).”

[Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 3:648–649.]

⁵¹“The basic rejection of self-glorifying is not contradicted by passages in which Paul boasts of his work. When he boasts of the strength of a congregation as compared with others (2 C. 7:4, 14; 8:24; 9:2f.), this is not really self-glorifying. There is simply expressed in it his confidence in the congregation.⁴² Such mutual trust is not ruled out by faith; on the contrary, it is promoted in the fellowship of faith. It is not the self-glorifying of self-established man. The *καυχᾶσθαι* in which it finds expression stands in no contradiction to the *καυχᾶσθαι ἐν Χριστῷ Ἰησοῦ*. Paul is well aware that the *καύχησις* which his apostolic activity confers on him is grounded only in what Christ does through him (R. 15:17 f.; 1 C. 15:10). He does not earn God’s favour by the results of his missionary work, but vice versa. For this reason, on the one occasion when he speaks with emotion of his *καύχησις*,⁴³ he adds at once: *ἦν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν*. Hence the *καύχησις* is strictly limited to the *divinely imposed confines of his activity*, 2 C. 10:13. That self-confidence is not herein expressed may be seen clearly from the fact that Paul does not attain to this boasting by comparing his work with that of others. It is not, then, the boasting of the arrogance which has more to show than others, 2 C. 10:12–16. As Paul rejects *συνιστάνειν ἑαυτόν*, 2 C. 3:1; 5:12; 10:18, and as he sees himself to be recommended by the fact that Christ works through him, 2 C. 3:2 f., and God commends him, 2 C. 10:18, as he can commend himself only by his proclamation of the truth, 2 C. 4:2, or paradoxically by the sufferings which envelop the greatness of his ministry, 2 C. 6:4–10, so he opposes the *καυχᾶσθαι* of his opponents which takes its strength from comparison with others. He argues that he measures himself only by himself, and therewith by the measure which God Himself has given him, 2 C. 10:12 f. This is no contradiction.⁴⁴ It is a genuinely Pauline thought which underlies the whole discussion in 2 C. 2:14–7:4. This thought is that the judgment of an apostle must be by the standard of his commission or office. Measuring by oneself is thus comparison of achievement with the divinely given task. But the measure of this is the *δύναμις* which works in the apostle, 2 C. 6:7; 13:4, and which may be seen in the results of his activity. Thus measuring by oneself implies assessment of *καυχᾶσθαι* in terms of the effective *δύναμις*, and it leads to *καυχᾶσθαι* of the *δύναμις* of God, 2 C. 4:7, i.e., to thanksgiving. In this sense Paul warns us in R. 11:18 against comparison with the unbelieving Jews: *μη κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι* (then consider), *οὐ σὺ τὴν ρίζαν βαστάζεις, ἀλλὰ ἡ ρίζα σέ*. And in the same sense he warns us in Gl. 6:4 that none can attain to his *καύχημα* by comparison with others, but only by self-scrutiny, by measuring his achievement in terms of the task which he is set. As the context shows, to do this also implies self-criticism. If, then, occasion is given to glory, this glorying is also thanksgiving.⁴⁵”

[Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 3:650–651.]

in and through his life and in that of the Corinthians (*καύχησις ὑπὲρ ὑμῶν*)

This means that he is filled with encouragement: *πεπλήρωμαι τῇ παρακλήσει*. Rather than speaking out of frustration and discouragement about the Corinthians, he instead speaks boldly to them out of the profound *encouragement*, *παρακλήσις*, coming from seeing God at work in this relationship with the Corinthians.

This then leads to deep joy from knowing that all of the hardships Paul and his associates have endured are worthwhile due to how God is working: *ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν*. The verb *ὑπερπερισσεύω* means to superabound in something. Here with the present passive voice use *ὑπερπερισσεύομαι* the apostle indicates that superabundant *χαρά*, joy, is flooding into his life due to all the affliction that he and his associates are experiencing: *ἐπὶ πάσῃ τῇ θλίψει ἡμῶν*. Again Paul did not live in the pleasure oriented modern western world! He earlier in 6:4-10 described some of those hardships but as is clear from his language here and in 6:1-4, his excitement was not in the suffering nor the endurance of it. Instead, his excitement was in seeing how God used this suffering to give credibility to his preaching of the Gospel and in turning around the lives of those who accepted this message.

10.2.3.1.10.2.2 Titus’ positive report to Paul, 7:5-16. This unit of text largely continues the theme of excitement in ministry that dominates 7:2-16. And with *γὰρ* (v. 5a) introducing it, the passage stands as the second set of justifying declarations supporting the appeal *χωρήσατε ἡμᾶς*, *Make room for us*, in v. 2a.

The arrangement of ideas inside the pericope flow around the central topic of the response of the Corinthians to the very blunt letter that Paul had written to them. This is particularly the point of vv. 5-13a where Titus had reported their response when he arrived in Macedonia. Added to that is Titus’ own positive assessment of the Corinthians that the apostle refers to in vv. 13b-16. How much Paul valued the judgments of these associates like Titus comes out in this text.

a) Titus’ report, vv. 5-13a. 5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν ἀλλ’ ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. 6 ἀλλ’ ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου, 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ’ ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ ὥστε με μᾶλλον χαρῆσαι. 8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, βλέπω [γὰρ] ὅτι ἡ ἐπιστολὴ ἐκεῖνη εἰ καὶ πρὸς ὦραν ἐλύπησεν ὑμᾶς, 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε ἀλλ’ ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. 11 ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ

κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδῆν, ἀλλ' ἀπολογίαν, ἀλλ' ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλ' ἐπιτόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἔνεκεν τοῦ ἀδικήσαντος οὐδὲ ἔνεκεν τοῦ ἀδικηθέντος ἀλλ' ἔνεκεν τοῦ φανερωθῆναι τὴν σπουδῆν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ τοῦτο παρακεκλήμεθα.

5 For even when we came into Macedonia, our bodies had no rest, but we were afflicted in every way—disputes without and fears within. 6 But God, who consoles the downcast, consoled us by the arrival of Titus, 7 and not only by his coming, but also by the consolation with which he was consoled about you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. 8 For even if I made you sorry with my letter, I do not regret it (though I did regret it, for I see that I grieved you with that letter, though only briefly). 9 Now I rejoice, not because you were grieved, but because your grief led to repentance; for you felt a godly grief, so that you were not harmed in any way by us. 10 For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death. 11 For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter. 12 So although I wrote to you, it was not on account of the one who did the wrong, nor on account of the one who was wronged, but in order that your zeal for us might be made known to you before God. 13 In this we find comfort.

One should note the complexity of the syntax in this pericope. At least partially, the deep emotions that Paul was feeling as he dictated this material to Timothy for written expression explains some of the complexity. Ellipsis in the extreme signals much of this complexity, which is much more extensive than typical for Paul's letters. He also reflects considerable apprehension about how the Corinthians would respond to his harsh letter and then great relief at the report of their positive response.⁵² The challenge before Paul is to affirm divine leadership in writing what he did but a very human concern about how they would receive it. This came out of his deep love and devotion to the church at Corinth.

What is reflected here signals the dilemma of every pastor. There are times when the only divine direction for the pastor is very blunt criticism of the failures of his congregation. But whether or not the congregation will accept his words or not produces deep apprehension in the pastor. To be God's leader, the pastor must speak such words. And this is done with the prayer that the congregation will take these words as coming from God and out of the pastor's deep love for the people. When a congregation does respond positively and turns to God in repentance, the joy that fills the pastor upon

⁵²One of the uncertainties is the precise content of the so-called 'harsh letter.' Was it a demand to take specific disciplinary action against one member (cf. 2:5-11)? Or, was it a response to the rejection of Paul by a segment of the church? Commentary opinion is very divided in answering this question.

learning of this goes beyond description. So describing such feelings of joy with a somewhat jumbled grammar is not too surprising.

Paul begins by referencing his coming to Macedonia.⁵³

⁵³Somewhat helpful is a proposed chronological reconstruction provided by Harris in the NIGTC volume:

To help us trace the elements of Paul's

thought in vv. 5–16, it may prove useful to set out in chronological order the various events and experiences referred to or implied in this passage.

1. Paul writes the "severe letter" (vv. 8, 12) in Ephesus.
2. He boasts to Titus about the Corinthians (v. 14).
3. Titus is sent to Corinth with the letter (cf. v. 6).
4. The Corinthians welcome Titus "with fear and trembling" (v. 15).
5. When they hear the letter, the Corinthians feel sorrow (vv. 8–9).
6. They repent of their inaction about the wrongdoer, rectify the situation, and show eager concern for Paul (vv. 7, 9, 11–12). (This is the most questionable part of the reconstruction. Clearly Harris links the letter to the offender in chapter two.)
7. From their response Titus derives refreshment and joy (v. 13b).
8. Paul (now in Macedonia) is downhearted owing to a combination of circumstances (vv. 5–6).
9. Paul and Titus meet somewhere in Macedonia (vv. 5–7).
10. Titus reports on the Corinthians' sorrow (vv. 8–11), repentance (vv. 7, 9), and obedience (v. 15), and feels his own affection for the Corinthians deepen as he gives his report (v. 15).
11. Hearing of the Corinthians' sorrow and grief, Paul at first regrets having written the letter (v. 8b), but his regret is short-lived (v. 8a) as he learns of their repentance.
12. Paul feels relief, comfort, and joy at the Corinthians' response to his letter (vv. 6–7, 9, 13, 16).
13. His joy is increased as he observes Titus's joy (v. 13b).
14. Paul feels relieved and grateful that his boasting to Titus about the Corinthians proved justified (v. 14).
15. Paul assures the Corinthians that they are now blameless with regard to the whole affair (v. 11) and that he now has complete confidence in them (v. 16).

[Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, *New International Greek Testa-*



From Ephesus Paul had sent Titus to Corinth toward the end of his lengthy stay in Ephesus in the mid-50s. Titus had instructions that when the problems in Corinth were resolved then he was to travel to Troas to report back to Paul. But Titus did not show up after a period of some months while Paul waited for him there. After some time passed, the apostle decided to go on to the Roman province of Macedonia hoping to meet up with Titus in one of the cities where churches had been established earlier. This was what happened as Paul mentions here in our passage. Precisely what city they met up with one another is never mentioned, although it seems likely that it was toward the end of a several month stay and this would place them in Berea.

The genitive absolute construction ἐλθόντων ἡμῶν εἰς Μακεδονίαν, when we came into Macedonia, picks up a historical narrative from 2:12-13.⁵⁴ Paul's experience in Macedonia was not easy: οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ θλιβόμενοι· ἔσωθεν μάχαι, ἔσωθεν φόβοι, *our bodies had no rest, but we were afflicted in every way—disputes without and fears within*. What is not clear from this is whether the apostle is describing turbulence just over Titus' absence or whether added to this was persecution from folks in the cities of Macedonia where he visited. Probably it was a mixture of both dynamics. He did use similar language in 2:13 regarding Titus' absence: οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, *I had no rest in my spirit*. The expression here in v. 5, οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, *our flesh had no rest at all*, should be understood approximately the same way, even though the use of ἢ σὰρξ, *flesh*, is a bit unusual for the more expected τὸ σῶμα, *body*.⁵⁵ As he put it positively in 2:15, *Χριστοῦ εὐωδία ἔσμεν τῷ θεῷ* *ment Commentary* (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 523–524.]

⁵⁴2 Cor. 2:12-13. 12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ, 13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλ' ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

12 When I came to Troas to proclaim the good news of Christ, a door was opened for me in the Lord; 13 but my mind could not rest because I did not find my brother Titus there. So I said farewell to them and went on to Macedonia.

⁵⁵“In 2:13 Paul confessed οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, ‘I had no relief for my spirit.’ It does appear that Paul, whether speaking of flesh (7:5) or spirit (2:13), is alluding to his human person as frail (as in 12:7). In our present context it appears that he uses πνεῦμα, ‘spirit,’ and σὰρξ, ‘flesh,’ as synonymous terms,¹³⁸² both reflecting his sense of agitation because of the absence of Titus. It is unfair to insist that Paul should use the same terms in always the same manner.¹³⁸³ Other translations for σὰρξ are ‘bodies’ (RSV, using a plural), ‘flesh’ (KJV/AV), and the simple pronoun ‘I’ or ‘we.’¹³⁸⁴ In any case, the idea is of subjection to weariness and pain as endured by the physical body,¹³⁸⁵ but here occasioned by the non-arrival of Titus (2:13) as well as the trials spoken of in the verse.” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Loe, and Peter H. Davids, Second Edition., vol. 40, *Word Biblical Commentary* (Grand Rapids, MI: Zondervan, 2014), 389.]

ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, *we are the aroma of Christ in God among those being saved and among those perishing*. The εὐωδία is that of burning flesh being sacrificed upon an altar. And that means personal sacrifice, which Paul spells out here ἐν παντὶ θλιβόμενοι· ἔσωθεν μάχαι, ἔσωθεν φόβοι, *in every way being afflicted, battles without, fears within*. This seems to be asserting that outwardly Paul faced difficulties in ministering to the churches as he traveled across Macedonia and inwardly he was troubled by the absence of Titus with some news about Corinth.

The elliptical phrase ἐν παντὶ θλιβόμενοι defines the full range of hardships, and then it is further defined as ἔσωθεν μάχαι, ἔσωθεν φόβοι which follow the participle as antecedents of παντὶ. Precisely what the ἔσωθεν μάχαι, *outwardly battles*, refers to is not spelled out. The most natural meaning in this context is quarrels with folks outside the Christian communities in Macedonia. Evidently the opposition to the Gospel that Paul preached did not slack off with the passing of time. The Jewish synagogues of Thessalonica and Berea had viciously opposed him on the second missionary journey when the churches were established in those regions (cf. Acts 17:1-15). Those connected to the pagan temples in Philippi had tried to have him killed (cf. Acts 16:11-40). From Paul's statement here in 7:5 that opposition had remained strong and very hostile to him each time he passed through the area. Given the implied assertions from the Acts account coupled with random statements from Paul's writings, it seems that the number of Christian communities over the province of Macedonia began a period of explosive growth after the second missionary journey.

The other expression ἔσωθεν φόβοι, *within fears*, evidently centers mainly on apprehension about Titus and the situation at Corinth.⁵⁶ The depth of Paul's con-

⁵⁶“Since his fears were allayed and replaced by joy (7:7, 9, 13) and comfort 7:6, 13) as a result of the safe arrival of Titus with good news about Corinth, we may fairly assume that these fears were various: a haunting uncertainty about Titus's reception at Corinth (cf. 7:13, 15); a persistent apprehension about the Corinthian reaction to the ‘letter of tears’ delivered by Titus (cf. 7:11–12), especially given Titus's failure to meet Paul in Troas (2:13) and initially in Macedonia (7:5); anxiety that he had caused the Corinthians unnecessary pain by his ‘severe letter’ (cf. 7:8) with its call for disciplinary action against the wrongdoer; concern that his boasting to Titus about the Corinthians might prove unfounded and therefore acutely embarrassing (cf. 7:14); anxiety about the safety of Titus in travel (note the repeated ἐν τῇ παρουσίᾳ Τίτου/αὐτοῦ in 7:6–7); fear concerning the influence of his opponents on the Corinthian congregation (cf. 11:3); apprehension that on his forthcoming visit to Corinth he might find some members indulging in unchristian conduct (12:20–21). It was multiple and disconcerting fears such as these that led to Paul's self-confessed state of depression (cf. τοὺς ταπεινοὺς, 7:6).” [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New

cern for the Corinthian church surfaces here in dramatic fashion. Although justified in writing harshly to them, he was concerned about them responding properly under God's leadership. Whether they loved or hated him was not particularly important. Far more important was whether their response would be led by God or based on human tendencies toward being criticized. That many of them would follow God's leadership was clear to Paul. But with the church filled with 'carnal' Christians (cf. 1 Cor. 3:1-3), it was not clear how these individuals would respond. The previous confrontational visit served to re-enforce that uncertainty (2:1-2). But in general the apostle was confident about the Corinthians (7:14). Yet while in Macedonia waiting for Titus, there were apprehensions inwardly for the apostle.

Titus' arrival brought a huge sense of relief to Paul (vv. 6-7): 6 ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου, 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ ὥστε με μᾶλλον χαρῆναι. 6 But God, who consoles the downcast, consoled us by the arrival of Titus, 7 and not only by his coming, but also by the consolation with which he was consoled about you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more.

7.6 ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου, 7.7 δὲ (παρακάλεσεν ἡμᾶς ὁ θεὸς) οὐ μόνον ἐν τῇ παρουσίᾳ αὐτοῦ ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ ὥστε με μᾶλλον χαρῆναι.

As is reflected in the above diagram, the ellipsis is extensive here in this single sentence in the Greek text. Most importantly his φόβοι melted away when God who encourages τοὺς ταπεινοὺς, *the discouraged*, gave him encouragement at the arrival of Titus. In Paul's use here φόβοι, *fears*, and τοὺς ταπεινοὺς, *the pressed down*, are closely related to one another. But the cure for this is God ὁ παρακαλῶν, *who gives encouragement*. And how does He provide encouragement? Through a variety of means depending on what is appropriate to the situation! Here, getting Titus safely from Corinth to Macedo-

International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 527.]

nia was the means: ἐν τῇ παρουσίᾳ Τίτου, *at the arrival of Titus*.

The elliptical statement #141 (above) expands the previous core declaration (#140). Paul's devotion to those who worked with him in ministry was profound and is reflected οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, *and not only at his arrival*. Although this phrase is by content not as prominent as what follows, it does stand as an important expression of relief and joy. Just to see Titus again played an important role in the divine encouragement that God gave to the apostle.

What Titus had to tell Paul about the Corinthians was the primary source of relief to the apostle: ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, but also by the encouragement that was encouraged about you. This excessively literal translation seeks to preserve the play on words contained in Paul's statement where both the noun, τῇ παρακλήσει (< παρακλήσις), and the aorist passive verb, παρεκλήθη (< παρακαλέω), from the same root form are used. The richness of the root idea of being called alongside of for aid in this compound stem παρα + καλέω defies translation by a single word. Thus encourage, comfort, admonish et als. surface in the pages of the NT. The particular English word is usually chosen to best reflect the individual setting of usage. The underlying point is that God always provides exactly what is

needed by the individual at that moment of need.

And indeed the report of Titus provided what Paul needed to hear in order to cheer him up: ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, *reporting to us about your longing, your mourning, your zeal for me*.⁵⁷ As Titus shared with Paul about the stance of the Corinthians, es-

⁵⁷“The Corinthians were longing to see Paul and to reassure him of their love for him. They were mourning because of the strained relationship between themselves and Paul that occurred

because of their failure to deal with the divisive issue (see 2:5–11). And they had a zeal for Paul. How their zeal was expressed is not stated, but it probably took the form of being eager to restore the broken relationship with Paul and to support and defend him. Following the form of the Greek, many translations do not state how they showed their zeal. Other translations such as TEV and FrCL ‘how ready you are to defend me’ do imply that the Corinthians wished to restore the broken relationship.

“The Greek is literally ‘your longing, your mourning, your zeal for me.’ Though only the last noun, *zeal*, has the words for me, Paul is most likely the implied object for the first two nouns also. It is also possible, however, that the implied object is the pronoun ‘us,’ that is, Paul and his co-workers.”

[Roger L. Omanson and John Ellington, *A Handbook on Paul's Second Letter to the Corinthians*, UBS Handbook Series (New York: United Bible Societies, 1993), 130.]

pecially toward the apostle himself, he was encouraged beyond words. They had indeed sought and followed God's leadership in correcting their problems that he had dealt with in the 'harsh' letter.

Thus ὥστε με μᾶλλον χαρῆσαι, so that I rejoiced all the more. The result infinitive phrase here defines the impact of Titus' report on Paul. It relates conceptually to ὑπερπερισσεύομαι τῇ χαρᾷ, I am overjoyed with joy, in v. 4c.

This provided Paul with the sought after affirmation that his previous letter had indeed been used of God to help the Corinthians solve their problems. Verses 8 - 13a move to focus on that letter. 8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, βλέπω [γὰρ] ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὦραν ἐλύπησεν ὑμᾶς, 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. 11 ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδῆν, ἀλλ' ἀπολογίαν, ἀλλ' ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλ' ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοοῦς εἶναι τῷ πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδῆν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ τοῦτο παρακεκλήμεθα.

8 For even if I made you sorry with my letter, I do not regret it (though I did regret it, for I see that I grieved you with that letter, though only briefly). 9 Now I rejoice, not because you were grieved, but because your grief led to repentance; for you felt a godly grief, so that you were not harmed in any way by us. 10 For godly grief produces a repentance that leads to salvation and

7.8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς
ἐν τῇ ἐπιστολῇ,
142 οὐ μεταμέλομαι·
[γὰρ]
εἰ καὶ μετεμελόμην,
143 βλέπω
εἰ καὶ πρὸς ὦραν
ὅτι ἡ ἐπιστολὴ ἐκείνη...ἐλύπησεν ὑμᾶς,
7.9 νῦν
144 χαίρω,
οὐχ ὅτι ἐλυπήθητε
ἀλλ'
ὅτι ἐλυπήθητε
εἰς μετάνοιαν·
γὰρ
145 ἐλυπήθητε
κατὰ θεόν,
ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.
7.10 γὰρ
εἰς σωτηρίαν ἀμεταμέλητον
146 ἡ κατὰ θεὸν λύπη μετάνοιαν...ἐργάζεται·
δὲ
147 ἡ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

brings no regret, but worldly grief produces death. 11 For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter. 12 So although I wrote to you, it was not on account of the one who did the wrong, nor on account of the one who was wronged, but in order that your zeal for us might be made known to you before God. 13 In this we find comfort.

The declaration διὰ τοῦτο παρακεκλήμεθα, for this reason, I am encouraged (v. 13a), forms a natural terminus point to this unit of text material.⁵⁸ The use of the causal Ὅτι at the beginning of v. 8, rather than γὰρ, allows the apostle to link this section back to vv. 5-7 but not at the primary level of causality that γὰρ would.⁵⁹ Unfortunately we have no such device in English. Thus the proportionality of the subunits of Greek text ideas disappears in the translation process.

Paul carefully sets forth a justification for the writing

⁵⁸Paul provides the reader with some boundary marker signals in the wording of vv. 5-16. The use of παρακαλέω / παράκλησις and χαίρω / χαρά forms helps to connect up subunits of material inside this larger pericope; vv. 5-7, 8-13a, 13b-16.

⁵⁹The setting up of two sets of subordinate conjunctions back to back as here, Ὅτι εἰ καὶ, (causal / concessive) is fairly typical in ancient Greek, both in classical and Koine expression. Such can't be done in English and in most other modern western languages; it has to be coordinate conjunction followed by subordinate conjunction, as is reflected in the NRSV For even if. The point made by Paul in this is the assertion that his discussion of the letter also justifies his sense of overwhelming joy toward the Corinthians. But it stands at a secondary level and not as important as Titus' report.

7.11	γάρ	148	αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατεργάσατο ὑμῖν σπουδῆν,	ἰδοῦ ἀλλ' ἀπολογίαν, ἀλλ' ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλ' ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν.
	ἐν παντὶ	149	συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι.	
7.12	ἄρα εἰ καὶ ἔγραψα ὑμῖν,	150	(ἔγραψα ὑμῖν) οὐχ ἕνεκεν τοῦ ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδῆν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.	
7.13	διὰ τοῦτο	151	παρακεκλήμεθα.	

In these three uses of the concessive protasis εἰ καὶ the assumption is that his letter did cause the Corinthians grief (1 & 3), and that he did regret sending the letter af-

report affirmed that indeed they did turn in repentance to God and this led them to even greater appreciation and admiration for Paul by his wisdom in challenging them to deal before God with their problems. Thus his and his associates' ministry to them found even deeper confirmation to the Corinthians. In light of this, the apostle experienced profound rejoicing that these precious people had done what they needed to do.

Beginning in v. 9b through v. 11 the apostle puts a series of justifying statements on the table in order to elaborate on his joy over the Corinthians' repentance. The heart of these declarations is the difference between true repentance and false repentance.

The first justifying assertion (#145) is quite insightful about Paul: ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν, *for you were caused grief according to God's way so that in no way would you be harmed by us*. Paul's intention in writing the letter was to push the Corinthians to God, not in any way to cause them spiritual harm. Had he have been motivated by personal revenge, the Corinthians would have been driven away from God with increased anger and resentment of Paul. But because the apostle had only the best interests of the Corinthians in mind, God used his stern words of rebuke to point them to Himself in repentance.

The second justifying statement (#146; v. 10) then defines authentic repentance: ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται, *for grief by God's way produces repentance leading to a deliverance*

⁶⁰The concessive sentence structure in ancient Greek is similar to the conditional sentence. Two primary elements form the foundation of both types of expressions: **protasis** and **apodosis**. The protasis is the dependent clause modifying the verb in the main clause which is the apodosis. In the four types of conditional sentence the essential idea is simply that if this happens/is correct (protasis), then that happens/is correct (apodosis). But in the concessive sentence if this happens (protasis) then in spite of it that happens (apodosis). For example in English: *If you tell me I can't do something, then I will do it in spite of what you say*. Most beginning Greek grammars written in English do not touch on this, because American English speaking students tend to know so little about the grammar of their own language that such a discussion would be meaningless. A major distinction between a conditional sentence and the concessive sentence is illustrated by recasting the above concessive example into a conditional form: *If you tell me not to do something, I won't do it*. The occurrence / correctness of the apodosis depends upon the occurrence / correctness of the protasis, not in spite of it.

In the simplified Koine forms found in the NT, the concessive sentence is broken down into three subcategories: logical concession with εἰ καὶ introducing the protasis; doubtful concession with ἔαν καὶ introducing the protasis; and emphatic concession with either καὶ ἔαν or καὶ εἰ introducing the concession. The precise sense of each of these three categories moves from virtual certainty to possibility to unlikely possibility.

For further help, see my [LEARNING BIBLICAL KOINE GREEK, Appendix Six: Guides for Classifying Sentences and Subordinate Clauses](#), at cranfordville.com. Discussions of the details are located in lessons beginning with Lesson Thirteen. See [Appendix 8: Grammar Reference Index](#) for more details.

145 γὰρ ἔλυπήθητε
κατὰ θεόν,
ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

7.10 γὰρ εἰς σωτηρίαν ἀμεταμέλητον

146 ἢ κατὰ θεὸν λύπη μετάνοιαν... ἐργάζεται·
δὲ

147 ἢ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

7.11 γὰρ ἰδοῦ

148 αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατεργάσατο ὑμῖν σπουδῆν,
ἀλλ' ἀπολογίαν,
ἀλλ' ἀγανάκτησιν,
ἀλλὰ φόβον,
ἀλλ' ἐπιπόθησιν,
ἀλλὰ ζῆλον,
ἀλλ' ἐκδίκησιν.

this assertion human standards are pitted against those of God. Most naturally via the context of vv. 5-16, ἡ τοῦ κόσμου λύπη refers to sorrow or grief not produced by the convicting presence of God. Instead, it is solely a humanly produced sorrow. Also it does not move into μετάνοια by which one's thinking and living is radically turned around. Although "I'm sorry I got caught" is included in this, ἡ

without regrets. One must see a deep sorrow (λύπη) over misdeeds etc. that leads to a turning around (μετάνοιαν) of one's thinking, life, and behavior. Also this process must originate from God in the convicting work of His Spirit. This is the only way to find deliverance from God's accountability imposed on us in a way that provides full moving away from these misdeeds etc. Only in this way is real distance put between us and our misdeeds etc. We are truly liberated from the burden of our sins.

The third justifying statement (#147), which is the second half of the compound sentence (#s146-147), contrasts true repentance with false repentance: ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται, but the grief of the world produces death. Sharp contrast is drawn between ἡ κατὰ θεὸν λύπη and ἡ τοῦ κόσμου λύπη. Godly grief produces (ἐργάζεται) repentance (μετάνοιαν), while worldly grief produces (κατεργάζεται) death (θάνατον). Repentance does not come out of grief generated by the world.

Now what is ἡ τοῦ κόσμου λύπη? It has some connection to κατὰ σάρκα and σαρκικὰ in 10:3-5.⁶¹ In

⁶¹ **Cor. 10:3-5.** 3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα,

4 τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρειν ὀχυρωμάτων, λογισμοὺς καθαίρουντες 5 καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,

3 Indeed, we live as human beings,^b but we do not wage war according to human standards;^c 4 for the weapons of our warfare are not merely human,^d but they have divine power to destroy strongholds. We destroy arguments⁵ and every proud obstacle raised up against the knowledge of God, and we take every

τοῦ κόσμου λύπη includes far more than this popular understanding. It includes everything outside of the ἡ κατὰ θεὸν λύπη. The huge difference between the two then is where λύπη leads. The λύπη prompted by God produces repentance that leads to deliverance from responsibility for our misdeeds. The other λύπη, however, produces death both spiritual death in this life and eternal death in the world to come. Note carefully the shift in verbs from ἐργάζεται to the negative tone in κατεργάζεται. This highlights the distinction even further.

The fourth justifying statement (#148; v. 11) highlights both the genuineness of the Corinthians λύπη, but Paul's rejoicing because of the outward signals of true repentance: ἰδοῦ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατεργάσατο ὑμῖν σπουδῆν, ἀλλ' ἀπολογίαν, ἀλλ' ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλ' ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν, For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment!

7.11 γὰρ ἰδοῦ

148 αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατεργάσατο ὑμῖν σπουδῆν,
ἀλλ' ἀπολογίαν,
ἀλλ' ἀγανάκτησιν,
ἀλλὰ φόβον,
ἀλλ' ἐπιπόθησιν,
ἀλλὰ ζῆλον,
ἀλλ' ἐκδίκησιν.

Packed with more classical Greek style ellipsis, the sentence is rich in its expression. The versatility of ancient Greek syntax is clearly illustrated by this very complex sentence structure.

Subject: τὸ κατὰ θεὸν λυπηθῆναι, the being grieved by God's way thought captive to obey Christ.

Intensifying modifiers of subject: αὐτό τοῦτο, **this very same**

Verb: κατειργάσατο, **has fully produced**

Intensifying modifier of verb: ἰδοῦ, **indeed**

Direct Object: σπουδήν, **eagerness**

Relative adjectival modifier of DO: πόσῃν, **what great**

Anticipates the string of DO amplifications:

ἀλλ' ἀπολογίαν, **what eagerness to clear yourselves**

ἀλλ' ἀγανάκτησιν, **what indignation**

ἀλλὰ φόβον, **what fear**

ἀλλ' ἐπιτόθησιν, **what longing**

ἀλλὰ ζῆλον, **what zeal**

ἀλλ' ἐκδίκησιν, **what giving of justice**

The positioning of the elements of the sentence allows for emphasis points -- at the beginning and the end of the sentence.⁶² The multiple omissions of κατειργάσατο with the conjunction ἀλλά heightens emphasis. The use of the more classical Greek form πόσῃν from πόσος, -η, -ον as a quantitative, correlative relative pronoun sets up the string of amplifications that primarily expand the idea of σπουδήν, the verbal object.

Central to the reaction of the Corinthians to Paul's stern letter to them was σπουδήν, **eagerness**. The noun σπουδή is in the NT particularly a Pauline word with 7 of the 12 NT uses in Paul's letters (and 5 of these in 2 Cor.).⁶³ With this declaration Paul affirms that the Corinthians responded quickly to the demands made in this prior letter. They didn't ignore it, nor write it off as of no importance. The apostle found in this kind of reaction a reason for rejoicing.

The various aspects of that quick response by the Corinthians is listed out in a string of amplifications that follows in elliptical expression.

ἀλλ'⁶⁴ ἀπολογίαν, **what eagerness to clear yourselves**, asserts some sort of defensiveness on their part. Their initial reaction may well have been to say, "That's too

⁶²"This whole statement is rendered emphatic in a number of ways. There is the accumulation of terms descriptive of the Corinthians' attitude. Moreover, the ἀλλά repeated before each following item has intensifying force.⁴⁷ The αὐτό τοῦτο stresses the following τὸ κατὰ θεὸν λυπηθῆναι, and the opening ἰδοῦ draws attention to it, whilst the ἐν παντί underlines the final assertion of the Corinthians' innocence. The exclamatory force of the πόσῃν κατειργάσατο ὑμῖν σπουδήν⁴⁸ also adds emphasis. Perhaps Paul's intention is to stress the extent of his joy by itemising its component parts. But it could be also that he wishes to remove all doubts about the measures he took, both from his own conscience and from the minds of the congregation.⁴⁹" [Margaret E. Thrall, *A Critical and Exegetical Commentary on the Second Epistle of the Corinthians*, International Critical Commentary (London; New York: T&T Clark International, 2004), 493.]

⁶³Of the 13 uses of the verb form σπουδάζω in the NT, 8 are in the Pauline writings. Its meaning ranges from **to hurry, to expedite, to being conscientious in discharging an obligation**.

⁶⁴ ἀλλ' "≠ not only that, 'but' also" [Daniel J. Harrington, "Editor's Preface," in *Second Corinthians*, ed. Daniel J. Harrington, vol. 8, Sacra Pagina Series (Collegeville, MN: The Liturgical Press, 1999), 131.]

harsh a demand!"⁶⁵ Some of them perhaps fired back criticisms of Paul. The exact nature of their ἀπολογία is not spelled out, since it is no longer relevant.

ἀλλ' ἀγανάκτησιν, **what indignation** (v. 11), asserts being upset with the assumption of wrong doing. The noun ἀγανάκτησις is found only here in the NT, but the parallel verb ἀγανακτέω, **I become/am indignant**, is found some 7 times, all in Matthew and Luke. Evidently Paul's harsh words in the previous letter provoked the Corinthians considerably. Sometimes the only way to get through to people is to provoke them in the hope that they will think seriously about your stern words. Seemingly the apostle got through to them and caused them to give serious consideration to his message in the letter.

ἀλλὰ φόβον, **what fear** (v. 11), asserts at minimum the reaction of alarm, but more likely is stronger as real fear that the letter generated. But fear of what? Earlier the apostle had warned them of the potential of his coming to Corinth ἐν ῥάβδῳ, **with a rod** (1 Cor. 4:21). Were the Corinthians fearful of an angry founder and of losing a relationship with him? Some commentators are convinced of this meaning for the expression.⁶⁶ But φόβος quite often means reverence for God. What seems more likely is that Paul's letter raised the issue of their relationship to God and its legitimacy. The letter then caused them to reexamine their respect for God and His demands upon their lives.⁶⁷

⁶⁵When one lives in western hemispheric culture, being defensive is often perceived negatively. But in the exceptionally direct, blunt ancient Greco-Roman culture -- and also the ancient Jewish culture as well -- criticism of another is given with the expectation and desire for the other person to defend themselves. No progress toward problem solving can happen without it. No clearer example of this in Jewish tradition can be found in the NT than the stinging criticism by Jesus of the Pharisees in Matt. 23. He repeatedly called them ὑποκριταί, hypocrites (vv. 13, 15, 23, 25, 27, 29). Added to that is ὁδηγοὶ τυφλοῖ, blind guides (vv. 16, 24), μωροὶ καὶ τυφλοί, morons and blind (vv. 17, 26). The second person plural forms consistently through the passage make it clear that he was speaking directly to the Pharisees. Such blunt language was intended to generate a response from them that could initiate productive conversation and debate. Only in modern western Europe is this tradition maintained in the modern world. The social dynamic across the Atlantic is typically just the opposite. Blunt language is usually intended to hurt rather than heal. Thus interpretation of such texts in the NT must seriously consider how blunt language functions for the targeted audience.

⁶⁶For example, "The reason for their 'apprehension' or 'alarm' (φόβος) may have been uncertainty about the effect of their disloyalty on Paul and on their own future as a small, struggling Christian congregation, or deep concern that unless they repented Paul would be forced to visit them 'with a rod' (1 Cor. 4:21)." [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 542.]

⁶⁷However, Paul could be speaking of the fear of God

ἀλλ' ἐπιπόθησιν, *what longing* (v. 11), asserts, in the context of τὴν ὑμῶν ἐπιπόθησιν in v. 7, the Corinthians renewed desire to be reunited with Paul and to affirm their deep bonds of friendship with him. The tension between the two parties had proven to be too stressful for the Corinthians.

ἀλλὰ ζῆλον, *what zeal* (v. 11), asserts here, most likely, a deep desire to do God's bidding as the apostle had demanded in the prior letter.⁶⁸ The provocative nature of his letter pushed them to reassess their commitment to God and His ways. Out of that came a renewed commitment to obey the Lord.

ἀλλ' ἐκδίκησιν, *what justice* (v. 11), asserts in this usage a sense of commitment to doing what God defines as just or right. The noun ἐκδίκησις carries fundamentally the sense of punishment.⁶⁹ Given the idea of justice and punishment as defined in scripture and not by the civil or criminal law of a country, what Paul seems to be stressing is the conviction of wrong doing by the Corinthians that pushed them to seek God's justice and forgiveness. Either 'justice' or 'punishment' in English falls well short of adequately conveying Paul's meaning

(5:11).¹⁵⁰⁴ The Corinthians had been in danger of inviting divine wrath, for they had mistreated God's representative. To be sure, Paul does use φόβος, 'fear,' with respect to both man and God, but Plummer is too minimizing when he cites the unlikelihood of Paul's putting 'fear of himself in the foreground.'¹⁵⁰⁵ The use of fear suggests 'reverential awe' in the face of Paul's claim to be acting for God (5:20) as a 'divine apostle'." [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 402.]

⁶⁸"The idea of zeal can be taken in either a good sense (Rom 10:2; 2 Cor 9:2; 11:2) or a bad one (as 'jealousy, envy'; Rom 13:13; 1 Cor 13:4; 2 Cor 12:20; Jas 3:14, 16). Sometimes the sense is obscure (Gal 4:18). Most likely the former sense is meant by Paul here, especially since this list is one of positive attributes of the Corinthians. Nevertheless, the positive force can be aimed at several targets. On the one hand, Paul could now envision the Corinthians having zeal for him. The Corinthians now honor his apostolic authority and imitate his example.¹⁵⁰⁷ They are zealous for Paul and show it by their return to his gospel. On the other hand, the Corinthians exhibited zeal in that they were against the evil of the day, especially toward those who oppose Paul.¹⁵⁰⁸ Included in this zeal, of course, is zeal for God.¹⁵⁰⁹ The use of 'concern' for ζῆλος, 'zeal,' in the NIV is weak, missing almost entirely the depth of Paul's emotion." [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 402.]

⁶⁹It is a part of the word group ἐκδικέω, ἐκδικος, ἐκδίκησις in later ancient Greek denoting actions to equal out a situation, often in the sense of avenging personal insult or injury. Under the influence of the Jewish LXX they translate a series of Hebrew words referencing justice being meted out by God upon His people. [Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 2:442.]

here. Their ζῆλος pushed them to seek God's δικαίωσις, *justification*, knowing that God is δίκαιος, *just*, and that He dollops out ἐκδίκησις, *justice / punishment for misdeeds*.

In v. 11b, the apostle summarizes his appraisal of the Corinthian situation that he just described: ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγνους εἶναι τῷ πράγματι. *At every point you have proved yourselves guiltless in the matter.*

ἐν παντὶ
149 συνεστήσατε ἑαυτοὺς
ἀγνους εἶναι
τῷ πράγματι.

One of the interpretive questions in this statement is what τῷ πράγματι refers to. This noun comes from πρᾶγμα which is a part of a word group⁷⁰ containing the verb πράσσω with the basic meaning of doing something. The problem comes from this noun and verb being used to refer to either an event or an ongoing process. Action of some sort is always at the center of the meaning, but context must determine whether it is event or process kind of action. The tense used with the verb helps signal which is intended, but the noun doesn't delineate this so clearly. The NRSV among others leaves the ambiguity in place with the bland translation "in the matter." Many commentators see this as referencing the initial failure to discipline but subsequent correction of the 'offender' mentioned in 2:5-11. But this overlooks the immediate context of 7:2-4 etc. where the problem is the Corinthians' attitude and actions toward the apostle. This argues strongly that τῷ πράγματι references the relationship issue between Paul and the Corinthians with emphasis upon their actions. Thus the precise sense of τῷ πράγματι is "in regard to your action toward me."

The ἐν παντὶ, *in every way*, at the beginning of the sentence balances τῷ πράγματι that comes at the end of the sentence. The antecedent of this neuter gender adjective παντὶ is the listing of the ἀλλ'... in the preceding sentence. The shifting of their stance toward the apostle reflects that they have demonstrated themselves (συνεστήσατε ἑαυτοὺς) ἀγνους εἶναι *to be holy* (people).⁷¹ The core meaning of 'pure' for this adjective ἄγνος, -ή, -όν remains central here. The motives of the Corinthians were pure; the actions they took were pure. All of this in the sense of alien stuff being mixed into the

⁷⁰πράσσω, πρᾶγμα, πραγματεία, πραγματεύομαι, διαπραγματεύομαι, πράκτωρ, πράξις [Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 6:632.]

⁷¹"When used of women, ἄγνος means 'chaste' (cf. 11:2); here it bears a forensic sense, 'free of guilt,' 'innocent,' 'blameless.'" [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 544.]

pie. They were truly genuine in repenting and reaching out to Paul.

In vv. 12-13a, the apostle asserts his motives for writing the earlier harsh letter to them: 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ τοῦτο παρακεκλήμεθα. 12 *So although I wrote to you, it was not on account of the one who did the wrong, nor on account of the one who was wronged, but in order that your zeal for us might be made known to you before God.* 13 *In this we find comfort.*⁷²

7.12 ἄρα
εἰ καὶ ἔγραψα ὑμῖν,
150 (ἔγραψα ὑμῖν)
οὐχ ἕνεκεν τοῦ ἀδικήσαντος
οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος
ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν
τὴν ὑπὲρ ἡμῶν
πρὸς ὑμᾶς
ἐνώπιον τοῦ θεοῦ.
7.13 διὰ τοῦτο
151 παρακεκλήμεθα.

The particle ἄρα here denotes result or consequence. What Paul then states is as a consequence of what he has just described about the response of the Corinthians that Titus reported to him. In the core expression the apostle sets up his ideas as a first class concessive expression with the core verb of the apodosis implied from the verb in the protasis (see above diagram). To the implied apodosis verb, ἔγραψα, I wrote, are added several qualifications in the pattern of οὐχ ἕνεκεν, *not because of...*; οὐδὲ ἕνεκεν, *neither because of...*; ἀλλ' ἕνεκεν, *but because of...* Two negative disjunctives are followed by a contrastive positive claim. All three are set up as reasons by the causal preposition ἕνεκεν, *because of*. The elliptical protasis εἰ καὶ ἔγραψα ὑμῖν, *even if I wrote to you*, sets up the obstacle to be overcome. Thus the sense is *in spite of writing to you, I did not do it either for this negative reason or that negative reason but instead for the positive reason*. The first class protasis assumes the writing of the letter. The apodosis asserts the real motive behind the writing of it.

Who is Paul alluding to with the first two disjunctives, οὐχ ἕνεκεν τοῦ ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος? The switch between the aorist active participle ἀδικήσαντος and the passive form of the same aorist participle ἀδικηθέντος is broad and alludes to the Corinthians doing the wrong and Paul being the victim of this wrong. But pettiness nor getting revenge, which

is implied here, did not play any role whatsoever in the apostle's writing of the harsh letter.

To the contrary, what motivated the writing of this harsh letter is stated as ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. The core element of this infinitival phrase τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν, *to bring to light your eagerness*, goes back to σπουδὴν in v. 11a which is then amplified by the series of ἀλλ'... expressions that follow. Paul's intention in the writing of the letter was that God could use it to bring to the surface the repentance and positive stance of the Corinthians. Note the use of the

aorist passive infinitive φανερωθῆναι to highlight divine action in this process. The letter was meant to be a tool in God's hand for accomplishing this work.

Interesting are the final two prepositional phrases that modify the infinitive verbal expression (see above diagram): πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. First, Paul wanted the Corinthians' *eagerness*, τὴν σπουδὴν ὑμῶν, to be brought to light to the Corinthians

themselves: πρὸς ὑμᾶς, *to you*. That is, he hoped that the Corinthians could and would recognize their wrong doing and repent of it. Thus the second prepositional phrase, ἐνώπιον τοῦ θεοῦ, *in the presence of God*, puts this as a divine matter with spiritual implications of relationship with God at stake. They needed to repent to God and seek His forgiveness, not just the apostle's. This was an issue much deeper than just between two groups of people.

The σπουδὴ of the Corinthians is now defined a second time (1st in v. 11b ἀλλ'... phrases) as τὴν ὑπὲρ ἡμῶν, *in behalf of us*. This defines the issue not as connected to the 'offender' in 2:5-11, but as connected to strained relations of the Corinthians with Paul. The use of ὑπὲρ, instead of πρὸς, avoids a back to back use of the same preposition with significantly different meanings. The construction τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν carries with it the sense of *your eagerness to work in behalf of us*. Paul hoped that the Corinthians would turn to God in repentance and adopt a stance then toward him that served well the Gospel.

Indeed this hope was realized with Titus' report. Thus Paul concludes with διὰ τοῦτο παρακεκλήμεθα, *for this reason we have encouragement*. The use of the perfect passive voice verb παρακεκλήμεθα from παρακαλέω defies precise translation into most modern western languages. Titus' report that confirmed Paul's hopes for the harsh letter had brought him comfort and encouragement that would continue on into the future. The phrase διὰ τοῦτο with the neuter gender demonstrative

⁷²This is one of the countless illustrations of the human nature of the verse divisions which have no connection to the inspiration of the words of the text whatsoever. Failure to include the first sentence with what precedes and thus to place the verse division after the sentence instead of before it is unquestionably obvious here.

pronoun τοῦτο reaches back to the discussion in vv. 5-12.

b) Titus' personal assessment, vv. 13b-16. Ἐπὶ δὲ τῆ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῆ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· 14 ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη. 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. 16 χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν. In addition to our own consolation, we rejoiced still more at the joy of Titus, because his mind has been set at rest by all of you. 14 For if I have been somewhat boastful about you to him, I was not disgraced; but just as everything we said to you was true, so our boasting to Titus has proved true as well. 15 And his heart goes out all the more to you, as he remembers the obedience of all of you, and how you welcomed him with fear and trembling. 16 I rejoice, because I have complete confidence in you.

δὲ
Ἐπὶ τῆ παρακλήσει ἡμῶν
περισσοτέρως μᾶλλον
152 ἐχάρημεν
ἐπὶ τῆ χαρᾷ Τίτου,
ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ
| ἀπὸ πάντων ὑμῶν·
7.14 | εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
ὅτι...οὐ κατησχύνθην,
ἀλλ'
ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,
οὕτως
καὶ
153 ἡ καύχησις ἡμῶν . . . ἀλήθεια ἐγενήθη.
ἢ ἐπὶ Τίτου
7.15 καὶ
τὰ σπλάγχνα αὐτοῦ
περισσοτέρως
εἰς ὑμᾶς
154 ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν,
ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.
155 7.16 χαίρω
ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

the end the emphasis in χαίρω is first person singular emphasizing Paul's continuing joy over the situation in Corinth. In both instances the causal ὅτι clause provides the basis of Paul's having rejoiced and his continued rejoicing. His earlier rejoicing was based upon ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν, **because his spirit was renewed from all of you.** The reason for his continuing rejoicing is ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν, **because in every respect I have confidence in you.**

The perspective of Titus is presented as adding Ἐπὶ δὲ τῆ παρακλήσει ἡμῶν, **and to our encouragement.** (v. 13b). The pre position of this prepositional phrase clearly alludes back to the previous encouragement described in vv. 8-13a. The report on the positive response to Paul's harsh letter was deeply encouraging to him because the Corinthians had indeed reached out to God in repentance as a consequence of the letter. But now what was even more encouraging (περισσοτέρως μᾶλλον⁷³)

was τῆ χαρᾷ Τίτου, **Titus' joy.** That joy is defined within the framework of the next two ὅτι clauses (see above diagram). First is ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν, **because his spirit is set at rest by all of you.** From ἀναπαύω, the idea is to find renewing rest from intense labor or diffi-

With this pericope, the emphasis shifts from Titus' report concerning the impact of Paul's earlier harsh letter to Titus' own personal assessment of the Corinthian situation. The apostle highly valued the opinions of those who worked closely with him, and that clearly included Titus.

The three Greek sentences convey the deepest sense of joy from Paul regarding the situation at Corinth. The same verb -- ἐχάρημεν and χαίρω form the boundaries of the text unit, as well as set the tone of the thoughts expressed. The one distinction is that the rejoicing produced by Titus was a joy Paul shared with others around him in Macedonia (= **we rejoiced**). At

culty. Implicit in the use here is that as Titus made his

⁷³“The joyful demeanor of Titus was an additional reason for Paul's joy. Paul is so concerned to show how Titus's joy increased his that he gives us a pleonastic construction. He strengthens the comparative περισσοτέρως, ‘even more so’ (from περισσῶς, which means ‘beyond measure’), by adding the redundant μᾶλλον, ‘more.’ The combination of the two terms gives us the idea of ‘even much more’ (BDAG).¹⁵⁵⁴ This is not a unique construction, since we find similar examples in Mark (7:36) and Paul (Phil 1:23). Also, this is a construction found in classical Greek.¹⁵⁵⁵ The procedure of accumulating several comparatives was intended to heighten the comparison.” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 407.]

way from Ephesus to Corinth on this assignment he had apprehension about what he would find at Corinth. But once he observed the Corinthians for a period of time after arriving, he found something different than what he had anticipated. And this set his mind at ease regarding the Corinthians.⁷⁴ Statement 154 in v. 15 provides some amplification here, as we will note below.

The second ὅτι clause picks up on this with amplification: ὅτι εἶ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην, *because since I had somewhat boasted to him about you, I was not embarrassed.*⁷⁵ In spite of becoming aware of harsh attitudes against Paul at Corinth, the apostle had spoken positively about them in giving Titus instructions for traveling to Corinth to seek to rectify the situation. Exactly what the apostle had told Titus about the Corinthians is not explained here. Probably it included some of the positive statements which are contained in this second letter to the church.

In sharp contrast to possible embarrassment for Paul about his optimism regarding the Corinthians stands ἀλλ' ὡς πάντα ^{7.15} καὶ ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη, *but as we spoke all things in truth to you, so also our boasting to Titus became correct.*⁷⁶ Paul had con-

⁷⁴“ἐπὶ δὲ τῇ παρακλήσει ἡμῶν, ‘in addition to our encouragement.’ This sentence marks a new paragraph, as it reviews the past verses (6–7) and explains the course of events at greater depth. Paul has made it plain that he has been gladdened by the Corinthians in their ‘repentance’ (7:7, 9–12). And in this encouragement Paul was not thinking only of himself. As was explained in 7:6, Paul was also uplifted by both the person and the message of Titus. Once again the apostle returns to this thought. The placement of δέ, ‘and,’¹⁵⁴⁸ overrules the attempt (in KJV/AV) to connect the following words in the Greek (note KJV/AV translates ‘in your comfort’) with the preceding. If the KJV/AV is followed, then the verse reads ‘we were comforted in your comfort.’ This reading does not fit the context (see Note n).” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 407.]

⁷⁵“ὅτι εἶ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην, ‘for I boasted to him about you, and you did not embarrass me.’ Paul elucidates further the reason why Titus’s joy meant so much to him. No doubt since the report was positive, Paul had good feelings. And, since his companion rejoiced, Paul has a double reason to rejoice. But while this victory was important, it was more than just a triumph because of restored relationships. Paul had, so to speak, declared himself concerning the Corinthians. In essence, in spite of possible inner misgivings, Paul had boasted to Titus that all would be well, a bold endeavor at that time, to say the least.” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 409.]

⁷⁶“ἀλλ’ ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, ‘and as we

confidence that the Corinthians would respond properly to his harsh letter and reach out to God in repentance. He had expressed this confidence (ἡ καύχησις ἡμῶν) to Titus and now he heard Titus reflect his own joy over how the Corinthians responded. What a relief for the apostle to not have misjudged the Corinthians! The harsh letter had been written correctly under God’s leadership (πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν) and their proper response only validated the correctness of both what Paul had written and the confidence he had expressed about them to Titus earlier (οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη).

The extent of Titus’ joy regarding the Corinthians is amplified in v. 15: καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν, *And his sense of compassion toward you is all the more, as he remembers the obedience of all of you, when you received him with fear and trembling.*

Titus’ joy stands as greatly expanded compas-

περισσοτέρως

εἰς ὑμᾶς

ἐστὶν

ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

sion toward the Corinthians: καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν.⁷⁷ This was prompted continually by ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, *in remembering the obedience of all of you.* Here the idea of ὑπακοήν signals the impact of the harsh letter in pushing the Corinthians to reach out to God to repent of their misdeeds. That ὑπακοήν came to expression clearly for Titus ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν, *when you received him with fear and trembling.* Paul, contrary to many modern commentators, was not referring to how the Corinthians received Titus. Rather it references --

have spoken the truth in all things to you.’ Paul reiterates what is to him the obvious. His speech is true.¹⁵⁷¹ The use of ἀλλά, ‘but,’ conveys the idea of ‘on the contrary.’¹⁵⁷² Rather than leading to Paul’s shame, what he had boasted to Titus has turned out to be true. The Corinthians would be reconciled to Paul. He had spoken to them ἐν ἀληθείᾳ, ‘in truth.’ No doubt Paul takes a polemical stab at his opponents, who questioned his credibility and reliability (1:13–14, 15–23). For, as Paul will say in 13:8, he is constrained by the truth, i.e., the apostolic message (4:2). So the issue, after all, is Paul’s apostolic standing at Corinth and his version of the kerygma.” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 409–410.]

⁷⁷Within the ancient perception that τὰ σπλάγχνα, *the guts*, were the seat of emotions and feelings, Paul literally asserts that his guts were spilling over due to the Corinthian reception of him. Figuratively, this meant a bubbling over of positive feelings of compassion toward the Corinthians.

via ὡς with a past time verb like ἐδέξασθε -- what was demonstrated upon Titus' arrival in Corinth: μετὰ φόβου καὶ τρόμου.⁷⁸ The reverence and respect not just shown to Titus as Paul's representative but, more importantly, as reflecting true repentance to God brings deep joy to Titus every time he recounts it (ἀναμνησκομένου), and especially as he shared it with the apostle in Macedonia. Thus Titus' joy amplifies Paul's joy over the Corinthians.

This he affirms in conclusion at v. 16: χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν, *I am rejoicing because in every way I have confidence in you*. This should not be taken to mean that all of the problems of the Corinthians were solved, as chapters ten through thirteen make very clear. The ancient Greek speaking world did not 'absolutize' things as the post Enlightenment western world tends to do. Thus the inclusive adjective πᾶς, πᾶσα, πᾶν, used several times in these verbs, has more the sense of most every and not absolutely all. The adverbial form πάντως has the core sense of 'basically,' and not 'absolutely.' For the use of θαρρῶ as confidence see also its use in 5:6, 8 and 10:1-2. The sense of courage arising out of confidence is central of the core meaning of θαρρῶ.⁷⁹ Thus the apostle will have the freedom to

⁷⁸“The phrase μετὰ φόβου καὶ τρόμου, ‘with fear and trembling,’ is Pauline (but cf. Isa 19:16, from which it may be taken). We find it in no other NT writer (1 Cor 2:3; Phil 2:12; cf. Eph 6:5). This phrase appears to reflect the anxiety over the duty required of a person. But it is not in the sense of ‘nervous panic’; rather, it betokens ‘a solicitous anxiety lest we should fail in doing all that is required of us.’¹⁵⁸⁸ Filson¹⁵⁸⁹ suggests that even before Titus's arrival, guilt was beginning to work in the conscience of the Corinthians. So they may have opened their hearts up to Paul before Titus arrived. Or if the ‘severe letter’ arrived ahead of Titus, the rebuff of Paul could have weighed upon their minds. In either case, with ‘reverence and respect,’¹⁵⁹⁰ the audience awaited the arrival of someone (maybe Paul), so that the church could demonstrate a changed heart to their human founder. Perhaps this verse reflects the alarm expressed in 7:11.¹⁵⁹¹” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 411–412.]

⁷⁹“The term occurs in the two forms θαρρέω, and θαρσέω of which θαρσέω is attested to be the earlier.¹ It has the basic sense of ‘to dare,’ ‘to be bold,’ and thence ‘to be of good courage,’ ‘to be cheerful,’ ‘to be confident,’ e.g., θάρρει, Xenoph. *Cyrop.*, V, I, 6; also V, 1, 17; Jos. Ant., 7, 266: θάρρει καὶ δεισις μηδὲν ὡς τεθνηζόμενος. This gives us the further main senses of *a.* ‘to trust in something or someone,’ ‘to rely on,’ e.g., with the dat.: τεθαρσηκότες τοῖς ὄρνισι, Hdt., III, 76; θαρρεῖν τοῖς χρήμασι αὐτοῦ, Greek Pap. from the Cairo Museum (ed. E. J. Goodspeed, 1902), 15, 19 (4th cent. A.D.); with the acc.: οὔτε Φίλιππος ἐθάρρει τούτους οὐθ’ οὔτοι Φίλιππον, Demosth., 3, 7; with prep.: ἅμα δὲ θαρρεῖν ἐφ’ ἑαυτῶ καὶ τῇ διαθέσει, Plut. *Adulat.*, 28 (II, 69d); *b.* ‘to be bold against someone or something,’ ‘to go out bravely to’: θάρσει τὸ τοῦδέ γ’ ἀνδρός, Soph. *Oed. Col.*, 649: κρέσσον δὲ πάντα θαρσέοντα, Hdt., VII, 50. Except at Prv. 31:11 (θαρσεῖ ἐπ’ αὐτῆ ἢ καρδία τοῦ ἀνδρὸς αὐτῆς, θαρσεῖν = תַּרַב) the LXX uses the term in the absol.² In the twelve passages in which it is a rendering from

continue speaking bluntly to the Corinthians when the need is present. The present tense verb θαρρῶ asserts this. He knows that to speak God's message bluntly out of compassion is the only viable option in Christian ministry. The way the Corinthians responded to his harsh letter as reported to him by Titus has reconfirmed pragmatically that principle.

the Mas. it is used ten times for אַרְיָ cum negatione and once for תַּרַב. It always means ‘to be of good courage,’ ‘to be confident,’ ‘not to be afraid.’ Almost always we have θαρσεῖν, θαρρεῖν being found only in Da. and 4 Macc.3 In the NT the Evangelists and Ac. have θαρσεῖν, and Pl. and Hb. θαρρεῖν.” [Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 3:25.]