

Expansions on Second Corinthians

This document is simply a continuation of the one on First Corinthians which is already posted on this homepage. As noted in many Introductions related to expansion related texts, any information about the document at hand can be garnered elsewhere. What we have here is to be read in the light of *lectio divina*, that is, with the intent of bringing the reader to an ever deepening sense of prayer. So in this sense, the notes relative to Second Corinthians are secondary.

As noted in the Introduction to **Expansions on First Corinthians**, it is more difficult to expand upon the text compared with many other documents. The reason? Both letters are pretty much straightforward and give little wiggle room for expansion with regard to *lectio divina*. This, of course, does not detract from the text itself. In sum, there's little room to tell a story or to engage in looking at the text mythic-ally speaking, if you will.

Please note that some words will contain a plus sign, +. Not only does this applies to their re-occurrence, but in many cases it precludes redefining the word.

Postings will be made on a regular basis until the text is complete.

Chapter One

1.1: Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother. To the church of God which is at Corinth, with all the saints who are in the whole of Achaia:

This verse consists of two separate sentences.

Right away Paul makes know to the Corinthians his status as an apostle belonging to Jesus Christ which means that Jesus had called him. Such is the reason for the phrase which reads literally “through the (*dia* and *thelema*) of God.” Chances are that most knew of his dramatic conversion, for news of that sort traveled more quickly than we imagine.

Paul is quick...very quick...to add Timothy whom he designates literally as “the brother,” *adelphos*. Most likely this doesn't infer that Timothy is a fellow

apostle or co-author but a close associate.

In the second sentence Paul makes a formal statement of intent, that is, he speaks of the “church (*ekklesia*) of God,” not “the church at Corinth.” The fundamental meaning of *ekklesia* is a regularly assembled body, usually of a legislative nature. The way this is put suggests that the *ekklesia* is a universal body of Christians, part of which happens to be incarnate in the city of Corinth. Paul adds in his letter that he’s including all the saints in the entire region of Achaia, *hagios* pertaining to those dedicated or consecrated to God. Perhaps some Christians in that region don’t fall under this category.

1.2: Grace to you and peace from God our Father and the Lord Jesus Christ.

Paul uses a customary greetings as he wishes the following from both God our Father (first person plural) and the Lord Jesus Christ: *charis* and *eirene*, the former also as favor. Even though we can take such words as a greeting, at the same time in these opening verses Paul speaks of God the Father and Jesus Christ as being equally divine. He wishes the Corinthians not to think of Jesus as a lesser being.

1.3: Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

This sentence extends into the next verse.

Here Paul intends to put the Corinthians as well as those in Achaia at ease by again mentioning God who’s the Father of Jesus Christ, that is, calling him blessed (*eulogetos*, literally that which is said well, *eu-*). As both God and Father, Paul further defines him as Father of mercies and God of all comfort. The former is *oiktirmos*, concern over one’s misfortune and the latter not just of *paraklesis*, encouragement as well as exhortation but “all.” Literally it means a calling beside or near, *para-*.

1.4: who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.

This verse contains three verses of *parakaleo* or to comfort and one noun

derived from it, *paraklesis* +. The definition is given in vs. 3 just above. While not complicated, the layout is involved, pleasantly so, ideal for *lectio divina*.

1. *Parakaleo*: God actively does this “upon (*epi*) all our affliction” or *thlipsis* also as distress.

2. “So that” is rendered by the preposition *eis* or into followed by *dunamai* which expresses the capacity to do something.

3. *Dunamai* as just noted is for comforting persons who are afflicted, the noun *thlipsis* as in #1.

4. *Paraklesis* as in #1 with the preposition *dia*, literally “through comfort.”

5. The verb *parakaleo* as in #1 as pertaining to “we,” first person plural perhaps here as a general way of expressing the matter at hand.

1.5: For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too.

Two uses of the verb *perisseuo* or to share abundantly which are connected by the pair of *kathos-houtos*, “for as” and “so:”

1. Sufferings or *pathema* of Christ literally into (*eis*) us, this noun as an inward feeling of an affective nature.

2. *Paraklesis* + or comfort, literally as a summoning beside through Christ.

1.6: If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort which you experience when you patiently endure the same sufferings that we suffer.

A contrast between *thlibo* and *parakaleo* +, the former as to be constricted:

1. The former with regard to *paraklesis* + and *soteria* or comfort and salvation, the latter also as deliverance.

2. The latter with regard to *parakaleo* + is when you...the Corinthians...endure with patience the same sufferings as Paul and his companions, *pathema* + and *pascho*, the latter also to endure. As for enduring with patience, the verb is *energeo* or to work and *hupomone*, literally a remaining under.

1.7: Our hope for you is unshaken; for we know that as you share in our

sufferings, you will also share in our comfort.

Paul expresses a hope or *elpis* with regard to the Corinthians which is firm or not able to be moved, *bebaios*. This is dependent upon a knowledge (*oida* also as to be acquainted with) with regard to the adjective *koinonos* or that which is held in common and connotes fellowship: *pathema* and *paraklesis* (both +) sufferings and comfort. The two belong to both Paul and those associated with him. Presumably the Corinthians have some familiarity with the latter.

1:8: For we do not want you to be ignorant, brethren, of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself.

Paul gets right to the point with regard to the sufferings he had spoken of thus far. Speaking in the first person plural, he doesn't want the Corinthians to be ignorant (*agnoeo* also as fail to understand) of the affliction or *thlipsis* + he and his companions had experienced in Asia.

Paul says that he and those accompanying him were crushed or *bareo* fundamentally as to be weighed down. Two adverbs describe this and are rendered by the phrases *kath' hyperbolon* and *hyper dunamin*, according to an extraordinary degree literally as "beyond power." Note the two uses of the preposition *hyper* or beyond.

Exaporeuomai is the verb meaning literally not to have a way out with regard to life, *zoe*.

1:9: Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead;

This is an extended sentence going into the next verse.

Paul continues somewhat dramatically as to what had happened in Asia but does not elaborate on the details. He and his companions had received (*echo*, to have) a death sentence, *apokrima* fundamentally as an official report.

The value of this *apokrima*? It produced (*peitho*, to persuade) reliance on God who raises the dead, a reference to the resurrection of Jesus Christ.

1.10: he delivered us from so deadly a peril, and he will deliver us; on him we have set our hope that he will deliver us again.

Again, Paul does not elaborate on the deadly peril in Asia. *Telikoutos* is an adjective meaning “so great” modifying the noun *thanatos* or death. Note the use of the verb *rheomai* to deliver or to rescue and is used three times in this verse: from death (past tense), us (future tense) and future tense (*eti*, yet or further). The source of this confidence is having set hope in God *elpizo* with the preposition *eis* or into.

1.11: You also must help us by prayer so that many will give thanks on our behalf for the blessing granted us in answer to many prayers.

Paul makes an appeal to the Corinthians for prayer, *sunupourgeo* literally to work together in the sense of to cooperate. It’s a present participle therefore rendered something akin to “assisting together,” inferring that the Corinthians already are extending a helping hand. The means by which this is to be done is *deesis* or prayer in the sense of making a request.

The result? The text reads literally something like “from many faces (*prosopon*) a gift into us through many will be thanked (*eucharisteo*) on behalf of us.”

1.12: For our boast is this, the testimony of our conscience that we have behaved in the world and still more toward you with holiness and godly sincerity, not by earthly wisdom but by the grace of God.

Despite the distress just mentioned, Paul maintains a boast or *kauchesis*, the act of taking pride in something which here is the testimony or witness of conscience. The two words involved are *marturion* also as witness and *suneidesis* which is comprised of the verbal root *eido* prefaced with *sun-* or with, literally a knowing with. “Boast” and “testimony” are with regard to the first person plural.

The testimony at hand is again directed to the first person plural, the way Paul and those associated with him who had behaved in the world. The verb is *anastrepho* literally as to turn upside down and more properly as to conduct oneself in terms of certain principles. This is in reference to *kosmos* or the

world.

Not only does Paul mention his behavior with regard to the world, he's more specific concerning holiness and divine sincerity, *aplotes* and *eilikrineia* also as simplicity and purity.

Note the contrast between earthly wisdom and divine grace, *sophia* being *sarkikos* or of the flesh and *charis* +.

1.13: For we write you nothing but what you can read and understand; I hope you will understand fully,

This verse flows into the next one to form a complete sentence.

By his writing the letter at hand, Paul wishes to have the Corinthians defend his character against any slander that had come against him. The letter at hand contains only what they can read and understand. Note the verbal root *ginosko* or to know prefaced with two prepositions, *ana-* or above and *epi-* or upon.

The second part of this verse contains the verb *ginosko* with the preposition *epi-* prefaced to it.

1.14: as you have understood in part, that you can be proud of us as we can be of you, on the day of the Lord Jesus.

Paul acknowledges that the Corinthians have not fully understood, *epiginosko* as in the previous verse with *meros*, part.

At the same time the Corinthians can be proud of Paul and his companions just as they are of them, *kauchema* (cf. *kauchesis*, vs. 12) as boast. Such a boast or taking pride is with regard to the day (*hemera* being similar to *kairos*, a special time) of the Lord Jesus.

1.15: Because I was sure of this, I wanted to come to you first so that you might have a double pleasure;

Pepoithesis is the noun for trust or confidence which Paul shows towards the Corinthians in his letter. As for the double pleasure or *charis* +, it refers to his his change of itinerary.

1.16: I wanted to visit you on my way to Macedonia and to come back to you from Macedonia and have you send me on my way to Judea.

Here Paul expresses his double pleasure noted in the previous verse.

1.17: Was I vacillating when I wanted to do this? Do I make my plans like a worldly man, ready to say Yes and No at once?

This verse consists of two rhetorical sentences. In the first Paul expresses the perception that he was vacillating, the noun *elaphria* with the verb *chraomai* fundamentally to make the most of a situation.

In the second sentence Paul responds to a second accusation that he makes plans as a man of the world, that is, he isn't acting as an apostle. The phrase here is *kata sarka*, according to the flesh. The verb *boulomai* means to wish or to desire.

1.18: As surely as God is faithful, our word to you has not been Yes and No.

Paul appeals to God as being faithful or *pistos* with regard to the *logos* or word (as expression) directed to the Corinthians. It consists of not giving a positive or negative response but standing apart from both.

1.19: For the Son of God, Jesus Christ, whom we preached among you, Silvanus and Timothy and I, was not Yes and No; but in him it is always Yes.

Paul boldly speaks of having preached Jesus Christ whom he authoritatively calls Son of God among (*dia*, through) the Corinthians, *kerusso* more as to proclaim as a herald. Silvanus and Timothy were among those having accompanied Paul during his first visit to Corinth. Such preaching transcends any positive or negative response by reason of being a kind of transcendent Yes or affirmation.

1.20: For all the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God.

In the first sentence Paul says that God's promises or *epaggelia* also as offer or profession have their source in him.

In the second sentence the Yes that has been mentioned in these verses are fulfilled, if you will, in the word *Amen* which infers consent pertaining to divine reality. Such an utterance is to the glory or *doxa* of God.

1.21: But it is God who establishes us with you in Christ and has commissioned us;

This is an extended sentence running into the next verse. Note the two verbs which Paul and his companions present in a formal manner relative to God, *bebaioo* and *chrío* to confirm, to strengthen and to anoint.

1.22: he has put his seal upon us and given us his Spirit in our hearts as a guarantee.

Paul continues speaking with apostolic authority saying that God has done the following two things:

1. He has put his seal upon us, *sphragizo* also as to confirm with regard to the Corinthians as well as those associated with him.

2. He has given us his Spirit or *Pneuma* (breath) in our hearts, *kardia* as seat of our physical, spiritual and mental life. This seal and *Pneuma* are a guarantee or *arrabon* also a pledge.

1.23: But I call God to witness against me—it was to spare you that I refrained from coming to Corinth.

Paul calls God to witness (*martus*) against him. The verbal root is *kaleo* or to call, to summon prefaced with the preposition *epi-* or upon. *Epi* is also used as “against me,” *psuche* fundamentally as soul or one's very self. Thus God himself intervened to spare (*pheidomai*, also to refrain) the Corinthians from having Paul visit them. The reason isn't given but apparently because Paul's first visit

was too painful and his coming would bring up unpleasant memories.

1.24: Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith.

The way Chapters One and Two are presented form one unit. I.e., there's no separation between them as we normally see.

Paul is clear that he and his companions do not wish to lord it over the Corinthians, *kurieuo* also as to have power over here with regard to faith, *pistis*.

The second half of this verse has Paul and those with him—he often speaks as such as already noted—work with the Corinthians, *sunergos* being a noun or fellow worker. The goal is their joy or *chara* also as happiness because they are firm in their faith, *histemi* and *pistis* +.

Chapter Two

2.1: For I made up my mind not to make you another painful visit.

As noted in vs. 24 of the last chapter, the two chapters flow into each other as one, *gar* or “for” being an indicator of this.

Krino is the verb used here as to make up one's mind and fundamentally as to judge. As for the painful visit at hand, it's rendered as “to come to (*pros*) you in sorrow (*lupe*).” *Palin* or again clearly infers Paul's first visit as recounted in Acts Chapter Eighteen and noted in 13.2.

2.2: For if I cause you pain, who is there to make me glad but the one whom I have pained?

Paul puts for a rhetorical question with regard to the *lupe* of vs. 1 with the verb *lupo*. Those whom he had pained during his first visit are the ones capable of making him glad, *euphraino* also as to cheer.

2.3: And I wrote as I did so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy

would be the joy of you all.

In this verse and the next two Paul expresses to the Corinthians the pain, affliction, anguish of heart and many tears: *lupe* +, *thlipsis* +, *sunochē* (also prison) and *dakruon*.

Given the matter at hand and the way Paul addresses the Corinthians, it isn't possible to read these verses in the spirit of *lectio divina*. Because of this, they will be left without notations. In a way, the verses show the limitations of *lectio divina* as applied to reading scripture.

2.4: For I wrote you out of much affliction and anguish of heart and with many tears not to cause you pain but to let you know the abundant love that I have for you.

Agape is a difficult word to translate. It connotes the quality of warm affection or esteem for another person. Here it's modified by the adverb *perissoteros* rendered as abundant which is literally "into (*eis*) you."

2.5: But if any one has caused pain, he has caused it not to me but in some measure—not to put it too severely—to you all.

Here and in the next three verses Paul deals with a specific individual who has caused pain, *lupe* + and the noun derived from it which occurs frequently. One example of such grief has the uncanny ability to spread out and affect everyone. Paul modifies his words by "in order not to be a burden upon you," that is, the *epi-* or upon prefaced to *bareo*.

2.6: For such a one this punishment by the majority is enough;

This verse flows into the next forming one extended sentence.

Epitimia or punishment is made all the more intense by the preposition *epi-* or upon.

2.7: so you should rather turn to forgive and comfort him or he may be

overwhelmed by excessive sorrow.

Hoste or “so” counters *toioutos* or “such a one” of the previous verse. Paul urges the Corinthians to *charizomai* and *parakaleo*, that is, to be gracious and comfort, the latter literally as to summon beside or near (*para-*). This is with respect to that unnamed individual who has been causing so much hardship. If they do not effect both, that person will be overwhelmed, *katapino* fundamentally as to swallow down. This verb is with respect to *lupe* + or sorrow which is *perissoteros*, the adjectival form of *perissoteros* in vs. 4, the second “o” there being omega compared with omicron in the verse at hand.

2.8: So I beg you to reaffirm your love for him.

Paul is short and to the point. He begs the Corinthians (*parakaleo* +) to confirm their *agape* + for the person at hand, *kuroo* also as to ratify.

2.9: For this is why I wrote, that I might test you and know whether you are obedient in everything.

“For this” reads literally “into (*eis*) this” with regard to Paul writing to the Corinthians. He wishes to test them, the verb *ginosko* + or to know and noun *dokime* also as proof, evidence. In this way he’ll tell whether or not they are obedience in everything, *hupekoos*. While on the surface this sounds somewhat overbearing, in essence it is Paul speaking as an apostle.

2.10: Any one whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ,

This verse comprises two sentences. The second one passes into the next verse.

Charizomai + here works both ways, a kind of agreement or pact between Paul and the Corinthians.

In the second sentence Paul elaborates on *charizomai* by the words which read literally “through (*dia*) you” and in the presence of Christ, *prosopon* + fundamentally as face.

2.11: to keep Satan from gaining the advantage over us; for we are not ignorant of his designs.

Here Paul situates the real motive behind forgiveness: to prevent Satan from gaining (*pleonekteo*, to take advantage of). Supposedly along with Paul and his companions the Corinthians have some familiarity with (*agnoeo* +, not to know) Satan's designs, *noema* also as thought or purpose.

2.12: When I came to Troas to preach the gospel of Christ, a door was opened for me in the Lord;

This sentence continues into the next verse.

Note two uses of the preposition *eis* or into: with regard to Troas and for the gospel, *euaggelion* literally as to announce in a good (*eu-*) way. The verb "preach" is not in the Greek text.

Presumably once into Troas, a door opened (*anoignumi*) on its own in the Lord (*Kurios*).

2.13: but my mind could not rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.

The first part of this verse shows that despite the opportunity Paul found in Troas, his mind couldn't rest, the verb *echo* + or to have with *anesis* or a loosening or relaxing. This was because he couldn't find Titus there.

And so Paul leaves and continues on to Macedonia, *apotasso* as to bid farewell.

2.14: But thanks be to God who in Christ always leads us in triumph and through us spreads the fragrance of the knowledge of him everywhere.

Despite the transition from joy to anxiety depicted in the last two verses, Paul gives thanks (*charis* +) to God. Always (*pantote* also as at all times) does the following in Christ:

1. He leads us in triumph or *thriambeuo* connoting a Roman triumphal procession
2. He spreads fragrance or *phaneroo*, to manifest or to make known regarding *osme* also as scent. This scent goes in every place (*topos*) by means of Paul and his companions.

2.15: For we are the aroma of Christ to God among those who are being saved and among those who are perishing,¹

This sentence continues into the next verse.

The adverbial *eu-* of *euodia* or aroma suggests that Christ is being spread through Paul and his companions. More accurately, the aroma is of “Christ to God” suggests that it pertains to these two divine persons. This aroma has a positive and negative effect: the former with regard to those being saved and the latter with regard to those who are perishing or *sozo* vs. *apollumi* (alternately as to rescue and to destroy). Note that both are in the present tense where the aroma of “Christ to God” is operative.

2.16: to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?

This verse consists of two parts, the first continuing from the previous verse. Here the fragrance or *osme* +, though one, has two parts represented by *ex-eis* or from-into: from death into death and from life into life. Such phraseology is a way of stating the contrast between two starkly opposed realities.

After having proposed this unique way of presenting the Gospel, Paul poses a rhetorical question to the Corinthians. In reality, no person is sufficient or worthy (*hikanos* with *pros* indicative of direct action) for such things

2.17: For we are not, like so many, peddlers of God's word; but as men of sincerity as commissioned by God, in the sight of God we speak in Christ.

¹ In another document on this homepage, I gave a list of scriptural verses in the three Song Commentaries by Origen, Gregory of Nyssa and Bernard of Clairvaux. This verse was the most common of all three authors.

Paul contrasts himself, his companions and those he's addressing with peddlers, the verb being *kateleuo* also as to pawn off. It's all the more disgusting by reason of abusing the divine *logos* + or word-as-expression. Apparently that was a problem besetting the church at Corinth.

Instead of taking harsh action against such persons, Paul recommends being endowed with sincerity, *eilikrineia* also as without hidden motives. Note the preposition *ex* or from used with this noun. *Ek* is also used with regard to being commissioned from God, *katenanti* also as opposite in the sense of being before. From that position Paul is able to speak as situated in Christ.