

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 texts already posted, information about the scriptural text at hand can be garnered elsewhere. What is presented here is to be read in the light of *lectio divina*, that is, with the intent of bringing the reader to an ever deepening appreciation and practice of prayer. So in this sense, the notes relative to Second Corinthians are secondary. They are simply aides to be accepted or set aside.

As pointed out in the Introduction to **Expansions on First Corinthians**, it is more difficult to expand upon the text at hand 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 that particular word.

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 known to the Corinthians his status as an apostle belonging to Jesus Christ which means that Jesus had selected him. Such is the reason for the phrase which reads literally “through the will (*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,” *ho adelphos*. Most likely this doesn't infer that Timothy is a

fellow apostle or co-author but a close associate. He will be mentioned later in Second Corinthians.

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* being an adjective which refers to those dedicated or consecrated to God. Perhaps Paul is singling out a select number of Christians in that region while the majority doesn’t fall under that 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 somewhat involved, pleasantly so, ideal for *lectio divina*.

1. *Parakaleo*: God actively does this “upon (*epi*) all our affliction” (singular) 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" and 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 continuing 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 upon boasting 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 with respect to the way Paul and those associated with him had behaved in the world. The verb is *anastrepho* literally as to turn upside down and more properly 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.

The letter at hand contains only what the Corinthians 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 also 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 *chrrio* 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. In other words, 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, that one flows into the one at hand making the two 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 means 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 uses a rhetorical question concerning 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 along with many tears: *lupe* +, *thlipsis* +, *sunoche* (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 well known New Testament word difficult 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, *lupo* + 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 such words sound 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 + or to forgive 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 an advantage (*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 for Paul 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.

As the second sentence states, 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. Though the fragrance or *osme* + is one, it 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.

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

¹In 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.

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.

Chapter Three

3.1: Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you or from you?

This verse serves to get Chapter Three off the ground with two rhetorical questions where Paul apparently had been accused of commending himself by those in Corinth who are hostile toward him. The verb for commend is *sunistemi*, literally to stand with. Note the critical word *palin* + or again which shows that this is not the first time Paul had been accused of putting himself forward.

In the second rhetorical sentence Paul questions whether we ² require letters of recommendation (*sustatikos*) from the Corinthians with regard to the accusations at hand.

3.2: You yourselves are our letter of recommendation written on your hearts to be known and read by all men;

This verse continues into the next one as an extended sentence.

Paul claims that the church at Corinth comprises the letter of recommendation he has sought. Though written on their hearts (*kardia* +) and thus hidden from sight, to be sure the Christians of that church do not fail to manifest their recommendation to everyone. In other words, their very hearts has become an open letter.

² Earlier I've noted how Paul speaks in the first person plural. Though the "we" goes unidentified, we can assume he has in mind those who are associated with him in his apostolic ministry. Because the first person plural happens so frequently throughout Second Corinthians, from this point there will be no need for any reference to it.

3.3: and you show that you are a letter from Christ delivered by us written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

Paul takes this image of a letter further by saying that the Corinthians show (*phaneroo* +, to make clear or evident) themselves as a letter of Christ. This letter is delivered by those associated with Paul, *diakoneo* basically as to function as an intermediary.

The letter at hand isn't presented in the conventional way as written in ink but with the Spirit (*Pneuma* +) of the living God. Furthermore, these letters are not composed on tablets of stone but on tablets of human hearts, *kardia* + modified by *sarkinos* or fleshly.

3.4: Such is the confidence that we have through Christ toward God.

In this brief sentence Paul affirms his confidence with regard to the Corinthians, *pepoithesis* being a bold word. It's made all the more so by saying that Paul and those associated with him (first person plural) have great confidence through Christ toward God. Note the two prepositions: first *dia* or through followed by *pros*, direction towards which signals immediacy or directness.

3.5: Not that we are competent of ourselves to claim anything as coming from us; our competence is from God,

This verse continues into the next one as an extended sentence.

Paul sets forth two types of competency: *logizomai* or to reckon with *hikanos* + or worthy literally "from ourselves" and the noun *hikanotes* (from which *hikanos* is derived) as from God. I.e., we have a contrast between two uses of the preposition *ek*, from.

3.6: who has made us competent to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life.

The issue of competency mentioned in the previous verse spills over here. Paul makes it clear that God made us as such (*hikanoo*) in order to be ministers of a new covenant, *diakoneo* + and *diathekes*, the latter also as a declaration of purpose. This covenant is not in writing but in the *Pneuma* + or Spirit.

Paul contrasts what is written with life, the latter from *Pneuma* +: *apokteino* and *zoopoieo*.

3.7: Now if the dispensation of death, carved in letters on stone, came with such splendor that the Israelites could not look at Moses' face because of its brightness, fading as this was,

This verse continues into the next one as an extended sentence.

Paul develops the image of what is written on stone as the dispensation of death, *diakonia* often used differently in the New Testament as an office of service. He makes reference to Ex 34.29-30: “When Moses came down from Mount Sinai with the two tables of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God.” As for stone and tablets, the hardness inferred is certainly implied.

As for splendor and brightness, *doxa* + or glory is associated with both words. The former pertains to those letters in stone which rendered the Israelites as unable to gaze upon Moses' face, the verb *atenizo* suggestive of without extension. Despite the brightness, it is fading, *katargeo* more as to render inoperable, to have no effect.

3.8: will not the dispensation of the Spirit be attended with greater splendor?

Pos (usually as ‘how’) with the negative signal a contrast with what Paul had just said regarding the dispensation of death with the *diakonia* of the *Pneuma* (both +). To him the latter has greater splendor, *doxa* + or glory.

3.9: For if there was splendor in the dispensation of condemnation, the dispensation of righteousness must far exceed it in splendor.

Another contrast between the two types of splendor and dispensation or *diakonia* and *doxa* (both +). The former consists in condemnation and the latter in righteousness, *katakrisis* and *dikaiosune*. The former is all the more severe by reason of the preposition *kata-* which intimates a downward motion prefaced to it. *Perisseuo* + is the verb meaning to far exceed.

3.10: Indeed, in this case, what once had splendor has come to have no splendor at all because of the splendor that surpasses it.

Kai gar (literally ‘and for’) is similar to *pos* opening vs. 8 insofar as it serves as an introduction to what Paul has to say or rather, continues to say. Here the verbal root of *doxa*, *doxazo* is used to make a contrast between the past dispensation and the one that has taken its place. *Huperballo* or to surpass literally means to cast beyond or over.

3.11: For if what faded away came with splendor, what is permanent must have much more splendor.

Another contrast Paul makes as in vss. 8 and 10, here with *ei gar* literally “if for,” the subject again being splendor or *doxa* +. *Katargeo* + vs. *meno* or to fade away vs. to remain permanent.

3.12: Since we have such a hope, we are very bold,

This short verse continues into the next one as an extended sentence.

Hope or *elpis* + as just expressed with the verses pertaining to the two types of dispensations serves to make Paul and his companions not just bold but very much so, *parresia*. This noun is characteristic of a Greek city state where each citizen has freedom to speak as he wishes without recrimination.

3.13: not like Moses who put a veil over his face so that the Israelites might not see the end of the fading splendor.³

3 From here through vs. 16 Paul makes a contrast between two dispensations, the one represented by Moses and other by Jesus Christ. Throughout these verses Paul makes references

Paul's negative comparison with Moses isn't intended to put the patriarch down but to serve as another contrast between the two dispensations. The veil over his face represents the end of the fading splendor, *telos* or completion with regard to *katargeo* +. As for the verb to see, it's *ateino* or literally not to have an extension but here with the negative.

3.14: But their minds were hardened; for to this day when they read the old covenant, that same veil remains unlifted because only through Christ is it taken away.

Poroo or to harden as well as to petrify with regard to the minds or *noema* + of the Israelites. As for the veil, refer to the one Moses put over his face as noted in vs. 13. In the verse at hand a collective veil remains over the Israelites even when the old covenant is read, an obstacle in addition to their hardened minds. Only Christ is able to lift it, *katargeo* +.

3.15: Yes, to this day whenever Moses is read a veil lies over their minds;

This verse continues into the next one as an extended sentence.

Alla as “yes” often means “but” and serves to strengthen Paul's observation of Jews and the old covenant. Though not mentioned, *Torah* is the veil covering their minds, *kardia* + or heart being used instead of *noema*.

3.16: but when a man turns to the Lord the veil is removed.

A man turning to the Lord (*epistrepho*, literally to turn upon here with *pros*, indicative of immediacy). Such turning upon effects the removal of the veil, *periaireo* more as to take away from around.

The critical text has this verse as a partial quote of Ex 34.34 which runs as follows: ⁴ “but whenever Moses went in before the Lord to speak with him, he took the veil off until he came out; and when he came out and told the people of Israel what he was commanded, the people of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses would put the veil upon his face again until he went in to speak with him.”

to Chapters Thirty-Three through Thirty-Five of Exodus.

4 Vs. 35 is added to fill out the meaning of the text at hand.

3.17: Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

Lord -> Spirit -> freedom or *Kurios* + -> *Pneuma* + -> *eleutheria*.

3.18: And we all with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

Here unveiled faces contrast with the veiled face of Moses and the veil over the Israelites. Lack of a veil proper to the new dispensation sets up a sequences as follows:

1. *Katoptrizo* enables one to behold the Lord's glory or *doxa* +, the verb meaning to look at something in a mirror.

2. *Metamorphoo* to change in a manner visible to others. Here it is with regard to the likeness of the Lord, *eikon*.

3. This *eikon* isn't stationary but moves from one degree of glory to another, *metamorphoo* and *doxa*, both +.

4. The movement at hand comes from the Lord who is the Spirit, *Kurios* and *Pneuma*, both +.

Chapter Four

4.1: Therefore having this ministry by the mercy of God, we do not lose heart.

Dia touto as "therefore" shows a close connection between Paul's contrast with the two dispensations and his apostolic ministry or *diakonia* + which comes from divine mercy or literally "as we have received mercy," *eleeo*. Thus Paul and his companions do not lose heart, *egkakeo* also as to be discouraged.

4.2: We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God.

This verse is divided into two parts, the first with Paul stating the following three deviant behaviors:

1. *Apagoreo* also as to forbid, to dissuade with regard to ways described as being underhanded, literally “hidden things of shame,” *kruptos* and *aischune*.

2. Not to practice cunning, *peripateo* literally as to walk around, this in conjunction with *panourgia* fundamentally as readiness but suggestive of cunningness.

3. *Doloo* or to use deceit with respect to the divine *logos* +.

These three are countered by *alla* + or “but.” By the clear manifestation of truth (*phanerosis* and *aletheia*) The verb is *sunistemi* literally to stand with or together followed by another word with the same preface (*sun-*, with), *suneidesis* also as awareness, a knowing-with. This faculty belongs to everyone in God’s sight, *enopion* or before.

4.3: And even if our Gospel is veiled, it is veiled only to those who are perishing.

This reference to veiled (*kalupto*, to hide) hearkens back to 3.13-18, the veil of Moses and that of Israel. Paul equates the veiled nature of “our Gospel” to those who are perishing, *apollumi* +. Note the first person plural here. He doesn’t identify such persons but infers a group larger than Israel.

4.4: In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the Gospel of the glory of Christ who is the likeness of God.

“God of this age” or *aion* which is a particular unit of time as well as history, this phrase inferring the devil. He has blinded the minds or *noema* + of those perishing as noted in the previous verse. They are also called unbelievers, *apistos*. While in this dreadful condition, they are prevented from seeing the light (*photismos* also as illumination) of the Gospel which belongs to the glory or *doxa* + of Christ, the image (*eikon* +) of God.

4.5: For what we preach is not ourselves but Jesus Christ as Lord with ourselves as your servants for Jesus' sake.

Kerusso + or to preach pertains to Jesus Christ, not to Paul and his associates. Nevertheless, they are with him as servants, *doulos* also as slave.

4.6: For it is the God who said, “Let light shine out of darkness” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

Paul paraphrases Gn 1.3, the text reading as follows “Let there be light; and there was light.” In the verse at hand there are two shinings or *lampe*: the one from darkness and the other in our hearts, *kardia* +.

Note the progression at hand with regard to *lampe*, the preposition *pros* indicative of directness: *photismos* + -> *gnosis* -> *doxa* + ->, this threefold-ness being with respect to the face of Christ.

4.7: But we have this treasure in earthen vessels to show that the transcendent power belongs to God and not to us.

The particle *de* is rendered here as “but” in order to make a contrast between the divine illumination noted in the previous verse and it as a treasure (*thesauros*, also as storeroom). Compare this with another type of container, earthen vessels or a *skeuos* which is *ostrakinos* or vessel comprised of baked clay.

This method of storage is deliberate. It’s to show (verb lacking in the Greek) that the transcendent power (*hyperbole*, literally a casting beyond and *dunamis* +) belongs to God, not to (*ex*, from) us.

4.8: We are afflicted in every way but not crushed; perplexed but not driven to despair;

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

In this verse and the next Paul presents five pairs which serve as contrasts:

1. Afflicted/(not) crushed: *thlibo* +/(not) *stenochoreo*, the latter to exert pressure in a narrow place.

2. Perplexed/(not) driven to despair: *aporeo*/(*ouk*) *exaporeomai*: to be at a loss and (not) to be completely baffled.

4.9: persecuted, but not forsaken; struck down, but not destroyed;

4. Persecuted/(not) forsaken: *dioko*/(*ouk*) *egkatalaipo*: (not) to hunt down and to desert or to abandon.

5. Struck down/(not) destroyed: *kataballo*/ (*ouk*) *apollumi* +.

4.10: always carrying in the body the death of Jesus so that the life of Jesus may also be manifested in our bodies.

Despite the five afflictions just noted, Paul is always carrying around (*periphero*) in the body or *soma* + or in his physicality the death of Jesus. This death is connected to his life by *hina* or “so that.” In other words, that this life be manifested in the singular *soma* + belonging to us, that is, Paul and his associates. The verb is *phaneroo* +.

4.11: For while we live we are always being given up to death for Jesus' sake so that the life of Jesus may be manifested in our mortal flesh.

Gar and *hina* (both) work together to form not so much a contrast but something impossible physically speaking. *Gar* pertains to Paul (again, the first person plural) while alive who is being given up to death, *paradidomai* or to hand over beside with *eis*, “into death.” This is literally through (*dia*) Jesus.

Hina takes over from *gar*, if you will, in order that the life of Jesus be manifested (*phaneroo* +) in our *sarx* or flesh which is mortal.

Sarx and *soma* are distinct terms describing human existence; the latter refers to the physical body while *sarx* represents mortal frailty opposed to the Spirit.

4.12: So death is at work in us, but life in you.

This short verse neatly sums up Paul’s position where the verb *energeo* + (also to operate) plays a role: death in the former but life in the latter, *thanatos* and *zoe* (both +).

4.13: Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak,

This is an extended sentence continuing into the next verse.

The same *pneuma* with regard to *pistis* (both +) as backed up by a quote from Ps 116.10 which runs in full as “I kept my faith even when I said, ‘I am greatly afflicted.’” This verse continues into the next one as an extended sentence: “I said in my consternation, ‘Men are all a vain hope.’”

The verbal root for such afflictions is *hanah* meaning to answer, to respond. *Me’od* as excessive identifies pain as extreme. Nevertheless, the psalmist as echoing Israel’s experience still kept faith, ‘*aman* being the verb used which means giving assent. In the next verse the psalmist switches from personal affliction to the source, men as vain hope or in the Hebrew text, liars (*kazav* being the verbal root). He utters these words in his consternation or *chaphaz* which means to make haste. As noted, the **Septuagint** has *ekstasis*.

4.14: knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence.

Oida + as being in the present refers to what Paul knows in reference to the one who had raised Jesus. He will do the same to us but with Jesus. Once that has been effected, God will bring Paul (first person plural) along with the Corinthians into his presence, *paristemi* or to stand beside.

4.15: For it is all for your sake so that as grace extends to more and more people it may increase thanksgiving to the glory of God.

Here grace or *charis* + (also as favor) almost takes on a reality in and by itself. “Through (*dia*) you” it extends out to include more people, *pleonazo* (to also to be in abundance). *Charis* does this to increase thanksgiving or *eucharistia* to God’s glory or *doxa* +, the verb being *perisseuo* +.

4.16: So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day.

The first sentence basically consists of the verb *egkakeo*. +

The second sentence makes a contrast between two natures represented by what is *exo* and what is *eso*, outer and inner. The former is wasting away

whereas the latter is being renewed. This contrast can be appreciated by use of the two prepositions prefaced to the respective verbal roots: the *dia-* or through for *diaphtheior* (to waste away) and the *ana-* or above, upon prefaced to *anakainoo* (to renew). Note that this interaction does not happen once or occasionally but every day.

4.17: For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison,

This is an extended sentence continuing into the next verse.

A contrast between affliction and glory with their respective adjectives, *thlipsis* and *doxa* (both +):

1. *Parautika* and *elaphros*, the former being a point in time immediately subsequent to another point in time and the latter being light in the sense of not heavy.

2. *Baros* or weight which is *aionios* or eternal. This weight transcends description, literally “into excess” or *hyperbole* +, a casting beyond.

4.18: because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.

In this concluding verse to Chapter Four Paul states his reason for enduring affliction, that is, not looking (*skopeo*, also as to examine) to what’s seen (*blepo*, to have the power of sight) but which are not at such. The former things are passing whereas the latter are eternal, *proskairos* (literally toward what is of *kairos*, temporary) vs. *aionios* +.

Chapter Five

5.1: For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

Gar + or “for” which introduces this chapter gives the impression that it flows from the previous one in a seamless fashion. *Eido* + is an expression of confidence by Paul as to having a building from God or *oikodome*, this noun

being the result of a construction process. The permanency of such a structure contrasts with the impermanence of an earthly tent or *skene* described as *epigeios*, literally as upon earth. That one is subject to *kataluo* or destruction, a loosening down (*kata-*), if you will.

The *oikodome* is not made with hands but is eternal (*aionios* +) situated in the heavens. While speaking as such, perhaps Paul had in mind his original vocation as a maker of tents.

5.2: Here indeed we groan and long to put on our heavenly dwelling,

This is an extended sentence continuing into the next verse.

A second use of *gar* + along with *kai* usually as “and” which is rendered as “here indeed” for emphasis. *Stenazo* and *ependuomai* or to groan and to long for, the latter prefaced with two prepositions, *epi* and *en-*, upon and in. Both are with respect to the *oiketerion* from heaven, a dwelling or place for living. Compare with *oikodome* of vs. 1, the first modified by “in the heavens” and the second, “heavenly.”

5.3: so that by putting it on we may not be found naked.

The words *ei ge kai* or something like “if surely and” are in reference to the heavenly dwelling of vs. 2, that is, putting it on, *enduo*. The result? We won’t be found naked, *gumnos*. Though Paul is speaking metaphorically—you don’t cloth yourself with a dwelling—the image suggests that we can carry around an entire living structure which consists of heaven.

5.4: For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed so that what is mortal may be swallowed up by life.

Despite the groaning and longing to be clothed with the heavenly dwelling, we remain in the tent or *skene* + of vs. 1, again *stenazo* + as in vs. 2 but here with anxiety, *bareo* which fundamentally means to make heavy.

Paul doesn’t wish us to be unclothed but clothed even further, this indicated by addition of the preposition *epi-* or upon prefaced to the verbal root

enduo. And so this further clothing will serve to swallow up that which is mortal by life, *katapino*, the preposition *kata-* here as down, to drink down.

5.5: He who has prepared us for this very thing is God who has given us the Spirit as a guarantee.

Straightaway Paul mentions God as having prepared us, *katergazomai*, the preposition *kata-* intimating according to a plan or the like. The agent for this is the *Pneuma* + which God has give us as a guarantee, *arrabon* also as a down payment or first installment.

5.6: So we are always of good courage; we know that while we are at home in the body we are away from the Lord,

This is an extended sentence continuing into the next verse.

Vs. 6 is divided into two parts, the first where Paul says we're of good courage, *tharreo* also of good cheer with *pantote* +.

The second part has Paul knowing (*eido* +) a distinction which consists of us being at home or *endemeo*. The preposition *en-* or "in" is suggestive of having one's origin with regard to *soma* + or body. At the same time we're away from the Lord, *apo* or "from." There's another "from" or *ek-* (in the sense of out of) with regard to the Lord, *ekdemeo* being of the same root as *endemeo* which implies going on a journey. In sum, at home vs. from.

5.7: for we walk by faith, not by sight.

This short verse finishes the way we're supposed to comport ourselves while *ekdemo* and *apo* as noted just above. *Peripateo* or walking around is suggestive of daily life which is done through (*dia*) faith, *pistis* +. It contrasts with sight, *eido* or to see.

5.8: We are of good courage, and we would rather be away from the body and at home with the Lord.

Tharreo +or to be of good courage as in vs. 6 has a kind of forced air about it (for lack of better words) and may be difficult to grasp by the Corinthians. Though in the *soma* +, Paul would rather be away from it, the preposition *ek* free standing as well as prefaced to the verb *ekdemeo* +. Along with this verb is its opposite though with the same root, *endemeo* +. It is *pros* the Lord, the preposition indicative of directness. As in vs. 6, at home vs. from.

5.9: So whether we are at home or away, we make it our aim to please him.

Paul sums up the contrast between at home/from or *endemeo* and *ekdemeo* (*en-* and *ek*, both +) with *philotimeomai* or to please which consists of *philos* and *timao*, friendly and to hold in honor.

5.10: For we must all appear before the judgment seat of Christ so that each one may receive good or evil according to what he has done in the body.

As in other instances in this chapter, *gar* + indicates a shift while at the same time bringing into the present situation what Paul had said earlier. Here it's a question of appearing or *phaneroo* + before the judgment seat of Christ, *bema* as a raised place. From that position we will receive good or evil (*agathos* + or *phaulos*, the latter connoting pettiness). The verb *komizo* means to receive as a recompense. This will be in accord to what each person had done (*prasso* or to accomplish) literally through the body or *soma* +.

5.11: Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience.

Paul puts as the basis for persuasion (*peitho* +) knowing the fear or *phobos* + of the Lord, the verb *eido* +. It's not a noun, meaning it is present and thus active.

In the second half of this verse note the two uses of the verb *phaneroo* + fundamentally as to make manifest but here as to know. What we are is manifest to God which Paul hopes (*elpizo* +) it too is known to the conscience of the Corinthians or those to whom he's writing, *suneidesis* + also as awareness.

5.12: We are not commending ourselves to you again but giving you cause to be proud of us so that you may be able to answer those who pride themselves on a man's position and not on his heart.

As for this commending or *sunistemi* +, refer to 3.1: “Are we beginning to commend ourselves again?” In both instances Paul had been accused of being a kind of false apostle as noted in 11.4 and 13. As noted in 3.1, *palin* + or again is a key word since it refers to several occasions of this apparent self-commendation.

Instead, Paul is giving the Corinthians an opportunity to boast (*aphorme*, place of departure and *kauchema* +. His intention is that they can give an answer to those who pride themselves on position, not on one’s heart, that is, *prosopon* vs. *kardia*, both +. The former also means face and suggests that which is visible or on the surface.

5.13: For if we are beside ourselves, it is for God; if we are in our right mind, it is for you.

Existemi literally means to stand from or outside which Paul claims is for God. On the other hand, to be *sophroneo* or to think in a sound manner is for the Corinthians. At issue Paul could be responding to his enemies’ claim that he is mentally unstable, an accusation that doesn’t bother him when speaking or writing in a public fashion.

5.14: For the love of Christ controls us because we are convinced that one has died for all; therefore all have died.

To counter the accusation of *existemi* of the previous verse, Paul claims that the *agape* + of Christ governs him, *sunecho* literally to have with. The reason? He’s convinced (*krino* +) that one...Jesus Christ...had died for everyone. Thus everyone has died.

5.15: And he died for all that those who live might live no longer for themselves but for him who for their sake died and was raised.

The death of Christ is mentioned twice in this verse, the verb being *apothnesko* with the preposition *apo-* or from intensifying its meaning. The first applies to all whereas the second does the same but is followed by *egeiro* or to raise (from the dead).

5.16: From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer.

The words “from now on” can refer to a definite place in space and time as well as this point in the letter to the Corinthians with respect to their relationship with Jesus Christ. In this verse we have two verbs meaning to know. The first is “regard” or *eido* + which implies seeing and here is literally “according to the flesh” or *sarx* +. The second verb is *gignosko* + which is more along the lines of perceiving and applies to Christ similarly “according to the flesh.” Most likely Paul is referring to his knowledge of Jesus Christ before his conversion, that is, an object of hatred and scorn.

5.17: Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come.

Here Paul uses a familiar phrase, “in Christ.” One way of appreciating this is that person is situated dead-center as in a sphere from which he or she looks out equally in all directions while being informed by Christ as this happens.

Paul distinguishes between a new and an old creation, *ktisis* also a foundation. The former has passed away (*parerchomai*) thereby making way for the new creation which is heralded by the exclamation *idou* or “behold,” here applying suddenness.

5.18: All this is from God who through Christ reconciled us to himself and gave us the ministry of reconciliation;

This is an extended sentence continuing into the next verse.

Ta panta or “all this” refers to what comes from God through (*dia*) Jesus Christ who had effected reconciliation or *katallasso*. In addition, God gave us the ministry of reconciliation, *diakonia* + and *katallage*, the latter derived from *katallasso*.

15.19: that is, in Christ God was reconciling the world to himself, not counting their trespasses against them and entrusting to us the message of reconciliation.

In addition to God having reconciled us to himself through Christ as noted in vs. 18, here he is doing the same *katallasso* + with respect to the world in Christ. In addition, he’s doing two more things:

1. Not counting trespasses against them, the verb being *logizomai* + or to reckon. *Paraptoma* or trespass literally means a falling beside.
2. Entrusting (*tithemi*, to put, to place) to us the message of reconciliation, *logos* and *katallage* (both +).

15.20: So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God.

Presbeuo or to be an ambassador on behalf of Christ involves what Paul says in the previous verse with regard to reconciliation. Through this office God is making his appeal, *parakaleo* +.

In the second sentence Paul implores the Corinthians, *deomai*. He does this as Christ’s representative, imploring them to be reconciled to God, *katallasso* +.

5.21: For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Paul concludes this chapter with shocking words to the Corinthians. God made Jesus Christ to be sin or *hamartia* even though he did not know sin, *gignosko* +. The small but important word *hina* + or “so that” joins Christ-as-sin to us who in him might become the righteousness of God, *dikaiosune* +.

Chapter Six

6.1: Working together with him, then, we entreat you not to accept the grace of God in vain.

The way this verse is presented implies that it comes directly after the previous chapter with no break. *De kai* rendered as “then” serves to bring this out. Please note as a reminder, Paul’s use of the first person plural is a way of including those who are associated with his ministry. This pervades the entire letter.

Sunergeo or to work with suggests cooperation which leads to Paul entreating the Corinthians or literally summoning them beside (*parakaleo* +) not to accept divine grace or *charis* + literally into vain, *eis* with *kenos* also as emptiness.

6.2: For he says, “At the acceptable time I have listened to you and helped you on the day of salvation.” Behold, now is the acceptable time; behold, now is the day of salvation.

Paul quotes Is 49.8 which can be divided into two parts:

1. A *kairos* or time + that’s *dektos* also as favorable. On it the Lord had listened to his people, *epakouo* literally to hear upon or *epi-*.

2. A day or *hemera* + of salvation or *soteria* +. In it the Lord helped his people Israel, *boetheo*.

This *kairos* and *hemera* are two different ways of expressing a special time or occasion for divine intervention, the latter suggestive of a more drawn out or extended period of time.

As for the quote from Isaiah, it’s an extended sentence leading into vs. 10: “Thus says the Lord: ‘In a time of favor I have answered you, in a day of salvation I have helped you; I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages; saying to the prisoners, ‘Come forth’ to those who are in darkness, ‘Appear;’ they shall feed along the ways, on all bare heights shall be their pasture; they shall not hunger or thirst, neither scorching wind nor sun shall smite them, for he who has pity on them will lead them and by springs of water will guide them.”

⁵ Time and day (*heth* and *yom*) are more or less synonymous but have taken place in the past and which the Lord wishes to remind the people. The former is one of favor or *ratson* which also means pleasure. The latter is one of salvation or *yeshuhah*. The former has the verb “answered” and the latter the verb “helped,” *hanah* and *hazar*.

The keeping or *natsar* of the servant and his giving are one and the same, the latter being associated with a covenant or *beryth* to the people. Lofty words like these are suggestive of a divine or semi-divine status for the servant.

Qum and *nachal* or to establish and to apportion: the latter is associated with inheriting and applied to desolate heritages. The noun is derived from this verb; *shamam* is the participle for the adjective where the alternate meaning of astonished is mentioned.

As for the prisoners and those in darkness, they can refer to Israelites having been taken captive by various nations, especially Babylon. When the people hear these words, chance are they might associate them with King Cyrus though that connection seems to remain not made.

“Ways” and “bare heights” or *derek* and *shephy*; the latter applies to open places for pasture which don’t require protection against raiders, etc. On the exposed ways and bare heights of the previous chapter the prisoners and those in darkness will not fear because the Lord has pity on them, *racham* being the verbal root for the noun bowels and connotes the deepest and most passionate form of love.

“Lead” and “guide” or *nahag* and *nahal* imply a certain force which connotes flowing and thus fits in well with mention of springs of water. At the end of this quote from Isaiah Paul elaborates on it by saying that *kairos* + is now.

6.3: We put no obstacle in any one's way so that no fault may be found with our ministry,

This is an extended sentence continuing into the first part of vs. 8.

Proskope is the noun for obstacle where the preposition *pros-* is indicative of directness. It’s absence is not to put any fault or *momaomai* (also as to censure) with regard to Paul’s ministry or *diakonia* +.

⁵ The following is excerpted from **Expansions on the Book of Isaiah** also on this homepage.

6.4: but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities,

As *diakonos* or servants of God (cf. *diakonia* in the verse above) Paul commends himself and those with him in all things, *sunistemi* +. With regards to this commendation, he begins a list of difficulties as well as benefits which total thirty-eight. The list continues through vs. 10 and runs as follows. Each one is prefaced with the preposition *en* or in until vs. 7 which has the preposition *dia* or through followed by *hos* or as:

1. *hupomone* + or endurance which is great, *polus*
2. *thlipsis* + or afflictions
3. *anagke* + or hardships, also necessity
4. *stenochomia* calamities, fundamentally as narrowness of space

6.5: beatings, imprisonments, tumults, labors, watching, hunger;

5. *plege* or beating, also a blow or strike
6. *phulake* or imprisonment, also a watching or guarding
7. *atakatastasia* or tumult, also as instability
8. *kopos* or labor, also as work
9. *agrupnia* or watching, also as without sleep
10. *nesteia* or hunger also as fasting

6.6: by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love,

11. *hanoetes* or purity in the comprehensive sense
12. *gnosis* + or knowledge
13. *makrothumia* or forbearance, also as long suffering
14. *chrestotes* or kindness, also as usefulness
15. *Pneuma* modified by *hagios* (both +) or Holy Spirit
16. *agape* + modified by *anupokritos* or genuine love also as without hypocrisy

6.7: truthful speech and the power of God; with the weapons of righteousness for the right hand and for the left;

17. *logos* and *aletheia* (both +) or truthful speech also as word of truth
18. *dunamis* + and *Theos* or power of God
19. *hoplon* and *dikaiousune* + or weapons of righteousness for both hands, the former being a tool or instrument

6.8: in honor and dishonor, in ill repute and good repute. We are treated as impostors and yet are true;

20. *doxa* + or honor as well as glory
21. *atimia* or dishonor also as disgrace
22. *dusphemia* or ill repute also as slander, literally hard voice or declaration
23. *euphemia* or good repute where the adverbial form *eu-* suggests speaking favorably
24. *planos* or impostors also as deceiver
25. *alethes* + or true

6.9: as unknown and yet well known; as dying, and behold we live; as punished and yet not killed;

26. *agnoeo* + or unknown, also as to be ignorant
27. *epiginosko* or well known, literally to know upon
28. *apothnesko* or to die
29. *idou* + or behold or to get one's attention
30. *zao* or to live
31. *paideuo* or to punish and more properly to educate a child
32. *thanatoo* or to kill and to put to death

6.10: sorrowful yet always rejoicing; as poor yet making many rich; as having nothing and yet possessing everything.

33. *lupeo* or to be sorrowful or to grieve
34. *chairo* or to rejoice also to be glad with *aei* or always
35. *ptocheuo* or to be poor
36. *ploutizo* or to make rich or to be wealthy

37. *echo* + with *meden* or to have nothing

38. *katecho* with *pas* or to possess everything also as to restrain

6.11: Our mouth is open to you, Corinthians; our heart is wide.

Anoigo and *platuno* or to be open and to be wide are similar. The former pertains to what is exterior (mouth) whereas the latter to what is interior (heart, *kardia* +) and suggests that Paul is keeping no secrets hidden from the Corinthians.

6.12: You are not restricted by us, but you are restricted in your own affections.

Stenochoreo + or to be restricted is used twice: first by Paul and then by the Corinthians, the latter with regard to their affections or *splagchnon*, the inner parts or viscera of the body.

6.13: In return—I speak as to children—widen your hearts also.

By calling the Corinthians children or *teknon*, Paul is adopting either an endearing fashion or addressing them as not mature in Christ. Perhaps both apply. He bids them to widen their hearts, *platuno* + as in reference to his own heart or *kardia* + in vs. 11 and those associated with him.

6.14: Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness?

This verse contains three short sentences, two of which are rhetorical by nature. The two comprise a total of five such sentences running through vs. 16. In the first, Paul bids the Corinthians not to be mismatched, *heterozugeo* literally to be yoked with a different one. In sum, they are not to share the same yoke with those who are *apistos* + or lacking faith.

In the second sentence Paul exclaims that righteousness and iniquity (*dikaiousune* + and *anomia*) cannot be shared or *heterozugeo* as just noted. The latter also means lawlessness.

In the third sentence Paul says that light and darkness cannot have any fellowship or *koinonia* or what is common, another example of *heterozugeo*.

6.15: What accord has Christ with Belial? Or what has a believer in common with an unbeliever?

Sumphonesis or harmony supposedly concerns Christ *pros* (direction towards-which) Belial, another name for Satan.

In the second sentence *meris* or in common or part supposedly is with regard to *pistos* and *apistos*, both +.

6.16: What 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 move among them, and I will be their God, and they shall be my people."

This verse comprises two sentences, the second being a quote comprised of four scriptural verses. *Sugkatathesis* or agreement consists of the verbal root *tithemi* or to set, to place prefaced with two prepositions, *sug-* and *kata-*, with and according to. God's temple or *naos* (the inner most sanctuary) is the exact opposite of *eidolon* or idols.

Paul boldly claims that we are the *naos* of the living God which provides a take-off point for the four scriptural verses as follows; first the original and second, the one at hand:

1. Lev 26.12: "And I will walk among (*betok*, in your midst) you and will be your God, and you shall be my people." The verse at hand has the verb *enoikeo* or to dwell in prefaced with the preposition *en-* or in followed by another *en*. The *em-* prefaced to the second verb also is a form of *en* along with the preposition *peri-* or around, to *emperipateo* or to walk in around.

2. Ezk 37.27: "My dwelling place shall be with them; and I will be their God, and they shall be my people." This verse has the static *mishkan* or dwelling place compared with the active *emperipateo* of the Leviticus quote.

6.17: Therefore come out from them and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you,

This is an extended sentence continuing into the next verse.

3. Is 52.11: “Depart, depart, go out thence, touch no unclean thing; go out from the midst of her, purify yourselves, you who bear the vessels of the Lord.” The verb *sur* or to turn aside used twice is stronger than “depart.” Note two occurrences of a similar Hebrew verb, *yatsa’* or to go out. All are intended to make way most likely for the priests to purify themselves.

Two uses of the preposition *ex-* correspond to the Hebrew *sur*: one prefaced to *erchomai* and the other free standing. Also *apo-* as prefaced to *aphorizo* (to separate) supplements these two prepositions (cf. 5.6). They counter the three instances of *en-* noted in vs. 16. Should one touch anything unclean (*hpto* and *akathartos*), this act would nullify the *ex-* and *apo-* just noted. It would forfeit the *eis-* or into of *eisdechomai* or the Lord receiving-into.

6.18: and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty."

4. 2Sam 7.14: “I will be his father, and he shall be my son. When he commits iniquity, I will chasten him with the rod of men, with the stripes of the sons of men.” These are words the Lord had addressed to the prophet Nathan who in turn communicated them to King David. As for the verse at hand, the text reads literally “into a father and “into sons and daughters.”