

Background

Paul first visited Corinth during his second missionary journey (within AD 39-52) and stayed about eighteen months. On his third missionary journey (within 48-58), he stayed at Ephesus about three years. During that time he wrote his first letter to Corinth, which is mentioned in 1 Cor 5:9-11. In response to feedback from that, he wrote 1 Corinthians, his second letter to Corinth, which dealt with problems at Corinth and, in 1 Cor 16:1-4, urged a gift for Jerusalem. Later, 2 Cor 12:17-18, which may be from Paul's third letter, indicates that Titus had been sent to Corinth to help but Paul was concerned about how he had been received. So Paul went from Ephesus to Corinth by sea (250 miles), ahead of the schedule he had outlined in 1 Cor 16:5-8, for what turned out to be a "painful visit" (2 Cor 2:1; 12:14; 13:1-2). That was his second visit to Corinth, and he evidently returned to Ephesus. Instead of going back directly to Corinth, he sent a letter "with many tears" (2 Cor 2:1-4), his third letter to Corinth, which was carried by Titus and was well received (2 Cor 7:5-16).

Paul finally departed from Ephesus, going through Macedonia (1 Cor 16:5-8; 2 Cor 2:12-13; Acts 20:1). Titus rejoined Paul in Macedonia and gave him joyful news (2 Cor 7:5-16). Paul then wrote 2 Corinthians from Macedonia (possibly from Philippi), his fourth letter to Corinth, and sent it by Titus and two brothers (2 Cor 8:6,16-24). Soon afterwards, Paul arrived in Corinth for his third visit (2 Cor 12:14; 13:1-2). There he spent the winter before returning to Jerusalem with the gift for the poor (Acts 20:2-6,22-24; 1 Cor 16:1-4; 2 Cor 8,9; Rom 15:25-31), which he had promised James, Peter, and John he would do (Gal 2:9-10).

Structure

The overall structure is ABCDCBA.

1:1-2 Address and blessing

1:3-7:16 Paul's deferred visit, ministry, rejoicing for good response to tearful letter

1:3-2:13 Encouragement in distress, deferred visit, tearful letter, forgiveness, searching for Titus

1:3-11 Thanks for sharing encouragement in distress

1:12-2:4 Deferred visit, tearful letter, sparing them pain

2:5-11 Forgive the one who caused pain

2:12-13 Searching for Titus

2:14-7:4 Paul's defense of his ministry

2:14-4:4 Paul's ministry of a new covenant, qualifications of himself and his message

4:5-15 Paul's ministry: "Treasure in earthen vessels"

4:16-5:10 Paul's ministry: "By faith we walk, not by sight"

5:11-7:4 Paul's ministry of reconciliation, qualifications, appeal for reconciliation

7:5-16 Encouraged by arrival of Titus and good response to tearful letter

8:1-15 The gift for Jerusalem

8:16-24 Commendation of letter carriers (normally part of the closing)

9:1-15 The gift for Jerusalem, again

10:1-13:10 Response to Paul's opponents at Corinth

10:1-18 Building you up by writing before coming, not commending ourselves

11:1-15 Super-apostles, one who did not burden them, and false apostles

11:16-33 Boasting of thirty foolishnesses and weaknesses, and an escape

12:1-10 Boasting of visions, weaknesses, a thorn in the flesh, and ungranted prayer

12:11-18 Super-apostles, and one who did not burden them

12:19-13:10 Not defending ourselves, but building you up by writing before coming

13:11-13 Greetings and blessing

The first and last primary divisions are the address and blessing, and the greetings and blessing. The second and sixth are two main bodies, both about Paul's ministry. The third and fifth are about the gift for Jerusalem. At the center is the commendation of letter carriers, normally part of the closing. This is probably a composite of Paul's first, third, and fourth letters to Corinth, 1 Corinthians being his second letter. Philippians, which is also probably a composite of more than one letter, is the only other letter of Paul's that has two separated main bodies.

This is a long letter for Paul's fourth letter to Corinth. He had just met Titus, who was on his way back from delivering Paul's third letter; he was on his way to Corinth to be there soon in person, and Titus had brought good news.

Paul's long defense of his ministry (2:14-7:4), including his appeal for reconciliation (6:11-13, 7:2-4), may be the main body of his first letter to Corinth. It interrupts his account of his deferred visit, his letter "with many tears," and his trip to Troas and then to Macedonia in search of Titus, which breaks off at 2:13 and resumes at 7:5. 2:14-7:4 does not reflect the good news of reconciliation reported afterwards in 7:5-16, or his discussion of his deferred visit or his letter "with many tears" which precedes 2:14.

Chapter 9 may be the main part of a short note sent separately before or after 2 Corinthians and before Paul himself arrived at Corinth (8:18-19; 9:4-5), which was inserted after chapter 8 in order to maintain a symmetrical arrangement. It is unlikely that two extended invitations to participate in the gift for Jerusalem were originally presented side by side. Verse 9:1 presumes that chapter 8 is not in the same letter.

The possible divisions of this letter into the fourth, first, and third letters are shown below:

Fourth Letter

- 1:1-2 Address and blessing
- 1:3-11 Thanks for sharing encouragement in distress
- 1:12-2:4 Deferred visit, tearful letter, sparing them pain
- 2:5-11 Forgive the one who caused pain
- 2:12-13 + 7:5-16 Encouraged by arrival of Titus and good response to tearful letter
- 8:1-24 The gift for Jerusalem and commendation of letter carriers (see 1 Cor 16:1-18)
- [13:11-13] Greetings and blessing

This overall structure is ABCDCBA. The central division focuses on forgiveness.

Main body of First Letter

- 2:14-4:4 Paul's ministry of a new covenant, qualifications of himself and his message
- 4:5-15 Paul's ministry: "Treasure in earthen vessels"
- 4:16-5:10 Paul's ministry: "By faith we walk, not by sight"
- 5:11-7:4 Paul's ministry of reconciliation, qualifications, appeal for reconciliation

Main body of Third Letter (described in 2:1-4 "with many tears")

- 10:1-18 Building you up by writing before coming, not commending ourselves
- 11:1-15 Super-apostles, one who did not burden them, and false apostles
- 11:16-33 Boasting of thirty foolishnesses and weaknesses, and an escape
- 12:1-10 Boasting of visions, weaknesses, a thorn in the flesh, and ungranted prayer
- 12:11-18 Super-apostles, and one who did not burden them
- 12:19-13:10 Not defending ourselves, but building you up by writing before coming

It is unlikely that the emotional defense against Paul's opponents at Corinth in chapters 10-13 is in its original location. It comes after two appeals for money for the holy ones at Jerusalem in chapters 8 and 9, and after the good news reported in 7:5-16 that the conflicts with Paul's opponents

at Corinth had been resolved. Coming after an appeal for money, the tone of these chapters would be strange. It is more likely that chapters 10-13 were the main body of the letter Paul wrote to Corinth between 1 and 2 Corinthians, described in 2:1-4 “with many tears.”

Chapters 10-13 twice mention (12:14, 13:1-2) that Paul’s next visit to Corinth will be his third, so they could not have been from his first letter to Corinth mentioned in 1 Cor 5:9-11. They also say twice (10:1-11, 13:10) that he is writing while away, so that when present, he need not be harsh. That fits in well with his description, in 2:1-4, of his third letter written “with many tears.”

Structure of the two main bodies

The structure of the second main body, 10:1-13:10, is ABCCBA.

The first main body, 1:3-7:16, can also be viewed as ABCCBA, like the second main body, if 1:3-2:13 is viewed as the first A, which is reasonably parallel with 7:5-16, the last A. The BCCB at the center of that combined structure is the ABBA in 2:14-7:4, which may be the main body of Paul’s first letter to Corinth. Removing 2:14-7:4, and 10:1-13:10 which may be the main body of the third letter, and 9:1-15, the second appeal for the gift for Jerusalem, leaves what may be the fourth letter, as shown above, arranged as ABCDCBA, with 2:5-11 on forgiveness as the main body at the center. In this view, the fourth letter was carefully divided so that the insertions from previous letters would preserve a symmetrical arrangement overall and matching arrangements in both main bodies. The result is like a camel with two humps which match each other well, both focusing on Paul’s ministry, his qualifications, and his concern for the Corinthians.

Theme

Paul’s theme of unity of God’s “holy ones” with “God our Father” and with each other in “our Lord Jesus Anointed,” is summarized in the introductory thanksgiving (1:3-11) about sharing in suffering and encouragement, and again in 1:21-22 and 5:18-21. Paul’s theme of being united with Jesus in his death and resurrection is summarized in 4:10-12, and also in 5:15, which summarizes the purpose of his death: “And for all he died, so the living no longer for themselves may live but for him who for them died and was raised.”

An intriguing omission

The only instances of the omission of the name of a specific “brother” in Paul’s letters are the three in 2 Cor 8:18,22 and 12:18. In each of those instances the brother is being commended, so Paul had no reason to withhold their names, and every reason to name them. Is this further evidence of an editor, probably at Corinth, who may have had a reason for those omissions?

2 Corinthians

Text in *italics* is omitted in the Greek source

Address and blessing¹

1 Paul, an apostle of **Anointed Jesus** by God's will, and brother Timothy,
To God's called out *assembly* that is in Corinth,
with all the holy *ones* who are in all Achaia:

2 Grace to you and peace from God our Father and *the* Lord **Jesus Anointed**.

Paul's deferred visit, ministry, rejoicing for good response to tearful letter²

Encouragement in distress, deferred visit, tearful letter, forgiveness, searching for Titus

Thanks for sharing encouragement in distress

3 Blessed *be* the God
and Father
of our Lord Jesus Anointed,
the Father of mercies
and God of all encouragement,
4 who encourages us
in all our distress,
to enable us to encourage those
in every distress
with the encouragement
by which we ourselves are encouraged by God.

5 For as overflow the sufferings
of the Anointed
to us,
so through the Anointed
also overflows our encouragement.

6 If we are distressed, *it is* for your encouragement and salvation.
If we are encouraged, *it is* for your encouragement,
which enables *you* to endure
the same sufferings
that we also suffer.

7 And our hope *is* firm for you,
knowing that as you are sharers of the sufferings, so also of the encouragement.

8 We do not want you to be unaware, brothers, of the distress that came to us in Asia.
We were weighed down far beyond *our* strength,
so that we despaired even of life.

9 Indeed we had the sentence of death in ourselves
so we would not rely on ourselves but on God,
who raises the dead,

10 who from so great a death rescued us
and he will rescue, on whom we have hoped, and he will further rescue *us*,
11 you also helping together for us by prayer,
so that by means of many persons
for the gift to us,
by many
thanks may be given on our behalf.

¹ 1:1-2 ABBA. The first of seven divisions of this letter. Parallel with 13:11-13.

² 1:3-7:16 ABA. Parallel with 10:1-13:10, the other main body, both about Paul's ministry.

Deferred visit, tearful letter, sparing them pain³

12 Our boast is this, the testimony of our conscience,
that with God's simplicity and sincerity, not with fleshly wisdom, but with God's grace,
we have conducted ourselves in the world, and especially toward you.

13 For we write you nothing other than what you *can* read or understand.

I hope that you will understand fully, 14 as also you have understood us in part,
that we are your boast just as you also *are* ours, on the Day of the Lord Jesus.

15 And in this confidence I intended to come to you first,
so that you might have a second benefit,

16 both by means of you to pass on to Macedonia,
and again from Macedonia to return to you
and by you be sent on to Judea.⁴

17 So when I intended that, did I do it lightly?

Or what I plan,
according to flesh

do I plan,

so that with me the "Yes, yes" *is* also "No, no"?

18 *As* God *is* faithful,

our word to you is not "Yes" and "No."

19 For God's son, Jesus Anointed, who among you by us was preached, by
me and Silvanus and Timothy, was not "Yes" and "No."

But in him is "Yes."

20 For all God's promises *are* in him the "Yes."

Therefore, also through him

is the "Amen" to God for glory

through us.

21 He who establishes us with you in Anointed,
and has anointed us,

is God,

22 who also sealed us

and gave the down payment of the spirit in our hearts.

23 I call on God as a witness for my soul,

that to spare you I have not yet come to Corinth.

24 Not that we are lords over your faithfulness,

but we are workers with *you* for your joy,

for by faithfulness you stand firm.

2 For I resolved this in myself, not to come to you again in pain.

2 For if I pain you, who *is* there to cheer me except the one pained by me?

3 And I wrote as I did so that when I came I might not have pain from those in
whom I should rejoice,

confident about all of you

that my joy is *the joy* of all of you.

4 For out of much distress and anguish of heart I wrote you with many tears,
not that you might be pained,

but that you may know the love that I have especially for you.

³ 1:12-2:4 ABCBA. A's: our testimony to you; B's: linked together with you; C: change of travel plans.

⁴ 1:16 Note how much this plan had changed since 1 Cor 16:5-8.

Forgive the one who caused pain⁵

⁵ If someone has caused pain,
not to me has he caused pain,
but to some extent, that I not exaggerate, to all of you.

⁶ Enough for such a one *is* this punishment by the majority.

⁷ So now instead you *should* forgive and encourage,
lest by excessive pain such a one may be overwhelmed.

⁸ Therefore, I encourage you to affirm *your* love to him.

⁹ That is why I wrote, to know the proof of you, whether you are obedient in everything.

¹⁰ To whom you forgive anything, I too.

For indeed what I have forgiven, if anything, I have forgiven by you in Anointed's presence,
¹¹ so we may not be taken advantage of by the Adversary, for we are not unaware of his designs.

Searching for Titus⁶

¹² Coming to Troas

for the good news of the Anointed and a door for me being opened by *the* Lord,

¹³ I had no rest in my spirit because I did not find Titus my brother,
but taking leave from them, I went on into Macedonia . . . [to be resumed at 7:5].

⁵ 2:5-11 ABA. Now parallel with 1:12-2:4. Probably the center of Paul's original fourth letter to Corinth. The news here that the person who "caused pain" has been punished reflects information obtained when Paul met Titus, as described in 7:5-16, where the "punishment" of "the one who did wrong" is mentioned again.

⁶ 2:12-13 Evidently Titus carried the letter mentioned in 2:3-4 and 7:8-12, and Paul was looking for his return. The discussion of Paul's deferred visit, his letter of tears, and finding Titus with news of how it was received are resumed at 7:5. From here to there these subjects are not mentioned. This may originally have been part of 7:5-7 (which see).

Paul's defense of his ministry⁷**Paul's ministry of a new covenant, qualifications of himself and his message⁸**

14 To God *be* thanks who always in triumph leads us in the Anointed and the fragrance of the knowledge of him makes known through us in every place.

15 For Anointed's fragrant aroma we are for God among those being saved and among those perishing—

16 to the latter a fragrance of death to death, to the former a fragrance of life to life.

And for these who *is* **qualified**?

17 For we are not like the many who peddle God's word,
but as from sincerity,

but as from God before God in Anointed we speak.

3 Are we beginning again to commend ourselves?

Or do we need, as some *do*, letters of commendation to you or from you?

2 Our letter, you are, written on our hearts,
known and read by all,

3 showing that you are
Anointed's letter,
ministered by us,

written not with ink but with spirit of *the* living God,
not on tablets of stone but on tablets of hearts of flesh.

4 Such confidence we have through the Anointed toward God.

5 Not that from ourselves

are we **qualified**

to take credit for anything as from ourselves,

but our **qualification**

is from God,

6 who also **qualified** us as ministers of a new covenant, not of letter but of spirit.

For the letter kills, but the spirit gives life.

7 Now if the ministry of death, in letters engraved on stones, came with glory
so the Israelites could not look intently

at Moses's face
because of the glory
of his face,

the *glory* that is fading away,

8 how much more will the ministry of the spirit be with glory?

9 For if in the ministry of condemnation *there was* glory,
much more abounds the ministry of justfulness with glory.

10 For even what was glorious had no glory in this respect because of the greater glory.

11 For if what is passing away *was* with glory, much more what endures *is* with glory.

⁷ 2:14-7:4 ABBA. This may be the main body of Paul's first letter to Corinth. See Introduction to 2 Cor.

⁸ 2:14-4:4 ABBA. Parallel with 5:11-7:4. 2:14-16a: ministry to the saved and unsaved. 2:16b-3:5: Paul's letter of commendation. 3:6-11: the ministry Paul is commended for. 3:12-4:4: ministry to the veiled and unveiled.

12 Therefore, having such hope, we proceed very openly,

13 and not as Moses put a veil over his face

so the Israelites could not look intently at the end of what was fading away.

14 But closed were their minds.

For to this very day the same veil over the reading of the old covenant remains,
not lifted because *only* in Anointed is it taken away.

15 But to this day, when Moses is read, a veil over their heart lies.

16 “But when one turns to *the* Lord, removed is the veil.”

17 Now the Lord is the spirit, and where the spirit of *the* Lord is, *there is* freedom.

18 We all, with unveiled face,

the Lord’s glory

seeing as in a mirror,

into his image

we are being transformed

from glory into glory,

as from *the* Lord’s spirit.

4 Accordingly, having this ministry because we have been shown mercy, we do not lose heart.

2 Rather, we have renounced the hidden *things* of shame, not walking in craftiness nor falsifying the word of God,

but by disclosure of the truth commending ourselves to everyone’s conscience in the sight of God.

3 And if it is veiled, our good news, for those who are perishing it is veiled,

4 in whom the god of this age has blinded the minds of the faithless, so they may not see *the* light of the good news of the glory of the Anointed, who is an image of God.

Paul's ministry: "Treasure in earthen vessels"⁹

5 For not ourselves do we preach,
 but Jesus Anointed *as* Lord,
 and ourselves *as* your slaves
 for **Jesus**.

6 For *it is* the God who said,
 "Out of darkness let light shine,"
 who has shone in our hearts with light
 of the knowledge of the glory of God
 on *the* face of Anointed.

7 We have this treasure in earthen vessels,
 that the excellence of the power may be God's
 and not from us.

8 In everything afflicted but not crushed,
 perplexed but not despairing,
 9 persecuted but not forsaken,
 knocked down but not defeated,

10 always the death of **Jesus**
 in *our* body carrying about,
 so that also the life of **Jesus**
 in our body
 may be shown.

11 Always we the living to death are handed over for the sake of **Jesus**,
 so that also the life of **Jesus**
 may be shown
 in our mortal flesh.

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

13 Having the same spirit of faithfulness, as is written: "I believed, therefore I spoke," we also
 believe, therefore we also speak,

14 knowing that he who raised
Jesus¹⁰
 also us
 with **Jesus**

he will raise and present *us* with you.

15 For all things *are* for you, so that grace, increasing through the thanksgiving of many, may
 overflow to God's glory.

⁹ 4:5-15 ABBA. Parallel with 4:16-5:10. A's: preaching Jesus for your sake. B's: dying and living for Jesus.

¹⁰ 4:14 The textual evidence is closely divided on whether "Lord" should precede the sixth instance of "Jesus" (of seven) in 4:5-15. See Metzger's *Textual Commentary on the Greek New Testament* (1994).

Paul's ministry: "By faith we walk, not by sight"¹¹

¹⁶ Therefore we do not lose heart; even though our outer self is wasting away, our inner *self* is renewed day by day.

¹⁷ For our momentary light affliction, beyond all comparison an eternal weight of glory is producing for us,

¹⁸ as we look not to what is seen but to what is not seen.

For what is seen *is* temporary, but what is not seen *is* eternal.

5 For we know that if our earthly house of *this* tent is taken down,
we have a building from God,
a house not made with hands,
eternal, in the heavens.

² For in this *tent* we groan,
with our dwelling from heaven longing to be clothed,
³ since clothed,¹²
we will not be found naked.

⁴ For we who are in *this* tent groan, being weighed down,
not that we wish to be unclothed,
but to be clothed upon,
so that the mortal may be swallowed up by life.

⁵ He who prepared
us
for this very *purpose*
is God,
who gave
us
the down payment of the spirit.

⁶ So we are always confident
and know that while we are at home in the body
we are away from home with the Lord,
⁷ for by faith
we walk,
not by sight.

⁸ We are confident
and would rather be away from the body
and at home with the Lord.

⁹ Therefore also we endeavor, whether at home or away,
to be pleasing to him.

¹⁰ For we all must appear before the judgment seat of the Anointed,
so that each may receive recompense
according to what he did in the body, whether good or bad.

¹¹ 4:16-5:10 ABCBA. Parallel with 4:5-15. A's: not losing heart while in the body. B's: but would rather be with the Lord. C: the down payment.

¹² 5:3 The reading preferred by the editors of the NA27 Greek text, for "internal" reasons, is *unclothed*, although *clothed* has far stronger external support. See Metzger's *Textual Commentary on the Greek New Testament* (1994).

Paul's ministry of reconciliation, qualifications, appeal for reconciliation¹³

Paul's ministry of reconciliation

11 Knowing, therefore, the fear of the Lord, others we persuade.

To God we are well known, and I hope also to your consciences to be well known.

12 Not again ourselves are we commending to you,

but an opportunity giving to you of boasting about us,

so you may have *something to say* to those boasting in appearance and not in heart.

13 For if we are beside ourselves, *it is* for God; if we are of sound mind, *it is* for you.

14 For the Anointed's love constrains us, having judged this,

that one for all died,

therefore all died.

15 And for all he died,

so the living no longer for themselves may live but for him who for them died and was raised.

16 Therefore, we from now on know no one according to flesh;

and though we have known Anointed according to flesh,

yet now no longer do we know *him so*.

17 So whoever *is* in Anointed

is a new creation;

the old *things* have passed away;

look, they have become new.

18 All things *are* from God, who reconciled

us

to himself

through Anointed

and gave

us

the ministry of reconciliation:

19 namely, that God was in Anointed *the* world reconciling to himself,

not counting against them their trespasses,

and entrusting to us the message of reconciliation.

20 On behalf of Anointed, therefore, we are ambassadors.

As God appealing through us,

we implore on behalf of Anointed, be reconciled to God.

21 Him who did not know sin,

for us

sin

he made,

that we may become

justfulness

of God

in him.

¹³ 5:11-7:4 ABA. Parallel with 2:14-4:4.

Qualifications of God's ministers

6 Being fellow workers,¹⁴

we also appeal to you not in vain to receive the grace of God.

² For he says, "At an acceptable time I heard you, and on *the* day of salvation I helped you."

Look, now *is* an acceptable time. Look, now *is the* day of salvation.

³ To no one in anything giving offense, that not blamed be the ministry,

⁴ but in everything showing ourselves as God's ministers:

in much patience,

in distresses,

in hardships,

in constraints,

⁵ in beatings,

in prisons,

in riots,

in labors,

in vigils,

in fasts,

⁶ in purity,

in knowledge,

in longsuffering,

in kindness,

in holy spirit,

in genuine love,

⁷ in word of truth,

in God's strength,

through the weapons of justfulness for the right *hand* and left,

⁸ through glory and dishonor,

through slander and praise,

as deceivers and true,

⁹ as unknown and well-known,

as dying and look—we live,

as disciplined and not put to death,

¹⁰ as sorrowful but always rejoicing,

as poor but making many rich,

as having nothing and possessing everything.

¹⁴ 6:1 *Fellow workers* with whom? Paul and Timothy with the Corinthians and with God and Anointed? See 1:1,6-7; 3:2-4; 5:18,19,20; 6:4-10.

Appeal for reconciliation

¹¹ Our mouth is open to you,
 Corinthians,
 our heart is open wide.

¹² You are not constricted in us,
 you are constricted in your own hearts.

¹³ For fair exchange, as to *my* children I say,
 you be open too,

[² make room for us.] [repeated from 7:2a]

{¹⁴ Do not be unequally yoked with unbelievers.
 For what partnership *have* justfulness and lawlessness?
 Or what fellowship *has* light with darkness?

¹⁵ What accord *has* Anointed with Beliar?
 Or what share *has* a believer with an unbeliever?

¹⁶ What agreement *has* God's temple with idols?

For we are a temple of *the* living God,
 as God said: "I will dwell among them and I will walk among *them*, and I will be
 their God, and they will be my people.

¹⁷ Therefore come out from among them and be separate, says *the* Lord, and do not touch
anything unclean

and I will receive you,

¹⁸ and I will be to you a Father,

and you will be to me sons and daughters, says *the* Lord Almighty."

7 Therefore, having these promises, beloved, let us cleanse ourselves from every
 defilement of flesh and spirit, completing holiness in fear of God. }¹⁵

² make room for us. [this combines well with 6:13]

We have wronged no one, we have corrupted no one, we have taken advantage of no one.

³ For condemnation I do not speak.

For I said before, you are in our hearts to die together and to live together.

⁴ Great openness *is* in me to you,
 great pride *is* in me over you.

I am filled with encouragement.

I am overflowing with joy in all our distress.

¹⁵ 6:14-7:1 Paul's theme of openness in 6:11-13 is concluded in 7:2-4. So 6:14-7:1, on separation from unbelievers, is an interruption. It is also more separatist than what Paul expressed in 1 Cor 5:9-13; 7:12-16; 9:19-22; and 10:25-33. It is filled with scripture quotations and allusions, none of which are used elsewhere in the Pauline letters. It uses six words not found elsewhere in the NT, such as "Beliar." And being separate from unbelievers seems strange in the ending for this long section, 5:11-7:4, on being ambassadors for Anointed and partners with the Corinthians. Some question whether this passage is in its original setting and whether Paul is the author. The insert is ABA, the first and last sections about being separate from unbelievers. It appears to have been inserted into an ABBA composed of 6:11-13 and 7:2-4, forming an ABCBA structure for 6:11-7:4, with five sections: 6:11-13, 6:14-15, 6:16, 6:17-7:1, 7:2-4.

Encouraged by arrival of Titus and good response to tearful letter¹⁶

[¹² Coming to Troas

for the good news of the Anointed and a door for me being opened by *the* Lord,

¹³ I had no rest in my spirit because I did not find Titus my brother,
but taking leave from them, I went on into Macedonia.] [Repeated from 2:12-13.]

⁵ And when we came into Macedonia,

our flesh had no rest, but we were distressed on every *side*, conflicts outside, fears within.

⁶ But he who encourages the downcast encouraged us, God,
by the coming of Titus,

⁷ and not only by his arrival,

but also by the encouragement by which he was encouraged because of you,
reporting to us your longing, your grieving, your zeal for me,

so that I rejoiced more.

⁸ For even though I **grieved** you by the **letter**, I do not **regret** *it*. And though I did **regret** *it*, I see that that **letter**, though for a short time, did **grieve** you. [ABCCBA]

⁹ Now I rejoice,

not because you were grieved,

but because you were grieved into repentance.

For you were grieved according to God,

so that in nothing you suffered loss because of us.

¹⁰ For godly sorrow brings about repentance to salvation without regret, but worldly sorrow produces death.

¹¹ See what this, to be grieved according to God, has produced in you:

earnestness, and defense, and indignation, and fear, and longing, and zeal, and punishment!

In everything you have shown yourselves to be innocent in the matter.

¹² So even though I wrote to you,

it was not because of the one who did wrong, nor because of the one who was wronged,

but in order that your earnestness for us might be made known to you before God.

¹³ For this reason we are encouraged.

And in addition to our encouragement, we were made all the more joyful by Titus's joy,
because his spirit has been refreshed by all of you.

¹⁴ For whatever I have boasted to him about you,

I was not put to shame,

but as we spoke everything to you in truth,

so also our boasting to Titus has proved true.

¹⁵ And his heart goes out all the more to you, as he remembers the obedience of all of you, how
with fear and trembling you welcomed him.

¹⁶ I rejoice, because in everything I have confidence in you.

¹⁶ 7:5-16 ABCBA. Parallel with 1:3-2:13, but primarily with 1:12-2:4. A's: encouraged by Titus's coming and Titus's joy; B's: their response; C: grieved by tearful letter.

The gift for Jerusalem¹⁷

8 We make known to you, brothers, God's grace that has been given to the churches of Macedonia,
 2 that in a great trial of distress,
 the overflow of their joy and their deep poverty
 overflowed in the wealth of their generosity,
 3 according to *their* ability, I bear witness, and beyond *their* ability,
 of their own accord
 4 earnestly begging us for the grace of taking part in the contribution to the holy *ones*,
 5 and not as we expected.

Instead, they gave themselves first to the Lord and to us through God's will,
 6 so that we encouraged Titus,
 that as he had already begun, so also he should complete for you also this grace.

7 And as you overflow in everything,
 in faithfulness and word and knowledge and all diligence and our love for you,
 may you overflow in this grace also.

8 I speak not by way of command,
 but by the earnestness of others
 also to test the genuineness of your love.

9 For you know the grace of our Lord Jesus Anointed,
 that for your sakes he became poor
 though he was rich,
 so you through his poverty
 you may become rich.

10 And in this I am giving *my* advice. This is appropriate for you who not only to do
 but also to be willing
 began last year:
 11 now finish doing *it*,
 so that *your* eager willingness
 may be matched by finishing *it* from what *you* have.

12 For if the willingness is there, *it is* acceptable according to what one has, not according to what one does not have.

13 Not that *there should be* relief to others *and* hardship to you, but an equality—
 14 at the present time your abundance for their need,
 so that their abundance may also be for your need,
 that there may be equality.

15 As it is written: "Whoever *gathered* much had nothing over, and whoever *gathered* little had no lack."

¹⁷ 8:1-15 ABCDCBA. Parallel with 9:1-15. The A's, sharing according to ability. The B's, finishing. The C's, overflowing in giving. D, a test. See Gal 2:10; 1 Cor 16:1-4; 2 Cor 9; and Rom 15:25-31.

Commendation of letter carriers (normally part of the closing)¹⁸

¹⁶ Thanks to God who put the same eagerness for you into Titus's heart,
¹⁷ for he not only welcomed *our* appeal,
 but being more eager, of his own accord he has gone¹⁹ out to you.

¹⁸ We sent along with him brother _____
 whose praise *is* in the good news throughout all the churches.

¹⁹ And not only *that*,
 but he was also appointed by the churches
 our traveling companion with this gift,

which is administered by us for the Lord's glory and *for* our willingness,

²⁰ *thereby* avoiding this, that anyone should criticize us regarding this liberality
 which is administered by us.

²¹ For we "make provision for *what is* good not only in the sight of *the* Lord but also in
 the sight of others."

²² And we sent with them our brother _____
 whom we have proved in many ways many times to be eager,
 and *who is* now much more eager
 in *the* great confidence that *he has* in you.

²³ As for Titus, *he is* my partner and fellow worker among you. As for our brothers, *they are* apostles
 of *the* churches,

Anointed's glory.

²⁴ Accordingly, the proof of your love and of our boasting about you, to them prove before the
 churches.

¹⁸ 8:16-24 ABCBA. As it stands, this is the center of the letter. A's: Titus; B's: two unnamed brothers (see last paragraph of the Introduction to 2 Cor); C: prudence

¹⁹ 8:17 (and 9:3) The past tense reflects the readers' viewpoint when they receive this letter.

The gift for Jerusalem, again²⁰

9 Concerning the contribution to the holy *ones*, it is superfluous for me to write to you.²¹

² For I know your eagerness,
about which I boast of you to *the* Macedonians,
that Achaia has been ready since last year,
and your zeal has stirred up the majority.

³ But I sent the brothers
so that our boast about you may not prove empty in this respect,
so that, as I said, you may be ready.

⁴ Otherwise, if *any* Macedonians come with me
and find you not ready,
we would be ashamed, we,
to say nothing of you,
in this confidence.

⁵ So I considered it necessary to encourage the brothers to go on ahead to you
and prepare in advance your promised gift,
so it may be ready as a gift and not as compelled.

⁶ *Remember* this: whoever sows sparingly, sparingly also will reap,
and whoever sows bountifully, bountifully also will reap.

⁷ Each *should give* as he has decided in *his* heart,
not reluctantly or under compulsion,
for “God loves a cheerful giver.”

⁸ God is able to make every grace overflow in you,
so that in everything, always having all you need,
you may overflow in every good work,

⁹ as it is written: “He has scattered abroad,
he has given to the poor,
his justfulness endures into the age.”

¹⁰ He who provides “seed to the sower and bread for eating”
will provide and multiply your seed
and increase “the fruits of your justfulness,”

¹¹ in everything being enriched
for all generosity,
which brings about through us thanksgiving to God.

¹² For the ministry of this offering
not only supplies the needs of the holy *ones*,
but also overflows through many thanksgivings to God:

¹³ through the proof of this contribution,
many are glorifying God
for the obedience of your confession
to the good news of the Anointed,
and for *the* generosity of *your* contribution to them and to all,

¹⁴ and by their prayer for you,
many are longing for you
because of the surpassing grace of God in you.

¹⁵ Thanks to God for his indescribable gift.

²⁰ 9:1-15 ABCDCBA. Parallel with 8:1-15. A’s: gifts; B’s: zeal, generosity; C’s: readiness; D: cheerfully.

²¹ 9:1 But Paul has just done so at length in chapter 8.

Response to Paul's opponents at Corinth²²**Building you up by writing before coming, not commending ourselves²³**

10 Myself, I, Paul, I appeal to you, by the meekness and gentleness of the Anointed
(I who face to face *am* "humble" with you,
but away I am "bold" to you).

² I plead that when present I may not *need to* be bold with the confidence with which I consider to dare
against some who consider us as walking according to flesh.

³ Though walking in flesh,
we do not battle according to flesh.

⁴ For the weapons of our battle *are* not fleshly,
but *are* powerful in God for destruction of strongholds,
destroying arguments ⁵ and every high thing rising up against the knowledge of God,
and bringing into captivity every thought into obedience to the Anointed,
⁶ and being ready to punish every disobedience when your obedience is complete.²⁴

⁷ Look at things according to *their* face.

If someone has convinced himself that he is Anointed's,
he should consider again to himself,
that just as he *is* Anointed's,
so also *are* we.

⁸ For if somewhat too much I boast about our authority
that the Lord gave
for building up
and not for tearing down
of you,
I will not be ashamed.

⁹ May I not seem as though to frighten you with letters,
¹⁰ because "*His* letters," it is said, "*are* weighty and strong,
but *his* presence in body *is* weak and *his* speech contemptible."

¹¹ This should such a one consider: that what we are in word through letters while away, such
also *will we be* when present in deed.

²² 10:1-13:10 ABCCBA. A's: not commending ourselves, but building you up. B's: super-apostles and one who did not burden them. C's: Paul's boasting of his weaknesses so Anointed's strength may be evident. This is symmetrical with the other main body in 1:3-7:16. In 7:5-16 Titus reports that Paul's problems with the Corinthians had been resolved, but in chapters 10-13 they are far from resolved. So it is likely that chapters 10-13 were part of an earlier letter, written "with many tears," mentioned in 2 Cor 2:1-4 and 7:8-12, which produced the good response that Titus reported.

²³ 10:1-18 ABA. Parallel with 12:19-13:10. The A's, 1-6, 12-18: what Paul pleads not to dare, and does not dare regarding his critics. B, 7-11: his authority is from Anointed, not himself.

²⁴ 10:6 This is referred to, as already completed, in 2:6-9.

¹² We do not dare

classify or compare ourselves with those who commend themselves.

But those who measure themselves by themselves

and compare themselves with themselves

do not have sense.

¹³ We not beyond limits will boast, but within the limit of the area God assigned to us,
a limit to reach even as far as you.

¹⁴ For not as though we had not reached to you, are we overreaching ourselves,
we indeed first came to you with the Anointed's good news.

¹⁵ Not beyond limits are we boasting in *the* work of others,

but we have hope, as your faithfulness is increased,

among you may be enlarged our area of activity greatly,

¹⁶ to the *regions* beyond you to preach the good news,
not in an area of another in things already done to boast.

¹⁷ "Whoever boasts, in *the* Lord let him boast."

¹⁸ For *it is* not one who commends himself that is approved,
but whom the Lord commends.

Super-apostles, one who did not burden them, and false apostles²⁵

11 I wish you would bear with me in a little foolishness. Do bear with me!

² For I am jealous over you with God's jealousy,
for I betrothed you to one husband, a pure virgin to present to the Anointed.

³ But I am afraid that, as the serpent deceived Eve in his craftiness,
your thoughts may be led astray from sincere devotion to the Anointed.

⁴ For if someone comes
and preaches another Jesus than we preached,
or *if* you receive a different spirit than you did receive,
or a different good news than you did accept,
you put up with *it* well enough.

⁵ I think I am in no way inferior to those "super-apostles."

⁶ Even if untrained in speech, but not in knowledge,
in every *way* we have made *this* known in all *things* to you.

⁷ Or did I commit a sin,
humbling myself so you may be exalted,
because without charge I preached God's good news to you?

⁸ Other churches I robbed, taking pay *from them* for ministering to you.

⁹ And when I was with you and in need, I did not burden anyone,
for my need was supplied by the brothers who came from Macedonia.²⁶

And in every way I refrained from burdening you and I will refrain.

¹⁰ As Anointed's truth is in me, this boast will not be silenced in me in the regions of Achaia.

¹¹ Why? Because I do not love you? God knows *I do*.

¹² What I am doing I will also continue doing,

that I may deny the opportunity to those who want an opportunity that in what they boast to be regarded as we.

¹³ For such as these *are* false apostles, deceitful workers, disguising themselves as apostles of Anointed.

¹⁴ And no wonder!

For the Adversary himself disguises himself into an angel of light.

¹⁵ *It is* not extraordinary, then, if his ministers also disguise themselves as ministers of justfulness. Their end will be according to their works.

²⁵ 11:1-15 ABA. 1-6: super apostles, 7-11: Paul gave up the rights of a true apostle, 12-15: false apostles.

²⁶ 11:9 This is confirmed in Acts 18:5, where it says: "After Silas and Timothy came down from Macedonia, Paul devoted all his time to preaching." Before that, Acts 18:1-4 says that when Paul came to Corinth he lodged with Aquila and Priscilla, who were tentmakers, and they worked together, and that Paul preached "every Sabbath." One of Paul's thank-you notes for those gifts from Macedonia is in Phlp 4:10-20. Paul normally supported himself (see 1 Th 2:9; 1 Cor 9; 2 Th 3:7-9).

Boasting of thirty foolishnesses and weaknesses, and an escape

¹⁶ Again I say: let no one consider me a fool, but if so, receive me even as a fool, so I too may boast of a little something.

¹⁷ What I am saying I am not saying according to *the* Lord, but as foolishness in this confidence of boasting.

¹⁸ Since many are boasting according to *the* flesh,
I too will boast.

¹⁹ For you gladly put up with fools,
being wise *yourselves*!

²⁰ For you put up with *it* if someone enslaves you, if someone devours *you*, if someone takes advantage of *you*, if someone exalts himself, if someone hits you in the face.

²¹ To my shame I say that we were weak!

But whatever anyone dares to *boast of* (I am speaking in foolishness), I also dare:

²² Are they Hebrews? I too.

Are they Israelites? I too.

Are they Abraham's seed? I too.

²³ Are they Anointed's ministers? (I am talking as insane) I more;
in labors more,
in prisons more,
in beatings much more,
in deaths often.

²⁴ From *the* Jews five times I received forty *lashes* less one,

²⁵ three times I was beaten with a rod,
once I was stoned.

Three times I was shipwrecked,
a night and a day I have been on the deep,

²⁶ on journeys often,
in dangers of rivers,
in dangers of robbers,
in dangers from *my own* people,
in dangers from Gentiles,
in dangers in *the* city,
in dangers in *the* wilderness,
in dangers at sea,

in dangers among false brothers,
²⁷ in labor and toil,
in watches often,
in hunger and thirst,
in fastings often,
in cold and exposure.

²⁸ Besides these externals, the daily pressure on me—the concern for all the churches.

²⁹ Who is weak, and I am not weak?

Who is caused to stumble, and I am not burned?

³⁰ If I must boast, I will boast of the *things* of my weakness. ³¹ The God and Father of the Lord Jesus knows, he who is blessed into the ages, that I do not lie.

³² In Damascus, the governor under King Aretas guarded the city of Damascus to arrest me,

³³ and through a window in the wall I was let down in a basket
and I escaped his hands.

Boasting of visions, weaknesses, a thorn in the flesh, and ungranted prayer²⁷

12 To boast is necessary,
not that it is helpful,
but I will go on to visions and revelations of *the* Lord.

² I know a man in Anointed who, fourteen years ago
whether in *the* body I do not know, or out of the body I do not know, God knows,
such a one was caught up to *the* third heaven.

³ And I know such a man
whether in *the* body or out of the body I do not know, God knows,
⁴ that was caught up into paradise and heard inexpressible sayings that no mortal may
utter.

⁵ On behalf of such a one I will boast, but on behalf of myself I will not boast, except of *my* weaknesses.

⁶ If I should desire to boast, I would not be foolish, for I would be telling *the* truth.

But I refrain, so that no one may think more of me than what he sees in me or hears from me, ⁷ and
the excellence of the revelations.

Therefore, so that I may not be puffed up,
there was given
to me
a thorn in the flesh,
a messenger of *the* Adversary,
me
to batter,
so that I may not be puffed up.

⁸ For this, three times to the Lord I appealed, that it might go away from me.

⁹ And he said to me, "Sufficient for you is my grace,
for strength in weakness is made perfect."

So most gladly I will rather boast in my weaknesses,
so that in me may dwell the strength of the Anointed.

¹⁰ Therefore I am content in weaknesses, in insults, in hardships, in persecutions and distresses,
for Anointed's sake.

For when I am weak, then am I strong.

²⁷ 12:1-10 ABA and 11:16-33 ABA are the two central sections of 10:1-13:10.

Super-apostles, and one who did not burden them²⁸

11 I have been foolish. You forced me. I ought to be commended by you.

For in nothing am I inferior
to those super-apostles
even though I am nothing.

12 Surely the signs of the apostle were done among you in all perseverance, in signs and wonders and mighty works.

13 In what way were you worse off than the other churches,
except that I myself did not burden you?

Forgive me this injustice!

14 Look, this third time I am ready to come to you.

And I will not be a burden, for I do not seek your things, but you.

For children ought not to lay up for the parents but parents for the children.

15 I will very gladly spend and be spent for you.

If I love you more, am I loved less?

16 But anyway, I have not burdened you,
but being crafty, I caught you with bait!

17 Did I take advantage of you through any of those I sent to you?

18 I urged Titus and with *him* I sent brother _____.

Did Titus take advantage of you? Did we not walk in the same spirit? In the same footsteps?

²⁸ 12:11-18 ABA. Parallel with 11:1-15. For the unnamed brother see 8:16-24 and the last paragraph of the Introduction to 2 Cor.

Not defending ourselves, but building you up by writing before coming²⁹

¹⁹ All along, have you been thinking that we are defending ourselves to you?

Before God in Anointed we are speaking.

All things, beloved, *are* for building you up.

²⁰ For I fear that somehow, when I come, not such as I wish I may find you,
and I may be found by you not such as you wish,
that somehow *there may be* rivalry, jealousy, anger, selfishness, slander, talebearing,
arrogance, disorder;

²¹ that when I come again, my God may humble me before you,
and I may grieve over many of those who sinned before and have not repented of the impurity
and immorality and sensuality that they have done.

13 This *is the* third time I am coming to you. “By *the* mouth of two or three witnesses
will every word be established.”

² I gave warning before and I am giving warning,
while present the second time, and now *again* while away,
to those who sinned before and all the rest,
that when I come again I will not be lenient, ³ because you are asking for proof of
Anointed’s speaking in me.

He toward you is not weak, but is strong among you.

⁴ For he was crucified in weakness,
but he lives by God’s strength.

For we also are weak in him,
but we will live with him by God’s strength toward you.

⁵ Examine yourselves *to see* whether you are in the faith.

Test yourselves. Do you not know your own selves, that Jesus Anointed *is* in you?—unless
you fail the test.

⁶ I hope that you will find that we do not fail the test.

⁷ We pray to God that you may not do anything wrong,
not that we may appear to have passed the test,
but that you may do what is good,
even though we may seem to fail the test.

⁸ For we cannot do anything against the truth, but *only* for the truth. ⁹ For we rejoice when
we are weak but you are strong.

And we pray for this, your restoration.

¹⁰ Therefore, I am writing this while away,
so that when present I may not be harsh with the authority that the Lord has given me
for building up and not for tearing down.

Greetings and blessing

¹¹ Finally, brothers, farewell, be restored,³⁰ be encouraged, be of the same mind, live in peace, and
the God of love and peace will be with you.

¹² Greet one another with a holy kiss.

Greeting you are all the holy *ones*.

¹³ The grace of the Lord Jesus Anointed, and the love of God, and the fellowship of the holy spirit
be with you all.

²⁹ 12:19-13:10 ABCCBA. A’s: building you up; B’s: concern for their restoration; C’s: not lenient, God’s strength.

³⁰ 13:11 The concept of restoration is closely related to the theme of chapters 10-13. The same Greek root is found
in 13:9, which links this closing to chapters 10-13. It does not appear elsewhere in 1 or 2 Cor.

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Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
 τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ
 σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ,
² Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐλογητὸς ὁ θεὸς
 καὶ πατὴρ
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
 ὁ πατὴρ τῶν οἰκτιρμῶν
 καὶ θεὸς πάσης παρακλήσεως,
⁴ ὁ παρακαλῶν ἡμᾶς
 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν
 εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς
 ἐν πάσῃ θλίψει
 διὰ τῆς παρακλήσεως
 ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.

⁵ ὅτι καθὼς περισσεύει τὰ παθήματα
 τοῦ Χριστοῦ
 εἰς ἡμᾶς,
 οὕτως διὰ τοῦ Χριστοῦ
 περισσεύει καὶ ἡ παράκλησις ἡμῶν.

⁶ εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·
 εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως
 τῆς ἐνεργουμένης ἐν ὑπομονῇ
 τῶν αὐτῶν παθημάτων
 ὧν καὶ ἡμεῖς πάσχομεν.

⁷ καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν
 εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

⁸ Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,

ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρήθημεν
 ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·

⁹ ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν,
 ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ
 τῷ ἐγείροντι τοὺς νεκρούς·

¹⁰ ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς
 καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται,

¹¹ συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει,
 ἵνα ἐκ πολλῶν προσώπων
 τὸ εἰς ἡμᾶς χάρισμα
 διὰ πολλῶν
 εὐχαριστηθῇ ὑπὲρ ἡμῶν.

¹² Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ εἰλικρινείᾳ τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ,

ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

¹³ οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε, ¹⁴ καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου [ἡμῶν] Ἰησοῦ.

¹⁵ Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχῆτε,

¹⁶ καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

¹⁷ τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι κατὰ σάρκα

βουλεύομαι,

ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ καὶ τὸ οὐ οὐ;

¹⁸ πιστὸς δὲ ὁ θεὸς

ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ καὶ οὐ.

¹⁹ ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν.

²⁰ ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναί·

διὸ καὶ δι' αὐτοῦ

τὸ ἀμὴν τῷ θεῷ πρὸς δόξαν

δι' ἡμῶν.

²¹ ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός,

²² ὁ καὶ σφραγισάμενος ἡμᾶς

καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

²³ Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.

²⁴ οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε.

2 Ἐκρίνα γὰρ ἐμαυτῷ τοῦτο τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.

² εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;

³ καὶ ἔγραψα τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει με χαίρειν,

πεποιθῶς ἐπὶ πάντας ὑμᾶς

ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.

⁴ ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

⁵ Εἰ δέ τις λελύπηκεν,
οὐκ ἐμὲ λελύπηκεν,
ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.

⁶ ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὕτη ἢ ὑπὸ τῶν πλειόνων,

⁷ ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι,
μὴ πως τῇ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος.

⁸ διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην·

⁹ εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γινῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.

¹⁰ ᾧ δέ τι χαρίζεσθε, κἀγώ·

καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,

¹¹ ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

¹² Ἐλθὼν δὲ εἰς τὴν Τρωάδα

εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ,

¹³ οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου,
ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

¹⁴ Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανερῶντι δι' ἡμῶν ἐν παντὶ τόπῳ·

¹⁵ ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,

¹⁶ οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν.

καὶ πρὸς ταῦτα τίς ἰκανός;

¹⁷ οὐ γὰρ ἐσμὲν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ,

ἀλλ' ὡς ἐξ εἰλικρινείας,

ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν;

ἢ μὴ χρῆζομεν ὡς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν;

² ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν,

γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων,

³ φανερούμενοι ὅτι ἐστὲ

ἐπιστολὴ Χριστοῦ

διακοινηθεῖσα ὑφ' ἡμῶν,

ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος,

οὐκ ἐν πλαξίν λιθίναις ἀλλ' ἐν πλαξίν καρδίαις σαρκίνας.

⁴ Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.

⁵ οὐχ ὅτι ἀφ' ἑαυτῶν

ἰκανοὶ ἐσμὲν

λογίσασθαί τι ὡς ἐξ ἑαυτῶν,

ἀλλ' ἢ ἰκανότης ἡμῶν

ἐκ τοῦ θεοῦ,

⁶ ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ.

⁷ Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ,

ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ

εἰς τὸ πρόσωπον Μωϋσέως

διὰ τὴν δόξαν

τοῦ προσώπου αὐτοῦ

τὴν καταργουμένην,

⁸ πῶς οὐχὶ μᾶλλον ἢ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;

⁹ εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα,

πολλῶ μᾶλλον περισσεύει ἢ διακονία τῆς δικαιοσύνης δόξη.

¹⁰ καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει εἶνεκεν τῆς ὑπερβαλλούσης δόξης.

¹¹ εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.

- ¹² ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα
- ¹³ καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ
πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.
- ¹⁴ ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν.
ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς
παλαιᾶς διαθήκης μένει,
μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται·
- ¹⁵ ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν
αὐτῶν κείται·
- ¹⁶ ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.
- ¹⁷ ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὐδὲ τὸ πνεῦμα κυρίου, ἐλευθερία.
- ¹⁸ ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ
τὴν δόξαν κυρίου
κατοπτριζόμενοι
τὴν αὐτὴν εἰκόνα
μεταμορφούμεθα
ἀπὸ δόξης εἰς δόξαν
καθάπερ ἀπὸ κυρίου πνεύματος.
- 4** Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν
- ² ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ
δολοῦντες τὸν λόγον τοῦ θεοῦ
ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν
ἀνθρώπων ἐνώπιον τοῦ θεοῦ.
- ³ εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν
κεκαλυμμένον,
- ⁴ ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι
τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.

⁵ Οὐ γὰρ ἑαυτοὺς κηρύσσομεν
ἀλλὰ Ἰησοῦν Χριστὸν κύριον,
ἑαυτοὺς δὲ δούλους ὑμῶν
διὰ Ἰησοῦν.

⁶ ὅτι ὁ θεὸς ὁ εἰπὼν·
ἐκ σκότους φῶς λάμψει,
ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν
τῆς γνώσεως τῆς δόξης τοῦ θεοῦ
ἐν προσώπῳ [Ἰησοῦ] Χριστοῦ.

⁷ Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν,
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ
καὶ μὴ ἐξ ἡμῶν·

⁸ ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι,
ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,
⁹ διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι,
καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,

¹⁰ πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ
ἐν τῷ σώματι περιφέροντες,
ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
ἐν τῷ σώματι ἡμῶν
φανερωθῇ.

¹¹ ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν,
ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
φανερωθῇ

ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

¹² ὥστε ὁ θάνατος ἐν ἡμῖν
ἐνεργεῖται,
ἡ δὲ ζωὴ ἐν ὑμῖν.

¹³ Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον· ἐπίστευσα, διὸ ἐλάλησα,
καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν,

¹⁴ εἰδότες ὅτι ὁ ἐγείρας
τὸν κύριον Ἰησοῦν
καὶ ἡμᾶς
σὺν Ἰησοῦ

ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.

¹⁵ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν
περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

¹⁶ Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἕξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἕσω ἡμῶν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα.

¹⁷ τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,

¹⁸ μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα·
τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

5 Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῆ,
οἰκοδομῆν ἐκ θεοῦ ἔχομεν,
οἰκίαν ἀχειροποίητον
αἰώνιον ἐν τοῖς οὐρανοῖς.

² καὶ γὰρ ἐν τούτῳ στενάζομεν
τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες,
³ εἴ γε καὶ ἐκδυσάμενοι
οὐ γυμνοὶ εὐρεθησόμεθα.

⁴ καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνί στενάζομεν βαρούμενοι,
ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι
ἀλλ' ἐπενδύσασθαι,
ἵνα καταποθῆ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

⁵ ὁ δὲ κατεργασάμενος
ἡμᾶς
εἰς αὐτὸ τοῦτο
θεός,
ὁ δοὺς
ἡμῖν
τὸν ἀρραβῶνα τοῦ πνεύματος.

⁶ Θαρροῦντες οὖν πάντοτε
καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι
ἐκδημοῦμεν ἀπὸ τοῦ κυρίου·
⁷ διὰ πίστεως γὰρ
περιπατοῦμεν,
οὐ διὰ εἴδους·

⁸ θαρροῦμεν δὲ
καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος
καὶ ἐνδημῆσαι πρὸς τὸν κύριον.

⁹ διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες,
εὐάρεστοι αὐτῷ εἶναι.

¹⁰ τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ,
ἵνα κομίσῃται ἕκαστος
τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

- ¹¹ Είδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν,
θεῶ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
- ¹² οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν
ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν,
ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ.
- ¹³ εἴτε γὰρ ἐξέστημεν, θεῶ· εἴτε σωφρονοῦμεν, ὑμῖν.
- ¹⁴ ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο,
ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν,
ἄρα οἱ πάντες ἀπέθανον·
- ¹⁵ καὶ ὑπὲρ πάντων ἀπέθανεν,
ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ
ἐγερθέντι.
- ¹⁶ Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα·
εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν,
ἀλλὰ νῦν οὐκέτι γινώσκομεν.
- ¹⁷ ὥστε εἴ τις ἐν Χριστῷ,
καινὴ κτίσις·
τὰ ἀρχαῖα παρῆλθεν,
ἰδοὺ γέγονεν καινὰ·
- ¹⁸ τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος
ἡμᾶς
ἑαυτῷ
διὰ Χριστοῦ
καὶ δόντος
ἡμῖν
τὴν διακονίαν τῆς καταλλαγῆς,
- ¹⁹ ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ,
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν
καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.
- ²⁰ Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν·
δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.
- ²¹ τὸν μὴ γνόνητα ἁμαρτίαν
ὑπὲρ ἡμῶν
ἁμαρτίαν
ἐποίησεν,
ἵνα ἡμεῖς γενώμεθα
δικαιοσύνη
θεοῦ
ἐν αὐτῷ.

6 Συνεργούντες δὲ

καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·

² λέγει γάρ· καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.

ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας.

³ Μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία,

⁴ ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι,

ἐν ὑπομονῇ πολλῇ,

ἐν θλίψεσιν,

ἐν ἀνάγκαις,

ἐν στενοχωρίαις,

⁵ ἐν πληγαῖς,

ἐν φυλακαῖς,

ἐν ἀκαταστασίαις,

ἐν κόποις,

ἐν ἀγρυπνίαις,

ἐν νηστείαις,

⁶ ἐν ἀγνότητι,

ἐν γνώσει,

ἐν μακροθυμίᾳ,

ἐν χρηστότητι,

ἐν πνεύματι ἀγίῳ,

ἐν ἀγάπῃ ἀνυποκρίτῳ,

⁷ ἐν λόγῳ ἀληθείας,

ἐν δυνάμει θεοῦ·

διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,

⁸ διὰ δόξης καὶ ἀτιμίας,

διὰ δυσφημίας καὶ εὐφημίας·

ὡς πλάνοι καὶ ἀληθεῖς,

⁹ ὡς ἀγνοοῦμενοι καὶ ἐπιγινωσκόμενοι,

ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν,

ὡς παιδευόμενοι καὶ μὴ θανατούμενοι,

¹⁰ ὡς λυπούμενοι ἀεὶ δὲ χαίροντες,

ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες,

ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

¹¹ Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς,
Κορίνθιοι,
ἡ καρδία ἡμῶν πεπλάτυνται·

¹² οὐ στενοχωρεῖσθε ἐν ἡμῖν,
στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·
¹³ τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνους λέγω,
πλατύνθητε καὶ ὑμεῖς.

[² Χωρήσατε ἡμᾶς·] [repeated from 7:2a]

¹⁴ Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις·
τίς γὰρ μετοχὴ δικαιοσύνη καὶ ἀνομία,
ἢ τίς κοινωνία φωτὶ πρὸς σκότος;
¹⁵ τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ,
ἢ τίς μερίς πιστῶ μετὰ ἀπίστου;

¹⁶ τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων;
ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος,
καθὼς εἶπεν ὁ θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι
αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μοι λαός.

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

καὶ γὰρ εἰσδέξομαι ὑμᾶς

¹⁸ καὶ ἔσομαι ὑμῖν εἰς πατέρα

καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.

7 ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ
παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ.

² Χωρήσατε ἡμᾶς·

οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.

³ πρὸς κατάκρισιν οὐ λέγω·

προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

⁴ πολλή μοι παρρησία πρὸς ὑμᾶς,

πολλή μοι καύχησις ὑπὲρ ὑμῶν·

πεπλήρωμαι τῇ παρακλήσει,

ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

- [¹² Ἐλθὼν δὲ εἰς τὴν Τρωάδα
εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ,
¹³ οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου,
ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.] [Repeated from 2:12-13.]
⁵ Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι,
ἔσωθεν φόβοι.
⁶ ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς
ἐν τῇ παρουσίᾳ Τίτου,
⁷ οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ
ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρεκλήθῃ ἐφ' ὑμῖν,
ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ
ἐμοῦ
ὥστε με μᾶλλον χαρῆσαι.
⁸ Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ
μετεμελόμην, βλέπω [γὰρ] ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν
ὑμᾶς,
⁹ νῦν χαίρω,
οὐχ ὅτι ἐλυπήθητε
ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν·
ἐλυπήθητε γὰρ κατὰ θεόν,
ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.
¹⁰ ἢ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ
δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.
¹¹ Ἴδου γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν
σπουδῇν, ἀλλὰ ἀπολογία, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ
ζῆλον, ἀλλὰ ἐκδίκησιν.
ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοοὺς εἶναι τῷ πράγματι.
¹² ἄρα εἰ καὶ ἔγραψα ὑμῖν,
οὐχ ἔνεκεν τοῦ ἀδικήσαντος οὐδὲ ἔνεκεν τοῦ ἀδικηθέντος
ἀλλ' ἔνεκεν τοῦ φανερωθῆναι τὴν σπουδῇν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς
ἐνώπιον τοῦ θεοῦ.
¹³ διὰ τοῦτο παρακεκλήμεθα.
Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου,
ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·
¹⁴ ὅτι εἶ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
οὐ κατησχύνθην,
ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,
οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.
¹⁵ καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων
ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.
¹⁶ χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

² ὅτι ἐν πολλῇ δοκιμῇ θλίψεως

ἡ περισσεΐα τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν·

³ ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι

⁴ μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους,

⁵ καὶ οὐ καθὼς ἠλπίσαμεν

ἀλλὰ ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ

⁶ εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον,

ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.

⁷ Ἄλλ' ὥσπερ ἐν παντὶ περισσεύετε,

πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ,

ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

⁸ Οὐ κατ' ἐπιταγὴν λέγω

ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς

καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων·

⁹ γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

ὅτι δι' ὑμᾶς ἐπτώχευσεν

πλούσιος ὢν,

ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ

πλουτήσητε.

¹⁰ καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι

ἀλλὰ καὶ τὸ θέλαιν

προενήρξασθε ἀπὸ πέρυσι·

¹¹ ἵνα δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε,

ὅπως καθάπερ ἡ προθυμία τοῦ θέλαιν,

οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.

¹² εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχη εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

¹³ οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλίψις, ἀλλ' ἐξ ἰσότητος·

¹⁴ ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα,

ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα,

ὅπως γένηται ἰσότης,

¹⁵ καθὼς γέγραπται· ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.

¹⁶ Χάρις δὲ τῷ θεῷ τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,

¹⁷ ὅτι τὴν μὲν παράκλησιν ἐδέξατο,
σπουδαιότερος δὲ ὑπάρχων ἀυθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.

¹⁸ συνεπέψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν
οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν,

¹⁹ οὐ μόνον δέ,
ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν
συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ

τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν [αὐτοῦ] τοῦ κυρίου δόξαν καὶ προθυμίαν
ἡμῶν,

²⁰ στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ
διακονουμένῃ ὑφ' ἡμῶν·

²¹ προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

²² συνεπέψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν
ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλακίς σπουδαῖον ὄντα,
νυνὶ δὲ πολὺ σπουδαιότερον
πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.

²³ εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι
ἐκκλησιῶν,

δόξα Χριστοῦ.

²⁴ τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς
ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.

- 9 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσὸν μοί ἐστιν τὸ γράφειν ὑμῖν·
² οἶδα γὰρ τὴν προθυμίαν ὑμῶν
 ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν,
 ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι,
 καὶ τὸ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας.
³ Ἐπεμψα δὲ τοὺς ἀδελφούς,
 ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῆ ἐν τῷ μέρει τούτῳ,
 ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε,
⁴ μὴ πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες
 καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους
 καταισχυθῶμεν ἡμεῖς,
 ἵνα μὴ λέγω ὑμεῖς,
 ἐν τῇ ὑποστάσει ταύτῃ.
⁵ ἀναγκαῖον οὖν ἠγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς
 ὑμᾶς
 καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν,
 ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.
⁶ Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει,
 καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει.
⁷ ἕκαστος καθὼς προήρηται τῇ καρδίᾳ,
 μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης·
 ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.
⁸ δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς,
 ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες
 περισσεύητε εἰς πᾶν ἔργον ἀγαθόν,
⁹ καθὼς γέγραπται· ἐσκόρπισεν,
 ἔδωκεν τοῖς πένησιν,
 ἢ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.
¹⁰ ὁ δὲ ἐπιχορηγῶν σπóρον τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν
 χορηγήσει καὶ πληθυνεῖ τὸν σπóρον ὑμῶν
 καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν.
¹¹ ἐν παντὶ πλουτιζόμενοι
 εἰς πᾶσαν ἀπλότητα,
 ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ·
¹² ὅτι ἡ διακονία τῆς λειτουργίας ταύτης
 οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων,
 ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ.
¹³ διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης
 δοξάζοντες τὸν θεὸν
 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν
 εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ
 καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
¹⁴ καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν
 ἐπιποθούτων ὑμᾶς
 διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.
¹⁵ Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

- 10** Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραύτητος καὶ ἐπιεικειᾶς τοῦ Χριστοῦ,
ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν,
ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·
- ² δέομαι δὲ τὸ μὴ παρῶν θαρρηῆσαι τῇ πεποιθήσει ἢ λογίζομαι τολμησαι
ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.
- ³ Ἐν σαρκὶ γὰρ περιπατοῦντες
οὐ κατὰ σάρκα στρατευόμεθα,
⁴ τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ
ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων,
λογισμοὺς καθαίρουντες ⁵ καὶ πᾶν ὑψῶμα ἐπαυρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ,
καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,
- ⁶ καὶ ἐν ἐτοιμίῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.
- ⁷ Τὰ κατὰ πρόσωπον βλέπετε.
εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι,
τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ,
ὅτι καθὼς αὐτὸς Χριστοῦ,
οὕτως καὶ ἡμεῖς.
- ⁸ ἂν [τε] γὰρ περισσώτερόν τι καυχῆσώμαι περὶ τῆς ἐξουσίας ἡμῶν
ἧς ἔδωκεν ὁ κύριος
εἰς οἰκοδομὴν
καὶ οὐκ εἰς καθαίρεσιν
ὑμῶν,
οὐκ αἰσχυνηθήσομαι.
- ⁹ ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν·
- ¹⁰ ὅτι αἱ ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ ἰσχυραί,
ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ ὁ λόγος ἐξουθενημένος.
- ¹¹ τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἰοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,
τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.
- ¹² Οὐ γὰρ τολμῶμεν
ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισιν τῶν ἑαυτοὺς συνιστανόντων,
ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες
καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς
οὐ συνιᾶσιν.
- ¹³ ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ
ἐμέρισεν ἡμῖν ὁ θεὸς
μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν.
- ¹⁴ οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνουμεν ἑαυτοὺς,
ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ,
- ¹⁵ οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις,
ἐλπίδα δὲ ἔχοντες ἀξαναομένης τῆς πίστεως ὑμῶν
ἐν ὑμῖν μεγαλυνηθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν
- ¹⁶ εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,
οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι.
- ¹⁷ Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω·
- ¹⁸ οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος,
ἀλλὰ ὃν ὁ κύριος συνίστησιν.

11 Ὅφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου.

² ζήλω γὰρ ὑμᾶς θεοῦ ζήλω,

ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ·

³ φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῆ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος [καὶ τῆς ἀγνότητος] τῆς εἰς τὸν Χριστόν.

⁴ εἰ μὲν γὰρ ὁ ἐρχόμενος

ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν,

ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε,

ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε,

καλῶς ἀνέχεσθε.

⁵ Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων.

⁶ εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει,

ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς.

⁷ Ἡ ἀμαρτίαν ἐποίησα

ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε,

ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

⁸ ἀλλὰς ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν,

⁹ καὶ παρῶν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐθενός·

τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας,

καὶ ἐν παντὶ ἀβαρῆ ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.

¹⁰ ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας.

¹¹ διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν.

¹² Ὅ δὲ ποιῶ, καὶ ποιήσω,

ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς.

¹³ οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.

¹⁴ καὶ οὐ θαῦμα·

αὐτὸς γὰρ ὁ σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.

¹⁵ οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὦν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

¹⁶ Πάλιν λέγω, μή τις με δόξη ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα καὶ γὰρ μικρὸν τι καυχῆσωμαι.

¹⁷ ὁ λαλῶ, οὐ κατὰ κύριον λαλῶ ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχῆσεως.

¹⁸ ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, καὶ γὰρ καυχῆσομαι.

¹⁹ ἠδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες·

²⁰ ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει.

²¹ κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενηκάμεν.

Ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καὶ γὰρ.

²² Ἑβραῖοί εἰσιν; καὶ γὰρ.

Ἰσραηλιταί εἰσιν; καὶ γὰρ.

σπέρμα Ἀβραάμ εἰσιν; καὶ γὰρ.

²³ διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ·

ἐν κόποις περισσοτέρως,

ἐν φυλακαῖς περισσοτέρως,

ἐν πληγαῖς ὑπερβαλλόντως,

ἐν θανάτοις πολλάκις.

²⁴ Ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,

²⁵ τρις ἐρραβδίσθην,

ἅπαξ ἐλιθάσθην,

τρις ἐναυάγησα,

νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

²⁶ ὁδοιπορίαίς πολλάκις,

κινδύνοις ποταμῶν,

κινδύνοις ληστῶν,

κινδύνοις ἐκ γένους,

κινδύνοις ἐξ ἔθνων,

κινδύνοις ἐν πόλει,

κινδύνοις ἐν ἐρημίᾳ,

κινδύνοις ἐν θαλάσσει,

κινδύνοις ἐν ψευδαδέλφοις,

²⁷ κόπῳ καὶ μόχθῳ,

ἐν ἀγρυπνίαις πολλάκις,

ἐν λιμῷ καὶ δίψει,

ἐν νηστείαις πολλάκις,

ἐν ψυχῇ καὶ γυμνότητι·

²⁸ χωρὶς τῶν παρεκτός ἢ ἐπίστασις μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.

²⁹ τίς ἀσθενεῖ καὶ οὐκ ἀσθενῶ;

τίς σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι;

³⁰ Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι. ³¹ ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

³² ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με,

³³ καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

12 Καυχᾶσθαι δεῖ,
οὐ συμφέρον μέν,
ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου.

² οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων,
εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν,
ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

³ καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον,
εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν,
⁴ ὅτι ἠρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἔξον
ἀνθρώπῳ λαλῆσαι.

⁵ ὑπὲρ τοῦ τοιούτου καυχῆσομαι, ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις.

⁶ Ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἔρω·
φείδομαι δέ, μὴ τις εἰς ἐμὲ λογισθῆται ὑπὲρ ὃ βλέπει με ἢ ἀκούει [τι] ἐξ ἐμοῦ ⁷ καὶ τῇ
ὑπερβολῇ τῶν ἀποκαλύψεων.

διὸ ἵνα μὴ ὑπεραίρωμαι,
ἐδόθη
μοι
σκόλοψ τῇ σαρκί,
ἄγγελος σατανᾶ,
ἵνα με
κολαφίζῃ,
ἵνα μὴ ὑπεραίρωμαι.

⁸ ὑπὲρ τούτου τρὶς τὸν κύριον παρεκάλεσα ἵνα ἀποστῆ ἀπ' ἐμοῦ.

⁹ καὶ εἴρηκέν μοι· ἀρκεῖ σοι ἡ χάρις μου,
ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται.
ἥδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου,
ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

¹⁰ διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ
στενοχωρίαις,
ὑπὲρ Χριστοῦ·
ὅταν γὰρ ἀσθενῶ, τότε δυνατὸς εἰμι.

¹¹ Γέγονα ἄφρων, ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὄφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων εἰ καὶ οὐδέν εἰμι.

¹² τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημεῖοις τε καὶ τέρασιν καὶ δυνάμεσιν.

¹³ τί γὰρ ἐστὶν ὃ ἠσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

¹⁴ Ἴδου τρίτον τοῦτο ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν ἀλλὰ οἱ γονεῖς τοῖς τέκνοις.

¹⁵ ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἀγαπῶ[ν], ἦσσον ἀγαπῶμαι;

¹⁶ Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανουῆργος δόλω ὑμᾶς ἔλαβον.

¹⁷ μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

¹⁸ παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν·

μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;

¹⁹ Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα.
κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν·
τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.

²⁰ φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἴους θέλω εὔρω ὑμᾶς
κάγῳ εὔρεθῶ ὑμῖν οἶον οὐ θέλετε·
μή πως ἔρις, ζῆλος, θυμοί, ἐριθείαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις,
ἀκαταστασίαι·

²¹ μή πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς
καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ
καὶ πορνείᾳ καὶ ἀσελγείᾳ ἧ ἔπραξαν.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν
σταθήσεται πᾶν ῥῆμα.

² προείρηκα καὶ προλέγω,

ὡς παρῶν τὸ δεύτερον καὶ ἀπὼν νῦν,

τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν,

ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι, ³ ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ
λαλοῦντος Χριστοῦ,

ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν.

⁴ καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας,

ἀλλὰ ζῆ ἐκ δυνάμεως θεοῦ.

καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ,

ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.

⁵ Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει,
ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ
μήτι ἀδόκιμοί ἐστε.

⁶ ἐλπίζω δὲ ὅτι γνῶσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν ἀδόκιμοι.

⁷ εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν,

οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν,

ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε,

ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.

⁸ οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας ἀλλὰ ὑπὲρ τῆς ἀληθείας. ⁹ χαίρομεν γὰρ
ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε·

τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

¹⁰ Διὰ τοῦτο ταῦτα ἀπὼν γράφω,

ἵνα παρῶν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

¹¹ Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε,
καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

¹² Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι.

Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

¹³ Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἀγίου
πνεύματος μετὰ πάντων ὑμῶν.