**Introduction to 2 Corinthians**

**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

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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)

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

Address and blessing

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 letter

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.
Deferred visit, tearful letter, sparing them pain

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, 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,
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.

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.

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.

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Forgive the one who caused pain

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 Titus

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 ministry

Paul’s ministry of a new covenant, qualifications of himself and his message

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.
Therefore, having such hope, we proceed very openly,
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.
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.
But to this day, when Moses is read, a veil over their heart lies.
“But when one turns to the Lord, removed is the veil.”
Now the Lord is the spirit, and where the spirit of the Lord is, there is freedom.
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.
Accordingly, having this ministry because we have been shown mercy, we do not lose heart.
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.
And if it is veiled, our good news, for those who are perishing it is veiled,
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”

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

5 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,
   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
   Jesus
   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.

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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).

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Therefore we do not lose heart; even though our outer self is wasting away, our inner self is renewed day by day. For our momentary light affliction, beyond all comparison an eternal weight of glory is producing for us, 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.

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.

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

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.

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

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

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

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

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.
Paul’s ministry of reconciliation, qualifications, appeal for reconciliation

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.


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Qualifications of God’s ministers

6 Being fellow workers,\textsuperscript{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,
in beatings,
in prisons,
in riots,
in labors,
in vigils,
in fasts,
in purity,
in knowledge,
in longsuffering,
in kindness,
in holy spirit,
in genuine love,
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.

\textsuperscript{14} 6:1 Fellow workers with whom? Paul and Timothy with the Corinthians and with God and Anointed? See 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.}

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

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.

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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 letter

[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.

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The gift for Jerusalem

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.”
Commendation of letter carriers (normally part of the closing)\textsuperscript{18}

\begin{verse}
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 gone\textsuperscript{19} out to you. 
\end{verse}

\begin{verse}
18 We sent along with him brother ____ 
whose praise \textit{is} in the good news throughout all the churches. 
19 And not only \textit{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, 
\textit{thereby} avoiding this, that anyone should criticize us regarding this liberality 
which is administered by us. 
20 For we “make provision for what \textit{is} good not only in the sight of \textit{the} Lord but also in 
the sight of others.”
\end{verse}

\begin{verse}
22 And we sent with them our brother ____ 
whom we have proved in many ways many times to be eager, 
and \textit{who is} now much more eager 
in \textit{the} great confidence that \textit{he has} in you.
\end{verse}

\begin{verse}
23 As for Titus, \textit{he is} my partner and fellow worker among you. As for our brothers, \textit{they are} apostles 
of \textit{the} churches, 
Anointed’s glory. 
24 Accordingly, the proof of your love and of our boasting about you, to them prove before the churches.
\end{verse}

\textsuperscript{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
\textsuperscript{19} 8:17 (and 9:3) The past tense reflects the readers’ viewpoint when they receive this letter.
9 Concerning the contribution to the holy ones, it is superfluous for me to write to you.  

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.

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21 9:1 But Paul has just done so at length in chapter 8.
Response to Paul’s opponents at Corinth

Building you up by writing before coming, not commending ourselves

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).

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.

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

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

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.

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.

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

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.

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22: 10:1-13:10 ABCBCBA. 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.


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 apostles

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.

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


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.

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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).

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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,
   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 prayer

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, 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.
Super-apostles, and one who did not burden them\textsuperscript{28}

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.

   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 \textit{him} I sent brother ______.
   Did Titus take advantage of you? Did we not walk in the same spirit? In the same footsteps?

\textsuperscript{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 coming\textsuperscript{29}

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.

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;
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.

This is the third time I am coming to you. “By the mouth of two or three witnesses
will every word be established.”
I gave warning before and I am giving warning,
while present the second time, and now again while away,
that when I come again I will not be lenient, because you are asking for proof of
Anointed’s speaking in me.
He toward you is not weak, but is strong among you.
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.

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.
I hope that you will find that we do not fail the test.
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.
For we cannot do anything against the truth, but only for the truth. For we rejoice when
we are weak but you are strong.
And we pray for this, your restoration.

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
Finally, brothers, farewell, be restored, be encouraged, be of the same mind, live in peace, and
the God of love and peace will be with you.
Greet one another with a holy kiss.
Greeting you are all the holy ones.
The grace of the Lord Jesus Anointed, and the love of God, and the fellowship of the holy spirit
be with you all.

\textsuperscript{29} 12:19-13:10 ABCBBA. A’s: building you up; B’s: concern for their restoration; C’s: not lenient, God’s strength.
\textsuperscript{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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Παύλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
tῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὖσῃ ἐν Κορίνθῳ
σὺν τοῖς ἀγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαιᾷ,

2 Χάρις ῥήμα καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ θεός
cαὶ πατὴρ
tοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ὁ πατὴρ τῶν οὐκετισμῶν
cαὶ θεὸς πάσης παρακλήσεως,
4 ὁ παρακαλῶν ἡμᾶς
ἐπὶ πάση τῇ θλίψει ἡμῶν
eἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς
ἐν πάσῃ θλίψει
dιὰ τῆς παρακλήσεως
ἡς παρακαλοῦμεθα αὐτοῖς υπὸ τοῦ θεοῦ.

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

6 εἶτε δὲ θλιβόμεθα, ύπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·
eἶτε παρακαλοῦμεθα, ύπὲρ τῆς ὑμῶν παρακλήσεως
tῆς ἐνεργομενής ἐν ὑπομονῇ
tῶν αὐτῶν παθημάτων
ἂν καὶ ἡμεῖς πάσχομεν.

7 καὶ ἡ ἐλπὶς ἡμῶν βεβαιὰ ύπὲρ ὑμῶν
eἰδότες ὅτι ως κοινωνοῦ ἔστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ύπὲρ τῆς θλίψεως ὑμῶν τῆς γενομένης ἐν τῇ Ἱσραήλ,
ὅτι καθ’ ύπερβολὴν ύπὲρ δύναμιν ἐβαρθήσετε
ὡστε ἐξαπορηθήσεται ἡμᾶς καὶ τοῦ ζῆν·
9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκρυμα τοῦ θανάτου ἐσχήκαμεν,
ἀνα μὴ πεπιστεύτες ὡμεν ἐφ’ ἑαυτοῖς ἀλλ’ ἐπὶ τῷ θεῷ
tὸ ἐγέροντος τοὺς νεκροὺς·
10 ὅς ἐκ τηλικοῦτον θανάτου ἐφρύσατο ἡμᾶς
cαὶ ῥύσεται, εἰς ὃν ἡπικαμεν [ὅτι] καὶ ἦτο ῥύσεται,
11 συνυπαρχοῦντοι καὶ ἡμῶν ύπὲρ ἡμῶν τῇ δεήσει,
ἀνα ὡς πολλῶν προσόπων
tὸ εἰς ἡμᾶς χάρισμα
dιὰ πολλῶν
εὐχαριστηθῇ ύπὲρ ἡμῶν.
12 Η γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι 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 γραφόμεν υἱὸν ἀλλ’ ἢ ἃναγινώσκετε ἢ καὶ ἐγγινώσκετε· ἐλπίζω δὲ ὅτι ἐκεῖνος τέλους ἐπιγνῶσθη, 14 καθὼς καὶ ἐπέγνωστε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἔσμεν καθάπερ καὶ ἡμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου [ἡμῶν] θεοῦ.
15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸτερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχίση, 
16 καὶ δι’ ὑμῶν διελθεῖν εἰς Μακεδονίαν καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ψ’ ὑμῶν προσμετήθηναι εἰς τὴν Ἰουδαίαν.
17 τοῦτο οὖν βουλόμενος μὴτ ἀρα τῇ ἐλαφρίᾳ ἔχρησάμην; ἢ ἡ βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ή παρ’ ἐμοὶ τὸ ναὶ 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 οὐδ’ Ἰσραήλ Χριστὸς ὁ ἐν ὑμῖν δι’ ἡμῶν κηρυχθεῖς, δι’ ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθεοῦ, οὐκ ἐγένετο ναὶ καὶ οὐ ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν.
20 οὗτοι γὰρ ἐπαγγελίας θεοῦ, ἐν αὐτῷ τὸ ναὶ· διὸ καὶ δι’ αὐτοῦ τὸ ἀμὴν τῷ θεῷ πρὸς δόξαν δι’ ἡμῶν.
21 ο δὲ βεβαιῶν ἡμᾶς σὺν υἱὲν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεὸς, 22 ο καὶ αφαραγισάμενος ἡμᾶς καὶ δοῦς τὸν ἀρραβώνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.
23 Ἐγὼ δὲ μάρτυρα τὸν θεοῦ ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἠθέων εἰς Κόρινθον.
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστίκατε. 2 ἢ ἐκρίνα γὰρ ἐμαυτῷ τούτῳ τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. 
2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνω με εἰ μὴ ὁ λυποῦμενος ἐξ ἐμοῦ; 3 καὶ ἔγραψα τούτῳ αὐτῷ, ἵνα μὴ ἔλθων λύπην συχ ἀφ’ ὧν ἔδει με χαίρειν, πεποιθῶς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνυξις καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε ἀλλὰ τὴν ἐγάπην ἵνα γνώτε ἦν ἔχω περισσοτέρως εἰς ὑμᾶς.
5 Εἰ δὲ τις λειτύρηκεν, οὐκ ἐμὲ λειτύρηκεν, ἀλλὰ ἀπὸ μέρους, ἕνα μὴ ἐπιβαρῶ, πάντας ἡμᾶς.
6 ἵκανον τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἢ ὑπὸ τῶν πλείων, ἢ ὃστε τούναντίον μᾶλλον ἡμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή πως τῇ περισσοτέρᾳ ὕπῃ καταποθῇ ὁ τοιούτος.
7 διὸ παρακαλῶ ἡμᾶς κυρώσαι εἰς αὐτὸν ἀγάπην.
8 εἰς τούτο γὰρ καὶ ἔγραψαι, ἕνα γινώ τὴν δοκιμὴν ἡμῶν, εἰ εἰς πάντα ὑπῆκοος ἦστε.
9 ὦ δὲ τι χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἰ τι κεχάρισμαι, δὴ ἡμᾶς ἐν προσώπῳ Χριστοῦ, ἕνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

12 Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μου ἀνεφυγμένης ἐν κυρίῳ,
13 οὐκ ἐσχάτα ἀνέσων τῷ πνεύματι μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφὸν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἔξηλθον εἰς Μακεδονίαν.
14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦσθαι δί’ ἡμῶν ἐν παντὶ τόπῳ:
15 ὅτι Χριστοῦ εὐδόξία ἐσμέν τῷ θεῷ ἐν τοῖς σωζόμενοι καὶ ἐν τοῖς ἀπολλυμένοις,
16 οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν.

καὶ πρὸς ταύτα τίς ἰκανός;
17 οὐ γὰρ ἐσμέν ὡς οἱ πολλοὶ κατηλεύοντες τὸν λόγον τοῦ θεοῦ,
     ἀλλ’ ὡς ἐκ εἰλικρινείας,
     ἀλλ’ ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

3 Ἐφεξής ἐπέλαβον ἑαυτοὺς συνιστάνειν;
    ἡ μὴ χρῆσομεν ὡς τινὲς συστατικῶν ἐπιστολῶν πρὸς ἡμᾶς ἢ ἐξ ἡμῶν;
2 ὡς ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν,
     γευσακομένη καὶ ἀναγυνωσκομένη ὑπὸ πάντων ἀνθρώπων,
     φανερούμενοι ὅτι ἐστε
     ἐπιστολὴ Χριστοῦ
dιακονηθείσα ὑπ’ ἡμῶν,
     ἐγγεγραμμένη οὐ μέλαιν ἀλλὰ πνεῦματι θεοῦ ζώντος,
     οὐκ ἐν πλαξίν λείψανοι οἷς ἐν πλαξίν καρδίαις σαρκίναις.
4 Πεποίησαν δὲ τοιαύτῃν ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.
5 οὖχ ὅτι ἄφ’ ἑαυτῶν
     ἰκανοί ἐσμέν
     λογίσασθαι τι ὡς ἐξ ἑαυτῶν,
     ἀλλ’ ἢ ἰκανότης ἡμῶν
     ἐκ τοῦ θεοῦ,
6 δς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος·
     τὸ γὰρ γράμμα ἀποκτένευε, τὸ δὲ πνεῦμα ζωοποιεῖ.
7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ,
     ὅτε μὴ δύνασθαι ἀτενίζει τοὺς υἱοὺς Ἰσράηλ
     εἰς τὸ πρόσωπον Μωίσεως
     διὰ τὴν δόξαν
     τοῦ προσώπου αὐτοῦ
     τὴν καταργούμενην,
8 πώς οὖχι μᾶλλον ἡ διακονία τοῦ πνεύματος ἦταν ἐν δόξῃ;
9 εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα,
     πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξη.
10 καὶ γὰρ οὐ δεδόχασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει εἴνεκεν τῆς ὑπερβαλλούσης δόξης.
11 εἰ γὰρ τὸ καταργοῦμένον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.
12 Ἐχοῦτες οὖν τοιαύτην ἑλπίδα πολλῆς παρασκίας χρώμεθα
13 καὶ οὐ καθάπερ Μωίσης ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ
πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραήλ εἰς τὸ τέλος τοῦ καταργοῦμένου.
14 ἀλλὰ ἐπωροθῆτα τὰ νοήματα αὐτῶν.
ἀρχὴ γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς
παλαιᾶς διαθήκης μένει,
μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται·
15 ἀλλ᾽ ἐως σήμερον ἦν οὐ ἀναγινώσκηται Μωίσης, κάλυμμα ἐπὶ τὴν καρδίαν
αὐτῶν κεῖται·
16 ἦνικα δὲ ἔναν ἐπιστρέφῃ πρὸς κύριον, περιαρεῖται τὸ κάλυμμα.
17 ὁ δὲ κύριος τὸ πνεῦμα ἔστιν· οὐ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.
18 ἡμεῖς δὲ πάντες ἀνακαλυμμένως προσώπῳ
τὴν δόξαν κυρίου
κατοπτριζόμενοι
τὴν αὐτὴν εἰκόνα
μεταμορφοῦμεθα
ἀπὸ δόξης εἰς δόξαν
καθάπερ ἀπὸ κυρίου πνεύματος.

4 Διὰ τοῦτο, ἔχοντες τὴν διακοιμίαν ταύτην καθὼς ἠλέηθημεν, οὐκ ἐγκακοῦμεν
2 ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ
dολούντες τὸν λόγον τοῦ θεοῦ
ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς πάσαν συνείδησιν
ἀνθρώπων ἐνώπιον τοῦ θεοῦ.
3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εἰαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν
κεκαλυμμένον,
4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι
tῶν φωτισμὸν τοῦ εἰαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὡς ἔστιν εἰκῶν τοῦ θεοῦ.
5 Ού γὰρ ἐαυτοὺς κηρύσσομεν ἀλλὰ Ἰησοῦν Χριστὸν κύριον,
ἐαυτοὺς δὲ δοῦλους ἡμῶν
dιὰ Ἰησοῦν.

6 ὅτι ὁ θεὸς ὁ εἰπών·
ἐκ σκότους φῶς λάμψει,
ὅς ἐλαμψὼν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν
tῆς γνώσεως τῆς δόξης τοῦ θεοῦ
ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

7 Ἐξομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνῳ σκεύεσιν,
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ
καὶ μὴ ἐξ ἡμῶν.

8 ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωροῦμεν,
ἀποροῦμεν ἀλλ' οὐκ ἐξαποροῦμεν,

9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι,
καταβαλλόμενοι ἀλλ' οὐκ ἀπαλλάξαμεν,

10 πάντοτε τὴν ὁμολογίαν τοῦ Ιησοῦ
ἐν τῷ σώματι περιπετεύσεως,
ἵνα καὶ ἡ ζωὴ τοῦ Ιησοῦ
ἐν τῷ σώματι ἡμῶν
φανερωθῇ.

11 αἰ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδοτόμηθα διὰ Ιησοῦν,
ἵνα καὶ ἡ ζωή τοῦ Ιησοῦ
φανερωθῇ
ἐν τῇ θυσίᾳ σαρκί ἡμῶν.

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

13 Ἐχομεν δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον ἐπίστευσα, διὸ ἔλαλημα,
καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν,

14 εἰδότες ὅτι ὁ ἐγείρας
tὸν κύριον Ιησοῦν
καὶ ἡμᾶς
σὺν Ιησοῦ
ἐγερεὶ καὶ παραστῆσει σὺν ὑμῖν.

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

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16 Αὐτοὶ οὖν ἐγκακοῦμεν, ἀλλ’ εἰ καὶ ὁ ἐξὸς ἡμῶν ἀνθρώπως διαφείρεται, ἀλλ’ ὁ ἐξὸς ἡμῶν ἀνακαίνυται ἡμέρας καὶ ἡμέρας.
17 τὸ γὰρ παρατείκα 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 πρόσκαρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

5 Οἴδαμεν γὰρ ὅτι ἔναν ἡ ἐπέγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθή, οἰκοδομῆν ἐκ θεοῦ ἐχομεν, οἰκίαν ἀχειροποιητὸν αἰώνιον ἐν τοῖς οὐρανοῖς.

2 καὶ γὰρ ἐν τούτῳ στενάζομεν τὸ οἰκητήριον ἡμῶν τὸ εἰς οὕρανον ἐπενδύσασθαι ἐπιποθοῦντες, εἰ γε καὶ ἐκδυσάμενοι οὐ γυμνοὶ εὐρεθησόμεθα.

4 καὶ γὰρ οἱ δυντες ἐν τῷ σκήνῃ στενάζομεν βαροῦμεν, ἐφ’ ὅ οὐθέν έκδυσάμενοι ἐκδύσασθαι ἀλλ’ ἐπενδύσασθαι, ἦνα καταποθῇ τῶν θυτῶν ὑπὸ τῆς ζωῆς.

5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοῦς ἡμῖν τὸν ἀρραβώνα τοῦ πνεύματος.

6 Θαρροῦντες οὖν πάντοτε καὶ εἰλικρίνεις ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου·
7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους·
8 Θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μάλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον.

9 διὸ καὶ φιλοτιμούμεθα, εἰτέ ἐνδημοῦντες εἰτέ ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.
10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἦνα κοιμήσεται ἐκατός τὰ διὰ τοῦ σώματος πρὸς ἐν ἐμπραξέν, εἰτε ἀγαθῶν εἰτε φαύλων.
2 Corinthians

11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν,

θεῷ δὲ πεφανερώμεθα ἐλπίζω δὲ καὶ ἐν ταῖς συνειδόθεσιν ὑμῶν πεφανερώθαι.

12 οὐ πάλιν ἑαυτοῖς συνιστάμομεν ὑμῖν

ἀλλὰ ἀφορμὴν διὸντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν,

ίνα ἔχειτε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ.

13 εἴτε γὰρ ἐξέστημεν, θεῷ εἴτε σωφρονοῦμεν, ὑμῖν.

14 ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο,

ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν,

ἀρα οἱ πάντες ἀπέθανον.

15 καὶ ὑπὲρ πάντων ἀπέθανεν,

ίνα οἱ ζωτείς μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

16 "Ωστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα·

εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν,

ἀλλὰ νῦν οὐκέτι γνώσκομεν.

17 ὡστε εἰ τὶς ἐν Χριστῷ,

καὶ ἐν καταλλάγῃ ἢ.

18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος

ἡμᾶς

ἐαυτῷ

διὰ Χριστοῦ

καὶ δόντος

ἡμῖν

τὴν διακονίαν τῆς καταλλαγῆς,

19 ὡς ὅτι θέσει ἐν Χριστῷ κόσμον καταλλάσσων ἐαυτῷ,

μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν

καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

20 'Ὑπὲρ Χριστοῦ οὖν πρεσβεύωμεν

ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν'

dομήθη ὑπὲρ Χριστοῦ, καταλλάξητε τῷ θεῷ.

21 τὸν μὴ γνώντα ἁμαρτίαν

ὑπὲρ ἡμῶν

ἁμαρτίαν

ἐποίησεν,

ίνα ἡμεῖς γενόμεθα

δικαιοσύνη

θεοῦ

ἐν αὐτῷ.
6 Συνεργούντες δὲ
καὶ παρακαλοῦμεν μὴ εἰς κείνον τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς.
2 λέγει γὰρ: καὶ ῥῇ δεκτῷ ἐπήκουσα σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.
ίδοὺ νῦν καὶ ῥῇ τοῦ δικαίου εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας.
3 Μηδεμιᾶν ἐν μηδενὶ διδόντες προσκόπην, ἑν μὴ μομηθῇ ἡ διακονία,
4 ἀλλ’ ἐν παντὶ συνιστάντες ἑαυτούς ὡς θεοῦ διάκονοι,
ἐν ὑπομονῇ πολλῇ,
ἐν θλίψειν,
ἐν ἀνάγκαις,
ἐν στενοχωρίαις,
ἐν πληγαῖς,
ἐν φυλακαῖς,
ἐν ἀκαταστασίαις,
ἐν κόποις,
ἐν ἁγρυπνίαις,
ἐν νηστείαις,
ἐν ἀγνότητι,
ἐν γνώσει,
ἐν μακροθυμίᾳ,
ἐν χρηστότητι,
ἐν πνεύματι ἀγίῳ,
ἐν ἁγάπῃ ἀνυποκρίτῳ,
ἐν λόγῳ ἀληθείᾳ,
ἐν δυνάμει θεοῦ.

διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,
8 διὰ δόξης καὶ ἀτιμίας,
διὰ δυσφημίας καὶ εὐφημίας:
ὡς πλάνοι καὶ ἄλθεῖς,
9 ὡς ἀγνοοῦμενοι καὶ ἐπιγυμνοκόμενοι,
ὡς ἀποθησόμενοι καὶ ἰδοὺ ᾑδόμεν,
ὡς παιδευόμενοι καὶ μὴ θανατοῦμενοι,
10 ὡς λυποῦμενοι ἀεὶ δὲ χαίροντες,
ὡς πτωχοὶ πολλοῖς δὲ πλουτίζουσες,
ὡς μηδὲν ἔχοντες καὶ πάντα κατέχουσες.
11 Τὸ στόμα ἡμῶν ἀνέψανεν πρὸς ὑμᾶς,
Κορίνθιοι,
ἥ καρδία ἡμῶν πεπλάτυνται·

12 οὐ στενοχωρεῖσθε ἐν ἡμῖν,
στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ἡμῶν·

13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω,
πλατύνθητε καὶ ὑμεῖς.

1 Corinthians 7:2 [repeated from 7:2a]

14 Μὴ γίνεσθε ἐτεροζυγοῦντες ἀπίστους·
τὶς γὰρ μετοχὴ δικαιοσύνη καὶ ἀνομία,
ἡ γὰρ κοινωνία φωτὶ πρὸς σκότος;

15 τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ,
ἡ γὰρ μερὶς πιστῆ μετὰ ἀπίστου;

16 τίς δὲ συγκατάθεσις μαῷ θεοῦ μετὰ εἰδώλων;
ἡμεῖς γὰρ νεῶς θεοῦ ἐσμέν χῶντας,
καθὼς εἶπεν ὁ θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἐσομαι
αὐτῶν θεός καὶ αὐτοὶ ἑσονται μοι λαὸς.

17 διὸ ἔξελθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου
μὴ ἀπτεσθε·
κἀγὼ εἰσέδεξομαι ὑμᾶς

18 καὶ ἐσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἐσοδέθε μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.

7 ταῦτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ
παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦμεν ἐγιωσύνην ἐν φόβῳ θεοῦ.

2 Corinthians 7:2

οὐδένα ἡλικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεουκτήσαμεν.

3 πρὸς κατάκρισιν οὐ λέγω·
προείρηκα γὰρ ὅτι ἐν τοῖς καρδιάσις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζήν.

4 πολλὴ μοι παρρησία πρὸς ὑμᾶς,
pολλὴ μοι καύχησις ὑπὲρ ὑμῶν·
πεπλήρωμαι τῇ παρακλήσει,
ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

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12 Ἐλθὼν δὲ εἰς τὴν Τροάδα
eῖς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μου ἀναγγέλεις ἐν κυρίῳ,
13 οὐκ ἐσχήκα ἀνέσιν τῷ πνεύματί μου τῷ μή εὑρεῖν με Τίτον τὸν ἀδελφόν μου,
ἀλλὰ ἀποστασίμους αὐτοῖς ἔξηλθον εἰς Μακεδονίαν.] [Repeated from 2:12-13.]
5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
οὐδεμίαν ἐσχήκειν ἀνέσιν ἢ σάρξ ἡμῶν ἀλλ’ ἐν παντὶ θλιβόμενοι ἐξωθεὶ μάχαι,
ἐσωθεὶ 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 παρεκλήθη ἐφ’ ὑμῖν,
ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὠδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ
ὁστε μὲ μᾶλλον χαρῆναι.
8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ
μετεμελῶμην, βλέπω [γὰρ] ὅτι ἡ ἐπιστολή ἐκείνη εἰ καὶ πρὸς ὀραν ἐλύπησεν
ὑμᾶς,
9 νῦν χαίρω,
οὐχ ὅτι ἐλυπήθητε
ἀλλ’ ὅτι ἐλυπήθητε εἰς μετάνοιαν
ἐλυπήθητε γὰρ κατὰ θεοῦ,
ὡς ἐν μηδείν ζημιωθῆτε ἐξ ὑμῶν.
10 ἡ γὰρ κατὰ θεοῦ λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμελήτων ἐργάζεται· ἢ
dὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.
11 ιδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεοῦ λυπηθήμει πόσην κατειργάσατο ὑμῖν
σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ
ζῆλον, ἀλλὰ ἐκδίκησιν.
ἐν παντὶ συνεστήσατε ἐαυτοὺς ἄγνοις εἶναι τῷ πράγματι.
12 ἀρὰ εἰ καὶ ἐγραψα ὑμῖν,
οὐχ ἐνεκεν τοῦ ἀδικήσαντος οὐδὲ ἐνεκεν τοῦ ἀδικηθέντος
ἀλλ’ ἐνεκεν τοῦ φαινερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς
ἐνώπιον τοῦ θεοῦ.
13 διὰ τοῦτο παρακλήμεθα.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου,
ὅτι ἀνατέπαινα τὸ πνεύμα αὐτοῦ ἀπὸ πάντων ὑμῶν.
14 ὅτι εἰ τι αὐτὸ ὑπὲρ ὑμῶν κεκαύχημαι,
οὐ κατημαχύνθην,
ἀλλ’ ὡς πάντα ἐν ἁλθείᾳ ἐλαλήσαμεν ὑμῖν,
οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἠλθεία ἠγειρήθη.
15 καὶ τὰ σπάλληνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἔστιν ἀναμιμησομένου τὴν πάντων
ὑμῶν ὑπακοὴν, ὡς μετὰ φόβοι καὶ τρόμου ἐδέξασθε αὐτόν.
χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.
8 Ποιρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Ἐκκλησίας τῆς Μακεδονίας,

2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία 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 μετὰ πολλῆς παρακλήσεως δέομεν ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους,

5 καὶ οὐ καθὼς ἠλπίσαμεν ἀλλὰ εἰς τῷ πρῶτῳ τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον,

4 ἵνα καθὼς προεισῆξεται οὕτως καὶ ἐπιτελέσῃ εἰς ἡμᾶς καὶ τὴν χάριν ταύτην.

7 Ἄλλος ἐν παντὶ περισσεύετε, πιστεύετε καὶ λόγως γινώσκετε καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

8 ΟYSIS ἐν παντὶ περισσεύετε καὶ τῷ θελείᾳ καὶ τῷ τῆς ἡμετέρας ἀγάπης γνώσιν δοκιμάζων.

9 γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ἡμᾶς ἐπτῶχευσεν πλοῦσιος ὦν, ἵνα ἡμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ἡμῖν συμφέρει, οὕτως οὐ μόνον τὸ ποιήσαι ἀλλὰ καὶ τὸ θέλειν προεισῆξασθε ἀπὸ πέρυσι.

11 οὕτως δὲ καὶ τὸ ποιήσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, ὦτε καὶ τὸ ἐπιτελέσατε ἐκ τοῦ ἐχεῖν.

12 εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐν ἡχῷ εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει.

13 οὐ γὰρ ἔνα ἀλλος ἄνεσις, ἡμῖν θλῖψις, ἀλλὰ ἔστιν ἰδιότητος·

14 ἐν τῷ ἑαυτῷ καρπῷ τῷ ἡμῶν περίσσευμα εἰς τὸ ἐκείνου ὑποτήριον, ἵνα καὶ τὸ ἐκείνου περίσσευμα γένηται εἰς τὸ ἡμῶν ὑποτήριον, ὅπως γένηται ἰδιότης.

15 καθὼς γέγραπται· ὁ τὸ πολὺ ὦτε ἐπλεόνασεν, καὶ οὐ τὸ ὀλίγον οὐκ ἠλαττώνησεν.

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16 Χάρις δὲ τῷ θεῷ τῷ ὑμῶν ἀντὶ τῆς αὐτῆς σπουδῆς ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,
17 ὥστε τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξήλθεν πρὸς ὑμᾶς.

18 συνεπέμψαμεν δὲ μετ’ αὐτοῦ τὸν ἀδελφὸν οὗ ἐπήνωσεν ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν,
19 οὕτω μόνον δὲ,

ἀλλὰ καὶ χειροτονθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκοψαμεν ἡμῶν σὺν τῇ χάριτι ταύτη
tῇ διακονουμένῃ ὑφ’ ἡμῶν πρὸς τὴν [αὐτοῦ] τοῦ κυρίου δόξαν καὶ προσημένων ἡμῶν,
20 στελλόμενοι τούτῳ, μὴ τις ἡμᾶς μωμήσῃ ἐν τῇ ἀδροτητί ταύτη τῇ
dιακονουμένῃ ὑφ’ ἡμῶν:
21 προαύξαμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

22 συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαίοις ὄντα,

μνημονεύσαμεν ἐν πολλῇ τῇ εἰς ὑμᾶς.

23 εἶτε ὑπὲρ Τίτου, κοινωνοῦσας ἡμῶν καὶ εἰς ὑμᾶς συνεργός· εἶτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν,

ὁ δὲ Χριστὸς.

24 τὴν οὖν ἐνδεικνύειν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.
εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν·

2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν

ἤν ὑπὲρ ὑμῶν καυχώμεθα Μακεδόνιοι,

ὁτὲ Ἀχαΐα παρεσκεύαστατε ἀπὸ πέρυσι,

καὶ τὸ ὑμῶν ἔλεος ἤρθον τοὺς πλείονας.

3 ἔπεμψα δὲ τοὺς ἀδελφοὺς,

ἔνα μὴ τὸ καύχημα ὑμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ,

ἔνα καθὼς ἔλεγον παρεσκευαζόμενοι ἦτε,

4 μὴ πως ἐὰν ἔλθωσίν σὺν ἐμοὶ Μακεδόνιες

καὶ εὑρόσω ὑμᾶς ἀπαρακτικοῦς

κατασχούντων ἡμεῖς,

ἔνα μὴ λέγω ἡμεῖς,

ἐν τῇ ὑποστάσει ταύτῃ.

5 ἀναγκαίον οὖν ἡγησάμην παρακάλεσιν τοὺς ἀδελφοὺς, ἔνα προέλθωσιν εἰς ὑμᾶς

καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν,

ταύτην ἔτοιμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλευρείαν.

6 Τὸῦτο δὲ, ὁ σπείρων φειδομένως φειδομένως καὶ χερίζει,

καὶ ὁ σπείρων ἐπὶ εὐλογίας ἐπὶ εὐλογίας καὶ χερίζει.

7 ἐκαστὸς καθὼς προῆρηται τῇ καρδίᾳ,

μὴ ἐκ λύπης ἢ ἐξ ἀνέγκατες·

ἀλλὰ γὰρ δότην ἀγαπᾷ ὁ θεὸς.

8 δυνατεὶ δὲ ὁ θεὸς πάσαν χάριν περισσεύσει εἰς ὑμᾶς,

ἔνα ἐν παντὶ πάντοτε πάσαν αὐτάρκειαν ἔχοντες

περισσεύσετε εἰς πᾶν ἔργον ἀγαθῶν,

καθὼς γέγραπται· ἐσκόρπισεν,

ἐξωκεν τοὺς πένθους,

ἡ δικαιοσύνη αὐτοῦ μένει εἰς τῶν αἰώνα.

9 ὁ δὲ ἐπιχορηγῶν σπόρων τῷ σπείροντι καὶ ἄρτων εἰς βρώσιν

χορηγήσει καὶ πληθυνεῖ τῶν σπόρων ὑμῶν

καὶ αὐξήσει τὰ γενειματά τῆς δικαιοσύνης ὑμῶν.

10 ἐν παντὶ πλουτιζόμενοι

εἰς πᾶσαν ἀπλότητα,

ἤτες κατεργάζεται δι’ ἡμῶν εὐχαριστίαν τῷ θεῷ·

11 ὃτι ἡ διακονία τῆς λειτουργίας ταύτης

οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερῆματα τῶν ἁγίων,

ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστίων τῷ θεῷ.

12 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης

δοξάζοντες τὸν θεόν

ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν

εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ

καὶ ἀπλότητες τῆς κοινωνίας εἰς αὐτούς καὶ εἰς πάντας,

13 καὶ αὐτῶν δείπνει ὑπὲρ ὑμῶν

ἐπιποθοῦντων ὑμᾶς

diὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ’ ὑμῖν.

14 Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδοτηθέντω αὐτοῦ δωρεᾷ.
10 Αὐτὸς δὲ ἔγω Παύλος παρακαλῶ ἡμᾶς διὰ τῆς πραΰτητος καὶ ἐπιμελείας τοῦ Χριστοῦ, διὸ κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὸ δὲ θαρροῦ εἰς ὑμᾶς: Β δέομαι δὲ τὸ μὴ παρὼν θεράπησαι τῇ πεποίθησει ἢ λογίζομαι τολμήσαι ἐπὶ τινάς τούς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. Γ Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατεύομέθεα, ἄλλα δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὁχυρώματος, λογισμῷ καθαίρεσιν 5 καὶ πάν ὑψωμα ἐπαράμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν ἐτοιμῷ ἐχοντες ἐκδύκησαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

7 Τὰ κατὰ πρόσωπον βλέπετε. εἰ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ’ ἑαυτόν, ὅτι καθὼς αὐτός Χριστὸς, οὕτως καὶ ἡμεῖς.
8 εάν [τε] γὰρ περισσοτέρον τι καυχήσωμαι περὶ τῆς ἐξουσίας ὑμῶν ἢ ἐδοκεῖν ὁ κύριος εἰς οἴκοις ὑμῶν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰθυνθήσομαι.
9 ἢν μὴ δόξῃ ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν· ἢ ὁτι οἱ ἐπιστολαὶ μὲν, φησίν, βαρεῖα καὶ ἱσχυρά, ἢ δὲ παρούσια τοῦ σώματος ἀσθενής καὶ ὁ λόγος ἔξουσιομενός. 10 τοῦτο λογιζέσθω ὁ τοιὸς, ὃς κτεῖ ἐσεμν τῷ λόγῳ δι’ ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παράντες τῷ ἐργῷ.

12 Οὐ γὰρ τολμῶμεν ἐγκρίνατi ἡ συγκρίναι ἑαυτοὺς τίσιν τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοῖς μετροῦντες καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιάσαν.

13 ἡμεῖς δὲ οὐκ εἰς τὰ ἅμετρα καυχηθομέθα ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὐ ἐμερίσασθαι ὑμῖν ὁ θεὸς μέτρου, ἐφυκέσθαι ἄχρι καὶ ὑμῶν. 14 οὐ γὰρ ὡς μὴ ἐφικνοῦμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτοὺς, ἂντι γὰρ καὶ ὑμῶν ἐφάπαυσαμεν εἰς τῷ εὐαγγελίῳ τοῦ Χριστοῦ, 15 οὐκ εἰς τὰ ἅμετρα καυχώμενοι ἐν ἀλλότριοις κόσμοις, ἐπιλίθα δὲ ἐχοντες αἰχμαλωτίζης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυθηκαί κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν 16 εἰς τὰ ὑπερεκείμα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλότριῷ κανόνι εἰς τὰ ἐςωμα καυχῆσασθαι.

17 ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω. 18 οὐ γὰρ ὁ ἑαυτὸς συνιστάνων, ἐκείνος ἐστιν δόκιμος, ἀλλὰ ὁ κύριος συνιστήσειν.
11 Ὅσοι οὖν ἀνείχθησθε μου μικρὸν τι ἀφροσύνης· ἀλλὰ καὶ ἀνείχθησθε μου.
2 ζηλῶ γὰρ ὡμᾶς θεοῦ ζῆλον, ἥρμοσόμην γὰρ ὡμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστῆσαι τῷ Χριστῷ·
3 φοβοῦμαι δὲ μὴ πας, ὡς ὁ όφις ἐξηπάτησεν Εὕαν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νόημα ὡμῶν ἀπὸ τῆς ἀπλότητος [καὶ τῆς ἀγνότητος] τῆς εἰς τὸν Χριστόν.
4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει δὲν ὡκὺ ἐκπρούσωμεν, ἤ πνεῦμα ἑτεροῦ λαμβάνετε ὁ ὡκὺ ἐλάβετε,
5 ἢ εὐαγγέλιον ἑτεροῦ ἑτεροῦ ὡκὺ ἐδέξασθε, καλῶς ἀνείχθησθε.
6 Λογίζωμαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλιῶν ἀποστόλων.
7 εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ᾽ οὐ τῇ γνώσει, ἀλλ᾽ ἐν παντὶ φανερώσαντες ἐν πάσιν εἰς ὡμᾶς.
8 Ἡ ἀμαρτίαν ἐποίησα ἐμαυτῶν ταπεινῶν ἦνα ὡμείς ὑψωθήτε, ὃτι δωρεάν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὡμῖν;
9 ἄλλας ἐκκλησίας ἐσύνησα λαβὼν ὡμῶν ὑμῶν πρὸς τὴν ὡμῶν διακονίαν, καὶ παρὼν πρὸς ὡμᾶς καὶ ὑστερηθεὶς ὁ κατευκάρκησα οὐθενὸς:
10 εὕρον ὑστέρημα μοι προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας,
11 καὶ ἐν παντὶ ἀδικηθέν ἐμαυτῶν ὡμῖν ἑτέρησα καὶ τηῆς.
12 ἔστων ἀλλήλων Χριστοῦ ἐν ἑμοὶ ὃτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἑμὲ ἐν τοῖς κλήμασιν τῆς Ἀχαίας.
13 διὰ τί; ὅτι οὐκ ἀγαπῶ ὡμᾶς; ὁ θεὸς οἶδεν.
14 ὁ δὲ σου, καὶ σου, ἢνα ἐκκόψω τὴν ἀφορμὴν τῶν θελῶν ἀφορμήν, ἦνα ἐν ὡ καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς.
15 οἱ γὰρ τοιοῦτοι ψευδαπόστολοι ἑργάται δόλιοι, μετασχηματίζομεν εἰς ἀποστόλους Χριστοῦ.
16 καὶ οὐ θεοῦ· αὐτὸς γὰρ ὁ συναναίς μετασχηματίζεται εἰς ἄγγελον φωτός.
17 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὃν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.
16 Πάλιν λέγω, μή τίς με δόξη ἀφρονα εἶναι: εἰ δὲ μὴ γε, κἂν ὡς ἀφρονα δέξασθέ με, ἵνα κἀγὼ μικρὸν τι καυχήσομαι.
17 ο λαλῶ, οὐ κατὰ κύριον λαλῶ ἄλλ' ὡς ἐν ἄφροσύνῃ, ἐν ταύτῃ τῇ ύποστάσει τῆς καυχήσεως.
18 ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, κἀγὼ καυχήσομαι.
19 ἣδεως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες:
20 ἀνέχεσθε γὰρ εἰ τὶς ὑμᾶς καταδούλωι, εἰ τις κατεσθείει, εἰ τὶς λαμβάνει, εἰ τὶς ἐπαίρεται, εἰ τὶς εἰς πρόσωπον ὑμᾶς δέρει.
21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠθενηκαμεν.

Ἐν ὦ δ' ἐν τις τολμᾷ, ἐν ἄφροσύνῃ λέγω, τολμῶ κἀγὼ.
22 'Εβραῖοι εἰσίν; κἀγὼ.
Ἱσραηλίται εἰσίν; κἀγὼ.
σπέρμα 'Αβραάμ εἰσίν; κἀγὼ.

23 διάκονοι Χριστοῦ εἰσίν; παραφρονῶν λαλῶ, ὑπὲρ ἐγὼ.
ἐν κόποις περισσοτέρως,
ἐν φυλακαῖς περισσοτέρως,
ἐν πληγαῖς ὑπερβαλλόντως,
ἐν θανάτοις πολλάκις.

24 Ὑπὸ Ἰουδαϊῶν πεινάκες τεσσεράκοντα παρὰ μίαν ἠλαβον,
τρίς ἐρραβδίσθην,
ἀπαξ ἐξεσάθην,
τρὶς ἐναιἀγησα,
μυχήμερον ἐν τῷ βυθῷ πεποίηκα.

25 ὡδοπορίαις πολλάκις,
κινδύνοις ποταμῶν,
κινδύνοις ληστῶν,
κινδύνοις ἐκ γένους,
κινδύνοις εἰς ἐθνῶν,
κινδύνοις εἰς πόλει,
κινδύνοις εἰς ἐρήμης,
κινδύνοις εἰς θαλάσση,
κινδύνοις εἰς ψευδοδέλφους,

26 κόπῳ καὶ μόχθῳ,
ἐν ἁγρυπνίαις πολλάκις,
ἐν λυμῷ καὶ δύσῃ,
ἐν υπνείαις πολλάκις,
ἐν ψυχῇ καὶ γυμνότητι,
χωρίς τῶν παρεκτῶς ἡ ἐπίστασις μοι ἢ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.

Ζ τίς ἀσθενεὶ καὶ οὐκ ἀσθενεῖ;
τίς σκανδάλιζεται καὶ οὐκ ἐγὼ πυροῦμαι;

30 Εἰ καυχᾶσθαι δεί, τὰ τῆς ἁσθενείας μου καυχήσομαι. 31 ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὃ ὄν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.
32 ἐν Δασσακῷ ἡ θυναρχής Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με,
33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.
2 Corinthians

12 Καυχάσθαι δεῖ, οὗ συμφέρου τού, εἰς ὑπερβολήν καὶ ἀποκαλύψεις κυρίου.

2 οἶδα ἀνθρώπων ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἑκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν, ἀρπαγέντα τὸν τοιούτου ἐως τρίτου οὐρανοῦ.

3 καὶ οἶδα τὸν τοιούτον ἀνθρώπων, εἴτε ἐν σώματι εἴτε χωρίς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν, ὅτι ἤρπαγε εἰς τὸν παράδεισον καὶ ἤκουσεν ἀρρήτα ρήματα ἃ οὐκ ἔδω ἀνθρώπῳ λαλήσαι.

5 ὑπὲρ τοῦ τοιούτου καυχήσομαι, ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις.

6 Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων, ἀλλήλιαν γὰρ ἐρώτησαν τὸν καυχόμενον: εἴ τις εἰς ἐμὲ ἐθικής ἐνέγκει ὑπὲρ ὧν βλέπει με ἡ ἀκούει [τι] ἐξ ἐμοῦ καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων.

διὸ ἣνα μὴ ὑπεραίρωμαι, ἐδόθη μοι

ἀγγέλους σατανᾶ, ἣνα με κολαφίζῃ,

8 ὑπὲρ τοῦ τούτου τρίς τῶν κύριων παρεκάλεσα ἣνα ἀποστῆ ἀπ’ ἐμοῦ.

9 καὶ εἴρηκεν μοι: ἀρκεί σοι ἡ χάρις μου, ἢ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται.

ηδόστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἣν ἐπισκηπτήσῃ ἐπ’ ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

10 διὸ εὐδοκεῖ ἐν ἀσθενείαις, ἐν ὑβρίσει, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
11 Γέγονα ἄφρων, ὑμεῖς με ἡμαγκάσατε. ἐγώ γὰρ ὠφείλον ὑφ’ ὑμῶν συνίστασθαι·
οὐδὲν γὰρ ὑστέρησα

tῶν ὑπερλίιαν ἀποστόλων
eἰ καὶ οὐδὲν εἶμι.
12 τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημεῖοις τε καὶ
τέρασιν καὶ δυνάμεις.
13 τὸ γὰρ ἔστιν ὁ ἱσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας,
eἰ μὴ ὅτι αὐτὸς ἔγω οὐ κατενάρκησα ὑμῶν;
χαρίσασθε μοι τὴν ἀδικίαν ταύτην.
14 Ἰδοὺ τρίτον τοῦτο ἐτοίμας ἔχω ἐλθεῖν πρὸς ὑμᾶς,
καὶ οὐ καταναρκήσω; οὐ γὰρ ζητῶ τὰ ὑμῶν ἄλλα ὑμᾶς.
oὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν ἄλλα οἱ γονεῖς
tοῖς τέκνοις.
15 ἔγω δὲ ἢδοιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.
eἰ περισσοτέρως ὑμᾶς ἀγαπῶ[ν], ἢσσον ἀγαπῶμαι;
16 "Ἔστω δέ, ἐγώ οὐ κατεβάρησα ὑμᾶς·
ἀλλὰ ὑπάρχει πανούργος δόλῳ ὑμᾶς ἔλαβον.
17 μὴ τίνα ὃν ἀπέσταλκα πρὸς ὑμᾶς, δι’ αὐτοῦ ἐπελευκτήσα ὑμᾶς;
18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν·
μὴ τί ἐπελευκτήσειν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἰχνεοιν;
20 Πάλαι δοκείτε ότι ύμνιν ἀπολογούμεθα.
κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν:
tὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ύμων οἰκοδομῆς.

20 φοβοῦμαι γὰρ μὴ πῶς ἔλθων οὐχ ὀὕτως θέλω εὗρω ὑμᾶς κἀγὼ εἰρεθῶ ὑμῖν οὖν οὐ θέλετε·
μὴ πὼς ἔρεις, ζῆλος, θυμοί, ἐριθείαι, καταλαλιαί, ψυχρισμοί, φυσιώσεις, ἀκαταστασίαι·

21 μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεὸς μου πρὸς ὑμᾶς καὶ πενθήσῃ πολλοὺς τῶν προσμαρτυρίτων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἢ ἐπραξάν.

13 Τρίτον τούτο ἐρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πάν ρήμα.

2 προείρηκα καὶ προλέγω,
ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν,
tοῖς προσμαρτυρίσκοι καὶ τοῖς λυποῖς πᾶσιν,
ὅτι έάν ἐλθὼ εἰς τὸ πάλιν οὐ φείσομαι, ἐπεὶ δοκιμήν ζητεῖ τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ,

ὁς εἰς ὑμᾶς οὐκ ἄσθενεν ἄλλα δυνατεί ἐν ὑμῖν.

4 καὶ γὰρ ἐσταυρώθη εἰς ἄσθενείας,
ἄλλα καὶ έκ δυνάμεως θεοῦ.

5 Ἐαυτοὺς πειράζετε εἰ ἐστε ἐν τῇ πίστει,
ἐαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγνώσκετε εαυτοὺς ὅτι Ἰησοῦς Χριστός ἐν ὑμῖν· εἰ μὴ τί ἀδόκιμοι ἔστε.

6 ἐλπίζω δέ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἔσμεν ἀδόκιμοι.

7 εὐχόμεθα δὲ πρὸς τὸν θεόν μὴ ποιήσαι ὑμᾶς κακὸν μηδέν,
οὐχ ἕνα ἡμεῖς δόκιμοι φανόμεν,

8 ήμείς έκ καλὸν ποιήτε,
ἡμεῖς δὲ ὡς ἀδόκιμοι ἠμεν.

8 οὐ γὰρ δυνάμεθα τὴν κατὰ τῆς ἄλθειας ἄλλα ὑπὲρ τῆς ἄλθειας· 9 λαμπρῶν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ἡμεὶς δὲ δυνατοὶ ἠτέ·

tούτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

10 Διὰ τούτο ταῦτα ἄπων γράφω,

_death/μὴ ἀπότομοι χρὴσιμοί κατὰ τὴν ἐξουσίαν ἢν ὁ κύριος ἐδωκέν μοι εἰς οἰκοδομήν καὶ οὐκ εἰς καθάρσειν.

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

12 Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι.

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