

2 Corinthians

NET Bible

Salutation

1:1 From Paul,¹ an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, with all the saints who are in all Achaia.² **1:2** Grace and peace to you³ from God our father and the Lord Jesus Christ!

Paul's Thanksgiving for God's Comfort

1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, **1:4** who comforts us in all our troubles⁴ so that we may be able to comfort those experiencing any trouble⁵ with the comfort with which we ourselves are comforted by God. **1:5** For just as the sufferings⁶ of Christ⁷ overflow⁸ toward us, so also our comfort through Christ overflows to you.⁹ **1:6** But if we are afflicted,¹⁰ it is for your comfort and salvation; if we are comforted, it is for your comfort that you experience in your patient endurance of the same sufferings that we also suffer. **1:7** And our hope for you is steadfast because we know that as you share in¹¹ our sufferings, so also you will share in¹² our comfort. **1:8** For we do not want you to be unaware, brothers and sisters,¹³ regarding the affliction that happened to us in Asia,¹⁴ that we were burdened excessively, beyond our strength, so that we despaired even of living. **1:9** Indeed we felt as if the sentence of death had been passed against us,¹⁵ so that we would not trust in ourselves¹⁶ but in God who raises the dead. **1:10** He¹⁷ delivered us from so great a risk of death and will deliver us. We have set our hope on him¹⁸ that he will deliver us yet again, **1:11** as you also join in helping us by prayer, so that many people may give thanks to God¹⁹ on our behalf for the gracious gift given to us through the help of many.

Paul Defends His Changed Plans

1:12 For our reason for confidence²⁰ is this: the testimony of our conscience, that with pure motives²¹ and sincerity that are from God,²² not by human wisdom²³ but by the grace of God, we conducted ourselves in the world, and all the more²⁴ toward you. **1:13** For we do not write you anything other than what²⁵ you can read and also understand. But I hope that you will understand completely²⁶ **1:14** just as also you have partly understood us, that we are your source of pride just as you also are ours²⁷ in the day of the Lord Jesus. **1:15** And with this confidence I intended to come to you first so that you would get a second opportunity to see us,²⁸ **1:16** and through your help to go on into Macedonia and then from Macedonia to come back²⁹ to you and be helped on our way into Judea by

¹tn Grk "Paul." The word "from" is not in the Greek text, but has been supplied to indicate the sender of the letter.

²tn Or "are throughout Achaia."

³tn Grk "Grace to you and peace."

⁴tn Or "our trials"; traditionally, "our affliction." The term θλίψις (*thlipsis*) refers to trouble (including persecution) that involves direct suffering (L&N 22.2).

⁵tn Or "any trials"; traditionally, "any affliction."

⁶tn This Greek word translated *sufferings* here (πάθημα, *pathēma*) is a different one than the one Paul uses for his own afflictions/persecutions (θλίψις, *thlipsis*) in v. 4.

⁷tn I.e., suffering incurred by Paul as a consequence of his relationship to Christ. The genitive could be considered to have a causative nuance here.

⁸tn Traditionally, "abound" (here and throughout this section).

⁹tn The words "to you" are not in the Greek text, but are implied by the statements in the following verse.

¹⁰tn Or "are troubled."

¹¹tn Grk "as you are sharers in."

¹²tn Grk "will be sharers in."

¹³tn Grk "brothers," but the Greek word may be used for "brothers and sisters" or "fellow Christians" as here (cf. BAGD 16 s.v. ἀδελφός 1., where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning "brothers and sisters" is cited).

¹⁴sn *Asia* in the NT is always the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia.

¹⁵tn Grk "we ourselves had the sentence of death within ourselves." Here ἀποκριμα (*apokrima*) is being used figuratively; no actual official verdict had been given, but in light of all the difficulties that Paul and his colleagues had suffered, it seemed to them as though such an official verdict had been rendered against them (L&N 56.26).

¹⁶tn Or "might not put confidence in ourselves."

¹⁷tn Because of the length and complexity of the Greek sentence, the relative clause "who delivered us..." was made a separate sentence in the translation.

¹⁸tn Grk "deliver us, on whom we have set our hope."

¹⁹tn Grk "so that thanks may be given by many." The words "to God" are not in the Greek text, but are implied. The passive construction has been converted to an active one for clarity, in keeping with contemporary English style.

²⁰tn Or "for boasting."

²¹tc Two viable variants exist at this place in the text: ἀγιότητι (*hagioṓtēti*, "holiness") vs. ἀπλότητι (*haplotēti*, "pure motives"). B. M. Metzger (*Textual Commentary*, 507) suggests that a confusion of letters produced the variant; in uncial script they words would have been written ΔΓΙΟΤΗΤΙ and ΔΠΛΟΤΗΤΙ. This, however, does not explain which reading created the other. The variant ἀπλότητι, though largely a Western-Byzantine reading (N² D F G Byz lat syr) is better suited to the context, and it is a Pauline word while ἀγιότης is not. It also best explains the rise of the other variants, πραότητα (*praotēti*, "gentleness") and σπλάγχνοις (*splanchnois*, "compassion"), which is an important criteria for authenticity. On the other hand, the external evidence in favor of ἀγιότητι is extremely strong (D46 N* A B C K P Ψ 33 81 1739 1881 cop Clement Origen Didymus *et alii*). This diversity of MSS provides excellent evidence for authenticity, but because of the internal evidence listed above, ἀπλότητι is to be preferred, albeit only slightly.

²²tn Or "sincerity." The two terms translated "pure motives" (ἀπλότης, *haplotēs*) and "sincerity" (εἰλικρίνεια, *elikrineia*) are close synonyms.

²³tn Grk "pure motives and sincerity of God."

²⁴tn Or "not by worldly wisdom."

²⁵tn Or "and especially."

²⁶tn Grk "than the things."

²⁷tn Grk "to the end," a Greek idiom for "fully," "totally," "completely."

²⁸tn Grk "that we are your boast even as you are our boast."

²⁹tn Grk "a second grace," "a second favor" (used figuratively of a second visit by Paul).

³⁰tn Grk "come again."

you. **1:17** Therefore when I was planning to do this, I did not do so without thinking about what I was doing, did I?³⁰ Or do I make my plans³¹ according to mere human standards³² so that I would be saying³³ both “Yes, yes” and “No, no” at the same time? **1:18** But as God is faithful, our message to you is not “Yes” and “No.” **1:19** For the Son of God, Jesus Christ, the one who was proclaimed among you by us—by me and Silvanus³⁴ and Timothy—was not “Yes” and “No,” but it has always been “Yes” in him. **1:20** For every one of God’s promises are “Yes” in him; therefore also through him the “Amen” is spoken, to the glory we give to God. **1:21** But it is God who establishes³⁵ us together with you in Christ and who anointed us,³⁶ **1:22** who also sealed us and gave us the Spirit in our hearts as a down payment.³⁷

The Reason Paul Postponed His Visit

1:23 Now I appeal to God as my witness,³⁸ that to spare³⁹ you I did not come again to Corinth.⁴⁰ **1:24** I do not mean that we rule over your faith, but we are workers with you for your joy, because by faith you stand firm.⁴¹ **2:1** So⁴² I made up my own mind⁴³ not to pay you another painful visit.⁴⁴ **2:2** For if I make you sad, who would be left to make me glad⁴⁵ but the one I caused to be sad? **2:3** And I wrote this very thing to you,⁴⁶ so that when I came⁴⁷ I would not have sadness from those who ought to make me rejoice, since I am confident in you all that my joy would be yours. **2:4** For out of great distress and anguish of heart I wrote to you with many tears, not to make you sad, but to let you know the love that I have especially for you.⁴⁸ **2:5** But if anyone has caused sadness, he has not saddened me alone, but to some extent (not to exaggerate)⁴⁹ he has saddened all of you as well. **2:6** This punishment on such an individual by the majority is enough for him, **2:7** so that now instead⁵⁰ you should rather forgive and comfort him.⁵¹ This will keep him from being⁵² overwhelmed by excessive grief to the point of despair.⁵³ **2:8** Therefore I urge you to reaffirm your love for him.⁵⁴ **2:9** For this reason also I wrote you:⁵⁵ to test you to see⁵⁶ if you are obedient in everything. **2:10** If you forgive anyone for anything, I also forgive him—for indeed what I have forgiven (if I have forgiven anything) I did so for you in the presence of Christ, **2:11** so that we may not be exploited⁵⁷ by Satan (for we are not ignorant of his schemes). **2:12** Now when I arrived in Troas⁵⁸ to proclaim the gospel of Christ, even though the Lord had opened⁵⁹ a door of opportunity⁶⁰ for me, **2:13** I had no relief in my spirit,⁶¹ because I did not find my brother Titus there. So I said good-bye to them⁶² and set out⁶³ for Macedonia.

Apostolic Ministry

2:14 But thanks be to God who always leads us in triumphal procession⁶⁴ in Christ⁶⁵ and who makes known⁶⁶ through us the fragrance that consists of the knowledge of him in every place. **2:15** For we are a sweet aroma of Christ to God among those who are being saved and among those who are perishing— **2:16** to the latter an odor⁶⁷ from death to death, but to the former a fragrance from

³⁰ **tn** The Greek construction anticipates a negative answer. This is indicated in the translation by the ‘tag’ question “did I?” at the end of the sentence.

³¹ **tn** *Grk* “the things that I plan, do I plan (them).”

³² **tn** *Grk* “according to the flesh.”

³³ **tn** *Grk* “so that with me there should be.”

³⁴ **sn** *Silvanus* is usually considered to be the same person as Silas (L&N 93.340).

³⁵ **tn** Or “strengthens.”

³⁶ **tn** *Grk* “But he who establishes us together with you in Christ and anointed us is God.”

³⁷ **tn** Or “first installment,” “pledge,” “deposit.”

sn *Down payment*. The Greek word ἀρραβών (*arrabōn*) denotes the first payment or first installment of money or goods which serves as a guarantee or pledge for the completion of the transaction. In the NT the term is used only figuratively of the Holy Spirit as the *down payment* of the blessings promised by God (it occurs later in 2 Cor 5:5, and also in Eph 1:14). In the “already—not yet” scheme of the NT the possession of the Spirit now by believers (“already”) can be viewed as a guarantee that God will give them the balance of the promised blessings in the future (“not yet”).

³⁸ **tn** *Grk* “I call upon God as witness against my soul.” Normally this implies an appeal for help (L&N 33.176).

³⁹ **tn** Here φειδόμενος (*phaidomenos*) has been translated as a telic participle.

⁴⁰ **sn** Paul had promised to *come again* to visit (see 2 Cor 1:15, 24) but explains here why he had changed his plans.

⁴¹ **tn** Or “because you stand firm in the faith.”

⁴² **tc** Though usually δέ (*de*, “now”) should take precedent over γάρ (*gar*) in the *corpus Paulinum*, the credentials for γάρ here are not easily dismissed (ⱥ46 B 0223 0243 33 1739 1881 *et alii*); here it is the preferred reading.

⁴³ **tn** Or “I decided this for myself.”

⁴⁴ **tn** *Grk* “not to come to you again in sorrow.”

sn Paul was not speaking absolutely about not making another *visit*, but meant he did not want to come to the Corinthians again until the conflict he mentioned in 2 Cor 2:4-11 was settled.

⁴⁵ **tn** Or “to cheer me up.” L&N 25.131 translates this “For if I were to make you sad, who would be left to cheer me up?”

⁴⁶ **tn** The words “to you” are not in the Greek text but are implied.

⁴⁷ **sn** *So that when I came*. Regarding this still future visit by Paul, see 2 Cor 12:14; 13:1.

⁴⁸ **tn** Or “the love that I have in great measure for you.”

⁴⁹ **tn** Or “(not to say too much);” *Grk* “(not to burden you [with words]).”

⁵⁰ **tn** *Grk* “so that on the other hand.”

⁵¹ **tn** The word “him” is not in the Greek text but is supplied. Direct objects in Greek were often omitted and must be supplied from the context.

⁵² **tn** *Grk* “comfort him, so that he is not somehow overwhelmed.” Because of the length of the Greek sentence and the difficulty of expressing a negative purpose/result clause in English a new sentence was started here in the translation.

⁵³ **tn** *Grk* “comfort him, lest somehow such a person be swallowed up by excessive grief,” an idiom for a person being so overcome with grief as to despair or give up completely (L&N 25.285). In this context of excessive grief or regret for past sins, “overwhelmed” is a good translation since contemporary English idiom speaks of someone “overwhelmed by grief.”

⁵⁴ **tn** Or “I urge you to show that your love for him is real.”

⁵⁵ **tn** The word “you” is not in the Greek text, but is implied (as an understood direct object).

⁵⁶ **tn** *Grk* “to know the proof of you,” that is, to know if the Corinthians’ obedience to Paul as an apostle was genuine (L&N 72.7).

⁵⁷ **tn** Or “be taken advantage of.”

⁵⁸ **sn** *Troas* was a city and region in the northwest corner of Asia Minor.

⁵⁹ **tn** This is translated as a concessive participle (“even though”). The passive construction (“a door of opportunity had been opened for me by the Lord”) has been converted to an active one in the translation for clarity.

⁶⁰ **tn** *Grk* “a door”; the phrase ἀνοίγω θύραν (*anoigō thuran*, “to open a door”) is an idiom meaning “to make possible some opportunity” (L&N 71.9).

⁶¹ **tn** Or “I had no peace of mind.”

⁶² **tn** Or “I took my leave of them.”

⁶³ **tn** Since this refers to the outset of a journey, the aorist ἐξῆλθον (*exēlthon*) is taken ingressively.

⁶⁴ **tn** Or “who always causes us to triumph.”

⁶⁵ **tn** Or “in the Messiah.”

⁶⁶ **tn** Or “who reveals.”

⁶⁷ **tn** The same Greek word (ὄσμη, *osmē*) translated “odor” here (in relation to the stench of death) is translated “fragrance” in 2:14 and in the next phrase of the present verse. The word itself can describe a smell or odor either agreeable or disagreeable depending on the context (L&N 79.45).

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life to life. And who is adequate for these things?⁶⁸ **2:17** For we are not like so many others, hucksters who peddle the word of God for profit,⁶⁹ but we are speaking in Christ before⁷⁰ God as persons of sincerity,⁷¹ as persons sent from God.

A Living Letter

3:1 Are we beginning to commend ourselves again? We don't need letters of recommendation to you or from you as some other people do, do we?⁷² **3:2** You yourselves are our letter,⁷³ written on our hearts, known and read by everyone, **3:3** revealing⁷⁴ that you are a letter of Christ, delivered by us,⁷⁵ written not with ink but by the Spirit of the living God, not *on stone tablets*⁷⁶ but on tablets of human hearts.

3:4 Now we have such confidence in God through Christ. **3:5** Not that we are adequate⁷⁷ in ourselves to consider anything as if it were coming from ourselves, but our adequacy⁷⁸ is from God, **3:6** who made us adequate⁷⁹ to be servants of a new covenant⁸⁰ not based on the letter but on the Spirit, for the letter kills, but the Spirit gives life.

The Greater Glory of the Spirit's Ministry

3:7 But if the ministry that produced death, carved in letters on stone tablets,⁸¹ came with glory so that the Israelites⁸² could not keep their eyes fixed on the face of Moses because of the glory of his face⁸³ (a glory⁸⁴ that was fading away),⁸⁵ **3:8** how much more glorious will the ministry of the Spirit be?⁸⁶ **3:9** For if there was glory in the ministry that produced condemnation,⁸⁷ how much more does the ministry that produces righteousness⁸⁸ excel⁸⁹ in glory! **3:10** For indeed, what had been glorious now⁹⁰ has no glory because of the tremendously greater glory of what replaced it.⁹¹ **3:11** For if what was fading away came with⁹² glory, how much more has what remains⁹³ come in glory! **3:12** Therefore, since we have such a hope, we behave with great boldness,⁹⁴ **3:13** and not like Moses who used to put a veil over his face to keep the Israelites⁹⁵ from staring⁹⁶ at the end of the glory that was fading away.⁹⁷ **3:14** But their minds were closed.⁹⁸ For to this very day, the same veil remains when they hear the old covenant read.⁹⁹ It has not been removed because only in Christ is it taken away.¹⁰⁰ **3:15** But until this very day whenever Moses is read, a veil lies over their minds,¹⁰¹ **3:16** but when one¹⁰² turns to the Lord, *the veil is removed*.¹⁰³ **3:17** Now the Lord is the Spirit, and where the Spirit of the Lord is present,¹⁰⁴ there is freedom. **3:18** And we all, with unveiled faces reflecting the glory of the Lord,¹⁰⁵ are being transformed into the same image from one degree of glory to another,¹⁰⁶ which is from¹⁰⁷ the Lord, who is the Spirit.¹⁰⁸

Paul's Perseverance in Ministry

4:1 Therefore, since we have this ministry, just as God has shown us mercy,¹⁰⁹ we do not become discouraged.¹¹⁰ **4:2** But we have rejected¹¹¹ shameful hidden deeds,¹¹² not behaving¹¹³ with deceptiveness¹¹⁴ or distorting the word of God, but by open

⁶⁸ **sn** *These things* refer to the things Paul is doing in his apostolic ministry.

⁶⁹ **tn** The participle *καπηλεύοντες* (*kapēleuontes*) refers to those engaged in retail business, but with the negative connotations of deceptiveness and greed—"to peddle for profit," "to huckster" (L&N 57.202). In the translation a noun form ("hucksters") has been used in combination with the English verb "peddle...for profit" to convey the negative connotations of this term.

⁷⁰ **tn** Or "in the presence of."

⁷¹ **tn** Or "persons of pure motives."

⁷² **tn** The Greek construction anticipates a negative reply ("No, we do not") which is indicated in the translation by the 'tag' at the end, "do we?"

⁷³ **tn** That is, "letter of recommendation."

⁷⁴ **tn** Or "making plain."

⁷⁵ **tn** *Grk* "cared for by us," an expression that could refer either to the writing or the delivery of the letter (BAGD 184 s.v. *διὰκονέω*). Since the following phrase refers to the writing of the letter, and since the previous verse speaks of this "letter" being "written on our [Paul's and his companions'] hearts" it is more probable that the phrase "cared for by us" refers to the delivery of the letter (in the person of Paul and his companions).

⁷⁶ **sn** An allusion to Exod 24:12; 31:18; 34:1; Deut 9:10-11.

⁷⁷ **tn** Or "competent."

⁷⁸ **tn** Or "competence."

⁷⁹ **tn** Or "competent."

⁸⁰ **sn** This *new covenant* is promised in Jer 31:31-34; 32:40.

⁸¹ **tn** *Grk* "on stones"; but since this is clearly an allusion to the tablets of the Decalogue (see 2 Cor 3:3) the word "tablets" was supplied in the translation to make the connection clear.

⁸² **tn** *Grk* "so that the sons of Israel."

⁸³ **sn** *The glory of his face*. When Moses came down from Mt. Sinai with the tablets of the Decalogue, the people were afraid to approach him because his face was so radiant (Exod 34:29-30).

⁸⁴ **tn** The words "a glory" are not in the Greek text, but the reference to "glory" has been repeated from the previous clause for clarity.

⁸⁵ **tn** Or "which was transitory."

⁸⁶ **tn** *Grk* "how will not rather the ministry of the Spirit be with glory?"

⁸⁷ **tn** *Grk* "the ministry of condemnation"; translated as an objective genitive, "the ministry that produced condemnation."

⁸⁸ **tn** *Grk* "the ministry of righteousness"; translated as an objective genitive, "the ministry that produces righteousness."

⁸⁹ **tn** Traditionally, "abound."

⁹⁰ **tn** *Grk* "in this case."

⁹¹ **tn** The words "of what replaced it" are not in the Greek text, but have been supplied to clarify the meaning.

⁹² **tn** Or "through" (*διὰ, dia*).

⁹³ **tn** Or "what is permanent."

⁹⁴ **tn** Or "we employ great openness of speech."

⁹⁵ **tn** *Grk* "the sons of Israel."

⁹⁶ **tn** Or "from gazing intently."

⁹⁷ **tn** *Grk* "on the end of what was fading away"; the referent (glory) has been specified in the translation for clarity.

⁹⁸ **tn** *Grk* "their minds were hardened."

⁹⁹ **tn** *Grk* "the same veil remains at the reading of the old covenant"; the phrase "they hear" has been introduced ("when they hear the old covenant read") to make the link with the "Israelites" (v. 13) whose minds were closed (v. 14a) more obvious to the reader.

¹⁰⁰ **tn** Or "only in Christ is it eliminated."

¹⁰¹ **tn** *Grk* "their heart."

¹⁰² **tn** Or perhaps "when(ever) he turns," referring to Moses.

¹⁰³ **sn** An allusion to Exod 34:34. The entire verse may refer to Moses, viewing him as a type portraying the Jewish convert to Christianity in Paul's day.

¹⁰⁴ **tn** *Grk* "where the Spirit of the Lord is"; the word "present" is supplied to specify that the presence of the Lord's Spirit is emphasized rather than the mere existence of the Lord's Spirit.

¹⁰⁵ **tn** Or "we all with unveiled faces beholding the glory of the Lord as in a mirror."

¹⁰⁶ **tn** *Grk* "from glory to glory."

¹⁰⁷ **tn** *Grk* "just as from."

¹⁰⁸ **tn** *Grk* "from the Lord, the Spirit"; the genitive *πνεύματος* (*pneumatos*) is translated as a genitive of apposition.

¹⁰⁹ **tn** *Grk* "just as we have been shown mercy"; *ἠλεήθημεν* (*ēleēthēmen*) is translated as a 'divine passive' which is a circumlocution for God as the active agent. For clarity this was converted to an active construction with God as subject in the translation.

proclamation of the truth, we commend ourselves to everyone's conscience before God. **4:3** But even if our gospel is veiled, it is veiled only to those who are perishing, **4:4** among whom the god of this age has blinded the minds of those who do not believe¹¹⁵ so they would not see the light of the glorious gospel¹¹⁶ of Christ,¹¹⁷ who is the image of God. **4:5** For we do not proclaim¹¹⁸ ourselves, but Jesus Christ as Lord, and ourselves as your slaves¹¹⁹ for Jesus' sake. **4:6** For God, who said "Let light shine out of darkness,"¹²⁰ is the one who shined in our hearts to give us the light of the glorious knowledge¹²¹ of God in the face of Jesus Christ.

An Eternal Weight of Glory

4:7 But we have this treasure in clay jars, so that the extraordinary power¹²² belongs to God and does not come from us. **4:8** We are experiencing trouble on every side,¹²³ but are not crushed; we are perplexed,¹²⁴ but not driven to despair; **4:9** we are persecuted, but not abandoned,¹²⁵ we are knocked down,¹²⁶ but not destroyed, **4:10** always carrying around in our body the death of Jesus,¹²⁷ so that the life of Jesus may also be made visible¹²⁸ in our body. **4:11** For we who are alive are constantly being handed over to death for Jesus' sake, so that the life of Jesus may also be made visible¹²⁹ in our mortal body.¹³⁰ **4:12** As a result,¹³¹ death is at work in us, but life is at work in you.¹³² **4:13** But since we have the same spirit of faith as that shown in¹³³ what has been written, "**I believed; therefore I spoke,**"¹³⁴ we also believe, therefore we also speak. **4:14** We do so¹³⁵ because we know that the one who raised up Jesus¹³⁶ will also raise us up with Jesus and will bring us with you into his presence. **4:15** For all these things are for your sake, so that the grace that is including¹³⁷ more and more people may cause thanksgiving to increase¹³⁸ to the glory of God. **4:16** Therefore we do not despair,¹³⁹ but even if our physical body¹⁴⁰ is wearing away, our inner person¹⁴¹ is being renewed day by day. **4:17** For our momentary light suffering¹⁴² is producing for us an eternal weight of glory far beyond all comparison, **4:18** because we are not looking at what can be seen but at what cannot be seen. For what can be seen is temporary, but what cannot be seen is eternal.

Living by Faith, Not by Sight

5:1 For we know that if our earthly house, the tent we live in,¹⁴³ is dismantled,¹⁴⁴ we have a building from God, a house not built by human hands, that is eternal in the heavens. **5:2** For in this earthly house¹⁴⁵ we groan, because we desire to put on¹⁴⁶ our heavenly dwelling, **5:3** if indeed, after we have put on¹⁴⁷ our heavenly house,¹⁴⁸ we will not be found naked. **5:4** For indeed we groan while we

¹¹⁰tn Or "we do not lose heart."

¹¹¹tn L&N 13.156; the word can also mean "to assert opposition to," thus here "we have denounced" (L&N 33.220).

¹¹²tn Grk "the hidden things [deeds] of shame"; here αἰσχύνης (*aíschunēs*) is translated as an attributive genitive.

¹¹³tn Or "not conducting ourselves"; Grk "not walking" (a common NT idiom for conduct, way of life, or behavior).

¹¹⁴tn Or "craftiness."

¹¹⁵tn Or "of unbelievers."

¹¹⁶tn Grk "the gospel of the glory"; δόξης (*doxēs*) is translated as an attributive genitive.

¹¹⁷tn Or "so that the light of the gospel of the glory of Christ would not be evident to them" (L&N 28.37).

¹¹⁸tn Or "preach."

¹¹⁹tn Traditionally, "servants." Though δοῦλος (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BAGD notes that "'servant' for 'slave' is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished" (BAGD 205 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for δοῦλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

¹²⁰sn An allusion to Gen 1:3; see also Isa 9:2.

¹²¹tn Grk "the light of the knowledge of the glory"; δόξης (*doxēs*) is translated as an attributive genitive.

¹²²tn Grk "the surpassingness of the power"; δυνάμεως (*dunamēōs*) is translated as an attributed genitive ("extraordinary power").

¹²³tn Grk "we are hard pressed [by crowds] on every side."

¹²⁴tn Or "at a loss."

¹²⁵tn Or "forsaken."

¹²⁶tn Or "badly hurt." It is possible to interpret καταβαλλόμενοι (*kataballomenoi*) here as "badly hurt": "[we are] badly hurt, but not destroyed" (L&N

20,21).

¹²⁷tn The first clause of 2 Cor 4:10 is elliptical and apparently refers to the fact that Paul was constantly in danger of dying in the same way Jesus died (by violence at least). According to L&N 23.99 it could be translated, "at all times we live in the constant threat of being killed as Jesus was."

¹²⁸tn Or "may also be revealed."

¹²⁹tn Or "may also be revealed."

¹³⁰tn Grk "mortal flesh."

¹³¹tn Or "So then."

¹³²tn Grk "death is at work in us, but life in you"; the phrase "is at work in" is repeated in the translation for clarity.

¹³³tn Grk "spirit of faith according to."

¹³⁴sn A quotation from Ps 116:10.

¹³⁵tn Grk "speak, because." A new sentence was started here in the translation, with the words "We do so" supplied to preserve the connection with the preceding statement.

¹³⁶tc A variant here adds the word κύριον (*kurion*), changing the reading to "the Lord Jesus." Although the external evidence in favor of the shorter reading is slim, the witnesses are important, early, and diverse (P46 B 33 1739 it^v vg sa Tertullian *et alii*). Very likely a scribe with pietistic motives added the word κύριον, thus compounding this title for the Lord.

¹³⁷tn Or "that is abounding to."

¹³⁸tn Or "to abound."

¹³⁹tn Or "do not lose heart."

¹⁴⁰tn Grk "our outer man."

¹⁴¹tn Grk "our inner [man]."

¹⁴²tn Grk "momentary lightness of affliction."

¹⁴³sn The expression *the tent we live in* refers to "our earthly house, our body." Paul uses the metaphor of the physical body as a house or tent, the residence of the immaterial part of a person.

¹⁴⁴tn Or "destroyed."

¹⁴⁵tn Or "dwelling place."

¹⁴⁶tn Or "to be clothed with."

¹⁴⁷tc Some MSS read "taken off" (ἐκδυσάμενοι, *ekdusamenoi*) instead of "put on" (ἐνδυσάμενοι, *endusamenoi*). This alternative reading would change the emphasis of the verse from putting on "our heavenly house" to taking off "our earthly house" (see the following note regarding the specification of the referent). The difference between the two readings is one letter (ν or κ), either of which may be mistaken for the other when written in uncial script. ἐνδυσάμενοι ("put on") enjoys strong support from the Alexandrian text (P46 B C 33 1739 1881), Byzantine (*Byz*) witnesses, versions (lat syr cop), and Clement of Alexandria. The Western text is the only texttype to differ (D reads ἐκδυσάμενοι; F and G read εκλ for εκδ which indirectly aligns them with D [and was surely due to confusion of letters in uncial script]). Thus "put on" has the oldest and best external attestation. Internal evidence also favors this reading. At first glance, it may seem that "after we have put on our heavenly house we will not be found naked" is an obvious statement; the scribe of D may have thought so and changed the participle. But v. 3 seems parenthetical (so A. Plummer, *Second Corinthians* [ICC], 147), and the idea that "we do not want to be unclothed but clothed" is repeated in v. 4 with an explanatory "for." This concept also shows up in v. 2 with the phrase "we desire to put on." So the context argues for "put on" as the original reading. B. M. Metzger argues against the reading of NA27, stating that ἐκδυσάμενοι is an early alteration "in order to avoid apparent tautology" (*Textual Commentary*, 511; so also Plummer, 148). In addition, the reading ἐνδυσάμενοι fits the Pauline pattern of equivalence between apodosis and protasis that is found often enough in his conditional clauses. Thus, "put on" has the mark of authenticity on

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are in this tent,¹⁴⁹ since we are weighed down,¹⁵⁰ because we do not want to be unclothed, but clothed, so that what is mortal may be swallowed up by life. **5:5** Now the one who prepared us for this very purpose¹⁵¹ is God, who gave us the Spirit as a down payment.¹⁵² **5:6** Therefore we are always full of courage, and we know that as long as we are alive here on earth¹⁵³ we are absent from the Lord—**5:7** for we live¹⁵⁴ by faith, not by sight. **5:8** Thus we are full of courage and would prefer to be away¹⁵⁵ from the body and at home with the Lord. **5:9** So then whether we are alive¹⁵⁶ or away, we make it our ambition to please him.¹⁵⁷ **5:10** For we must all appear before the judgment seat of Christ,¹⁵⁸ so that each one may be paid back according to what he has done while in the body, whether good or evil.¹⁵⁹

The Message of Reconciliation

5:11 Therefore, because we know the fear of the Lord,¹⁶⁰ we try to persuade¹⁶¹ people,¹⁶² but we are well known¹⁶³ to God, and I hope we are well known to your consciences too. **5:12** We are not trying to commend¹⁶⁴ ourselves to you again, but are giving you an opportunity to be proud of us,¹⁶⁵ so that you may be able to answer those who take pride¹⁶⁶ in outward appearance¹⁶⁷ and not in what is in the heart. **5:13** For if we are out of our minds, it is for God; if we are of sound mind, it is for you. **5:14** For the love of Christ¹⁶⁸ controls us, since we have concluded this, that Christ¹⁶⁹ died for all; therefore all have died. **5:15** And he died for all so that those who live should no longer live for themselves but for him who died for them and was raised.¹⁷⁰ **5:16** So then from now on we acknowledge¹⁷¹ no one from an outward human point of view.¹⁷² Even though we have known Christ from such a human point of view,¹⁷³ now we do not know him in that way any longer. **5:17** So then, if anyone is in Christ, he is a new creation; what is old has passed away¹⁷⁴—look, what is new¹⁷⁵ has come!¹⁷⁶ **5:18** And all these things are from God who reconciled us to himself through Christ, and who has given us the ministry of reconciliation. **5:19** In other words, in Christ God was reconciling the world to himself, not counting people's trespasses against them, and he has given us¹⁷⁷ the message of reconciliation. **5:20** Therefore we are ambassadors for Christ, as though God were making His plea¹⁷⁸ through us. We plead with you¹⁷⁹ on Christ's behalf, "Be reconciled to God!" **5:21** God¹⁸⁰ made the one who did not know sin¹⁸¹ to be sin for us, so that in him¹⁸² we would become the righteousness of God.

God's Suffering Servants

6:1 Now because we are fellow workers, we also urge you not to receive the grace of God in vain.¹⁸³ **6:2** For he says, "***I heard you at the acceptable time, and in the day of salvation I helped you.***"¹⁸⁴ Look, now is ***the acceptable time***; look, now is ***the day of salvation!*** **6:3** We do not give anyone¹⁸⁵ an occasion for taking an offense in anything,¹⁸⁶ so that no fault may be found with our ministry. **6:4** But as God's servants,¹⁸⁷ we have commended ourselves in every way,¹⁸⁸ with great endurance, in persecutions,¹⁸⁹ in

all counts.

¹⁴⁹tn Grk "it"; the referent (the "heavenly dwelling" of the previous verse) has been specified in the translation for clarity.

¹⁴⁹sn See the note in 5:1 on the phrase *the tent we live in*.

¹⁵⁰tn Or "we are burdened."

¹⁵¹tn Grk "for this very thing."

¹⁵²tn Or "first installment," "pledge," "deposit" (see the note on the phrase "down payment" in 1:22).

¹⁵³tn Grk "we know that being at home in the body"; an idiom for being alive (L&N 23.91).

¹⁵⁴tn Grk "we walk."

¹⁵⁵tn Or "be absent."

¹⁵⁶tn Grk "whether we are at home" [in the body]; an idiom for being alive (L&N 23.91).

¹⁵⁷tn Grk "to be pleasing to him."

¹⁵⁸sn The *judgment seat* (βῆμα, *bēma*) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a common item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city. Use of the term in reference to Christ's judgment would be familiar to Paul's 1st century readers.

¹⁵⁹tn Or "whether good or bad."

¹⁶⁰tn Or "because we know what it means to fear the Lord."

¹⁶¹tn The present tense of πείθομεν (*peithomen*) is translated as a conative present.

¹⁶²tn Grk "men"; but ἄνθρωπος (*anthrōpos*) is generic here since clearly both men and women are in view (Paul did not attempt to win only men to the gospel he preached).

¹⁶³tn Or "clearly evident." BAGD 853 s.v. φανερώω 2.b.α has "θεῶ πεφανερώμεθα *we are well known to God* 2 Cor 5:11a, cf. 11b; 11:6 t.r."

¹⁶⁴tn The present tense of συνιστάμεν (*sunistanomen*) is translated as a conative present.

¹⁶⁵tn Or "to boast about us."

¹⁶⁶tn Or "who boast."

¹⁶⁷tn Or "in what is seen."

¹⁶⁸tn The phrase ἡ ἀγάπη τοῦ Χριστοῦ (*hē agapē tou Christou*, "the love of Christ") could be translated as either objective genitive ("our love for Christ") or subjective genitive ("Christ's love for us"). Either is grammatically possible, but with the reference to Christ's death for all in the following clauses, a subjective genitive ("Christ's love for us") is more likely.

¹⁶⁹tn Grk "one"; the referent (Christ) has been specified in the translation for clarity.

¹⁷⁰tn Or "but for him who died and was raised for them."

¹⁷¹tn Grk "we know."

¹⁷²tn Grk "no one according to the flesh."

¹⁷³tn Grk "we have known Christ according to the flesh."

¹⁷⁴tn Grk "old things have passed away."

¹⁷⁵tc There is a textual problem here that concerns the inclusion of the words τὰ πάντα (*ta panta*, "all things"; cf. KJV "behold, all things are become new"). Many manuscripts include the phrase, some after καίνα (*kaina*, "new"; D^s K P Y 629 Byz *permulti* syr^g goth eth al) and some before it (6 33 81 614 630 1241 1505 1881 a b *pauci*). The reading without the phrase τὰ πάντα has excellent external support (P46 N B C D* G 1739 d g r syr^ppal sa bo arm), and the different word order of the phrase which includes it ("all things new" or "new all things") in the MS tradition indicates its secondary character. This secondary addition may have taken place because of confusion of the words τὰ δε πάντα ("and all [these] things") in the following verse.

¹⁷⁶tn Grk "new things have come [about]."

¹⁷⁷tn Or "he has entrusted to us."

¹⁷⁸tn Or "as though God were begging."

¹⁷⁹tn Or "we beg you."

¹⁸⁰tn Grk "He"; the referent (God) has been specified in the translation for clarity.

¹⁸¹sn *The one who did not know sin* is a reference to Jesus Christ.

¹⁸²sn That is, "in Christ."

¹⁸³tn Or "receive the grace of God uselessly."

¹⁸⁴sn A quotation from Isa 49:8.

¹⁸⁵tn The word "anyone" is not in the Greek text, but is implied. Direct objects in Greek were often omitted when clear from the context.

¹⁸⁶tn Other interpretations of the first part of 2 Cor 6:3 are possible. The phrase could also mean, "not putting an obstacle in the way of anyone" (L&N 22.14), or "giving no one in anything a cause to sin" (L&N 88.307).

¹⁸⁷tn Or "ministers."

difficulties, in distresses, **6:5** in beatings, in imprisonments, in riots,¹⁹⁰ in troubles,¹⁹¹ in sleepless nights, in hunger, **6:6** by purity, by knowledge, by patience, by benevolence, by the Holy Spirit,¹⁹² by genuine¹⁹³ love, **6:7** by truthful¹⁹⁴ teaching,¹⁹⁵ by the power of God, with weapons of righteousness both for the right hand and for the left,¹⁹⁶ **6:8** through glory and dishonor, through slander and praise; regarded as impostors,¹⁹⁷ and yet true; **6:9** as unknown, and yet well-known; as dying and yet—see!—we continue to live; as those who are scourged¹⁹⁸ and yet not executed; **6:10** as sorrowful, but always rejoicing, as poor, but making many rich, as having nothing, and yet possessing everything.

6:11 We have spoken freely to you,¹⁹⁹ Corinthians, our heart has been opened wide to you. **6:12** Our affection for you is not restricted,²⁰⁰ but you are restricted in your affections for us. **6:13** Now as a fair exchange—I speak as to my²⁰¹ children—open wide your hearts to us²⁰² also.

Unequal Partners

6:14 Do not become partners²⁰³ with those who do not believe, for what partnership is there between righteousness and lawlessness, or what fellowship does light have with darkness? **6:15** And what agreement does Christ have with Beliar?²⁰⁴ Or what does a believer share in common with an unbeliever? **6:16** And what mutual agreement does the temple of God have with idols? For we are the temple of the living God, just as God said, “*I will live in them*”²⁰⁵ and will walk among them, and I will be their God, and they will be my people.”²⁰⁶ **6:17** Therefore “*come out from their midst, and be separate,*” says the Lord, “and touch no unclean thing,”²⁰⁷ and I will welcome²⁰⁸ you,²⁰⁹ **6:18** and I will be a father to you, and you will be my sons and daughters,²¹⁰ says the All-Powerful Lord.²¹¹

Self-Purification

7:1 Therefore, since we have these promises, dear friends, let us cleanse ourselves²¹² from everything that could defile the body²¹³ and the spirit, and thus accomplish²¹⁴ holiness out of reverence for God.²¹⁵ **7:2** Make room for us in your hearts;²¹⁶ we have wronged no one, we have ruined no one,²¹⁷ we have exploited no one.²¹⁸ **7:3** I do not say this to condemn you, for I told you before²¹⁹ that you are in our hearts so that we die together and live together with you.²²⁰

A Letter That Caused Sadness

7:4 I have great confidence in you; I take great pride²²¹ on your behalf. I am filled with encouragement;²²² I am overflowing with joy in the midst of²²³ all our suffering. **7:5** For even when we came into Macedonia, our body²²⁴ had no rest at all, but we were troubled in every way—struggles from the outside, fears from within. **7:6** But God, who encourages²²⁵ the downhearted,

¹⁸⁸tn Or “we have commended ourselves by all things.”

¹⁸⁹tn Or “in trouble and suffering.”

¹⁹⁰tn Or “rebellions” (uprisings in open defiance of civil authority).

¹⁹¹tn Usually κόποις (*kopois*) is translated as “labors” or “hard work,” but see Matt 26:10 where it means “trouble”; “distress” (L&N 22.7). In this context with so many other terms denoting suffering and difficulty, such a meaning is preferable.

¹⁹²tn Or “by holiness of spirit.”

¹⁹³tn Or “sincere.”

¹⁹⁴tn Grk “by the word of truth”; understanding ἀληθείας (*alētheias*) as an attributive genitive (“truthful word”).

¹⁹⁵tn Or “speech.” In this context it is more likely that λόγος (*logos*) refers to Paul’s message (thus “teaching”) than to his speech in general.

¹⁹⁶tn The phrase “for the right hand and for the left” possibly refers to a combination of an offensive weapon (a sword for the right hand) and a defensive weapon (a shield for the left).

¹⁹⁷tn Or “regarded as deceivers.”

¹⁹⁸tn Grk “disciplined,” but in this context probably a reference to scourging prior to execution (yet the execution is not carried out).

¹⁹⁹tn Grk “our mouth has been open to you,” an idiom for openness in communication.

²⁰⁰tn Grk “You are not restricted by us.”

²⁰¹tn The word “my” is not in the Greek text but is implied.

²⁰²tn The words “to us” are not in the Greek text but are implied.

²⁰³tn Or “Do not be mismatched.”

²⁰⁴sn The Greek term Βελιάρ (*Beliar*) is a spelling variant for Βελιάλ (*Belial*, see Judg 20:13 LXX). It occurs only here in the NT. *Beliar* is a reference to Satan.

²⁰⁵tn Or “live among them,” “live with them.”

²⁰⁶sn *I will live in them*. The OT text that lies behind this passage (Lev 26:11-12) speaks of God dwelling in the midst of his people. The Greek preposition *en* in the phrase *en autois* (“in them”) can also have that meaning (“among” or “with”). However, Paul appears to be extending the imagery here to involve God (as the Spirit) dwelling *in* his people, since he calls believers “the temple of the living God” in the previous clause, imagery he uses elsewhere in his writings (1 Cor 3:16; Eph 2:21-22).

²⁰⁷sn A quotation from Lev 26:12; also similar to Jer 32:38; Ezek 37:27.

²⁰⁸sn A quotation from Isa 52:11.

²⁰⁹tn Or “will receive.”

²¹⁰sn A paraphrased quotation from Ezek 20:41.

²¹¹sn A paraphrased quotation from 2 Sam 7:14 and Isa 43:6.

²¹²tn Traditionally, “the Lord Almighty.” BAGD 608 s.v. παντοκράτωρ states, “the *Almighty, All-Powerful, Omnipotent (One)* only of God...κύριος π. (oft. LXX) 2 Cor 6:18.”

²¹³tn Or “purify ourselves.”

²¹⁴tn Grk “from every defilement of the flesh.”

²¹⁵tn Grk “accomplishing.” The participle has been translated as a finite verb due to considerations of contemporary English style, and “thus” has been supplied to indicate that it represents a result of the previous cleansing.

²¹⁶tn Grk “in the fear of God.”

²¹⁷tn The phrase “in your hearts” is not in the Greek text, but is implied.

²¹⁸tn “We have ruined no one” may refer to financial loss (“we have caused no one to suffer financial loss”) but it may also refer to the undermining of faith (“we have corrupted no one’s faith.”). Both options are mentioned in L&N 20.23.

²¹⁹tn Or “we have taken advantage of no one.”

²²⁰sn See 2 Cor 1:4-7.

²²¹tn The words “with you” are not in the Greek text, but are implied.

²²²tn Grk “great is my boasting.”

²²³tn Or “comfort.”

²²⁴tn Grk “I am overflowing with joy in all our suffering”; the words “in the midst of” are not in the Greek text but are supplied to clarify that Paul is not rejoicing in the suffering itself, but in his relationship with the Corinthians in the midst of all his suffering.

²²⁵tn Grk “our flesh.”

²²⁶tn Or “comforts,” “consoles.”

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encouraged²²⁶ us by the arrival of Titus. **7:7** We were encouraged²²⁷ not only by his arrival, but also by the encouragement²²⁸ you gave²²⁹ him, as he reported to us your longing, your mourning,²³⁰ your deep concern²³¹ for me, so that I rejoiced more than ever. **7:8** For even if I made you sad²³² by my letter,²³³ I do not regret having written it²³⁴ (even though I did regret it,²³⁵ for²³⁶ I see that my letter made you sad,²³⁷ though only for a short time). **7:9** Now I rejoice, not because you were made sad,²³⁸ but because you were made sad to the point of repentance. For you were made sad as God intended,²³⁹ so that you were not harmed²⁴⁰ in any way by us. **7:10** For sadness as intended by God produces a repentance that leads to salvation, leaving no regret, but worldly sadness brings about death. **7:11** For see what this very thing, this sadness²⁴¹ as God intended, has produced in you: what eagerness, what defense of yourselves,²⁴² what indignation,²⁴³ what alarm, what longing, what deep concern,²⁴⁴ what punishment!²⁴⁵ In everything you have proved yourselves to be innocent in this matter. **7:12** So then, even though I wrote to you, it was not on account of the one who did wrong, or on account of the one who was wronged, but to reveal to you your eagerness on our behalf²⁴⁶ before God. **7:13** Therefore we have been encouraged. And in addition to our own encouragement, we rejoiced even more at the joy of Titus, because all of you have refreshed his spirit.²⁴⁷ **7:14** For if I have boasted to him about anything concerning you, I have not been embarrassed by you,²⁴⁸ but just as everything we said to you was true,²⁴⁹ so our boasting to Titus about you²⁵⁰ has proved true as well. **7:15** And his affection for you is much greater²⁵¹ when he remembers the obedience of you all, how you welcomed him with fear and trembling. **7:16** I rejoice because in everything I am fully confident in you.

Completing the Collection for the Saints

8:1 Now we make known to you, brothers and sisters,²⁵² the grace of God given to the churches of Macedonia, **8:2** that during a severe ordeal of suffering, their abundant joy and their extreme poverty have overflowed in the wealth²⁵³ of their generosity. **8:3** For I testify, they gave according to their means and beyond their means. They did so voluntarily,²⁵⁴ **8:4** begging us with great earnestness for the blessing and fellowship of helping²⁵⁵ the saints. **8:5** And they did this not just as we had hoped, but they gave themselves first to the Lord and to us by the will of God. **8:6** Thus²⁵⁶ we urged²⁵⁷ Titus that, just as he had previously begun this work,²⁵⁸ so also he should complete this act of kindness²⁵⁹ for you. **8:7** But as you excel²⁶⁰ in everything—in faith, in speech, in knowledge, and in all eagerness and in the love from us that is in you—make sure that you excel²⁶¹ in this act of kindness²⁶² too. **8:8** I am not saying this as a command, but I am testing the genuineness of your love by comparison with the eagerness of others.²⁶³ **8:9** For you know the grace²⁶⁴ of our Lord Jesus Christ, that although he was rich, he became poor for your sakes, so that you by his poverty could become rich. **8:10** So here is my opinion on this matter: It is to your advantage, since you²⁶⁵ made a good start last year both in your giving and your desire to give, **8:11** to finish what you started,²⁶⁶ so that just as you wanted to do it eagerly,²⁶⁷ you can also complete it²⁶⁸ according to your means.²⁶⁹ **8:12** For if the eagerness is present, the gift itself²⁷⁰ is acceptable according to whatever one has, not

²²⁶tn Or “comforted,” “consoled.”
²²⁷tn Because of the length and complexity of this Greek sentence, a new sentence was started here in the translation by supplying the phrase “We were encouraged.”
²²⁸tn Or “comfort,” “consolation.”
²²⁹tn Grk “by the encouragement with which he was encouraged by you.” The passive construction was translated as an active one in keeping with contemporary English style, and the repeated word “encouraged” was replaced in the translation by “gave” to avoid redundancy in the translation.
²³⁰tn Or “your grieving,” “your deep sorrow.”
²³¹tn Or “your zeal.”
²³²tn Grk “if I grieved you.”
²³³sn My letter. Paul is referring to the “severe” letter mentioned in 2 Cor 2:4.
²³⁴tn Grk “I do not regret”; direct objects in Greek must often be supplied from the context. Here one could simply supply “it,” but since Paul is referring to the effects of his previous letter, clarity is improved if “having written it” is supplied.
²³⁵tn Grk “I did regret”; the direct object “it” must be supplied from the context.
²³⁶tc Some MSS omit the word “for” (γάρ, *gar*). The Alexandrian and Western witnesses are divided among themselves on the omission (ⱼ46*^c B D* Itala lack the γάρ, while ⑆ C D¹ F G Ψ 33 1739 1881 have it). Even though ⱼ46* omits γάρ, it has the same sense because it reads the participle βλέπων.
²³⁷tn Grk “my letter grieved you.”
²³⁸tn Grk “were grieved” (so also twice later in the verse).
²³⁹tn Grk “corresponding to God,” that is, corresponding to God’s will (κατὰ θεόν, *kata theon*). The same phrase occurs in vv. 10 and 11.
²⁴⁰tn Grk “so that you did not suffer loss.”
²⁴¹tn Grk “this very thing, to be grieved.”
²⁴²tn The words “of yourselves” are not in the Greek text but are implied.
²⁴³sn What indignation refers to the Corinthians’ indignation at the offender.
²⁴⁴tn Or “what zeal.”
²⁴⁵sn That is, punishment for the offender.
²⁴⁶tn Grk “but in order that your eagerness on our behalf might be revealed to you.”
²⁴⁷tn Or “all of you have put his mind at ease.”
²⁴⁸tn Grk “I have not been put to shame”; the words “by you” are not in the Greek text but are implied.
²⁴⁹tn Grk “just as we spoke everything to you in truth.”
²⁵⁰tn The words “about you” are not in the Greek text but are implied.
²⁵¹tn Or “is all the more.”
²⁵²tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:8.
²⁵³tn Or “riches.”
²⁵⁴tn Or “spontaneously.”
²⁵⁵tn Or “of ministering to.”
²⁵⁶tn A new sentence was started here in the translation and the word “thus” was supplied to indicate that it expresses the result of the previous clause.
²⁵⁷tn Or “we exhorted.”
²⁵⁸tn The words “this work” are not in the Greek text but are implied. Direct objects in Greek were often omitted and must be supplied from the context.
²⁵⁹tn Grk “this grace.”
²⁶⁰tn Grk “as you abound.”
²⁶¹tn Grk “you abound.”
²⁶²tn Grk “this grace.”
²⁶³tn Grk “by means of the eagerness of others.”
²⁶⁴tn Or “generosity.”
²⁶⁵tn Grk “who.”
²⁶⁶tn Grk “and now also complete the doing.”
²⁶⁷tn Grk “just as the eagerness to want [it].”
²⁶⁸tn Grk “so also it might be completed.” The passive construction was converted to an active one in the translation in keeping with contemporary English style.
²⁶⁹tn Grk “completed from what you have.”
²⁷⁰tn The words “the gift itself” are not in the Greek text but are implied. Translators often supply an English phrase like “it is” (NASB) but in the context, Paul is clearly referring to the collection Titus was to oversee (2 Cor 8:4-7). Therefore there is no reason not to specify the referent (the gift) more narrowly for clarity.

according to what he does not have. **8:13** For I do not say this so there would be relief for others and suffering for you, but as a matter of equality. **8:14** At the present time, your abundance will meet their need,²⁷¹ so that one day their abundance may also meet your need, and thus there may be equality, **8:15** as it is written: “*The one who gathered²⁷² much did not have too much, and the one who gathered little did not have too little.*”²⁷³

The Mission of Titus

8:16 But thanks be to God who put in the heart of Titus the same devotion²⁷⁴ I have for you, **8:17** because he not only accepted our request, but since he was very eager,²⁷⁵ he is coming²⁷⁶ to you of his own accord.²⁷⁷ **8:18** And we are sending²⁷⁸ along with him the brother who is praised by all the churches for his work in spreading the gospel.²⁷⁹ **8:19** In addition,²⁸⁰ this brother²⁸¹ has also been chosen by the churches as our traveling companion as we administer this generous gift²⁸² to the glory of the Lord himself and to show our readiness to help.²⁸³ **8:20** We did this²⁸⁴ as a precaution so that no one should blame us in regard to this generous gift we are administering. **8:21** For we are *concerned about what is right not only before the Lord but also before men.*²⁸⁵ **8:22** And we are sending²⁸⁶ with them our brother whom we have tested many times and found eager in many matters, but who now is much more eager than ever because of the great confidence he has in you. **8:23** If there is any question²⁸⁷ about Titus, he is my partner and fellow worker among you; if there is any question about our brothers, they are messengers²⁸⁸ of the churches, a glory to Christ. **8:24** Therefore show²⁸⁹ them openly before the churches the proof of your love and of your pride in you.²⁹⁰

Preparing the Gift

9:1 For it is not necessary²⁹¹ for me to write you about this service²⁹² to the saints, **9:2** because I know your eagerness to help.²⁹³ I keep boasting to the Macedonians about this eagerness of yours,²⁹⁴ that Achaia has been ready to give²⁹⁵ since last year, and your zeal to participate²⁹⁶ has stirred up most of them.²⁹⁷ **9:3** But I am sending²⁹⁸ these brothers so that our boasting about you may not be empty in this case, so that you may be ready²⁹⁹ just as I kept telling them. **9:4** For if any of the Macedonians should come with me and find that you are not ready to give, we would be humiliated³⁰⁰ (not to mention you) by this confidence we had in you.³⁰¹ **9:5** Therefore I thought it necessary to urge these brothers to go to you in advance and to arrange ahead of time the generous contribution³⁰² you had promised, so this may be ready as a generous gift³⁰³ and not as something you feel forced to do.³⁰⁴ **9:6** My point is this: The person who sows sparingly will also reap sparingly, and the person who sows generously³⁰⁵ will also reap generously.³⁰⁶ **9:7** Each one of you should give³⁰⁷ just as he has decided in his heart,³⁰⁸ not reluctantly³⁰⁹ or under compulsion,³¹⁰ because God loves a cheerful giver. **9:8** And God is able to make all grace overflow³¹¹ to you so that because you have enough³¹² of

²⁷¹tn Or “their lack.”

²⁷²tn The word “gathered” is not in the Greek text, but is implied (so also for the second occurrence of the word later in the verse).

²⁷³sn A quotation from Exod 16:18.

²⁷⁴tn Or “eagerness.”

²⁷⁵tn The comparative form of this adjective is used here with elative meaning.

²⁷⁶tn This verb is translated as an epistolary aorist.

²⁷⁷tn Or “of his own free will.”

²⁷⁸tn This verb is translated as an epistolary aorist.

²⁷⁹tn *Grk* “the brother of whom the praise in the gospel [is] throughout all the churches.”

²⁸⁰tn *Grk* “gospel, and not only this, but.” Here a new sentence was started in the translation.

²⁸¹tn *Grk* “he”; the referent (the brother mentioned in v. 18) has been specified in the translation for clarity.

²⁸²tn That is, the offering or collection being taken to assist impoverished Christians.

²⁸³tn The words “to help” are not in the Greek text but are implied (see L&N 25.68).

²⁸⁴tn “This” refers to sending the brother mentioned in 2 Cor 8:18 to Corinth along with Titus. The words “We did this” have no equivalent in the Greek text, but are necessary to maintain the thought flow in English. The Greek participle that begins v. 20 continues the sentence begun in v. 18 which concerns the sending of the other brother mentioned there.

²⁸⁵sn An allusion to Prov 3:4.

²⁸⁶tn This verb is translated as an epistolary aorist.

²⁸⁷tn *Grk* “If concerning Titus” (εἴτε ὑπὲρ Τίτου, *eite huper Titou*); the Greek sentence opens with an ellipsis which must be supplied: If [there is any question] about Titus.

²⁸⁸tn *Grk* “apostles.”

²⁸⁹tc The sense of this translation is attested by the fact that most of the later MSS of 2 Cor have the imperative verb ἐνδεῖξασθε (*endeixasthe*) in place of the participle ἐνδεικνύμενοι (*endeiknumenoi*). Since the participle is more Hebraic in style, many later scribes would not have understood the idiom as easily and would have been likely to change the participle to an imperative (so B. M. Metzger, *Textual Commentary*, 513-4).

²⁹⁰tn In the Greek text ἐνδεικνύμενοι (*endeiknumenoi*) is a present participle which is translated as an imperative verb.

²⁹¹tn Or “our boasting about you.”

²⁹²tn Or “it is superfluous.”

²⁹³tn Or “this ministry,” “this contribution.”

²⁹⁴tn The words “to help” are not in the Greek text but are implied.

²⁹⁵tn *Grk* “concerning which I keep boasting to the Macedonians about you.” A new sentence was started here and the translation was simplified by removing the relative clause and repeating the antecedent “this eagerness of yours.”

²⁹⁶tn The words “to give” are not in the Greek text, but are implied.

²⁹⁷tn The words “to participate” are not in the Greek text but are implied.

²⁹⁸sn *Most of them* is a reference to the Macedonians (cf. v. 4).

²⁹⁹tn This verb is translated as an epistolary aorist.

³⁰⁰tn That is, ready with the collection for the saints.

³⁰¹tn Or “be disgraced”; *Grk* “be put to shame.”

³⁰²tn *Grk* “by this confidence”; the words “we had in you” are not in the Greek text, but are supplied as a necessary clarification for the English reader.

³⁰³tn *Grk* “the blessing.”

³⁰⁴tn *Grk* “a blessing.”

³⁰⁵tn *Grk* “as a covetousness”; that is, a gift given grudgingly or under compulsion.

³⁰⁶tn Or “bountifully.”

³⁰⁷tn Or “bountifully.”

³⁰⁸tn Or “must do.” The words “of you” and “should do” are not in the Greek text, which literally reads, “Each one just as he has decided in his heart.” The missing words are an ellipsis; these or similar phrases must be supplied for the English reader.

³⁰⁹tn Or “in his mind.”

³¹⁰tn Or “not from regret”; *Grk* “not out of grief.”

³¹¹tn Or “not out of a sense of duty”; *Grk* “from necessity.”

³¹²tn Or “abound.”

³¹³tn Or “so that by having enough.” The Greek participle can be translated as a participle of cause (“because you have enough”) or means (“by having enough”).

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everything in every way at all times, you will overflow³¹³ in every good work. **9:9** Just as it is written, “*He³¹⁴ has scattered widely, he has given to the poor; his righteousness remains forever.*”³¹⁵ **9:10** Now God³¹⁶ who provides seed for the sower and bread for food will provide and multiply your supply of seed and will cause the harvest of your righteousness to grow. **9:11** You will be enriched in every way so that you may be generous on every occasion,³¹⁷ which is producing through us thanksgiving to God, **9:12** because the service of this ministry is not only providing for³¹⁸ the needs of the saints but is also overflowing with many thanks to God. **9:13** Through the evidence³¹⁹ of this service³²⁰ they will glorify God because of your obedience to your confession in the gospel of Christ and the generosity of your sharing³²¹ with them and with everyone. **9:14** And in their prayers on your behalf they long for you because of the extraordinary grace God has shown to you.³²² **9:15** Thanks be to God for his indescribable gift.³²³

Paul’s Authority from the Lord

10:1 Now I, Paul, appeal to you³²⁴ personally³²⁵ by the meekness and gentleness³²⁶ of Christ (I who am meek³²⁷ when present among³²⁸ you, but am full of courage³²⁹ toward you when away!)— **10:2** now I ask that when I am present I may not have to be bold with the confidence that (I expect) I will dare to use against some who consider us to be behaving³³⁰ according to human standards.³³¹ **10:3** For though we live³³² as human beings,³³³ we do not wage war according to human standards,³³⁴ **10:4** for the weapons of our warfare are not human weapons,³³⁵ but are made powerful by God³³⁶ for tearing down strongholds.³³⁷ We tear down arguments³³⁸ **10:5** and every arrogant obstacle³³⁹ that is raised up against the knowledge of God, and we take every thought captive to make it obey³⁴⁰ Christ. **10:6** We are also ready to punish every act of disobedience,³⁴¹ whenever your obedience is complete. **10:7** You are looking at outward appearances,³⁴² If anyone is confident that he belongs to Christ, he should reflect on this again: Just as he himself belongs to Christ, so too do we. **10:8** For if I boast somewhat more about our authority that the Lord gave us³⁴³ for building you up and not for tearing you down, I will not be ashamed of doing so.³⁴⁴ **10:9** I do not want to seem as though I am trying to terrify you with my letters, **10:10** because some say, “His letters are weighty and forceful, but his physical presence is weak³⁴⁵ and his speech is of no account.”³⁴⁶ **10:11** Let such a person consider this: What we say³⁴⁷ by letters when we are absent, we also are in actions when we are present.

Paul’s Mission

10:12 For we would not dare to classify or compare ourselves with some of those who recommend themselves. But when they measure themselves by themselves and compare themselves with themselves, they are without understanding.³⁴⁸ **10:13** But we will not boast beyond certain limits,³⁴⁹ but will confine our boasting³⁵⁰ according to the limits of the work to which God has appointed us,³⁵¹ that reaches even as far as you. **10:14** For we were not overextending ourselves, as though we did not reach as far as you,

³¹³tn Or “abound.”
³¹⁴sn *He* in the quotation refers to the righteous person.
³¹⁵sn A quotation from Ps 112:9.
³¹⁶tn *Grk* “he”; the referent (God) has been specified in the translation for clarity.
³¹⁷tn *Grk* “in every way for every generosity,” or “he will always make you rich enough to be generous at all times” (L&N 57.29).
³¹⁸tn Or “not only supplying.”
³¹⁹tn Or “proof,” or perhaps “testing” (NRSV).
³²⁰tn Or “ministry.”
³²¹tn Or “your partnership”; *Grk* “your fellowship.”
³²²tn *Grk* “the extraordinary grace of God to you”; the point is that God has given or shown grace to the Corinthians.
³²³tn “Let us thank God for his gift which cannot be described with words” (L&N 33.202).
³²⁴tn The Greek pronoun (“you”) is plural.
³²⁵tn The word “personally” is supplied to reflect the force of the Greek intensive pronoun αὐτός (*autos*) at the beginning of the verse.
³²⁶tn Or “leniency and clemency.” D. Walker, “Paul’s Offer of Leniency of Christ (2 Corinthians 10:1): Populist Ideology and Rhetoric in a Pauline Letter Fragment (2 Cor 10:1-13:10)” (Ph.D. diss., University of Chicago, 1998), argues for this alternative translation for three main reasons: (1) When the two Greek nouns προὔτης and ἐπιείκεια (*prautēs* and *epieikeia*) are used together, 90% of the time the nuance is “leniency and clemency.” (2) “Leniency and clemency” has a military connotation, which is precisely what appears in the following verses. (3) 2 Cor 10-13 speaks of Paul’s sparing use of his authority, which points to the nuance of “leniency and clemency.”
³²⁷tn Or “who lack confidence.”
³²⁸tn Or “when face to face with.”
³²⁹tn Or “but bold.”
³³⁰tn *Grk* “consider us as walking.”
³³¹tn *Grk* “according to the flesh.”
³³²tn *Grk* “we walk.”
³³³tn *Grk* “in the flesh.”
³³⁴tn *Grk* “according to the flesh.”
³³⁵tn *Grk* “are not fleshly [weapons].” The repetition of the word “warfare” does not occur in the Greek text, but is supplied for clarity.
³³⁶tn Or “but (are) divinely powerful,” “but they have divine power,” or “but are powerful for God’s [service]”; *Grk* “but are powerful to God.”
³³⁷sn Ultimately Paul is referring here to the false arguments of his opponents, calling them figuratively “strongholds.” This Greek word (ὄχυρόμα, *ochurōma*) is used only here in the NT.
³³⁸tn Or “speculations.”
³³⁹tn The phrase “every arrogant obstacle” could be translated simply “all arrogance” (so L&N 88.207).
³⁴⁰tn *Grk* “to the obedience of Christ”; but since Χριστοῦ (*Christou*) is clearly an objective genitive here, it is better to translate “to make it obey Christ.”
³⁴¹tn Or “punish all disobedience.”
³⁴²tn The phrase is close to a recognized idiom for judging based on outward appearances (L&N 30.120). Some translators see a distinction, however, and translate 2 Cor 10:7a as “Look at what is in front of your eyes,” that is, the obvious facts of the case (so NRSV).
³⁴³tn The word “us” is not in the Greek text but is supplied. Indirect objects in Greek were often omitted when clear from the context, and must be supplied for the modern English reader.
³⁴⁴tn *Grk* “I will not be put to shame,” “I will not be ashamed.” The words “of doing so” are supplied to clarify for the reader that Paul will not be ashamed of boasting somewhat more about the authority the Lord gave him (beginning of v. 8).
³⁴⁵tn Or “unimpressive.”
³⁴⁶tn Or “is contemptible”; *Grk* “is despised.”
³⁴⁷tn *Grk* “what we are in word.”
³⁴⁸tn Or “they are unintelligent.”
³⁴⁹tn Or “boast excessively.” The phrase εἰς τὰ ἄμετρα (*eis ta ametra*) is an idiom; literally it means “into that which is not measured,” that is, a point on a scale that goes beyond what might be expected (L&N 78.27).
³⁵⁰tn The words “will confine our boasting” are not in the Greek text, but the reference to boasting must be repeated from the previous clause to clarify for the modern reader what is being limited.
³⁵¹tn *Grk* “according to the measure of the rule which God has apportioned to us as a measure”; for the translation used in the text see L&N 37.100.

because we were the first to reach as far as you with the gospel about Christ.³⁵² **10:15** Nor do we boast beyond certain limits³⁵³ in the work³⁵⁴ done by others, but we hope³⁵⁵ that as your faith continues to grow, our work may be greatly expanded³⁵⁶ among you according to our limits,³⁵⁷ **10:16** so that we may preach the gospel in the regions that lie beyond you, and not boast of work already done in another person's area. **10:17** But *the one who boasts must boast in the Lord*.³⁵⁸ **10:18** For it is not the person who commends himself who is approved, but the person the Lord commends.

Paul and His Opponents

11:1 I wish that you would be patient with me in a little foolishness, but indeed you are being patient with me! **11:2** For I am jealous for you with godly jealousy, because I promised you in marriage to one husband,³⁵⁹ to present you as a pure³⁶⁰ virgin to Christ. **11:3** But I am afraid that³⁶¹ just as the serpent³⁶² deceived Eve by his treachery,³⁶³ your minds may be led astray³⁶⁴ from a sincere and pure³⁶⁵ devotion to Christ. **11:4** For if someone comes and proclaims³⁶⁶ another Jesus different from the one we proclaimed,³⁶⁷ or if you receive a different spirit than the one you received,³⁶⁸ or a different gospel than the one you accepted,³⁶⁹ you put up with it well enough.³⁷⁰ **11:5** For I consider myself not at all inferior to those "super-apostles."³⁷¹ **11:6** And even if I am unskilled³⁷² in speaking, yet I am certainly not so in knowledge. Indeed, we have made this plain to you in everything in every way. **11:7** Or did I commit a sin by humbling myself³⁷³ so that you could be exalted, because I proclaimed³⁷⁴ the gospel of God to you free of charge? **11:8** I robbed other churches by receiving support from them so that I could serve you.³⁷⁵ **11:9** When³⁷⁶ I was with you and was in need, I was not a burden to anyone, for the brothers who came from Macedonia fully supplied my needs.³⁷⁷ I³⁷⁸ kept myself from being a burden to you in any way, and will continue to do so. **11:10** As the truth of Christ is in me, this boasting of mine³⁷⁹ will not be stopped³⁸⁰ in the regions of Achaia. **11:11** Why? Because I do not love you? God knows I do!³⁸¹ **11:12** And what I am doing I will continue to do, so that I may eliminate any opportunity for those who want a chance to be regarded as our equals³⁸² in the things they boast about. **11:13** For such people are false apostles, deceitful³⁸³ workers, disguising themselves³⁸⁴ as apostles of Christ. **11:14** And no wonder, for even Satan disguises himself³⁸⁵ as an angel of light. **11:15** Therefore it is not surprising his servants also disguise themselves³⁸⁶ as servants of righteousness, whose end will correspond to their actions.³⁸⁷

Paul's Sufferings for Christ

11:16 I say again, let no one think that I am a fool.³⁸⁸ But if you do, then at least accept me as a fool, so that I too may boast a little. **11:17** What I am saying with this boastful confidence³⁸⁹ I do not say the way the Lord would.³⁹⁰ Instead it is, as it were, foolishness. **11:18** Since many³⁹¹ are boasting according to human standards,³⁹² I too will boast. **11:19** For since you are so wise, you

³⁵²tn *Grk* "with the gospel of Christ," but since Χριστοῦ (*Christou*) is clearly an objective genitive here, it is better to translate "with the gospel about Christ."

³⁵³tn Or "boast excessively." The phrase εἰς τὰ ἄμετρα (*eis ta ametra*) is an idiom; literally it means "into that which is not measured," that is, a point on a scale that goes beyond what might be expected (L&N 78.27).

³⁵⁴tn Or "in the labors."

³⁵⁵tn *Grk* "but we have the hope."

³⁵⁶tn Or "greatly enlarged."

³⁵⁷tn That is, Paul's work might be greatly expanded within the area of activity assigned to him by God.

³⁵⁸tn The traditional translation ("let the one who boasts boast in the Lord") can be understood as merely permissive by the English reader, but the Greek verb καυχᾶσθω (*kauchasthō*) is a third person imperative.

³⁵⁹sn A quotation from Jer 9:24 (also quoted in 1 Cor 1:31).

³⁶⁰tn That is, to Christ.

³⁶¹tn Or "chaste."

³⁶²tn *Grk* "I fear lest somehow."

³⁶³tn Or "the snake."

³⁶⁴tn Or "craftiness."

³⁶⁵tn Or "corrupted," "seduced."

³⁶⁶tc Though most MSS omit "and pure" (καὶ τῆς ἀγνότητος, *kai tēs hagnōtētos*; *Grk* "and purity") some important early witnesses (ⱼ46 Ɱ B D F G 33 81 104) retain these words. Their presence in early MSS across such a wide geographic distribution argues for their originality. The omission from the majority of MSS can be explained by haplography, since the -τητος ending of ἀγνότητος is identical to the ending of the preceding word ἀπλότητος (*haplotētos*, "sincerity"), and since the meanings of "sincerity" and "purity" are similar they might seem redundant. A copyist would scarcely notice the omission because Paul's statement still makes sense without "and from purity."

³⁶⁷tn Or "preaches."

³⁶⁸tn *Grk* "another Jesus whom we have not proclaimed."

³⁶⁹tn *Grk* "a different spirit which you did not receive."

³⁷⁰tn *Grk* "a different gospel which you did not accept."

³⁷¹tn Or "you endure it very well."

³⁷²tn The implicit irony in Paul's remark is brought out well by the TEV: "I do not think that I am the least bit inferior to those very special so-called 'apostles' of yours!"

³⁷³sn The "super-apostles" refers either (1) to the original apostles (the older interpretation) or (2) more probably, to Paul's opponents in Corinth, in which case the designation is ironic.

³⁷⁴sn *Unskilled in speaking* means not professionally trained as a rhetorician.

³⁷⁵sn Paul is referring to *humbling* himself to the point of doing manual labor to support himself.

³⁷⁶tn Or "preached."

³⁷⁷sn That is, *serve* them free of charge (cf. the end of v. 7).

³⁷⁸tn *Grk* "you, and when." A new sentence was started here in the translation.

³⁷⁹tn If the participle ἐλθόντες (*elthontes*) is taken as temporal rather than adjectival, the translation would be, "for the brothers, when they came from Macedonia, fully supplied my needs" (similar to NASB).

³⁸⁰tn *Grk* "needs, and I kept." A new sentence was started here in the translation.

³⁸¹tn That is, that Paul offers the gospel free of charge to the Corinthians (see 2 Cor 11:7).

³⁸²tn Or "silenced."

³⁸³tn *Grk* "God knows!" The words "I do" are supplied for clarity. Direct objects were often omitted in Greek when clear from the context.

³⁸⁴tn *Grk* "an opportunity, so that they may be found just like us."

³⁸⁵tn Or "dishonest."

³⁸⁶tn Or "workers, masquerading."

³⁸⁷tn Or "Satan himself masquerades."

³⁸⁸tn Or "also masquerade."

³⁸⁹tn Or "their works."

³⁹⁰tn Or "am foolish."

³⁹¹tn *Grk* "with this confidence of boasting." The genitive καυχῆσεως (*kauchēseōs*) is translated as an attributed genitive (the noun in the genitive gives an attribute of the noun modified).

³⁹²tn Or "say with the Lord's authority."

³⁹³sn *Many* is a reference to Paul's opponents.

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put up with³⁹³ fools gladly. **11:20** For you put up with³⁹⁴ it if someone makes slaves of you, if someone exploits you, if someone takes advantage of you, if someone behaves arrogantly³⁹⁵ toward you, if someone strikes you in the face. **11:21** (To my disgrace³⁹⁶ I must say that we were too weak for that!)³⁹⁷ But whatever anyone else dares to boast about³⁹⁸ (I am speaking foolishly), I also dare to boast about the same thing.³⁹⁹ **11:22** Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. **11:23** Are they servants of Christ? (I am talking like I am out of my mind!) I am even more so: with much greater labors, with far more imprisonments, with more severe beatings, facing death many times. **11:24** Five times I received from the Jews forty lashes less one.⁴⁰⁰ **11:25** Three times I was beaten with a rod.⁴⁰¹ Once I received a stoning.⁴⁰² Three times I suffered shipwreck. A night and a day I spent adrift in the open sea. **11:26** I have been on journeys many times, in dangers from rivers, in dangers from robbers,⁴⁰³ in dangers from my own countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the wilderness,⁴⁰⁴ in dangers at sea, in dangers from false brothers, **11:27** in hard work and toil,⁴⁰⁵ through many sleepless nights, in hunger and thirst, many times without food, in cold and without enough clothing.⁴⁰⁶ **11:28** Apart from other things,⁴⁰⁷ there is the daily pressure on me of my anxious concern⁴⁰⁸ for all the churches. **11:29** Who is weak, and I am not weak? Who is led into sin,⁴⁰⁹ and I do not burn with indignation? **11:30** If I must boast,⁴¹⁰ I will boast about the things that show my weakness.⁴¹¹ **11:31** The God and Father of the Lord Jesus, who is blessed forever, knows I am not lying. **11:32** In Damascus, the governor⁴¹² under King Aretas was guarding the city of Damascus⁴¹³ in order to arrest⁴¹⁴ me, **11:33** but I was let down in a rope-basket⁴¹⁵ through a window in the city wall, and escaped his hands.

Paul's Thorn in the Flesh

12:1 It is necessary to go on boasting.⁴¹⁶ Though it is not profitable, I will go on to visions and revelations from the Lord. **12:2** I know a man in Christ who fourteen years ago (whether in the body or out of the body I do not know, God knows) was caught up to the third heaven. **12:3** And I know that this man (whether in the body or apart from the body I do not know, God knows) **12:4** was caught up into paradise⁴¹⁷ and heard things too sacred to be put into words,⁴¹⁸ things that a person⁴¹⁹ is not permitted to speak. **12:5** On behalf of such an individual I will boast, but on my own behalf I will not boast, except about my weaknesses. **12:6** For even if I wish to boast, I will not be a fool, for I would be telling⁴²⁰ the truth, but I refrain from this so that no one may regard⁴²¹ me beyond what he sees in me or what he hears from me, **12:7** even because of the extraordinary character of the revelations. Therefore,⁴²² so that I would not become arrogant, a thorn in the flesh was given to me, a messenger of Satan to trouble⁴²³ me—so that I would not become arrogant.⁴²⁴ **12:8** I asked the Lord three times about this, that it would depart from me. **12:9** But⁴²⁵ he said to me, “My grace is enough⁴²⁶ for you, for my⁴²⁷ power is made perfect⁴²⁸ in weakness.” So then, I will boast most gladly⁴²⁹ about my weaknesses, so that

³⁹²tn Grk “according to the flesh.”
³⁹³tn Or “you tolerate.”
³⁹⁴tn Or “you tolerate.”
³⁹⁵tn See L&N 88.212.
³⁹⁶tn Or “my shame.”
³⁹⁷sn It seems best, in context, to see the statement *we were too weak for that* as a parenthetical and ironic comment by Paul on his physical condition (weakness or sickness) while he was with the Corinthians (cf. 2 Cor 12:7-10; Gal 4:15).
³⁹⁸tn The words “to boast about” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context, and this phrase serves as the direct object of the preceding verb.
³⁹⁹tn Grk “I also dare”; the words “to boast about the same thing” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context, and this phrase serves as the direct object of the preceding verb.
⁴⁰⁰tn Grk “forty less one”; this was a standard sentence. “Lashes” is supplied to clarify for the modern reader what is meant.
⁴⁰¹sn *Beaten with a rod* refers to the Roman punishment of *verberatio* according to BAGD 733 s.v. ῥαβδίτις. Acts 16:22 describes one of these occasions in Philippi; in this case it was administered by the city magistrates, who had wide powers in a military colony.
⁴⁰²sn *Received a stoning*. See Acts 14:19, where this incident is described.
⁴⁰³tn Or “bandits.” The word normally refers more to highwaymen (“robbers”) but can also refer to insurrectionists or revolutionaries (“bandits”).
⁴⁰⁴tn Or “desert.”
⁴⁰⁵tn The two different words for labor are translated “in hard work and toil” by L&N 42.48.
⁴⁰⁶tn Grk “in cold and nakedness.” Paul does not mean complete nakedness, however, which would have been repugnant to a Jew; he refers instead to the lack of sufficient clothing, especially in cold weather. A related word is used to 1 Cor 4:11, also in combination with experiencing hunger and thirst.
⁴⁰⁷sn *Apart from other things*. Paul refers here either (1) to the external sufferings just mentioned, or (2) he refers to other things he has left unmentioned.
⁴⁰⁸tn “Anxious concern,” so translated in L&N 25.224.
⁴⁰⁹tn Or “who is caused to stumble.”
⁴¹⁰tn Grk “If boasting is necessary.”
⁴¹¹tn Or “about the things related to my weakness.”
⁴¹²tn Grk “ethnarch.”
⁴¹³sn The *governor* was an official called an *ethnarch* who was appointed to rule over a particular area or constituency on behalf of a king.
⁴¹⁴tn Grk “the city of the Damascenes.”
⁴¹⁵tn Or “to seize,” “to catch.”
⁴¹⁶tn In Acts 9:25 the same basket used in Paul’s escape is called a σπιρίς (*spuris*), a basket larger than a κόφινος (*kophinos*). It was very likely made out of rope, so the translation “rope-basket” is used.
⁴¹⁷tn Grk “Boasting is necessary.”
⁴¹⁸sn In the NT, *paradise* is mentioned three times. In Luke 24:43 it refers to the abode of the righteous dead. In Rev 2:7 it refers to the restoration of Edenic paradise predicted in Isa 51:3 and Ezek 36:35. The reference here in 2 Cor 12:4 is probably to be translated as parallel to the mention of the “third heaven” in v. 2. Assuming that the “first heaven” would be atmospheric heaven (the sky) and “second heaven” the more distant stars and planets, “third heaven” would refer to the place where God dwells. This is much more likely than some variation on the seven heavens mentioned in the pseudepigraphic book 2 *Enoch* and in other nonbiblical and rabbinic works.
⁴¹⁹tn Or “things that cannot be put into words.”
⁴²⁰tn Grk “a man.”
⁴²¹tn Or “speaking.”
⁴²²tn Or “may think of.”
⁴²³tc Most MSS omit διό (*dio*, “Therefore”), but the widespread distribution and quality of MSS which include it argues for its originality. Also, it is most likely original based upon internal considerations since its inclusion is grammatically rough; διό is hardly necessary to convey purpose, especially since Paul uses ἵνα next. The presence of διό makes little difference to the translation, except to highlight “the extraordinary character of the revelations.”
⁴²⁴tn Or “to harass.”
⁴²⁵tn The phrase “so that I might not become arrogant” is repeated here because it occurs in the Greek text two times in the verse. Although redundant, it is repeated because of the emphatic nature of its affirmation.
⁴²⁶tn Here καί (*kai*) has been translated as “but” because of the contrast implicit in the context.
⁴²⁷tn Or “is sufficient.”
⁴²⁸tc The majority of later manuscripts (N² A^c D¹ Ψ 0243 0278 33 1739 1881 B²z) as well as some versional witnesses (syr^{p,h} bo arm) include the pronoun “my” here, but the omission of the pronoun has excellent external support (P⁴⁶vid N* A* B D* F G 424^c d g vg sa goth eth al). Scribes probably added the pronoun for clarity, making the obvious referent explicit. This would also make “power” more parallel with “my grace.” Though the original text did not include “my,” scribes who added the word were following the sense of Paul’s statement.

the power of Christ may reside in⁴³⁰ me. **12:10** Therefore I am content with⁴³¹ weaknesses, with insults, with troubles, with persecutions and difficulties⁴³² for the sake of Christ, for whenever I am weak, then I am strong.

The Signs of an Apostle

12:11 I have become a fool. You yourselves forced me to do it, for I should have been commended by you. For I lack nothing in comparison⁴³³ to those “super-apostles,” even though I am nothing. **12:12** Indeed, the signs of an apostle were performed among you with great perseverance⁴³⁴ by signs and wonders and powerful deeds.⁴³⁵ **12:13** For how⁴³⁶ were you treated worse than the other churches, except that I myself was not a burden to you? Forgive me this injustice! **12:14** Look, for the third time I am ready to come to you, and I will not be a burden to you, because I do not seek your possessions, but you. For children should not have⁴³⁷ to save up for their parents, but parents for their children. **12:15** Now I will most gladly spend and be spent for your lives.⁴³⁸ If I love⁴³⁹ you more, am I to be loved less? **12:16** But be that as it may, I have not burdened you. Yet because I was a crafty person, I took you in by deceit! **12:17** I have not taken advantage of you through anyone I have sent to you, have I?⁴⁴⁰ **12:18** I urged Titus to visit you⁴⁴¹ and I sent our⁴⁴² brother along with him. Titus did not take advantage of you, did he?⁴⁴³ Did we not conduct ourselves in the same spirit? Did we not behave in the same way?⁴⁴⁴ **12:19** Have you been thinking all this time that we have been defending ourselves to you? We are speaking in Christ before God, and everything we do, dear friends, is to build you up.⁴⁴⁵ **12:20** For I am afraid that somehow when I come I will not find you what I wish, and you will find me⁴⁴⁶ not what you wish. I am afraid that⁴⁴⁷ somehow there may be quarreling, jealousy, intense anger, selfish ambition,⁴⁴⁸ slander, gossip, arrogance, and disorder. **12:21** I am afraid that⁴⁴⁹ when I come again, my God may humiliate me before you, and I will grieve for⁴⁵⁰ many of those who previously sinned and have not repented of the impurity, sexual immorality, and licentiousness that they have practiced.

Paul’s Third Visit to Corinth

13:1 This is the third time I am coming to visit⁴⁵¹ you. **By the testimony⁴⁵² of two or three witnesses every matter will be established.**⁴⁵³ **13:2** I said before when I was present the second time and now, though absent, I say again to those who sinned previously and to all the rest, that if I come again, I will not spare anyone,⁴⁵⁴ **13:3** since you are demanding proof that Christ is speaking through me. He⁴⁵⁵ is not weak toward you but is powerful among you. **13:4** For indeed he was crucified by reason of weakness, but he lives because of God’s power. For we also are weak in him, but we will live together with him, because of God’s power toward you. **13:5** Put yourselves to the test to see if you are in the faith; examine yourselves! Or do you not recognize regarding yourselves that Jesus Christ is in you?—unless, indeed, you fail the test!⁴⁵⁶ **13:6** And I hope that you will realize that we have not failed the test!⁴⁵⁷ **13:7** Now we pray to God that you may not do anything wrong, not so that we may appear to have passed the test,⁴⁵⁸ but so that you may do what is right⁴⁵⁹ even if we may appear to have failed the test.⁴⁶⁰ **13:8** For we cannot do anything against the truth, but only for the sake of the truth. **13:9** For we rejoice whenever we are weak, but you are strong. And we pray for this: that you may become fully qualified.⁴⁶¹ **13:10** Because of this I am writing these things while absent, so that when I arrive⁴⁶² I may not have to deal harshly with you⁴⁶³ by using my authority—the Lord gave it to me for building up, not for tearing down!

⁴²⁸tn The pronoun “my” was supplied in the translation to clarify the sense of Paul’s expression.
⁴²⁹tn Or “my power comes to full strength.”
⁴³⁰tn “Most gladly,” a comparative form used with superlative meaning and translated as such.
⁴³¹tn Or “may rest on.”
⁴³²tn Or “I take delight in.”
⁴³³tn Or “calamities.”
⁴³⁴tn Or “I am in no way inferior.”
⁴³⁵tn Or “patience,” “endurance.”
⁴³⁶tn Or “and miracles.”
⁴³⁷tn Grk “For in what respect.”
⁴³⁸tn Grk “children ought not,” but this might give the impression that children are not supposed to support sick or aging parents in need of help. That is not what Paul is saying. His point is that children should not have to pay their parent’s way.
⁴³⁹tn Grk “souls.”
⁴⁴⁰tc Some MSS read the participle ἀγαπῶν (*agapōn*, “loving”) instead of the indicative ἀγαπῶ (*agapō*, “I love”). Both readings convey about the same sense.
⁴⁴¹tn The Greek construction anticipates a negative answer, indicated by the ‘tag’ question “have I?” at the end of the clause. The question is rhetorical.
⁴⁴²tn The words “to visit you” are not in the Greek text but are implied. Direct objects were often omitted in Greek when clear from the context, and must be supplied for the modern reader.
⁴⁴³tn Grk “the.”
⁴⁴⁴tn The Greek construction anticipates a negative answer, indicated by the ‘tag’ question “did he?” at the end of the clause.
⁴⁴⁵tn Grk “[Did we not walk] in the same tracks?” This is an idiom that means to imitate someone else or to behave as they do. Paul’s point is that he and Titus have conducted themselves in the same way toward the Corinthians. If Titus did not take advantage of the Corinthians, then neither did Paul.
⁴⁴⁶tn Or “for your strengthening”; Grk “for your edification.”
⁴⁴⁷tn Grk “and I will be found by you.” The passive construction has been converted to an active one in the translation.
⁴⁴⁸tn The words “I am afraid that” are not repeated in the Greek text, but are needed for clarity.
⁴⁴⁹tn Or “intense anger, hostility.”
⁴⁵⁰tn The words “I am afraid that” are not repeated in the Greek text from v. 20, but are needed for clarity.
⁴⁵¹tn Or “I will mourn over.”
⁴⁵²tn The word “visit” is not in the Greek text, but is implied.
⁴⁵³tn Grk “By the mouth.”
⁴⁵⁴sn A quotation from Deut 19:15 (also quoted in Matt 18:16; 1 Tim 5:19).
⁴⁵⁵tn The word “anyone” is not in the Greek text but is implied.
⁴⁵⁶tn Grk “who.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
⁴⁵⁷tn Or “unless indeed you are disqualified.”
⁴⁵⁸tn Or “that we are not disqualified.”
⁴⁵⁹tn Or “that we may appear to be approved.”
⁴⁶⁰tn Or “what is good.”
⁴⁶¹tn Or “even if we appear disapproved.”
⁴⁶²tn Or “fully equipped.”
⁴⁶³tn Grk “when I am present,” but in the context of Paul’s third (upcoming) visit to Corinth, this is better translated as “when I arrive.”
⁴⁶⁴tn The words “with you” are not in the Greek text, but are implied.

2 CORINTHIANS

Final Exhortations and Greetings

13:11 Finally, brothers and sisters,⁴⁶⁴ rejoice, set things right, be encouraged, agree with one another, live in peace, and the God of love and peace will be with you. **13:12** Greet one another with a holy kiss.⁴⁶⁵ All the saints greet you. **13:13** The grace of the Lord Jesus Christ and the love of God and the fellowship⁴⁶⁶ of the Holy Spirit be with you all.

⁴⁶⁴**tn** *Grk* “brothers.” See note on the phrase “brothers and sisters” in 1:8.

⁴⁶⁵**sn** The versification of vv. 12 and 13 in the NET BIBLE (so also NRSV, NLT) is according to the versification in the NA27 and UBS4 editions of the Greek text. Some translations, however, break the material up into three verses, i.e., 12-14 (NKJV, NASB, NIV). The same material is translated in each case; the only difference is the versification of that material.

⁴⁶⁶**tn** Or “communion.”