

# PAUL'S SECOND LETTER TO THE CHURCH AT CORINTH

{*This Second Letter to the Church at Corinth was really Paul's fourth letter. Two letters are either lost or are included in the two letters we have in the Biblical canon. Scholars are not agreed on this however, and seek to defend their thoughts that certain portions of these letters are really the missing letters. This Second Letter was written with joy that a crisis within the congregation has passed, that the work on the part of the congregation at Corinth would continue and that they would also keep up their support of the Church in Jerusalem. For information about Corinth read the introductory comments to Paul's First Letter.*}

## CHAPTER I

### SALUTATION

<II Corinthians 1:1-2>

<sup>1</sup> Paul, <*The name means "small". The adjectival form means "waddling" or "effeminate".*> an apostle of Christ Jesus because of the will of God and Timothy, <*A companion and assistant of Paul, the son of a Greek father and a devoted Jewish mother. cf. Acts 16:1; II Timothy 1:5, 3:14. The name means "honorer of God". cf. I, II Timothy*> our brother -- to the Church of God which is in Corinth, and to all believers (*literally, saints*) who reside in Greece (*literally, Achaia*). <*Achaia was a Roman Province created in 146 B.C. including the most important parts of Greece, namely, Boetia, Attica and the Peloponnesus, i.e. the entire Greek speaking area south of Macedonia.*>  
<sup>2</sup> May grace be with you along with peace which comes from God our Father and the Lord Jesus Christ.

### PAUL'S THANKSGIVING AFTER AFFLICTION

<II Corinthians 1:3-11>

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, the Father who is merciful, and the God who is the source of all courage and comfort. <sup>4</sup> He comforts (*or, encourages*) us in all our troubles and in doing so provides us with the ability to comfort those who are in any kind of distress, with the same encouragement (*or, comfort*) we have received from Him. <sup>5</sup> In the same way in which we abundantly experienced the sufferings of Christ (*or, have abundantly experienced suffering for Christ*), so it is that we also, through Christ receive comfort (*or, encouragement*). <sup>6</sup> If we suffer on behalf of your comfort [and salvation,] <sup>1</sup> when we are comforted (*or, encouraged*) it is for your encouragement. When you endure sufferings in patience, they are identical with those that are also endured by us. <sup>7</sup> Because of this our hope for you is never shaken, since you, as sharers in our sufferings, also share in the encouragement we have received.

<sup>8</sup> My friends (*literally, brothers*), we want you to know about the afflictions with which we were involved in Asia. <*The area would be present day Turkey.*> We were excessively weighed down (*or, depressed*) and despaired hope of living. <sup>9</sup> We even felt we had received the verdict of death upon ourselves, but this was done in order that we might place our trust, not in ourselves, but in God, the one who raises the dead. <sup>10</sup> He is the one who has received us from such an [imminent

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<sup>1</sup> {B} So: An insertion in the later manuscripts. Omitted by Aleph, A, C, P, Psi, 0121 in the first corrective hand & 0242.  
Many minor variants occur in verses 6 & 7.

(literally, so great) death] <sup>2</sup> and will again [rescue] <sup>3</sup> us. We firmly hope in Him and He will continue rescuing us. <sup>11</sup> While you also assist us by your prayers on our behalf, so thanksgivings will be offered up (literally, rise) for the many blessings that have been granted [us] <sup>4</sup> as the result of many prayers.

### **THE POSTPONEMENT OF PAUL'S VISIT**

<II Corinthians 1:12-2:4>

<sup>12</sup> The reason for our boasting is the witness of our own conscience (literally, inner self-knowledge) that we have behaved properly in the world generally and more specifically with you, based on devout and [pure (or, sincere, frank)] <sup>5</sup> motives, not based on worldly wisdom but rather on divine grace. <sup>13</sup> We are writing to you in such a way that you are able to understand clearly, just as you have partially understood before. <sup>14</sup> There are no hidden messages. We are the reason for your own pride, for you will understand clearly on the day of the [Lord Jesus] <sup>6</sup>

<sup>15</sup> I intend to visit you, having this confidence that you might enjoy a two-fold [favor] <sup>7</sup> <sup>16</sup> for I planned to again come to you on my way to Macedonia <Macedonia comprised northern Greece and Macedonia, formerly southern Yugoslavia.> and on the return trip from Macedonia to be escorted by you to Judea (or perhaps, to be helped on my journey to Judea by you.) <Judea was another name for the traditional Jewish homeland.> This is what I intended. <sup>17</sup> Do you imagine that the reason I failed to do this was because of fickleness (or, vacillation). When I make my plans do I do this like a worldly person who has no moral standards so that for me it is first 'yes' and then later 'no'? <sup>18</sup> As surely as God is faithful, we have not vacillated between 'yes' and 'no' in our message! <There is no double entendre in Paul's writings.> <sup>19</sup> The Son of God, Jesus Christ, was proclaimed to you by Sylvanus, Timothy and myself <The name Sylvanus means "wooded". It is a Romanized form of Silas. He was a prominent member of the first Christians in Jerusalem and a Christian leader cf. Acts 15:32.> for with Him it was 'yes'. <sup>20</sup> The promises of God have their 'yes' in Him. It is because of this that we also say 'Amen' to God through Him for His glory through us. <sup>21</sup> It is God who makes us steadfast, along with you, as those who belong to Christ and He has anointed us. <sup>22</sup> God has also set His seal on us (or, has certificated us) and has placed His Spirit into our hearts as a pledge (or, security deposit, guarantee) of what is coming.

I call upon God as my soul's witness that to spare you I gave up (or, delayed) coming to you in Corinth. This is not because we would want to domineer (or, lord it over) your faith. We would, on the other hand, assist you in your joy, for it is because of faith that you stand firm.

### **CHAPTER II**

<sup>1</sup> [For] <sup>8</sup> I have decided not to make a painful visit to you <sup>2</sup> for if I come, giving you pain, who is there

2 {D} So: P46, a number of minuscules, Old Latin & Peshitta Syriac. In a variant form, Aleph, A, B, C, D, G, K, P, Psi, 0121 in the original hand, 0209 & many minuscules. "imminent danger"629.

3 {C} So: P46, Aleph, B, C, P, 0209, a number of minuscules, Old Latin, Sahidic & Bohairic Coptic & Armenian. "and rescues us" D in the third corrective hand, G, K, 0121, 0243, many minuscules & Harclean Syriac.

4 {C} Forms for the word "us" differ in the manuscripts.

5 {D} So: Aleph in the third corrective hand, D, G, several minuscules, Old Latin, Harclean & Peshitta Syriac. "holy" P46, Aleph in the original hand, A, B, C, K, P, Psi, 0121, 0243, many minuscules, one Old Latin, Sahidic & Bohairic Coptic & Armenian. "gentle" or "kind" 88. "sympathetic" Ethiopic.

6 {C} So: P46, A, C, D, K, Psi, many minuscules, Harclean Syriac & two Old Latin manuscripts. "our Lord Jesus" Aleph, B, G, P, 0121 in the first corrective hand, 0243, many minuscules, Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

7 {C} So: Aleph in the original hand, A, C, G, K, Psi, 0243, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian. "joy" Aleph in the third corrective hand, B, P, several minuscules & Bohairic Coptic.

8 {C} So: P46, B, 0223, 0243, many minuscules, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic. "But" Aleph, A, C, D in the second and third corrective hands, G, K, P, Psi, 081, many minuscules, Old Latin, Peshitta Syriac & Armenian.

then who would gladden me, except the persons I had pained. <sup>3</sup> Additionally, I wrote to you so that I would not give you pain (*or, distress* you) when I visit. I do not want to suffer pain from those who ought to make me happy. I am confident that all of you would be happy if I were happy. <sup>4</sup> I wrote the letter to you because of very deep distress, an anguished heart and many tears, not so that it might provide pain for you in order that you might realize how brim full my heart is in my love for you.

### ***FORGIVENESS FOR THE OFFENDER***

<II Corinthians 2:5-11>

<sup>5</sup> If anyone has given any cause for grief, I am not the only one who is grieved, for you also are, even though I do not wish to exaggerate. <sup>6</sup> For such a person the punishment that is inflicted by the majority is sufficient. <sup>7</sup> In place of additionally rebuking [you ought to take the opposite course] <sup>9</sup> and forgive and comfort him or else he might be driven to despair by his abundance of grief. <sup>8</sup> I therefore beg you, to reinstate him *<i.e. affirm him>* through your love for him. <sup>9</sup> It is for this purpose that I had written to you, to determine what your attitude was and [if] <sup>10</sup> you were ready to be obedient in every way (*or, whether you had come to the point of unquestioning obedience*). <sup>10</sup> When you forgive a person of anything that has been done, I also forgive that person. In fact, whatever I forgive is forgiven for your sake in the presence of Christ, <sup>11</sup> to prevent Satan from gaining an advantage over us. We are not ignorant concerning his schemes!

### ***PAUL'S ANXIETY AND RELIEF***

<II Corinthians 2:12-17>

<sup>12</sup> Upon arriving in Troas *<A sea port city near Troy in Asia Minor, or Turkey.>* to proclaim the Good News about Christ, I discovered that the Lord had caused a door to be opened for me. <sup>13</sup> Yet, I did not have peace of mind because I was unable to meet my colleague (*literally, brother*) Titus, *<Tradition says he was the brother of Luke. He was a Christian, of Gentile parents, perhaps born in Antioch and a convert of Paul. cf. Galatians 2:3; Titus 1:4.>* so I said farewell to them and went on into Macedonia.

<sup>14</sup> Thanks be to God, who, in Christ, always leads us on in His triumphant manner and through us displayed the fragrance of knowing Christ everywhere, <sup>15</sup> to those who are being saved. But to those who are perishing it is the odor of death that leads to death itself. <sup>16</sup> To others it is the life giving scent that leads to life itself. Who is qualified for such a calling (*literally, service*)? Are not we? <sup>17</sup> Unlike [most] <sup>11</sup> we do not hawk (*or peddle, we are not hucksters of*) an adulterated message of God's Word, but in Christ we speak with sincere (*or, pure*) motives having been sent by God, speaking in God's presence.

## **CHAPTER III**

### ***MINISTERS OF THE NEW COVENANT***

<II Corinthians 3:1-18>

<sup>1</sup> Are we again beginning to commend ourselves? Or, do we, like some people, need letters of recommendation to you and from you? <sup>2</sup> Our letter of recommendation is yourselves. It is written in your hearts. Let it be known and read by everyone. <sup>3</sup> You clearly show (*or, demonstrate*) that you are Christ's letter, delivered through us. It is not written with ink but with the Spirit of the living God,

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"And" D.

<sup>9</sup> {C} The word order is reversed in some manuscripts.

<sup>10</sup> {B} So: Aleph, C, D, G, P, Psi, 081, 0243, many minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic & Armenian. Omitted by P46, 436 & 2495. "truly" A, B & 33 along with Tertullian.

<sup>11</sup> {C} So: Aleph, A, B, C, K, P, Psi, 0243, many minuscules, Old Latin Sahidic & Bohairic Coptic & Ethiopic. "others" P46, D, G, several minuscules, Peshitta & Harclean Syriac & Armenian.

written, not on stone tablets but on the tablets of human hearts. <cf. Jeremiah 31:55>

<sup>4</sup> We can claim this because of your confidence in God through Christ. <sup>5</sup> There is nothing in ourselves causing us to be competent to decide anything by our own judgment but our competence comes from God. <sup>6</sup> God has also caused us to become competent servants of the New Covenant, not one that is written but that is of the Spirit, for the written covenant (*or, code of laws*) kills but the Spirit gives life.

<sup>7</sup> If the ministry that brought death, engraved in writing on stone, was accompanied by glory <cf. Exodus 19:6-25; 20:18-21> so that the children of Israel were unable to look steadily at the face of Moses because of the brilliance of his face which in time faded away, <cf. Exodus 34:30> <sup>8</sup> how much more is the ministry of the Spirit. <sup>9</sup> If there is any glory in the [service] <sup>12</sup> that announces doom, how much more glorious is the service that offers righteousness. <sup>10</sup> As a matter of fact, that which was so glorious <cf. Exodus 34:28, 30 LXX> now has no glory at all in comparison with the glory that lasts forever (*or, that surpassing glory*). <sup>11</sup> That which has been abolished had its splendor. How much more splendor is there in that which endures.

<sup>12</sup> With a hope like this we speak frankly, <sup>13</sup> not in the manner of Moses, when he would put a veil <cf. Exodus 34:33-35> over his face to hide from the people of Israel that the splendor was fading, and until it faded entirely. <sup>14</sup> Their minds had become dull. To this very day, when the lessons from the Old Covenant <*i.e. Old Testament*> are being read a veil covers their hearts which is only removed when they turn to Christ. <sup>15</sup> Yes, even to this very day, when Moses is read, a veil lies upon their hearts. <sup>16</sup> 'However when they return to the Lord the veil is removed.' <Exodus 34:34 LXX> <sup>17</sup> By 'the Lord' he means the Spirit and where the Spirit of the Lord is there is liberty. <sup>18</sup> All of us, with unveiled faces, see the Lord's glory mirrored. Thus we are transformed <*The Greek word "μεταμορφωω" is the same one used in the passages of Christ's transfiguration: Mark 9:2; Matthew 17:2.*> into the same likeness <*This likeness must not be merely outward with a religious "appearance" but an inward change evidenced in our daily living.*> from one degree of glory to another <*i.e. ever greater*> for this is derived from the Lord's Spirit.

#### CHAPTER IV

#### TREASURE IN EARTHEN VESSELS

<II Corinthians 4:1-15>

<sup>1</sup> Therefore, having been entrusted with this ministry by the divine mercy which we have experienced we do not become despondent. <cf. note 4:16> <sup>2</sup> We have renounced underhanded ways which are shameful. We do not behave in some cunning way nor do we adulterate God's Word. We clearly announce (*or, proclaim*) the truth, thereby commending ourselves to every human conscience in the presence of God. <sup>3</sup> If our Good News is veiled (*or, hidden*), it is hidden (*or, veiled*) only to those who are perishing. <sup>4</sup> These are the ones in whom the god of this world has blinded their unbelieving minds with the result that they are unable to see the radiance of the Good News which reveals the glory of Christ who is the image of God. <sup>5</sup> We do not proclaim ourselves in some boastful manner. We proclaim Jesus Christ as Lord and ourselves as the servants of [Jesus] <sup>13</sup> <sup>6</sup> for it was God who said, 'Let light shine out of darkness' <cf. Genesis 1:3f.> who has made it shine in our hearts to give the light of the knowledge of the glory of God as seen in the face of [Jesus] <sup>14</sup> Christ.

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12 {C} Manuscripts differ as to whether to say "a service", "service" or "the service".

13 {C} So: P46, Aleph in the original hand, A, B, C, D, G, H, J, K, P, Psi, 0209, 0243, many minuscules and early translations in several forms. "Christ" Aleph in the first corrective hand, 326, 330, 451, 1241, 1984, 1985 & 2492. "Jesus Christ" 0186, 629, 630, 1877.

14 {A} So: A, B & 33. Omitted by the other manuscripts.

7 We have this treasure which we possess in fragile pots of clay in order that the source of the supreme power is to be seen in God and not as coming from us. 8 At all points we are hard pressed but not hemmed in. We are desperately perplexed but are not at our wits end. 9 We are pursued (*or, persecuted*) but not forsaken. We are knocked down but are never knocked out. 10 We always carry about, in our bodies, the death marks of Jesus, so that the life of Jesus might also be displayed in our bodies. 11 We, who are alive are constantly surrendering ourselves to death for Jesus' sake in order that the life of Jesus might be manifest through our mortal bodies. 12 Therefore death is at work in us but life is at work in you. 13 Now, we have the same spirit of faith that was recorded 'I believed and therefore I have spoken.' <cf. Psalm 116:10> We also believe and therefore we speak, 14 being assured that He who raised [the Lord Jesus] 15 will also raise us with Jesus and will cause us to stand with you in His presence. 15 All this is for your sakes in order that grace might ever increase the thanksgiving of many to the glory of God. <*The idea seeks to convey an ever increasing ripple effect of the Good News as carried out by the work of Jesus Christ.*>

### **LIVING BY FAITH**

<II Corinthians 4:16-5:10>

16 It is because of this that we never become dependent. <*The Greek word is the same as was used in 4:1. "εγκρακεω" which conveys the idea of becoming weary, tired, losing heart, despair, all of which would result in being dependent on another.*> Even though our outward (*or, physical*) nature might deteriorate, daily we are being renewed spiritually. 17 This unimportant and transitory trouble produces an eternal weight of glory within us that is beyond proportion, 18 provided that we do not look at the visible <*i.e. things and possessions*> but at that which is invisible. The things that are visible are momentary. The things that are unseen are eternal.

### **CHAPTER V**

1 For we know that if this earthly tent in which we live is dismantled we have a house in heaven which God has given us, a house in heaven that is not made with human hands <*Paul was a tentmaker.*> which is eternal. 2 We groan (*or, sigh*) in this present one, desiring to have a heavenly house, 3 certain that when we put it on over this one we will not be found naked. 4 For we groan (*or, sigh*) deeply while in this earthly tent under our burdens (*or, oppression*) not because we are desirous of laying aside our tent, but rather to put on the other covering <*i.e. the eternal house*> over it so that the mortal might be absorbed into life. 5 It is God who has fashioned us for this very purpose, bestowing His Spirit upon us as a guarantee (*or, down payment*).

6 We, therefore, have absolute confidence. We know that while we are at home in the body, this means that we are absent from the Lord; 7 for we walk by faith and not by what we actually see. 8 We do have confidence (*or, courage*) and we prefer to be away from our bodies and to make our home with the Lord. 9 Because of this we make it to be our ambition to be pleasing to Him, whether we are absent or present, 10 for we must all be revealed as we are before Christ's judgment seat (*or, Christ's tribunal*). It is then that each of us will receive <*The Greek word "κομιζω" has the concept of "to get back" in the form that is used here. It's usual meaning is "to bring".*> the recompense for the actions (*or, deeds*) we have done while in the body, be they good or bad.

### **THE MINISTRY OF RECONCILIATION**

<II Corinthians 5:11-6:13>

11 We know of the fear of the Lord <*The Greek word "φοβος" often, when dealing with the*

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15 {C} So: Aleph, C, D, G, K, P, Psi, 048, many minuscules, Old Latin, Harclean Syriac, Bohairic Coptic & Ethiopic. "Jesus" P46, B, 0243, many minuscules, Sahidic Coptic & Armenian. "our Lord Jesus" many Old Latin translations while the Peshitta Syriac adds "Christ". "the Lord Jesus from the dead" 2492.

*Divine being has the concept of "awe", "reverence" or "respect". With other references it would convey the idea of "fear", "alarm" or "fright".>* It is in the light of this understanding that we try to persuade people. Our motives are clear. I hope this is evident to your consciences. <sup>12</sup> By this we are not commending ourselves to you again but rather it is intended to furnish you with a basis for feeling truly proud of us so that you might respond to those who profess to be proud but are not truly so (*literally, not from the heart*). <sup>13</sup> If it seems to you that we have lost our senses it is because of our zeal for God. If we are sensible (*or, sober*) it is for your benefit. <sup>14</sup> It is the love of Christ that impels us and causes us to come to the conclusion: One died for all. They all have died *<as the result of sin>*. <sup>15</sup> He died for all so that the result might be that all who live are no longer to live for themselves alone, but for Him who died for them and was raised to life again for them.

<sup>16</sup> Therefore from now on we do not look at anyone simply from the human point of view. Even as we had in the past, considered Christ, based on human standards, we no longer do so. <sup>17</sup> If anyone is in Christ that person is a new creation. The old is gone, the [new] <sup>16</sup> has come! <sup>18</sup> Now, all of this has its source in God, who, through Christ, has reconciled us to Himself and has entrusted us with the ministry of reconciliation. <sup>19</sup> This ministry is: God was in Christ reconciling the world to Himself, not holding their sins against them and has appointed us with the proclamation of the message of reconciliation. <sup>20</sup> We who are Christ's ambassadors speak on behalf of God Himself, as if He were, Himself, appealing through us. We beg of you, on Christ's behalf: Be reconciled to God! He has made Him *<i.e. Christ>* to be as one who did not know *<therefore, a stranger to>* sin. <sup>21</sup> He was, however, made to be a sinner on our behalf (*or, caused to be identified with sin in His trial and death*), in order that we might, through Him, be united with Him through God's righteousness.

## CHAPTER VI

<sup>1</sup> As co-workers we will appeal to you not to receive God's grace gift and then not use it *<i.e. faith must be active or it is lost!>* <sup>2</sup> God says,

'I have listened to you at the favorable time

and on the day of salvation I have come to your aid.' (*Isaiah 48:8*)

Pay attention! This is the time which has been deemed by God to be favorable. It is the day of salvation (*or, deliverance*). <sup>3</sup> We do not place obstacles in the way in anything we do for fear lest our ministry might be discredited. *<The Greek word "μωμορομα" is the word used for the name of "Μωμυς" the Greek god of mockery and ridicule. The word is only used here in the New Testament and seldom in other writings.>* <sup>4</sup> Quite to the contrary, we try to commend ourselves as God's servants. We have experienced having to endure affliction, distress, hardships and calamities. <sup>5</sup> We have also undergone floggings, imprisonments and mob violence. We have toiled, *<The Greek word "κοπος" could also be translated "fatigued".>* gone without sleep and food, <sup>6</sup> even though we were innocent (*or, by purity*) possessing wisdom, patience, kindness, having the Holy Spirit and thereby having sincere love. <sup>7</sup> Our message has been honest, based on the power of God. Righteousness has been our weapon for attack and for defense (*literally, on the right <i.e. the sword> and <the shield> on the left.*) of the faith. <sup>8</sup> We have known honor and disgrace. We have been slandered and praised. We have been considered to be impostors even though we honestly spoke the truth, <sup>9</sup> as those who are unknown *<i.e. not recognized>* when we were well known, as those who were considered to be dying and yet we are alive. As those who are disciplined but are not

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<sup>16</sup> {B} So: P46, Aleph., B, C, D in the original hand, G, 048, 0243, several minuscules, Old Latin, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "all things are new" A in the third corrective hand, K, P, Psi, several minuscules and many Church Fathers. In a variant form also D in the third corrective hand, K, P, Psi several minuscules, Harclean Syriac & Ethiopic.

put to death, <sup>10</sup> as those who are sad but are always filled with joy, as those who are in poverty but have brought God's wealth to many, as having nothing, yet having everything. *<There is a play on words in Greek.>*

<sup>11</sup> We have spoken frankly to you Corinthians. We have opened our hearts to you. <sup>12</sup> You are not restrained. Your restraint comes from your own affections. <sup>13</sup> Repay us as the children say. 'Open wide your own hearts also.'

{**NOTA BENE:** *Some scholars have considered the following selections (6:14 to 7:1 or 6:14 to 9:15 an interpolation from another source. Manuscript evidence for this, however, is lacking.)*}

### **THE TEMPLE OF THE LIVING ONE**

*<II Corinthians 6:14-7:1>*

<sup>14</sup> Do not be unevenly matched *<cf. Deuteronomy 22:10; Leviticus 19:19>* with those who lack faith for there is nothing in common between those who are righteous and those who are lawless. *<This is not to be thought of as a plea for Christian isolationism.>* Additionally, what sort of partnership can light and darkness have? <sup>15</sup> What sort of harmony is there between Christ and Beliar? *<We normally say Belial, in accordance with the Hebrew equivalent Blyal but the word in Greek is "Βελιαρ", i.e. Satan or the Anti-christ.>* What sort of relationship can a believer establish with an unbeliever? *<The one centers life around Christ, the other around self.>* <sup>16</sup> What sort of agreement can be established between the temple of God and idols, for we are the [temple] <sup>17</sup> of the living God. *<The Greek word for temple "ναός" indicates the innermost sanctuary of a temple where the divine presence was thought to be located.>* As God has said,

I will reside in the midst  
and will move about among them  
and I will be their God  
and they will be my people.' (*Leviticus 26:12; Ezekiel 37:27*)

<sup>17</sup> And He adds,

'You must come out of them,  
separating yourselves  
touching nothing that is unclean,' says the Lord.  
And 'I will make you welcome  
<sup>18</sup> and will be a father to you  
and you will be my sons and daughters  
says the Lord who is Almighty.'

(*Jeremiah 51:45; Isaiah 52:11; Hosea 1:10; Isaiah 43:6; Ezekiel 20:34*)

### **CHAPTER VII**

<sup>1</sup> Since we have such promises, my beloved, let us purify ourselves from any sort of defilement of the body or of the spirit in order that we might attain a life dedicated to the reverence (*literally, fear*) of God.

### **PAUL'S JOY AT THE CHURCH'S REPENTANCE**

*<II Corinthians 7:2-16>*

<sup>2</sup> Make room for us in your hearts. We have not wronged anyone nor ruined (*or, corrupted*) anyone. We have not exploited anyone. <sup>3</sup> I am not speaking in this way to condemn you, for I have already stated that you are in our hearts (*or, very dear to us*). <sup>4</sup> I have confidence *<The Greek word "παρρησια" (confidence) could also be translated, "I speak boldly to you".>* in you.

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<sup>17</sup> {C} Aleph in the original hand and 0243 say "temples".

My pride for you is great. I am filled with comfort. I am overjoyed in spite of all of our affliction.

5 Even after our arrival in Macedonia our minds and bodies were exhausted. We were surrounded with harassment. There was conflict outside and there were fears within. 6 God, however, the One who provides comfort for those who are depressed, consoled us <cf. *Isaiah 49:13*> by means of the arrival of Titus 7 and not simply by his arrival but also by means of the encouragement he received from you for he reported to us concerning your desire to see us, about your sorrow and your zeal on my behalf, with the result that I rejoiced even more. 8 Now, if I did cause you some pain because of my letter, I am not sorry about it. If I did, I [notice]<sup>18</sup> that it caused you pain only for a brief time. 9 I now rejoice, not that you have experienced pain, but that the pain led you to repentance, for your pain was of the sort that is accepted by God, resulting in that you did not receive any harm (*or, injury*) from us in any way. 10 The pain was borne as a part of God's purpose and was intended to lead you to salvation. Consequently it is never regretted, but the pain which is of the world <*i.e. the unbelievers*> finally leads to death. 11 Pay attention to how serious this divinely accepted pain has made you. It has earnestly prompted in you self-defense, indignation, alarm, longing for my arrival and zeal to defend me. In every way you have shown yourselves to have become vindicated from all blemish. 12 Now, therefore, even though I wrote to you it was not because of the one who offended nor because of the one who was offended but for the purpose of demonstrating to you, before God, your earnest concern for me. 13 It was for this reason that we were comforted.

We were not simply encouraged <*The Greek word "παρακλησις", here translated "encouraged" implies by its word form "and we continue being encouraged".*> about how happy you were in enjoying Titus, for this resulted in his own happiness, for his spirit was refreshed. 14 Thanks to all of you. I had boasted to him concerning you. I have not been put to shame. Everything we had told you remains true. Our boasting before Titus has also proven to be correct. 15 His feelings concerning you are all the more affectionate when he recalls how willing you were to accept him <*i.e. his teaching as well as himself, personally*> with respect (*literally, fear*) and trembling. 16 I am rejoicing that I have complete confidence in you. <*The confidence is reflected in the way Paul's representative was received by the Corinthians who might have held a grudge against Paul because of the angry letter he had sent.*>

## CHAPTER VIII

### LIBERAL GIVING

<II Corinthians 8:1-15>

1 My beloved (*literally, brothers*) we want you to know about the grace of God that has been bestowed in the Churches of Macedonia. 2 During an ordeal of severe affliction their abundant joy, even though it was in the midst of desperate poverty has overflowed into an equally overflowing wealth of their generosity. <*The Greek word for "generosity" "απλοτης" means "simplicity" or "single-mindedness" hence, "openheartedness" or "generosity".*> 3 They gave to the extent of their ability, yes, in fact, I can testify, beyond their ability. They chose this giving of their own volition. 4 They earnestly pleaded with us for the opportunity (*or, privilege*) of sharing in this service to the believers (*literally, the saints*). 5 They went far beyond our expectations, giving themselves first of all to the Lord and then to us as God had willed. <*In Greek verses three to five are one sentence.*> 6 This has caused us to be able to call upon Titus for since he was one who began this gracious work in your midst he is also to bring it to completion. 7 However, you are outstanding in

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18 {C} Various forms of the word "βλεπω" are used in the manuscripts.

faith, speech, knowledge, enthusiasm and in your love for us (*literally, in the love from us which is in you.*). Take care that this gracious service will abound.

8 I am not issuing any sort of order, but in order to test the genuine nature of your love, based on other people's earnestness (*or, zeal*). *<or, Pay attention to the zeal of other believers and seek to do better.>* 9 You know the grace of our Lord Jesus Christ -- how for your sakes He became poor, even though He was rich so that you might become rich through His poverty. 10 Let me give you some advice (*or, my opinion*) about this matter. This is to your advantage since you were the first to act, volunteering already a year ago. 11 Complete the task in order that your readiness *<to perform the 'gracious work' of verse 6>* might be equaled, its completion being in relationship to the measure of your means. 12 If the readiness to give is present, the gift is acceptable, for it is based on what one possesses rather than on what one does not possess. 13 This does not mean that others are to be relieved, while you are suffering distress, but share fairly. 14 Let the abundance you now have make up for the lack of others so that their abundance might be used for your lack when that time comes and thus there might be equality. 15 As it is written:

'The one who gathered did not have too much  
and the one who gathered little did not have too little.' (*Exodus 16:18*)

### **TITUS AND HIS COMPANIONS**

<II Corinthians 8:16-24>

16 Thanks be to God, who instilled in the heart of Titus the same interest in you as is also in me, 17 for he welcomed our request to go to you and was eagerly interested in you, going to you of his own volition. 18 We are sending the brother along with him, who is praised for the service he has given and is known throughout all the Churches. *<The identity of "the brother" remains a mystery. Many names have been proposed, including, Luke, Barnabas, Silas, Aristarchus, Sopater, Secundus, Mark, Tychicus, Trophimus, the actual brother of Titus who is nameless or a selected deacon from a Church. All these suggestions have their proponents who have some reason for their selection. It is matter that will never be completely understood.>* 19 More than that, he was chosen by the Churches and travels with [us]<sup>19</sup> [with]<sup>20</sup> this ministry of grace which we are administering to the Lord's own glory and for the carrying out of our work. 20 We are taking precautions so that no one will blame us as we administer this liberal contribution 21 for we aim to do the honorable thing, not simply before the Lord, but also before people (*literally, men*). 22 We are sending our brother along with them, he, whose zeal we have often tested on a variety of occasions and whose zeal has been greater because of the great confidence he has in you. 23 As for Titus, he is my partner (*or, colleague*) and your helper (*or, fellow worker*). As for our brothers, they are envoys of the congregation in order to bring glory to Christ (*or, to be a credit to Christ*). 24 Provide them with the evidence of (*or, proof of*) your love that the boasts I made concerning you are true and in evidence in the Churches.

### **CHAPTER IX**

### **THE OFFERING FOR THE SAINTS**

<II Corinthians 9:1-15>

{**NOTA BENE:** *Some scholars have deemed verses 1-5 not to be a genuine part of the original epistle but a fragment of some other letter. Others consider it to be a logical link in Paul's writings. The manuscript evidence does not support that it is not genuine since there is no division or*

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19 {D} So: P46, Aleph, D, G, K, P, Psi many minuscules & Harclean Syriac.

20 {D} "in" is used in B, C, P, 0225, 2243, many minuscules, Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "with" is used in all other manuscripts.

*designation within any manuscript to lead to that conclusion. Such conclusions must be reached though internal evidence only or from other ancient sources. }*

<sup>1</sup> With respect to the service for (*or, ministry to*) believers (*literally, saints*) there is no need to write to you <sup>2</sup> for I am aware of your willingness and I boast about you to the Macedonians because Achaia has had everything ready since last year. Your zeal (*or, enthusiasm*) has stimulated many of them. <sup>3</sup> I am sending the brothers out to you in order that this matter of praise might not be just an empty boast but that you might be ready as I said you would. <sup>4</sup> I do not desire that the Macedonians who come with me should find you unprepared. That would be humiliating to me not to mention how humiliated [you] <sup>21</sup> would feel because of our confidence in you! <sup>5</sup> Because of this I therefore deemed it to be necessary to request the brothers to visit you in advance, to make certain that you have the promised gift prepared, so that it will be ready as a true act of thanksgiving *<i.e. a voluntary gift>* and not appear to be something that is being extorted from you. *<There is an interesting repetition of prefixes in verse five with the Greek words for "to go before" "προερχομαι"; "to arrange in advance" "προκαταριζω" and "to promise" "προεπαγγελω".>*

<sup>6</sup> Pay attention to this: Whoever sows meagerly reaps a meager harvest. Whoever sows generously will reap a generous harvest. <sup>7</sup> Each person must in his own mind (*literally, heart*) decide what amount to contribute, not grudgingly or under constraint. 'God loves a cheerful *<The Greek word "ιλαρος" is the root of our word "hilarious".>* giver.' (*Proverbs 22:8 LXX, I Chronicles 29:17*) <sup>8</sup> God is able to provide every blessing abundantly, so that you will have sufficiently of all the things you need and to spare for every good work, <sup>9</sup> as it is written:

'He has scattered,  
He has given to the poor.  
His righteousness will remain before our eyes (*or, will last forever*).'  
(*Psalm 112:9*)

<sup>10</sup> He who supplies seed for the one who sows and bread for the one who eats will provide an abundant supply of seed and will multiply it and will cause the harvest of your charity to grow. <sup>11</sup> You will be enriched in every aspect so that your liberality and generosity will evoke thanksgiving to God, <sup>12</sup> as it is accomplished through us. *<i.e. through God's people.>* The service that is provided through this ministry not only supplies the needs of the believers (*literally, saints*) but it also has an overflow in many [thanksgivings] <sup>22</sup> to God. <sup>13</sup> You are accomplishing this service as a proof to the recipients that you are loyal in your profession of the Good News of Christ and of the liberality in sharing your gifts to them and to all. <sup>14</sup> As for them, they will pray on your behalf in their worship because of the superabundance of divine grace that has come to rest on you. <sup>15</sup> Thanks be to God for His inexhaustible bounty (*or, unspeakable gift*).

{**NOTA BENE:** *A number of scholars feel that the remaining chapters of this Epistle are of a different tone and content and therefore deem these chapters to be part of another letter from Paul to the Corinthians. Other scholars feel the Epistle is a unity and that it is the subject matter that causes the different tone and content. }*

## CHAPTER X

### PAUL DEFENDS HIS MINISTRY

<sup>1</sup> I, Paul, am making a personal appeal to you, based on the gentleness and kindness of Christ. I who am supposedly not a distinguished person in your midst, but when I am absent I

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<sup>21</sup> {C} Some manuscripts use a singular and others a plural word form.

<sup>22</sup> {B} The word varies in the manuscripts.

am courageous toward you. <sup>2</sup> I beg that you not force such courageousness on me when I am in your presence though I intend to show it toward a few who declare that our behavior is guided by worldly principles. While we live in this world, it is not a worldly warfare <*The Greek word "στρατεία" is the root for our word "strategy".*> we are waging. <sup>3</sup> We do not use the weapons that are of a worldly nature in this battle. <*Many translators place verse 4 in parentheses. Nestle uses dashes before and after verse 4.*> <sup>4</sup> The weapons we use are powerful, having God's help for destruction of fortresses, <sup>5</sup> for with these we will destroy false arguments and everything else that is raised against the knowledge of God. Every thought is led into submission to Christ <sup>6</sup> as soon as you have shown your obedience. We are also ready to punish any act of disobedience.

<sup>7</sup> Look at what you are facing! If someone is certain of belonging to Christ, let him reconsider it for just as he belongs to Christ -- so do we! <sup>8</sup> I boast extravagantly about our authority which was given to us by the Lord so that we might build you up and not to ruin you and for this I will not be ashamed. <sup>9</sup> Do not let it appear that I wanted to frighten <*The Greek word "εκφοβεω" literally means "to terrify" and is used only here in the New Testament. Paul is using exaggerated irony in this sentence.*> you in my letters. <sup>10</sup> It is said, 'His letters are weighty and powerful but in person he is feeble and his speaking is contemptible.' <sup>11</sup> Let such people keep silent (*or, keep their thoughts to themselves*). Whatever we are like in our letters we will also be when we are present!

<sup>12</sup> We do not dare to classify ourselves with, or compare ourselves to those who have a high opinion of themselves. They measure themselves by one another and compare themselves to one another.<sup>23</sup> <sup>13</sup> We do not make any boasts that are beyond the appropriate limits but keep ourselves within the sphere to which God has assigned us. This even extends to you! <sup>14</sup> There is no exceeding of authority on our part when we reach out to you with the Good News of Christ. <sup>15</sup> Nor are we boasting beyond the proper limits regarding the work of others, but we hope that your faith is growing and will enlarge our sphere of influence among you <sup>16</sup> so that we might be able to proclaim the Good News in more distant lands, without bragging about work that already has been accomplished in some one else's field. <sup>17</sup> "The person who boasts should have the Lord be the one about whom he boasts." (*Jeremiah 9:24*) <sup>18</sup> It is not the person who recommends himself who is accepted but rather the one whom the Lord recommends.

## CHAPTER XI

### PAUL AND THE FALSE APOSTLES

<II Corinthians 11:1-15>

<sup>1</sup> I desire that you would bear with me as I indulge in a little foolishness. Please do! <sup>2</sup> I am jealous of you, with a divine sort of jealousy for I have brought about your engagement as a faithful bride to one husband, namely Christ. <sup>3</sup> I fear, however, that just as the serpent deceived Eve by means of its craftiness, so too your thoughts might become corrupted [from your single minded (*literally, your sincere and pure*)]<sup>24</sup> devotion to Christ <sup>4</sup> and you would happily tolerate someone who would come preaching another Jesus to you, different from the one whom we proclaimed, or you would receive a spirit that is different from the one you had once

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23 {C} There are some variants in the manuscripts, none of which are significant. There is also a play on words that is difficult to translate.

24 {C} So: P46, Aleph in the original hand, B, G, several minuscules, Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. "from the sincere and pure" D in the original hand. "from the sincere" Aleph & D in the third corrective hands, H, K, P, Psi, 0121, 0243, many minuscules Peshitta Syriac & Armenian. "from the pure" several Church Fathers.

received, or the Good News in a manner that varies from what you had accepted. <sup>5</sup> I do not consider myself to be inferior in any way to those "eminent apostles". <sup>6</sup> Even if I am not as skilled as an orator (*literally, "in speaking I am a layman "*) I certainly am not deficient in knowledge which has been made evident to you in every way.

<sup>7</sup> Did I sin by humbling myself so that you might be exalted by having proclaimed the Good News to you without receiving compensation? *<In Paul's day those who were professional philosophers charged their hearers for receiving their wisdom. A person who did not charge was considered to have worthless teachings.>* <sup>8</sup> I robbed other congregations, receiving pay *<The Greek word "οψωνιον" would be used to describe the pay of a soldier. This was intended to be used to pay for his rations.>* <sup>9</sup> I robbed other congregations, receiving pay from them during the time I was serving you. <sup>9</sup> When I was with you and my funds were depleted I did not impose on any of you for the fellow Christians (*literally, brothers*) who came from Macedonia fully supplied my needs (*perhaps, paid my debts*). Thus I was able to keep myself from being beholden to you and will continue to do so. <sup>10</sup> It is Christ's truth that is in me. Nothing will stop me from boasting of this in the district of Achaia. <sup>11</sup> Why? Because I do not love you? God knows I do!

<sup>12</sup> What I am doing *<i.e. to refuse remuneration>* I will continue doing in order to remove the opportunity from those who desire to be able to boast that they are recognized to be our equals. *<It can be assumed that though Paul supported himself these "sham apostles" were supported by the Corinthian congregation.>* <sup>13</sup> These are "sham apostles", dishonest workers, who disguise themselves as Christ's apostles. <sup>14</sup> No wonder! After all -- Satan, himself is able to disguise himself as an angel of light. <sup>15</sup> Therefore it is nothing that is very unusual for his servants to disguise themselves as the servants of righteousness. Their end will be in accordance with what their deeds deserve.

### **PAUL'S' SUFFERINGS AS AN APOSTLE**

**<II Corinthians 11:16-33>**

<sup>16</sup> I again tell you, let no one think of me as a fool. Now, if you do, then accept me as such, so that I may also do a bit of boasting. <sup>17</sup> What I am now saying, I am not saying as something the Lord has commanded but being in a foolish mood I am confidently boasting. <sup>18</sup> Since many boasts are about human prestige I will also boast. <sup>19</sup> Since you are wise persons you will find pleasure as you tolerate a fool. <sup>20</sup> You are prepared to tolerate someone making a slave of you or who preys on you, exploits you, snubs you or slaps your face. <sup>21</sup> I admit that it is to my shame that we are not courageous enough to do such things. Let whoever desires to do so to be boastful. I talk foolishly. I will match anyone who boasts. <sup>22</sup> Are they Hebrews *<i.e. purely Jewish>?* So am I! Are they Israelites *<i.e. of pure Jewish stock by theocracy>?* So am I! Are they Abraham's descendants *<i.e. one of pure Jewish stock by ancestry>?* So am I! <sup>23</sup> Are they servants of Christ? I am speaking as a person who is out of his wits -- I am even more so! I have experienced even greater labors, more frequent imprisonments, scourged more severely, frequently facing death. <sup>24</sup> Five times I received forty lashes minus one from the Jews. *<Rabbinic tradition allowed only thirty-nine lashes lest there be a mis-count and the recipient might receive more than the forty the Rabbinic law allowed.>* <sup>25</sup> I was beaten with rods on three occasions, stoned once, shipwrecked three times. I spent a night and a day adrift on the open sea (*literally, in the deep*). <sup>26</sup> In many of my travels I have experienced danger from rivers and robbers, from my own people as well as from the Gentiles, dangers in the city, the desert, the sea and from false brothers. I have labored <sup>27</sup> and toiled, experienced many sleepless nights, hungered, thirsted, and often fasted and was cold from lack of clothing. <sup>28</sup> In addition to all these

matters there is the anxiety of caring for the churches which is a daily pressure on me. <sup>29</sup> Who is weak? I am not weak! <Perhaps a reference to II Corinthians 10:10> Who is lead astray without my being concerned (or, without my attentive care for such a person)?

<sup>30</sup> If there must be boasting it will be concerning those things that show off my weakness. <sup>31</sup> The God and Father of our Lord Jesus, who is praised forever, knows that I am not falsifying the truth. <sup>32</sup> In Damascus <Located in Syria, the city claims to be the oldest continuously inhabited city, though this is questionable. Its claim goes back to its traditional founder, Uz, the grandson of Shem. cf. Genesis 5. It was located on important trade routes and at times in its history flourished. It was in this area that Paul was converted to Christianity. cf. Acts 9:1-22> the governor (literally, the ethnarch) <An ethnarch, in Greek "εθναρχης" was a ruler of a tribe or race. It was commonly used for a deputy governor or subordinate ruler responsible for a particular racial section of the population.> under the king, Aretas <Aretas IV was the ruler over the territory east of Damascus, i.e. Nabatea, the capital being Petra. He ruled from 9 B.C. to A.D. 40. The territory ruled by Aretas now would be a portion of the present day country of Jordan. The name means "pleasing".> had the city guarded [for the purpose of arresting me.] <sup>25</sup> <sup>33</sup> I was lowered through an open window, in the wall in a basket and thereby escaped his clutches.

## CHAPTER XII VISIONS AND REVELATIONS

<II Corinthians 12:1-10>

<sup>1</sup> [I must boast.] <sup>26</sup> It has no useful purpose (literally, it is of no profit) but I will advance to visions and revelations which come from the Lord. <sup>2</sup> I know a man who was in Christ and fourteen years ago <i.e. probably 44 A.D.> -- whether in the body or out of the body <i.e. through a vision> I do not know -- God knows, -- who was caught up into the third heaven. <sup>3</sup> I also know this man -- whether in the body or out of the body I do not know -- God knows -- <sup>4</sup> who was caught up into Paradise <A descriptive word based on a word of Persian origin, denoting a place of rest and bliss for those who enter it after death.> and it was there that he heard things that cannot be described with human speech and about which no person has permission to repeat. <sup>5</sup> About a man like that I am willing to boast. <sup>6</sup> I will not boast about myself except about [my] <sup>27</sup> weakness. For: should I desire to boast, I would not be acting as does a fool, for what I would say would be the truth. I will abstain, however, so that no one might attribute to me more than he sees in me or hears from me, <sup>7</sup> including the surpassing grandeur of the revelations. A thorn (literally, a stake) in the flesh, a satanic messenger (literally, a satanic angel) was given to me to torment me that I might [not become over-elated.] <sup>28</sup> <sup>8</sup> Three times I entreated the Lord about this, that it might leave me, <sup>9</sup> but He said, 'My grace is enough for you. My strength is made perfect in weakness.' Because of this I am happier to glory in my weaknesses so that the power of Christ might take up its abode in me. <sup>10</sup> I take

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25 {C} "to arrest me" B, D in the original hand, Old Latin, Peshitta Syriac, Sahidic Coptic & Armenian. "he wanted to arrest me" G and in a variant form, Aleph, D in the third corrective hand, H, K, P, Psi, 0121, 0243 many minuscules, Harclean Syriac, Bohairic Coptic. Other variants occur.

26 {B} Forms vary but the thought is the same.

27 {\*} So: Aleph, D in the second corrective hand, F, G, Psi, 0121, 1881 & the Majority Text. Omitted by P46, B, D in the original hand, 0243, 0278 & some early translations.

28 {D} So: P46, Aleph in the third corrective hand, B, I, P, Psi, 0243, many minuscules, one Old Latin, some Bohairic Coptic manuscripts & many Church Fathers. Omitted by Aleph in the original hand, A, B, G, 0243, several minuscules, Old Latin, Sahidic Syriac, Coptic & Armenian.

delight in my weakness, in the insults, the hardships, the persecutions [and] <sup>29</sup> the desperate calamities which are all for Christ's sake. When I am weak is when I am truly strong.

### **PAUL'S CONCERN FOR THE CORINTHIAN CHURCH**

<II Corinthians 12:11-21>

<sup>11</sup> I have become a fool. You forced me to do it when you should have been the ones who had commended (*or, vouched for*) me. I am in no way inferior to your super-apostles even though I am a nobody. <sup>12</sup> The hallmarks (*literally, signs*) of an apostle have occurred (*or, appeared*) in your midst with tireless patience, in signs and miracles and mighty works. <sup>13</sup> In what way were we you made to feel yourselves to be treated worse than other churches, with the exception that I, myself, did not look to you for support (*literally, I was not a burden to you*). Forgive this unfairness. <sup>14</sup> Now: for the third time I am prepared to visit you and I will not be requesting compensation (*literally, I will not be a weight on you*). I am not concerned about your possessions but am concerned about you for the children should not be saving (*or, accumulating*) for the parents but the parents for the children. <sup>15</sup> Therefore I will most gladly spend all and also spend myself for the welfare of your souls. <sup>16</sup> [If I love you too much am I then loved less (*or, Am I loved less because I love you so very much*)?] <sup>30</sup> Be that as it may, I have not been a burden to you. You say, 'Oh, he is sly and has entrapped us.' <sup>17</sup> Did I take advantage of any of you by means of anyone I sent to be with you? <sup>18</sup> I asked Titus to visit you and sent our brother along. <cf. Chapter 8> Did Titus take advantage of you (*or, exploit you*)? Have we not been guided by the same spirit and have we not walked in the same path?

<sup>19</sup> Are you supposing all this time that we are apologizing (*or, defending ourselves*) to you? Actually, it is before God that we speak as Christians (*or as Christ's representatives*) and this has all been done, my beloved friends, for the upbuilding of your faith. <sup>20</sup> I have a fear that, perhaps, when I arrive I might not find you as I would like and that you might also find me different from what you desire. <sup>21</sup> I fear that there might be strife, jealousy, anger, divisions, slander, gossip, self-conceit and lack of harmony. Because of this I am afraid that I might be humiliated by God concerning you and saddened because of many who have sinned as they had in the past (*or, continued in their past sins*) and have not repented concerning their impurity (*or, uncleanness*) and immorality (*or, unchastity*) which they have practiced.

### **CHAPTER XIII**

#### **FINAL WARNINGS AND GREETINGS**

<II Corinthians 13:1-13>

<sup>1</sup> This is my third visit to you. "Based on the evidence (*literally, the mouth*) of two or three witnesses every matter (of faith) must be confirmed." (*Deuteronomy 17:6; 19:15*) <sup>2</sup> I have forewarned those who formerly sinned, and, for that matter, everyone else, and am still forewarning you, as I did on my second visit to you, and now in my absence, that I will not spare you when I come again, <sup>3</sup> since you are seeking proof that Christ speaks through me. There is no weakness in His dealings with you but rather there is might. <sup>4</sup> Even though He was crucified in weakness, yet He lives through the power of God. Additionally, while we share [in His] <sup>31</sup> weakness through our being united with Him, we will live with Him as the source of our strength, thereby enabling us to deal with you through the power of God.

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29 {C} There are minor variants with the use of words for "and" or "in".

30 {B} Slight variants occur.

31 {B} So: B, D, K, P, Psi, 0243, many minuscules, Old Latin, Hareclean Syriac, Sahidic & Fayyumic Coptic. Another pronoun is used in 2137. "with Him" Aleph, A, G, 2495, Peshitta Syriac & Bohairic Coptic. "through Him" Armenian.

5 Examine yourselves that you might discover whether you are truly believers (*literally, in the faith*) or, do you not realize that Christ dwells in you unless you have failed the test(*or, are counterfeit*). 6 I hope you recognize that we have not failed the test (*or, are not counterfeit*). 7 We pray to God that you will not do anything wrong. This does not imply that we seem to have met the test but rather that you might be enabled to do what is right even though we may seem to have failed. 8 We possess no power against the truth but only on behalf of the truth. 9 We are happy to be weak (*or, feeble*) provided that you are strong. This is the purpose of our prayer, that you will become perfect (*or, complete*). 10 It is because of this that I am writing to you, while being absent, so that when I am present it might not be necessary for me to act severely as I exercise my authority which has been conferred upon me by the Lord for the purpose of building up, not for tearing down.

11 Finally, my friends (*literally, brothers*), farewell. <*The Greek word translated "farewell" "χαίρω" usually is translated "rejoice". This also would be a fitting translation.*> Seek to perfect your lives. Pay attention to what I have said. Agree with one another (*literally, be of the same spirit*), live at peace. The God of love and peace will be with you. 12 Greet one another with a holy kiss. 13 All the believers (*literally, saints*) send you greetings.

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all! [Amen.]<sup>32</sup>

#### **SUBSCRIPTION**

{*"The Second Letter to the Corinthians" P46, A, B in the original hand, 33 and with minor variants, D, F, G, & Psi. "The Second Letter to the Corinthians, written from Philippi" B in the first corrective hand & P. "The Second Letter to the Corinthians written from Philippi, delivered by means of Titus and Luke" 1739 in the third corrective hand, 1881 and the Majority Text. K, 81 and 104 have "The Second Letter to the Corinthians, written from Philippi in Macedonia, delivered by means of Titus and Luke". Alternate readings are found in 029, 630, 1505 and 2464.*}

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32 {C} Added by Aleph in the second corrective hand, D, Psi, the Majority Text, Old Latin, Syriac and Bohairic Coptic. Omitted by P46, Aleph in the original hand, A, B, F, G, 0243, many minuscules & Sahidic Coptic.