

THE SECOND EPISTLE TO THE CORINTHIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

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THE SECOND EPISTLE TO THE CORINTHIANS. INTRODUCTORY NOTES.

1. From various passages we learn that the apostle Paul wrote this Epistle under much pressure of spirit. The personal part of his first letter to the Corinthians had its effect upon the obedient members of the church (see ch. 2 and 7), and he wrote a second time to comfort such, as well as to warn a disobedient element (13:2, 10). It is plain that certain altogether denied his authority, and in ch. 10—13 he once more powerfully vindicates his apostleship, especially in connection with false teachers, against whom he earnestly warned Corinthians. The specific claim of authority as proceeding from his Lord and Master alone occupies a large part of this Epistle. Hence, also, the admonition that if he came he enforce that authority. There is much to indicate Paul's anxiety for all the churches, while in the doctrinal portions occur some unsurpassed presentations of the Divine love in Christ.

2. Not only was this church burdened with internal trouble (ch. 1), but they had trials also from without (11:13—15), just as the Lord Himself had foretold in Matt. 24:9—12. In consolation, Paul held out before them (4:14) the same hope of resurrection as he proclaimed in his first letter.

3. Timothy had been sent to Corinth (1 Cor. 4:17) and had no doubt returned bearing news of the unhappy condition of the church. Titus delivered the first letter and, there being some delay in his return, Paul passed from Troas to Macedonia, where, later Titus brought from Corinth (7:7—16) such reports as only partially assured the apostle, and led him to send the Second Epistle by the same fellow worker.

4. Various explanations have been proposed with regard to the conditions under which the Epistle was written. Some think that, prior to its transmission, the apostle had sent by the hand of Timothy a severe letter which has been lost. Another suggestion is that Paul, hearing of the confusion in the church, made a hasty visit to Corinth from Ephesus, and finding that he availed nothing but rather was set at naught, withdrew to another part of Achaia or to Macedonia, where he penned the Second Epistle. Still other views on a similar line are put forward, but all that can be said is that they are suppositions of which there is no hint in the Epistle. Connecting 1 Cor. 4:19; 2 Cor. 1:23, and 13:2, the apostle had not been back on account of the disorders in the church, whatever may be meant by "the third time" in 13:1. In 1:15, 16 he is minded to come to them as a second benefit, and passing to Macedonia, to return to them, which would have been a third time.

5. Written from Macedonia not long after Paul's leaving Asia (1:8), it would not be many months after the dispatch of the First Epistle. This was probably in A. D. 57 (winter) or spring of 58. See [Ap. 180](#).

This is Page 1727 from The Companion Bible.

- 1** PAUL, an ^oapostle [**one sent forth**] of Jesus Christ *through* the will of God, and ^oTimothy *the* brother, *to* the church of God which is *in* Corinth, with all the saints which are in all Achaia:
- 2** Grace [**free, undeserved favour**] be to you and peace from God our Father, and *from* the Lord Jesus Christ.
- 3** Blessed be *the God, and* the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
- 4** Who comforteth us *upon* all our tribulation, *unto our being* able to comfort them which are in *every tribulation*, by the comfort wherewith we ourselves are comforted *by* God.
- 5** For as the sufferings of *the Christ* abound *towards* us, so our *comfort* also aboundeth by *the Christ*.
- 6** And *if* we be afflicted, *it is* for your *comfort* and salvation, which *worketh* in the *patience* of the same sufferings which we also suffer: or *if* we be comforted, *it is* for your *comfort* and salvation.
- 7** And our hope *on behalf of* you is ^ostedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be of the consolation also*.
- 8** For we would not, brethren, have you ignorant *concerning* our trouble which came ... in Asia, that we were *weighed down according to excess, beyond power, so* that we ^odespaired even of life:
- 9** But we had the ^oanswer of death in ourselves, *in order that* we should not trust in ourselves, but in God Which raiseth ^othe dead:
- 10** Who delivered us *out of* so great a death, and *will* deliver: in Whom we *hope* that He will *still also* deliver us;
- 11** Ye also *co-operating* by prayer for us, *in order that* for the gift *bestowed* upon us *from* many persons thanks may be given by many *on account of us*.
- 12** For our *boasting* is this, the testimony of our conscience, that in *guilelessness* and *sincerity of God*, not *in* fleshly wisdom, but *in* the grace of God, we have *lived* in the world, and more abundantly *towards you*.
- 13** For we write *not* other things unto you, than what ye read or acknowledge; and I *hope* ye shall acknowledge ... to the end;
- 14** As *ye also* ... acknowledged us *a part of you, the faithful ones*, that we are your *ground of boasting*, even as ye also *are* ours in the day of the Lord Jesus.
- 15** And in this confidence I *wished* to come unto you before [*visiting Macedonia*], *in order that* ye might have a second ^obenefit;
- 16** And to pass *through* you into Macedonia, and to come again *from* Macedonia unto you, and *by* you to be brought on my way ^ointo Judaea.
- 17** When I therefore *wished*, did I use *fickleness* ? or the things that I *plan*, do I *plan* according to the flesh, that with me there should be *the yea yea*, and ^o*the nay nay* ?
- 18** But *as* God *is faithful*, our word *unto* you was not ¹⁷*the yea* and ¹⁷*the nay*.
- 19** For the Son of God, Jesus Christ, Who was preached among you by us, *even* by me and *Silas* and *Timotheus*, was not ¹⁷*the yea yea* and *the nay nay*, but in Him was ¹⁷*the yea yea*.
- 20** For *as many as are the promises of God, Wherefore also through Him they are* ¹⁷*the yea yea*, and in Him ^oAmen [**Truth**], unto the glory of God *through* us.
- 21** Now He Which *confirms* us with you in Christ, and ... anointed us, *is* God;
- 22** Who ... *sealed us also*, and *gave* the ^oearnest [**pledge**] of the ^oSpirit in our hearts.

- 1. 1. apostle.** Ap.189. First occ. of this form of address. Cp. Gal. 1:1. Eph. 1:1. Col. 1:1. 1 Tim. 1:1. 2 Tim. 1:1.
- Timothy.** Timothy is associated with Paul in the address of the Epistles to Philippians, Colossians; and with Paul and Silas in the two epistles to the Thessalonians.
- 7 steadfast.** Gr. *bebaios*. See Heb. 2:2. In some MSS. this clause stands at the beginning of v. 6, in others in the middle, after "suffer".
- 8 despaired.** Gr. *exaporeomai*. [to be utterly at a loss] The reference may be to the riot at Ephesus (Acts 19:28-34), where his life would have been in danger, but for the counsel of his friends (v. 31); but the following verses rather indicate some dangerous sickness. Both may have been in the apostle's mind.
- 9 answer.** Gr. *apokrima*. Only here. The only issue he could see from his troubles was "death".
- the dead.** Ap.139.1 [dead bodies, corpses].
- 15 benefit.** Gr. *charis*. [free undeserved favour, grace].
- 16 into.** This was the apostle's original intention, but was altered, because of his not finding Titus (2:12, 13). See Page 1727.
- 17 the nay nay.** That is, one thing to-day and another to-morrow.
- 20 Amen.** This Hebrew word is transl. "verily" in the Gospels, except in Matt. 6:13 at the end of the Lord's Prayer, and at the close of each Gospel. It does not occ. in the Acts. In the Epistles it comes at the close of benedictions and doxologies. In Revelation occasionally at the beginning. There are three exceptions, here, 1 Cor. 14:16, and Rev. 3:14. In the last passage it is a title of the Lord. It means "truth", and He is Truth (John 14:6). Cp. Isa. 65:16, where "the God of truth" is "the God of Amen".
- 22 spirit.** Ap.101.II.4. The operation of the Spirit is the pledge of the fulfilment of the promises.

23 Moreover I *invoke God as a witness* upon my soul, that to spare you I came not as yet unto Corinth.

24 Not *because* we *lord it* over your faith, but are helpers of your joy: for by faith ye stand.

2 But I ^o*decided* this with myself, *not to* come again *unto* you in *grief*.

2 For if I *cause you grief*, who is he then that maketh me *rejoice*, *except* the same which is *grieved* by me?

3 And I wrote this same ..., *in order that not*, when I came, I should have *grief* from them of whom I ought to rejoice; *trusting upon* you all, that my joy is *the joy* of you all.

4 For out of much *tribulation* and *distress* of heart I wrote *to* you *through* many tears; not *in order that* ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but ^oin part: *in order that* I may not *press heavily, upon* you all.

6 Sufficient to such a man *is* this *censure*, which *was inflicted by the majority*.

7 So that *on the contrary* ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be *overwhelmed* with *more abundant grief*.

8 Wherefore I beseech you that ye would ^o*ratify with authority* your love toward him.

9 For, *for this did I write also, in order that* I might know the *experience* of you, *if* ye be obedient in all things.

10 To whom ye forgive any thing, *I also forgive*: for if I forgave any thing, to whom I forgave *it, on account of you forgave I it* in the *face* [sight] of Christ;

11 *In order that not we should be overreached by Satan*: for we are not ignorant of his *thoughts*.

12 *Now*, when I came to Troas *for the gospel of the Messiah*, and a door was opened unto me of the Lord,

13 I had *not* rest in my spirit [person], because I found not Titus my brother: but taking my leave of them, I *went forth* into Macedonia.

14 Now thanks be unto God, *Which* always ^o*triumphs over us* in Christ, and maketh manifest the ^osavour [odour] of *His* knowledge *by means of* us in every place.

15 For we are unto God a sweet savour of Christ, in them that are *being saved*, and in them that *are perishing*:

16 To the one we *are* the ¹⁴savour of death unto death; and to the other the ¹⁴savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which ^o*adulterate* the word of God: but as of sincerity, but as of God, *before* God speak we in Christ.

3 *Are we to begin* again to commend ourselves? or need we, as some *others, commendatory letters* to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read *by* all men:

3 *Forasmuch as ye are manifested* to be the epistle of Christ ministered by us, written not with ink, but with the ^oSpirit of the living God; not in *stone tables*, but in ^ofleshy tables of the heart.

4 And such *confidence* have we through *the Christ toward God*:

5 Not that we are sufficient *from* ourselves to ^o*reckon* any thing as of ourselves; but our sufficiency is of God;

2. 1 decided. Gr.*krino*. judged, or decided.

5 in part. The grief has come from a part of you who has been led away.

8 ratify with authority. Gr.*kuroo*. Only here and Gal. 3:15. Akin to *kutio*, lord.

14 triumphs over us. Paul was a captive won by grace. In a Roman triumph there were captives destined to be spared and captives destined to death. See v. 16.

savour. Gr.*osme*. Elsewhere, v. 16. John 12:3 (odour). Eph. 5:2. Phil. 4:18 (odour).

17 adulterate. Gr.*kapeleuo*. Only here. The word *kapelos*, which occ. once in the Sept., meant a huckster, tavern-keeper, and then the verb came to mean "adulterate". See Isa. 1:22, where the Sept. reads "thy wine-sellers mix the wine with water".

3. 3 Spirit. Ap.101.II.4. **fleshy.** Gr.*sarkinos*. This word refers to the substance or material and carries no moral significance. Cp. Heb. 7:16, where the texts read as here.

5 reckon. Gr.*logizomai*. See the frequent occ. in Rom. 4, count, reckon, &c.

6 Who *enabled us as ministers also of a new ^ocovenant*; not of ... ^oletter [the Siniatic covenant], but of the ^ospirit: for the letter killeth, but the ^ospirit giveth life.

7 But if the ⁶ministration of death, *in letters and* engraven in stones, *came to be in glory*, so that the *sons* of Israel could not *gaze upon* the face of Moses *on account of* the glory of his countenance; which glory was *being done away*:

8 How shall not the ministration of the ⁶spirit be rather *in glory* ?

9 For if the ⁷ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was *glorified was not glorified* in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was through glory*, much more that which remaineth *is in glory*.

12 *Having then* such hope, we use *much outspokenness*:

13 And not as Moses, which put a vail *upon* his face, *with a view to the children of Israel's not gazing to the end* of that which is *being done away*:

14 But their *thoughts* were *hardened*: for until *today* remaineth the same vail in the reading of the ^oold covenant ^onot unveiled; *that it* is done away in Christ.

15 But even unto *today*, when Moses is read, the vail *lieth* upon their heart.

16 Nevertheless when it [the heart of Israel] shall ^obe converted to the Lord, the vail shall be taken away.

17 Now the Lord is *the* ^oSpirit: and where the ^oSpirit of the Lord is, there is liberty.

18 But we all, with ^ounveiled face *reflecting* the glory of the Lord, are *transformed* into the same image from glory to glory, *even as from ^othe Lord the Spirit*.

4 ^oTherefore *having* this ministry, as we ... received mercy, we ^odo not give up;

2 But ... renounced *the *shameful secret things* of ^oshame, not walking in *cunniness*, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to *every conscience of man* in the sight of God.

3 But if our gospel be *hid also*, it is hid *in* them that are *perishing*:

4 In whom the god of this ^oage hath blinded the ^ominds of *the unbelieving, to the end that the illumination of the gospel of the glory of the Christ, Who is the image of God, should not shine*

5 For we preach not ourselves, but Christ Jesus *as Lord*; and ourselves your servants *on account of Jesus*.

6 For God, who *spoke* the light to shine out of darkness, hath shined in our hearts, to *the illumination* of the knowledge of the glory of God in the face of ... Christ.

7 But we have this treasure in ^oearthen vessels, *in order that* the *abundance* of the power may be of God, and not ^oout of us.

8 *We are afflicted in every thing*, yet not ^odistressed; *we are not knowing which way to turn*, but not in despair [total loss];

9 Persecuted, but not *abandoned*; cast down, but not *perishing*;

10 Always bearing about in the body the ^odying of the *Christ, in order that* the *life in all its manifestations and the resurrection life* also of *Christ Jesus* might be *brought to light* in our body.

6 covenant. Gr.*diatheke*. See Matt. 26:28. This is the covenant of Jer. 31:31. Cp. Heb. 8:6—13.

letter. Gr.*gramma*. This is the Sinaitic covenant, called “the ministration of death” in v. 7.

spirit. The old covenant could not give life. It was like a dead body, for lack of the spirit (James 2:26). Cp. John 6:63. Christ is the Spirit of the new covenant. See v. 17.

14 not unveiled. unveiled, or revealed (Gr.*anakalupto*, unveil, only here and v. 18). This should follow “old testament”. It means, “it being not revealed that it is done away” (R. V. m).

old covenant. The only place where the term is used. The usual designation is “the law”, or “Moses” (v. 15).

16 be converted. Gr. *epistrepho*. Often trans. “return”, or “be converted”. See Matt. 13:15. John 12:40. Acts 3:19; 28:27.

17 Spirit. Ap.101.II.2. (Christ). Cp. v. 6.

18 unveiled. See v. 14. Here is the contrast. Moses alone beheld and reflected the Shekinah glory, we *all* behold and reflect the Lord's glory. *the Lord the Spirit.* The word “Spirit” is in the Gen. of Apposition. Ap.17.4. See v. 6.

4. 1 Therefore. = On account of this. *do not give up.* Gr.*ekkakeo*. Occ. v. 16, Luke 18:1 (which see). Gal. 6:9. Eph. 3:13, &c.

2 shame. Gr.*aischune*. Always transl. “shame”, except here.

4 age. Gr.*aion*. Ap.129.2. Cp. John 12:31; 14:30; 16:11; where, however, world is *kosmos* (Ap.129.1).

minds. Gr.*noema*. See 2:11 (thoughts).

7 earthen. Gr.*ostrakinos*. Only here and 2 Tim. 2:20. From *ostrakon*, a potsherd. Treasure in the East is often hidden in the earth and in a potter's vessel to protect from damp, &c.

out of. It does not emanate from us. Above “of God” is the possessive case. The power not only emanates from God, but belongs to Him. He does not depart from it.

8 distressed. Only here and 6:12, where it is transl. “straitened”. The Syriac reads “suffocated”, referring probably to a wrestler who is compressed by his antagonist.

10 dying. It means the condition of a corpse. It was his constant experience. See next verse.

11 For we *the living* are always *delivered up* unto death *on account of Christ Jesus, in order that* the life also of *Christ* might be *brought to light* in our ^omortal [subject to death] flesh.

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

13 We having the same ^oSpirit of ^ofaith, *according to that which has been written*, I believed, ... therefore *I spoke*; we also believe, *therefore we also speak*;

14 Knowing that **He** Which raised up the Lord Jesus shall raise up us also *with* Jesus, and shall present *us* with you.

15 For all things *are on account of you, in order that* the *abounding* grace might through the thanksgiving of *the majority overflow* to the glory of God.

16 *Therefore we do not give up*; but *even if* our ^ooutward man [the body] *is corrupted or destroyed*, yet the inward *man* is renewed day by day.

17 For *the momentary lightness of our affliction, is to work out* for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen [with the eyes], but at the things which are not seen: for the things which are seen *are temporary, for a season*; but the things which are not seen *are* eternal.

5 For we know that if our earthly house of ^o*the tent* were dissolved, we have a building *from* God, an house not made with hands, eternal in the heavens.

2 For in this [tent] we ^ogroan, earnestly desiring to be clothed upon with our house [habitation] which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this tent* do groan, being burdened: not for that we *desire to be* unclothed, but clothed upon, *in order that the mortal thing* might be swallowed up *by the life*.

5 Now **He** That hath *worked out* us for the selfsame thing is God, **Who** ... hath given *to* us the ^oearnest [pledge] of the ^oSpirit.

6 Therefore *we are* always ^oconfident, knowing that, whilst we are at home [present] in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are ^oconfident, I *say*, and *well pleased* rather to be absent from the body, and to be present [at home] with the Lord.

9 Wherefore we *are ambitious also*, that, whether present [at home] or absent, we may be *well pleasing to* Him.

10 For we must all *be manifested in the presence of* the judgment seat of *the Christ; in order that each* one may receive the things *done by means of his* body, *with reference to* that he hath *practiced*, whether *it* be good or *worthless*.

11 Knowing therefore the *fear* of the Lord, we persuade men; but we are made manifest [to appear] unto God; and I *hope* are made manifest *also* in your consciences.

12 For we *set forth* not ourselves again *to* you, but give you *opportunity of boasting on behalf of us, in order that* ye may have somewhat *against* them which *boast* in appearance, and not in heart.

13 For whether we be ^obeside ourselves, *it is* to God: or whether we *be of sound mind, it is* for you.

14 For the love of *the Christ* ^oconstraineth us; *judging this*, that ... **One** died for all, then *all died*:

11 mortal. Gr.*thnetos*. [subject to death]. See Rom. 6:12.

13 Spirit. Ap.101.II.4. **faith.** It is the Gen. of Apposition (Ap.17.4) faith being the Spirit's gift.

16 outward man. This expression occ. only here. It is one of the names of the old nature. Cp. Rom. 6:6. 1 Cor. 2:14. Eph. 4:22. Col. 3:9.

5. 1 the tent. Gr.*skenos*. Only here and v. 4. It is the Gen of Apposition. Ap.17. The earthly house is a tent. see 1 Cor. 4:11.

2 groan. See Rom. 8:23.

5 Spirit. Ap.101.II.4. **earnest.** See 1:22. The transliteration of the Heb. *erabon*.

6 confident. Gr.*tharreo*. Always in 2 Cor. save Heb. 13:6.

13 beside ourselves. See Acts 2:7 (amazed).

14 constraineth. Gr. *sunecho*. [to hold together, that is, to compress]. See Luke 4:38; 8:45 (throng).

15 And *that* **He** died for all, *in order that the living* should *no longer* live unto themselves, but unto **Him** Which died for them, and rose again.

16 Wherefore *from now* know we *no one* after the flesh: *even if* we have known *the Christ* after the flesh, yet now *no longer know we Him* [in this manner].

17 Therefore if any man be in Christ, *there is a new creation: the ancient* things are passed away; behold, *they* are become ^onew.

18 And all things *are* of God, **Who** ... ^oreconciled us to **Himself** by *the Christ*, and ... given to us the ministry of ^o*the reconciliation* [restoration to favour];

19 To wit, that God was in *the Christ*, ¹⁸reconciling the world unto **Himself**, not ^oimputing their trespasses unto them; and *placed in* us the word of ¹⁸*the reconciliation*.

20 Now then we are ambassadors for Christ, as though God *is beseeching you* by us: we *beseech you on behalf of the Christ*, be ye ¹⁸reconciled to God.

21 ... *Him Who knew not sin, for us He* [was] *made sin; in order that* we might *become* ... righteousness of God in **Him**.

6 We then, *working together* ..., beseech ... also that ye receive not the *undeserved favour* of God *for that which is of no effect*.

2 (For **He** saith, **I** ... *heard with favour* thee in a time accepted, and in the day of salvation ^o*I helped* thee: behold, now *is* the ^oaccepted time; behold, now *is* the day of salvation.)

3 Giving no *cause of stumbling* in any thing, *in order that* the ministry be not blamed:

4 But in all *things commending* ourselves as the ministers of God, in much patience, in *tribulations*, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in *sleeplessness*, in fastings;

6 *In* pureness, *in* knowledge, *in* longsuffering, *in* kindness, *in* the ^o*Holy Spirit*, *in* ^olove unfeigned,

7 *In* the word of truth, *in* the power of God, *through* the ^oarmour of righteousness on the right hand and on the left,

8 *Through glory* and *shame*, *through* evil report and good report: as ^odeceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As *grieved*, yet always rejoicing; as ^opoor, yet ^omaking many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, *we speak with liberty* unto you, our heart is enlarged.

12 Ye are not ^o*distressed* in us, but ye are ^o*distressed* in your own *heart*.

13 Now for *the same recompence*, (I speak as unto *my children*,) be ye also enlarged.

14 *Become* ye not unequally yoked *to* unbelievers: for what *partaking is there to* righteousness with unrighteousness *lawlessness* ? and what communion *is there to* light *towards* darkness?

15 And what *harmony is there to* Christ with ^oBelial ? or what part *is there to the believer* with an *unbeliever* ?

16 And what agreement *is there to* the ^o*Temple building* of God with *the temple of idols* ? for ye are the ^o*Temple building* of the living God; as God hath said, **I** will dwell in them, and walk in *them*; and **I** will be their God, and they shall be **My** ^opeople.

17 Wherefore come *out of the midst of* them, and be ye separate, saith the ^oLord, and touch not *any* unclean *thing*; and **I** will receive you,

17 new. Gr.kainos. See Matt. 9:17 (freshly made).

18 reconciled. See Rom.

5:10 Gr.katallasso. A more intensive word than allasso (change).

the reconciliation. See

Rom. 5:10.

19 imputing. See Rom.

2:3; 4:6. (reckonest, count).

6. 2 accepted. Gr.dektos.

Same Gr. verb as "receive" in v. 1.

I helped. Quoted from Isa. 49:8.

accepted. Gr.euprosdektos.

A stronger word than above. See Rom. 15:16.

6 Holy Spirit. no arts.

Ap.101.II.14.

love. Gr.agape. Ap.135.II.1.

7 armour. Gr.hoplon.

Either arms or armour. See Rom. 6:13. The Greek soldier carried a sword or spear in his right hand and a shield in his left.

10 poor. Gr.ptochos.

Ap.127.1. (destitute, in want).

making...rich. Gr.

ploutizo. [to make wealthy,

Fig. to enrich] See 1 Cor.

1:5 (enriched). Here, 1 Cor.

1:5; 9:11.

12 distressed. Gr.

stenocoreomai. See 4:8.

heart. Gr.splanchnon. The inward parts.

Metaphorically, of the affections, the seat of which of which we regard as the heart.

15 Belial. Only here in

N.T. A Hebr. word,

meaning "worthlessness",

occ. several times in O.T.

16 people. Quoted from

Lev. 26:12.

17 Lord. Quoted from Isa.

52:11.

18 And will be *for a Father to* you, and ye shall be *to Me for sons* and daughters, saith the Lord Almighty.

7 Having therefore these promises, dearly beloved, let us cleanse ourselves from all *pollution* of the flesh and ^ospirit, ^operfecting holiness in the fear of God.

2 *Make room for us*; we have wronged no man, we have ^ocorrupted no man, we have ^odefrauded no man.

3 I speak not *this for condemnation*: for I have said before, that ye are in our hearts to *die with* and live with you.

4 Great *is* my *outspokenness* toward you, great *is* my glorying *on behalf of* you: I am filled with ^o*the comfort*, I am *overabound with the joy upon* all our tribulation.

5 For, when we were come into ^oMacedonia [*after leaving Troas*], our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, That comforteth *the lowly*, comforted us by the *presence* of Titus;

7 And not by his *presence* only, but by the *comfort also* wherewith he was comforted in you, *telling us, as he did*, your earnest desire, your mourning, your *zeal on behalf of* me; so that I rejoiced the more.

8 For though I *grieved you by* a letter, I do not ^orepent, though I did ^orepent: for I *see* that *that* epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye *were grieved*, but that ye *were grieved unto* ^orepentance: for ye were *grieved according to God's mind and will, in order that* ye might *suffer loss from* us in nothing.

10 For *grief according to God produces* repentance to salvation not to be repented of: but the *grief* of the ^oworld *produces* death.

11 For behold this selfsame thing, that ye *were grieved* after a godly sort, what *diligence* it *worked* in you, yea, what clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what earnest* desire, yea, *what* zeal, yea, *what vindication* ! In all *things* ye have *commended* yourselves to be *pure* in *the* matter.

12 Wherefore, though I wrote *to* you, *I did it* not for his cause that had done the wrong, nor for his cause that *had been wronged*, but that our *carefulness* ^o*on behalf of* you in the sight of God might *be manifested toward* you.

13 *On account of this* we were comforted in your comfort: yea, and exceedingly the more joyed we *upon* the joy of Titus, because his spirit was refreshed *from* you all.

14 For if I have *gloried* any thing to him *on behalf of* you, I am not ashamed; but as we spake all things to you in truth, *so our glorying also*, which I *made* before Titus, is found a truth.

15 And his inward affection is more abundant *unto* you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice ... that I have confidence in you in all things.

8 Moreover, brethren, we *make you to know* of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their ^odeep poverty abounded unto the riches of their ^oliberality.

3 For *according to their* power, I *testify*, yea, and *above their* power they were *self-chosen*;

4 *Asking* us with much *exhortation, asking of us the grace and fellowship* of the *ministry unto* the ^osaints.

7.1 spirit. Ap.101.II.9.

Flesh and spirit being put for the whole person.

perfecting. Ap.125.3.

(finishing, or bring through to an end).

2 corrupted. Gr.phtheiro. [defile, destroy]. See 1 Cor. 3:17.

defrauded. Gr.pleonekteo. [get an advantage, make a gain]. See 2:11. (overreach) Fig. Asyndeton (Ap.6) in this verse, also in vv. 4,-5, 7-.

4 the comfort. Gr. paraklesis. See 1:3. Perhaps referring to v. 6.

5 Macedonia. This was after leaving Troas (2:12, 13), where he was disappointed at not finding Titus.

8 repent. The meaning is that Paul at first regretted he had written so severely, but afterwards changed his mind when he saw the salutary effect of his letter.

9 repentance. Gr.metanoia. Here is the difference between Paul's repentance and that of the Corinthians. The Corinthians were guilty of sin; Paul might have made an error of judgment.

10 world. Gr.kosmos. Ap.129.1. Cp. Saul (1 Sam. 15:24, 30); Judas (Matt. 27:3-5).

12 on behalf of. Gr. huper, as in v. 4. Some texts read "your care for us".

8.1 grace. Ap.184.I.1.

2 deep poverty. Lit poverty according to depth.

liberality. Gr.haplotes. [singleness]. The adj. haplous means single-minded, not self-seeking.

4 saints. See Acts 9:13. (holy, or separated ones).

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and *to us through* the ^owill of God.

6 *Unto our exhorting Titus, in order that* as he had *begun before*, so he would *finish also unto* you *this* grace also.

7 *But*, as ye abound in every *thing, in* faith, and *word*, and knowledge, and *in* all diligence, and *in the love from you in respect of us, see in order that* ye abound in this grace also.

8 I speak not by commandment, but *through* the *diligence* of others, and to prove the *genuineness* of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though **He** was rich, yet *on account of you He* ^obecame poor, *in order that* ye through **His** poverty might be rich.

10 And *in this* I give *my judgment*: for this is expedient for you, who have begun before, not only to do, but *to desire also from a year ago*.

11 Now therefore *finish* the *doing also of it*; that as *there was* a readiness to *desire*, so *there may be* a *performing* also out of that which ye have.

12 For if there *is set forth* a *readiness*, *it is* accepted according to *whatsoever* a man hath, and not according to that he hath not.

13 For I *mean* not *in order that there should be ease or rest to others*, and *to you affliction*:

14 But *out of* an equality, *that in the present season* your abundance *may be a supply* for their want [lack], *in order that* their abundance also may ^o*become* a supply for your want: that there may *become* equality:

15 As it *has been* written, He that *had gathered* much *did not abound*; and he that *had gathered* little ^o*had not less than enough*.

16 But thanks *be* to God, which put the same *diligence in* the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more *diligent*, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel ^othroughout all the churches;

19 And not *that* only, but who was *chosen also by* the churches *as our fellow-traveller* with this grace, which is administered by us ^o*with a view to* the glory of the ... Lord, and *to show our readiness*:

20 Avoiding this, *lest any one* should blame us in this abundance which is administered by us:

21 *For we provide good and beautiful* things, not only in the sight of the Lord, but ^o*in the sight of men also*.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, *through* the great confidence which ^o*he has* in you.

23 Whether *any do inquire on behalf of* Titus, *he is* my partner and fellowhelper *with reference to* you: or our brethren *be inquired of, they are* the ^omessengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and *unto the face of* the churches, the *evidence* of your love, and of our boasting *on behalf of you*.

5 will. Gr.*thelema*.

Ap.102.2. (desire rather than resolve).

9 became poor.

Gr.*ptocheuo*. Only here. Cp. Ap.127.1. (destitute).

14 become. In this verse is an *epanodos* (Ap.6).

15 had not less, &c.

Gr.*elattoneo*. Only here.

This is quoted almost word for word from the Sept. Ex. 16:18.

18 throughout. Gr.*dia*. The brother was probably Luke.

19 with a view to. Gr.*pros*. This depends on "chosen".

The object of Paul's having a companion was to avert suspicions, which would tarnish the Lord's glory by bringing discredit on His servant, and also to remove Paul's reluctance. Cp. v. 20.

21 in the sight, &c. This is a reply to the charge referred to in 12:17.

22 he has. This was the reason of his diligence..

23 messengers. Gr. *apostolos*. Here and in Phil. 2:25 used in the general sense.

9 For as *concerning* the ministering *unto* the °saints, it is superfluous for me to write to you:

2 For I know *your readiness*, for which I *glory on behalf of* you to *the Macedonians*, that *Greece* was ready *from a year ago*; and your zeal ... *excited the majority*.

3 Yet ... I sent the brethren, *in order that not* our *glorying on behalf of* you should be *made void* in this *part*; *in order that*, as I *was saying*, ye may be ready:

4 *Lest by any means* if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same *confidence*

5 Therefore I thought it necessary to exhort the brethren, *in order that* they would go before unto you, and make up beforehand your °*blessing, before notified*, that the same might be ready, *as a matter of blessing*, and not as *of* covetousness.

6 But this *I say*, He which soweth °sparingly shall reap also °sparingly; and he which soweth °bountifully shall reap also °bountifully.

7 Every man according as he *hath purposed* in his heart, *so let him give*; not *of grief*, or of necessity: for God loveth a °cheerful °giver.

8 And God *is* °*mighty* to make all grace abound *unto* you; *in order that* ye, always having all sufficiency in all things, may abound to *all* good work:

9 (As it *standeth* written, **He hath scattered**; **He hath given** to the poor: **His righteousness remaineth** °for ever.

10 Now **He That** °ministereth seed to the sower both °minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all °bountifulness, which *worketh* through us thanksgiving to God.

12 For the *ministering* of this service not only *fully supplies* the want of the saints, but is abundant also *through* many thanksgivings *to* God;

13 Whiles *through* the *proof* of this *ministering* they glorify God *upon the subjection produced by your confession to* the gospel of Christ, and for *the bountifulness of your fellowship to* them, and *to* all *men*;

14 And by their prayer *on behalf of* you, which long after you *because of* the exceeding grace of God *upon* you.

15 Thanks *be to* God *upon His that cannot be fully declared* °gift.

10 Now I Paul myself beseech you by the meekness and °gentleness of Christ, who *according to outward appearance* am *lowly* among you, but being absent *am confident* toward you:

2 But I *pray* you, that I may not be bold when I am present with *the* confidence, wherewith I *reckon to dare* against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not °war *according to* the flesh:

4 (For the weapons of our warfare *are* not carnal [*of the flesh*], but mighty *by* God to the *destruction* of strong holds;)

5 Casting down *reasonings*, and every °high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to *avenge* all disobedience, when your obedience is fulfilled.

9. 1 saints. See Acts 9:13. (holy, or separated ones).

5 blessing. Gr.*eulogia*. Transl. "blessing" eleven times, "fair speech" Rom. 16:18, and "bounty" here and v. 6. Cp. Joel 2:14. Mal. 2:2, where the same word is used in the Sept.

6 sparingly. Gr. *phaidomenos*. [stingily]. Only here. Compare *phaidomai*.

bountifully. Lit. upon blessings, as above. Fig *Symploke*.

7 cheerful. Gr. *hilaros*. Only here. The noun in Rom. 12:8. Cp. Eng. "hilarity".

giver. Cp. Prov. 22:9, where the Sept. reads, "God blesseth a cheerful giver".

8 mighty. The texts read the verb *dunateo* (mighty), which occ. elsewhere only in 13:3.

9 for ever. Quoted from Ps. 112:9.

10 ministereth. Gr. *epichoregeo*. Occ. elsewhere, Gal. 3:5. Col. 2:19. 2 Pet. 1:5, 11. The prefix *epi* suggests God's liberal supply. Cp. Isa. 55:10.

minister. Gr. *choregeo*. Only here and 1 Pet. 4:11. The *choregos* was the leader of a chorus, and then came to mean one who defrayed the cost of a chorus at the public festivals. The texts put these three verbs in the future, instead of the imperative.

11 bountifulness. Gr. *haplotes*. See 1:12 (guilelessness).

15 gift. Gr. *dorea*. See John 4:10. It cannot be that Paul had in his mind anything less than God's supreme gift, the gift of His Son, of which he speaks in 8:9. He frequently breaks out into thanksgiving in the midst of his epistles. Cp. Rom. 9:5; 11:33, 36. 1 Cor. 15:57. Gal. 1:5. Eph. 3:20.

10. 1 gentleness. Gr. *epieikeia*. Only here and Acts 24:4 (clemency).

3 war. Gr. *strateuomai*. See 1 Cor. 9:7 (serve as a soldier).

5 high thing. Gr. *hupsoma*. Only here and Rom. 8:39 (height).

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him *from* himself think this again, that, as he is Christ's, *so are we also* Christ's.

8 For *if* I should *glory* somewhat more *concerning* our authority, (which the Lord *gave* us for ^oedification, and not for your destruction), I should not be ashamed:

9 *In order that* I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence is weak, and *his* speech *of no account*.

11 Let such an one think this, that, such as we are in *speech* by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not *to reckon ourselves among*, or compare ourselves with some that *establish* themselves: but they measuring themselves *among* themselves, and comparing themselves among themselves, *do not understand*.

13 But we will not *glory with reference to the unmeasured things*, but according to the measure of the ^orule which God hath distributed to us, a measure to *arrive as far as you also*.

14 For we *stretch not ourselves out over our measure*, as though we *arrive* not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not *glorying in the unmeasured things*, that is, *in* other men's labours; but having hope, when your faith is increased, that we shall be *magnified in* you according to our ¹³rule *unto abundance*,

16 To preach the gospel *unto* the *regions* beyond you, *and* not to *glory* in another man's ^oline *with reference to* things made ready to our hand.

17 But he that ^oglorieth, let him glory in the Lord.

18 For not he that *establisheth* himself is approved, but whom the Lord *establisheth*.

11 *Wish* to God ye could bear with me a little in *my foolishness*: and indeed *ye do bear* with me.

2 For I am ^ojealous over you with *a great* jealousy: for I ... espoused you to one husband, that I may present *you as a pure* virgin to Christ.

3 But I fear, lest by any means, as the serpent *deceived* Eve *in* his *craftiness*, so your *thoughts* should be corrupted from the simplicity that is *towards* Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another ^ospirit [*Demon or evil spirit*], which ye have not received, or another gospel, which ye have not accepted, ^oye might well bear with him.

5 For I *reckon* I was ^o*in nothing* behind the very *extra-super* ^oapostles.

6 But *even if I be un-learned and obscure* in speech, yet not in knowledge; but we have been *in every way* made manifest among you in all things.

7 Have I committed *a sin* in *lowering* myself *in order that* ye might be exalted, because I ... preached to you the gospel of God *as a free gift* ?

8 I robbed other churches, taking wages *of them*, *for the service of you*.

9 And when I was present with you, and *was in need*, I *distressed* no man: for *my need* the brethren *when they* came from Macedonia supplied: and in all *things* I have kept myself *unburdensome to* you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, *this glorying shall not be stopped to me* in the regions of Achaia.

11 Wherefore ? because I love you not ? God knoweth.

8 edification.

Gr.oikodome. See 1 Cor. 3:9 (building).

13 rule. Gr.kanon. Occ. elsewhere, vv. 15, 16. Gal. 6:16. Phil. 3:16. Hence Engl. "cannon".

16 line. Same as "rule", v. 13.

17 glorieth. Same as "boast", v. 8. The quotation is from Jer. 9:24.

11. 2 jealous. Gr.zeloo. See Acts 7:9.

4 ye might, &c. The meaning is, if the false teacher professed to bring a fresh gospel, there might be some excuse for their hearing what he had to say, but it is the same as Paul's message.

5 in nothing. Gr.medeis. Whit is the O. E. *wiht* (wight), a person or thing. **apostles.** This is said ironically of the claims of those who decried him.

12 But what I do, that I will do, *in order that* I may cut off *opportunity* from them which desire *opportunity*; *in order that in which* they glory, they may be found even as we.

13 For such *are* ^ofalse apostles, deceitful workers, *disguising* themselves *as* ... apostles of Christ.

14 And no marvel; for Satan himself is *disguised as* an angel of light.

15 Therefore *it is* no great thing if his ministers also be *disguised* as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool [*senseless one*]; if *not*, yet as a fool receive me, *in order that* I may *glory* myself a little.

17 That which I speak, I speak *it not according to* the Lord, but as it were *in foolishness*, in this confidence of *glorying*.

18 *Since* many *gloriest according to* the flesh, *I also glory*.

19 For ye *bear with* fools [*senseless ones*] gladly, *being yourselves wise*.

20 For ye *bear with*, if a man *enslave you*, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you *upon* the face.

21 I speak *by way of shame*, as *that* we had been weak [*as they say*]. Howbeit *in whatever* any *dares*, (I speak *foolishness*.) I *dare* also.

22 ^oAre they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak ^o*being beside myself*) I *am* ^omore; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 *By* the Jews five times received I ^oforty *stripes beside* one.

25 Thrice was I ^obeaten with rods, once was I stoned [*at Lystra*], thrice I *was shipwrecked*, a night and a day I have *spent* in the ^odeep;

26 *In* journeyings often, *in* perils of waters, *in* perils [*dangers*] of *bandits*, *in* perils *from mine own nation*, *in* perils *from* the ^oheathen, *in* perils *in* the city, *in* perils *in* the wilderness, *in* perils *upon* the sea, *in* perils among ^ofalse brethren;

27 *In labours* and painfulness, *in sleeplessness* often, *in* hunger and thirst, *in* fastings often, *in* cold and nakedness.

28 *Apart from the things* that are without, ^othat which cometh upon me ^odaily, the care of all the churches.

29 Who is weak, and I am not weak? who is ^o*made to stumble*, and I burn not [*with indignation*]?

30 If I must needs glory, I will glory of the things *of* mine infirmities.

31 The God and Father of our Lord Jesus ..., which is blessed for evermore, knoweth that I lie not.

32 In Damascus the ^ogovernor under ^oAretas *guarded the city of the Damascenes*, ... to ^oapprehend me:

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

12 It is not expedient for me doubtless to glory. *But I will* come *unto* visions and revelations of the Lord.

2 I knew a man in Christ *before* fourteen years ago, (whether in the body, I *know not*; or whether *without* the body, I *know not*: God knoweth;) such an one *caught away as far as* the third heaven.

3 And I knew such a man, (whether in the body, or *without* the body, I *know not*: God knoweth;)

13 false apostles. Gr. *pseudapostolos*. Only here. Cp. v. 26 and 2 Pet. 2:1.

22 Are they Hebrews? &c. These questions are an example of the Fig. *Epiphora*. *Ap.6*.

23 being beside, &c. Gr. *paraphroneo*. Cp. 2 Pet. 2:16 (madness).

more. Gr. *huper*. (here used adverbially). The *Ellipsis* of any object adds emphasis.

24 forty. See Deut. 25:3.

☐ To ensure obedience to this law, tradition made the stripes 39, and gave 3 strokes with a thong of thirteen cords.

25 beaten, &c. Gr. *rhabdizo*. See Acts 16:22.

deep. Gr. *buthos*. Only here. Before this was written Paul made at least seven voyages Acts 13:4, 13; 14:26; 16:11; 18:18, 19, 21. 2 Cor. 2:12, 13; and possibly many more.

26 heathen. Gr. *ethnos*. Gen. transl. "nation", or "Gentile"; "heathen" here, Acts 4:25. Gal. 1:16; 2:9; 3:8.

false brethren. Gr. *pseudadelphos*. Only here and Gal. 2:4. Cp. v. 13. Only a few of these dangers and sufferings are described in Paul's history as recorded in Acts.

28 that which...me. Lit. my crowd (of matters).

daily. The daily crowd of matters demanding his attention. Besides the letters which have come down to us, he must have written many others in answer to those from his converts. See 1 Cor. 5:9; 7:1.

29 made to stumble. Gr. *skandalizo*. [scandalize, trip up, stumble]. See 1 Cor. 8:13.

32 governor. It means a perfect.

Aretas. The father-in-law of Herod Antipas.

apprehend. No doubt to please the Jews in Damascus. Cp. Acts 12:3; 24:27; 25:9.

4 How that he was caught *away* into paradise, and heard unspeakable words, which it is not lawful for a man to ^outter.

5 *On behalf of* such an one will I glory: yet *on behalf of* myself I will not glory, *except* in mine *weaknesses*.

6 For *if* I would desire to glory, I shall not be a fool [*senseless one*]; for I will say the truth: but *now* I *spare*, *in order that not* any man should *reckon with reference to* me above that which he seeth me *to be*, or *that* he heareth *with reference to* me.

7 And *in order that not* I should be *over-exalted by* the *excellence* of the revelations, there was given to me a ^othorn in the flesh, *a messenger of Satan in order that he should deeply afflict* me, lest I should be *over-exalted*.

8 *In behalf of* this thing I *appealed to* the Lord thrice, *in order that* it might depart from me.

9 And **He** said *to* me, “My grace is sufficient for thee: for ... strength is made perfect in weakness.” Most gladly therefore will I rather glory in my *weaknesses*, *in order that* the power of Christ may rest [*as a tent is spread over one*] upon Me.

10 Therefore I take pleasure in *weaknesses*, in *insults*, in necessities, in persecutions, in *difficulties for the purpose of Christ*: for when I am weak, then am I strong.

11 I am become a fool [*a senseless one*] ...; ye have compelled me: for I ought to have been *established by* you: for in nothing am I behind the *extra-super* apostles, *even if* I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and *powers*.

13 For what is it wherein ye were inferior *beyond the rest of the churches*, *but it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come *unto* you; and I will not be burdensome ...: for I seek not yours, but you: for the children [*whether boy or girl*] ought not to *treasure up in store* for the parents, but the parents for the children.

15 And I will very gladly spend and *spend out, exhaust in behalf of your souls*; *even if* the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being [*from the beginning*] ^ocrafty, I caught you with guile.

17 ^oDid I *take advantage* of you by any of them whom I sent unto you?

18 I *besought* Titus, and with *him* I sent *the* brother. Did Titus *take advantage* of you? walked we not in the same ^ospirit? *walked we* not in the same steps?

19 Again, think ye that we *are making an apology to* you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying [*building up*].

20 For I fear, lest [*in any way*], when I come, I shall not find you such as I *wish*, and *that* I shall be found unto you such as ye *wish* not: lest [*in any way*] *there be strife, jealousies, wraths [anger], strifes, backbitings [evil speakings], whisperings [slander, gossip], swellings [haughtiness], tumults [disorder]*:

21 And lest [*in any way*], when I come again, my God will humble me *before* you, and *that* I shall *mourn for* many *of those who* have sinned *before*, and have not repented *over* the uncleanness and fornication and lasciviousness which they have committed.

4 utter. Gr.*laleo*. Ap.121.7.

Paul was alive, and whether he was carried away bodily, as Phillip was (Acts 8:39), or not, he knew not, nor can we, only God knows. He may have been as Ezekiel was (Ezek 8:3), or John (Rev 1:10).

7 thorn. Gr.*skolops*. [a point or prickle (Fig. a bodily annoyance or disability)]. Only here in N. T. found in the Sept. Num. 33:55. Ezek. 28:24. Hos. 2:6. Also in the Papyri.

16 crafty. Gr.*panourgos*.

Only here Cp. Luke 20:23. These words are spoken ironically, quoting what his opponents alleged.

17 Did I. The question expecting a negative answer, is introduced by *me*.

18 spirit. Ap.101.II.8. (feelings or desires). Put by Fig. *Metonymy* for mind.

13 This *is* the third *time* I am coming *unto* you. In the mouth of two or three witnesses shall every word ^o*stand*.

2 I told you before, and foretell you, as *being* present, the second time; and being absent now ... to them which *have sinned before*, and to all *the rest*, that, if I come again, I will not spare:

3 Since ye seek a ^oproof of Christ speaking in me, *Who unto you* is not weak, but is mighty in you.

4 *For indeed ... He* was crucified *out of* weakness, yet *He* liveth *out of* the power of God. For we also are weak in *Him*, but we shall live with *Him* by the power of God *unto* you.

5 *Try* yourselves, *if* ye be in the faith; *examine* your own selves. Know ye not your own selves, how that Jesus Christ is in you, *if not* ye be *rejects* ?

6 But I *hope* that ye shall know that we are not *rejects*.

7 Now I pray to God that ye *should not do anything bad in nature*; not *in order that* we should appear approved, but *in order that* ye should do that which is honest, though we be as *rejects*.

8 For we can do *not anything* against the truth, but *on behalf of* the truth.

9 For we are glad, when we are weak, and ye are strong: and this *we pray also*, even your perfection.

10 *On account of this* I write these things being absent, *in order that not* being present I should *act severely*, according to the *authority* which the Lord *gave* me *for* edification, and not to destruction.

11 *For the rest*, brethren, farewell. Be perfect, be *encouraged*, *mind the same thing*, live in peace; and the God of love and peace shall be with you.

12 *Salute* one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the *fellowship* of ^o*THE Holy Spirit*, be with you all. Amen.

13. 1 stand. The reference is to Deut. 19:15. Cp. Matt. 18:16.

3 proof. Gr. *dokime*. See 2:9. Rom. 5:4 (experience).

14 The Holy Spirit.
Ap.101.II.3. (The Giver).