

From the Second Epistle of Paul the Apostle to the CORINTHIANS

After the dispatching of the first epistle to the Corinthians, the apostle Paul left Ephesus, as he had already planned (Acts 19:21), and soon after an uproar, was arisen against him by Demetrius the silversmith (Acts 19:23-41). He had been away from Corinth for three years and desired to hear from them.

Then, during Paul's third apostolic journey, while travelling into Macedonia (northern Greece) on his way to Corinth in Achaia (southern Greece), he met Titus and learned from him that the censures of the first epistle had produced a godly sorrow in their mind and had awakened a regard to the proper discipline in the church in them (2Cor.7:5-7). However, there were still some in Corinth who were trying to discredit Paul's claims as an apostle of Jesus Christ.

This information led the apostle to lay his second epistle out, and send it on ahead with Titus before Paul arrived in Corinth (see 2Cor.2:13, 8:1,6,16,17, 9:2-4). The language of commendation and love is mingled with that of censure, and even threatening in it. He also asked the brethren in Corinth to help the starving Jewish Christians in Judea. The apostle Paul did spent the next winter in Corinth (Acts 20:2,3), as he had planned (1Cor. 16:5-6).

2 Corinthians 1:4 **"Who comforteth us in all our tribulation, that we may be able to comfort them which are in anytrouble."**


Also in 1:8 **"For we would not, brethren, have you ignorant of our trouble which came to us in Asia,.."**

In the above verses, what has been translated as "trouble" and "tribulation", is the Greek word **thlipsis** (**θλίψις**).

"*Thlipsis*" is derived from the verb **thlivo** (**θλίβω**) and is a pressure outwardly exerted. Symbolically means: grievous affliction.

(see also Mt. 7:14 and 2 Cor. 4:8).

2 Corinthians 1:15 **"And in this confidence I was minded to come unto you before, that ye might have a second benefit;"**

In the original text instead of "benefit" the Greek word **charis**  is used, which means: unearned and unmerited favour, grace. (see also Lk. 1:30).

So in the Greek text we read: **"And in this confidence I was minded to come unto you before, that ye might have a second grace;"**

2 Corinthians 1:22 **"..Who hath also sealed us, and given the earnest of the Spirit in our hearts."**

Arrabon (**ἀρραβών**): earnest money, or deposit or pledge, deposited by the purchaser and forfeited if the purchase is not completed.


Also means the engagement ring that one gives to his future wife and in the New Testament is used as a symbol of the Holy Spirit, that God gives to believers in this present life, to assure them of their future

inheritance, if they remain faithful to Him.

When the prodigal son returned to his Father's house in full repentance and in contrite heart, among the other things that the father gave him was the ring, as a symbol of the anointing with the Holy Spirit. (Lk. 15:22).

In 2Cor. 5:5 we read: "**Now He that hath wrought us for the selfsame thing is God, Who also hath given unto us the earnest (arrabon) of the Spirit**".




2 Corinthians 2:17 " **For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.**"

In the original text what has been translated as "corrupt" is the verb **kapeleuo (καπηλεύω)**: to profiteer, to treat for personal gain. Especially "*kapeilas*" is the retailer of wine who is exposed to the strong temptation to dilute the wine or sell it in short measure in order to make an illicit profit. And **kapeleion** : the tavern.

"*kapeleuo* the lessons" means: sell learning by retail and "*kapeleuo* the Word of God" means: profiteering from God's Word, preaching for gain, money or professing faith for personal gain.

So the above verse should be read as: "**For we are not as many which profiteer from the Word of God: but as of sincerity..**"

2 Corinthians 3:12: " **Seeing then that we have such hope, we use great plainness of speech:**"

What has been translated as "plainness of speech" is the Greek word: **parresia** . It is a compound word from **pas** : all, every, any and "**rheo**" : to flow, to utter.

So "*parresia*" means: frankness, or boldness, plainness in speaking, outspokenness, saying freely all that one thinks or knows.

For example in John 11:14: "**Then said Jesus unto them plainly (*parresia*), Lazarus is dead.**".

Other verses in the New Testament, where the word "*parresia*" is used are: (Mk. 8:32, Jn. 7:4,13,26, 10:24, 11:14,54, 16:25,29, 18:20, Acts 2:29, 4:13,29,31, 28:31, 2Cor. 3:12, 7:4, Eph. 3:12, 6:19, Phil.1:20, Col.2:15, 1Tim.3:13, Phile.:8.).

Especially in the epistle to Hebrews and in 1 John, the word "*parresia*" denotes the unwavering and unhesitating confidence of faith in our relation to God, based on the atoning sacrifice of Jesus Christ on the Golgotha (Heb.3:6, 10:19,35, 1Jn. 2:28, 3:21,4:17.), when we remain in Christ.

This "*parresia*" or boldness is manifested in our unwavering confidence in prayer (1Jn. 5:14, Heb. 4:16.)


In John 16:25,29: "*parresia*" means: "**at that day I will talk to you about the Father openly and plainly**"

2 Corinthians 4:8 "**We are troubled on every side, yet not distressed.**"

Here again the Greek verb **thlibomai (θλίβομαι)** is used (troubled), in the passive, which means to have pressure exerted from outwards. (see also Mt.7:14).

The apostle Paul says that this "*thlipsis*" (from outwardly exerted pressure) cannot cause distress to us. Actually what has been translated as "distressed" is the verb: **stenochoroumenoi (στενοχωρούμενοι)**,

the ppp of the verb "stenochoreo".

Stenochoreo (στενοχωρέω) is a compound verb made out of the word **stenos** (στενός): narrow and the verb **choreo**  to be or to exist in a certain space. But even if we are brought in **stenochoria** (στενοχώρια : narrowness of space) (Rom.8:35) this cannot separate us **"from the love of God, which is in Christ Jesus."** (Rom. 8:39).

Paul goes to the extreme in 2.Cor. 12:10 to say that :".I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses (**stenochoriais** - στενοχωρίαις) for Christ's sake: for when I am weak, then am I strong."

Why?: **"That the power of Christ may rest upon me."** (2Cor. 12:9). Here *"thlipsis"* and *"stenochoria"* are brought upon Paul for Christ's sake, but the power of Christ and the Spirit of glory also rest upon him. (2 Cor. 12:9 and 1 Pet. 4:14.).

On the other hand in Rom.2:8,9 we read : **"but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation (thlipsis) and anguish (stenochoria), upon every soul of man that doeth evil;"**

So according to the above we read the verse in 2Cor.4:8 : **"We are pressed on every side, yet not distressed"**.

2 Corinthians 5:6 **"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:"**

And in 5:8 **"we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."**

In both the above verses at the place of "confident", the verb **tharreo** (θαρρέω) is used, which means: to be bold, to be courageous, to be confident. There is a slight difference from the similar verb: **tharseo** (θαρσέω) : to be of good cheer, to have courage.

For example in Matthew 14:27 the Lord Jesus says to His disciples: **"..Be of good cheer (tharseite - θαρσεῖτε : pim-denoting a command for a continuous or repetitive action- of the verb tharseo); it is I; be not afraid."**

"Tharreo" is an active strengthening of our inner man by knowing, as in 2Cor. verses 5:6 and 5:8 for example, that we have in heaven an eternal habitation, or as in Hebrews 13:6 that the Lord is always by our side. **"So that we may boldly say (tharroundes: ppt of the verb tharreo), The Lord is my helper,."**

On the other hand the Word of God uses the verb "tharseo" for situations in which people are weak and cannot strengthen themselves, but the Lord comes and gives them **"tharsos" (θάρσος).**

In Matthew 9:2: **"Son, be of good cheer (tharsei: pim of the verb tharseo); thy sins be forgiven thee."**

Mt. 9:22: **"Daughter be of good comfort; (tharsei - θάρσει)** Also in Mk.10:49, Lk.8:48, Jn.16:33, Acts 23:11.

Another point of interest, in the above verses, are the verbs "endemeo" and "ekdemeo".

Endemeo (ἐνδημέω) is a compound verb made out of the word: **en** (ἐν): a primary prep. denoting position and the verb **demeo**(δημέω): from "deo": to bind, to tie. **Demos** (δῆμος): people that are

bound socially together (public). So "endemeo" means to live or dwell at or in a place.

Likewise **ekdemeo** (ἐκδημέω) (by using the prep. **ek** - ἐκ, denoting origin, from, out) means to be abroad, to live away from one's home and metaphorically: to depart from life.

So according to the above we can read the verse 5:6 as: "**We take courage knowing that whilst we live in the body we live away from the Lord**".

And verse 5:8 as : "**we take courage, I say, and we are willing to depart from the body and to go to live with the Lord**".


2 Corinthians 6:14 "**Be ye not unequally yoked together with unbelievers**".

In the Greek text the word **heterozugountes** (ἑτεροζυγοῦντες) is used, ppt of the compound verb: **heterozugoo** (ἑτεροζυγῶω).

"Heterozugoo" is made out of **heteros** (ἕτερος): another, qualitatively, and the verb: "zugoo".

Zugoo (ζυγῶω): join together esp. by **zugos** (ζυγός): yoke of a plough or carriage, pair, rank or line of soldiers.

So "heterozugoo" means to join in the same yoke with someone of different quality than me. Being in the Indicative mood, implies that I myself, with my own will join in ranks with someone of different quality than me, and in this particular instance with an unbeliever.

In contrast in Philippians 4:3 we read: "**And I entreat thee also, true (gnesie - γνήσιε : see 1 Tim. 1:2) yokefellow (suzuge - ) , help those women which labored with me in the gospel..**".

"Suzugos" is a compound word made out of the prep. **sun** σύν: denoting union: with or together, and "zugos": yoke.

So "suzugos": co-yoked (in marriage), colleague, yokefellow.