

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β'

2 CORINTHIANS CHAPTER 1

2 CORINTHIANS 1:1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῆ ἐκκλησίας τοῦ θεοῦ τῆ οὔσῃ ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ,

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ *Paul an apostle of Christ Jesus through (the) will of God*

καὶ Τιμόθεος ὁ ἀδελφὸς τῆ ἐκκλησίας τοῦ θεοῦ *and Timothy the brother to the church of God τῆ οὔσῃ ἐν Κορίνθῳ the one being, the one that is, in Corinth; in Corinth*

σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ *with all the saints the ones being, the ones who are, in all Achaia, throughout Achaia*

ἀπόστολος, -ου, ὁ;

1. *a delegate, messenger, envoy, one sent forth with orders.* In isolated cases it means *ambassador, delegate, messenger* ἀπόστολοι of ordinary messengers, **Phil. 2:25** ...

Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, ... *Eraphroditus my brother and fellow-worker and fellow-soldier and your messenger and helper to my need*

2. especially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God, **Mt. 10:2** Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἔστιν ταῦτα ... *now of the twelve disciples the names are these, are as follows* ...

3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, **Ac. 14:14** Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ ἱμάτια αὐτῶν, *now having heard the apostles, Barnabas and Paul having ripped their garments*

χριστός, -ή, -όν, (χρίω), *anointed, anointed one, Christ.* ὁ Χριστός is a proper name.

Ἰησοῦς, -οῦ, dative -οῦ, accusative -οῦν, vocative -οῦ, ὁ, *Jesus.* In the N.T.

1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, Moses' successor.

2. *Jesus*, son of Eliezer, one of Christ's ancestors: Lk. 3:29.

3. *Jesus*, the Son of God, the Savior of mankind.

4. *Jesus Barabbas*; see Βαραββᾶς.

5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with Paul in preaching the gospel: Col. 4:11.

Τιμόθεος, -ου, ὁ, vocative Τιμόθεε, *Timothy*, a resident of Lystra, apparently, whose father was a Greek and mother a Jewess, Ac. 16:1.

οὔσῃ pres act ptc dat sing fem εἰμί *being*; with τῇ τῇ *the one who is*

Κόρινθος, -ου, ἡ, *Corinth*, the metropolis of Achaia proper, situated on the isthmus of the Peloponnesus between the Ægean and Ionian Seas (hence called *bimaris*, Hor. car. 1, 7, 2; Ovid,

metam. 5, 407), and having two harbors, one of which called Cenchreae was the roadstead for ships from Asia, the other, called Lechæon or Lechæum, for ships from Italy. It was utterly destroyed by L. Mummius, the Roman consul, in the Achæan war, B. C. 146; but after the lapse of a century it was rebuilt by Julius Caesar [B.C. 44]. It was eminent in commerce and wealth, in literature and the arts, especially the study of rhetoric and philosophy; but it was notorious also for luxury and moral corruption, particularly the foul worship of Venus. Paul came to the city in his second missionary journey, [c.] A. D. 53 or 54, and founded there a Christian church: Ac. 18:1; 19:1; 1 Co. 1:2; 2 Co. 1:1, 23; 2 Tim. 4:20.

ἅγιοις: *saints; holy people; holy ones*

ἅγιος, -α, -ον, (from τὸ ἅγος religious awe, reverence; ἄζω, ἄζομαι, to venerate, revere, especially the gods, parents

1. reverential, worthy of veneration: τὸ ὄνομα τοῦ θεοῦ *the name of God* Lk. 1:49; God, on account of his incomparable majesty, Rev. 4:8 (Is. 6:3), i.e., ἔνδοξος, honorable. Hence used

a. of objects which on account of some connection with God possess a certain distinction and claim to reverence, 2 Tim. 1:9, ἅγιοι γραφαί which came from God and contain his words, Ro. 1:2.

b. of persons whose services God employs as, for example, apostles, angels, prophets, (οἱ ἅγιοι (τοῦ) θεοῦ ἄνθρωποι *the holy men of God*).

2. set apart for God, to be, as it were, exclusively his; τῷ κυρίῳ, τοῦ θεοῦ (i.e. ἐκλεκτὸς τοῦ θεοῦ) of Christ, he is called also ὁ ἅγιος παῖς τοῦ θεοῦ, and simply ὁ ἅγιος.

3. of sacrifices and offerings; prepared for God with solemn rite, pure, clean, (opposite to ἀκάθαρτος).

Hence

4. in a moral sense, pure, sinless, upright, holy: of John the Baptist, ἅγιος καὶ δίκαιος *holy and righteous*, of Christ, of God pre-eminently, νόμος *law* and ἐντολή *command*, i. e. containing nothing exceptionable,

οἷσιν pres act ptc dat pl masc **εἰμί** *being;* with **τοῖς** *to the ones who are; to those who are*

ὅλος, -η, -ον, *whole, (all), entire, complete.*

Ἀχαΐα [Ἀχαΐα], -ας, ἡ, *Achaia;*

1. in a restricted sense, the maritime region of northern Peloponnesus.

2. in a broader sense, from B. C. 146 on, a Roman province embracing all Greece except Thessaly, a region in East Greece.

2 CORINTHIANS 1:2

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν *grace to you and peace from God our Father*
καὶ κυρίου Ἰησοῦ Χριστοῦ *and from (the) Lord Jesus Christ*

χάρις: *grace, good-will, loving-kindness, unearned favor*

χάρις, -ιτος, accusative χάριν, and twice in some manuscripts the rarer form χάριτα (Ac. 24:27;

Jude 4), grace;

1. that which affords joy, pleasure, delight *sweetness, charm, loveliness*: grace of speech, attractiveness, graciousness. **Lk. 4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ · *and all were speaking well about him and marveling at the gracious words coming out from his mouth*

2. *good-will, loving-kindness, favor, gracious care or help, the act of favoring, have favor with*. Moreover, the word χάρις contains the idea of *kindness which bestows upon one what he has not deserved*: **Ro. 11:6** εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις *and if by grace (it is) no longer from works otherwise the grace is no longer grace*

3. χάρις is used of *the merciful kindness by which God turns people to Christ, keeps, strengthens, increases them in faith, knowledge, affection, and enables them to demonstrate Christian virtues*: **2 Co. 6:5** Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· *but working together we also urge you not to receive the grace of God in vain*

4. *thanks, gratitude, gratefulness as a result of grace; the equivalent of recompense, payment, reward*. **1 Co. 10:30** εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ *if I with thankfulness partake, why am I slandered on behalf of (that) for which I give thanks?*

1 Tim. 1:12 Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν *I have thanks (= I give thanks, I thank, I am grateful) to the one having strengthened me Christ Jesus our Lord*

5. *grace is why Christians receive his favor and blessings* **2 Co. 9:8** δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν *and God (is) able (to make) all grace to abound to you so that in everything always having all self-sufficiency you may abound, overflow, spill over, in every good work, deed*

εἰρήνη: *peace, harmony, tranquility*

εἰρήνη, -ης, ἡ *peace*, i. e.

1. *a state of national tranquillity; exemption from the rage and havoc of war*:

Ac. 24:2 ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ *Tertullus began to accuse saying great peace attaining through you = because we attain much peace through you*

2. *peace between individuals, i. e. harmony, concord, where harmony prevails, a course of life promoting harmony, to promote concord, pursue good order*

Ro. 14:19 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν *so then the (obligations, acts, factors) of peace let us keep on pursuing*

3. *security, safety, prosperity, free from danger, safe* (because peace and harmony make and keep life safe and prosperous):

1 Co. 16:11 προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ ἵνα ἔλθῃ πρὸς με· *but send him on his way in peace that he may come to me*

4. specifically *the Messiah's peace*:

Lk. 2:14 καὶ ἐπὶ γῆς εἰρήνην ἐν ἀνθρώποις εὐδοκίας *and on (the) earth peace among men of good will perhaps of (his) pleasure OR of (those with whom he is) pleased*

5. according to a conception distinctly peculiar to Christianity, *the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatever sort that is*:

Ro. 8:6 τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη *for the mind governed by the flesh (is) death but the mind governed by the Spirit (produces) life and*

peace

6. of the blessed state of devout and upright men after death

Ro. 2:10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν *but glory and honor and peace to everyone who does good*

2 CORINTHIANS 1:3

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ *blessed (be, is) the God and Father; praise (be to) the God and Father*

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *of our Lord Jesus Christ*

ὁ πατὴρ τῶν οἰκτιρμῶν *the Father of compassions, mercies*

καὶ θεὸς πάσης παρακλήσεως *and God of all comfort, encouragement, consolation*

εὐλογητός, -όν, (εὐλογέω), *blessed, praised*, applied to God and Christ, **Lk. 1:68** Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, *blessed, praised, (be the) Lord the God of Israel because he visited and he produced redemption for his people*

οἰκτιρμός, -οῦ, ὁ, (οἰκτεῖρω), *compassion, pity, mercy: a heart of compassion, emotions, longings, manifestations of pity, compassions*, **Ro. 12:1** Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ *I, urge you, therefore, brothers by the mercies, longings, compassions of God*

παρά-κλησις, -εως, ἡ, (παρακαλέω); *encouragement, consolation, comfort*

1. *supplication, entreaty* **2 Co. 8:4** μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους *with much supplication, entreaty, exhortation begging us (for) the favor, even the participation in the (this) ministry to the saints;*

2. *exhortation, admonition, encouragement, consolation, comfort, solace* **Phil. 2:1** Εἴ τις οὖν παράκλησις ἐν Χριστῷ *so if any comfort (is, is found) in Christ;* **1 Tim. 4:13** ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ *until I come give attention to public reading, to exhorting, exhortation, to teaching*

3. *persuasive, stirring speaking—instructive, admonitory, consolatory; powerful hortatory discourse* used of the apostles' instruction or preaching, **1 Th. 2:3** ἡ γὰρ παράκλησις ἡμῶν *for our exhortation, appeal, encouragement, consolation, comfort*

2 CORINTHIANS 1:4

ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.

ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν *the one comforting us, who comforts us, encourages us, in our every tribulation affliction, trouble*

εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν *literally, to the to be able us to encourage = that we may be able to comfort, to console, to encourage*

τοὺς ἐν πάσῃ θλίψει *the ones, those who (are), in every, any, affliction, tribulation, trouble*

διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ *by the comfort with which we ourselves are comforted, consoled, encouraged*
ὑπὸ τοῦ θεοῦ *by God*

παρακαλῶν pres act ptc nom sing masc παρα-καλέω comforting, encouraging; with ὁ the one who comforts, encourages

παρα-καλέω

1. *to call to one's side, to call along to one's side, call for, invite, summon* **Ac. 28:20** διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι *for this reason I summoned you to see and to speak (to you)*

2. *to admonish, exhort, urge* **Lk. 3:18** Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν *so then also (about) many other (matters) (while) exhorting (them) he was telling the people good news*

3. *to strive to appease by entreaty:* **1 Co. 4:13** δυσφημούμενοι παρακαλοῦμεν· *being slandered we entreat, we conciliate, respond graciously*

4. *to beg, entreat, beseech, plead with, appeal to* **Mt. 8:5** προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν *and a centurion came to him beseeching him, imploring him, begging him, appealing to him.*

5. *to encourage, strengthen, comfort* (in faith, godliness, hope). **2 Co. 1:6** εἶτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως *if we are comforted, encouraged on behalf of your comfort = (it is) for your comfort. In passive to receive consolation, be comforted, to be refreshed, cheered. Mt. 8:5; 18:32; 26:53; Mk. 1:40; Ac. 16:9; 2 Co. 12:18*

6. it combines the ideas of *exhorting, comforting* and *encouraging* in some passages. **Eph. 6:22** καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν *and he may encourage, comfort your hearts; Col. 2:2* ἵνα παρακληθῶσιν αἱ καρδίαὶ αὐτῶν *so that might be encouraged, comforted, their hearts*

7. *to instruct, teach.* **Tit. 1:9** ἵνα δυνατὸς ᾗ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ *that he may be able also to encourage, to entreat, to exhort literally, with the teaching being healthy = with sound teaching*

θλίψις, or θλίψις, -εως, ἡ, (θλίβω)

1. *a pressing, pressing together, pressure, pain* **Phil. 1:17** οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἄγνῶς οἰόμενοι ἐγείρειν τοῖς δεσμοῖς μου *but the former out of selfish ambition proclaim Christ not with pure motives thinking pain to stir up in my imprisonment*

2. Metaphoric, *oppression, affliction, tribulation, distress, anxiety, burden of heart,* **Mt. 24:21** ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται *for will be then great tribulation, trouble, distress, anguish, oppression such as has not happened from (the) beginning of (the) world until the present time no, (and) never will be*

δύνασθαι pres pass infinitive δύναμαι *to be able, capable*

δύναμαι, deponent verb, *to be able, capable, strong, powerful, to have power*, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom **Lk. 12:26** εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; *if therefore not (the) least you are able (to do, accomplish) why about the rest do you worry?* **1 Co. 3:2** οὐπω γὰρ ἐδύνασθε *for you were not yet able.*

παρακαλεῖν pres act infinitive **παρα-καλέω** *to comfort, encourage*
παρα-καλέω

1. *to call to one's side, to call along to one's side, call for, invite, summon* **Ac. 28:20** διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι *for this reason I summoned you to see and to speak (to you)*

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παρακαλούμεθα 1 p pl pres pass ind **παρα-καλέω** *we are comforted, encouraged*

παρακαλούμεθα αὐτοὶ nominative plural masculine *we ourselves are comforted*

αὐτός, -ή, -ό

1. *self.* αὐτός can be used to distinguish or contrast a person or an object from another, or to give emphasis. It is generally rendered with some form of *self: yourself, himself, itself, ourselves:* αὐτός ὁ λόγος *the word himself;* αὐτός ἀδόκιμος γένωμαι *I myself might become disqualified;* αὐτοὶ γὰρ ἠκούσαμεν *we ourselves heard* John 4:42; ὄψεσθε αὐτοὶ *look after yourselves* Ac. 18:15; Ἰησοῦς αὐτός *Jesus himself, personally* Jo 4:2; αὐτὰ τὰ ἐπουράνια, *the heavenly objects themselves* (i.e. sanctuary) Heb. 9:23.

2. *the same* when used with the article ὁ αὐτός, ἡ αὐτή, τὸ αὐτό: ὁ αὐτὸς λόγος *the same word,* τὴν αὐτὴν ἀγάπην *the same love,* Phil 2:2, ὁ αὐτὸς κύριος, *the same Lord,* 1 Cor 12:5. αὐτός often receives a slightly greater emphasis and can be rendered *very, very same, just, exactly.*

3. αὐτός can correspond to the unemphatic *he, she, it, they;* and *that, him, her, it, them, his, hers.*

2 CORINTHIANS 1:5

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

ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς *because just as the sufferings of*

Christ abound (literally, abounds) in us

οὕτως διὰ τοῦ Χριστοῦ περισσεύει *in the same way, so, through Christ abounds, is abundant*
καὶ ἡ παράκλησις ἡμῶν *also our comfort, consolation, encouragement*
= just as the sufferings of Christ abound in us, in the same way our comfort also abounds, is abundant, through Christ

καθώς (i.e. καθ' ὡς), *just as*

1. *according as, i.e. in proportion as, in the degree that, just as, even as.*
2. *since, seeing that, agreeably to the fact that.*
3. *of time, when, after that.* It is also the same as the simple ὡς, *as.*

οὕτω and **οὕτως**, *in this manner, thus, so;*

1. *thus, so, in this way; then:* Mt. 11:26. Closely related to this use is that of οὕτως in the sense of *consequently.*
2. *so; so greatly; οὕτως ... ὥστε.*
3. Further, the following special uses deserve notice:
 - a. *in that state in which one finds one's self, such as one is.*
 - b. *thus forthwith, i.e. without hesitation.*

περισσεύει 3 p sing pres act ind **περισσεύω** (twice in this verse) *abounds, thrives, flourishes*
περισσεύω

1. *intransitive to exceed a fixed number or measure; to be over and above a certain number or measure, hence*

a. *to be over, to remain, more than enough, have left overs, be left over* **Jn. 6:12** συναγάγετε τὰ περισσεύσαντα κλάσματα *gather together the overflowing = the large amount of left-overs*

b. *to exist or be at hand in abundance, be in abundance, be abundant; to be great (abundant);* *περισσεύει τι εἰς τινα, something comes in abundance, or overflows, to one; something falls to the lot of one in large measure; περισσεύω εἰς τι, to redound to, turn out abundantly for; to be increased, τῷ ἀριθμῷ, **Ac. 16:5** καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν and they increased in number every day.*

c. *to abound, overflow, i.e.*

a. *to be abundantly furnished with, to have in abundance, abound in (something): to be in affluence* **Phil. 4:18** ἀπέχω δὲ πάντα καὶ περισσεύω· *now I have been paid in full and I abound = I have more than enough*

β. *to be pre-eminent, to excel* 1 Co. 8:8; *περισσεύητε μᾶλλον, to excel still more, to increase in excellence, 1 Th. 4:1, 10; μᾶλλον καὶ μᾶλλον περισσεύη, Phil. 1:9; περισσεύση πλεῖον, to excel more than, exceed, abundantly or greatly surpassing* **Mt. 5:20** ἐὰν μὴ περισσεύση ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων *unless your righteousness might exceed more than (the righteousness) of the scribes and Pharisees*

2. *by later Greek usage transitively, to make to abound, i.e.*

a. *to furnish one richly so that he has abundance* **Mt. 25:29** τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται *for to everyone having, (more) will be given and he will be made to have an abundance = more than enough*

b. *to make abundant or excellent, to cause one to excel, 1 Th. 3:12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους and may the Lord make you increase and to*

abound, overflow in the love for one another

πάθημα, -τος, τό, (from παθεῖν, πάσχω),

1. *a suffering, misfortune, calamity, evil, affliction* **Ro. 8:18** Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς *for I consider that not worthy (are) the sufferings of the present time to be compared to the coming glory to be revealed in or to us*

2. *of an inward state, an affection, passion:* **Ro.7:5** ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ·, *for when we were in the flesh the passions of the sins, the ones (stirred, aroused perhaps identified) by the law were working in our members (= in every part of us, in our bodies) to bear fruit for death; bore fruit for death, to the (point of) death*

2 CORINTHIANS 1:6

εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν.

εἴτε δὲ θλιβόμεθα *but if or whether we are we are troubled, afflicted, distressed*
ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· *on behalf of your comfort and salvation; (it is) for your comfort and salvation*

εἴτε παρακαλούμεθα *if we are comforted, encouraged*
ὑπὲρ τῆς ὑμῶν παρακλήσεως *on behalf of your comfort; (it is) for your comfort*
τῆς ἐνεργουμένης ἐν ὑπομονῇ *the one being effective, which is effective, effectual, in (the) patient endurance*

τῶν αὐτῶν παθημάτων *of the same sufferings*
ὧν καὶ ἡμεῖς πάσχομεν *that we also suffer*

εἴτε ... εἴτε *whether, if ... or*

θλιβόμεθα 1 p pl pres pass ind **θλίβω** *we are troubled, afflicted, distressed*

θλίβω;

1. *to press (as grapes), press hard upon: press together, compress, a compressed way, i.e. narrow, constricted, contracted* **Mk. 3:9** καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοίαριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν, *and he said to his disciples that a little boat might stand ready for him because of the crowd so that they might not press hard against him, constrict him, crush him perhaps trample him*

2. *metaphorically to trouble, afflict, distress,* **2 Co. 1:6** εἴτε δὲ θλιβόμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· *but if we are we are troubled, afflicted, distressed, (it is) for your comfort and salvation*

σωτηρία, -ας, ἡ, (σωτήρ), *deliverance, preservation, safety, salvation*

1. *Deliverance from the threat of enemies*

Ac. 7:25 ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν σωτηρίαν αὐτοῖς· *and he supposed to understand his brothers (= and he supposed that his*

brothers (were able) to understand) that God by his hand he is providing deliverance for them

2. Preservation (of physical life), safety

Ac. 27:34 διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει οὐδενὸς γὰρ ὑμῶν θριξὶ ἀπὸ τῆς κεφαλῆς ἀπολείται *therefore I urge you to take food: for this (step) is for your survival for not one hair from your head will perish*

3. in an ethical sense, *that which contributes to the soul's safety or salvation* **2 Pet. 3:15** καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγεῖσθε *and the patience of our Lord (as an opportunity to gain) salvation count as, account, bear in mind, regard as = count the patience of our Lord (as an opportunity to gain) salvation;* **Ac. 4:12** καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία οὐδὲ γὰρ ὄνομα ἔστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς *and not is in any other the salvation having been given among men by which we must be saved, (for) us to be saved*

παρακαλούμεθα 1 p pl pres pass ind **παρα-καλέω** *are comforted, encouraged*

παρα-καλέω

1. *to call to one's side, to call along to one's side, call for, invite, summon* **Ac. 28:20** διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι *for this reason I summoned you to see and to speak (to you)*

2. *to admonish, exhort, urge* **Lk. 3:18** Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν *so then also (about) many other (matters) (while) exhorting (them) he was telling the people good news*

3. *to strive to appease by entreaty:* **1 Co. 4:13** δυσφημούμενοι παρακαλοῦμεν· *being slandered we entreat, we conciliate, respond graciously*

4. *to beg, entreat, beseech, plead with, appeal to* **Mt. 8:5** προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν *and a centurion came to him beseeching him, imploring him, begging him, appealing to him.*

5. *to encourage, strengthen, comfort (in faith, godliness, hope).* **2 Co. 1:6** εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως *if we are comforted, encouraged on behalf of your comfort = (it is) for your comfort. In passive to receive consolation, be comforted, to be refreshed, cheered.* Mt. 8:5; 18:32; 26:53; Mk. 1:40; Ac. 16:9; 2 Co. 12:18

6. it combines the ideas of *exhorting, comforting and encouraging* in some passages. **Eph. 6:22** καὶ παρακαλέση τὰς καρδίας ὑμῶν *and he may encourage, comfort your hearts;* **Col. 2:2** ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν *so that might be encouraged, comforted, their hearts*

7. *to instruct, teach.* **Tit. 1:9** ἵνα δυνατὸς ᾗ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ *that he may be able also to encourage, to entreat, to exhort literally, with the teaching being healthy = with sound teaching*

ἐνεργουμένης pres mid ptc gen sing fem **ἐνεργέω** *operating; which is effective, effectual*

ἐνεργέω, -ῶ; (ἐνεργός see ἐνεργής);

1. intransitive *to be operative, be at work, put forth power, do, be active* **Mt. 14:2** αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ *he was raised from the dead and because of this the miraculous powers working in him*

2. transitive *to effectuate, produce an effect, be effective* **1 Co. 12:11** ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν *but the same God (is) the One working all (gifts) in all (people)*

3. Middle, present ἐνεργοῦμαι; imperfect ἐνηργούμην; *to display one's activity, show one's self operative* **Ro. 7:5** ὅτε γὰρ ἤμεν ἐν τῇ σαρκὶ τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου

ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ *for when we were in the flesh, the sinful passions the ones (stirred, aroused perhaps identified) by the law were working in our members (= in every part of us) to bear fruit to the (point of) death*

ὑπο-μονή, -ῆς, ἡ, (ὑπομένω);

1. *steadfastness, constancy, endurance, patience, perseverance* **Lk. 8:15** καὶ καρποφοροῦσιν ἐν ὑπομονῇ *and they produce fruit with patience = and they produce a crop by persevering*

2. *a patient, steadfast waiting for; patient expectation* **Rev. 1:9** καὶ ὑπομονῇ ἐν Ἰησοῦ *and patience, perseverance, in Jesus; 1 Th. 1:3* μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος *Remembering your work of faith and labor of love and the patience of hope*

3. *a patient enduring, sustaining:* τῶν παθημάτων, **2 Co. 1:6** εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ *or (if) we are comforted (it is) for your comfort which is effective in the patient endurance*

τῶν αὐτῶν παθημάτων *of the same sufferings*

αὐτός, -ή, -ό

1. *self: yourself, himself, itself, ourselves.*

2. *the same* when used with the article ὁ αὐτός, ἡ αὐτή, τὸ αὐτό: ὁ αὐτὸς λόγος *the same word*, τὴν αὐτὴν ἀγάπην *the same love*, Phil 2:2, ὁ αὐτὸς κύριος, *the same Lord*, 1 Cor 12:5. Similarly, Heb. 11:9 τῆς ἐπαγγελίας τῆς αὐτῆς, *literally, of the promise of the same*, translatable as *the same promise*. Phil. 3:1 has the construction τὰ αὐτὰ γράφειν *to write the same things* (*things* is the most generic translation but *matters, principles, ideas* and others can also be used). καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά, *who themselves will also report the same accounts by word of mouth* Ac. 15:27; συνήχθησαν ἐπὶ τὸ αὐτό *they gathered themselves together to the same place*, Mt. 22:34;

αὐτός often receives a slightly greater emphasis and can be rendered very, very same, just, exactly: ἐν αὐτῇ τῇ ἡμέρᾳ *or ὥρα, αὐτῷ τῷ καιρῷ, in that very day, hour, season*, Lk. 2:38. In the writings of Paul αὐτὸ τοῦτο *this very undertaking* Gal. 2:10; εἰς αὐτὸ τοῦτο *for this very purpose, on this very account* Phil 1:6.

3. αὐτός can correspond to the unemphatic *he, she, it, they; and that, him, her, it, them, his, hers.*

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πάσχομεν 1 p pl pres act ind **πάσχω** *we suffer*

πάσχω; *to be affected or have been affected, to feel, have a sensual experience, to experience, to*

undergo.

1. in a bad sense, of misfortunes, *to suffer, to undergo evils, to be afflicted* **Lk. 22:15** και εἶπεν πρὸς αὐτούς· ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· *and he said to them: with desire I desired (= I earnestly wanted) to eat with you before (the time comes for) me to suffer = before I suffer*

2. in a good sense, of pleasant experiences; but nowhere so unless either the adverb εἶ or an accusative of the noun is added, and only once, **Gal. 3:4** τοσαῦτα ἐπάθετε εἰκῆ; *have you had such remarkable experiences in vain?* BDAG (NOTE: that this verse is a positive use of **πάσχω** is in dispute. See the short discussion found at Gal. 3:4)