

Seeing 1 and 2 Corinthians anew through the eyes of another language

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Those of us who are involved in the translation of the Scriptures into another language are presented with a unique and exciting opportunity: a window into seeing Scripture in ways we might have missed when only looking at it through the eyes and worldview of our own language and culture.

I, for one, feel especially blessed that my “work” involves intensive Bible studies, pouring over verses with people who speak a different language and who are looking at the Scripture through new eyes, as well as with a different worldview. As we discuss each verse, I gain new insights which I had not gleaned in my previous Bible training, both from seeing it from their fresh perspectives, as well as dealing with the semantic and linguistic requirements of their language which the Hebrew and Greek languages, and in my case, English, do not have.

I consider it a privilege to be working in translation and discovering new perspectives due to the way the linguistics and semantics of the receptor language require distinctions not found in the source text. Therefore I contend that understanding the Scriptures within this context provides a **legitimate** vehicle for reading back into exegetical issues. The adjustments made as a result of receptor language requirements can give translators new insights into a meaning of the text that may have been overlooked or at least been less prominent when read in a language which does not have such requirements.

Translators deal every day with exegetical issues raised by the fact that the semantic and linguistic requirements of the receptor language are different from those of Hebrew and Greek. The following is an English back translation of 1 Cor. 13:4-6 in Mixtec, a well known passage I will be dealing with more in-depth later on. Notice some of the adjustments made to the translation because of the semantic and linguistic requirements of Mixtec:

⁴Us loving others is that we inwardly endure what they do, and that we live at peace/kindly with them. Our loving others is not that we envy them, and loving them is not that we boast in front of them, and it is not that we are proud before them, ⁵and it is not that we treat them badly, and it is not that we are selfish with them, and it is not that we get angry with them, and it is not that we feel bitterness toward them, ⁶and it is not that we are happy when they do wrong, for it is that we instead are happy when they do right.

The linguistic and semantic parameters of other languages provide a legitimate method for doing exegesis that deserves a place at the table alongside other exegetical methods.

As we work on translation or consulting, we first pray and seek the illumination of the Holy Spirit. We also have available to us numerous commentaries, we use works written specifically for translators, we look up articles on specific issues related to translation, we check out useful information on the Web, we attend workshops, we consult different translations, back translations, and of course the Greek. In the midst of all this, we also must take into account the linguistic and semantic requirements of the receptor language.

In the Mixtec language I worked with, we had to make decisions regarding, for example:

Is it ‘we’ inclusive or is it ‘we’ exclusive?:

xí'o na tãndéé iní noo ndú'u/yo tein ndi ndáa mií tãndó'ó ndó'o ndu/yo, —2 Cor 1:4
he gives comfort to us among all of our sufferings,

Different commentators have different views as to whether Paul is referring here to himself alone (the epistolary plural), or he and Timothy, or the more common interpretation, including the Corinthian readers.

Mixtec also requires the translation of abstract nouns as verbs and as such, the translator must supply the obligatory subjects and direct objects, and these decisions will affect the meaning, as seen in the 1 Corinthians passage referred to earlier:

Ña kú'u ini yo sa'a ñayuu xi'ín yó kían ña k'i'o ndéé ini yo sa'a ná, —1 Cor 13.4

Us loving others is that we inwardly endure what they do,

It can sometimes be a challenge for the translator and/or consultant, for whom the receptor language is not their native tongue, to be able to incorporate the semantic and linguistic requirements of the receptor language into their thinking as they make suggestions for the translation. In response to some of my “helpful” suggestions of ways we might be able to say things, the Mixtec co-translator used to respond by saying, “*You* can say that, but of course no Mixtec ever would.”

I will now briefly illustrate how the requirements of the RL helped me and the Mixtec translators see familiar Scriptures in a new light, insights which will hopefully add to the discussion about the interpretation of these passages.

2 Corinthians

Many commentaries state that 2 Corinthians 1-9 has a theme of reconciliation. In contrast 10-13 is commonly said to be almost the opposite, which has led to partition theories, that these two parts were written at different times and later put together as one book.

Some commentators divide/partition 2 Corinthians into as many as five or six books. Thrall, writing in the International Critical Commentary, divides it into three:

1-8, 13:11-13 (she sees several “digressions” in 1-7)

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10:1-13:10

The Exegetical Summary of 2 Corinthians, published by SIL, while holding the interpretation that 2 Corinthians is one book, states: “The most serious challenge to the integrity of canonical 2 Corinthians comes from the sudden change of tone from the chapters 1–9 to chapters 10–13.”

Thrall, in the ICC, in her section on the “*Arguments for and against the separation of chaps. 10-13 from chaps. 1-9,*” on page 5 states the commonly held view that: “Paul’s attitude to his readers here and the general tone of these chapters are incompatible with the tone and attitude of the earlier chapters. In the first seven chapters he has written of reconciliation, and his joy of its achievement. But now, he suddenly bursts out into a torrent of reproaches, sarcastic self-vindication and stern warnings.”

The thesis of this section is that there may not be quite the stark contrast between 1-9 and 10-13 that appears on the surface if one takes into account the interpretation of one concept which occurs over and over in 1-9. The concept is the correct understanding of the first person plural references (“we”) and their purpose in the rhetoric of 2 Corinthians. There are over 200 occurrences of the first person plural pronoun, and so the issue is of great importance.

In *A Handbook on Paul’s Second Letter to the Corinthians*, published by the United Bible Societies, Roger L. Omanson and John Ellington state on p. 8 that: “For many verses the context is so very ambiguous that it is not possible to be certain. In languages that use separate forms for inclusive and exclusive first person plural pronouns, the translation will involve a certain amount of guesswork.” It is important to keep in mind that this issue is not only important for languages which distinguish between we inclusive and we exclusive, where the language forces the translator to one interpretation or the other. It also has an impact on languages without this

distinction, since how the translator understands who Paul is referring to will affect the translation of these verses, as well as the overall rhetoric of the book.

The Mixtec language I work in does distinguish between first personal plural inclusive and first person plural exclusive. As the Mixtec translation team worked through 2 Corinthians, the context led us to translate almost all of the first person plurals as exclusive, either referring to Paul himself, or to himself and Timothy. In Mixtec, when it is read this way, the tone is not reconciliatory. Paul is defending his ministry, urging the Corinthians to accept his apostleship and authority as God's calling, and to quit listening to false teachers. We felt these decisions fit the overall context of the book, and brought unity to the book.

Later on, further research showed that Mexico Branch member Velma Pickett wrote in the first and sixth Notes on Translation back in 1962 that almost all of the first person plurals of 2 Corinthians are probably exclusive. A number of other translators have come to the same conclusion. In each of these cases, the language they worked in required them to make an inclusive/exclusive decision.

Almost none of these earlier studies say what impact such an interpretation has on the rhetoric of the book. In Mixtec, the use of we exclusive helps to reflect Paul's jealousy for God's glory, the gospel and the believers. If one rejects the messenger, they end up rejecting the message.

This was further confirmed by an article in *The Bible Translator*, Vol 54, No 4, published in 2006, by Paul Ellingworth, where he states that Paul “is concerned to **defend** his own and his companions’ ministry against harmful attacks, so the great majority of the occurrences of we in this letter exclude the Corinthians. Only occasionally does he appeal to deep convictions which he and his readers hold in common: e.g., when he writes “our Lord Jesus Christ” (1.3; 6.16); “we all...are being transformed into [Christ’s] likeness” (3.18); or “we are the temple of the living God” (6.16). These cases would use inclusive “we.”” I would also add 5:10: “For we must all appear before the judgment seat of Christ....”

Philip Hughes, in *The New International Commentary on the New Testament*, written in 1962, also saw how the argument of Paul defending his apostleship brought unity to the entire book of 2 Corinthians, stating that: “The difficulty of the change of tone and content of the final four chapters is more imaginary than real. As we have shown, they fit in with the scheme of the epistle. But, what is more, it can be demonstrated that they harmonize with the pervading theme of the epistle--the theme, namely, of strength through weakness. In this theme is bound up the

whole argument for the **genuineness** of Paul's **apostolic authority**, which has been impugned by his adversaries in Corinth.” While Hughes focuses on the theme of “strength through weakness” as tying the book together, I advocate that understanding almost all of the we’s as we exclusive, which give further evidence Paul is defending his apostleship, is further and even stronger evidence of the unity of the book, and which lessens the assumed change of tone between 1-9 and 10-13.

The following Scripture is well known, and fairly representative of chapters 1-9. Here, as in many passages in 2 Corinthians, Paul contrasts “we” and “you.” He is also validating his ministry, thus the Gospel, by telling how he has risked his life so that they might have life. In other passages he freely interchanges “we” and “I.” These and other cases add to the evidence that the majority of the first person plurals are exclusive.

⁷ “But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. ⁸ We are hard pressed on every side, but not crushed; perplexed, but not in despair; ⁹ persecuted, but not abandoned; struck down, but not destroyed. ¹⁰ We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. ¹¹ For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body. ¹² So then, death is at work in us, but life is at work in **you**.” 4:7-12 (NIV)

We can, of course apply these verses to our own lives, but it is also very important to understand what Paul is trying to do in the context of his writings as we translate them. What was the impact on the original readers? I would challenge you to some day soon sit down and read 2 Corinthians, and each time you come across “we, our, etc.,” replace them with “I, my, etc.” As you do this, ask yourself what impact this has on the rhetoric and purpose of what Paul is writing. Also note how the reading flows better into the arguments found in chapters 10-13, where Paul does use “I” almost exclusively.

See the end of this paper for a chart of verses which compare 2 Corinthians 1-9 and 10-13, which gives further evidence of the unity of the book.

1 Corinthians 13

Chapter 13 of 1 Corinthians is commonly understood as a love poem, but could it be more of a strong rebuke and summary of their already mentioned shortcomings, especially in regards to spiritual gifts? Most people have probably never thought of chapter 13 as a “summary of

shortcomings” but let’s look a little closer at the book and try to see what Paul is doing, through the eyes of the Mixtec language.

The Mixtec language I work with, as mentioned earlier, is like many languages of the world in that it does not have abstract nouns, and so the language requires a translation of love in its verb form. The verb love requires a subject, as well as a direct object. Mixtec must state who is loving whom. The translation team at first thought it could be God loving us, but we saw that after saying love is patient, love is kind, the next *eight* statements say what love is not. So we determined the focus is more on how Christians should love other Christians. Looking at the immediate context of chapter 12 and 14, as well as the context of the rest of the book led us to conclude that 1 Corinthians 13 is not a love poem, but more of a rebuke to the Corinthians, showing how they were not loving one another. This fresh understanding, to me at least, came as a result of Mixtec requiring us to look at the passage through new eyes. If this chapter is read as a rebuke, and since so many verses in the previous chapters have “rebuke” as the focus, when read in Mixtec, the entire book of I Corinthians sounds very much like a “severe” letter. (2 Cor. 2:4)

As I studied this list of the characteristics of love from the Mixtec language perspective, it brought to my mind previous verses in the book where Paul relates how the Corinthians did almost the opposite of what he is advocating here in chapter 13. I soon found verses stating how the Corinthians were not kind, how they were proud, boastful, envious, rejoiced in evil, etc. I soon developed a devotional to share this new discovery with the Mexico Branch colleagues during chapel times at the linguistic centers in Oaxaca and Tucson. (I think it is important that as translators make such new discoveries, that they share them with others.) In preparation for this present presentation, I discovered a book by Michael Gorman called, *Cruciformity: Paul's narrative, Spirituality of the cross*, where he has a very similar list. The following is a combination of his list and mine. The underlined words in verses either contain the Greek word or a synonym of it, according to Gorman, while verses without underlines reflect a similar thought.

⁴**Love is patient**, (makrothumei)

²⁰When you come together, it is not the Lord's Supper you eat, ²¹for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk. ²²Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those

who have nothing? What shall I say to you? Shall I praise you for this? Certainly not! ³³So then, my brothers, when you come together to eat wait for each other. —11:20-22, 33

love is kind. (crēsteuetai)

Gorman says there is no direct parallel, but a possible play on words with Christ. I think there are many verses which state how unkind the Corinthians believers could be to one another, such as:

⁶But instead, one brother goes to law against another—and this in front of unbelievers!

⁷The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? ⁸Instead, you yourselves cheat and do wrong, and you do this to your brothers. —6:6-8

is not envious/jealous, (zēloi)

³You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men? —3:3

¹⁵If the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason cease to be part of the body. ¹⁶And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason cease to be part of the body. —12:15-16.

This is the first of quite a few of the characteristics of love in chapter 13 dealing with the misuse of the spiritual gifts. God gave these gifts to mature and edify the believers, but, on the contrary, they began getting either proud or, as stated here, envious of the gifts they didn’t have. The attitude seems to be, “Too bad God didn’t make me to be a “head” or to be an “ear. Those would have been much better gifts than the gift I have now.”

is not boastful, (perpereuetai)

²⁹so that no one may boast before him. ³⁰It is because of him that you are in Christ Jesus, who has become for us wisdom from God--that is, our righteousness, holiness and redemption.

³¹Therefore, as it is written: “Let him who boasts boast in the Lord.” —1:29-31 ((kauchēsētai)

“The Lord knows that the thoughts of the wise are futile.” ²¹So then, no more boasting about men! All things are yours.... —3:20-21 (kauchasthō)

What do you have that you did not receive? And if you did receive it, why do you boast as though you did not? —4:7

⁶Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? —5:6

In relationship to the gifts, a common attitude seemed to be: “My gift’s better than your gift,” from verses we find in both chapters 12 & 14.

it is not proud/arrogant. (phusioutai)

⁶Now, brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, “Do not go beyond what is written.” Then you will not take pride in one man over against another. ¹⁸Some of you have become arrogant, as if I were not coming to you. ¹⁹But I will come to you very soon, if the Lord is willing, and then I will find out not only how these arrogant people are talking, —4:6, 18,19

¹It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. ²And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? —5:1-2

¹Now about food sacrificed to idols: We know that we all possess knowledge. Knowledge puffs up, but love builds up. —8:1

⁵**It is not rude,** (ouk aschēmonei)

²⁰As it is, there are many parts, but one body. ²¹The eye cannot say to the hand, “I don't need you!” And the head cannot say to the feet, “I don't need you!” —12:20-21

It does not insist on its own way, (ou zētei ta heautēs)

²⁴Don't seek out trying to live well yourselves, instead seek out that others live well. —10:24 (heautou)

³¹So whether you eat or drink or whatever you do, do it all for the glory of God. ³²Do not cause anyone to stumble, whether Jews, Greeks or the church of God-- ³³even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved. —10:31-33

The main teaching of both chapters 8 and 10 deals with meat sacrificed to idols, and how, though they may have had the “right” to eat such meat, they must give up this right since it may cause a weaker Christian to fall into sin. By doing this they would show love for others. By insisting on their own way, they were not showing love toward their brothers and sisters.

it is not irritable, (paroxunetai)

³You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men? —3:3 (Gorman says it could refer to divisions and rivalries)

it keeps no record of wrongs/is not resentful. (ou logizetai to kakon)

⁵Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God. —4:5 (Gorman says it could possibly refer to lawsuits)

⁶Love does not delight in evil/rejoice in wrongdoing, (ou chairei epi tē adikia)

⁷The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? ⁸Instead, you yourselves cheat and do wrong, and you do this to your brothers. ⁹Do you not know that the wicked/wrongdoers will not inherit the kingdom of God? —6:7-9b

A man has his father's wife. ²And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? —5:1b-2

The vast majority of commentaries, especially older ones, and most sermons do not take this view of what Paul is doing in 1 Corinthians 13. However, after some research I did find a few statements which confirmed that at least some others share this view of chapter 13. William D. [Bill] Mounce, who served as the New Testament chair of the English Standard Version Bible translation, wrote the following as he was sharing about the work his committee did on chapter 13: “I can hear Paul punctuate his words as they are being written down. Good grief, Corinthians. Love is patient. It is kind. Do you know anything about love? You are full of envy and boasting and arrogance and rudeness. You know nothing of love; all you know is self-

serving resentment that works against the true meaning of love when you rejoice in wrongdoing. You think you are so important, but all the gifts you treasure will one day be gone, and you will be left with nothing because you have neither faith, hope, or love. Poetry? I don't think so. Rhetoric? Powerful condemnation appropriate to a people who rejoice in their acceptance of the worse kinds of sexual immorality? Yes. I am glad that 1 Cor 13 was not read at my wedding. I am sorry that translations treat apostolic condemnation as pretty words."

Again, the idea is not that we shouldn't apply these verses to our own lives, as well as the lives of others. The point here is to discover what is Paul's purpose, in the context, for writing the way he did, and how does that affect our understanding, not only of this chapter, but of the book as a whole.

John MacArthur, in his messages on *Speaking in Tongues The Permanence of Love--Part I*, gives this list of sins Paul has referred to in the book leading up to chapter 13: "...the Christians there resented each other, argued with each other, and shut each other out from their private little groups. They sexually violated each other, sued each other, boasted against each other, deprived each other in marriage, divorced each other, perverted the proper place of women within the church meeting, withheld food from the poor at the love feast, turned the Lord's Table into a drunken orgy, offended each other, and fought each other for prominence in the use of their spiritual gifts."

The issue as to whether 1 Corinthians is the "severe letter", which used to be the prevailing view, is now rejected by most contemporary scholars because, as the Word Biblical Commentary notes on pg. xlvii, "Paul's language describing his state of mind while writing it (2 Cor 2:4) is thought to be extravagant if 1 Corinthians is in his mind." But looking at MacArthur's list, and taking into account that chapter 13 can be considered apostolic condemnation, as well as chapters 12 & 14, I think this is further evidence that 1 Corinthians is a severe letter.

Gorman's comments on chapter 13 summarize what I am advocating: "verses 4-8a provide a kind of "anti-description" of the Corinthians." "As a **corrective** device, the text urges the Corinthians to **reshape** their communal narrative...." "...despite English translations and usage, Paul uses not a single adjective in his description of love; all the "characteristics of love" are expressed as verbs." Even if one may think that Mounce goes a little overboard in calling chapter 13 "apostolic condemnation", it seems pretty clear that, at the very least Paul is unhappy with the Corinthians and what he writes here is "corrective", as Gorman states. Earlier commentators even suggested that Paul wrote chapter 13 at some other time, and just kind of

“stuck” it here. But chapter 13 is an integral part of the arguments of chapters 12 and 14, as well, as I advocate, of the book as a whole.

The following are a sampling of some other exegetical issues raised by the fact that the semantic and linguistic requirements of Mixtec are different from those of Hebrew and Greek:

Honorifics: Receptor languages, like Spanish, require the translators to decide, for example, whether Jesus would address a Pharisee or a Pharisee address Jesus with "usted", the respect second person form, or "tu" the second person familiar form. Mixtec is also an honorific language. For example:

¿Ndá choon né'e ní/yo'ó ñā nákaa ní/on kée ní/on di'a? Mk.11:28
What authority do you have that you are doing thus?

Mixtec also has third person pronouns with different levels of respect. Some Mixtec variants have a diety pronoun, which can complicate matters even more.

The kingdom of God: The Mixtec image of entering under the hand of God or being in God's hand are beautiful images which seem to cover the majority of the kingdom of God passages. In some places the Mixtec translation teams put, "The way God governs His people is like..." Only a very few refer to heaven as a place.

Romans 9-11: Many books and articles have been written on this passage and I had to read a number of thick books on it during my university and graduate studies. However, it was not until I was working on the translation of the Mixtec that I began to see the theme running through these chapters. I saw that the focus is on the reason why God can allow Gentiles to have salvation, even at the expense of unbelieving Jews. God has the “right” to choose/allow Gentiles to receive salvation. He has decided to love the Gentiles who have faith. “Loving Jacob and hating Esau” is an example of how God can choose to love Gentiles, and how he can reject His own people who won’t believe. These Gentiles did nothing to deserve this compassion that God has willed to show them.

In our attempts to apply Scripture to our modern lives, we sometimes lose sight of the actual context. How much does our doctrinal and church upbringing affect our interpretation of Scripture? We always need to let Scripture interpret Scripture.

These few examples illustrate, and I'm sure there are many others translators can cite, that we have a special opportunity to grapple with these issues, and then share the lessons learned and to give the Christian community some fresh new insights into the meaning of various Scripture

passages. As translators and consultants we have access, through our own work and the work of our colleagues, to the linguistic and semantic treasures of many, many languages. The new light the unique linguistic and semantic requirements of these languages can shed on understanding Scripture is tremendous. This paper has presented just a small sample of how the Mixtec language helped the Mixtec translators and me see aspects of 1 and 2 Corinthians in new ways. I am thankful that God has given me this opportunity to see these and other parts of His Word in a new and fresh way, through the eyes and the context of Mixtec.

A COMPARISON OF 2 CORINTHIANS 1-9 AND 10-13

<i>Theme</i>	<i>Chapters 10-13</i>	<i>Chapters 1-9</i>
1. Paul's attitude about visiting the Corinthians:	10:2a: I beg you that when I come I may not have to be as bold as I expect to be toward some people who think that we live by the standards of this world. 12:20b For I am afraid that when I come I may not find you as I want you to be. 13:2: On my return I will not spare those who sinned earlier or any of the others. 13:10: This is why I write these things when I am absent, that when I come I may not have to be harsh in my use of authority....	1:23, 2:2a: I call God as my witness that it was in order to spare you that I did not return to Corinth. So I made up my mind that I would not make another painful visit to you.
2. Paul's conduct in this world	10:2-4a: I beg you that when I come I may not have to be as bold as I expect to be toward some people who think that we live by the standards of this world. For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world.	1:12: Our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, in the holiness and sincerity that are from God. We have done so not according to worldly wisdom but according to God's grace. 1:17 Or do I make my plans in a worldly manner so that in the same breath I say, "Yes, yes" and "No, no"?
3. Belonging to Christ	10:7b: If anyone is confident that he belongs to Christ, he should consider again that we belong to Christ just as much as he.	1:21b-22: He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come. (et al.)
4. God's calling, God-given authority	10:8: For even if I boast somewhat freely about the authority the Lord gave us for building you up rather than pulling you down, I will not be ashamed of it. 10:18 For it is not the one who commends himself who is approved, but the one whom the Lord commends.	3:6a: He has made us competent as ministers of a new covenant. 4:1: Therefore, since through God's mercy we have this ministry... 5:19b-20a: And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. (et al.)

5. Comparing and commending	10:12 We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise.	5:12: We are not trying to commend ourselves to you again, but are giving you an opportunity to take pride in us, so that you can answer those who take pride in what is seen rather than in what is in the heart.
6. Boasting in relationship to them	10:13 We, however, will not boast beyond proper limits, but will confine our boasting to the field God has assigned to us, a field that reaches even to you. 12:14 ...children should not have to save up for their parents , but parents for their children.	3:3-4 You show that you are a letter from Christ, the result of our ministry , written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. Such confidence as this is ours through Christ before God.
7. Your faith	10:15b Our hope is that, as your faith continues to grow... 12:19b We have been speaking in the sight of God as those in Christ; and everything we do, dear friends, is for your strengthening. 13:10 --the authority the Lord gave me for building you up, not for tearing you down.	1:24 Not that we lord it over your faith, but we work with you for your joy, because it is by faith you stand firm.
8. Out of his mind	11:1 I hope you will put up with a little of my foolishness ; 11:16-17 Let no one take me for a fool . But if you do, then receive me just as you would a fool , so that I may do a little boasting. In this self-confident boasting I am not talking as the Lord would, but as a fool. 11:22b: What anyone else dares to boast about-- I am speaking as a fool --I also dare to boast about. 11:23b (I am out of my mind to talk like this.)	5:13 ¹ If we are out of our mind , it is for the sake of God; if we are in our right mind , it is for you.
9. Knowledge	11:6 I may not be a trained speaker, but I do have knowledge. We have made this perfectly clear to you in every way.	4:6 For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.
10. Paul's love for them	11:11 Why? Because I do not love you? God knows I do!	2:4 For I wrote you...to let you know the depth of my love for you.

11. Satan's ways	11:14 And no wonder, for Satan himself masquerades as an angel of light . It is not surprising, then, if his servants masquerade as servants of righteousness.	2:11 in order that Satan might not outwit us. For we are not unaware of his schemes .
12. Charging to preach	11:12 And I will keep on doing what I am doing (preaching for free) in order to cut the ground from under those who want an opportunity to be considered equal with us in the things they boast about.	2:17 Unlike so many, we do not peddle the word of God for profit.
13. Contrast of Paul and the false apostles	11:13 For such men are false apostles, deceitful workmen, masquerading as apostles of Christ.	4:2 Rather, we have renounced secret and shameful ways; we do not use deception , nor do we distort the word of God . On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God.
14. Suffering for the gospel	11: 23-27 Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder , been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I have labored and toiled and have often gone without sleep ; I have known hunger and thirst and have often gone without food ; I have been cold and naked.	6:4-7 Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; ⁵ in beatings, imprisonments and riots ; in hard work , sleepless nights and hunger ; ⁶ in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; ⁷ in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; etc.

15. Things which show Paul is weak	11:30 If I must boast, I will boast of the things that show my weakness. 12:9-10 But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. ¹⁰ That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong. 13:4b Likewise, we are weak in him, yet by God's power we will live with him to serve you.	1:8b-10 We were under great pressure, far beyond our ability to endure, so that we despaired even of life. Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead. He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us, 4:7-10 But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body 6:8-10 through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.
16. Paul's calling is plain	12:11-12 I ought to have been commended by you, for I am not in the least inferior to the “super-apostles,” even though I am nothing. The things that mark an apostle--signs, wonders and miracles--were done among you with great perseverance.	1:1a Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, 5:11b-12a What we are is plain to God, and I hope it is also plain to your conscience. We are not trying to commend ourselves to you again, but are giving you an opportunity to take pride in us,

17. Paul does not withhold his affection for them	12:15 So I will very gladly spend for you everything I have and expend myself as well. If I love you more, will you love me less?	6: 11-13 We have spoken freely to you, Corinthians, and opened wide our hearts to you . We are not withholding our affection from you, but you are withholding yours from us. As a fair exchange—I speak as to my children —open wide your hearts also.
18. Titus' visit	12:18 I urged Titus to go to you and I sent our brother with him.	7:6 But God, who comforts the downcast, comforted us by the coming of Titus
19. The power of God	13:4b Likewise, we are weak in him, yet by God's power we will live with him to serve you.	6:4,7 Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, ... in the power of God
20. The truth	13:8 For we cannot do anything against the truth, but only for the truth.	4:2b On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God. 6:7 in truthful speech and in the power of God

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