

MEANING OF THE WORD “PERISH” ACCORDING TO 2 CORINTHIANS 2:7

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Abstract

The research approach in this journal uses a theological approach, specifically based on 2 Corinthians 2:7. If it is specified again, regarding the biblical texts that are considered to contain elements of Perish. Emphasis of research it tends to use a biblical theology approach. The biblical approach intends to expose the selected text. Systematics Doctrine does not get a large space or portion in this study. The results of this study can be used as the basis for the material about the word Perish in learning media or further application of learning media. Besides that, it also becomes an added value for knowledge of terms in the Bible for readers.

Keywords: *Perish, dead, thology, Philippians*

INTRODUCTION

The word perish is a word that has many meanings, which makes most people misinterpret, the word perish is also synonymous with death, but according to J. 26:8), however, "Perish" can also be used in the Bible to describe the exact punishment for sinners, in Philippians 3:19; 2 Pet 3:7; Revelation 19:20 ; 20:10, states that "destruction" means the condition of the creatures being tormented without end, and that state is based on those who are being tormented, the torment does not stop day and night, forever and ever.[1]

Death or what is often referred to as death is a universal phenomenon,[2]

which cannot be avoided by everyone but death is not a romantic story and an interesting topic. People often ignore or avoid talking about this and some even see it as something taboo to talk about. Generally, many studies and writings agree that the fact of death is the event that causes the greatest loss in human life, namely the individual parting with something that previously existed or belonged to him, but then disappeared due to death. Loss due to someone's death causes different emotional responses. This is called grief. Grief is a human reaction to defend oneself when facing an event of loss.[3] Crying,

disappointed, angry, calling the name of the deceased continuously are some of the visible responses of a loss. This is a normal part of our lives. [4] Perishing or death is an inseparable part of human life. Death is a fact of life, every human being in the world will surely die.

Death is not only experienced by the elderly, but also by young people, children and even infants. A person can die due to illness, old age, accident and so on. If a person dies, the event of death does not only involve himself but also involves other people, namely the people he left behind, death can cause suffering for those who love that person.

Death is one of the phases in the cycle of human life that all humans will face and experience. Every human being who has a soul will surely die because death is a universal human experience. There is not a single human being, past, present, or future

come, who can avoid death. Death is a necessity that must come to every individual human being anywhere and anytime. Almost every human being believes that sooner or later death will approach. There is no doubt and there is no difference in belief among humans regarding death because death is a common phenomenon that occurs in

every culture and in every age. What

is different is how humans respond to the arrival of death caused by differences in beliefs, customs, and human culture. Most people in various cultures view death as something very scary and terrible. However, some consider death as a natural phenomenon that will be passed by every living creature, including humans, so there is no need to be afraid. For the Javanese, for example, death is a transition from one life (world realm) to another (mortal realm), where in that other life, the human spirit can reunite with relatives who first died in an atmosphere of happiness. Therefore, for the Javanese, death is not something to be afraid of. For the Javanese, even though humans are dead, their spirits can still interact and communicate with the living. Thus, the salvation (in Javanese called alms) which is given to honor the spirits and spirits of the deceased is based on the belief in life after death.[5] Clifford Geertz gives the same explanation regarding the Javanese view of death. According to him, "Death does not seem to cause any great fear in most Javanese, and people talk about it openly without showing the least amount of anxiety.[6]

RESEARCH METHOD

The research subject is an informant, which means to provide information about matters related to the research. In line with this, the research subject is also a person, place, object that is observed as the target of the research. Researchers in this section determine that the literature, literature, books, or documents that are used as research subjects both from primary and secondary sources. Primary sources are sources that provide data directly or which are as the original source.[7]

In this study, the primary source referred to is the book of 2 Corinthians 2:7 in the Bible written by the Indonesian Bible Institute (LAI). While secondary sources are sources taken from other sources that are not obtained from primary sources.[8] In this article, the secondary sources referred to are other books related to the problems that are the subject of this research.

The research approach in this journal uses a theological approach, specifically based on 2 Corinthians 2:7. If it is specified again, regarding the biblical texts which are considered to contain elements of Perish. The emphasis of this research tends to use a biblical theology approach. The biblical approach intends to expose the selected text. Systematics Doctrine does not get a large space or portion in this study.

Analysis Steps

The steps in this analysis the author must review each paragraph or observe carefully to find the main problem and each paragraph to be exposed. In this case the writer of scientific work must use an effective method in examining the Bible as scientific truth. Therefore, in this context exposition the author will

using the inductive method used to investigate a book (book), all chapters, or short paragraphs in the Bible. The inductive method can be defined as a thought process from facts to a conclusion. Sometimes this method is referred to as the discoverer's method. First we must find the facts. Then we must investigate it until we understand the passage of Scripture under study to a logical conclusion.

This means that we take a verse, a chapter or any part of the Bible and read it carefully, interpreting it, researching until we find a truth. rational, but must be proven by the facts of the truth of the Bible and responsible for teaching. Specifically, the topic of the analysis in question is related to the "Meaning of the Word "Perish" According to 2 Corinthians 2:7.

RESULTS AND DISCUSSION

Contextual Analysis

Contextual analysis is an analysis that uses two principles, namely Near Context

and Far Context. Close context is two to three paragraphs before and after the text being studied. In this section the author will describe the context contained in 2 Corinthians 2:7. While in the Distant Context the author takes in 1 Corinthians 5 which is still related to the verse that the author is discussing.

Nearest Context

2 Corinthians 2:5-11 The apostle Paul talks about people who have had blood relations, who are excommunicated from the church, and which seems to be one of the main reasons why Paul wrote this letter. This law is sufficient (2 Cor 2:6). The desired result has already been obtained, because that person has been despised, and they have show evidence of their obedience to his instructions. Therefore, Paul invites the Corinthian church to quickly restore the excommunicated person, or accept him back into their fellowship (2 Cor 2:7-8). This is expressed in several ways. Paul pleads with the Corinthians to forgive the man, that is, to release him from the rebukes of the church, because they cannot forgive any wrongs or transgressions made against God. And also Paul begged them to comfort him, for in many ways the consolation of the converts depend on their reconciliation not only with God, but also with others, whom they have humiliated or offended.

The Corinthians also had to confirm their love for him. That is, the Corinthians had to show that their reproach and rebuke came from love for the man, as well as hatred for his sin, and that they intended to renew him, not destroy him. Or something like this: Even if his fall had diminished their love for him, so that they could no longer be as pleased with him as before, yet, now that he had recovered by repenting, they had to renew and confirm their love for him.

The Apostle Paul gave a number of weighty reasons for convincing them to forgive, such as, (1) The condition of the convert requires them to forgive, because he is in danger of being destroyed by too much grief (2 Cor 2:7). He was so sensitive to this guilt, and so agonized over its punishment, that he was in danger of despairing. When sadness is too much, it hurts. Even grief because of sin is too much if it makes people unfit to carry out other obligations, and makes them despair.

(2) The Corinthians had already shown obedience to his instructions in rebuking the lawbreaker, and now Paul wants the Corinthian church to comply with his desire to restore the lawbreaker (2 Cor 2:9). (3) The apostle Paul mentions his readiness to forgive this convert, and agrees with them in this pardon. "Whoever you forgive sins, I forgive him also (2 Cor 2:10).

I will be ready to follow you in pardoning him.” And this he will do for them, out of love for them and for their good. Also for the sake of Christ, or in His name, as His apostle, and in following His precepts and example, who is so full of kindness and deep compassion towards all who are truly converted. Paul gives another weighty reason (2 Cor 2:11): So that the devil does not take advantage of us. There is a danger that the Devil will gain not only the advantage over the convert, by causing him to despair, but

also upon the churches, and the apostles or servants of Christ, by portraying them as too rigid and strict, so as to make people afraid to come to them. In this, as in other things, the most important thing to succeed is wisdom, by arranging things according to the case, so that service is not reproached for indulgent sin on the one hand, or for being too harsh on sinners on the other. Note, The devil is a cunning foe, and uses many stratagems to

deceive us. We have to know what that means. He is also a watchful adversary, ready to take any advantage over us, and we must be very careful not to give him the slightest opportunity to do so.[9] Remote Context

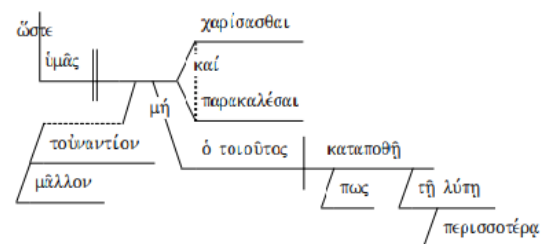
In 1 Corinthians 5:2 He tells them that the man's evil at least has saddened him. And that he also grieved with some of them,

who were proud and did not mourn, in spite of this disgrace that was found among them. However, he doesn't want to put too much of a burden

heavy on the whole congregation, especially considering that they had cleansed themselves in the matter by following the instructions which he had given them earlier.[10]

Grammatical Analysis

2 Corinthians 2:7 diagram



V2 Corinthians 2:7 “So that contrariwise ye [ought] rather to forgive

[him], and comfort [him], lest perhaps such a one should be swallowed up with overmuch sorrow.”. KJV Translation : So instead, you [should] prefer to forgive [him], and comfort [him], lest such a person be swallowed up

with too much sorrow.BGT 2 Corinthians 2:7 (ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή πῶς τῆ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος

2 Corinthians 2:7 which says “so that you should instead forgive and comfort him,

lest he perish with too much grief.” It needs to be seen word for word by using grammatical analysis. The word (hoóste) is a conjunction or connecting word from the root word ὅστε which has the meaning "So", Conjunction is a type of word that is not declined. Conjunctions act to link two or more words, phrases, clauses, sentences or paragraphs and clarify the relationship between the two elements.

There are two general groups of conjunctions, namely coordinating: conjunctions that connect two sentence elements that each have the same two degrees (paratactic structure). Next, subordinating: conjunctions that connect elements in a hypostatic structure. Conjunctions can be classified into the two groups according to the stated relationships.

Some syntactic functions are represented by subordinating conjunctions, while others are represented by coordinating conjunctions.

Conjunctions are words that connect word to word. Greek conjunctions can connect words, phrases, clauses, sentences, and even paragraphs. Conjunctions are a subclass of particles that are used to join various grammatical units, such as words, phrases, clauses and so on. [11] The word .τοῦναντίον (tounantion) is a singular neutral accusative article and an adverb of +έναντίον which means "on the contrary".

Article is originally derived from the demonstrative pronoun. It can be used as a noun, it can be used with other words as a characterizing word, to make of course, to specialize, to designate or to distinguish something personal, thing, group, or something quality.[12] The word μάλλον (mallon) is an adverb of the word μάλλον (mallon) which means "more". Adverbs are words that can be used to provide more information about verbs, adjectives, other adverbs, conjunctions, prepositions or whole sentences. Adverbs indicate in what way, to what degree and to what extent changes have occurred in other verbs, adjectives or adverbs.[13] In this verse the adverb μάλλον (mallon) explains Paul's words to the Corinthian church so that they are more likely to forgive the guilty so that they do not perish with too much grief. The word (humas) is a plural accusative pronoun from the root from σύ (ou) which means "you", the word ὑμᾶς (public relations) indicates the subject

namely the Corinthian church who heard Paul's words to forgive the guilty so as not to perish by too much grief. The word χάρισασθαι (charizomai) is an aorist midel infinitive verb from the word χαρίζομαι which means “to forgive” -element: First, word: type of action and time. For example: present, imperfect, future, aorist, perfect, and pluperfect. Second, Mode: way of

affirmation. For example: indicative, subjunctive, imperative,

and optative. Third, Diathesis: how the action is related to the subject. For example: active, medial, passive. Verbs also have certain characteristics. It can be: Finite: the verb is limited by the subject, i.e. by the pronoun ending

For people, such verbs can be found in indicative, subjunctive, imperative and optative modes. Unfinished: semi-verb. For example: infinitive and participle. Transitive: a verb that requires a patient object to complete

Intransitive: a verb that does not need a patient object to complete its meaning. Copula: a verb that does not contain a statement about the subject, but only connects the subject with the complement of the subject[14], The purpose of the Aorist Kala is to state that something has happened or has been

done. Does not state continuously or repeatedly, but acts at one point in time (punctiliar). Therefore, this verb is not based on past, present or future tenses. The nuances of meaning that can be expressed by the Aorist function. What is important is that the action is seen as a whole, not the duration of the action [15]. Infinitive mode is a noun that is a verb (verbal noun). It is a verb because it has a tense and a voice and has a subject and an object. As a noun it has

a substantive function and can be

subject or object of a sentence. The infinitive can be used to express the purpose or result of an action.[16] Medial Voice indicates that the Subject participates in the outcome of

an action, or action that is done to him, and for his personal interest,[17] in this verse the word *χαρίσασθαι* (*charizomai*) is an act of forgiveness that is actively carried out by the Corinthian church itself with the aim that the guilty person will not perish by sorrow too heavy, and this act of forgiving only happens once.

Conclusion of Grammatical Analysis

Based on the Grammatical Analysis of 2 Corinthians 2: 7, the meaning of the word "perish" is to be swallowed, using an aorist tense which means this word only occurs once. The Word Perish Using the Subjunctive Mode, which assumes that the action is not a fact that is happening now, but a possibility or potential to become a fact,

depending on the situation. The word *χαρίσασθαι* (*charizomai*) which means to forgive and the word *παρακαλέσαι*, (*parakalésai*) which means to comfort are two parallel words that have a relationship with the word perish, the two words is an action that can cause whether the word perish can occur or not.

CONCLUSION

In accordance with the topic of discussion about

"The Meaning of the Word "Perish" According to 2 Corinthians 2:7". In the research process that has been carried out by the author with the exposition step, the writer can conclude the meaning of the word "perish" according to 2 Corinthians 2:7 as follows. First, in 2 Corinthians 2:7 this verse discusses the Apostle Paul's Advice to the Corinthians to forgive and comfort to those who do evil, and so that the devil does not gain advantage either to the guilty person or to the Corinthian church.

Second, In 2 Corinthians 2:7 the word "perish" used is [καταποθῆ (katapothé) which has the meaning of being swallowed or drowned, in this case it is swallowed up by too much sadness. Third, the word "perish" has a relationship with people. in Corinth that many crimes, one of which is adultery, even believers also commit these crimes, this makes Paul have to convey advice to the Corinthian Church that the guilty person has received a severe rebuke, Paul wants the Corinthian church to forgive and comfort that person so as not to perish by too much sorrow.

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