

# 2 Corinthians 6:8

Authorized King James Version (KJV)

By honour and dishonour, by evil report and good report: as deceivers, and yet true;

## Analysis

**By honour and dishonour, by evil report and good report** (διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, *dia doxēs kai atimias, dia dysphēmias kai euphēmias*)—Paul shifts to a series of antithetical pairs (vv.8-10) that express the paradoxes of apostolic ministry. *Doxa* (honor/glory) and *atimia* (dishonor/disgrace) represent opposite social assessments. *Dysphēmia* (evil report/slander) and *euphēmia* (good report/praise) refer to reputation—some speak well of Paul, others slander him. The preposition *dia* ('through' or 'by') indicates these opposites are the path through which Paul ministers.

**As deceivers, and yet true** (ὥς πλάνοι καὶ ἀληθεῖς, *hōs planoi kai alētheis*)—*Planos* means deceiver, imposter, or false teacher—the very accusation Paul's opponents leveled against him. *Alēthēs* (true, genuine, truthful) expresses Paul's actual character. The construction *hōs...kai* ('as...and yet') creates dramatic tension: Paul is perceived as a deceiver but actually is truthful.

These paradoxes reflect Christian existence in a fallen world that calls good evil and evil good (Isa 5:20). Paul's reputation fluctuates wildly depending on his audience, but he remains faithful regardless of human opinion. This previews the fuller paradox list in verses 9-10.

## Historical Context

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Paul faced contradictory assessments: Jewish opponents viewed him as an apostate traitor; Gentile critics saw him as a troublemaker or charlatan; false teachers in Corinth portrayed him as weak, unimpressive, and lacking credentials; while true converts recognized him as a genuine apostle of Christ. Paul learned to minister faithfully through both praise and blame.

## Related Passages

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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. How do you respond when you're misunderstood, slandered, or falsely accused—with defensiveness, bitterness, or Christ-like grace?
2. In what ways might God be using both 'honour and dishonour,' 'evil report and good report' to test and refine your character?
3. How does Paul's steadfastness amid contradictory opinions challenge modern Christians' addiction to approval and fear of criticism?

## Interlinear Text

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διὰ	δόξης	καὶ	ἀτιμίας	διὰ	δυσφημίας	καὶ	εὐφημίας·
By	honour	and	dishonour	By	evil report	and	good report
G1223	G1391	G2532	G819	G1223	G1426	G2532	G2162

ὥς	πλάνοι	καὶ	ἀληθεῖς
as	deceivers	and	yet true
G5613	G4108	G2532	G227

## Additional Cross-References

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**Matthew 27:63** (Parallel theme): Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

**Revelation 3:9** (Parallel theme): Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

**Acts 28:22** (Parallel theme): But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

**1 Timothy 4:10** (Parallel theme): For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

**1 Peter 4:14** (Evil): If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.