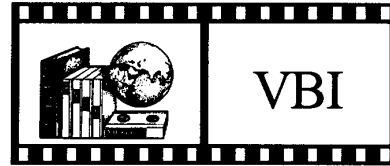
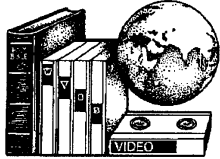


# World Video Bible School®

Established 1986



## 2<sup>ND</sup> C O R I N T H I A N S

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# Second Corinthians

## ∞ Syllabus ∞

### **I. GENERAL INFORMATION.**

- A. Instructor: C. M. Horner.
- B. This course consists of 18 lessons on 6 DVDs.
- C. Each class is approximately 38 minutes long.

### **II. DESCRIPTION AND PURPOSE.**

- A. This is an in-depth study of Second Corinthians in its historical setting.
- B. Each doctrinal problem addressed by Paul is studied thoroughly.
- C. Students will gain a working knowledge of this epistle, be able to refute errors based on erroneous interpretations and be able to teach this epistle to others.

### **III. INSTRUCTIONAL MATERIALS.**

- A. Required.
  - 1. Bible (ASV, KJV or NKJV).
  - 2. 18 video lessons.
  - 3. Course notes.
- B. Optional: An Interlinear Greek/English Testament.

### **IV. REQUIREMENTS.**

- A. Read the entire book of Second Corinthians at least twice.
- B. View all 18 video lessons in their entirety.
- C. Read the class notes in their entirety.
- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).

- F. Take one written test.
- G. Have a combined grade average of at least 70.

## **V. MEMORY WORK.**

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course, the following verses must be memorized:
  - 4:3-5
  - 4:16-18
  - 5:1
  - 5:10
  - 9:6-7
  - 11:13-15
- D. Memory work is due when you mail VBI your written test.
- E. Hint: A good method of memorizing is to write the verses on 3" by 5" cards that can be easily reviewed throughout the course.

## **VI. TESTS.**

- A. There is one written exam at the end of Second Corinthians.
- B. When you near the end of the video lessons, contact us and request the test.
- C. When you receive the test, you have permission to look at it and study it.
- D. However, when you take the test, you must do so completely from memory, with no help from notes, Bible, textbook, etc.

## **VII. TERM PAPER.**

- A. Write a paper detailing ten lessons we can learn from Second Corinthians.
- B. The paper should be a minimum of five pages, typed and double spaced. If handwritten, the paper should be a minimum of seven pages, single spaced.

- C. You can refer to commentaries or passages in other books of the Bible for supporting material.
- D. The paper is due when you mail VBI your test and memory work.

#### **VIII. GRADING.**

- A. Memory work, term paper and test will be graded separately.
- B. Final grade is based on an average of all assigned work, with the test counting twice.
- C. You may request that a grade be explained or reconsidered, however VBI will have the final say.

#### **IX. CREDIT.**

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. May God richly bless your study of His inspired word!





## **FIRST & SECOND CORINTHIANS BACKGROUND**

### **I. CORINTH - THE CITY:**

- A. It was originally founded about 1350 B.C. and is one of the oldest cities of Greece.
- B. The Romans conquered it in 146 B.C. and completely destroyed it.
- C. It was then rebuilt from its ruins in 46 B.C. by Julius Caesar as a Roman colony. He repopulated it with veterans and freedmen.
- D. It was later made the capital of Achaia by Augustus.
- E. In fewer than 100 years it had grown to a population of approximately 600,000.
  - 1. Its population soon became cosmopolitan being comprised of Romans, Greek, Jews and Orientals.
  - 2. This made it a very strategic center from which to propagate the gospel.
- F. The harbors and isthmus at Corinth:
  - 1. The narrowest point of the isthmus was, and is, four miles wide.
  - 2. It separates the Saronic Gulf (on the east) and the Corinthian Gulf (on the west).
  - 3. There were two good harbors on the Saronic Gulf:
    - a. Cenchrea.
    - b. Schoenus.
  - 4. There was one good harbor on the Corinthian Gulf called the Lechaëum.
  - 5. The harbors at Corinth were safe while the waters around Cape Malera to the south were very dangerous.
    - a. The common sayings of the Greek sailors about sailing around Malera were:
      - 1) Let him who sails around Malera forget his home.
      - 2) Let him who sails around Malera make his will.
    - b. Consequences:

- 1) They sailed to Corinth and if the boat was small enough it was pulled across the isthmus on rollers.
  - 2) If the boat was too big it was unloaded and the cargo was placed on a waiting boat on the other side.
  - 3) The Corinthians, being very enterprising, had built this wooden tramway, "slipping through" to serve until a canal could be built. The canal was started but was never finished.
6. This isthmus was of great military importance in that it formed the only line of march for either an invading or a retreating army.
  7. The isthmus was known as:
    - a. The eye of Greece.
    - b. The bridge of the sea.
    - c. The gate of the Peloponnesus.
    - d. The acropolis of Greece.
    - e. The Gibraltar of Greece.
    - f. The city of two seas.
    - g. The bridge of Greece.
    - h. The lounge of Greece.
    - i. The Vanity Fair of the ancient world.
  8. The isthmus had been fortified with one hundred and fifty towers. The citadel rose two thousand feet above sea level on a rock with precipitous sides.
- G. Luxury soon came to Corinth.
1. Her markets had representatives from all over the world. They had Arabian balsam, Phoenician dates, Libyan ivory, Persian carpets, Cilician goat's hair, Lycaonian wool and Phrygian slaves.
  2. Since Corinth lacked a landed aristocracy, an aristocracy of money soon developed, along with a fiercely independent spirit.
- H. Gymnastic games were held here. There were only four places in Greece where these games were held. These were second only to the Olympic games held in ancient times.

## II. CORINTH - THE CULTURE:

- A. Athens was the cultural center of the world and it was the educational center at this time as well. Paul had very little success in Athens but here in the “sin center of Corinth” he established a strong church.
- B. To “Corinthianize” meant to debase, to bring to the lowest moral level possible.
- C. The Corinthians were:
  - 1. Intellectually alert,
  - 2. Materially prosperous and
  - 3. Morally corrupt.
- D. The Corinthians were as lascivious as they were learned. This tells us two things about education:
  - 1. Education, in and of itself, is not enough.
  - 2. Education not built upon God’s word can be as evil as anything can be.
- E. One of Corinth’s largest problems was prostitution.
  - 1. The temple of Aphrodite, the goddess of love, was here in Corinth. It had 1,000 sacred priestesses who plied their “religion” in the city at night.
  - 2. Many other sins were brought in by the soldiers and sailors and Corinth was sought out by worldly people because it was so sinful. Compare 1 Cor 6:9-11.
- F. The problem of worldliness.

Worldliness crept into the church in Corinth. Proper efforts to keep the church pure had not been made. “Broad-mindedness” led to the toleration of wickedness. It was bad when Lot moved his house to Sodom; it was worse when Sodom moved into his house. It is a good thing for a boat to be in the water, but it is a bad thing for the water to be in the boat. It was good for the church to be in Corinth, but it was bad for Corinth to be in the church. God in former days had a temple for his people. Now, he has a people as his temple. May God help us not to be fashioned according to this world, but to be transformed by the renewing of the mind (Rom Deaver).
- G. What a challenge Corinth presented to Paul! He desired to establish a church of the Lord in one of the most wicked cities of the world.

### III. THE LETTERS TO CORINTH:

- A. First Corinthians is the most business-like of all of Paul's epistles. He has a number of subjects with which he deals and he sets about them in a very orderly fashion.
- B. First Corinthians is a reprimand written by an apostle to an imperfect church for its correction.
- C. As a result of these letters Corinth became the best taught church (that we have record of) in the apostolic age.
- D. Paul went to Corinth alone and soon made friends with Aquila and Priscilla who had recently been driven from Rome (all Jews being evicted). They were tent makers just as Paul was. Paul needed money so he went to work making tents with them and all the while he was still preaching the gospel.

Soon Timothy and Titus joined him and gave him courage. They preached to the Jews until they rejected him. Then he spent time with the Gentiles and did not return to the synagogue any more.

- E. Corinth was politically Roman, socially Greek but religiously it was Roman, Greek and Oriental, all in one. So when the gospel came here it was virtually made available to the whole world.
- F. These epistles give us a good picture of the life and problems of the first century local congregation. They show that factions, moral laxity, lack of reverence, abuse of their spiritual gifts and other doctrinal problems had already set in. These books give us inspired instructions on how to deal with these problems.
- G. Despite the fact they were filled with faults, division was never recommended as a solution. Division was already in Corinth but they were told to reconcile and end the division.
- H. Paul mentions eight major faults in First Corinthians but still calls them the "church of God." Not once did he suggest division as a solution.
- I. Paul writes them from Ephesus. Cf: 1 Cor 16:1-9; Acts 19:1, 8-10.
- J. The dates of these letters are:
  - 1. First Corinthians - somewhere between 52 and 57 A.D.
  - 2. Second Corinthians - within one year after First Corinthians was written.
- K. Both letters were written by Paul (1 Cor 1:1,2; 2 Cor 1:1) but First Corinthians is also from Sosthenes.

1. Sosthenes appears twice in the New Testament, here and Acts 18:17.
2. Who was Sosthenes?
  - a. He was a ruler of the synagogue in Corinth.
  - b. 1 Cor 1:1 indicates that he was later converted if he is, in fact, the same man as many believe.
  - c. Eusebius says he is one of the original men to be sent out by Jesus but he gives no proof.
  - d. The strongest reason given for believing this is the same man is that both were from the city of Corinth. This is certainly not conclusive proof.
- L. The basic message of First Corinthians is two-fold:
  1. Christ and His gospel are the answer to every problem and the solution to every question.
  2. Paul encouraged the Corinthians to be faithful to God and His will. Compare:
    - a. 1:9.
    - b. 15:1,2,58.
    - c. 16:13,14.
- M. The main motive for Second Corinthians seems to be to express relief at the good news Titus had brought to him about the improved attitude and actions of the Corinthians.
- N. Problems and solutions.

Each problem was met by the application of spiritual principles, not by some human help or psychological expedient! Inspiration had the solution, not some ecclesiastical council or conference. Note the problems and solutions as supplied by inspiration in First Corinthians:

	The Problem	The Solution
1.	Schism and factions.	Speak the same things and spiritual maturity - 1:10; 3:1-9.
2.	Fornication.	Church discipline until the offender repents and is restored - 5:1-8; esp. four parts of v. 4.

- |    |   |   |
|----|---|---|
| 3. | Wrongs done among brethren.                                 | Let brethren judge these matters by spiritual rules, face each other and, if need be, suffer wrong - 6:1-11.          |
| 4. | When marriage exists between a believer and an unbeliever.  | The concern of the believer is to save the unbeliever, not to alienate him or her - 7:8-17.                           |
| 5. | Fornication.  | Let them marry and, when married, render to the other his or her due, defraud not - 7:1-7.                            |
| 6. | Unmarried virgins.  | Self-control or lawful marriage - 7:36-38.  |
| 7. | For all matters related to meals, men or worship.           | Do all to the glory of God and give no occasion for stumbling - 10:31,32. Look to the biblical example - 10:33; 11:1. |
| 8. | Problems related to spiritual gifts and conduct in worship. | Remember God set the members in the body as it pleased Him and serve by love, which never fails - 12:18; 13:7.        |
- O. Because sin is incompatible with our lives in Christ there must be some law to show us how to live and to show us what is sinful. This is not law, in the sense of gaining a right standing with God, it is rather law to guide us in our Christian lives. To be sure if we live contrary to these laws we will not go to heaven. These laws are not designed for admittance into Christ or into heaven but to guide Christians in their daily lives on the way to heaven.
- P. Chapter by chapter subjects for First Corinthians:
1. An appeal for unity. The wisdom of the world versus the wisdom of God.
  2. The wisdom of God is revealed through the Spirit.
  3. The wisdom of God must guide us in our service, the temple of God and morals.
  4. We need to give ourselves to ministering rather than judging and differing.
  5. Sexual immorality and Christian discipline.
  6. The Christian's relationship to lawsuits, the world and meats.

7. The Christian's relationship to marriage.
8. The Christian and meats.
9. The Christians's relationship to stewardship and soul-saving.
10. Past warnings and present problems related to God and idolatry.
11. Problems concerning women and the Lord's supper.
12. The Holy Spirit gave spiritual gifts and God set the various members in the body.
13. Love.
14. Tongues, spiritual gifts and women must all contribute to things done decently and in order.
15. The resurrection.
16. Giving; personal matters; be strong.





## SECOND CORINTHIANS EXPOSITION

### SALUTATION..... 1:1,2

1. *Paul, an apostle of Jesus Christ by the will of our God, and Timothy our brother. To the church of God which is at Corinth, with all the saints who are in all Achaia:*

Paul, an apostle...by [through] the will of God. Paul's usual opening but here it could carry a slight note of defense.

Timothy. He is now back with Paul.

Saints. ἁγίοις, plural. Never in the singular in the New Testament. And it is never used in the sense of perfection - Cf: Phil 3:12.

All [whole of] Achaia. Under Roman power Greece was divided into two parts:

- a. Macedonia - northern.
- b. Achaia - southern.

This also seems to indicate that there were more congregations in this area.

2. *Grace to you and peace from God our Father and the Lord Jesus Christ.*

Grace...peace. Greek and Hebrew terms of salutation. The grace of God is the source of all blessings and the peace of God is the end of all blessings that come through Jesus Christ.

### I. EXPLANATION OF PERSONAL CONDUCT. .... 1:3-2:13

- 3,4. *Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.*

Comfort. παρακλήσεως, this word is used to describe the entire godhead:

- a. Father - here.
- b. Son - 1 Jn 2:1.
- c. Holy Spirit - Jn 14:16.

This word is a key to the entire book. It is used ten times in these five verses: v. 3 - once; v. 4 - four times; v. 5 - once; v. 6 - three times; v. 7 - once. It is used a total of twelve times in chapter one.

Blessed. Εὐλογητὸς, literally, good words, well spoken of.

The Father of mercies. ὁ πατὴρ τῶν οἰκτιρμῶν, “the Father the merciful one.” The word also carries the idea of pity or compassion. We need God’s mercy. Cf: Psa 103:13.

God of all comfort. Cf: 7:6.

God comforts us so that we may comfort others:

- a. God comforted Paul so he could comfort the brethren.
- b. When we are strong we can help the weak.
- c. When we partake of God’s comfort, we can comfort others.

If you are going to be a comforter:

- a. You must be a sympathizer.
- b. To be a sympathizer you have to love others.
- c. We are tools in the hands of God to bring comfort to those in afflictions.

Who comforts. ὁ παρακαλῶν, a participle, “the one comforting.”

In. ἐπὶ, literally “upon.” Our trouble (tribulation) is what our comfort is based upon, it is the ground that comfort is built on.

Tribulation...trouble [affliction...affliction]. θλίψει, a pressing, pressing together, pressure, oppression, affliction, distress, straits, anxiety, burdens. The idea is of grapes placed in a winepress and all the pressure applied that is needed in order to remove the life juices. Uses of the word include:

- a. Of war - Mt 24:21.
- b. In want - 2 Cor 8:13.
- c. Childbirth - Jn 16:21.
- d. In prison - Phil 1:16.
- e. Persecution - Acts 11:19.
- f. Widows - Jas 1:27.

5. *For as the sufferings of Christ abound in us, so our consolation also abounds through Christ.*

For as...so our. Again consolation is tied directly to affliction.

Through Christ. Our sufferings and consolation are connected to Christ:

- a. Suffering - 2 Tim 3:12; Rev 1:9,10.
- b. Consolation - διὰ, comes through Christ - Mt 28:20; Jn 14:18.
- c. The abundance of the sufferings of Christ was poured out on us in forgiveness and it is in this way we are abundantly comforted.

6. *Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, it is for your consolation and salvation.*

If we are afflicted...comforted. Paul and Timothy both are their examples and comforters, for they bear all things for the salvation of the Corinthians.

Enduring. ὑπομονή, a patient endurance, perseverance. Literally, "a standing under." Cf: Lk 8:15; 21:19; Rom 5:3; Heb 12:1; Jas 1:3, 4; 5:11; Rev 13:10; 14:12.

Suffering is the lot of all Christians. Cf: Mt 5:10-12; Acts 14:22; Rom 8:17; Phil 1:29, 30; 1 Pet 4:1-4, 16; Rev 1:9,10.

7. *And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation.*

Hope. ἐλπίς, desire, expectation and patient waiting.

Steadfast. βεβαία, stable, fast, firm, sure, trusty, unshaken, constant, inviolable.

This is a promise! If we endure we will receive comfort!

8. *For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life.*

Which came to us. Better, befell us - the nature of trouble is so uncertain.

Christians are partakers of sufferings.

Burdened beyond measure. καθ' ὑπερβολὴν ἐβαρύνθημεν, literally, "we were completely over cast with burdens." The idea is of being "weighted down."

Paul has a vivid memory - this may well be the trouble with Demetrius in Acts 19 that he is thinking of. Perhaps Paul thought he might die there so in Acts 20:1 he leaves as it was too much to bear.

9. *Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead,*

The sentence of death. τὸ ἀπόκριμα, this is a technical judicial term and is not used anywhere else in scripture.

The idea is to reject upon inquiry.

But all of this was for a purpose - learn to trust God and not yourself or the arm of man. We all need to learn this trust. Cf: Psa 23; 34:7,19; 55:22; 1 Pet 5:6,7.

Raises the dead, τῷ ἐγείροντι τοὺς νεκρούς. "The one raising the dead." "The one raising" is dative, singular, masculine, participle, present, active.

- a. Notice the present tense, this process was begun for us when God raised Jesus from the dead.
- b. This situation was so close to death that it was just like a resurrection.

10. *who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us,*

Delivered. Paul uses this word three times in this verse. Since God did deliver him:

- a. He will continue to deliver us.
- b. Nothing is too great for our God.
- c. God's purposes will be done.

11. *you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.*

Prayer. δεήσει from δέομαι, to be in want, to need, to ask, request, to pray, offer prayer, beseech, supplicate, entreaty.

- a. Many had helped and will help by adding their petitions.
- b. This involves many in the deliverance.
- c. It leads to much thanksgiving.
- d. This is one of the purposes of Christianity (and all men in reality). Cf: Eph 1:12.
- e. On the importance of thanksgiving compare: 2 Cor 9:12; Phil 4:6; Col 2:7; 4:2; 1 Tim 4:3,4.

Persons. προσώπων, literally, "faces" or "presence." "The expression is pictorial; that thanksgiving may be given from many faces; the cheerful countenances being an offering of thanks to God" (Vincent).

12. *For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.*

The testimony of our conscience. τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, "the witness of our knowledge with (of) ourselves."

How did they derive this verdict?

- a. Behaved in simplicity [holiness].
- b. Godly sincerity - not deceit.
- c. Not in fleshly wisdom but in the mystery of God - 1 Cor 2:4; 3:18, 19.
- d. In the grace of God - as God gave them favor.

We conducted ourselves (have had our conversation). Better: we behaved ourselves.

In the world. But notice their conduct to the church is specifically pointed out as an example.

Paul rejoiced. To not to is have a pride which will not acknowledge what God has enabled us to do but claim the credit for oneself.

13. *For we are not writing any other things to you than what you read or understand. Now trust you will understand, even to the end*

Read or understand. ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, you read or even perceive. ἐπιγινώσκετε, is used a second time in this verse and again in verse 14.

Some were bringing charges against Paul:

- a. Twisting the meanings of his letters.
- b. Perhaps as in 1 Cor 5:9-11.

God's word is understandable:

- a. Also in 1 Cor 2:13; 14:37.
- b. The ignorant and unstable wrest - 2 Pet 3:16.
- c. Some marks of God's word:
  - 1) No covert meanings.
  - 2) No ambiguities to evade.
  - 3) No tricks of language.
- d. Liberals need to understand this passage.

What Paul is in essence saying is, "I am writing this so that you can read it and understand it."

14. *(as also you have understood us in part), that we are your boast as you also are ours, in the day of the Lord Jesus.*

As also you have understood us in part. They had partial understanding of Paul's character and motives:

- a. When he was with them they had only partially understood.
- b. If they had understood, the divisions would not have occurred.

We are your boast (rejoicing). Holy pride in these suffering messengers of God.

In the day of the Lord Jesus. Paul had given them reason to glory and be proud in the day of Jesus because:

- a. They had come and preached to them.
- b. Of the results.
- c. Therefore Paul was proud because of them.
- d. This seems to indicate that there will be recognition of each other in the judgment.

But even after all of this there was a spirit of opposition - 2 Cor 11:13-15.

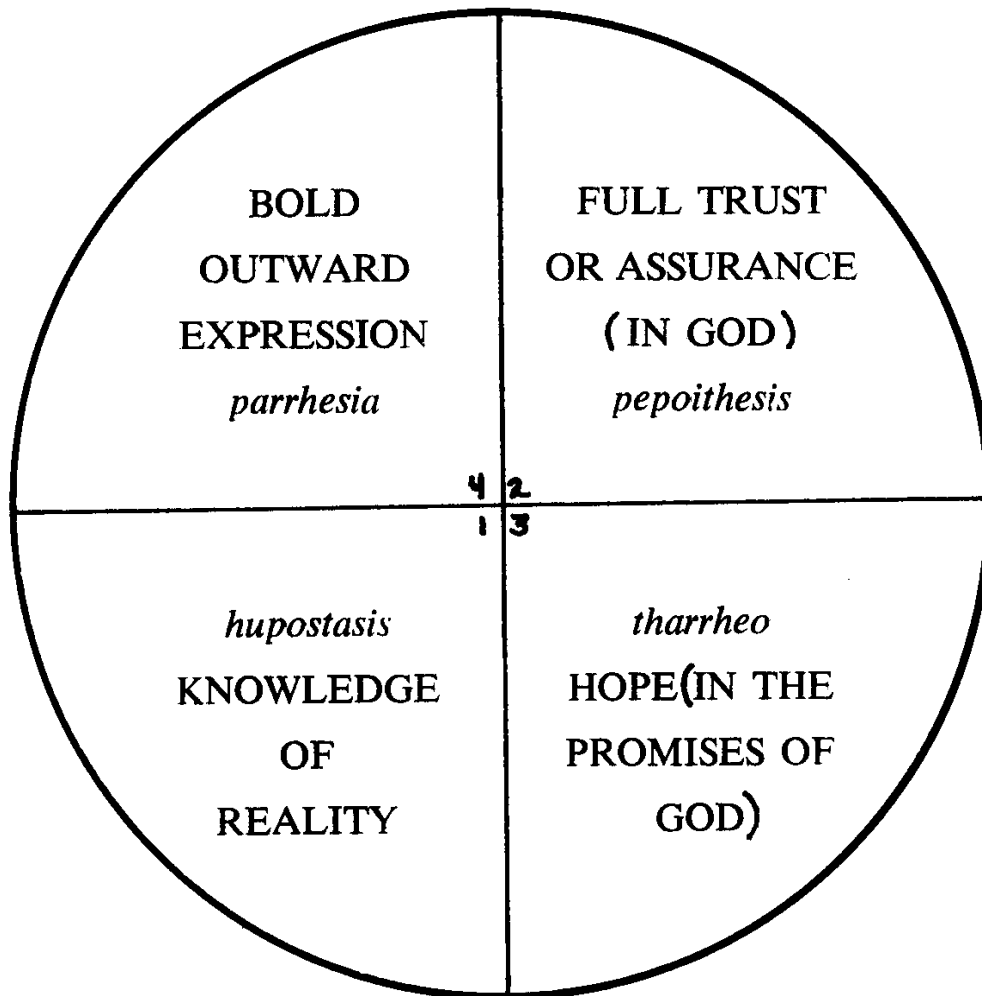
15. *And in this confidence I intended to come to you before, that you might have a second benefit -*

And in this confidence. Καὶ ταύτῃ τῇ πεποιθήσει. "And in this full assurance." There are four Greek words we translate as confidence.

Christian confidence is:

- a. It is first founded in reality [ὑπόστασις, (1)]. Cf: 2 Cor 11:17.
- b. Secondly it is an attitude of trust, faith or conviction in that reality [πεποίθησις, (2)]. Cf: 2 Cor 8:22.
- c. Thirdly it is a spirit of courageousness in the full assurance of the dependability of God [θαρρέω, (3)]. Cf: Heb 13:6.
- d. Then we have the exuberant expression of God's word in our lives [παρρησία, (4)]. Cf: Acts 4:13; Heb 10:13.
- e. There seems to be a progression from (a) to (d):
  - 1) Knowledge of God's word.
  - 2) Faith in its teaching to the extent of obedience.
  - 3) Hope of receiving the blessings promised therein.

- 4) Bold outward expression of faith based on knowledge of God's will and hope of eternal life.



That you might have a second benefit. ἵνα δευτέραν χάριν σχήτε, “in order that you might have a second grace.”

- a. Paul had intended to come.
- b. He changed his plans.

This provided his opponents with an excuse to discredit him.

He learned of the attack from Titus.

The first grace was his previous 1 ½ year stay - Acts 18.

The second grace would be another extended stay.

- a. As an apostle of Christ he dispensed Christ's grace.
- b. See Rom 1:11.

16. *to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea.*

To pass by way of you. This decision was made prior to First Corinthians.

- a. 1 Cor 16:5-8 presents his new plans.
- b. There was also an interval of six months to one year between these two letters.

17. *Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No?*

Did I do it lightly? τῇ ἐλαφρία ἐχρησάμην, better, "did I show fickleness?" His change of plans had given rise to the charge of fickleness.

- a. Could Paul's word be relied upon?
- b. Paul had already answered - 1 Cor 4:18,19.

Yes, Yes, and No, No? τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ:

- a. Yes at one time and no at another.
- b. Indicates double mindedness - Jas 1:6-8.
- c. The repetition indicates that the yea's and nay's happened more than once according to the accusers.

18. *But as God is faithful, our word to you was not Yes and No.*

As God is faithful (true). πιστὸς δὲ ὁ θεὸς. "He means that God will answer for him against the charge of fickleness by the power and blessings (benefits) which will attend his presence. Hence the meaning is: faithful is God (in this) that our speech, etc." (Vincent).

19. *For the Son of God, Jesus Christ, who was preached among you by us - by me, Silvanus and Timothy - was not Yes and No, but in Him was Yes.*

Was not. οὐκ ἐγένετο, better, "did not prove to be."

But in Him was Yes. ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν, literally, "yea has come to pass in him."

- a. Jesus has shown Himself to be the absolute truth - Cf: Jn 14:6; Rev 3:7,14.
- b. Jesus is always one way; positive and constructive.



- c. He is faithful.
- d. Would Christ be preached by chosen heralds who were selfish and fickle?
- e. One thing does not change - the gospel of Christ is always the same.
- f. Christ is always the yea, He is always dependable.

20. *For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.*

Promises. There are many promises of God through Christ and they are all faithful and not fickle.

- a. Whatever promise the Lord makes is sure, you can depend on it - like Jericho being rebuilt.
- b. They are stamped with the divine "amen" (truly, verily).
- c. Truth is His name - Jn 14:6.

Through (by) us. δι' ἡμῶν, through us. "Through our ministrations. Christ in and through whom are the yea and the amen, is so proclaimed by us as to beget assurance of God's promises, and so to glorify him" (Vincent).

21. *Now He who establishes us with you in Christ and has anointed us is God,*

Establishes us. βεβαιῶν ἡμᾶς, to confirm, establish, to strengthen or establish by proofs.

With you. The Corinthians.

And has anointed us. καὶ χρίσας ἡμᾶς.

- a. Others were anointed:
  - 1) Prophets - 1 Kgs 19:16.
  - 2) Priests - Lev 16:32.
  - 3) Kings - 1 Sam 15:1.
- b. Offices were instituted - Ex 28:41.
- c. Jesus was anointed by the Holy Spirit - Lk 4:18; Acts 10:38.
- d. Christians are anointed - 1 Jn 2:20,27.

Is God. Paul is speaking of the empowering Holy Spirit which they received in order to do their work - Acts 2:1-4; 9:17; 1 Cor 2:13.

What Paul is saying is, "You are making a mistake in putting your faith in me. Put it in God who never fails!"

22. *who also has sealed us and given us the Spirit in our hearts as a deposit.*

Sealed. ὁ σφραγισάμενος, nominative, singular, masculine, participle, 1st aorist, middle. Notice the middle voice; sealed for God's own purposes.

Purpose of a seal:

- a. Few could read but they could recognize a seal.
  - 1) Each person had a private seal.
  - 2) This method had been used for centuries - 1 Kgs 21:8.
- b. Ownership - 2 Tim 2:19.
- c. Secrecy - Job 41:15; Rev 7:14; 10:4.
- d. Security - Mt 27:66; Rev 7:2,3.

Deposit (earnest). ἀρραβῶνα, a pledge or down payment. It is deposited by a purchaser in pledge of full payment - 2 Cor 5:5; Eph 1:14.

- a. The earnest is the Holy Spirit. "Not the foretaste of the Spirit, but the Spirit himself in pledge of the fulfillment of the promises. By a common Greek usage the words are in apposition: the earnest which is the Spirit" (Vincent).
- b. The Holy Spirit, through the word of God, gives us a taste of heaven - Heb 6:4-6.

23. *Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.*

Paul gives the reason for his change in plans. Notice the charges against him:

- a. Afraid to come - 1 Cor 4:18.
- b. Fickle - 2 Cor 1:17.
- c. But now he states the real reason. Notice 1 Cor 4:21.

I call God as witness (for a record). Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι, better, witness. Paul calls for God to be his witness because the decision was made by Paul himself, within himself.

Notice Rom 9:1-3.

This is not an oath.

24. *Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.*

Not that we have dominion. οὐκ ὅτι κυριεύομεν.

- a. Some might “wrest” his words, “spare you” as indicating that Paul felt he was a lord over them.
- b. But he here disavows everything hierarchical (all denominations should take notice).
- c. God’s word is the rule and standard and it is not to be tampered with - 1 Pet 4:11; 2 Tim 3:16,17; Deut 4:2; 12:32; Prov 30:6; Gal 1:6-9; 2 Jn 9-11.
- d. They were to ultimately to produce joy.
  - 1) Fruit of the Spirit - Gal 5:22.
  - 2) Part of the kingdom of God - Rom 14:17.

For by faith you stand. τῇ γὰρ πίστει ἐστήκατε, better, “for by the faith ye stand.” Notice the definite article.

- a. They (and we) stand fast - 1 Cor 15:1,2.
- b. “For therein is the justification of God revealed from a system of faith into personal faith: as it is written, the justified by faith shall live” - Rom 1:17.

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### LESSONS FROM CHAPTER 1

- 1. The key to Second Corinthians is “comfort.”
- 2. We are comforted in order to comfort - verse 4.
- 3. Christians are partakers of sufferings - verse 8.
- 4. We can understand the word of God - verse 13.
- 5. Christ, always the yea, always dependable - verse 19.
- 6. The earnest of the Spirit - verse 22.
- 7. The Holy Spirit, through the word of God, gives us a taste of heaven - verse 22.

- 
- 2:1. *But I determined this within myself, that I would not come again to you in sorrow.*

Again. This seems to indicate he had been with them before in sorrow - 1 Cor 2:3.

In sorrow (heaviness).

- a. Paul felt his ministry was to bring joy - 1:24.
- b. He wanted to give them time to change.
- c. He had his heart and soul in his work. Compare this with Jesus - Lk 19:41-44.

2. *For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?*

Paul was grieved because of their problems:

- a. To alleviate their problems he had to grieve them.
- b. Yet, he could be made happy only by the Corinthians themselves when those who caused the grief had repented.
- c. The only way for all to be happy was for them to change and go back to God's ways.

Truth must always be presented, especially when sin raises its ugly head - Gal 4:16; Eph 4:15.

3. *And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all.*

I wrote. Another letter, either 1 Corinthians or another or even both - 1 Cor 5:9.

I ought to have joy. He should get joy from them. Cf: Jn 4:36.

Having confidence. πεποιθώς, Paul has confidence that that which gives him joy also gives them joy.

4. *For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.*

Affliction. θλίψεως, Paul reveals the depth of his emotions.

Anguish. συνοχῆς, a holding together, containing, constraining, compressing, such as choking or throttling. Paul wept often for his brethren - Acts 20:19,31: Phil 3:18.

Love. ἀγάπην, the highest form of love for God is love - 1 Jn 4:16.

- a. This is not φιλία, the love of affection.
- b. This is the love of comprehension and purpose.

- c. This is the love that forces itself to hurt.
- 5. *But if anyone has caused grief, he has not grieved me, but all of you to some extent - not to be too severe.*

But if anyone has caused grief. Paul is about to close the case of incest mentioned in 1 Cor 5:1. It appears that:

- a. They obeyed Paul and expelled the incestuous person.
- b. Titus had brought him this news - 7:5-10.

He has not grieved me, but all of you to some extent. Paul emphasizes the fact that the injury caused by the sin was not to him only but to the church (and to Christ as the church is His body).

- a. It was the church that had expelled him so now it must be the church that restores him.
- b. Paul is teaching them congregational responsibility.

But all of you to some extent - not to be too severe. McGarvey says, "I will not weigh him down with a greater burden of guilt by saying to whom else he has caused sorrow."

- 6. *This punishment which was inflicted by the majority is sufficient for such a man,*  
Sufficient. ἰκανὸν, enough, adequate, fully sufficient.

- a. Paul says, "that's enough - receive him back."
- b. The punishment is that of 1 Cor 5:3-5.
- c. Evidently he had not been received back after repentance.

Majority (many). τῶν πλειόνων, the majority (of the church).

- a. Some may have opposed discipline.
- b. Some may have been holding out for "more punishment."
- c. Or this may just be an idiom standing for the whole church.

- 7. *so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow.*

So that, on the contrary. Stop doing what you are doing and do what I am instructing you to do now! Two things are to be done:

- a. Forgive - Mt 18:21-35; 6:14.
- b. Comfort - Gal 6:1,2.

- c. In other words, "Receive with gentleness."

Swallowed up. καταποθῆ, see on 1 Cor 15:54.

Too much sorrow. περισσοτέρᾳ λύπῃ, superabundant, superfluous, out of measurement. Beware, excessive grief can also harm one and sink them into despair - 2 Thess 3:14,15.

8. *Therefore I urge you to reaffirm your love to him.*

I urge you. παρακαλῶ, as a noun the word means a lawyer.

Reaffirm. κυρῶσαι, to ratify (a legal term). Notice the use of this word in Gal 3:15.

Love. ἀγάπην, we must love both the individual and the brotherhood - 1 Pet 2:17. What is good for the individual soul will also be good for the brotherhood.

9. *For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.*

That I might put you to the test...in all things. Paul was also testing them:

- a. We never know how an individual or a congregation will react.
- b. Some individuals or congregations will not allow themselves to be cleansed - Rev 2:5 - Ephesus.
- c. But there must always be obedience in difficulties!

10. *Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,*

Whom you forgive anything. Paul is showing confidence in them:

- a. Now Corinth (or any congregation) does not need to submit each case of discipline to an apostle.
- b. We do not need to wait to reinstate when repentance is shown.
- c. We can all now operate "under Christ's instructions."

I also. The man had Paul's personal pardon:

- a. This was not a personal sin against Paul as he may not have even known this man.
- b. Paul received this grief indirectly.
- c. But Paul also forgave for the Corinthian's sake.

11. *lest Satan should take advantage of us; for we are not ignorant of his devices.*

Satan...advantage. Satan was seeking greater game than that one sinner.

- a. He would have loved to alienate them from Paul.
- b. Cf: 11:3; Eph 6:11.

Ignorant. ἄγνοοῦμεν, to be ignorant, to not understand, to sin through ignorance.

Devices. νοήματα, the exact opposite of “ignorant.” The idea is that we know the mind set, purpose and designs of Satan.

Paraphrase: “We do not not know his knowing plots!”

12. *Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord,*

A door was opened.

- a. Pray for open doors - Col 4:3.
- b. When Jesus opens the door no one can close it - Rev 3:8.
- c. But we can pass them by - v. 13.

13. *I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.*

I had no rest:

- a. Paul is not calm, cool, self-assured and unperturbed.
- b. His love for the church was strong - 11:28.
- c. Paul had anxiety for the churches. We must also show this deep concern.

I did not find Titus:

- a. This indicates that this was a prearranged meeting place.
- b. Paul was thinking of the worst without news from Titus.

Paul had had a planned trip - 1 Cor 16:5; Acts 20.

I departed for Macedonia. Our God is still the God of all comfort - read 7:5,6.

## II. THE DEFENSE OF THE MINISTRY..... 2:14-7:4

### A. THE NATURE OF THE MINISTRY. .... 2:14-3:18

14. *Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.*

Now thanks be to God. Just as Paul had declared his anxiety he now declares his gratefulness. Titus had returned with the good news of the victory of truth in Corinth.

Triumph in Christ. θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ , literally, “to lead in triumph In Christ.” The idea is of a triumphant entry into Rome of victorious troops.

The fragrance (savor). ὀσμὴν, odor. In the triumphal entry the city lined the streets with flowers and the shrines burnt perfumes so that the victors were surrounded with pleasant odors when they returned.

Of His knowledge in every place. The knowledge of Christ is symbolized as an odor communicating its nature and efficacy through the apostle s work permeating the world as a cloud of frankincense (Vincent). God through the apostles gave the knowledge of himself. Cf: 5:18-20.

15. *For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.*

We...fragrance (sweet savor). The apostles. Paul continues his figure of the odor.

- a. Here the apostles (and by extension all preachers) are the odor of Christ.
- b. Christ Himself is a sweet odor - Eph 5:2.
- c. Other sacrifices are a sweet odor - Phil 4:18.

Saved...perishing. The message and the messengers are the same to all people. The difference comes within the individuals as they either accept or reject.

16. *To the one we are the aroma of death to death, and to the other the aroma of life to life. And who is sufficient for these things?*

Death to death. ἐκ θανάτου εἰς θάνατον, literally, “out of death into death.” . . .

- a. The imagery is perfect - to the vanquished, on the victor’s return home triumphant, it is death at the end of the march.
- b. However, this death is due to their own rejection.
- c. Death leads to death - Rev 21:8.



- d. The condemned can smell the death awaiting them in the gospel message, but the saved smell sweetness.

Life to life. ἐκ ζωῆς εἰς ζωὴν, literally, “out of life into life.”

- a. This life is also due to our own acceptance.
- b. Life leads to life - 1 Tim 6:19.

Sufficient. ἰκανός, also means competent, worthy, adequate, qualified. Who is sufficient for this great division that is coming?

17. *For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.*

For we. Paul and his helpers are sufficient for these things from God.

As so many. οὐ ὥς οἱ πολλοί. Some are impressed with numbers but God has a different view. Cf: Mt 7:13,14; 22:14; Lk 13:24.

Peddling (corrupt). καπηλεύοντες. Notice the picture presented here. They are “hucksters of the word.”

- a. This term stands for a huckster or tavern-keeper.
- b. It means to peddle or retail.
- c. Therefore it came to stand for base gain.
- d. It was often used of one who peddled diluted wine; they “played tricks” on those they sold their wares to.
- e. Since they always haggled over the price, the idea here is that they are haggling over the word of God.

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## LESSONS FROM CHAPTER 2

- 1. Love makes sorry - verse 4.
- 2. Receiving with gentleness - verse 7.
- 3. Obedience in difficulties - verse 9.
- 4. Devices of Satan - verse 11.
- 5. Anxiety for churches - verse 13.
- 6. Savor of life and death - verse 16.
- 7. Hucksters of the word - verse 17.

- 3:1. *Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you?*

Do we begin again? Are we beginning...? No! What they had to have we do not need!

- a. The hucksters needed letters of recommendation but not Paul.
- b. Cf: Acts 18:28; Rom 16:1.

Paul has been trying all along:

- a. To reestablish the original relationship with them.
- b. He has just characterized the false teachers in a very striking way.
- c. Now he is going to point out another difference.

2. *You are our epistle written in our hearts known and read by all men;*

Read 4:1,2 as a continuation of this verse.

In our hearts. ἐν ταῖς καρδίαις ἡμῶν. Notice the letter is written on both sets of hearts, Paul's and theirs.

You are our epistle. We are the epistles of Christ.

3. *you are manifestly an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.*

Manifestly an epistle of Christ. They are seen as a light unto the world, an epistle of Christ. Cf: Mt 5:13-16; Phil 2: 15,16.

They are cherished in the heart of Paul and those with him but they are observed by the world.

Written...by the Spirit of the living God.

- a. Notice Acts 2:1-4; 1 Cor 2:13; 2 Pet 1:19-21; 1 Pet 1:12.
- b. The Spirit of Truth (Jn 16:13) works through the truth (Jn 17: 17) to sanctify (1 Cor 3:16; 6:19).
- c. People are reading the epistle of Christ in your conduct.
- d. If people cannot see Christ in your conduct they will not be much interested in your teaching.
- e. All of this is far superior to the deceivers with their letters of recommendation.

4. *And we have such trust through Christ toward God.*

Trust. Πεποίθησιν. Where did they get this sufficiency in Corinth that was such a public attestation?

- a. It came through Christ - Phil 4:13; 2 Cor 1:1.
- b. Also see 3:5; 5:18.
- c. This sufficiency is as if it were face to face (πρὸς τὸν θεόν) with God.
- d. Paul has confidence that this letter will have the desired effect.

5. *Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God,*

Not...sufficient of ourselves...from God.

- a. Not of ourselves but of God - 1 Thess 2:13.
- b. And God supplies it through Christ - 1 Thess 1:3.

6. *who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.*

Made us sufficient as ministers. Again it is God who made them sufficient as ministers. Cf: 1 Cor 1:1; Gal 1:1; Eph 1:1; Col 1:1; 1 Tim 1:1; 2 Tim 1:1.

Of the new covenant (testament). καινῆς διαθήκης, better, “of a new covenant.” The term “New Testament” is never applied in the gospels or the epistles to the collection of New Testament writings.

There is a new covenant - Jer 31:31-34; Heb 8:7-13; 10:16,17; Col 2:14; Gal 3:25; Heb 7:18; 8:6; 10:9,10.

Not of the letter. Some would say it is not rigid, careful or exact commandment keeping:

- a. One erroneous conclusion of this position is that we have more freedom to sin so long as we have the right attitude or spirit.
- b. This results in setting aside the whole written word in favor of a liberated attitude.
- c. Another false view is that the contrast is between an outward and an inward sense of scripture (subjectivism).

Letter. This refers to the Old Covenant as it was written and engraved on stones. Cf: Ex 28:11,12; Deut 27:8; Josh 8:32; 2 Cor 3:7.

Spirit. This refers to the gospel, the New Covenant, for it was given by the Holy Spirit. Cf: Acts 2:4; 1 Pet 1:12.

- a. It is called the “ministration of the Spirit” - v. 8.
- b. It is the “ministration of righteousness” - v. 9.
- c. It is “that which remains” - v. 11.
- d. It is “the gospel” - 2 Cor 4:3,4.
- e. It is the “treasure in earthen vessels” - 2 Cor 4:7.

The spirit gives life. See Rom 1:16; 8:1,2; 1 Cor 15:2.

For the letter kills, but the spirit gives life:

- a. The old had rules that killed (brought death).
- b. The new motivates one to change and subdue the heart.
- c. Study Rom 7:1-6.

7. *But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,*

Ministry (ministration) of death. It was weak through the flesh (Rom 8:3) though it was holy, righteous and good - Rom 7:12. Cf: Rom 3:7:8-12; Gal 3:10.

Was glorious [came with glory]. ἐγενήθη ἐν δόξῃ , came to pass, took place in glory - Ex 34:29-35.

Glory was passing (was to be done) away. καταργουμένην, Cf: verses 11,13,14 and 1 Cor 13:8.

- a. It was short lived.
- b. The stars shine brightly until the rising of the sun.
- c. Moses and Elijah were excellent:
  - 1) But when all was passed away, Christ alone was seen - Mt 17:8.
  - 2) God said, “Hear Him” - Mt 17:5.

8. *how will the ministry of the Spirit not be more glorious?*

Glorious [with glory]. ἐν δόξῃ, in or with glory.

- a. For all nations - Mt 28:19; Mk 16:15; Jn 3:16.

- b. For forgiveness of sins - Acts 2:38.
  - c. Brings mercy - 2 Cor 4:1.
  - d. Brings life - Rom 8:1,2; 1 Cor 15:2.
  - e. A better covenant with better promises - Heb 8:6.
  - f. A better death (Christ vs. animal) - Heb 9:12-15.
9. *For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.*
- Had (be) glory, ...exceeds much more in glory. It was not that Moses' Law was not a glory (δόξα) but that it was only the gospel that exceeded it (also in glory, δόξη).
10. *For even what was made glorious had no glory in this respect, because of the glory that excels.*
- For even what was made glorious (the old covenant) had no glory in this respect, because of the glory (the new covenant) that excels.
- The Law of Moses appears to be without glory due to the glory of the Law of Christ.
11. *For if what is passing away was glorious, what remains is much more glorious.*
- What is passing away. τὸ καταργούμενον, literally, "the thing being done away (condemned to death)."
- What remains is much more glorious.
- a. Death gives way to life - Rom 7:9,10; 8:1,2.
  - b. Condemnation gives way to justification - Rom 3:20-24.
12. *Therefore, since we have such hope, we use great boldness of speech-*
- We have such hope. Because the spirit (gospel) gives life (see v. 6).
- This hope is not yet fact. Cf: Rom 8:24.
- Boldness (plainness). παρρησία, great boldness (see notes on 1:15).
13. *unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.*
- Could not look steadily. "The temporarily glorified ministration of Moses. The end of this, which the veil prevented the Israelites from seeing, was the disappearance of the glory - the type of the termination of Moses' ministry" (Vincent).

- a. They looked at his face but with difficulty.
  - 1) He took off the veil before God.
  - 2) After speaking to the Israelites he put the veil on until he went to God.
- b. Their eyes could not endure: equate with the killing perfection of the law - Rom 7:10-12.
- c. It appears that the Israelites were not permitted to deduce the demise of the law - Eph 3:5.
- d. This may have been due to their spiritual health, those who will not come, shall not come to God. Cf: Mt 13:14,15; Acts 28:26,27; Rom 11:8-11; 2 Thess 2:10-12.

Of what was passing away. τοῦ καταργουμένου. Cf: vv. 7,11,14.

The end of the temporary glorified ministration of Moses, which the veil prevented the Israelites from seeing, was the disappearance of the glory - the type of the termination of the ministration of Moses.

14. *But their minds were hardened. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.*

But their minds were hardened (blinded). ἐπωρώθη, better, hardened.

This was a veil on their hardened hearts.

- a. The veil remained even in Paul's day.
  - 1) Thus there was persecution by the Jews - Acts 6:13-15; 21:28.
  - 2) There was also Judaizing prejudice - Acts 15:5; Gal.
- b. Note that the old covenant was done away in Christ - Col 2:14; Heb 9:17; 10:9.

15. *But even to this day, when Moses is read, a veil lies on their heart.*

A veil lies on their heart. Instead of seeing and understanding rightly their hearts are veiled. Therefore, they cannot see Christ as they should and, thus, they reject Him. Cf: Rom 9:31-33; 3:21,22.

- a. Moses predicted Christ - Deut 18:15-19; Acts 7:37.
- b. The people would not accept Him - Jn 5:39-47.

16. *Nevertheless when one turns to the Lord, the veil is taken away.*

When one turns (it shall turn). When it, the heart of Israel or an Israelite, shall turn to the Lord, the veil is removed.

- a. Just as Moses took off the veil in the presence of God - Ex 34.
- b. “Turn,” ἐπιστρέψῃ, is the regular verb for “conversion”.
- c. Cf: Rom 11:25-32.

17. *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.*

Spirit. Some say this is the Holy Spirit and others say it is Jesus. Cf: 1 Cor 15:45.

But the message is the same. Jesus wrote on our hearts the New Law and has taken away the Old Law. This enabled us to recognize the New Law and He did this by the Holy Spirit.

18. *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.*

With unveiled (open) face. We have unveiled faces.

Beholding as in a mirror (glass). We see Christ in the gospel. Cf: Jas 1:25.

We are being transformed (changed). μεταμορφούμεθα, Cf: Rom 12:1,2.

From glory to glory. This is progressive. Sanctification is a process - 2 Cor 7:1.

Just as by the Spirit of the Lord. Also translated, “even as from the Lord who is spirit.”

- a. Sanctification is also from the Holy Spirit - 2 Thess 2:13.
- b. Sanctification is through the truth - Jn 17:17.

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### LESSONS FROM CHAPTER 3

- 1. We are the epistles of Christ - verse 2.
- 2. Sufficiency is from God - verse 6.
- 3. The spirit (Spirit) gives life - verse 6.
- 4. The New Covenant - verse 6.
- 5. The glory of the New - verse 10.
- 6. A veil is only on hardened hearts - verse 14.

7. The liberty of the spirit (Spirit) - verse 17.
8. Glory to glory - progressive sanctification - verse 18.

## B. THE SINCERITY OF THE MINISTRY. .... 4:1-6

- 4:1. *Therefore, since we have this ministry, as we have received mercy, we do not lose heart.*

Received [obtained] mercy. ἡλεήθημεν, this is to be connected with “this ministry.”

- a. Paul is thinking of their appointment to service.
- b. God is the “enabler” in their ministry and mercy.
- c. Cf: 1 Tim 1:12-14.

We do not lose heart (faint not). οὐκ ἐγκακοῦμεν.

- a. To be discouraged, despair, to be weak, fail or be weary.
- b. But rather triumph - 2:14.

- 2) *But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.*

Have renounced. ἀπειπάμεθα, 1st person, plural, 1st aorist, middle, “we have renounced for ourselves.”

Hidden things of shame (dishonesty). τὰ κρυπτὰ τῆς αἰσχύνης, things that bring shame when exposed. Cf: Eph 5:12; Jude 11-13.

Not walking in craftiness. ἐν πανουργίᾳ, the skill to do anything evilly, craftily or cunningly. Cf: 11:3.

- a. Craftiness and deceitfully are a disgrace, shame.
- b. They are not using trickery or underhanded methods.
- c. What about 12:16? Cf: Mt 10:16!

Deceitfully. δολοῦντες, adulterating, to ensnare, corrupt.

- a. This word is used of adulterating wine; compare with the “hucksters” in chapter 2.
- b. The idea is of not leaving the “word” pure in order to “catch” the crowd.



- c. People do adulterate the word:
  - 1) To commend themselves to the people.
  - 2) To gain power and a following.
  - 3) Cf: Phil 3:18,19; 2 Tim 4:3; Rom 16:17; 2 Pet 2:2,3.

3. *But even if our gospel is veiled, it is veiled to those who are perishing,*

But even if our gospel is veiled. Why are not all saved?

- a. The gospel is veiled to the perishing - v. 4.
- b. Color blind test.
- c. The figure of the veil is continued from chapter 3.

To those who are perishing (lost). τοῖς ἀπολλυμένοις, participle, present, middle, the ones perishing of themselves. Better, “are perishing.”

4. *whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.*

The god of this age (world):

- a. Satan.
- b. Cf: Jn 12:31; 14:30; Eph 2:2.

Has blinded:

- a. Satan’s worst activity.
- b. How does he do it? Eph 4:17,18.

Light of the gospel of the glory of Christ. The gospel is illuminating - Jn 1:4; 7:8,9; 3:19-21; 8:12; 9:5.

The light. τὸν φωτισμὸν, literally, “the illumination, the act of enlightening.”

Christ, who is the image of God. Cf: Jn 14:9; 12:45; Phil 2:6; Heb 1:3.

5. *For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake.*

We do not preach ourselves. Cf: 1 Cor 2:1-4; 3:6,7.

But Christ Jesus the [as] Lord. “As Lord” is better.

Ourselves your servants for Jesus’ sake:

They taught that they were slaves to people - 1 Cor 9:19.

For Jesus' sake - Phil 3:8.

Your servants. Slaves of Christ - Rom 1:1; Eph 6:6; Phil 1:1; Titus 1:1; 1 Pet 2:16.

6. *For it is the God who commanded light to shine out of darkness who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

God who commanded light. See Gen 1:3.

Has shown in our hearts. How? In the face of Jesus as it appears in the gospel (note v. 3,4).

- a. All of this occurs when the heart believes the gospel.
- b. Verse 3 talks of the failure to occur.
- c. Notice Lk 1:78,79. Cf: Isa 9:2.

### **C. THE PERSEVERANCE OF THE MINISTRY. . . . . 4:7-15**

7. *But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.*

Treasure. The gospel with all of its illuminating powers.

Earthen vessels. ὄστρακίνοις, baked clay. Compare with our word "ostraca." This stresses the idea of cheap, common vessels; just plain human beings.

- a. Man is of the earth, earthy - 1 Cor 15:47; 2 Tim 2: 20.
- b. CF: Judges 7:16 - Gideon, it was in the breaking of the vessels that the light was revealed.

The power may be of God, and not of us. τῆς δυνάμεως ἢ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν. Better, "the power is God's and proceeding from us."

- a. We are God's glory - Eph 1:12.
- b. This is explained in 1 Cor 1:26-31.
- c. Also see 1 Cor 3:7.
- d. The power is not in the vessel, but in what is in it!

- 8,9. *We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed -*

Why do they not receive the fatal blow? See Mt 28:20.

Hard pressed (troubled). θλιβόμενοι, (related to θλίψις), participle, present, passive. To squeeze, press upon, distress, trouble.

“The ones being pressed upon.”

Not crushed (distressed) [straitened]. οὐ στενοχωρούμενοι, participle, present, passive. To be in a narrow place, straiten, to be in straits, to be cooped up, to be cramped from action. “The ones not being cramped from action.”

Perplexed. ἀπορούμενοι, participle, present, middle. To be in difficulties, perplexed, without direction, unable to find a way out. “The ones unable to find a way out for themselves.”

Not in despair. οὐκ ἐξαπορούμενοι, participle, present, middle. To be in the utmost perplexity or despair. “The ones not placing themselves in extreme despair.”

Persecuted [pursued]. διωκόμενοι, participle, present, passive. To pursue, follow after, persecute. “The ones being persecuted.”

Not forsaken. οὐκ ἐγκαταλειπόμενοι, participle, present, passive. To abandon, leave behind, to forsake. “The ones not being forsaken.” Cf: Acts 2:27.

- a. They were never forsaken - Peter - Acts 12:7.
- b. But, even if they die - Phil 1:23.
- c. Note also Heb 13:5.

Struck (cast) down [smitten]. καταβαλλόμενοι, participle, present, passive. Cast down, prostrate, smite. “The ones being cast down.”

Not destroyed. οὐκ ἀπολλύμενοι, participle, present, passive. To utterly destroy, to bring to nought, to make void. The ones not being utterly destroyed.

10. *always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.*

The dying of the Lord Jesus. What the enemies once did to Jesus they now do to his disciples and ministers - Jn 15:17-21; Col 1:24.

The life of Jesus also. In their sufferings they exhibit to all the world the life of Jesus. The life of Christ must be manifested in our dying flesh.

11. *For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.*

This verse is an explanation of verse 10.

The life of Jesus also may be manifested. The life of Jesus is manifested in this sense:

- a. Jesus' confident disregard for physical death is duplicated in the apostles' disregard for their physical flesh.
- b. They show by their lives that the life which Jesus spoke of in Jn 11:25 is real.
- c. In their disregard for life, the life which is life indeed is visible.

12. *So then death is working in us, but life in you.*

Death...us...life...you. Their constant threat of death for preaching the truth, accomplished life in their converts. Hence death in Paul and his associates, but eternal life in their converts.

13. *But since we have the same spirit of faith according to what is written, "I believed and therefore I spoke," we also believe and therefore speak,*

The same spirit of faith. The same spirit when David wrote Psa 116: 10; which this verse quotes.

- a. Nothing deters Paul, if he would be killed he will still preach the truth.
- b. Nor Peter - Acts 4:5-22.

14. *knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.*

Will also raise us up with (by) Jesus. The resurrection from the dead removes all fear - 1 Cor 15:20,51-57.

15. *For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.*

For all things are for your sakes. God does not plan to save ministers only, but their fruit. The end is to multiply the number of cases in which grace (salvation) works.

- a. This causes thanksgiving to abound - 1:11.
- b. And this redounds to the glory of God - Eph 1:12.

Abound (redound). περισσεύσῃ, to cause to be abundant, to mount up, to contribute to. "Redound (A.V.) is from the Latin redundare to surge back. Therefore primarily, of a fullness or overflow from the setting back of a tide" (Vincent).

**D. THE PROSPECT OF THE MINISTRY..... 4:16-5:10**

16. *Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.*

We do not lose heart (faint not). In view of what has gone on before.

Outward man...inward man. The material and spiritual natures of man.

- a. Mortal versus immortal.
- b. Only the mortal man decays.

Perishing. διαφθείρεται, present, indicative, active. To disable, corrupt, destroy utterly, waste, bring to decay. Better, "is decaying." Perish implies destruction, but the idea here is that of progressive decay.

Renewed. ἀνακαινύται, better, is being renewed.

- a. The process of renewal is going on along with the process of decay.
- b. "The more the marble wastes the more the statue grows" (Michael Angelo).

The inward man:

- a. The hidden man of the heart grows stronger - 1 Pet 3:4; Heb 5:12-14.
  - b. Perfected in sanctification - 7:1.
  - c. Accumulating spiritual riches - Phil 4:17; Lk 12: 33; Mt 6:19, 20; 1 Cor 3:14.
17. *For our light affliction, which is but for moment, is working for us a far more exceeding and eternal weight of glory,*

Affliction...glory. Our present sufferings cannot be compared to eternal glory - Rom 8:17,18.

- a. Notice:
  - 1) Light cf: weight.
  - 2) Moment cf: eternal.
- b. Jesus is our example - Heb 12:2.

Working. κατεργάζεται, literally, "is working out, achieving."

18. *while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.*

The message is - Do not keep your eyes (lives) occupied with matters of this life but the next.

We...look. σκοπούντων, to view attentively, watch, reconnoiter, to see, observe, take care, beware, regard, have respect for, to mark, note, consider. In other words to fix our eyes on watchfully.

- a. We are to walk by faith - 5:7.
- b. Consider Moses - Heb 11:27.
- c. Consider Abraham - Heb 11:10,14-16.

Look. Compare with "see." A form of the word for "see" (βλέπω) is used four times in this verse and used in the ordinary sense of "to see." This makes a strong contrast.

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#### LESSONS FROM CHAPTER 4

- 1. Handling the word of God deceitfully, verse 2.
- 2. The god of this world has blinded, verse 4.
- 3. The light of God hath shined in our hearts, verse 6.
- 4. The treasure in earthen vessels, verse 7.
- 5. In the body - the dying and life of Jesus, verse 10.
- 6. The inner man being renewed, verse 16.
- 7. At what we look, verse 18.

- 
- 5:1. *For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.*

There is a close connection between this chapter and the preceding one.

- a. What are the things unseen?
- b. The things that are seen are the persecutions and death.

Earthly house, this tent (tabernacle). οἰκία τοῦ σκηνους, the house of the tent. A temporary dwelling place.

If...is destroyed (dissolved). This is a third class conditional sentence placing the fulfillment in the future. καταλυθῇ, literally, “loosed down.” This fits the picture of the “tent” well.

A building from God. οἰκοδομὴν ἐκ θεοῦ.

- a. A permanent building as opposed to a tent.
- b. From God (out of God).
- c. These mansions are already built - Jn 14:2-4.
- d. Called an eternal weight of glory - 4:17.

Eternal in the heavens. αἰώνιον ἐν τοῖς οὐρανοῖς. This permanent dwelling place will truly last forever.

2. *For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,*

In this we groan. ἐν τούτῳ στενάζομεν.

- a. In this tabernacle.
- b. Groan is present tense and the same verb is used in Rom 8:22, 23.
- c. This groaning is due to our life here and our longing for the life beyond.

Earnestly desiring. ἐπιποθοῦντες, to desire greatly, long for, to have a strong bent, to love, have affection for. This is an intensified participle; a very strong desire.

Which is from heaven. ἐξ οὐρανοῦ, out of heaven, from God.

3. *if indeed, having been clothed, we shall not be found naked.*

If indeed, having been clothed. The idea is, “assuming that being so clothed.”

Not be found naked. οὐ γυμνοὶ εὕρεθησόμεθα, not without a body. This word was used by Greek writers of disembodied spirits. We shall not be found naked because we shall be clothed.

- a. Nakedness (since the garden) is always a shame!
- b. Read Rev 3:18; 16:15; 17:16.
- c. Clothed with things not seen - 4:18.
  - 1) The eternal weight of glory - 4:17.
  - 2) The building of God not made with hands - 5:1.

If we walk by faith being renewed we shall be clothed. If we look at things seen we shall be naked!

4. *For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.*

Groan. We are not stoics, we groan (in this tent-body).

Being burdened. βαρούμενοι, described in 4:8,9 but compare this with “weight (βάρος) of glory” - 4:17.

The “earnestly desiring” of verse two is explained here.

- a. Not longing to escape, but to attain.
- b. Not cowardice, but glorious hope.
- c. Not to put off, but to put on.

That mortality may [what is mortal may] be swallowed up by life. ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς, in order that the mortal may be completely swallowed up by the life.

- a. This is the identical verb used in 1 Cor 15:54.
- b. There is nothing left of mortal life; it is completely swallowed up.
- c. Christ is life; the source of life - Jn 14:6.

We look forward to the body that will not be bothered by decaying flesh, but which will swallow up that old decaying body which we inherited from the first Adam and take on the body of the second Adam (Christ), the life giving spirit - 1 Cor 15:45.

5. *Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.*

Prepared (wrought)...God. God’s aim and goal was that we might have life.

Prepared us is literally, “worked us out.”

The Spirit as a guarantee. God gave us a pledge which is this - the Spirit. “Of the Spirit” is appositional, “the Spirit as the earnest.”

- a. See 1:22 on the earnest.
- b. Also see Acts 2:38.

6. *Therefore we are always confident, knowing that while we are at home in the body we are absent from the Lord.*

While we groan we are of good courage.



- a. We do not faint - 4:1,16.
- b. We have solid ground for our courage - 4:6,14,17; 5:1,5.

At home. ἐνδημοῦντες, from ἐν, “in,” and δῆμος, “people.” The idea is, “we live abroad.”

Where the Lord is, is home. Anywhere else is a foreign place.

7. *For we walk by faith, not by sight.*

For we walk by faith, not by sight. διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἶδους, “for by means of faith we are walking, not through sight.” This continues the thought of 4:18.

This explains both:

- a. What they have and lack.
  - b. While at home (in the body) and absent (from the Lord).
8. *We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.*

We are confident [of good courage]. θαρροῦμεν, see 1:15.

- a. It is courage born of a walk of faith.
- b. We long for heaven; the things not seen.

Well pleased (willing). Cf: Phil 1:21-24.

To be absent from the body, and to be present with the Lord. ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον, “to go away for home out of the body and to come home to the Lord.” On “home” see v. 6.

9. *Therefore we make it our aim, whether present or absent, to be well pleasing to Him.*

Therefore we make it our aim. φιλοτιμούμεθα, to exert one’s self, use one’s utmost efforts, endeavor earnestly.

Present...absent. Compare with verses 6,8.

To be well pleasing to Him:

- a. Because we hope, we purify ourselves - 1 Jn 3:3.
- b. We belong to the Lord - Rom 14:8; 1 Thess 5:10.
- c. Our chief concern is that he is pleased with us!

10. *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

The above thought brings to Paul's mind the judgment. Cf: Mt 25:31-46; Rom 2:5; 14:10; Rev 20:15.

Appear. φανερωθῆναι, to be manifested. In other words, "to be made known."

Done. ἔπραξεν, "he practiced."

In the body. διὰ τοῦ σώματος, "by means of or through the body," as the medium.

Good or bad. ἀγαθὸν εἴτε φαῦλον, "good or worthless."

#### **E. THE SANCTIONS OF THE MINISTRY. . . . . 5:11-19**

11. *Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.*

They conduct their ministry in respect to the coming judgment.

- a. The godly have a holy terror (φόβον), fear.
- b. It keeps from sin. Cf: Joseph - Gen 39:9.

We persuade men. Preach the word! Indeed, knowing the fear of the Lord, we persuade men to become Christians.

We are well known to God. Before judgment time to God.

I...trust. ἐλπίζω, "I hope." Desire and expectation with patience that they will accept this teaching.

Well known in your consciences.

- a. There has been opposition to Paul and
- b. The conscience is a fair judge - Rom 2:15.

12. *For we do not commend ourselves again to you, but give you opportunity to glory on our behalf, that you may have something to answer those who glory in appearance and not in heart.*

For we do not commend ourselves. What he has been saying is not intended as self-praise or self-commendation.

With what he has said they are to stop the mouths of the false teachers who have invaded Corinth.

- a. He is giving them ammunition,

- b. That they might praise Paul (and ultimately Christ).

Glory in appearance, and not in heart. These false teachers glory in appearance (ἐν προσώπῳ - face), not in heart (ἐν καρδίᾳ).

13. *For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you.*

Beside ourselves. ἐξέστημεν, literally, “out of position, displaced.” See Mk 3:21.

- a. Out of mind.
- b. Your senses have left you.
- c. “Around the bend.”
- d. Not μᾶίνομαι, “mad or insane.”
- e. Probably in the sense of “carried away” in their zeal for the gospel.

Are of sound mind (be sober). σωφρονοῦμεν, “sound mind, in their senses, sober.”

Paul might be answering charges against him here also.

14. *For the love of Christ constrains us, because we judge thus: that if One died for all, then all died*

Love of Christ. ἀγάπη τοῦ Χριστοῦ, genitive; possessive. This is the supreme source of motivation:

- a. Christ’s love.
- b. The mainspring of our energy.

Constrains. συνέχει, “to hold fast, arrest, be in the grasp of.” The love of Christ constrains!

Why? - If one died for all, then were all dead [therefore all died].

- a. This is proof of His love.
- b. “All” has universal effect.
- c. Therefore, now, those who have obeyed have died to sin - Rom 6:2,6,17,18.
- d. Does this mean for the “elect” or for “all?”
- e. The assurance that Christ died for me is that He died for all.
- f. This includes those who are lost today - 2 Pet 3:9; 1 Tim 2:4.

Why? Because all die. This was the need for Christ's death, one must die because all die. Christ's love takes hold of us and motivates us to share Christ with others.

We are held by the love of Christ in order to share the benefits of His death with others, because He died, because all die.

15. *and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.*

Should live no longer for themselves. We should no longer live for the gratification of the flesh - Jude 11.

But for Him. Cf: Jn 11:25; Rom 6:2; 14:8; Gal 2:19; Phil 1:21; 1 Thess 5:10.

Died...rose again. No grave could hold the Master and Creator of all things. Cf: Mt 16:18; 1 Pet 2:4-10.

16. *Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.*

Now we know Him thus no longer. No longer is their knowledge of Christ based in a fleshly, carnal way.

- a. Their only specialty now is to know Christ in a high and holy way.
- b. The Corinthians are not to respect fleshly attainments.
- c. Paul is their example - Phil 3:3-8.

They are to judge spiritually Paul and his detractors.

17. *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

If anyone is in Christ. ἐν Χριστῷ, locative. Through baptism - Rom 6:3; Gal 3:27.

A new creation (creature). καινὴ κτίσις, literally, "a new creation."

- a. Just as we know in a spiritual way (not fleshly, v. 16), so Christians are actually not fleshly any longer.
- b. We must be considered new creatures (creations).
- c. Cf: Gal 6:15.

Old things. We are no longer tied to, nor do we cling to, human glories.

Have become new. We have:

- a. New ideals.
- b. New ways.
- c. New attainments.
- d. New Lord.
- e. New home eternally.

18. *Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,*

Of God. This being in Christ is of God - Jn 3:16; Col 1:19-22.

Who has reconciled. τοῦ καταλλάξαντος, a participle, "the one having reconciled."

Through Jesus Christ. διὰ Χριστοῦ, better, "by means of Christ."

Ministry of reconciliation. We have been reconciled, now we must help others to be reconciled - Rom 5:10,11; 10:14,15.

19. *that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.*

God was in Christ...reconciling. God the Father was behind the scheme of redemption - Jn 3:16; Lk 22:42; Gen 3:15; 2 Pet 3:9.

- a. Notice God's activity in Rom 3:21-25.
- b. Reconciliation - to make friends again. We are thus made friends again with God through the removing of our sins.

Committed to us. θέμενος ἐν ἡμῖν, literally, "lodged in us."

- a. The teacher is but a messenger, it is the message that is the reconciliation.
- b. The word of reconciliation is committed to men, not angels - 2 Tim 2:2.

#### **F. THE EXAMPLE OF THE MINISTRY. . . . . 5:20-6:10**

- 20) *Therefore we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.*

We are ambassadors. Paul explains their relationship to the church at Corinth.

- a. They are ambassadors.
- b. To scorn an ambassador is to scorn the government that sent him.

- c. God speaks through Paul.
- d. So Paul does not change his message, he is true to the one who has sent him.
- e. They should be treated carefully as they were sent from God.

We implore (pray) [beseech]. δέόμεθα, literally, “we beg.” Love begs even though they are enemies - Rom 5:6-8.

Be reconciled to God. Reconciliation is now their responsibility.

- a. God has not moved; but man has through sin.
- b. We must do something; it is not all God’s doing.

21. *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

Made Him...to be sin:

- a. God laid upon Him all of our iniquity - Isa 53:6,11; 1 Pet 2:22-24; 1 Jn 3:5.
- b. He became a curse - Gal 3:13.
- c. God charged to Him all of the sins of the world!

Who knew no sin. Cf: Heb 7:26,27; 4:15; Jn 8:46.

That we might become the righteousness of God in Him:

- a. Righteousness here = justification.
- b. Cf: Rom 1:17; 3:21,22.
- c. We are God’s justified (righteousness).

Sermon Seed: **A MINISTRY WITH A NAME**

I.	Ministry of persuasion. . . . .	5:11
II.	Ministry of the heart. . . . .	6:11
III.	Ministry of constraint. . . . .	6:14
IV.	Ministry of entreaty.. . . .	5:20
V.	Ministry that commends itself to what it does. . . . .	6:4

### LESSONS FROM CHAPTER 5

1. We long for heaven - verse 2.
  2. Our aim is to be well pleasing to God - verse 9.
  3. Knowing the fear of the Lord we persuade men - verse 11.
  4. The love of Christ constrains - verse 14.
  5. We are a new creature (creation) - verse 17.
  6. The word of reconciliation is committed to men - verse 19.
  7. God was in Christ reconciling men - verse 19.
  8. Christ knew no sin - verse 21.
- 

- 6:1. *We then, as workers together with Him also plead with you not to receive the grace of God in vain.*

Workers together. συνεργοῦντες.

- a. "With God" is implied from 5:19,20.
- b. Any other work is "with Satan."

Plead (beseech). παρακαλοῦμεν, this is the word of 2 Corinthians.

- a. As a verb - 1:4(3),6; 2:7,8; 5:20; 6:1; 7:6(2),7,13; 8:6; 9:5; 10:1; 12:8, 18; 13:11.
- b. As a noun - 1:3,4,5,6(2),7; 7:4,7,13; 8:4,17.

Not to receive the grace of God in vain. μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς, "into no purpose."

- a. In an empty, hollow way, to no purpose.
- b. They did receive it, they did not reject it.
- c. But it can be received in vain - 1 Cor 15:1,2.

2. *For He says: "In an acceptable time I have heard you, and in the day of salvation I have helped you." Behold, now is the accepted time behold, now is the day of salvation.*

For He says. Jehovah spoke these words in Isa 49:8.

I have heard you. God hears!

Acceptable...accepted. δεκτῶ...εὐπρόσδεκτος, notice the intensification and progression.

Now is the day of salvation! We are guaranteed no other! We and the Corinthians live in an opportune and accepted time.

NOTE: Paul uses three prepositions in vv. 3-10. These are not always separated in our English translations and even translated by the same word in different places.

- a. ἐν - In.
- b. διὰ - Through; By means of.
- c. ὡς - As; Like as.

3. *We give no offense in anything, that our ministry may not be blamed.*

Give no offence [occasion of stumbling].

- a. προσκοπήν rather than σκάνδαλον (trigger stick in a trap) is used.
- b. This is an obstacle against which one might strike their foot and fall.

That our ministry may not be blamed.

- a. Literally, "be not blemished."
- b. Paul reminds them how he conducted himself in matters of liberty - Rom 14:21; 1 Cor 8:13.

4-10. How to be ministers of God and stand approved in His sight.

- a. Paul had already expressed himself on self-recommendations - 3:1; 4:2; 5:12.
- b. There are over thirty items in this check-list.
- c. Most of the words are participles.

4. *But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,*

Commend (approving). συνιστάνοντες, commending.

Ministers. διάκονοι, servants, deacons.

Patience. ὑπομονή, a standing under, endurance, steadfastness, perseverance. Not as Demas was - 2 Tim 4:10.



Tribulations (afflictions). θλίψεσιν, pressed on all sides, many afflictions. This is one of many plurals.

Needs (necessities). ἀνάγκαις, imposed by necessity, forcings, compulsions against one's will.

Distresses. στενοχωρίαις, straits, cramped, tight places, the effect of the above two.

5. *in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;*

Stripes. πληγαῖς, blows, heavy affliction - Acts 16:23; 2 Cor 11:24,25.

Imprisonments. φυλακαῖς, under guards - Acts 5:17-40; 16:16-40.

Tumults. ἀκαταστασίαις, unstable, commotions, unsettledness, political instability - Acts 14:19; 18:12,13; 19:23-41.

Labors. κόποις, hard, tiring and severe. Intense labor united with trouble.

Sleeplessness (watchings). ἀγρυπνίαίς, to be sleepless, kept awake, sleeplessness - Acts 20:11.

Fastings. νηστείαίς, foodless days and nights, voluntary or involuntary, could be due to long journeys.

6. *by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love,*

Purity. ἀγνότητι, pureness of motive, uprightness of life.

Knowledge. γνώσει, understanding, right motives need right information.

Longsuffering. μακροθυμία, with men, not to lose heart, patient in bearing offenses, etc. A fruit of the Spirit - Gal 5:22.

Kindness. χρηστότητι, moral goodness, integrity, mild, gentle, helpful when possible.

By the Holy Spirit. See fruit of the Spirit in Gal 5. The steady climb upward involves the work of the Holy Spirit. Cf: 1 Thess 1:5.

Sincere love (love unfeigned). ἀγάπη ἀνυποκρίτω, undisguised, not hypocritical - Rom 12:9.

7. *by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,*

By the word of truth. ἐν λόγῳ ἀληθείας, using God's word - Jn 17: 17, not human philosophy - 4:2.

Power of God. ἐν δυνάμει θεοῦ, this ties directly to the word of truth - Rom 1:16. It is not to be by the arm (power) of man.

Armor of righteousness. διὰ τῶν ὅπλων τῆς δικαιοσύνης, literally, “arms, weapons.” This word is translated “instruments” in Rom 6:13.

- a. Right hand (weapons), offensive, as the sword.
- b. Left hand (weapons), defensive, as the shield.
- c. Cf: Eph 6:11-18.

8. *by honor and dishonor, by evil report and good report; as deceivers, and yet true;*

Honor. δόξης, glory. This can also be translated, “favorable opinion.”

Dishonor. ἀτιμίας, without honor, unhonored, less esteem. This was going on in Corinth at the present time concerning Paul.

Evil report. δυσφημίας, defamed, ill spoken of, slandered - Acts 28:22; Rom 3:8.

Good report. εὐφημίας, praise. From good brethren - 2 Pet 3:15.

The next seven pairs are paradoxes.

Deceivers. πλάνοι, to lead astray - Mt 27:63; 1 Tim 4:1 (seducing); 2 Jn 7 (2). They were called deceivers but they remained true.

True. ἀληθεῖς, truth, truthfulness, without error - Gal 4:16; Eph 4:15.

9. *as unknown, and yet well known; as dying, and behold we live, as chastened, and yet not killed;*

Unknown. ἀγνοούμενοι, to be ignorant, men of no standing or prominence.

Well known. ἐπιγινωσκόμενοι, known of God but (previously) men of no standing.

Dying. ἀποθνήσκοντες, soon to be gone, disappear from this earth - 5:1ff.

Live. ζῶμεν, yet they kept on living - 4:11; Jn 11:25; Mt 28:20.

Chastened. παιδεύόμενοι, to correct, discipline, correct, to whip. Cf: Rev 3:19; Heb 12:5-11. Possibly quoting from Psa 118:17,18.

Not killed. μὴ θανατούμενοι, not until God is ready.

10. *as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.*

Sorrowful. λυπούμενοι, to be sad, sorrowful, grieved, heaviness - 1 Thess 4:13.

Rejoicing. χαίροντες, glad, joyful, to be filled with joy - Rom 5: 3; Phil 4:4.

Poor. πτωχοὶ, poverty, destitute, beggarly. In the footsteps of Jesus - 8:9.

Rich. πλουτίζοντες, enriching, abundance, wealth - Titus 3:6.

Having nothing. μηδὲν ἔχοντες, having not one thing, having no one.

Possessing all things. πάντα κατέχοντες, all things having completely. The contrast is two-fold:

- a. Between having and not having.
- b. Between temporary (having) and permanent (keeping).
- c. Cf: Mt 5:5; Rom 8:28.

#### **G. THE APPEAL OF THE MINISTRY 6:11-7:4**

11. *O Corinthians! We have spoken openly to you, our heart is wide open.*

Spoken openly; heart is wide:

- a. In chapters 3, 4 and 5 Paul has been explaining his actions and now brings it to a conclusion.
- b. These are perfect tense - they were and still are.
- c. Paul has poured out his innermost feelings.
- d. The idea is of increased breadth of sympathy and understanding.

12. *You are not restricted by us, but you are restricted by your own affections.*

Restricted (straitened). στενοχωρεῖσθε, to narrow in, crowd, be restrained. This is antithesis to “enlarged.”

Affections (bowels). σπλάγχνοις, chief intestines, heart, lungs, liver, etc. Great affection.

It is their own love that has cramped them! The trouble is with the Corinthians.

13. *Now in return for the same (I speak as to children), you also be open.*

Return (recompense). ἀντιμισθίαν, repay, reciprocate. In other words, “expand your hearts.”

Children. τέκνοις:

- a. An expression of tenderness.
- b. A father’s parental voice.

14-17. This is a severe break in subject matter BUT there is still continuance of thought.

This is designed to show that Christians do stand for something and that we do stand against other things.

14. *Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?*

Unequally. ἑτεροζυγοῦντες, nominative, plural, masculine, participle, present, "the ones presently being unequally yoked."

- a. They are to disengage themselves from the rebels in the church as well as from all other leaders of evil - 1 Cor 15:33.
- b. Do not be heterogeneously yoked, that would be monstrous.
- c. The reference is to Deut 22:10.

Yoked.

- a. It is the unbeliever's yoke.
  - 1) The unbeliever would not take the yoke of faith.
  - 2) So do not help a vile cause.
- b. This does not forbid mere association - 1 Cor 5:10.
- c. This does not specify what all being yoked to is, but it does include:
  - 1) Unbelievers.
  - 2) Inequity.
  - 3) Idols.
  - 4) Unclean things.
  - 5) Defilement of the flesh.
- d. It does not say marriage.
  - 1) The question is, "can it include marriage?"
  - 2) Yes, but only under certain conditions.
  - 3) This yoke is to be separated from us (v. 17) and cleansed of (7:1).
  - 4) But Paul says to remain in marriage with unbelievers so this would not apply in those cases - 7:13,14.

- e. This is not inequity but diverse in kind!

Paul now asks five self-answering questions. All are answered, "None!"

Fellowship...righteousness with lawlessness (unrighteousness).

- a. Fellowship, μετοχή, share.
- b. Righteousness - 5:21.
- c. Unrighteousness = lawlessness - Rom 8:7,8.

Communion...light with darkness.

- a. Communion, κοινωνία, fellowship.
- b. Light - Jn 1:5.
- c. Darkness - Eph 5:8.

15. *And what accord has Christ with Belial? Or what part has a believer with an unbeliever?*

Accord (concord)...Christ with Belial.

- a. Accord - συμφώνησις, harmony of words, agreement.
- b. Christ - Eph 1:3.
- c. Belial - worthlessness, wickedness (another name for Satan).
- d. If there is no concord between Christ and Satan, how can the children of God have fellowship with the children of Satan?

What part...believer with an unbeliever (infidel).

- a. Part. μέρος, portion, lot, calling, destiny, share.
- b. He that believes. πιστός, faithful, true, certain.
- c. Unbeliever (infidel). ἀπίστου, just the opposite of "b" - Eph 4:17.

- 16) *And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them and walk among them. I will be their God, and they shall be My people."*

Agreement...temple of God with idols.

- a. Agreement. συγκατάθεσις, union, deposit along with, to vote with.
- b. Temple of God. ναὶ θεοῦ, holy of holies - 1 Cor 6:19.

- c. Idols. εἰδώλων, image (of a false god).

For you [we] are the temple of the living God.

- a. Temple. ναὸς, again, the holy of holies.
- b. Living. ζῶντος, present tense, participle, “the living One!”

Dwell...walk.

- a. Direct reference to Lev 26:11,12; Ezek 11:20.
- b. Also see Hos 2:23; Jer 24:7; 30:22; 31:33; 32:38.
- c. Note that Paul quotes Moses and the prophets but says that God spoke it.
- d. This is the indwelling of the Father.
- e. The idea is that God is at home and His home is in us.

17,18-7:1. *Therefore “Come out from among them and be separate says the Lord. Do not touch what is unclean, and I will receive you.” “I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty.” Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

Therefore. διὸ, because of all that Paul has just said.

Come out. ἐξέλθατε, second person, plural, first aorist, imperative, active. A command, no option! This is something we must do. Cf: Isa 52:11,12; 43:6; Ezek 20:34; Jer 31:9.

Be separate. ἀφορίσθητε, second person, plural, 1st aorist, imperative, passive. Notice the passive voice! Be ye separated by God!

- a. We are to come out of the world and
- b. God separates us for Himself.

Include this verse (7:1) here rather than a part of chapter seven.

Us...ourselves. Paul often includes himself in his admonitions.

Cleanse ourselves from all filthiness [defilement] of the flesh.

- a. We are to keep ourselves from sin - Jas 1:27.
- b. We are to constantly turn to God - 1 Jn 1:8,9.
- c. Filthiness. μολυσμοῦ, pollution, stain.

- d. Jesus is the answer - 1 Jn 3:3-5.

In the fear of God.

- a. Fear is the beginning of wisdom - Psa 111:10; Prov 9:10.
  - b. Not our own wisdom - Prov 3:5.
- 

**LESSONS FROM CHAPTER 6**

- 1. Now is the day of salvation - verse 2.
  - 2. The seven paradoxes - verses 8-10.
  - 3. Hemmed in by their own affections - verse 12.
  - 4. Unequally yoked - verse 14.
  - 5. Come out and be separate - verse 17.
- 

- 7:2. *Open your hearts to us. We have wronged no one, we have corrupted no one, we have defrauded no one.*

Open your hearts to us. This is a repeat of 6:13.

- a. Notice they were to make room in their hearts, not to put their necks into any yoke Paul might have.
- b. The heart that has no room to add others has no room for Christ.

Wronged...corrupted...defrauded no one.

- a. This could be referring to the fornicator.
  - b. But the application for us must be to any man.
  - c. They have no legitimate claim against Paul.
  - d. Cf: 1 Sam 12:3-5; Num 16:15.
3. *I do not say this to condemn; for I have said before that you are in our hearts, to die together and to live together.*

Condemn. κατάκρισιν, judge fully, absolutely.

- a. Paul is guarding against any assumption that he is condemning them.
- b. He loves them and is devoted to their spiritual interest.

Die together and to live together. συναποθανεῖν καὶ συζῆν, Paul wants them to be in the Christian struggle with him - 4:12.

4. *Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation.*

Great is my boldness. πολλή μοι παρρησία, Paul is letting them know he boasts about them.

- a. He is being winsome.
- b. He is not disgusted with them.

I am exceedingly joyful. ὑπερπερισσεύομαι, literally, "I superabound with the joy." This is due to the report from Titus which is his next subject.

In all our tribulation. ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, notice the ἐπὶ, "upon."

- a. We are heirs if we suffer - Rom 8:17.
- b. We will reign if we suffer - 2 Tim 2:12.

### III. COMMENT ON THE EFFECTS OF THE FIRST LETTER. . . . . 7:5-16

5. *For indeed, when we came to Macedonia, our flesh had no rest, but we were troubled on every side. Outside were conflicts, inside were fears.*

Paul recalls his unrest over them - 2:12,13. But while he was waiting:

- a. Troubled on every side. ἐν παντὶ θλιβόμενοι, literally, "in every way being afflicted."
- b. Outside were conflicts (without were fightings). ἔξωθεν μάχαι, contention, disputes, strife, controversy, to fight, to quarrel.
- c. Inside were fears. ἔσωθεν φόβοι, the fear of the unknown for those you love.
- d. It seems it is always darkest before the dawn.

6. *Nevertheless God, who comforts the downcast, comforted us by the coming of Titus,*

Comforts...comforted. But these troubles seemed smaller with the arrival of Titus' good news about the Corinthians. Paul truly loved them.

God...the downcast [the lowly]. ταπεινοῦς, humble, debased, contrite, depression through circumstances.

This is one of God's loveliest titles, "He who comforts the lowly."



7. *and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.*

He told us. The report was that they had received Paul's letter well. There were three main points made here:

- a. Your earnest desire. τὴν ὑμῶν ἐπιπόθησιν, to see Paul.
- b. Your mourning. τὸν ὑμῶν ὀδυρμόν, their lamentation at having to be rebuked.
- c. Your zeal for me. τὸν ὑμῶν ζήλον ὑπὲρ ἐμοῦ, in the matters of discipline.
- d. The value of these three is effective discipline.

8. *For even if I made you sorry with my letter I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.*

Sorry. ἐλύπησα, to be grieved, made sorrowful - 2:1-4. Now Paul can go to Corinth with joy.

I do not regret it (repent). Paul does not now regret the grief he caused them for it had had good results.

Vincent, "I do not regret it: though (even if) I did regret it (for I see that that epistle made you sorry, though but for a season) I now rejoice."

Note: If Paul by inspiration wrote to them, how could he regret it? It is just the same as when we knowing we have the truth on discipline but regret having to use it.

9. *Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.*

Now I rejoice. Paul rejoices at their godly sorrow and repentance.

You were made sorry. You cannot induce a painless repentance because such does not exist!

Suffer loss (receive damage).

- a. Their grieving led to a mending of their ways, so they suffered no loss.
- b. And the apostles did not lose them.

10. *For godly sorrow produces repentance to salvation, not to be regretted; but the sorrow of the world produces death.*

Produces (works)...produces (works). ἐργάζεται...κατεργάζεται.

- a. 1st: works toward repentance.
- b. 2nd: works completely death.

Godly sorrow produces repentance. What is repentance (μετάνοιαν)?

- a. It is not godly sorrow, for that is what works repentance.
- b. It is not conversion. Read Acts 3:19; Mt 21:28-32.
- c. It is the changing of the mind. Read in K.J.V. and A.S.V. Heb 12:17.

Not to be regretted (repented of) [no regret].

- a. This repentance is never regretted and God has blessings for us all along the way.
- b. But sin brings regret, the wages of sin is death - Rom 6:23.

Sorrow of the world.

- a. This is sorrow for the consequences of being caught and not for the sin against God.
- b. This sorrow works out death, compare with Judas' suicide.

11. *For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter.*

This very (selfsame) thing. Paul is referring to the case of discipline.

He is praising them for their right attitude and action. Notice the great results that are produced by godly sorrow and repentance:

- a. Diligence (carefulness). σπουδήν, earnestness, earnest application, diligence and all of these with haste.
- b. Clearing of yourselves. ἀπολογία, defense.
- c. Indignation. ἀγανάκτησιν, to be pained, vexed, angry.
- d. Fear. φόβον, terror, astonishment, amazement.
- e. Vehement desire. ἐπιπόθησιν, earnest desire, strong affection.
- f. Zeal. ζήλον, ardor, even to indignation and wrath.

- g. Vindication (revenge) [avenging]. ἐκδίκησιν, not in the sense of vindictiveness but of meting out of justice or doing justice to all parties.

What clearing of yourselves (approved yourselves to be clear) [pure]. Notice the value of rebuke and reproof given in love. Once they had treated sin with callous indifference but now they changed their view and their conduct.

Note: If they had not withdrawn:

- a. They themselves would be impure.
  - b. They would have been involved in the sin.
12. *Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.*

I wrote. Paul is speaking about the letter referred to in v. 8 and 2:3. And now he states his primary reason for writing that letter. Cf: Jn 6:27.

Not...nor...but. This is a comparison of importance only. Read Hos 6:6.

In the sight of God might appear to you. Paul's influence was:

- a. Being put to the test,
  - b. Therefore being made known to them,
  - c. Lest some false teachers got their hopes up.
13. *Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the Joy of Titus, because his spirit has been refreshed by you all.*

We have been comforted. παρακεκλήμεθα.

- a. Paul's greatest desires for them came true.
  - b. They had received Titus well.
  - c. Therefore Titus made a joyful report - vv. 5-7.
14. *For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true.*

Boasted to him about you. Paul lets them know that he had bragged on them to Titus.

I am not ashamed. He did not have to "eat his words".

Spoke...to you in truth...was found true. As Paul had spoken the truth only at Corinth so also were his words to Titus justified.

15. *And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him.*

Love always builds up! This is the message of this chapter!

Paul now builds them up further.

- a. He tells them how much Titus loves them.
- b. And how much he was impressed by their attitude.
- c. He is practicing 1 Cor 8:1.

Paul also stresses two attitudes of theirs:

- a. Obedience. ὑπακοήν, submissiveness, compliance.
- b. Fear, (φόβου) and trembling (τρόμου - resulting from fear).

May God give us wisdom to inculcate all of this in the congregations we serve.

16. *Therefore I rejoice that I have confidence in you in everything.*

Rejoice...confidence. Paul rejoices in his own confidence toward them! The dark clouds have passed, the misgivings have disappeared.

- a. But there will be some further adjustments to be made.
- b. A key scripture to be put with this chapter is 11:28.

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### LESSONS FROM CHAPTER 7

1. Cleanse yourselves from defilement of the flesh and spirit - verse 1.
2. God, who comforts the lowly - verse 6.
3. The value of mourning and zeal - verse 7.
4. Godly sorrow - verse 10.
5. Repentance - verse 10.
6. Sorrow of the world - verse 10.
7. Love builds up - the message of this chapter - verse 15.

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### CHAPTERS 8 AND 9 GO TOGETHER

- A. The subject is giving.

- B. The first information we have on collections is in 1 Cor 16:1 where we learn that the Galatian churches were already involved.
- C. We must all give to carry on benevolence - Gal 2:10.
- D. For the historical background see Acts 20:4; 21:17,18; 24:17.

### THE GRACE OF GIVING

- A. Example of the Macedonian church..... 8:1-5
- B. Application of the example..... 8:6-15
- C. Transporting of the funds..... 8:16-24
- D. Further admonitions..... 9:1-15

#### IV. THE GRACE OF GIVING. .... 8:1-9:15

- 8:1. *Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia:*

We make known to you (do you to wit). γνωρίζομεν.

- a. "Do" is used in the sense of "cause" or "make."
- b. "To wit" is "to know."

The grace of God. τὴν χάριν τοῦ θεοῦ.

- a. Giving springs from the grace of God.
- b. He gives that we might give - 9:10.

Churches of Macedonia. Paul compares Corinth with the Macedonians:

- a. Good psychology.
- b. There is such a thing as healthy competition.
- c. He also delighted in praising those who did well.

2. *that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality.*

The success of this matter is seen in Rom 15:26-28 which was written from Corinth.

Great trial [much proof] of affliction. πολλῇ δοκιμῇ θλίψεως, "proof" is the better translation.

Deep poverty. ἡ κατὰ βάθους πτωχεία, “an adverbial expression: their poverty which went down to the depths” (Vincent). Their deep poverty excited their liberality.

- a. Compare the poor widow - Mk 12:42-44; Lk 21:2-4.
- b. Their poverty gave them empathy which poured forth their gifts.

Liberality. ἀπλότητος, singleness, simplicity, openness of heart, therefore liberality.

3. *For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing,*

Ability (power)...ability (power). δύναμιν...δύναμιν, strength, ability, might, means.

I bear witness (record). μαρτυρῶ, testify, give evidence, declare.

They were freely willing [gave of their own accord]. αὐθαίρετοι, one who chooses his own course of action; acting spontaneously of one's own accord; self chosen.

4. *imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints.*

Imploring (praying) us with much urgency (entreaty). μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν Notice that “entreaty” comes from παράκλησις supplication, - imploration..

Paul is telling us that they earnestly besought him as a favor that they might have a share in ministering to the poor saints.

5. *And this they did, not as we had hoped, but first gave themselves to the Lord, and then to us by the will of God.*

Not as we had hoped. οὐ καθὼς ἠλπίσαμεν, literally, “not as we expected.”

First gave themselves to the Lord. They put their welfare into the hands of the Lord. They made a joy out of robbing themselves.

And then to us. To Paul and God's ministers, this was a full devotion.

By the will of God. διὰ θελήματος θεοῦ, through or by the means of God's will.

6. *So we urged Titus, that as he had begun, so he would also complete this grace in you as well.*

Urged (desired) [exhorted] Titus. παρακαλέσαι again! So Paul had exhorted Titus to give the Corinthians the same opportunity.

7. *But as you abound in everything - in faith, in speech, in knowledge, in all diligence, and in your love for us - see that you abound in this grace also.*

As you abound. There are seven locatives in this verse:

- a. In everything. ἐν παντί.
- b. In faith. (ἐν) πίστει.
- c. In speech (utterance). (ἐν) λόγῳ.
- d. In knowledge. (ἐν) γνώσει.
- e. In all diligence [earnestness]. (ἐν) πάσῃ σπουδῇ.
- f. In your love. ἐν ὑμῖν ἀγάπῃ.
- g. In this grace. ἐν ταύτῃ τῇ χάριτι.

Abound. περισσεύετε, in full quantity, to abound, to be abundant, to increase, to advance, to be richly furnished, fully sufficient, more than enough.

8. *I speak not by commandment, but I am testing the sincerity of your love by the diligence of others.*

Not by commandment. Paul is not a commander issuing orders but:

- a. Using the example of loving earnestness of others and
- b. To test the genuine love of the Corinthians.

Sincerity. γνήσιον, contracted from γίνομαι - legitimately born, therefore “genuine,” or “reality.”

9. *For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.*

Lord Jesus Christ. He now uses the Lord as an example.

Grace. χάριν, the free gift of Himself.

Rich. πλούσιος, opulent, wealthy, abounding in, distinguished in, the idea of being rich in glory, dignity, bliss, etc.

He became poor. ἐπτώχευσεν, third person, singular, 1st aorist, indicative, active. Reduced to low condition, lowly, beggarly, sorry, abject poverty. “The aorist tense denotes the entrance into the condition of poverty” (Vincent).

Cf: Phil 2:5-7; Jn 17:5.

10. *And in this I give my advice: It is to your advantage not only to be doing what you began and were desiring to do a year ago;*

Advise...advantage...desiring to do a year ago. Paul is saying, “to offer an opinion, and not give a command, is the method which is suitable to people like you, who were at the front, not only in doing something, but also in desiring to do something, as long ago as last year.”

11. *but now you also must complete the doing of it; that as there was a readiness to desire it, so there also may be a completion out of what you have.*

But now you must also complete the doing of it. He is merely telling them to, “follow through with it.”

- a. Some just have the “will” but also no “follow-through.”
- b. Do not let high resolve end in partial execution.
- c. Cf: 1 Jn 3:17,18.

12. *For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have.*

First a willing mind. προθυμία, promptness, readiness, willingness, alacrity of mind and πρόκειμαι, to be proposed before; therefore, “eagerness is already there.”

Let no man who is poor grieve because he has little to give for his readiness is acceptable. Cf: Mk 14:3; 12:41-44.

Note: There is no such thing as acceptable unwilling service to God - Isa 1:18-20.

13. *For I do not mean that others should be eased and you burdened;*

Eased...burdened. They are not to impoverish themselves. They are not to go “beyond their ability” (v. 3), in this sense.

14. *but by an equality, that now at this time your abundance may supply their lack, that their abundance also may supply your lack - that there may be equality.*

But by an equality. It is a matter of equality in the using of our abundance. There are two ideas here:

- a. Give now for later you may be in need of help.
- b. The Corinthians are also to receive abundance:
  - 1) This should not be thought of as material only.
  - 2) The Corinthians received spiritual blessings from the Jews - Rom 15:26f; 1 Cor 9:11.

15. *As it is written, “He who gathered much had nothing left over, and he who gathered little had no lack.”*



As it is written. This is in a material sense like Ex 16:16-18.

Evening up according to need.

God gives that we may give - 9:8-11.

16. But thanks be to God who puts the same earnest care for you into the heart of Titus.

But. δὲ, indicates a new subject.

Earnest care. God is the source.

17. *For he not only accepted the exhortation, but being more diligent, he went to you of his own record.*

The exhortation. Paul exhorted but Titus went of his own will.

More diligent (forward) [very earnest] he went to you of his own accord. Paul could have commanded him to go but he went willingly.

- 18-20. *And we have sent with him the brother whose praise is in the gospel throughout all the churches, and not only that, but who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and to show your ready mind, avoiding this: that anyone should blame us in this lavish gift which is administered by us -*

The brother. It was not necessary to name the brother. Paul was also elected to travel to Jerusalem - Acts 20:4.

Glory. The whole process of giving gave glory to Christ.

Blame us. No one could be accused of taking some of the gift for himself in this plan.

Lavish gift (abundance). ἁδρότητι, literally “thickness.” It shows strength or vigor, therefore abundance.

21. *providing honorable things, not only in the sight of the Lord, but also in the sight of men.*

Providing honorable things. προνοοῦμεν shows that this action was contemplated in advance. All will know that Paul is honorable in this. Cf: Prov 3:3,4; Rom 12:17; Phil 4:8; 1 Pet 2:12.

22. *And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which we have in you.*

With them our brother. This is a different brother than the one of verse 18. Notice that he was proved diligent [earnest].

23. *If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ.*

Titus. They are familiar with Titus and he is Paul's:

- a. Partner.
- b. Fellow-helper.

Messengers. ἀπόστολοι, apostles or messengers of the churches.

24. *Therefore show to them, and before the churches, the proof of your love and of our boasting on your behalf.*

Proof. In the presence of the churches, as represented by these men, show your love by your great gift.

Paul, again, will not be boasting in vain.

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### LESSONS FROM CHAPTER 8

- 1. Giving springs from the grace of God - verse 1.
- 2. God gives that we might give.
- 3. There is no such thing as acceptable unwilling service to God - verse 12.

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- 9:1. *Now concerning the ministering to the saints, it is superfluous for me to write to you;*

Superfluous. "Over and above," therefore needless to write to them.

- a. They already knew of the poor saints in Jerusalem.
- b. They had had a ready response to the need.

2. *for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a year ago; and your zeal has stirred up the majority.*

I boast of you to the Macedonians. Paul had used Macedonia as an example to them and now he is using them as an example to the Macedonians in their purposing.

Stirred up the majority (hath provoked very many). ἠρέθισεν, incited, stimulated.

- a. They had a part in beginning the work.
- b. Having prepared a year ago they had an early start.

- 3,4. *Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready; lest if some Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting.*

Lest our boasting. This is Paul's purpose in sending Titus and the two others.

- a. He wants the Macedonians to see the preparation.
  - b. He does not want to make an empty boast - v. 2.
5. *Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your bountiful gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation.*

Bountiful gift (bounty). εὐλογία, blessing. The Corinthians blessed the saints with their contributions.

Not as a grading obligation (covetousness). μὴ ὡς πλεονεξίαν, extortion, greediness, the desire to have more.

6. *But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.*

Sows...reap. The principle of giving:

- a. Stingy giving = stingy reaping.
- b. Liberal giving = liberal reaping.
- c. Cf: Mt 3:10.

Christian giving is a fountain of blessings when we are like the Macedonians in 8:4.

Note: Christian giving is called "sowing."

- a. It is like farming;
- b. However, some thing of it like throwing away.
- c. But the word here shows us a harvest is coming.
- d. Grain soon disappears if it is not sown.

Bountifully. ἐπ' εὐλογίαις, with or upon blessings.

7. *So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.*

Purposes in his heart. The mind was already made up.

Not grudgingly. μὴ ἐκ λύπης, not out of grief, not sorry that you gave. Cf: Lk 22:45; Jn 16:6.

Or of necessity. ἢ ἐξ ἀνάγκης, constraint, compulsion, forced to give.

- a. The only acceptable gifts to God are voluntary ones.
- b. This is not a tithe philosophy.

Cheerful. ἱλαρὸν. A lighthearted, joyous, happy giver.

- 8. *And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, have an abundance for every good work.*

Grace. This word is used here in its broadest sense.

Abound. Abounding grace is to bring forth abounding good works. What if you receive and do not give?

- 9. *As it is written: "He has dispersed abroad, He has given to the poor; His righteousness remains forever."*

This verse quotes Psa 112:9.

Poor. πένησιν, who labors for his bread, poor, needy. This is not the πτωχός of 8:9.

- 10. *Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness,*

Now may He who supplies. ὁ δὲ ἐπιχορηγῶν. Compare with 2 Pet 1:5. God has so set nature that it provides as abundance of seed for the sower, so that you also, if you give, will be supplied in your needs by God just as He does the sower.

- a. God does not drop it out of heaven like manna.
- b. We must work to obtain a crop.

Notice what God does:

- a. Supplies,
- b. Multiplies and
- c. Increases.

We, by stinginess, can stifle God's grace.

- a. Many sow to a tiny patch rather than to a field.
- b. Notice the fruit of righteousness - Rev 14:13.

11. *while you are enriched in everything for all liberality, which causes thanksgiving through us to God.*

Enriched. Our enrichment:

- a. Increases our liberality.
- b. Works thanksgiving - 4:15; Phil 4:6; Col 2:7; 4:2.

12. *For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God,*

Administration of this service. This is elaborating on the preceding.

Supplies. προσαναπληροῦσα τὰ ὑστερήματα, making up the things lacking, fills up by adding to. The idea is supplementing what the saints lack.

Abounding. περισσεύουσα, here it means “to overflow.”

Through many thanksgivings to God. “The need of the poor is filled, like an empty vessel, to the brim, and the supply overflows in the thanksgiving which it calls out. Thus Christian beneficence does a double work, in giving relief and in generating thankfulness” (Vincent).

13. *while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men,*

Proof (experiment) [proving]. δοκιμῆς, proved, tried; approved after examination and trial. This is a test (proving) that God is applying to the Corinthians.

For the obedience of your confession (professed subjection).

- a. The N.K.J.V. and the A.S.V. are correct.
- b. This shows the confessing of the gospel correctly.
- c. Their liberality is due to the fact that they are obedient to the confession of the gospel.

Notice that the thanks (glorifying) goes to God and not to the Corinthians.

And all men. εἰς πάντας, this is not just to Christians only. Cf: Gal 6:10.

14. *and by their prayer for you, who long for you because of the exceeding grace of God in you.*

Their prayer for you. The poor saints:

- a. Pray for the Corinthians.
- b. Long for them, desire to be with them.

- c. This was due to the grace of God operating in the Corinthians.

Notice some of the results of their giving:

- a. God gives more in order to increase their liberality.
- b. Works thanksgiving to God.
- c. Supplied a test and
- d. The saints prayed for the Corinthians.
- e. The saints longed for them.

Note: This whole process helped to remove any hard or difficult feelings between the Jews and the Gentiles. This was because the Jews could see the Gentiles cared for them and as a result they had care and concern for them.

15. *Thanks be to God for His indescribable gift!*

His indescribable (unspeakable) gift. τῇ ἀνεκδιηγῆτῳ αὐτοῦ δωρεᾷ. There are many views on what this gift is:

- a. The giving of God.
- b. Christ.
- c. The love of God.
- d. The gospel.

The word for gift has been changed to δωρεᾷ so it is this writer's opinion that it is:

- a. The gospel because of what it does to change people and
- b. Christ secondarily as the giver of the gospel.

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### LESSONS FROM CHAPTER 9

- 1. The meaning of provoked [KJV] - verse 2.
  - 2. The meaning of covetousness [KJV] - verse 5.
  - 3. What God does - verse 10.
  - 4. We by stinginess, can stifle God's grace - verse 10.
  - 5. The results of their giving - verse 14.
-

**V. PERSONAL DEFENSE. .... 10:1-12:13**

**CHAPTERS 10-13**

A. These last four chapters draw heavily upon the first nine.

1. All insinuations of his opponents are clarified.
2. They reveal why the collection had begun to lag.

B. Paul now annihilates the last contentions of the Judaizers.

10:1. *Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ - who, in presence am lowly among you, but being absent am bold toward you.*

Now. Paul has concluded what he wanted to say about the collection.

Meekness. πραΰτητος, mildness, forbearance, gentleness, kindness.

Gentleness. ἐπιεικείας, reasonableness, equity, mildness, lenity, clemency.

Of Christ. These synonyms describing Christ are probably meant to be contrasted with the arrogant Judaizers.

In presence. κατὰ πρόσωπον, according to face.

Lowly (base). ταπεινός, humble. Paul is:

- a. Not cowardly.
- b. Probably anticipating charges against him.

Am bold [of good courage]. θαρρῶ, confident, hopeful, of good cheer, to maintain a bold bearing. Read verse 10.

2. *But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.*

I beg (beseech) you. Paul begs them not to put his courage on the line - to the test. Do not listen to his enemies.

May not be bold...intend to be bold. μὴ παρὼν θαρρήσαι...λογίζομαι τολμήσαι.

- a. First bold: to be stout-hearted, resolutely confident in view of one's conscious strength (capacity).
- b. Second bold: to carry this feeling into action, to dare.

- c. He is promising to be bold toward some - 1 Cor 4:21; 2 Cor 1: 23; 13:1.

According to the flesh. His distractors claim he walks in a fleshly manner.

- a. At one time he plays the coward.
- b. But in his letters he plays the big man.

This verse may be taken as a challenge to the “certain ones.”

3-6. These verses form a unit.

3. *For though we walk in the flesh, we do not war according to the flesh.*

Walk in the flesh. As weak humans, being subject to human frailties.

Do not war according to (after) the flesh. They do not carry on the gospel campaign in that manner.

- a. The apostles’ artillery is not vilification or slander.
- b. This is a declaration of war.

4. *For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,*

Weapons...warfare...not carnal. This is not the same imagery used in Eph 6.

- a. This is not the mere armor of the Roman soldier.
- b. These are like the engines used to tear down walls and gates.

5. *casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,*

Casting down. What strongholds?

- a. Arguments, imaginations, reasonings, etc.
- b. Every high thing:
  - 1) All that opposes the true knowledge of God.
  - 2) Human wisdom - 1 Cor 1:22; 2:4.

Bringing...into captivity. Literally, “leading away captive.”

He uses the figure of prisoners of war. The Romans:

- a. Their senate would grant a triumph celebration.



- b. Their war captives were paraded.

Every thought. πᾶν νόημα, device, scheme, concoction. Used of Satan in 2:11.

To the obedience of Christ. εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, notice the preposition εἰς. The obedience is the new stronghold into which the captives are led. We bring our thinking into submission to Christ.

- 6. *and being ready to punish all disobedience when your obedience is fulfilled.*

Being ready. When a nation was subjected, garrisons were installed and then they were ready to bring justice to any who were disobedient.

When your obedience is fulfilled. Paul did not want to rush to Corinth - 1:23.

- a. He gave them time to obey.
- b. After that, Paul will deal with the hard cases.

- 7. *Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he is Christ's, even so we are Christ's.*

Look...according to (after)...outward appearance. He tells them to look at the situation.

- a. He appeals to the Corinthians not to the Judaizers.
- b. Judaizers:
  - 1) Beguilers - 11:3.
  - 2) False prophets and deceivers - 11:13.

Even so we are Christ's. If the Corinthians are Christians, then Paul is also!

- 8. *For even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for your destruction. I shall not be ashamed -*

Boast...ashamed. Even though he would boast of his authority he will not be put to shame. Paul does not boast in vain as his opponents do.

Edification [for building you up]...destruction [casting you down]. His authority was mainly to build, not wreck. Yet, he could wreck, verses 4,5.

- 9. *lest I seem to terrify you by letters.*

This refers to what he just said in verse eight about upbuilding.

He used a little irony but not with the intent to terrify.

10. *“For his letters,” they say, “are weighty and powerful, but his bodily presence is weak, and his speech contemptible.”*

Letters...weighty. βαρεῖται, implies something painful or oppressive.

Powerful. ἰσχυραί, mighty, robust, sure and firm.

Bodily presence is weak. ἀσθενής, weakness, sickness.

Speech contemptible [of no account]. ἐξουθενημένος, literally, “made nothing of.”

This is the type of slander Paul had to deal with.

11. *Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present.*

Such we will also be when we are present.

- a. He warns them that what they have in his letters is what they will have in his presence.
- b. This is both a threat and a promise.
- c. He has just pricked their bubble.

12. *For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.*

We dare not [are not bold to]. Paul will not put himself in their class. Again he used irony; “not bold enough.”

Commend themselves. These deceivers belong to that large class of false teachers who recommend themselves.

Measuring...comparing...themselves. By putting themselves as the standard, instead of Christ, they are without any valid reasoning or standing.

13. *We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us - a sphere which especially includes you.*

Boast [glory] beyond our measure. Not to glory beyond their limits (or where they had labored).

- a. God gave them their measure (μέτρον) and it reached to the Corinthians. Cf: Rom 12:3.
- b. Not crowding into other men’s territory - Rom 15:20.

Sphere (rule) [province]. κανόνας, from κανών, a measuring rod.

- a. We get our word “canon” from this.
- b. Use God’s standard, not men’s.

14. *For we are not extending ourselves beyond our sphere (thus not reaching you), for it was to you that we came with the gospel of Christ;*

Not extending (stretch)...beyond. Paul had the special work of carrying the gospel to the gentiles - Acts 13:2; 26:16-18.

Thus not reaching you. Their authority. He was not boasting as if he did not have the authority to reach to them.

- a. They were commissioned by the Holy Spirit and directed where to go. Cf: Acts 16:6.
- b. So, they were not overreaching themselves (their authority).
- c. Yet, false teachers invaded his domain.

15. *not boasting of things beyond measure, that is, in other men’s labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere,*

Beyond (without our) measure. Outside our limits - Paul glories only in his own labors - verse 13.

That as your faith is increased. Paul hopes their faith is growing.

- a. He will be magnified (held in more esteem) by them
- b. And, of course, that Christ will be glorified.

In our sphere (according to our rule). κατὰ τὸν κανόνα ἡμῶν. They are within the rule (canon - province - territory).

- a. He hopes God wills that the canon (province) will go unto further abundance.
- b. This abundance is in the labors at Corinth and
- c. Go beyond - verse 16.

16. *to preach the gospel in the regions beyond you, and not to boast in another man’s sphere of accomplishment.*

In the regions beyond you. This is the further abundance.

- a. Beyond is Rome then Spain.
- b. Compare Rom 1:10,11; 15:28.

Not to boast [glory] in another man's sphere (line) [in another's province]. This is a big difference between Paul and the false teachers.

17. *But "He who glories, let him glory in the Lord."*

Glories...glory in the Lord. The one doing the labor should only boast in the Lord and not in themselves - 1 Cor 3:6.

Paul praises God - the false teachers praised themselves and in the process probably neglected to praise God.

18. *For not he who commends himself is approved, but whom the Lord commends.*

Commends himself. There is always a great class of self-recommenders.

The Lord commends. God recommended Paul:

- a. By his call - Acts 9.
- b. By granting him revelation - 1 Cor 2:10.
- c. By power - 1 Cor 2:4.
- d. By the signs of an apostle - 12:12.

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### LESSONS FROM CHAPTER TEN

- 1. Paul's distractors claimed that he walked in a fleshly manner - verse 2.
- 2. Paul will be in presence what he is in his letters - verse 11.
- 3. According to our rule - verse 15.
- 4. How the Lord recommended Paul - verse 18.

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### CHAPTER ELEVEN IS A MASTERPIECE IN IRONICAL POLEMICS

- 11:1) *Oh, that you would bear with me in a little folly - and indeed you do bear with me.*

Bear with me. Paul is preparing them for what follows.

In a little folly [in a little foolishness]. As his boasting may seem to them. This is ironically spoken of that legitimate self-vindication demanded by the circumstances.

Paul is meeting the false teachers on their own grounds. Every claim they can make he can make better.

2. *For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.*

I am jealous. ζηλω, the picture Paul presents is that he is the marriage-friend who has betrothed the bride to the bridegroom and therefore shares the bridegroom's jealousy for his bride - Jn 3:29.

I have betrothed (espoused). ἡρμοσάμην, literally, "I have filled together."

"Used in the classics of carpenter's or joiner's work; of arranging music, tuning instruments, and fitting clothes or armor. As here, of betrothing or taking a wife" (Vincent).

A chaste virgin. παρθένον ἀγνήν, a pure virgin. Cf: Eph 5:22-33.

3. *But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.*

The serpent deceived (beguiled). ὁ ὄφης ἐξηπάτησεν, to deceive thoroughly, to delude.

From the simplicity that is in Christ [from the simplicity and the purity that is toward Christ]. ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς Χριστόν. Notice:

- a. εἰς is directional, "into."
- b. The word "purity" is not in the K.J.V. or the N.K.J.V.

False teachers always attack:

- a. Simplicity.
- b. Purity.

4. *For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted, you may well put up with it.*

Another Jesus. ἄλλον Ἰησοῦν, another of the same kind but this denies that their Jesus is the same one in identity.

Different (another) spirit. πνεῦμα ἕτερον, another of a different kind.

This denies that this spirit is even similar in nature to the one that Paul brought.

Different (another) gospel. εὐαγγέλιον ἕτερον, another of a different kind.

This denies that this gospel is even similar in nature to the one that Paul had taught.

You may well put up with it. καλῶς ἀνέχεσθε, literally, "you endure them freely." This expression is irony. "You gladly endure these false prophets; why do you not endure me?"

5. *For I consider that I am not at all inferior to the most eminent apostles.*

Eminent (chiefest) apostles. τῶν ὑπερλίαν ἀποστόλων, literally, “the super apostles.” There are two prominent views on whom this means.

Hughes presents both cases well:

- a. “The thrust of Paul’s thought is: ‘You bear well enough with an intruder such as I have just described - verse 4; then I ask you at least to bear with me - verse 1, for I reckon that I am in no way inferior to super-apostles of his kind.’ We concur with the opinion of most modern commentators that Paul is not referring to the authentic apostles, but to the imposters who had invaded his Corinthian territory falsely claiming to be apostles of Christ - verse 13. To have heard them commend themselves, one would have thought that these ‘comers’ - verse 4, were something even grander than the apostles. Paul’s description of them here is vibrant with sarcasm: they are, if one believes all that they say about themselves, ‘extra-super-apostles. The verses that follow show how well he comes out of a comparison with them and their practices.”
- b. “The possibility that the commentators of earlier centuries were right in understanding Paul to be speaking here of the true apostles cannot, of course, be ruled out. Thus Chrysostom holds that he is referring to the very chiefest, the innermost circle, of the twelve, namely, Peter, James, and John; and this view has been acceptable to Calvin, Bengel, Hodge, and many others of more recent times. Paul is then saying to the Corinthians in effect: ‘You bear well enough with these intruding deceivers; surely, then, you will bear with me who, if you take into account my calling by the Lord, my spiritual gifts, my labours, and my character, can stand comparison with the very topmost of those who are genuine apostles. Of his apostolic commission and authority he has no doubts; not in their consciences, have they.”

Also Vincent says, “Lit., those who are preeminently apostles. Not referring to the genuine apostles, but ironically to the false teachers, the false apostles of verse 13. Compare ch. xii. 11.”

A quick review of fourteen expositors shows ten take the position of “a” above.

- a. As false apostles: \*McGarvey, \*Thompson, \*Moffitt, Vincent, Robertson, Farrar, Erdman, Barclay, Applebury, Bernard (\* = brethren).
- b. As the 12 apostles (especially the 3): \*Lipscomb, MacKnight, Bruce, Barnes.

6. *Even though I am untrained in speech, yet I am not in knowledge. But we have been thoroughly made manifest among you in all things.*

Even though I am untrained (rude) in speech. εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, “but if I am indeed unskilled in speech.” Cf: 1 Cor 14:16; 2:4; 2 Cor 10:10.

Yet I am not in knowledge. Paul was educated at the feet of Gamaliel - Acts 22:3; Phil 3:4-16.

7-12. Paul taught the gospel without taking wages from them.

7. *Did I commit sin in abasing myself that you might be exalted, because I preached the gospel of God to you free of charge?*

Abasing myself. By working at his trade - Acts 18:3.

That you might be exalted. This is what the gospel does for those who obey it.

Free of charge (freely) [for nought]? δωρεάν, as a gift, gratuitously, without charge.

8) *I robbed other churches, taking wages from them to minister to you.*

I robbed. ἐσύλησα, “originally, to strip off, as arms from a slain foe, and thence, generally, rob, plunder, with the accompanying notion of violence. Paul thus strongly expresses the fact that he had accepted from the other churches more than their share, that he might not draw on the Corinthians” (Vincent).

Cf: Phil 4:15.

Wages. ὀψώνιον, “provision money.” It was used of supplies for an army. Read 1 Cor 9:7; Rom 6:23.

9. *And when I was present with you, and in need, I was a burden to no one, for what was lacking to me the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself.*

I was a burden (chargeable) to no one. κατενάρκησα: from κατά down; and ναρκάω, numbness, deadness, a dead weight on someone; it also means something which causes numbness in whatever it touches. Paul did not “be-numb” the Corinthians by his demand for financial help.

10. *As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia.*

No one shall stop me (I will do). No one is going to stop Paul from the glory of bringing them the gospel at no cost to them.

11. *Why? Because I do not love you? God knows!*

Because I do not love you? Is his boasting at their expense? Is it because he does not love them?

a. God knows better!

b. This is to cut off criticism - verse 12.

12. *But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.*

Regarded just as we are (found even as we). Even if they did not take the Corinthians' money:

- a. Paul was the same even though he had the right as a minister and an apostle of Christ.
- b. Cf: 1 Cor 9.

13. *For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.*

False apostles. ψευδαπόστολοι.

- a. There are false prophets - Mk 13:22.
- b. There are false brethren - Gal 2:4.
- c. There are also false apostles - Rev 2:2.

14. *And no wonder! For Satan himself transforms himself into an angel of light.*

Satan. σατανᾶς, we are not told when he did this.

- a. Some apocryphal books record this.
- b. It is doubtful if those accounts are true or that Paul is here referring to their accounts here.

15. *Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.*

His ministers also. They also fashion themselves but read Mt 7:15-20; Rom 16:18; Rev 13:11-14.

For their end read 2 Pet 2:1-4.

16. *I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little.*

That I also may boast. Now Paul begins his boasting.

- a. He asks them to bear with him.
- b. He asks them not to think that he is utterly foolish but he is going to glory like the false apostles do.



- 17,18. *What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting. Seeing that many boast according to the flesh, I also will boast.*

Not according to the Lord. His glorying is going to be after the manner of men and not after the manner of the Lord.

- a. It will be done in foolishness (wisdom of men).
- b. But, since the false apostles do it, he will imitate them.

19. *For you put up with fools gladly, since you yourselves are wise!*

You put up with fools [bear with the foolish]. Pure irony - to wound in order to help them.

You yourselves are wise. They are good at condescending and putting up with these fools.

20. *For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face.*

You put up with it (suffer). Bear with.

Takes from you [if he taketh you captive]. The A.S.V. is better.

Strikes you on the face:

- a. That was more of a custom then.
- b. Cf: 1 Tim 3:3; Acts 23:3; Mt 5:39; Lk 22:64.

This verse is an example of how far they have gone in tolerating these false apostles.

21. *To our shame, I say that we were too weak for that! But in whatever anyone is bold - I speak foolishly - I am bold also.*

All Paul is saying is that even speaking in a foolish (human) way, he possesses every qualification on which the false teachers pride themselves.

- 22-28. Paul tells them he has exposed himself to all these dangers, now what about these who discredit him?

22. *Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.*

Hebrew...Israelite...Seed of Abraham. These three names appear to be arranged climactically:

- a. Hebrew: according to his nationality.

- b. Israelite: according to their special relationship to the Law.
- c. Seed of Abraham: according to Messianic privilege.

Compare this passage with Phil 3:4-8.

23. *Are they ministers of Christ? - I speak as a fool - I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.*

I speak as a fool [as one beside himself]. Strong irony!

Stripes. "This peculiar form of suffering is emphasized by details. He specifies three Roman scourgings, and five at the hands of the Jews. Of the former, only one is recorded, that at Philippi (Acts xvi. 22,23. See on Acts xxii. 25), and none of the latter. The Jewish scourge consisted of two thongs made of calf's or ass's skin, passing through a hole in the handle. Thirteen blows were inflicted on the breast, thirteen on the right, and thirteen on the left shoulder. The Law in Deut. xxix. 3 permitted forty blows, but only thirty-nine were given, in order to avoid a possible miscount. During the punishment the chief judge read aloud Deut. xxviii. 58,59; Deut. xxix. 9; Ps. lxxviii. 38,39. The possibility of death under the affliction was contemplated in the provision which exonerated the executioner unless he should exceed the legal number of blows" (Vincent).

Prisons. See Acts 16.

24. *From the Jews five times I received forty stripes minus one.*

Five times. These are not all recorded for us.

25. *Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep;*

Rods. As in the Roman courts. See Acts 18:16,17.

Stoned. Acts 14:19,20.

Three times I was shipwrecked. The shipwreck at Malta (Acts 27,28) was later so these three are not recorded for us.

A night and a day. This is also not recorded for us in Scripture.

26. *in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*

Perils of water. ποταμῶν, river, stream, a flood, winter torrent.

From the sudden swelling of mountain streams or flooding of dry water courses.

27. *in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness -*

Sleeplessness (watchings). ἀγρυπνίαις, from two words, ἀγρεύω, to hunt and ὕπνος, sleep. Therefore in pursuit of sleep; constantly awake and restless.

Fastings. Not having enough food on long trips, etc.

Cold and nakedness. His shoes would wear out walking so much.

Clothes would become worn and he was even without adequate cover at times - 2 Tim 4:13.

28. *besides the other things, what comes upon me daily: my deep concern for all the churches.*

Besides the other things (that are without):

- a. As happening outside and to the body.
- b. Or without, as being left out of the list just presented.

What comes upon me daily. What a “crowd” of problems he was met with!

My deep concern (the care of) [anxiety for] all the churches. Many could probably endure all of these external problems but to multiply the burden with his love and caring for those you are absent from would be extremely hard to bear.

29. *Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?*

And I am not weak? With this list, who can deny that Paul is using irony here?

And I do not burn? Why would he be jealous for his converts? See verse 2.

30. *If I must boast, I will boast in the things which concern my infirmity.*

Boast (glory)...infirmities. Paul will boast in the things, like these just listed, which show his weaknesses, not in supposed strengths as the false teachers would and do.

31. *The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.*

God...knows that I am not lying. But concerning his list of weaknesses, God is a witness that he does not lie - Rom 9:1-3. God is blessed and glorified because Paul does not lie!

- 32,33 *In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to apprehend me; but I was let down in a basket through a window in the wall, and escaped from his hands.*

Guarded (kept)...with a garrison. ἐφρούρει, imperfect tense, “was maintaining a constant watch.” Cf: Acts 9:24,25.

This was just another illustration of persecution. But Paul also knew these things were going to happen to him - Acts 9:16. He is reaping what he had sown.

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### LESSONS FROM CHAPTER 11

1. What false teachers always attack - verse 3.
  2. Chiefest apostles - verse 5.
  3. I robbed churches - verse 8.
  4. Paul's three Jewish titles - verse 22.
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### CHAPTER TWELVE CONTINUES PAUL'S DEFENSE OF HIS APOSTLESHIP

12:1. *It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord:*

It is doubtless not profitable for me to boast [I must need glory]:

- a. It is necessary for Paul to keep on boasting.
  - 1) Even though he does not like it.
  - 2) He is becoming foolish for their sakes.
- b. His boasting now includes visions and revelations.
  - 1) He tells them he is inspired of God - verse 7.
  - 2) His inspiration is not over yet - 1 Cor 13:9 - "we".

2-5. Paul's vision.

2-5. *I know a man in Christ who fourteen years ago - whether in the body I do not know, or whether out of the body I do not know, God knows - such a one was caught up to the third heaven. And I know such a man - whether in the body or out of the body I do not know. God knows - how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities.*

A man in Christ:

- a. Almost every expositor feels this is Paul himself.
- b. Paul had kept it a secret for fourteen years.
- c. This is a good example of a humble character.

Whether in the body or out of the body:

- a. They might ask, "Was it like Enoch or Elijah?"
- b. Paul is not sure.
- c. It is possible this was at Lystra when they stoned him and left him for dead.

Third heaven:

- a. Some think this is the Jewish view of the seventh heaven.
- b. But there was also a three heaven view:
  - 1) Atmosphere,
  - 2) Universe and
  - 3) Abode of God.

Paradise:

- a. Same as the third heaven.
- b. Used by Jesus in Lk 23:43.
- c. This was under God's care. Cf: Lk 23:46.
- d. Paradise is also mentioned in Rev 2:7.
- e. The meaning is "beautiful park."
- f. Imagery taken from the Garden of Eden.

Heard inexpressible (unspeakable) words. ἤκουσεν ἄρρητα ῥήματα.

- a. The words are speakable, God spoke or directed them to be spoken to Paul.
- b. They are unspeakable only in that Paul was not allowed to repeat them.

Of such an one will I boast (glory). Paul will boast as one who was granted a taste of heaven. But he will not boast of his own unaided accomplishments.

- 6. *For though I might desire to boast, I will not be a fool; for I will speak the truth. But I forbear, lest anyone should think of me above what he sees me to be or hears from me.*

I will speak the truth. But I forbear:

- a. Paul does not want his boasting to be misunderstood as he is not aggrandizing himself.

- b. If he were tempted to boast vainly, he would not.
- c. He does not want anyone to think of him more highly than they ought. Cf: Rom 12:3; 1 Cor 10:12.

7-10. Paul's thorn in the flesh.

7-10. *And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.*

The abundance [exceeding greatness] of the revelations. Paul is inspired. Cf: 2 Pet 3:16.

A thorn in the flesh. σκόλοψ τῇ σαρκί.

- a. Classical meaning - a stake.
- b. Papyri - a thorn.
- c. Paul was not impaled with something as some suggest.

A messenger of Satan. ἄγγελος σατανᾶ.

- a. Satan was given this power - Job 2:7.
- b. Satan wants to use this power - Lk 22:31.

To buffet me. ἵνα με κολαφίζῃ, in order that he might buffet me. This word is derived from the word for knuckles. Lenski translates it as "fisticuff".

What was this thorn in the flesh? Most theologians become doctors rather than scholars over this passage. Was it:

- a. Blasphemous thoughts,
- b. Tortures of conscience,
- c. Sexual temptations,
- d. Eye misery,
- e. Headaches,
- f. Malaria,
- g. Ear trouble,

- h. Rheumatism,
- i. Malta fever,
- j. Melancholia,
- k. Epilepsy, etc., etc.?
- l. The truth is, we do not know!

Thing...depart. The idea is, "On account of this messenger of Satan, three times I besought the Lord that he might stand off from me for good." It is not wrong to persist in prayer. Cf: Lk 18:1-8.

My grace is sufficient. God will always be there in our time of need. Cf: Heb 4:16; 2 Pet 2:9; 1 Cor 10:13.

My strength is made perfect in weakness. This should be our delight as it was God's - 1 Cor 1:27-29; Heb 11:34.

May rest upon me. ἐπισκηώσῃ ἐπ' ἐμὲ, the compound verb means to fix a tent or habitation upon. The figure here is that of Christ abiding upon Paul as a tent spread over him.

Take pleasure...for Christ's sake. Make sure you take pleasure "for Christ's sake," and not suffer for your own pleasure or sin.

11-13. Paul again explains his foolishness.

11-13. *I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing. Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds. For what is it in which you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong!*

You have compelled me. The false teachers had boasted well about themselves and this was the way to show the Corinthians just how poorly they compared to an apostle of Christ.

Commended by you. The Corinthians should have bragged on Paul.

In nothing was I behind the most eminent (very chiefest) apostles. He repeats his claim of 11:5.

Signs of an apostle:

- a. Many in the world expect these today.
- b. Paul demonstrated this power - 1 Cor 2:4,5.

- c. Were accomplished (wrought). κατεργάσθη, fully and completely worked!

You were inferior to other churches:

- a. His irony continues.
- b. He hurt them by not burdening them with his support.
- c. Inferior? Cf: 1 Cor 1:7.

## **VI. PREPARATION FOR A VISIT. .... 12:14-13:10**

14-18. The Corinthians are not merchandise and not to be used for personal profit.

14-18. *Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved. But be that as it may, I did not burden you. Nevertheless, being crafty, I caught you with guile! Did I take advantage of you by any of those whom I sent to you? I urged Titus, and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?*

The third time:

- a. Paul must have made a quick trip that is not recorded for us.
- b. The Scripture is not intended to include every detail but includes every detail necessary to salvation.

Lay up...the parents for the children:

- a. The Corinthians are Paul's spiritual children - 1 Cor 4:14,15.
- b. This is the principle while the children are babes and are growing up.

Spend and be spent for you [your souls]. δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, to spend utterly, the consumption of life itself!

More...love...less. Love should kindle love but we must love even if it is refused or not returned.

Being crafty, I caught you with guile. Paul is stating a charge against him. We are to use wisdom, even human wisdom, but being harmless to their souls at the same time - Mt 10:16.

Did I take advantage (make a gain)? A favorite Jewish form of argument is to answer a question with a question. If you were to ask a Jew today why he answers a question with a question, his answer might be, "Why not?"



Titus. He was like Paul, they did not practice different methods of winning people.

19-21. Strong admonitions to put their souls right with God.

19-21. *Again, do you think that we excuse ourselves to you? We speak before God in Christ. But we do all things, beloved, for your edification. For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults; and lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and licentiousness which they have practiced.*

Excuse ourselves. Paul is not excusing himself but, even in his defense, he is edifying them.

Why edify them? So they won't engage freely in sin, such as:

- a. Contentions (debates). ἔρις, strife.
- b. Jealousies (envyings). ζήλος, jealousy.
- c. Outbursts of wrath. θυμοί, angers.
- d. Selfish ambitions (strifes). ἐριθείαι, rivalries.
- e. Backbitings. καταλαλιά, evil speakings.
- f. Whisperings. ψιθυρισμοί, evil whisperings, secret slanderings, distractions.
- g. Conceits (swellings). φυσιώσεις, from a pair of bellows, inflated with pride, proud.
- h. Tumults. ἀκαταστασία, instability, sedition.

Lest...God will humble me among you. At the disgraceful state of the church, especially after Paul had boasted about them.

Mourn (bewail). πενθήσω, to make them wail, mourn.

Have not repented. The whole purpose is to help souls get to heaven.

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## LESSONS FROM CHAPTER 12

1. The third heaven - verse 2.
2. Paul heard unspeakable words - verse 4.
3. What Paul's thorn in the flesh was called - verse 7.

- 13:1. *This will be the third time I am coming to you. "By the mouth of two or three witnesses every word shall be established."*

Third time. Paul mentions his coming to Corinth in 12:20,21; 13:2 and here.

By the mouth of two or three witnesses. Paul makes a severe legal statement here.

- a. Some were puffed up as if he were not going to come - 1 Cor 4:18.
- b. Two witnesses were required in Deut 19:15.
- c. This is a warning.

2. *I have told you before, and foretell as if I were present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare -*

I have told you before. He wants them to understand clearly, he wants no misunderstandings.

If I come again I will not spare. This is a third class conditional sentence. He had not come before in order to spare them - 1:23.

- 3,4. *since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you. For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.*

Since you seek a proof. "The apostle here gives the reason why he had so fully decided to discipline: they had tauntingly desired it. You ascribe, says he, weakness to the Christ who speaks in me, and strength to the Christ, who, according to their profession, speaks in these false apostles, and you would put me to the test. Their Christ, ye say, is the mighty Keeper of the Jewish law, while mine is the weak, crucified Christ. But you should remember that he has not been weak toward you, either in my ministry (12:12), or in miracles and judgments (6:7; 1 Cor 2:4,5; 11:30), or in the bestowal of gifts (1 Cor 1:7), for, though he did indeed manifest through the weakness of our humanity a mortal life susceptible to death by crucifixion (Phil 2:7, 8; 1 Cor 1:23; Heb 2:14); yet, per contra, through the power of God the Father working in him (Rom 1:4; 6:4; Eph 1:20), he overcame this weakness and lives again. And by virtue of our union with him, we follow the pattern of his life in our dealings with you; for you who have beheld our physical weakness, infirmities, gentle forbearance, etc. (10:10; 12:5,9,10), and have, as it were, put our influence and power to death among you, shall behold also in me the same divine power of God effecting a resurrection of us because of our union with Christ, that we may exercise our rightful authority over you" (McGarvey).

- 5,6. *Examine yourselves as to whether you are in the faith. Prove yourselves. Do you not know yourselves, that Jesus Christ is in you? - unless indeed you are disqualified. But I trust that you will know that we are not disqualified.*

Examine. πειράζετε, put to the proof, put on trial.

Prove. δοκιμάζετε, to approve after trial.

Disqualified (reprobates...disqualified (reprobates)). ἀδόκιμοί...ἀδόκιμοι, to be rejected after trial. This is translated “castaway” in 1 Cor 9:27.

7. *Now I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified.*

Do what is honorable (good):

- a. Not to gain approval for Paul.
- b. Save your own soul.
- c. Even if the one who converted you becomes lost!

8. *For we can do nothing against the truth, but for the truth.*

Do nothing against the truth. Those motivated by the Spirit of Truth (Jn 16:13) will do nothing against, or to harm, the cause of truth.

But for the truth. Truth will be put forward by Paul and he will not mete out partial, unjust or severe discipline.

9. *For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete.*

Glad...weak. Paul and his ministers rejoice when they are weak - 12:10. They do not mind it if they appear that way.

And you are strong. And they rejoice in the Corinthian's welfare.

Complete (perfection) [perfecting]. κατάρτισιν, to adjust thoroughly, to complete in character, to repair, reinstate, restoration.

10. *Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me for edification and not for destruction.*

I should use sharpness. ἀποτόμῳ, to severely cut off, to sheer off with abruptness. Better, “deal sharply.”

Authority (power). ἐξουσίαν, authority. This is disciplining authority here.

Edification [building up]. οἰκοδομῆν, spiritual growth, to build up.

Not for destruction [casting down]. οὐκ εἰς καθαίρεσιν, a taking down, pulling down (10:8). Paul's sharpness will ultimately upbuild them.

## CONCLUSION. .... 13:11-14

11. *Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.*

Be complete (perfect) [perfected]. καταρτίζεσθε, second person, plural, present, imperative, passive. A command, "all of you allow yourselves to be restored."

Be of good comfort [comforted]. παρακαλεῖσθε, admonish or comfort yourselves. Paul ends this letter with this key word.

- 12,13. *Greet one another with a holy kiss. All the saints greet you.*

Holy kiss. See Rom 16:16; 1 Cor 16:20.

14. *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.*

His benediction. Notice that all three of the godhead are sending this greeting.

This is Paul's most complete benediction. Compare this with Num 6:22-27.

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### LESSONS FROM CHAPTER 13

1. Why do good? - verse 7.
2. What "perfection" means - verse 9.
3. What "be perfect" means - verse 11.
4. All of the godhead is included in the benediction - verse 14.

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