The Second Epistle of the Apostle Paul to the Church in Corinth

—S—T—U—D—Y——G—U—I—D—E—

with Comparative Greek Interlinear Text

By Kyle Pope

Ancient Road Publications™

The Second Epistle of the Apostle Paul to the Church in Corinth - Study Guide
with Comparative Greek Interlinear Text.

By Kyle Pope

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P R E F A C E

Bible study is more than simply "soaking up" information. It is the means by which we come to know the will of the Almighty God and the tool which He uses to reshape our character after the Divine nature. All Bible study should have two goals:

1. **To increase a student's knowledge of Bible truths.**
2. **To teach the student how to apply these truths to their life.**

This guide is designed to be an aid to Bible study. It may be used in connection with Bible classes, to supplement information provided by the teacher, to aid in discussion or it may be used in private study.

Format

The study is built upon the chapter divisions that have been put into the epistle. Each chapter will have an outline at the beginning that will subdivide the chapter into smaller sections. These sections will have a brief study on some of the verses within that subdivision. The studies will vary in nature from analysis, application, word study, etc. The study approach will be identified by a circle and title bar at the beginning of each section as shown to the right. At the end of each chapter there will be a review section testing what the student has retained from the study of the chapter.

The Greek Interlinear Text

Included within the study is an interlinear text of the epistle containing a Greek text and an English interlinear translation. Those unfamiliar with how to use an interlinear should not be intimidated by this addition. An interlinear version allows a student with little or no knowledge of New Testament Greek to get a feel for the language in which the New Testament was written. The top line contains the Greek text of the Epistle. Below each Greek

Greek word is an English word (or words) which closely approximates the literal meaning of the word. In some instances a word for word translation is easily made. In other cases however this is not so readily done given the different ways that languages communicate ideas. In the end it becomes a matter of the best judgment of a translator as to what English words best communicate the meaning of the Greek. In determining the wording for this interlinear translation the following tools were consulted to prevent my personal bias from dominating the outcome:

The Interlinear Greek-English New Testament
by Alfred Marshall, Samuel Bagster & Sons Ltd.
Copyright 1958

The Pocket Interlinear New Testament
by Jay P. Green, Sr., Baker Book House,
Grand Rapids Michigan, 1979.

The Analytical Greek Lexicon (Revised)
By Harold K. Moulton, Zondervan, Corp.,
Grand Rapids, Michigan, 1978.

The Greek Text

The Greek text which is used is a completely new format than is used in other versions. It is a comparative text. Most texts are forced to accept one of three traditions:

1. The Received Text Tradition (Textus Receptus) — This is the traditional text that has been used since the Reformation. It was compiled by the scholar Erasmus and used in the translation of the King James Version.

2. The Critical Text Tradition — This refers to the texts which have been complied in the 19th and 20th centuries relying heavily on textual discoveries made in recent times. These editions of the Greek New Testament reject some readings of the Received Text and the bulk of later manuscripts in favor of the readings supported by the earliest manuscripts which have been preserved. This tradition is represented in the Westcott & Hort, Nestle and United Bible Society texts.

3. The Majority Text Tradition — This is a relatively new approach to textual study which relies somewhat more heavily on the bulk of textual evidence rather than the age. Thomas Nelson Publishers has produced a text following this approach.

Rather than accepting or rejecting either of the three textual traditions used in most editions the aim of this text is to provide a workable way for a person with limited knowledge of Greek to identify the content of all three. In addition to this, notation is made of variations that exist among the four oldest manuscripts (the Sinai text, the Alexandrian text, the Vatican text and the Chester Beatty papyri). As a result this is truly a comparative text, designed to reveal the evidence without leaning towards any particular tradition.

Using The Text

The following will prove helpful in utilizing both the English and Greek portions of the interlinear:

English — The grammar of Ancient Greek naturally differs a great deal from modern twentieth century English. This is most keenly seen in the use of the definite article ("the") and in word order. For example there will be times that Greek will use a definite article when English would not (as in 1:1 "the Achaia") and times when it is implied though absent in the text. The following symbols will be used in the English:

( )	Indicates that the inclosed words are not in the Greek text itself but implied.
^{1,2,3},etc.	Indicates a suggested order in which words should be read to be more understandable in English.
[ ]	Indicates a variation between some manuscripts or editions.
/	Indicates where one alternate reading stops and another starts.

Greek — The following symbols are used in the Greek Text:

$\mathfrak{p}$46	The symbol for the papyrus owned by Chester Beatty and located in Dublin and Ann Arbor Michigan which contains the epistles of Paul. It dates to about the year 200.
א	The symbol for the Sinai manuscript. Discovered in the last century and located in London. It dates to the 4th century.
A	The symbol for the Alexandrian manuscript. It is located in London and dates to the 5th century.

B	The symbol for the Vatican manuscript. It is located in the Vatican and dates to the 4th century.
𝔱	The symbol for the "Textus Receptus" (Received Text), as represented by the Trinitarian Bible Society Text.
𝔠	The symbol for the "Critical Text", as represented by the United Bible Society Text (Third Edition).
𝔪	The symbol for the "Majority Text", as represented by the Hodges & Farstad text published by Thomas Nelson.
symbol*	Indicates a manuscript as changed by a contemporary editor.
symbol^{1}	Indicates the original reading of a manuscript prior to editorial changes.
symbol^{2}	Indicates a manuscript as changed by a later editor.
[ ]	Indicates a reading which varies among manuscripts.
{ }	Indicates an occasion in which one alternate reading inclosed in bracets [ ] varies from others slightly.
/	Indicates where one alternate reading ends and another begins.
ι	Indicates an alternate reading leading back to this mark.
symbol$^{vid.}$	Indicates an instance in which a manuscript appears to read a certain way but absolute verification is impossible.

My prayer is that this material may prove helpful in the study of God's word. I am not an expert in ancient Greek nor in the science of Textual criticism. My contribution is more scribal than authoritative. However, given that no work of this nature (to my knowledge) is available my hope is that it will aid the sincere student in their attempt to discern truth. To God be the glory in all things.

Kyle Pope, Evangelist

The Second Epistle of the Apostle Paul to the Church in Corinth

— C — H — A — P — T — E — R — O — N — E —

Introduction

Paul identifies himself in the first verses of the epistle with Timothy. In the first epistle to the Corinthians Paul spoke of Timothy's coming to them (I Corinthians 16:10). It is clear that this second epistle was written after Timothy's return. There is some question as to how much time elapsed between the first and second epistles. Some suggest that there was actually a letter written between them that is now lost. Others view the second letter to have been sent after hearing the report from Timothy. For our study we will accept the latter view.

II Corinthians 1:1,2

Παῦλος ἀπόστολος [Aℭ𝔐-ʼΙησοῦ
Paul (an)apostle [of-Jesus

Χριστοῦ / 𝔓46ℵBℭ- Χριστοῦ ʼΙησοῦ] διὰ
Christ / of-Christ Jesus] through

θελήματος Θεοῦ, καὶ Τ[*B* adds -ε]ιμόθεος ὁ
(the) will of-God and 3Timothy, 1the

ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν
2brother to-the congre-gation of-the God the- being (one) in

Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν [B𝔐 omit]
Corinth, with 2the 3saints 1all

τοῖς οὖσιν [*B*[1] omits] ἐν ὅλῃ τῇ ʼΑχαΐᾳ· 2
the- being in all the Achaia: (ones)

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς
Grace to-you and peace from God (the) Father

ἡμῶν καὶ Κυρίου ʼΙησοῦ Χριστοῦ.
of-us and Lord Jesus Christ.

Date: Summer or fall of 57 AD (I Corinthians 16:6,8).

Location: Macedonia (Acts 20:1,2, I Corinthians 16:5, II Corinthians 1:16). [Note: A scribal note on the Vatican manuscript (4th century) claims it was written in Philippi].

Carrier: Probably Titus (II Corinthians 8:23). [Note: Some late manuscripts add a subscription that claims that Luke and Titus carried the epistle.]

Outline

I. Greeting and blessing to the Corinthians (vss. 1-2).
II. God's Comfort in Affliction (vss. 3-7).
III. Paul's affliction in Asia (vss. 8-11).
IV. The Nature of Gospel Preaching (vss. 12-14).
V. The Explanation for his delay in coming to them (vss. 15-24).

God's Consolation in Affliction 1:3-7

Paul begins this epistle with a discourse on consolation. God is identified as the "Father of mercies" and "God of all comfort" (1:3). Notice some significant words used in this passage and their meanings:

"Mercies" (vs. 3) — *Oiktirmos* (οἰκτιρμός) - "*Compassion, pity, mercy: ... emotions, longings, manifestations of pity*" (Thayer, p. 442). — "*...Oiktirmos* is used for the emotion of sympathy itself" (Kittel, Vol. V, p. 159). — "Let God have universal and eternal praise...Because he is the *Father of mercies*...the source whence all mercy flows, whether it respect the body or the soul, time or eternity; the *source of tender mercy;* for so the word implies" (Clarke, Vol. VI, p. 314).

II Corinthians 1:3-5

3 Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ
Blessed (be) the God and Father of-the

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ Πατὴρ τῶν
Lord of-us Jesus Christ, the Father of-the

οἰκτ[*AB* adds -ε]ιρμῶν καὶ Θεὸς πάσης
compassions and God of-all

παρακλήσεως, 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ
consolation, the- (one) consoling us over

πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς
all the oppress- ion of-us, unto the enabling us

παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς
to-console the- (ones) in all oppress- ion, through the

παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ
consolation by-which we-are- being-consoled ourselves by

τοῦ Θεοῦ. 5 ὅτι καθὼς περισσεύει τὰ
the God. Because just-as 5abounds 1the

παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω[א*AB*ℭ
2sufferings 3of-the 4Christ unto us, thus

adds -ς] διὰ ιτοῦ [ℭ omits] Χριστοῦ περισσεύει
through the Christ 5abounds

καὶ ἡ παράκλησ[*A* adds -ε]ις ἡμῶν.
1even 2the 3consolation 4of-us

"Comfort" - "Consolation" (vss. 3-7) — *Paraklesis* (παράκλησις) - "**1**. Properly *a calling near, summons...* **2**. *imploration, supplication, entreaty...* **3**. *exhortation, admonition, encouragement...* **4**. *consolation, comfort, solace*...by metonymy *that which affords comfort* or *refreshment*" (Thayer, p. 483).

"Tribulation" - "Trouble" (vs. 4) — *Thlepsis* (θλῖψις) - "Properly, *pressure, compression;* by metonymy *affliction, distress* of mind, *distressing circumstances, trial, affliction*" (Moulton, p. 195). — "Properly *a pressing, pressing together, pressure...* in biblical and ecclesiastical Greek metaphorically *oppression, affliction, tribulation, distress, straits*" (Thayer, p. 291). — "Tribulation...to the early Christians meant not so much ill health, poverty or loss of friends, but the sacrifices they had to make and the perils they had to meet from their proclamation or profession of Christ" (Zodiates, p. 737).

Paul tells the Corinthians that God's consolation enables Christians to comfort those who face affliction. If we are to apply this principle to our own lives we must understand two questions:

☞ **"How does God offer us consolation in affliction?"**
— Through the promises offered in His word (II Peter 1:2-4).
— Through the encouragement of brethren (Galatians 6:2, I Thessalonians 5:14).
— Through time spent in prayer (Philippians 4:6,7).
— Through His providential care in our lives (Hebrews 13:5, Matthew 6:33,34, 28:20).

☞ **"How may we offer consolation to those in affliction?"** — When someone faces a hardship which you yourself have gone through, take the time to share with them how you felt and how you endured it.
— When you learn that someone is facing a hardship do a little something nice for them without being asked.
— Take a little time to call or drop a note to someone who is sick, discouraged or facing hardship.
— When you hear that someone has lost their job or experienced a loss of property, offer help without being asked.

I Corinthians 1:6,7

6 εἴτε
If

δὲ θλ[*B* adds -ε]ιβόμεθα, ὑπὲρ τῆς ὑμῶν
then we-are-being-oppressed over the 4of-you-all

ιπαρακλήσεως καὶ σωτηρίας, [*B* omits] [𝔪
1consolation 2and 3salvation

- τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν
[of-the working in endurance of-the same

παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· ιεἴτε
sufferings which 2even 1we suffer: if

παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
we-are-being-consoled, over the 4of-you-all:

παρακλήσεως καὶ σωτηρίας· {𝔪 omits} /
1consolation 2and 3salvation /

ℵ*AB*𝔠 - εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
if we-are-being-consoled, over the 6of-you-all

παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ
1consolation 2of-the 3working 4in 5endurance

τῶν αὐτῶν παθημάτων ὧν καὶ
of-the same sufferings which 2even

ἡμιε{ℵ omits}ῖς πάσχομεν. / 𝔓46 omits - ὧν καὶ
1we suffer. / which even

ἡμεῖς πάσχομεν.] 7 καὶ ἡ ἐλπὶς ιἡ[*B* has -
we suffer.] And the hope of-us

ὑ]μῶν βεβαία ὑπὲρ ὑμῶν· [*B* adds -
[of-you-all] (is) firm over you-all:

παρακλήσεως καὶ σωτηρίας / 𝔪 adds - εἴτε
[consolation and salvation / if

παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
we-are-being consoled, over the 4of-you-all

παρακλήσεως καὶ σωτηρίας,] εἰδότες ὅτι [𝔪
1consolation 2and 3salvation,] we-know that

- ὥσπερ / ℵ*AB*𝔠- ὡς] κοινωνοί ἐστε τῶν
{just-as / as} partners we-are of-the

παθημάτων, [𝔓46 omits -καὶ ἡ ἐλπὶς ...
sufferings, [and the hope ...

παθημάτων] [𝔪 - οὕτω / ℵ*AB*𝔠 - οὕτως]
sufferings} {thus}

καὶ τῆς παρακλήσεως.
also of-the consolation.

Paul's Affliction in Asia 1:8-11

Reference is made in verse eight to the trouble which came to Paul and his companions in Asia. Verse nine claims he had the "sentence of death" in himself. If our dating is correct the events described seem, at least in part, to refer to the riot in Ephesus recorded in Acts 19:23-41. Apparently the first epistle to the Corinthians was written before this riot. When the first epistle was written Paul was still in Ephesus (I Corinthians 16:8), though he was aware of the adversaries that were set against him (I Corinthians 16:9). Immediately after the riot Paul left Ephesus (Acts 20:1).

II Corinthians 1:8-9

8 οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν,
3not 1For 2we-wish you-all to-be-unknowing,

ἀδελφοί, [*B*𝔱𝔠𝔪 - ὑπὲρ / א*A*- περὶ] τῆς
brothers, [over / about] the

θλίψεως ἡμῶν τῆς γενομένης [א 2𝔱𝔪 - ἡμῖν /
oppression of-us — having-been {on-us}

𝔓46*AB*א 1𝔠 omit] ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν
in — Asia, that —a-throw-beyond =exceedingly

[𝔱𝔪 - ἐβαρήθημεν ὑπὲρ δύναμιν, / 𝔓46א*AB*𝔠
[we-have-been-weighed-down above ability, /

- ὑπὲρ δύναμιν ἐβαρήθημεν] ὥστε
above ability we-have-been-weighed-down] so-as

ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. 9 ἀλλὰ[א*A*
to-despair we even — to-live. But

omit] αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ
ourselves 6in 7our-selves, 2the 3sentence 4of-the

θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν
5death 1we-have in-order-that 2no 3assurance 1we-should-have

ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγιε[א
upon our-selves, but upon the God the-(one) (who)

omits]ίριο[𝔓46- α]ντι τοὺς νεκρούις· [*A* omits]
raises [has raised] the dead:

Chronology of the Events in Acts 19

I. Upon coming to Ephesus Paul succeeds in the conversion of twelve men who had before received the baptism of John (Acts 19:1-7).

II. For three months Paul taught in the synagogue (Acts 19:8).

III. When opposed by the Jews Paul and the disciples withdraw from the synagogue and begin to meet in the school of Tyrannus (Acts 19:9).

IV. While in Ephesus for two years the gospel is taken throughout all Asia (Acts 19:10).

V. Jewish exorcists are overcome by an evil spirit when they try to imitate Paul's miracles. The event becomes known throughout all Ephesus. (Acts 19:11-17).

VI. Many believe in the gospel including those who had practiced sorcery. They burn their books of magic in the sight of all (Acts 19:18-20).

VII. A silversmith named Demetrius (who made images of Diana) stirs up other craftsmen against the disciples because of the financial losses they had experienced due to the conversions in Ephesus (Acts 19:23-28).

VIII. The city rushes into the theater dragging with them Paul's companions Gaius and Aristarchus, chanting for two full hours "Great is Diana of the Ephesians" (Acts 19:29-34).

IX. For fear of his life, Paul is prevented by the disciples from going into the theater (Acts 19:30,31).

X. The city clerk succeeds in calming the crowd and urging them to make a formal complaint against the disciples (Acts 19:35-41).

Working Together in Prayer

In verse eleven Paul claims that the Corinthians were of help to him in that they had been "helping together in prayer" on his behalf. Though clearly they had also been of some material assistance to him it is significant that he first mentions their prayers on his behalf.

II Corinthians 1:10,11

10

ὅς ἐκ τηλικούτιου[$\mathfrak{p}^{46}$- ων] θανάτιου[$\mathfrak{p}^{46}$- ων]
who out- of so-great (a) death [deaths]

ἐριρ[B^{1} omits]ύσατο ἡμᾶς καὶ [𝔱𝔪-ρύεται, /
has-delivered us and [delivers /

$\mathfrak{p}^{46}$ℵB𝔠- ρύσεται, /A omits] εἰς ὅν ἠλπίκαμεν
will-deliver] in whom we-hope

ιὅτι [$\mathfrak{p}^{46}B$ omit] καὶ ἔτι ῥύσεται· 11
that even yet He-will-deliver-(us):

συνυπουργούντων καὶ ιύ[A has -ή]μῶν ιύπὲρ
3(are) serving- together 2also 1you [we] over

[ℵ *had*] ιή[A -ύ]μῶν τῇ δεήσει, ἵνα ἐκ πολλῶν
us [you] — in-prayer, in- order-that by many

προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν
faces =people the 2un- to 3us 1favors (given) by many

εὐχαριστηθῇ ὑπὲρ [ℵA𝔠- ἡμῶν. / $\mathfrak{p}^{46*}B$𝔪-
thanks-may be-given over [us /

ὑμῶν.]
you- all]

☞ **"How may we work with others in prayer?"** — Make a note of gospel preachers working in hard areas. Then in your personal prayers specifically talk to God about their situation and pray for their success and encouragement.

— When you learn of those facing some type of trial tell them that you are praying for their triumph over it. Then spend time in prayer talking to God about the trial and appeal to Him for help for them that they might have victory over the hardship.

— As you struggle with hardship or temptation confess your struggles to others and ask them to pray for you.

— When someone confesses a struggle with temptation or hardship devote time to praying for them that they might win over their battle. Then let them know that you are praying for them regularly.

— Pray regularly and specifically for the congregation you are identified with and the specific members. Mention members specifically whom you may have had struggles with or who have weaknesses.

The Nature of Gospel Preaching 1:12-14

According to verse twelve the nature of Paul's conduct as a preacher of the gospel was that of "simplicity" (some manuscripts have "holiness") and "godly sincerity" not "fleshly wisdom." This indicates not only his personal conduct but the attitude which should characterize true gospel preaching.

II Corinthians 1:12-14

12 Ἡ γὰρ καύχησ[*A* adds -ε]ις ἡμῶν
[2]the [1]For boast [boasts] of-us

αὕτη ἐστί, τὸ μαρτύριον τῆς συνειδήσεως
[2]this [1]is, the testimony of-the conscience

ι̣ή[א *had* -ύ]μῶν, ὅτι ἐν [א[2]𝔱𝔠𝔪- ἁπλότητι /
of-us, [of-you] that in [singularity / =simplicity

𝔓[46]א[1]*AB*-ἁγιότητι] καὶ [*A* adds -ἐν]
holiness] and [in]

εἰλικρινι̣ε[א*A* omit]ίᾳ [א*AB*𝔠 add - τοῦ] Θεοῦ,
clarity [of-the] God,

[𝔓[46]*B*𝔠 adds -καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ'
[and] not in [2]wisdom, [1]fleshly but

ἐν χάριτι Θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
in (the)- of-God, we-conducted- in the world favor=grace ouselves

περισσοτέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ
more-earnestly yet to- you- [4]noth- [1]For wards all. ing

ἄλλα γράφομεν ὑμῖν, ἀλλ' ι̣ᾗ ἃ [*A* omits]
[2]in- [3]we-write to- but ei- what deed you, ther

ἀναγ[א*B* add - ε]ινώσκετι̣ε [א has -αι] ι̣ᾗ καὶ
you-all-are-discerning [is-being- or even =reading discerned=read]

ἐπιγινώσκετε, [*B* omits / *A* has - ᾗ καὶ
you-all- understand, [or even

ἐπιγινώσκεται] ἐλπίζω δὲ ὅτι καὶ ἕως τέλους
is-being- understood] [2]I-hope [1]and that even until (the)- end

ἐπιγνώσεσθε· 14 καθὼς καὶ ἐπέγνωτε ἡμᾶς
you-all-will- understand-for-youselves; just-as even you-all- have-understood us

ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμέν,
by portion, be- cause [2](the)- boast [3]of-you- all [1]we- are,

καθάπερ καὶ ι̣ύ[*A* has -ή]μι̣ε[א omits]ῖς ι̣ή[*A* has
just-as even you- all [we] of-us

-ύ]μῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου [א*B*𝔠 add -
[of-you- all] in the day of- the Lord

ἡμῶν / 𝔓[46 vid]𝔄𝔱𝔪 omit] Ἰησοῦ.
[of-us] Jesus.

"Simplicity" — *Haplotes* (ἁπλότης) - "*Singleness, simplicity, sincerity, mental honesty;* the virtue of one who is free from pretense and dissimulation...*openness of heart manifesting itself by benefactions, liberality"* (Thayer, p. 57). — "*Simplicity, sincerity, purity or probity of mind, liberality* as arising from simplicity and frankness of character" (Moulton, p. 40) — "In the NT used only in a moral sense as the opposite of duplicity meaning sincerity, faithfulness toward others, manifest in helpfulness and giving assistance to others" (Zodiates, p. 214).

"Holiness" — *Hagiotes* (ἁγιότης) - "*Hagiotes* as moral holiness is to be distinguished from *hosiotes*, sanctity that conforms to religious traditions..." (Zodiates, p. 71). — "Holiness is a broad term which covers the whole relation to God and the devotion to him" (Lenski, II Cor., p. 837).

"Sincerity" — *Eilikrines* (εἰλικρῑνής) - "Properly *that which being viewed in the sunshine is found clear and pure;...*" (Moulton, p. 118).— "Sincerity signifies honesty and uprightness, without duplicity, and refers to the relation toward men" (Lenski, II Cor., p. 837).

"Can Scripture Be Understood?"

In verse thirteen Paul claims that what he is writing to them is nothing other than what they could "read" or "understand". He concludes the verse with an expression of confidence that indeed they will understand "even to the end".

Throughout the ages there have been many who have felt that scripture could not be understood by the common man. Thus only if it was interpreted to a person by a priest or religious organization could it be properly understood. Others have held that the Spirit must act upon a person in order for them to be able to understand.

This passage directly contradicts either view. Note: Paul says he writes to them what they can...

☞ **"Read"** — *Anaginosko* (ἀναγινώσκω) - *"To gather exact knowledge of, recognize, discern;* especially *to read"* (Moulton, p. 21).

☞Or **"Understand"** — *Epiginosko* (ἐπιγινώσκω) - "Properly *to make* a thing *a subject of observation;* hence, *to arrive at knowledge from preliminaries; to attain to a knowledge of; to ascertain; to perceive; to discern, detect..."* (Moulton, p. 155).

...However Paul claims in the next verse that they had only understood "in part". Yet he had claimed of them in I Corinthians 1:5 that they had been - "...enriched in everything by Him in all utterance and all knowledge" (NKJV).

Here is what is clear about this issue:

1. The Corinthians had spiritual gifts, thus the Holy Spirit had worked within them (I Corinthians 12-14).
2. They did not yet fully understand all aspects of the truth (II Corinthians 1:14).
3. What was written to them could be understood if they would apply themselves to it (II Corinthians 1:13).

If Scripture can only be understood if interpreted by the proper religious authority why would Paul claim they could come to understand it? If Scripture could only be understood when the Holy Spirit granted the ability to understand why didn't the Corinthians understand (the Spirit had done His part - I Corinthians 1:5)?

God has given the Scriptures to man in a form that can be accepted or rejected and fully understood if "rightly divided" (II Timothy 2:15). When men do not understand (or accept) the truth it is not because they don't have the ability to do so, but rather because something about the condition of their heart is not right (Matthew 13:1-9 & 18-23). All who sincerely wish to understand Scripture can (John 7:17).

Explanation For His Delay 1:15-24

Apparently Paul had planned to visit the Corinthians before he went to Macedonia. In I Corinthians 16:5 he told them that he would come to see them when he passed through Macedonia, yet II Corinthians 1:16 claims that he intended to pass by way of Corinth to Macedonia, then return from Macedonia back to Corinth before going to Judea. This seems to indicate that he planned to sail across the Aegean Sea and visit Corinth first. Paul's sudden departure from Ephesus after the riot there may be what changed this plan. Rather than having time to arrange passage on a ship Paul may have had to simply travel on land up through Asia, Mysia, Thrace and into Macedonia having only to cross the Hellespont (See the map on page 9).

The book of Acts indicates that even after Paul made it to Corinth his plans to go directly to Judea were altered again. Acts 20:3 tells us that after Paul stayed three months in Greece (where Corinth and Achaia were located) he planned to sail to Syria but opposition from the Jews forced him to go back through Macedonia.

II Corinthians 1:15-16

15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην
And in-this — assurance I-was-wanting

[𝔱 - πρὸς ὑμᾶς ἐλθεῖν πρότερον, / ℵ*AB*𝔠 -
[to you to-come formerly, /

ιπρότερον {ℵ¹ omits} πρὸς ὑμᾶς ἐλθεῖν, / 𝔪-
formerly to you to-come, /

ἐλθεῖν πρὸς ὑμᾶς τὸ πρότερον,] ἵνα
to-come to you — formerly,] in-order-that

δευτέραν [ℵ¹*A*𝔱𝔠𝔪 -χάριν / ℵ²*B* - χαράν]
(a) second [favour / joy]
=grace

[*A*𝔱𝔪 - ἔχητε· / ℵ*B*𝔠 - σχῆτε,] 16 καὶ
[you-all / you-all and
might-have: might-have-had,]

δι᾽ ὑμῶν ιδι[*A* has -ἀπ]ελθιε[ℵ omits]ῖν εἰς
by you-all to-have-come-through [to-have-come-from] into

Μακιε[ℵ*A* have -αι]δονίαν, καὶ πάλιν ἀπὸ
Macedonia, and again from

ιΜα[*B*¹ omits]κιε[ℵ has -αι]δονίας ἐλθεῖν πρὸς
Macedonia to-come to

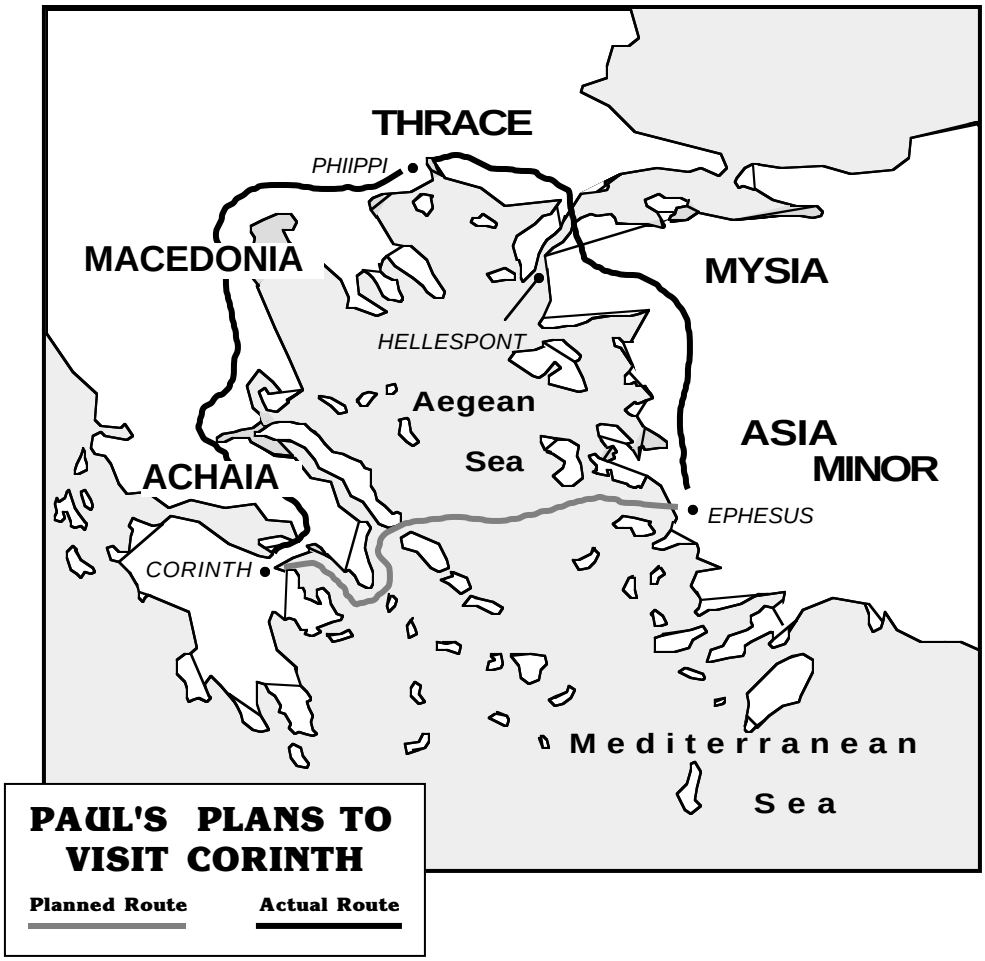
ὑμᾶς, καὶ ὑφ᾽ ὑμῶν προπεμφθῆναι εἰς τὴν
you, and by you-all to-have-been sent into —

᾽Ιουδαίαν.
Judea.

Making Plans

Paul refers in verse seventeen to making plans either "lightly" or "according to the flesh". He seems to fear that the Corinthians might have felt that his decision not to come to them first was made thoughtlessly.

Jesus taught that in making plans about what we will do for another person we should not make vows but rather let our "yes" be "yes" and our "no" be "no" (Matthew 5:33-37). The Holy Spirit teaches us in the book of James that any plans



we make regarding the future must be made with the consideration that only "If the Lord wills" may we do what is planned (James 4:13-15).

☞ "How can we be certain that our plans are not made lightly, yet with the consideration of God's ultimate control over our lives?"

II Corinthians 1:17

17 τοῦτο ιοὖν [*A* has -δὲ]
This then [but]

βουλευόμενος, μή τι ἄρα τῇ ἐλαφρίᾳ
determining-for-myself, 3indeed 1there-fore — 4lightness? =levity

ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα
2we-have-used or what I-wish, 2accord-ing-to 3flesh,

βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ιναὶ ναὶ καὶ
1(do) I-wish that (it)-may-be with me — yes yes and

τὸ οὒ οὔ; [𝔓46 has - ναὶ καὶ τὸ οὒ]
— no no? [yes and — no]

— Go to God in prayer any time you are faced with a decision, praying for both the wisdom to choose rightly along with the strength and faith to accept whatever may come.
— Recognize your limits when telling someone else what you will do for them and make certain your claims are totally honest.

The Promises of God

As Paul discusses his change of plans with the brethren he claims in verse 20 that in Christ all the promises of God are "yes". In the context Paul seems to suggest that although his original plans of coming to them before he went to Corinth did not work out, God had in a sense said "yes" to their need for his coming in that he would soon be free to come to them. In a broader context, when Paul states that all God's promises in Christ are "yes" he affirms the certainty of God's promises.

II Corinthians 1:18-20

18 πιστὸς
3faithful,

δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς
1But 2God (is) that the word of-us the- (one) to you

οὐκ [א2𝔱𝔪- ἐγένετο / א1*ABℭ - ἔστιν] ναὶ
not [has-become / is] yes

καὶ οὔ. 19 ὁ [𝔓46𝔱𝔪- γὰρ τοῦ Θεοῦ / אABℭ -
and no. 2the [1For 4of- the 5God /

τοῦ θεοῦ γὰρ] υἱὸς [𝔓46א2B𝔱𝔪ℭ-Ἰησοῦς
of-the God For] 3Son [Jesus

Χριστὸς / א1A - Χριστὸς Ἰησοῦς] ὁ ἐν ὑμῖν
Christ / Christ Jesus} the- (one) in you

δι᾽ ἡμῶν κηρυχθείς, δι᾽ ἐμοῦ καὶ Σιλουανοῦ
by us has-been proclaimed, by me and Silvanus

καὶ Τ[*B* adds -ε]ιμοθέου, οὐκ ἐγένετο ναὶ καὶ
and Timothy, not has- become yes and

οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. 20 ὅσαι γὰρ
no, but yes in Him has-been. 2as- many-as 1For

ἐπαγγελ[*A* adds - ε]ίαι [*A* adds - τοῦ] Θεοῦ, ἐν
(the) promises [of-the] God, in

αὐτῷ τὸ ναί, [𝔱𝔪- καὶ ἐν αὐτῷ / 𝔓46אABℭ-
Him — (are) yes, [and in Him /

ιδιὸ {𝔓46 omits} καὶ δι᾽ αὐτοῦ] ιτὸ [א1 omits]
wherefore even through Him] (is) the

ἀμήν, τῷ Θεῷ πρὸς δόξαν δι᾽ ἡμῶν.
amen, to- the God to glory through us.

"What promises are given to the Christian?"

— The promise of God's constant concern for the affairs of our lives (Hebrews 13:5).
— The promise of forgiveness of sins upon the confession of our sins (I John 1:9).
— The promise of the salvation of the soul for those who commit their faith and obedience unto Christ (II Timothy 1:12).
— The promise that all will work out for the best for those who are faithful to the Lord (Romans 8:28).
— The promise of the resurrection of our mortal bodies unto immortality (I Thessalonians 4:13-18).
— The promise of eternal life with God free from pain and sorrow (Revelation 21:4).

However, the certainty of God's promises do not take away our own responsibilities. We must...
— Be faithful unto death to hope for a crown of life (Revelation 2:10).
— Continue in God's word if we claim to be Christ's disciples (John 8:31).
— Expect things which are in accordance with God's will (I John 5:14).

The Sealing & Deposit of the Spirit

In discussing the certainty of God's promises Paul reminds them that one evidence of this fact is the presence of the Holy Spirit within them which God had given to the Corinthians. While the personal and miraculous implications of this "sealing" involved something different for the Corinthians than it does for Christians today (given that the Lord promised a time when spiritual gifts would cease - I Corinthians 13:8-10) there are nevertheless some powerful teachings about this "deposit" (or pledge) of the Spirit within the hearts of the believer.

1. The presence of God's Spirit within a believer will allow for their resurrection with the faithful (Romans 8:11).
2. The believer has God's Spirit within them when they set their minds on spiritual things (Roman 8:5).
3. Being filled with God's Spirit is a choice that believers must constantly make (Ephesians 5:18).
4. Christ dwells in believers hearts through faith (Ephesians 3:17).
5. Believers can grieve the Holy Spirit by sinful conduct (Ephesians 4:30).
6. Rejection of God's word is rejection of the Holy Spirit (Acts 7:51).

II Corinthians 1:21-24

21 ὁ
The-(one)

δὲ βεβαιῶν ⸀ἡ[*B* has - ὑ]μᾶς σὺν ὑμῖν εἰς
yet establishing us [you] with you into

Χριστόν, καὶ χρ[א *B* add - ε]ίσας ⸀ἡ[*B*^{1} has - ὑ]μᾶς,
Christ, and [2]having-anointed [3]us [you]

Θεός· 22 ⸀ὁ [א^{1}*A* omit] καὶ σφραγισάμενος
[1]God: the-(one) even having-sealed-for-Himself

ἡμᾶς, καὶ δοὺς τὸν ἀρ⸀ρ[א *A* omit]αβῶνα τοῦ
us, and has-given the pledge of-the

Πνεύματος ἐν ταῖς καρδί⸀αι[א^{1*} has - ε]ς ἡμῶν.
Spirit in the hearts of-us.

23 Ἐγὼ δὲ μάρτυρα τὸν Θεὸν
[2]I [1]Yet [4](as) witness [5]the [6]God

ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι
[3]call-on-myself over — my soul, that

φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.
sparing you-all no-more I-came into Corinth.

24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
Not that we-lord-over [3]of-you-all [1]the [2]faith,

ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ
but [2] fellow-workers [1]we-are of-the joy of-you-all: [2]in-the

γὰρ πίστ⸀ε[א omits]ι ἑστήκατε.
[1]for [3]faith you-all stand.

Chapter One Review

1. Who does Paul introduce himself with at the beginning of the epistle?
2. Who may have carried this epistle to the Corinthians?
3. Where was Paul when he wrote this epistle?
4. What word used in verse four properly means "pressure"?
5. What does Paul claim would also abound in the Corinthians if they shared in Christ's sufferings?
6. What does Paul claim that the comfort given to us by God allows us to do to others?
7. What event may Paul be referring to in verse eight when he speaks of having the "sentence of death" upon himself?
8. Where is the event referred to above described?
9. In what does Paul claim the Corinthians had worked together with him?
10. What is the first definition of the word translated "simplicity" in verse 12?
11. What word do some manuscripts use instead of the word "simplicity"?
12. What does verse fourteen claim the Corinthians had done in part, up to the time he wrote them?
13. What route had Paul apparently planned to take on his way to Corinth?
14. How did he end up coming to them?
15. What passage in the New Testament teaches that Christians should approach all plans understanding that life continues only by God's will?
16. If God's promises are all "yes" in Christ Jesus does that mean that the Christian will always get what they desire? Why or why not?
17. With what does Paul claim the Corinthians had been sealed as evidence of the certainty of God's promises?
18. Does this sealing of the Holy Spirit carry all of the same implications it did for the Corinthians? Why or why not?

The Second Epistle of the Apostle Paul to the Church in Corinth

— C — H — A — P — T — E — R — T — W — O —

Outline

I. Paul's Sorrow Over the Corinthians (vss. 1-5).
II. Forgiveness, Consolation and Reaffirmation of Love (vss. 6-11).
III. Paul's Distress Upon Coming to Troas (vss. 12,13).
IV. The Fragrance of Christ (vss. 14-17).

Paul's Sorrow Over the Corinthians 2:1-5

Paul states in verse one that he had determined within himself not to come to the Corinthians again "in sorrow". This appears to refer to Paul's grief over the many problems he was forced to address in his first letter to the Corinthian brethren.

II Corinthians 2:1,2

1 ἔκρινα [ℵ*Atm*-δὲ / 𝔓46*B*ℭ-γὰρ] ἐμαυτῷ
[2]I-judged [[1]but / for] in-myself

τοῦτο, τὸ μὴ πάλιν [ℭ- ἐλθεῖν ἐν λύπῃ πρὸς
this, - not [2]again [[1]to-come [5]in [6]sorrow [3]to

ὑμᾶς. / ℵ*ABm*- ἐν λύπῃ 1πρὸς ὑμᾶς ἐλθεῖν.
[4]you. / [5]in [6]sorrow [3]to [4]you [1]to-come.

/𝔓46vid has - ἐλθεῖν πρὸς ὑμᾶς.] 2 1ε[ℵ1 omits {*by*
/ to-come to you.] [2]if

ℵ*}]ὶ γὰρ ἐγὼ [ℵ* adds - ὁ {*omitted by* ℵ1}] λυπῶ
[1]For I [the] grieve

ὑμᾶς, καὶ τίς [ℵ2tm-ἐστιν / ℵ1*AB*ℭ omit]ὁ ει̣ὐ[*A*
you, [2]even [1]who [is] the-(one)

omits]φραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;
making-glad me, if not the-(one) being-grieved by me?

Problems Addressed in Paul's First Epistle

The primary problems addressed in Paul's first epistle were:

I. Divisions and contentions (I Corinthians 1:10-13).
II. Sexual immorality tolerated by the church (I Corinthians 5:1-8).
III. Lawsuits among brethren (I Corinthians 6:1-11).
IV. Failure to respect the conscience of the weak (I Cor. 8:1-13 & 10:23-33).

V. Women failing to demonstrate submission (I Corinthians 11:2-16).
VI. Abuse of the Lord's Supper (I Corinthians 11:17-34).
VII. Abuse of spiritual gifts (I Corinthians 12-14).
VIII. False teaching concerning the resurrection (I Corinthians 15:12-58).

The Purpose of Paul's Writing to Corinth

The one problem that Paul appears to have expected their immediate response to was the matter addressed in First Corinthians 5:1-8. There we learn that a member of the church in Corinth was sexually involved with his father's wife (5:1). Paul commands the brethren to "deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus" (5:5). Paul warns them – "What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?" (I Corinthians 4:21).

II Corinthians 2:3,4

3 καὶ ἔγραψα [א²𝔱𝔪-ὑμῖν / א¹*ABℭ
And I-wrote {to-you /

omit] τοῦτο ι αὐτό, [*A* omits] ἵνα μὴ ἐλθὼν λύπην
this same- in- not coming grief
thing order-that

[א²𝔱𝔪- ἔχω / א¹*ABℭ*- σχῶ] ἀφ᾽ ὧν ἔδει με
[I-should- / I-should- from whom it- me
have have-had] binds

χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ
to- having- over all of- that —
rejoice, confidence you,

ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. 4 ἐκ γὰρ
my joy ²of-all ³of- ¹is ²out- ¹For
you. of

πολλῆς θλίψεως καὶ συνοχῆς καρδίας
much oppression and constraint of-heart

ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα
I-have- to- through many tears, not that
written you

λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν
you-all but ³the ⁴love ¹in-order- ²you-all- which
should-be-grieved that should-know

ἔχω περισσοτέρως εἰς ὑμᾶς.
I-have more- unto you.
abundantly

If, when the brethren in Corinth received the first epistle, they had chosen not to heed Paul's instructions he would have been forced to come again to them in sorrow (II Corinthians 2:1) and with "a rod" (I Corinthians 4:21). He wrote with three sentiments in mind:

1. Confidence that they would respond faithfully, leading him to rejoice (II Corinthians 2:3).
2. "Anguish of heart" at having to cause them grief (II Corinthians 2:4).
3. A Desire to test their true obedience (II Corinthians 2:9).

In verses three and four Paul claims that he had written to the brethren out of much "affliction", "anguish of heart" and "many tears". The word translated "affliction" is the same word found in chapter one translated "tribulation" and "trouble". We remember from our study that the primary meaning of this word is "pressure". Notice the word translated "anguish":

"Anguish" (vs. 4) — *Sunoches* (συνοχῆς) - "Properly *a being held together; compression;* in New Testament (by) metonomy *distress of mind, anxiety"* (Moulton, p. 389). *"A holding together, narrowing; narrows,* the contracting part of a way...Metaphorically *straits, distress, anguish"* (Thayer, p. 606).

When Doing The Right Thing Hurts

Often doing what is best for another person causes us a great deal of discomfort. Never-the-less it is a mark of love. Paul claims that they might know "the love which I have so abundantly for you" (2:4) not that he should cause them grief.

☞ **"What are some situations that would call upon a Christian to experience pain in order to display their love for another person?"**

— Rebuking someone for a sin they are involved in (Luke 17:3).

— Pointing out to someone when they are in doctrinal error (Acts 18:24-28).

— Being forced to bring a matter to the attention of the church when a brother or sister is unwilling to repent (Matthew 18:17).

— Differing with a close friend or family member on a Scriptural matter (Matthew 10:37).

— Talking to someone about something they are doing wrong when it is likely they will become angry (Galatians 4:16).

II Corinthians 2:5

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ
[2]if [1]But any-one is-grieved, not [2]me

λελύπηκεν, ἀλλ᾽ ἀπὸ μέρους· ἵνα
[1]he-has-grieved, but from part; in-order-that

μὴ ἐπιβαρῶ πάντας ὑμᾶς.
not I-should-over-burden all of-you.

Forgiveness, Consolation and Reaffirmation of Love 2:6-11

Congregational Discipline

Paul speaks in verse six of the "punishment which *was inflicted* by the majority". This clearly refers to the practice commanded in Scripture of congregations withdrawing themselves from the unrepentant.

☞ "Exactly what is the church authorized to do as 'punishment' of the unrepentant?"

— "Withdraw" from brethren who walk contrary to the teachings of the gospel (II Thessalonians 3:6, I Timothy 6:3-5).
— Do not "keep company with" those brethren who live contrary to the gospel (II Thessalonians 3:14).
— "Note" those who cause offenses and divisions contrary to the gospel and "avoid them" (Romans 16:17).
— Do not even eat with one "named a brother" who is in unrepentant sin (I Corinthians 5:11).
— "Warn" those who are "unruly" (I Thessalonians 5:14).
— "Rebuke in the presence of all" those who are sinning (I Timothy 5:20).
— "Reject" a divisive man after the second admonition (Titus 3:10,11).

II Corinthians 2:6

6 ἱκανὸν τῷ
4(is)enough —

τοιούτῳ ἡ ἐπιτ[*B*adds -ε]ιμία αὕτη ἡ ὑπὸ τῶν
5for-such-a-one 1the 3penalty 2same — by the

πλειόνων·
majority;

— Treat as a tax collector or a heathen those who will not hear the church (Matthew 18:15-17).

☞ "Does a congregation withdrawing from a person mean that God has broken fellowship with that person?"

— Diotrophes put out of the church those whom John sent (III John 9,10).
— Paul commanded withdrawal in order to bring the brother to repentance, thus effecting the salvation of his soul (I Corinthians 5:5).
— Withdrawal is intended to produce "shame" leading to repentance unto salvation (II Thessalonians 3:14,15).
— God is the one who determines who is and is not in fellowship with Him (Acts 2:47, I John 1:3).

Paul commands the brethren to do three things to the one who has been disciplined lest he "be swallowed up with too much sorrow" (II Corinthians 2:7):
1. "Forgive" (II Corinthians 2:7).
2. "Comfort" (II Corinthians 2:7).
3. "Reaffirm *your* love to him" (II Corinthians 2:8).

Notice the definitions of some of these words:

"Forgive" (vs. 7) — *Charisasthai* (χαρίσασθαι) - "*Charidzesthai* is generally found in the New Testament in the sense of 'to bestow a favor'; but it conveys the special meaning 'to forgive' in the passage referred to above [II Corinthians 2:7]" (Nicoll, Vol. III, p.48). — "*To gratify; to bestow* in kindness, *grant* as a free favour; *to grant the deliverance* of a person in favour to the desire of others; *to sacrifice* a person to the demands of enemies; *to remit, forgive*" (Moulton, p.434).

"Reaffirm" (vs. 8) — *Kurosai* (κυρῶσαι) - "1. *Confirm, ratify, validate...* 2. *conclude... decide in favor of love for someone...make valid, affirm;* in the 2 Corinthians passage *reaffirm* is also very good" (BAG, p. 460). — Henry Alford claims that the word does not communicate – "...(as usually understood) *to ratify by a public decree of the church:*...the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother" (Vol. II, p. 638).

II Corinthians 2:7-9

7 ὥστε τοὐναντίον [$\mathfrak{p}^{46}$ ℵ tmc-
so-that on-the-contrary
μᾶλλον / *AB* omit] ὑμᾶς χαρίσασθαι καὶ
[rather] you to-forgive and
παρακαλέσαι, μή πως τῇ περισσοτέρᾳ λύπῃ
to-console (so-that)-not in-any-way — by-more-abundant grief
καταποθῇ ὁ τοιοῦτος. 8 διὸ παρακαλῶ
²may-be-swallowed-up — ¹such-a-one Therefore I-encourage
ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. 9 εἰς
you to-confirm unto him love. ³unto
τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν
⁴this ¹For ²even I-have-written, that I-might-know the proof
ὑμῶν, [ℵ tmc- εἰ /*AB*- ᾗ /$\mathfrak{p}^{46}$ omits] εἰς πάντα
of-you-all [if / to-which] unto all-things
ὑπήκοοί ἐστε.
obedient you-all-are.

"Does the Church Have Power to Forgive Sins?"

In verse ten Paul speaks of forgiving the guilty party for the sake of the brethren "in the presence of Christ". Throughout religious history there have been those who have taught that God has granted to religious authorities the actual right of forgiving or retaining sins. Texts sometimes appealed to in support of this notion are

- Matthew 16:19 & 18:18-20.

II Corinthians 2:10,11

ιο ᾧ δέ τι χαρίζεσθε, [א²𝔱𝔪-
²to- ¹Yet any- you-all
whom thing forgive
καὶ ἐγώ· / א¹*AB*𝔠- κἀγώ·] καὶ γὰρ ιἐγὼ [*A*
[even I;] and — ²I
omits] [𝔱𝔪- εἴ τι / א*AB*𝔠 -ὅ] [א*B*𝔱𝔪𝔠-
[¹if anything / what]
κεχάρισμαι, /*A*- καὶ χάρισμαι,] [𝔱𝔪- ᾧ /
[have- / even forgive] [to- /
forgiven whom
א*AB*𝔠- εἴ τι] κεχάρισμαι, δι᾽ ὑμᾶς ἐν
if any- I-have- through you in
thing] forgiven,
προσώπῳ Χριστοῦ, ιι ἵνα μὴ
(the)-face of-Christ, in-order- not
that
πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ
²should-be-(given)- ³over- — ¹Satan ²not ¹For
advantage (us);
αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
⁶of- ⁴the ⁵purposes ³we-are-
him. ignorant-(of)

☞ "Does the Bible give religious authorities the right to forgive or retain sins?"

— There is one mediator between God and man (I Timothy 2:5).

— Christ ever lives to make intercession for the saints (Hebrews 7:25).

— Christians are to pray for one another and confess to one another (James 5:14-16).

— When Christians confess their sins to God, He forgives them (I John 1:9).

— Simon was told to pray to God for forgiveness (Acts 8:22).

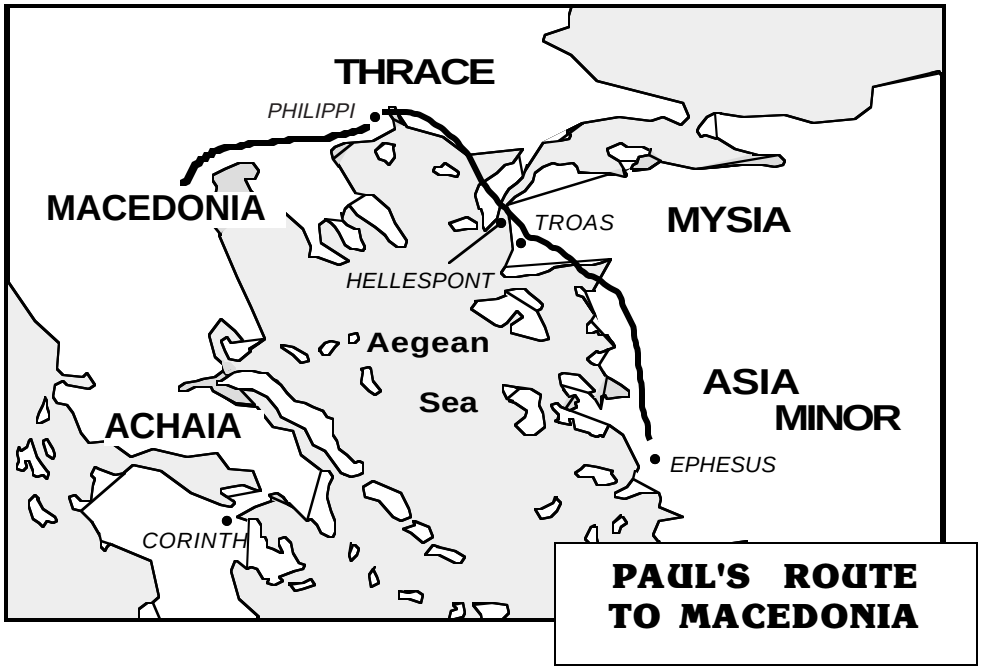
— The Bible promises that religious authorities would rise up teaching falsehood (Acts 20:28-30).

The Devices of Satan

Paul warns that the brethren should be careful how they deal with the sinful brother from whom they had withdrawn from "lest Satan should take advantage of us; for we are not ignorant of his devices" (II Corinthians 2:11). This is much like the warning found in Galatians 6:1 where Paul admonishes those who seek to restore the brother overtaken in any trespass to consider themselves "lest you also be tempted."

☞ "What are some of Satan's 'Devices'?"

— Assault (Ephesians 6:11,13-16).
— Manipulation (Matthew 16:21-23).
— Deception (II Corinthians 11:13-15).
— Hindrance (I Thessalonians 2:18).
— Adoption (John 8:37-44).



Paul's Distress Upon Coming to Troas 2:12,13

In verses twelve and thirteen Paul claims that when he came to Troas he had no "rest" in his spirit when he did not find Titus. Paul apparently expected Titus to meet him in Troas. Titus had gone to Corinth and then returned to Paul with the good news of Corinth's obedience (II Corinthians 7:6,13 & 12:18).

II Corinthians 2:12,13

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ
²coming ¹Yet unto — Troas be- the cause-of
εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι
good-news of- Christ, and (a)door ²to-me
the
ἀνεῳγμένης ἐν Κυρίῳ, 13 οὐκ ἔσχηκα ἄνεσιν
¹being- opened in (the)-Lord, ²no ¹I-had unbinding =peace
τῷ πνεύματί μου, τιῷ[א 1* has οῦ] μὴ εὑριε[א
in-the spirit of-me, in-the [of-the] not finding
omits]ῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ
me Titus the brother of-me; but
ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακιε[א A
departing from-them I-came into Macedonia
has - αι]δονίαν.

The City of Troas

The city of Troas was officially called Alexandria Troas. It was founded by one of the successors of Alexander the great, and finished by one of his generals. It was a seaside city only six miles south of the entrance to the Hellespont. In ancient times it became a key port for traffic between Europe and Asia. This may be why Paul arranged to meet Titus there as well as the reason that a "door" for the gospel may have been opened there. Julius Caesar planned to make Troas a capital. Caesar Augustus granted the city the same status afforded to Italian property – immunity from taxation (Vincent, Vol. III, p. 297).

Kyle Pope

Ruins of Ancient Troas

The Fragrance of Christ 2:14-17

"Leading In Triumph"

Reference is made in verse fourteen to the Lord leading believers in "triumph in Christ". In ancient times is was customary for a triumphant general to return to his city with a procession going before him. Often the captives and spoils would be placed in the front, immediately followed by the troops, the triumphant commander and the remaining infantry bringing up the rear (Vincent, Vol. III, p.298,99).

It may be that Paul is eluding to such a victory march in this passage. Colossians 2:15 claims of Christ – "Having disarmed princi-

II Corinthians 2:14-16

14 τῷ δὲ Θεῷ χάρις τῷ
— But ²to- God ¹favor to-the =thanks (one)

πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ,
always leading-in- triumph us in the Christ,

καὶ τὴν ὀσμὴν τῆις [א¹ omits] γνώσεως αὐτοῦ
and the aroma of-the knowledge of-Him

φανεροῦντι δι᾽ ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι
shining through us in every place. Because

Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς
²of- Christ ¹(the)sweet- aroma we- are to- God the in the- ones

σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις· 16 οἷς
being- saved and in the- ones being- destroyed; to-whom =to-the-one

μὲν ὀσμὴ [ℵ*ABC* - ἐκ / 𝔪 omit] θανάτου εἰς
— (the) aroma [out-of] death unto

θάνατον, οἷς δὲ ὀσμὴ [ℵ*ABC* - ἐκ / 𝔪 omit]
death, to-whom =to-the-other — (the) aroma [out-of]

ζωῆις[א had - ν] εἰς ζωήν. καὶ πρὸς ταῦτα τίς
life unto life. And to these- things who

ἱκανός;
(is)- worthy?

palities and powers, He made a public spectacle of them, triumphing over them..." In Paul's first epistle the apostle felt that God had made the apostles a "spectacle to the world" (I Corinthians 4:9). It seems that the deliverance that God had granted to him helped him to overcome such a feeling of despair claiming in this epistle that God "always leads us in triumph" (II Corinthians 2:14).

In verse fifteen Paul declares that Christians are to God the "fragrance of Christ" to God. Notice some points about the definition of the word translated "fragrance":

II Corinthians 2:17

17 οὐ γάρ ἐσμεν ὡς οἱ [ℵ*AB*𝔠 -
3not 1For 2we-are as the

πολλοί, / 𝔓46𝔐- λοιποί,] καπηλεύοντες τὸν
[many / the-rest] peddling the

λόγον τοῦ Θεοῦ· ιἀλλ'[*B* has - ἀλλὰ] ὡς ἐξ
word of-the God; but as out-of

ιε[ℵ*A* omit]ιλικρ[*B*2 adds - ε]ινιε[ℵ*A* omit]ίας, ἀλλ'
clarity but

ὡς ἐκ Θεοῦ, [ℵ2𝔱𝔐-κατενώπιον / ℵ1*AB*𝔠-
as out-of God, [in-the-presence /

κατέναντι] [ℵ2𝔱𝔐- τοῦ / ℵ1*AB*𝔠 omit] Θεοῦ,
opposite-to =before] [of-the] God,

ἐν Χριστῷ λαλοῦμεν.
in Christ we-speak.

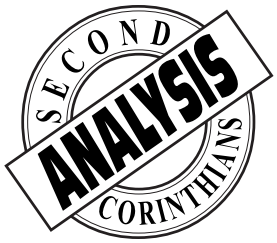
"Fragrance" (vs. 15) — *Euodia* (εὐωδία) - *"A sweet smell, grateful odour, fragrance"* (Moulton, p. 178). – "a. *a sweet smell, fragrance...* b. *a fragrant* or *sweet-smelling thing, incense...an odor of something sweet-smelling,* in the Septuagint often for *an odor of acquiescence, satisfaction; a sweet odor,* spoken of smell of sacrifices and oblations..." (Thayer, p. 264).

Chapter Two Review

1. With what did Paul not wish to return to Corinth?
2. What were some of the problems which Paul addressed in his first epistle to the Corinthians?
3. What had Paul hoped to accomplish in first writing to the Corinthians?
4. What three phrases does Paul use to describe the difficulty he felt in writing to them?
5. To what does the word "punishment" in verse six refer?
6. What are some of the things which the church is authorized to do as punishment of the unrepentant?
7. Explain the bearing that withdrawal from an unrepentant sinner has upon their fellowship with God.
8. What is the general meaning of the word translated "forgive" in verse seven?
9. Does the Bible give religious authorities the power to forgive or retain sins? (Give scriptures to prove your answer).
10. What does Paul warn the brethren Satan may do if they are not cautious in their dealings with the disciplined brother?
11. What are some "devices" of Satan?
12. Why was Paul distressed when he came to Troas?
13. Why had he come to Troas?
14. What were some important characteristics of ancient Troas which may account for Paul's planning to meet Titus there?
15. Explain the ancient practice to which Paul appears to refer in verse fourteen.
16. What is the full meaning of the word translated "fragrance" in verse fifteen?

The Second Epistle of the Apostle Paul to the Church in Corinth

— C — H — A — P — T — E — R — T — H — R — E — E —



Outline

I. The Epistles of Christ (vss. 1-3).
II. The Spirit and the Letter (vss. 4-6).
III. The Glorious New Covenant (vss. 7-11).
IV. The Veiling of God's Word (vss. 12-18).

The Epistles of Christ 3:1-3

Paul's Defense of His Authority

A constant problem for the Apostle Paul concerned those who questioned his authority as an Apostle. As a result he felt it necessary on occasion to defend the fact that God Himself had given him authority. Later in this very epistle Paul will devote a good deal of time to this matter (see 10:8,12,13, 11:5,6, & 22,23).

II Corinthians 3:1

ι ᾽Αρχόμεθα πάλιν ἑαυτοὺς [Atℭm -
(Do)-we-begin again ourselves

συνιστάνειν; / ℵ - συνιστάνιν; / *B* -
[to-commend?]

συνιστάν;] [ℵAtℭ - ἢ / Am - εἰ] μὴ χρῄζομεν,
[Or / if] not we-need

ιὡς[*A* has - ὥσπερ] τινες, συστατικῶν
as [just-as] some, commendatory

ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν [tm -
epistles to you, or ²from ³you

συστατικῶν; / ℵ*AB*ℭ omit]
¹commendatory-(epistles)

Paul makes a powerful statement in chapter ten verse eighteen – "For not he who commends himself is approved, but whom the Lord commends." It wasn't Paul's commendation of himself that proved his authority but rather the fact that the Lord had approved Paul's Apostleship.

"Epistles of Commendation"

In ancient times all travel from place to place was slow and involved moving either by foot, donkey or ship. It became important for brethren living in different locations to have some way of confirming the message brought to them by a preacher or teacher. This was generally done by sending a written commendation in the hand of a traveling preacher written by respected brethren. Many of Paul's epistles contain notes of commendation of the preachers who not only carried the epistles but then themselves preached upon their arrival.

In verses 1-3 Paul somewhat mockingly asks the Corinthians if he needed such an "epistle of commendation" in order for them to receive his teachings. While in general the Corinthians seem to have accepted Paul's admonitions in his first epistle, there is the indication that some had challenged his right to give such instructions. If anyone should have understood Paul's authority it should have been the Corinthians. Paul himself had first begun the church in Corinth (Acts 18:1-17). It is to this fact that Paul refers in verse two in claiming that they were an "epistle written in our hearts."

II Corinthians 3:2,3

2 ἡ ἐπιστολὴ ἡμῶν
3the 4epistle 5of-us

ὑμεῖς ἐστέ, [B^2𝔱𝔠𝔪 - ἐγγεγραμμένη / ℵAB^1 -
1you-all 2are [having-been-inscribed]

ἐνγεγραμμένη] ἐν ταῖς καρδίαι[ℵ has ε]ς
in the hearts

[𝔓^{46}AB𝔱𝔠𝔪 - ἡμῶν, / ℵ - ὑμῶν,] γ[B adds -
[of-us / of-you-all]

ε]ινωσκομένη καὶ ἀναγ[B adds - ε]ινωσκομένη
being-known and being-read

ὑπο πάντων ἀνθρώπων· 3 φανερούμενοι
by all men; being-manifested

ὅτι ἐστιὲ[A - αι] ἐπιστολὴ Χριστοῦ
that you-all-are [it-will-be] (an)-epistle of-Christ

διακονηθιε[ℵ omits]ῖσα ὑφ' ἡμῶν, [B adds - καὶ]
having-been-served by us, [and]

[B^2𝔱𝔠𝔪 - ἐγγεγραμμένη / ℵAB^1 -
having-been-written

ἐνγεγραμμένη] οὐ μέλανι, ἀλλὰ Πνεύματι
not by-ink, but in-Spirit

Θεοῦ ζῶντος, οὐκ ἐν [𝔱𝔪 - πλαξὶ / ℵAB𝔠 -
2God, 1of-(the)-living not in 2tables,

πλαξὶν] λιθίναις, ἀλλ' ἐν [𝔱𝔪 - πλαξὶ / ℵAB𝔠
1stony but in 3tables

- πλαξὶν] καρδία$_{ιι}$[𝔱 omits]ς σαρκίναις.
2hearts [heart] 1fleshly

Standing With One Another

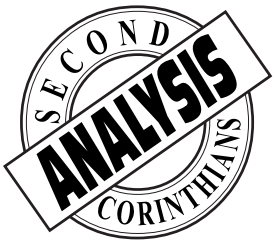
The word translated "commend" in verse one is the Greek word *sunistemi* (συνίστημι) meaning literally – "standing-with" someone. Early in Paul's work as a gospel preacher there

was an occasion when a brother "stood-with" Paul at a critical time. In Acts 11:26,27 we learn that Barnabas had received Paul even at a time when others feared him. It was Barnabas who took Paul to the other Apostles for the first time.

☞ "**What are some situations in which it is important for brethren to "stand-with" one another?"** — When a brother or sister has repented of sin yet others view them with skepticism.
— When false accusations are made against brethren.
— When Christians face hardship or persecution.
— When a brother or sister becomes weak or discouraged.
— When a Christian faces family problems.

The Spirit and the Letter 3:4-6

Man's Insufficiency



Paul claims in verse five that the Corinthians should not think that the truths of the Gospel were from themselves. It is clear that the Corinthians were given various miraculous gifts of the Spirit (I Corinthians 1:4-8). It may have been easy for the Corinthians to misinterpret this as coming from themselves. Paul reminds them that God had made them sufficient to be "ministers of the New Covenant." That is, the Covenant was from God's Spirit not man's spirit.

I Corinthians 3:4,5

4 πεποίθησιν δὲ τοιαύτην ἔχιομεν[*A* - ω] διὰ
[3]confidence [1]But [2]this-same we-have [I-have] through
τοῦ Χριστοῦ πρὸς τὸν Θεόν· 5 οὐχ ὅτι [𝔱𝔪
of-the Christ toward the God; not that
- ἱκανοί ἐσμεν ἀφ᾽ ἑαυτῶν / ℵ*B*𝔠 - ἀφ᾽
[[2]competent [1]we-are by ourselves / by
ἑαυτῶν ἱκανοί ἐσμεν / *A* - ἱκανοί
ourselves [2]competent [1]we-are / [2]competent
ἐσμεν] λογίσασθαί ⸗τι[*B* omits] [*A* adds - ἀφ᾽
[1]we-are] to-account something [by
ἑαυτῶν] ὡς ἐξ ⸗ἑ[*B* omits]αυτῶν, ἀλλ᾽ ἡ
ourselves] as from ourselves [the-same] but the
ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ·
competence of-us (is)-from the God;

☞ **"In what sense had God made them 'sufficient'?"** Note: In chapter two verse sixteen Paul had asked the question "…And who is sufficient for these things?" This was immediately after pointing out that to those being saved they were the aroma of "life to life." Eternal life is something that no mortal is

sufficient to obtain of themselves. It is only through the grace of God that man has been given the privilege of access to life with God (Ephesians 2:8-10). This grace teaches man how he must behave in this life as he looks towards the life which is to come (Titus 2:11-13).

"The Letter Kills, but the Spirit Gives Life"

Many doctrines voiced in the religious world focus upon the statement found in verse six concerning the Spirit and the letter. A few false arguments made from these verses are as follows:

1. The New Covenant is not a system of law but of "inspiration" as God's Spirit personally directs each believer. As a result any precise analysis of Scripture is following the "letter" (which kills) but not the "Spirit" (which gives life).

2. The Spirit leads man through the word but in addition the Spirit directs man's understanding of Scripture. As a result to challenge anyone's understanding of Scripture is challenging what the Spirit has led them to believe.

II Corinthians 3:6

6 ὃς καὶ
who even

ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης,
has-made competent us (as)-servants of-the-new covenant,

οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ
not of-letter, but of-spirit; 2the 1for

γράμμα [B𝔱 - ἀποκτείνει, / ℵ𝔠 - ἀποκτέννει,
letter [kills / kills

/ 𝔓46A𝔪 - ἀποκτένει,] τὸ δὲ πνεῦμα ζωοποιεῖ.
/ will-kill] the but spirit makes-alive.

The real focus of this passage seems to deal with a comparison of the strength of the New Covenant in contrast to the Old Covenant. The following points are clear:

— The New Covenant is a new law system (Galatians 6:2, I Corinthians 9:21).

— The Old Law offered no complete remission of sins, i.e sacrifices had to be made continually (Hebrews 10:1-4).

— Christ offered Himself as a complete sacrifice for sins (Hebrews 9:11-14, 24-28).

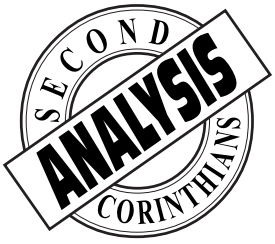
— The New Covenant has been fully revealed by the Holy Spirit (John 16:13).

— Those who allow God's Spirit to dwell in them through faith will obtain eternal life and forgiveness of sins (Romans 8:9-11 & Ephesians 3:17).

— Scripture is sufficient to give man what is needed for his salvation (II Timothy 3:16,17).

— Jesus and the Apostles used Scripture very precisely (Matthew 22:31,32, Galatians 3:16).
— The New Covenant is a law of life and Spirit (Romans 8:1,2, John 6:63).
— The New Covenant overcomes the weaknesses of the Old Law and of the flesh (Romans 8:3,4, Hebrews 7:18,19 & 8:7).

The Glorious New Covenant 3:7-11



"The Ministry of Death"

Paul refers in verse seven to the "ministry of death." This appears to be a reference to the Law of Moses. In what sense may the Mosaic Law be thought of as "the ministry of death"? Romans 7:7-8:4 gives a very good explanation of this. Consider the points Paul makes in this regard:

1. Law brings the knowledge of sin (Romans 7:7).
2. When knowledge is born, desire is born with it (Romans 7:8).
3. When desire is acted upon sin comes to life and kills (Romans 7:9-11, see also James 1:14,15).
4. Law is good even though it indirectly leads to sin (Romans 7:12-14).
5. When law is present desire cannot be completely removed (Romans 7:15-24).
6. Christ's sacrifice and the system of faith tied to it frees man from this cycle of sin and death (Romans 7:25-8:4).

II Corinthians 3:7,8

7 εἰ δὲ ἡ διακονία τοῦ ⸀θανάτου [א¹ *had* ΘΥ]
²if¹Yet the service of-the death [of-God]

ἐν ⸀γράμμασιν,[*B*-γράμματι] ἐντετυπωμένη
in letters [letter] having-been-type-pressed-in

[א²𝔱 - ἐν / א¹*AB* omit] λίθοις, ἐγενήθη ἐν δόξῃ,
[in] stone, has-become in glory,

ὥστε μὴ δύνασθ⸀αι[א-ε] ἀτενίσαι τοὺς υἱοὺς
so-that not to-be-able [you-all-are-able] to-gaze the sons

Ἰσραὴλ εἰς τὸ πρόσωπον [*A*𝔱 - Μωσέως /
of-Israel into the face [of-Moses]

א*B*𝔠𝔪 - Μωϋσέως] διὰ τὴν δόξαν [א¹ added
through the glory [of-him]

αὐ]τοῦ προσώπου αὐτοῦ, τὴν
of-the face of-him, the-one

καταργουμένην· 8 πῶς οὐ⸀χ[א¹- δ]ὶ μᾶλλον
being-done-away; how not rather

ἡ διακονία τοῦ πνεύματος ἔστ⸀αι[א - ε] ἐν
the service of-the spirit will-be [you-all-are] in

δόξῃ;
glory?

"Is The Old Covenant Still Binding?"

Many within the religious world hold the view that elements of the Old Mosaic law are still in effect. Passages sometimes appealed to in support of

this view are (Matthew 5:17,18 & Romans 3:31). There are two ways that this viewpoint is sometimes presented:
1. The Old Law is still in effect (only the ceremonial laws of the Jews have been done away with).
2. The Ten Commandments and the Law of Moses were separate bodies of law. The latter has passed away but the Ten Commandments are still binding.

☞ **"Is the Old Law still binding?"**

In verses 7-18 it is clear that Paul is discussing the Law which was given to Moses, yet the following statements are made in reference to it:
1. It was "passing away" (vs. 7, 11, 13).
2. It was inferior to the "ministry of the Spirit" in glory (vs. 8-11).

II Corinthians 3:9-11

9 εἰ γὰρ [*B*𝔱𝔪 - ἡ / 𝔓46 א*A*𝔠 - τῇ]
2if 1For [the / in-the]
διακονία τῆς κατακρίσεως δόξα, πολλῷ
service of-the condemnation (was)-glory, much
μᾶλλον περισσεύει ἡ διακονία τῆς δικ ι αι[א -
rather abounds the service of-the right-eousness
ε]οσύνης [א 2𝔱𝔪 - ἐν / א 1*AB*𝔠 omit] δόξῃ.[א 1* -
[in] glory.

α] 10 καὶ γὰρ οὐ[𝔱 adds δὲ] δεδόξασται τὸ
Indeed for not[neither] has-been the-glorified (thing)
δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς
having-been-glorified in this in-the part, for-the sake-of the
ὑπερβαλλούσης δόξης. 11 εἰ γὰρ τὸ
surpassing glory. 2if 1For the-(thing)
καταργούμενον, διὰ δόξης, πολλῷ μᾶλλον τὸ
being-done-away, through glory, much rather the-(thing)
μένον, ἐν δόξῃ.
re-maining in glory.

Note: The same point is made in other passages as well (see Hebrews 8:13, Romans 7:4, Colossians 2:13-17).

☞ **"Are the Ten Commandments a separate body of law from the Law of Moses?"** — In the Old Testament there is no distinction made between the Ten Commandments and the Law of Moses (Deuteronomy 5:1-22).
— II Corinthians 3:7 makes reference to what was "written *and* engraved on stones" then refers to it as "passing away" (vss. 7, 11, 13). The Ten Commandments were included within the Law which was written in stone (Exodus 20:1-31:18, 31:18 & 34:1,4).

The Veiling of God's Word 3:12-18

The Veiling of Moses

In verse seven and thirteen reference is made to the veiling of Moses after he had spoken with the Lord. This refers to the account found in Exodus 34:29-35. After Moses had spoken to the Lord his face appears to have reflected the light of God's glory for a time. This was so frightening to the Israelites that Moses would veil his face after having been with the Lord. In the time of Paul (even to the present) when the Law of Moses is read in Jewish synagogues the reader veils himself (II Corinthians 3:14). Paul makes two points from Moses' veiling and the Jews veiling of themselves when Moses was read:

1. Moses face shown with the glory that he had experienced when in God's presence. This glory passed away, in contrast to the glory of the New Covenant which does not pass away.
2. Those who read Moses without realizing that Jesus is the Christ have their minds veiled to the truth.

II Corinthians 3:12-14

12 Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ
[2]having [1]Therefore this-same hope, [2]much

παρρησίᾳ χρώμεθα· 13 καὶ οὐ καθάπερ [A𝔱
[3]boldness [1]we-use; [2]even [1]Not as

-Μωσῆς / ℵB𝔠𝔪 - Μωϋσῆς] ἐτίθει κάλυμμα
[Moses] was-laying (a)-covering

ἐπὶ τὸ πρόσωπον [ℵ𝔱𝔪 - ἑαυτοῦ /AB𝔠 -
over the face [of-himself /

αὐτοῦ] πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς
of-him] for the not gazing the sons

Ἰσραὴλ εἰς τὸ ⌊τέλος[A has πρόσωπον] τοῦ
of-Israel into the end [of-(the)-face] of-the-(thing)

καταργουμένου· 14 [A𝔱𝔪 - ἀλλ' / ℵB𝔠 -
being-done-away; [but]

ἀλλὰ] ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι
[4]were-hardened [1]the [2]thoughts [3]of-them; [2]until

γὰρ τῆς σήμερον [ℵAB𝔠 - ἡμέρας / 𝔱𝔪 omit]
[1]for the present [day]

τὸ αὐτὸ κάλυμμα ἐπ[ℵ adds ε]ὶ τῇ ἀναγνώσει
the same covering (is)-over [since] in-the reading

τῆς παλαιᾶς διαθήκης μένει μὴ
of-the old covenant remains not

ἀνακαλυπτόμενον, [𝔱 - ὅ τι / 𝔠𝔪 - ὅτι] ἐν
being-uncovered, [which-thing / because] in

Χριστῷ καταργεῖται.
Christ is-being-done-away.

The Hardening of Man's Mind

The hardening of man's mind is referred to in verse fourteen. Many in the religious world hold the notion that God causes men to be hardened to His word if He chooses, to the point that they cannot even choose to obey. The Bible often makes reference to the hardening of

man's heart (or spirit) yet it is clear that man always retains the freewill to choose to obey or disobey. Consider a few references:

— Pharoah's heart was hardened (Exodus 7:13,14,22,8:15,19,32).
— Sihon's spirit was hardened (Deuteronomy 2:30).
— The Philistines hardened their hearts (I Samuel 6:6).
— The Israelites hardened their "necks" (II Kings 17:14, Nehemiah 9:29).
— Zedekiah stiffened his "neck" (II Chronicles 36:11-13).
— Nebuchadnezzar was hardened in spirit (Daniel 5:20).

II Corinthians 3:15,16

15 ἀλλ' ἕως σήμερον,
But until this-day,

ἡνίκα [ℵ*AB*𝔠 - ἂν / 𝔱𝔪 omit] ἀναγ[ℵ*B* add
when [if] [2]is-being-read

ε]ινώσκεται [*A*𝔱 -Μωσῆς, / ℵ*B*𝔠𝔪 - Μωϋσῆς,]
[1]Moses]

κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. 16
(a)-cover-ing [2]over [3]the [4]heart [5]of-them. [1]lies

ἡνίκα [ℵ[2]*B*𝔠𝔪 - δ' ἂν / 𝔓[46] ℵ[1]*A*𝔠 - δὲ ἐὰν]
[2]when [[1]But if]

ἐπιστρέψῃ πρὸς Κύριον, περιι[*B*[2] -
should-turn-over towards (the)-Lord, is-being-taken-off

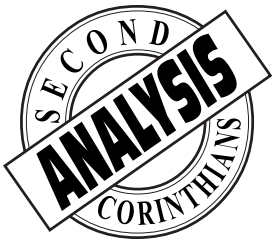
ε]ρεῖτι[*A* - ε]ι [*B* adds in bracets κάλυμμα ἐπὶ τὴν
[is-taken-off] [(a)-cover-ing [2]over[3]the

καρδίαν αὐτῶν κεῖται. ἡνίκα δ' ἂν ἐπιστρέψῃ
[4]heart [5]of-them [1]lies [2]when [[1]But if] should-turn-over

πρὸς Κύριον, περιαιρεῖται] τὸ κάλυμμα.
to-wards (the)-Lord, is-being-taken-off the covering.

☞ **"In what sense can it be said that God hardens the heart?"** When man rejects God's word, or fails to diligently study it and apply it to his life it is because his heart is hardened to the things of God. This is not because God has hindered him from understanding it. If anyone hinders the unbeliever it is Satan. II Corinthians 4:4 teaches that those who are perishing have minds which – "…the god of this age has blinded…"

The Gospel and the Heart



During Jesus' earthly ministry he made a number of statements about the nature of the message of the gospel. In John 9:39 Jesus said – "…For judgment I have come into this world, that those who do not see may see, and that those who see may become blind." By this Jesus appears to refer to the fact that the gospel weighs the hearts of those who hear it in order to test their sincerity. In Matthew 13:10-17 Jesus explains that when people have closed their eyes and ears to truth they do not understand it even when they hear it (Matthew 13:15). This is clearly demonstrated in the "Parable of the Sower" (Matthew 13:1-9 & 18-23). In this parable what determines

the growth of the word is the condition of the soil. The gospel of Luke claims that the good soil represents the "noble and good heart" (Luke 8:15).

The Jews hearts were hardened to the gospel because they were unwilling to reject their preconceptions about the Messiah. They were unwilling to see that Scripture actually referred to Jesus in the very texts which they read every Sabbath. So, just as the veil covered their head as they read, it also covered their hearts. If they were to accept Jesus as the Messiah all the things which were hidden to them because of their own stubbornness would become clear. Thus – "…when one turns to the Lord, the veil is taken away" (II Corinthians 3:16).

The Liberty That is in Christ

In verse seventeen Paul makes the statement – "…where the Spirit of the Lord *is*, there *is* liberty." The book of James refers to the Christian system as the "law of Liberty" (James 2:12)

II Corinthians 3:17

17 ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ
²the¹But ³Lord ⁵the ⁶Spirit ⁴is; ²where¹Butthe

Πνεῦμα Κυρίου, [א²𝔱𝔪 - ἐκεῖ / 𝔓⁴⁶ א*AB omit]
Spirit of-(the)-Lord-(is) [there]

ἐλευθερία.
freedom.

☞ **"In what things is there liberty in Christ?"**

— There is freedom from sin (Romans 6:4-7).
— There is freedom from condemnation (Romans 8:1).
— There is freedom from death (Hebrews 2:14,15).
— There is freedom from the Old Law (Romans 7:4-6).
— There is freedom from dietary restrictions (Colossians 2:16,17).
— There is freedom from fear (I John 4:17,18).
— There is freedom from anxiety (Matthew 6:33,34).
— There is freedom from racial and nationalist barriers (Galatians 3:28).

Beholding as in a Mirror

Unlike the fading glory of the Old Covenant, the New Covenant has an enduring glory. In the gospel of Christ the Christian sees the reflection of the glorious life with God which is to come. In I Corinthians 13:12 Paul uses the figure of a mirror in reference to the temporary nature of spiritual gifts in contrast to the final complete revelation when such gifts would pass away. Here Paul seems to refer to the insight the gospel gives us into eternity.

Transformed Into the Same Image

In verse eighteen Paul claims that as we view the reflected glory of the Lord in the gospel we are being "transformed into the same image from glory to glory". The word here translated "transformed" is the Greek word *metamorphoõ* (μεταμορφόω) from which we get our word in English "metamorphosis" meaning – "...2. A marked change in appearance, character, etc. 3. Marked changes in form and mode of life during development to maturity, as in insects" (*American Heritage Dictionary,* p. 444). One of the most glorious aspects of the hope of the New Covenant is the promise that children of God will one day partake of the image of God's glory. Paul claims here we are undergoing a spiritual "metamorphosis" as we behold the present glory of the gospel looking unto the future glory of bearing the image of the Lord. Consider the promises:

— We will bear the image of the "heavenly man" (I Corinthians 15:49).
— We may become "partakers of the divine nature" (II Peter 1:4).
— We will be like Him when He comes (I John 3:2).

II Corinthians 3:18

18 ἡμεῖς δὲ πάντες,
[2]we [1]But all

ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν
[2]having-been-uncovered [1]with-face the glory

Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα
of-(the)-Lord beholding-in-a-mirror, the same image

μετα[א[1] added φορ]μορφούμεθα[*A* - νοι] ἀπὸ
we-are-being-transformed [is-transforming] from

δόξης εἰς δόξαν, καθ᾽ά[*B* - ώσ]περ ἀπὸ
glory unto glory, even-as from

Κυρίου Πνεύματος.
[2]of-(the)-Lord [1](the)-Spirit

Chapter Three Review

1. What apparently had led Paul to feel the need to defend his authority as an Apostle in verse one?
2. What were "epistles of commendation" which are referred to in verse one?
3. What does Paul claim served as his "epistle"?
4. What is the literal meaning of the word translated "commend" in verse one?
5. Is "standing with" one another as Christians an important service? Why or why not?
6. In what does Paul claim in verse five that the Corinthians should not think they were "sufficient" of themselves?
7. Where does man's sufficiency come from?
8. What two false doctrines are sometimes incorrectly drawn from the phrase "the Letter kills but the Spirit gives life"?
9. What are two Scriptures which prove that the New Covenant is a new system of law?
10. What passage proves the all-sufficiency of Scripture?
11. What were some weaknesses of the Old law which are overcome through the "law of the Spirit of life"?
12. What passage gives a detailed explanation of the sense in which the Old law was a "ministry of death"? Explain this passage.
13. What are two false arguments that are made which both suggest that portions of the Old Law are still in effect?
14. What phrase, used three times in this chapter, shows that the Old Law was not to remain in effect when the New Covenant was instituted?
15. Does this chapter give any insight into the question of whether the Ten Commandments and the Mosaic Law were separate bodies of law? Explain.
16. Why was it necessary for Moses to veil himself?
17. What custom existed with respect to the veil when the Law was read and how does Paul relate this to the condition of the Jews?

18. When the Bible describes God "hardening" someone's heart or spirit, should this phrase be understood to mean that a person's freewill is taken away?

19. What part of a person will determine whether the gospel will effect their life or they will be hardened to it?

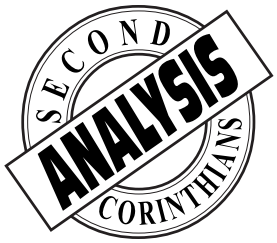
20. List eight things from which man is freed in Christ.

21. Explain the phrase "beholding as in a mirror."

22. What word in English comes from the word translated "transformed" in verse eighteen? Into what is the Christian being "transformed"?

The Second Epistle of the Apostle Paul to the Church in Corinth

—C—H—A—P—T—E—R— F—O—U—R—



Outline

I. The Light of the Knowledge of the Glory of God (vss. 1-6).
II. Treasure in Earthen Vessels (vss. 7-15).
III. Seeing the Eternal and the Unseen (vss. 16-18).

The Light of the Knowledge of the Glory of God 4:1-6

The Commendation of Human Conscience.

In general what should concern the Christian is not what other people think about us, but rather what God thinks of us. Paul shows this in his first letter to the Corinthians in declaring "But with me it is very small thing that I should be judged by you or by a human court. In fact I do not even judge myself...but He who judges me is the Lord" (I Corinthians 4:3,4). However, in verse two Paul declares that his manner of life and preaching commends himself "to every man's conscience in the sight of God." By this he appears to suggest that those who had seen his efforts served as evidence before God that he had faithfully discharged his responsibility.

II Corinthians 4:1,2

1 Διὰ τοῦτο ἔχοντες τὴν διακονίαν
Through this= Therefore having — [2]service,

ταύτην, καθὼς ἠλεήθημεν, οὐκ [𝔱𝔪-
[1]this as we-have-been given-mercy, not

ἐκκακοῦμεν· / 𝔓[46]ℵ*AB*𝔠- ἐγκακοῦμεν] 2 [𝔱-
[we-faint]

ἀλλ' / ℵ*AB*𝔠𝔪- ἀλλὰ] ἀπειπάμεθα τὰ
[But] we-have-renounced the

κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν
hidden-things — of-shame, not walking in

πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ
craftiness nor entrapping= corrupting the word of-the

Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς
God, but in-the bringing-to-light= manefestation of-the

ἀληθι𝔢[ℵ omits]ίας [𝔱𝔪-συνιστῶντες / 𝔓[46]*B*𝔠-
truth

συνιστάνοντες / ℵ- συνιστάντες] ἑαυτοὺς
[commending] ourselves

πρὸς πᾶσαν συνι𝔢[ℵ omits]ίδησιν ἀνθρώπων
to every conscience of-men

ἐνώπιον τοῦ Θεοῦ.
in-the-pressence of-the God.

☞ **"Will other people's views of us be taken into account on the day of judgment?"** — Paul claimed that the fact that he had fully preached the whole counsel of God freed him from "the blood of all *men*" (Acts 20:26,27).
— Peter claimed that when Christians live as they should, any who speak against them, will be forced to glorify God on the day of Christ's return (I Peter 2:11,12).

The God of This Age

In line with his references in the previous chapter to the hearts of the unbelieving being veiled Paul in verse four attributes this veiling (or blinding) to "the God of this age." Identification of to whom this phrase refers will tell us a great deal about who is responsible for man's failure to accept (or understand) the truth.

☞ **"Who is the god of this age?"** — When Jesus was tempted by Satan the devil claimed that all the authority of the nations of the world had been delivered to him to distribute at his will (Luke 4:6).
— The gospel of John in three instances uses the phrase "prince of this world" in reference to Satan (John 12:31, 14:30, 16:11).
— Paul refers to Satan as the "prince of the power of the air" and the "spirit that now works in the sons of disobedience" (Ephesians 2:2).
— In some sense the Bible teaches that Satan is "in the world" (Job 1:7, I John 4:4).
— The Bible teaches that Satan "deceives the whole world" and thus the whole world "lies in wickedness" ((Revelation 12:9, I John 5:19).

II Corinthians 4:3,4

3 εἰ δὲ καὶ [𝔐- ἔστι /
3if 1But 2even 4[is]

ℵ*AB*𝔠- ἔστιν] κεκαλυμμένον τὸ εὐαγγέλιον
5being-covered, 1the 2good-news= gospel

ἡμῶν, ἐν τοῖς ἀπολλυμένοις [𝔐- ἔστι /
3of-us in the- being-destroyed (it)[is]
ones

ℵ*AB*𝔠- ἔστιν] κεκαλυμμένον· 4 ἐν οἷς ὁ θεὸς
being-covered; in whom the god

τοῦ αἰῶνος τούτου [𝔐-ἐτύφλωσε / ℵ*AB*𝔠-
— 2age 1of-this [has-blinded]

ἐτύφλωσεν] τὰ νοήματα τῶν ἀπίστων, εἰς
the minds of-the unbelieving, unto

τὸ μὴ [*B* adds διʼ] αὐγάσαι [𝔐-αὐτοῖς / ℵ*AB*𝔠
the not= [through] shining [in-them]
lest

omit] τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης
the illumination of-the good-news= of-the glory
gospel

τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. [ℵ²
of-the Christ, who is (the)- of-the God.
image

adds τοῦ ἀορατοῦ]
[of-the invisible]

This seems to make it clear that Satan is the one Paul is calling in our text "the god of this age". That tells us that the blame for man's failure to

understand and accept God's word rests upon Satan and not upon God. It should be noted that while in a legal sense Christ now has been given all authority (Matthew 28:18) we do not currently see all the world in subjection to Christ (I Corinthians 15:24-28). It is also unclear to what extent Satan is now allowed to exercise influence over man, given that Jesus death restricted his direct influence (see Zechariah 13:2; John 12:31,32 & Revelation 20:1-3).

The Divinity of Christ

Paul's claim in verse four that Christ is the "image of God" runs contrary to the assertion made by many in the religious world that Jesus is not fully divine. The arguments made in this regard are demostrated by the following views:

1. God could not become flesh, thus Jesus was a prophet but not God in the flesh (The Muslim view).
2. God by nature is only one person, yet his creatures can be thought of as "sons of God" - thus gods themselves. Jesus became a god in this sense (The Jehovah's Witness view).
3. In becoming man, deity was forced to abandon some portion of its divinity. Thus Jesus became fully man, but no longer fully God.

Though it is difficult for man to comprehend, it is clear from Scripture that Jesus is both fully man and fully God. Note the following points:

— John claims Jesus (the Word) "was God" (John 1:1). ☐ That shows Jesus did not *become* divine but was divine.

— The Hebrew writer (well after Christ's resurrection) claims that Jesus is "the brightness of *His*" (that is God's) "glory and the express image of His person" (Hebrews 1:3). ☐ That tells us that Jesus currently has both the glory and image of God. Note: Not simply the "image" (which man also possesses - James 1:9) but the "**express** image" (emphasis mine).

— Paul, on two occasions in the book of Colossians demonstrates that Jesus is God (Colossians 1:15, 2:9) and tells Timothy "God was manifested in the flesh" (I Timothy 3:16 KJV, NKJV).

"We Do Not Preach Ourselves"

In verse five Paul claims he did not preach himself. This is an important example to all who would preach the gospel. The focus of gospel preaching must never be the life, knowledge and experience of the preacher. Rather the emphasis must be on Christ and His work. In Paul's first epistle he emphasized the same point in chapter two verses one through five. Notice four points declared there:

1. Paul did not make use of "excellence of speech or of wisdom" (vs. 1) or "persuasive words of human wisdom" (vs. 4) in preaching the gospel.
2. This was by his own predetermination (vs. 2).
3. What he did declare was "Jesus Christ and Him crucified" (vs. 2).
4. This was done so that men's faith would be "in the power of God" not in "the wisdom of men" (vs. 5).

Paul shows that gospel preachers must exercise great restraint in their presentation of the gospel to prevent the emphasis being placed on the skill and polish of the preacher rather than the excellence of God's word.

II Corinthians 4:5,6

5 οὐ γὰρ ἑαυτοὺς
2not 1For ourselves

κηρύσσομεν, ἀλλὰ [*B*𝔱𝔪-Χριστὸν Ἰησοῦν /
we-preach, but [Christ Jesus /

א*A*𝔠- Ἰησοῦν Χριστὸν] Κύριον· ἑαυτοὺς δὲ
Jesus Christ] (the)-Lord; 2ourselves 1but

δούλους ⸀ὑ[א- ἡ]μῶν διὰ [*A**vid*B* 𝔱𝔠𝔪-
slaves of-you-all [of-us] because-of

Ἰησοῦν./ א*- ΧΥ / 𝔓46א1*A*1- Ἰησοῦ] 6 ὅτι
[Jesus / of-Christ / of-Jesus]. Because

⸀ὁ [*A* omits]Θεὸς ὁ εἰπὼν [א1 adds ὁ *erased*] ἐκ
the God the-one having-spoken [the-one] out-of

σκότους φῶς [א2𝔱𝔪-λάμψαι, / א*AB𝔠-
darkness light [to-have-shined, /

λάμψει,] ὅς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν,
will-shine] who has-shone in the hearts of-us,

πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ
to-wards illumination of-the knowledge of-the glory of-the

Θεοῦ ἐν προσώπῳ [𝔓46א𝔱𝔠𝔪-Ἰησοῦ / *AB* omit]
God in (the)-face=appearance [of-Jesus /

Χριστοῦ.
of-Christ.]

Treasure in Earthen Vessels 4:7-15

In ancient times the most common and least expensive containers for storing food, grain or wine were clay earthen pots. While many vessels were made out of gold, silver, bronze (or even glass) these were much

more expensive and only the wealthy would own them in abundance. In verse seven Paul claims that the treasure of the light of the gospel is something which God has placed within "earthen vessels." This may either refer to the mortal nature of our bodies (see Genesis 18:27) or the common nature of most of those who accept the gospel (see I Corinthians 1:26-29).

II Corinthians 4:7-9

7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν
[2]we-have [1]Yet — [2]treasure [1]this in

ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς
earthen vessels, in- the excellence of-
order-that

δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· 8
power may- of- God, and not out- us;
be the of

ἐν παντὶ θλ[*B* adds ε]ιβόμενοι, ἀλλ᾽ οὐ
in all-(things) being-pressured= but not
being-afflicted,

στενοχωρούμενοι· ἀπορούμενοι, ἀλλ᾽ οὐκ
being-cramped= without- but not
being-constrained; means,

ἐξαπορούμενοι· 9 διωκόμενοι, ἀλλ᾽ οὐκ
utterly-without- being- but not
means; persecuted,

ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ᾽
being-forsaken; being-cast- but
down,

οὐκ ἀπολλύμενοι·
not being-
destroyed;

There are three accounts often cited which illustrate what Paul is referring to:

1. In Judges 7:16-20 when Gideon's men went to battle they carried empty pitchers with torches inside. It was only when the pitchers were broken that the light shone through.
2. The Greek historian Herodotus claims the king of Persia kept his tribute stored in earthen vessels. The gold or silver would be melted down then poured into the vessel to harden into a solid mass (Vincent, Vol. III, p. 312).
3. Jewish Rabbis tell a story a Rabbi chided by an emperor's daughter for his poor appearance. In response the Rabbi asked the girl why her father kept his wine in earthen vessels (like the common people)? After the girl had the wine put in silver vessels and it spoiled he explained that God seldom places wisdom in the hearts of beautiful people because they are not humble enough to preserve it (Clarke, Vol. VI, p. 330).

Confidence in the Face of Trial

In verses eight and nine Paul uses eight phrases describing the hardships and resistance of Christians in the face of hardship, temptation and persecution. Notice how this breaks down:

"Hard pressed"	*yet*	"Not crushed"
"Perplexed"	*but*	"Not in despair"
"Persecuted"	*but*	"Not forsaken"
"Struck down"	*but*	"Not destroyed"

Consider some points from the meaning of the words used here:
"Hard pressed" – *Thlibo* (θλίβω) — "*To press* (as grapes), *press hard upon,* properly… *a compressed way,* i.e. *narrow, straightened, contracted,* metaphorically *to trouble, afflict, distress*" (Thayer, p. 291).
"Crushed" – *Stenochoreo* (στενοχωρέω) — *"To crowd together into a narrow place, straiten;* passively *to be in straits, to be cooped up, to be cramped* from action, *to be cramped* in feeling" (Moulton, p. 375).
"Perplexed" – *Aporeo* (ἀπορέω) — *"To be without resources, to be in straits, to be left wanting, to be embarrassed, to be in doubt, not to know which way to turn…* Middle *to be at a loss with one's self, be in doubt; not to know how to decide* or *what to do, to be perplexed"* (Thayer, p. 66).
"In Despair" – *Exaporeo* (ἐξαπορέω) — *"To be at a loss. To be wholly without resource, to despair utterly"* (Zodiates, p. 600). *"Be in great difficulty, doubt, embarrassment… despair of living"* (BAG, p. 273).
"Persecuted" – *Dioko* (διώκω) — "1. *To make to run, to run* or *flee, put to flight, drive away;* 2. *To run swiftly in order to catch some person* or *thing, to run after…* 3. In anyway whatever *to harass, trouble, molest* one… *to be maltreated, suffer persecution on account of something…* 4. Without the idea of hostility, *to run after, follow after* someone; 5. Metaphorically… to pursue i.e. *seek after eagerly, earnestly endeavor to acquire*" (Thayer, p. 153).
"Forsaken" – *Egkataleipo* (ἐγκαταλείπω) — "*To leave* in a place or situation, to *leave behind; to forsake, abandon*; *to leave* as a remnant from destruction" (Moulton, p. 113).
"Cast down" – *Kataballo* (καταβάλλω) — "*To throw, cast. To cast down,* used transitively for example *from heaven*, In the sense of *to prostrate…* In the middle *to lay down a foundation"* (Zodiates, p. 826).
"Destroyed" – *Apollumi* (ἀπόλλυμι) — "1. actively – a. *ruin, destroy…* b. *lose;* 2. middle. – a. *be destroyed, ruined.* Of persons *perish, die…* Of Things *be lost, pass away, be ruined,* b. *be lost*" (BAG, p. 95).

"Carrying About in the Body the Dying of the Lord Jesus"

Paul claims in verse ten that he always carries about within his body the dying of Jesus. In the context Paul is probably eluding to the degree to which Christ's sacrifice ever serves to atone for man's sin. Yet in terms of our daily life this phrase also suggests something about the things on which Christians should daily meditate.

☞ **"How may Christians benefit from daily meditation upon Christ's death?"** — It can help us to see how much we have been loved in the realization that Christ received what we deserved.

— It can help us to avoid sin in the recognition that our sin crucified Jesus.

— It can help us be more patient with others when we think about the patience Christ demonstrated towards us during His time on the cross.

— It can humble us when we consider our daily struggles with sin, which actually crucify Christ again (in one sense).

— It can help us to see how horrible any sin is, in the fact that it all contributed to Christ's death.

— It can help us to see our own hardships in the proper perspective, in that they are always small when compared to Christ's suffering.

— It can help us make the right choices, if we think of ourselves as dead to ourselves with Christ living in us.

II Corinthians 4:10-12

10 πάντοτε τὴν νέκρωσιν
always the dying

τοῦ [𝔱𝔪- Κυρίου / ℵ*AB*𝔠 omit] Ἰησοῦ ἐν τῷ
of- the [Lord] Jesus in the

σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ
body carrying- about, in- order-that even the life of- the

Ἰησοῦ [*A* adds φανερωθῇ] ἐν [*AB*𝔠𝔪- τῷ
Jesus [may-be- manifest] in [the

σώματι / ℵ - τοῖς σώμασιν] ἡμῶν
body / the bodies] of-us

φανερωθῇ. 11 ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς
may-be- manifest. always For we the- living (ones) unto

θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ
death (are)-being- given-over because- of Jesus, in- order-that even

ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ
the life of-the Jesus may-be- manifest in the mortal

σαρκὶ[*A* adds ε] ἡμῶν. 12 ὥστε ὁ [𝔱𝔪-μὲν /
flesh of-us. So-as the —

ℵ*AB*𝔠 omit] θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ
death in us works, the But

ζωὴ ἐν ὑμῖν.
life in you.

God Delivers From Death

Paul makes, what might seem to be an odd reference to one of the Psalms in verse thirteen – "I believed and therefore I spoke" then adding "we also believe and therefore speak." This comes in the midst of describing how he is delivered constantly over to death (vs. 11) yet is confident that the Lord will redeem him from death (vs. 14).

The quote of verse thirteen comes from Psalm 166:10. A study of the Psalm gives interesting insight into Paul's use of this phrase in our text. The

Psalm is a Psalm of thanksgiving for God's deliverance from death. It outlines as follows:

I. A declaration of the Psalmist's Love for the Lord because his prayers were answered (116:1-2).
II. The Nature of the Psalmist's trial (116:3).
  A. Encompassed by the pains of death (vs. 3).
  B. Laid hold of by Sheol (vs. 3).
  C. In trouble and sorrow (vs. 3).
III. The Psalmist's prayer - "Deliver my soul" (116:4).
IV. The Lord's answer (116:5-9).
  A. God was gracious and merciful (vs. 5).
  B. God preserved him and saved him (vs. 6).
  C. This put the Psalmist's soul at rest (vs. 7).
  D. God saved his feet from falling (vs.8).
  E. God allowed him to walk "in the land of the living" (vs. 9).
V. The Psalmist's doubts (116:10,11).
  A. Before God's salvation the Psalmist "believed and therefore spoke" of his great affliction (vs. 10).
  B. Before God's salvation the Psalmist charged all men with lying (vs. 11).
VI. The Psalmist's commit ment to serve the Lord in response for His salvation from death (116:12-19).
VII. The Psalmist's conclusion (116:15).
  A. Death of the Lord's saints is a precious thing in God's sight (vs.15).

II Corinthians 4:13-15

13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα
²having ¹But the same spirit

τῆς πίστεως, κατὰ τὸ γεγραμμέ[*A is missing*
of- faith, accord- the- having-been-
the ing-to things written

from here to 12:7]νον, Ἐπίστευσα, διὸ [א*A* adds καὶ
We-believed, there- [even]
fore

/ B𝔱𝔠𝔪 omit] ἐλάλησα, καὶ ἡμι ε[א omits]ῖς
we-spoke, and we

πιστεύομεν, διὸ καὶ λαλοῦμεν· 14 εἰδότες
believed, there- even we-spoke; knowing
fore

ὅτι ὁ ἐγείρας τὸν [א𝔱𝔠𝔪- Κύριον / 𝔓⁴⁶*B* omit]
that the- having- the [Lord]
one raised

Ἰησοῦν καὶ ἡμᾶς [א²𝔱𝔪- διὰ / א¹*B*𝔠- σὺν] [א¹*
Jesus even us [through / with]

adds ι] Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν.
Jesus will- and will-set-beside= with you.
raise, present-(us)

15 ι τὰ γὰρ [*B* had* τὰρ] πάντα δι᾽ ὑμᾶς, ἵνα
³the- ¹For [for- ²all through you,= that
things the-things] (are)-for-your-sake

ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν
— grace may-abound through the majority the

εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ
thanksgiving may-excell unto the glory of-the

Θεοῦ.
God.

It may be that Paul is contrasting the attitude of the Psalmist with the attitude which the Christian can now possess. The resurrection of Christ has provided us with the assurance that regardless of hardships God will redeem our soul (if not from physical death then from spiritual death). Unlike the Psalmist who believed and thus spoke of his great affliction, the Christian can believe and thus speak of their great salvation (even in the face of affliction).

Seeing the Eternal and the Unseen 4:16-18

Viewing Hardships in Perspective

In verse seventeen Paul makes a statement which is almost incomprehensible in light of what we know about his sufferings. He refers to his "light affliction, which is but for a moment". Latter on in this same epistle Paul describes some of these afflictions (which here he refers to as "light".) Notice what chapter ten verses 24-27 tell us; he was…

II Corinthians 4:16,17

16 Διὸ οὐκ [𝔱𝔪- ἐκκακοῦμεν· / 𝔓46 א B𝔠-
There- not [we-lose-
fore heart]
ἐγκακοῦμεν,] ἀλλ᾽ εἰ καὶ ὁ ἔξω ἡμῶν
but if even the outer 2of-us
ἄνθρωπος διαφθείρεται, ἀλλ᾽ ὁ [𝔱𝔪- ἔσωθεν
1man is-being-decayed, but the [inner]
/ א B𝔠- ἔσω] ἡμῶν ἀνακαινοῦται ἡμέρᾳ καὶ
of-us is-being-renewed from- even
day
ἡμέρᾳ. 17 τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς
to-day. 2the 1For immediate= momentary lightness of-the
θλ[*B* adds ε]ίψεως ι ἡμῶν[*B* omits] καθ᾽
pressure of-us —
ὑπερβολὴν [א1* B𝔱𝔠𝔪- εἰς ὑπερβολὴν / א2
exceeding [unto exceeding]
omits] αἰώνιον βάρος δόξης κατεργάζεται
eternal weight of-glory works
ἡμῖν,
in-us,

— Given 39 lashes by the Jews five times (vs. 24).

— Beaten with rods three times (vs. 25).

— Stoned once (vs. 25).

— Shipwrecked three times (vs. 25).

— In the open sea for a day and a night (vs. 25).

— Peril from; waters, robbers, his countrymen, the Gentiles, in the city, in the wilderness, at sea, and from false brethren (vs. 26).

— In weariness and sleeplessness (vs. 27).

— Often in hunger and thirst and fasting (vs. 27).

— In cold and nakedness (vs. 27).

Probably any one of these hardships would lead many Christians of our day to completely deny their faith. Yet in Paul we see one who understands in the face of trials that: 1. God has not forsaken him, 2. That any trial is only light and temporary.

☞ **"How can Christians maintain their confidence that God still cares for them when facing great hardships?"** — By realizing that God is not the cause of hardships we may face (Ecclesiastes 9:11).

— By understanding that struggles are a natural part of life in this age (John 16:33).

— Growing to see trials as occasions to develop our character (Romans 5:3,4).

— By considering that Christ endured similar trials (Hebrews 2:10).

☞ **"How can we view our struggles as 'light' and 'temporary'?"**

— By comparing them with the severe trials of Christ and the apostles (I Peter 2:21-24).

— By meditating on the duration of our hardships in light of eternity (Romans 8:18).

— By taking comfort in the hope of freedom from pain in the life to come (Revelation 21:4).

— By considering that in a small part we are able to share in the sufferings Christ endured for us (I Peter 4:12,13).

"The Things Which Are Not Seen *Are* Eternal"

Many in the religious world deny that man has been given a spirit (or soul) within them that is by nature eternal. The main arguments made are:

1. The righteous are said to be given immortality rather than to possess it naturally (see Romans 2:7).

2. Jesus warned us to fear Him who can destroy both body and soul (see Matthew 10:28 and compare Luke 12:4,5).

Both arguments overlook the facts that: 1. The unrighteous are not given "immortality" in that they will be subjected endlessly to the "second death" (see Revelation 21:8 & 14:10). 2. The word "destroy" can be used to refer to that which is decayed without being annihilated (see Mark 2:22 - Note: "ruined"= "destroyed" in the Greek).

II Corinthians 4:18

18 μὴ σκοπούντων ἡμῶν τὰ
not looking us-(at) the-things
βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ
being-seen, but the-things not being-seen; 2the-things 1for
βλεπόμενα πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα
being-seen (are)-temporary; 2the-things 1but not being-seen
αἰώνια.
(are)-eternal.

Beyond this, in our text Paul demonstrates that man does in fact have something within him which is eternal. Note the context:

— vs. 7 Paul refers to the treasure we are given in "earthen vessels" (referring to the knowledge of the glory of God - vs. 6 which dwells in the mortal bodies of believers.)

— vs. 8-11 No matter what hardships Christians face the "life of Jesus" can still be manifested within man's mortal bodies.

— vs. 14 The same God which raised Christ from the dead will one day raise man.

— vs. 16 This can give man comfort, for we can know that when the outward man (our physical bodies) perishes, our inward man (our souls or spirits) is "renewed day by day".

— 5:1 Thus, if our earthly house (our mortal bodies) are destroyed we have something eternal in the heavens (a resurrected body).

It is within this context that Paul says "the things which are not seen *are* eternal" (vs. 18). What are the things which are "not seen"? Obviously, the "inward man" of verse sixteen which is man's soul or spirit, and the eternal habitations which it can enjoy.

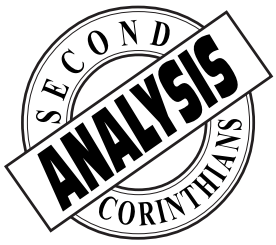
Chapter Four Review

1. On what basis does Paul claim that the conscience of "every man" commended him in the sight of God?
2. To whom is the gospel veiled?
3. Who is responsible for this veiling?
4. Who is the "god of this age"? Give others Scriptures to prove your answer.
5. List three false notions taught in the world about the deity of Christ.
6. What likeness does Paul claim Jesus bears to God?
7. What must a gospel preacher not preach?
8. What are two ideas which can be drawn from Paul's reference to "treasure in earthen vessels"?
9. What is the first definition of the word translated "perplexed" in verse eight?
10. In the Psalm from which Paul quotes in verse thirteen what is the Psalmist thankful for?
11. What did the Psalmist "believe and therefore speak"?
12. List some of the things which Paul calls "light affliction."
13. To what is Paul referring when he speaks of the "inward" man?
14. What are the two arguments made by those who deny that man has an eternal soul?
15. What statement in this chapter demonstrates that the unseen part of man is eternal?

The Second Epistle of the Apostle Paul to the Church in Corinth

—C—H—A—P—T—E—R——F—I—V—E—

Outline



I. A Building From God Eternal in the Heavens (vss. 1-5).
II. Absent From the Body Yet At Home With the Lord (vss. 6-8).
III. The Terror of the Lord (vss. 9-11).
IV. The Love of Christ Constrains Us (vss. 12-15).
V. A New View of Others (vss. 16-21).

A Building From God Eternal in the Heavens 5:1-5

The Nature of Our Physical Bodies

II Corinthians 5:1

1 Οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν
2we-know 1For that if the earthly 4of-us

οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ
1house 2the 3tent should-be-destroyed, (a)-build-ing from

Θεοῦ ἔχομεν, οἰκίαν ἀχιε[א omits]ιροποίητον,
of-God we-have, (a)-house not-made-with-hands,

αἰώνιον ἐν τοῖς οὐρανοῖς.
eternal in the heavens.

Paul uses two phrases to describe our physical bodies in verse one: "earthly house" and "*this* tent". Consider what these phrases tell us about man's physical life:

The word for "earthly" in the Greek is *epigeios* (ἐπίγειος) meaning – *"upon the earth, terrestrial"*. This word is used in I Corinthians 15:40 and Philippians 2:10. There is another word in Greek which communicates the idea "*made of earth."* It is used in I Corinthians 15:47 and translated "*made* of dust" (Vincent, Vol. III, p. 315). The idea here seems to be that the body (the home of our souls) which we have in this life belongs to the earth (see I Corinthians 15:50). In contrast to this the body the saved will have in the age to come which will be a – "…habitation which is from heaven" (vs. 2).

The figure of the physical body being described as a "tent" is used elsewhere in the New Testament. The Apostle Peter in II Peter 1:13, 14 speaks of the body as a temporary dwelling which he knew he must shortly "put off." Paul was undoubtedly familiar with the impermanent nature of a tent. Acts 18:3 records for us that Paul was by occupation a tentmaker. The Apocryphal book known as the *Wisdom of Soloman* (which was written by an Alexandrian Jew impersonating King Soloman) uses the phrase "earthly tabernacle" in an interesting manner. The text reads – "For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things" (9:15 KJV). Some scholars argue that Paul (through the direction of the Holy Spirit) borrows this phrase from the apocryphal work. It is unknown whether Paul would have been familiar with the *Wisdom of Soloman* but at the very least this demonstrates that pre-Christian Jews viewed the body as a temporary dwelling for the soul.

Notice the following contrasts drawn in this verse:
1. Here our dwelling (for the soul) belongs to the earth (vs. 1) – in the age to come our dwelling (for the soul) will belong to heaven (vs. 1,2).
2. Here our dwelling (for the soul) is a "tent"; that is fragile, temporary and impermanent (vs. 1) – in the age to come our dwelling (for the soul) will be "a building" (permanent), "not made with hands" (sturdy), "eternal" (enduring).

Groaning to Be Further Clothed

Augustine (the Latin theologian that lived in the 5th Century AD.) wrote of God — "You made us for yourself and our hearts find no peace until they rest in you" (*Confessions,* Bk. I, Ch. 1). In verse two of our text Paul claims that while we are in our earthly bodies "we groan" in desire for our heavenly habitation. In Romans 8:19-23 Paul uses similar language claiming that "the whole creation groans and labors with birth pains" (Romans 8:22) and that Christians "groan within themselves "eagerly waiting for the adoption, the redemption of our body" (Romans 8:23).

II Corinthians 5:2,3

2 καὶ γὰρ ἐν
2even 1For in

τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ
this we-groan, 3the 4habitation 5of-us

ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· 3
6out- 7heaven 2to-put-on-over 1desiring
of ourselves

[ℵ𝔱𝔠𝔪 - εἴ γε / 𝔓46 B - εἴπερ] καὶ ἐνδυσάμενοι
[If-indeed / if-indeed] even having-clothed-
ourselves

οὐ γυμνοὶ εὑρεθησόμεθα.
not 2naked 1we-will-be-
found.

It is evident that man has within him a restlessness which hinders us from being content with our earthly life as it is. This restlessness leads us to explore and create in an effort to improve our condition - or complain and feel sorry for ourselves when things are not what we wish they were. In the pagan world even those who do not have the gospel feel the desire to look beyond this life and imagine for themselves gods, and how to attain life after death.

☞ **"What are some ways that human discontentment may be thought of as longing for those things offered in Christ?"**

— LONELINESS – Everyone wants to have comrades who are interested in their well-being. In the church Christians have the assurance that there will always be those around them interested in their physical and spiritual state.

— GOOD FAMILY RELATIONSHIPS – Many people feel great distress over crumbling family relationships. When people submit themselves to the guidance of God's word they can have some of the most fulfilling family relationships possible.

— SORROW – When those around us pass away from this life we feel a longing to be able to bring them back to us, or go to them. In Christ alone is there the sure promise that death is not the end. One day those faithful to the Lord will be reunited in peace, joy and an eternity free from sorrow.

— MATERIALISM – Though experience should teach us that piling up material possessions never provides us with lasting contentment, man nevertheless regularly pursues happiness through possessions. Only when the saved attain their "treasure in heaven" will that craving within us truly be satisfied.

Note: All of the things listed above may be ways in which men have a longing for spiritual satisfaction, yet the problem is that men do not see that in Christ there is a way to satisfy this longing. Without Christ man is left in empty discontentment with this life and yet no way to satisfy that discontentment (either in this life on in that which is to come).

Those Clothed Yet Unclothed

In verse three Paul makes a statement which seems paradoxical speaking of those "having been clothed" who are "found naked". The context is still dealing with what happens if our "earthy house, *this* tent is destroyed" (vs. 1). Dwelling within that "tent" is the "inward man" (4:16) which is "eternal" (4:18). When death occurs the inward man leaves its earthly tent (Ecclesiastes 12:7). At the resurrection the inner man will return to a body that is changed (I Corinthians 15:50-53). The hope of man is that at

the resurrection he will be clothed with that "habitation which is from heaven" (5:2) – that is to say an incorruptible body that will dwell with God. However, the ungodly (though resurrected - John 5:28,29) will not be clothed with a "habitation which is from heaven." Thus they, "having been clothed" are "found naked." (Note: Compare this idea with Jesus' Parable of the Wedding Feast in Matthew 22:1-14. There the one without a wedding garment was expelled from the wedding.)

Verses four and five contain a few words in the Greek which are valuable to our understanding of some of the concepts discussed previously in the epistle. Note a couple of them:

"Mortality" (vs. 4) — *Thnetos* (θνητός) - "*Liable to death, mortal...subject to death,...*" (Thayer, p. 291). Note: In this age all men (both in body and in spirit) are "mortal" in that they are "subject to death." Our bodies are destined to die. Our spirits are subject to spiritual death in that we can in this age be spiritually separated from God. The righteous at the resurrection will attain immortality, as Jesus promises – "nor can they die anymore" (Luke 20:36). The wicked, however will receive the "second death" (Revelation 21:8) which will be a state of "everlasting destruction from the presence of the Lord" (II Thessalonians 1:9). They are eternally subject to death.

II Corinthians 5:4,5

4 καὶ γὰρ οἱ ὄντες
²even ¹For the- being ones

ἐν τῷ σκήνι ε[א omits]ι στενάζομεν βαρούμενοι·
in the tent we-groan being-burdened;

ἐφ᾽ ᾧ οὐ θέλομεν ἐκδύσασθαι, [Bℭ𝔐 - ἀλλ᾽ /
²because ¹not we-wish to-uncloth-ourselves, [but]

א - ἀλλὰ] ἐπενδύσασθαι, ἵνα καταποθῇ τὸ
put-on-over-ourselves in-order-that ²should-be-swallowed — =further-clothed,

θνητὸν ὑπὸ τῆς ζωῆς. 5 ὁ δὲ
¹mortality under=by the life. ²The-one ¹Yet

κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο Θεός,
having-worked ⁴us ³into ²same-thing ¹this (is)-God,

ὁ [א²𝔐 - καὶ / א¹* B ℭ omit] δοὺς ἡμῖν τὸν
The-One [even] having-given to-us the

ἀρι ρ[א omits]αβῶνα τοῦ Πνεύματος.
pledge of-The Spirit.

"Guarantee" (vs. 5) — *Arrabon* (ἀρραβών) - "... To pledge;... *an earnest,* i.e. money which in purchases is given as a pledge that the full amount will subsequently be paid..." *(*Thayer, p. 75). "An earnest is a pledge of assurance that a promise will be kept. God has confirmed what He teaches by 'signs and wonders, and by manifold powers, and by gifts of the Holy Spirit according to His own will.' (Hebrews 2:3,4) Thus God has attested all His promises and all concerning all things through the apostles." (*Commentary on Second Corinthians,* by David Lipscomb, p. 71).

Note: The sense in which the Spirit is our deposit, pledge, guarantee or earnest could be understood in a couple of ways:
1. The miraculous gifts of the Holy Spirit served as the confirmation that what God had promised He would carry out. We now have that confirmation in the words of Scripture.
2. When believers manifest the "fruit of the Spirit" (Galatians 5:22,23) they show themselves to be "filled with the Spirit" (Ephesians 5:18). If the Spirit dwells within us (through the word) we can be assured of a resurrection like Christ's (Romans 8:11).

Absent From the Body Yet At Home With the Lord 5:6-8

The Christian's Home

In verses six and seven Paul uses the word *endemeo* (ἐνδημέω) meaning – "*To dwell in* a place, *be at home*" (Moulton, p. 138) and *ekdemeo* (ἐκδημέω) meaning – "Properly *To be absent from home, go abroad, travel;* hence, *to be absent from* any place or person" (Moulton, p.123). Here Paul suggests a different way of viewing our lives on earth (in the body). When we are "at home" in our physical bodies we are "away from home" with respect to the Lord (vs. 6). Yet, if we are "away from home" with respect to our physical bodies that means that the Christian is really "at home" with respect to God.

II Corinthians 5:6-8

6 θαρροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι
being-confident, therefore, always, even knowing that
ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ
dwelling-at-home in the body we-dwell-out-of-home from
τοῦ Κυρίου 7 (διὰ πίστεως γὰρ
of-the Lord 3by 4faith 1For
περιπατοῦμεν, οὐ διὰ εἴδους), 8 [*B* 𝔱𝔠𝔪-
2we-walk not by sight,
θαρροῦμεν / א - θαρροῦντες] δέ, καὶ
[2we-are-confident / being-confident] 1but, even
εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι [א2 𝔱𝔠𝔪-ἐκ /
we-think-well more to-dwell-out-of-home [out]
א1* *B* omit] τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς
of-the body, and to-dwell-at-home with
τὸν Κύριον.
the Lord.

In the book of Philippians (written probably near the end of Paul's physical life) Paul shows his own perspective on life. In chapter one Paul claims – "For to me, to live *is* Christ, and to die is gain" (1:21). He adds further – "I am hard pressed between the two, having a desire to depart and be with Christ, *which is* far better" (1:23). Paul could have this view of life and death

because he clearly understood (as he stated later in the same epistle) – "… our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ" (3:20). Heaven is the place Christians view as their home. On earth we are simply "sojourners and pilgrims" (I Peter 2:11).

Walking By Faith

The challenge of the Christian system of faith is living life on earth with a faith in the unseen. In Christ we must have faith in:

— The existence of God (Hebrews 11:3).
— The reliability of Scripture (II Timothy 3:16,17).
— The existence of the human soul or spirit (Job 32:8).
— The claims of Scripture about Jesus (I Cor. 15:3-8).
— The hope of a life after death (Acts 24:15).

None of these things may be grasped by our physical senses. As a result the believer must "walk by faith." That is not to suggest that faith itself is something held without evidence. Each of the points of faith mentioned above have evidences which can lead rational, thinking people to accept their reality. Consider a few of these evidences:

The Existence of God —

1. There is no known example of there existing a *cause* without an *effect*. Since the universe exists there must have been a *cause* (i.e. God or a force greater than all the laws of the universe) to produce the *effect* (i.e. the universe).
2. All cultures demonstrate some concept of the existence of deity (or deities). *What would make man imagine deity?* (Note: All products of human imagination are mixtures of that which man has in part experienced.)

The Reliability of Scripture —

1. The Bible is a book written by an estimated 40 authors writing from the years c. 1400 BC. - c. 90 AD., yet maintaining a unity of thought and purpose unimaginable if merely a human creation.
2. The Bible is one of the oldest books, which records the earliest information we have about recorded human history, and yet it has never been conclusively proven wrong on any point of fact in human history. (Note: The evidence used to defend the theory of evolution is subject to different interpretations which do not demand the acceptance of this theory. There has been no evidence found which demands an evolutionary explanation of human origins to the exclusion of all other interpretations.)

Claims About Jesus —
1. There are secular historical witnesses which attest to the earthly existence (and crucifixion) of Jesus. The Roman historians Tacitus and Seutonius both write about Jesus.
2. The majority of those who claimed to be witnesses of Christ's resurrection were executed because of their faith (when all that would have been required was denial of Jesus' life, doctrine or resurrection). *What would make people go to their graves defending a lie, if they knew that it was a lie?*

The Terror of the Lord 5:9-11

The Judgment Seat of Christ

Verse ten speaks of the "judgment seat of Christ" claiming that all must one day appear before it to receive the things "*done* in the body." Within the religious world there are some who suggest that the "judgment seat of Christ" differs from the "Great White Throne Judgement" (as it is called) which is described in Revelation 20:11. The claim is that the judgment described in our text is a believers' (or church) judgment, while the "Great White Throne Judgment" will be for all others. There are at least two false doctrines which logically demand that such a conclusion be imposed upon the text:

1. "Once Saved Always Saved" – If believers (once saved) can never be lost there must be some explanation for the various accounts of judgment scenes in which some are saved and some are condemned. In Revelation 20:11-15 and Matthew 25:31-46 after judgment some are saved while others condemned. To escape the conclusion that believers will be judged (and saved or lost) according to their deeds, advocates of "once saved always saved" claim that the believers' judgment is to assign greater and lesser rewards (not salvation or condemnation).

II Corinthians 5:9,10

9 Διὸ καὶ φ[*B adds* ε]ιλοτ[*B adds* ε]ιμούμεθα,
There- even we-loving-honor
fore =we-earnestly-strive
εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες εὐάρεστοι
whe- dwelling-at- or dwelling-out- 2well-
ther home, out-of-home pleasing
αὐτῷ εἶναι. 10 τοὺς γὰρ πάντας ἡμᾶς
3to- 1to-be — For of-all of-
Him. us
φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος
2to-be- 1it-is- in-front of- judgment-
manifested necessary the seat
τοῦ Χριστοῦ, ἵνα [א[1] *had* ε]κομίσηται ἕκαστος
of- Christ, in- may-recieve- each
The order-that for-himself
τὰ [א*B*𝔱𝔠𝔪- διὰ / 𝔓[46] - ἴδια] τοῦ σώματος,
the- [through / one's- of-the body,
things own-things]
πρὸς ἃ ἔπραξεν, εἴτε ἀγαθόν, εἴτε [𝔓[46]*B*𝔱𝔠𝔪-
pertain- what- he-has- whether good, or
ing-to things done
κακόν. / א𝔠- φαῦλον.]
[evil / foul]

2. Premillennialism – The religious theory known as "Premillennialism" is built on the assumption that Christ's kingdom would not be a spiritual kingdom but a physical kingdom like that of David, Soloman, etc. Building upon the symbols that are recorded in Revelation 20:1-6 dealing with the "first resurrection" and the thousand year reign of Christ, premillennialists argue that when Christ returns the church will be resurrected and "raptured" to escape the tribulation. While the rest of mankind will not rise until the end of the thousand year reign. Premillennialists are forced to categorize the various judgment scene accounts in order to justify their theory.

☞ **"Does the Bible really teach two judgment scenes?"** — In our text here in Second Corinthians Paul makes two points which refute the interpretation of this as a believer's judgment:
1. Paul claims "we must all" appear before the judgment in question (vs 10).
2. It is the terror of this which leads to the persuasion of men (vs. 11).
If the believers' judgment is one to assign greater and lesser rewards what about this would lead Paul to "terror"? Further, *Why would this lead him to "persuade men" (believers and unbelievers alike) if this judgment would not effect those outside the church?*

Scripture speaks only of "the judgment to come" (Acts 24:25) or the "day of judgment" (Matthew 12:36, II Peter 3:7, I John 4:17). The New Testament knows nothing of two scenes of judgment except where one is imposed upon it by those with a religious agenda to prop up. It is clear from the various accounts that when the resurrection occurs all will be judged (see Daniel 12:2, Matthew 25:31-46, John 5:28,29, Acts 17:31, II Thessalonians 1:9,10, Hebrews 9:27,28, Revelation 20:11-15).

[**Note:** There is no question that the Bible does promise that "the dead in Christ will rise first" (I Thessalonians 4:16) and that the righteous will be "caught up together…to meet the Lord in the air" (I Thessalonians 4:17). Yet, Scripture does not separate this from the Lord's coming in judgment of the entire world. It is also clear that the book of Revelation speaks of the "first resurrection" (Revelation 20:5). Yet, in the context we should note: 1. Only those beheaded for Christ are specifically said to participate in it, 2. Nowhere does the text identify this as a physical bodily resurrection, 3. The fact that it is spiritual by nature is evident from the fact that we are told the "second death" has no power over those who have experienced it (20:6). Thus from the context this "first resurrection" must refer either to baptism (a spiritual resurrection - Romans 6:5) or simply the resurrection of the cause for which the martyrs died as they reign spiritually with Christ.]

Judgment Seats

The word in Greek which is translated "judgment seat" is the word *bema* (βῆμα) meaning literally – "*a step, pace, footstep…*" (Liddel & Scott, 1869 ed. p. 267). In ancient cities there was frequently a raised platform reached by steps from which speakers addressed the people. The *bema* was a place of judgment where those charged with crimes were brought before the judge or tribunal. In Corinth the *bema* had been a place of injustice for the church. In the early years of the churches establishment (while Paul was still in Corinth) the Jews of the city brought him before the judgment seat of a proconsul named Gallio. Though Gallio dismissed the charges against Paul, he allowed the Greeks to beat a Christian named Sosthenes without taking notice of it (Acts 18:12-17).

Kyle Pope

The Bema of Ancient Corinth

Fearing The Lord

John wrote (through the direction of the Holy Spirit) – "There is no fear in love; put perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love" (I John 4:18). If the apostle John writes in condemnation of fear why does Paul claim in verse eleven to know "the terror of the Lord"?

II Corinthians 5:11

ΙΙ εἰδοτες οὖν τὸν
Knowing there- the fore

φόβον τοῦ Κυρίου ἀνθρώπους πείθ$_{ι}$ο[$\mathfrak{p}^{46}$-
fear of- the Lord ²men, ¹we-[should]- persuade

ω]μεν, Θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ
²to- God ¹yet we-have-been- manifested; ²I- hope ¹but even

ἐν ταῖς συνι$_{ε}$[א omits]ιδήσεσιν ὑμῶν
in the conscience of-you- all

πεφανερῶσθαι.
to-have-been- manifested

The concept of godly fear is taught throughout Scripture with a dramatic sense of confidence before God being afforded to Christians. Soloman taught that – "The fear of the Lord *is* the beginning of knowledge…" (Proverbs 1:7). The book of Acts describes the early church as – "…walking in the fear of the Lord and in the comfort of the Holy Spirit…" (Acts 9:31). As children of God believers must maintain a healthy reverence for the sovereignty of God. Though in Christ believers can have boldness (Hebrews

10:19-22, I John 4:17) and a spirit of sonship (Romans 8:15) we must not allow this to leads us to arrogance or a lack of due reverence. Though we can have the confidence that if we abide in Him we will be saved, we must maintain the awareness that if we fall we will be "cut off." This is what Paul told the Romans – "…Do not be haughty but fear" (Romans 11:20).

"We Persuade Men"

The gospel is designed to reshape men and women rather than appease them. However, it is the vital task of those who have accepted the Christian faith themselves to convince others of the truth contained within the gospel. Paul declares in this text that the promise of standing in judgment before God serves as a motivation to "persuade men" (vs. 11). Persuasion involves reasoning (Acts 19:8), conviction (I Corinthians 14:24,25), humility, gentleness and patience (II Timothy 2:24,25). It also demands a willingness to take people to the Scriptures allowing them to develop convictions for themselves (Acts 17:11).

II Corinthians 5:12-14

12 Οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν
²not ¹For again ²ourselves ¹we-commend

ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑ[B^2 - ἡ]μῖν
to-you but (an)-opportunity giving to-you [to-us]

καυχήματος ὑπὲρ [𝔠𝔪- ἡμῶν, /𝔓⁴⁶ℵB -
of-(a)-boast concerning [of-us /

ὑμῶν,] ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ
of-you-all,] in-order-that you-all-may-have to the-ones ²in ³(the)-face =appearance

καυχωμένους καὶ οὐ καρδίᾳ. 13 εἴτε γὰρ
¹boasting and not in-(the)-heart. ²whether ¹For

ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. 14
we-are-beside-ourselves, (it-is)-for-God; if we-are-of-sound-mind, (it-is)-for-you-all

ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς,
²the ¹For love of-The Christ constrains us,

κρ[B adds ε]ἰναντας τοῦτο, ὅτι [ℵ²𝔪- εἰ /
having-judged this, that [if]

𝔓⁴⁶ℵ¹* B𝔠 omit] εἷς ὑπὲρ πάντων ἀπέθανεν,
One ²on-behalf ³of-all, ¹has-died

ἄρα οἱ πάντες ἀπέθανο[ℵ¹* *had* ε]ν·
then the-ones all they-died; [died]

The Love of Christ Constrains Us 5:12-15

The Motivation for Christian Service

Verse fourteen tells us a little bit about the apostle's motivation for serving the Lord and others. He claims – "For the love of Christ constrains us…" The word "constrain" is defined as – "1. To compel; oblige. 2. To confine. 3. To restrain" (*American Heritage Dictionary*, p. 155). Certain acts performed on our behalf by others "oblige" us to return their generosity or service. The great love that God has shown to mankind (when realized) obligates the recipient towards service. No longer may one simply choose to serve but they are

bound to serve the one who has loved them so (see Rom. 6:18, I John 4:9-11).

"One Died for All"

The doctrine taught in the religious world known as "Calvinism" (named for its formulator - John Calvin 1509 - 1564) advocates a principle referred to as "Limited Atonement." This concept holds that Christ did not die for all men but only for the "elect" (those God had already predestined to save). Louis Berkoff in his book *A Summary of Christian Doctrine* writes – "Reformed churches… believe in a limited atonement. Christ suffered and died *for the purpose of saving only the elect, and that purpose is actually accomplished.* Christ not merely made salvation possible but really saves to the uttermost every one of those for whom he laid down His life…" (p. 107 - Emphasis the author's). In many ways it must be admitted that if the other premises of Calvinism are true (Total Hereditary Depravity, Unconditional Election, etc.) then "Limited Atonement" is a logical (and necessary) consequence. However, if God instead has given man the freewill to choose good or evil; and the elect are those who choose obedience to the gospel (of their own freewill) limited atonement must be rejected.

☞ **"What does II Corinthians 5:14 indicate about 'limited atonement'?"** — Our text states in verse fourteen that "…if One died for all, then all died". The difficult (yet vital) part of this phrase is the declaration "then all died". *How may this be understood?* Consider a few interpretations:
— "Then all *had* died". Christ's death was to cover the sins of those who had died in sin. Romans 5:12 teaches that "…death spread to all men because all sinned". There is no question that all were "dead in trespasses and sins" (Ephesians 2:1). Paul may be showing that the reason it was necessary for Christ to die for mankind was the necessity of redeeming man from death.
— **"Then all died *in Christ*".** Calvinists affirm that when Adam sinned "all died in Adam". Could Paul be suggesting here that when Christ died His righteous act effected mankind in a similar way that (as Calvinists claim) Adam's sin did? Romans 5:18 claims – "…through one Man's righteous act *the free gift came* to all men, resulting in justification of life." If so we must either accept that all men will be saved (which Scripture denies - Matthew 7:13,14) or all men have not been effected by Adam's sin! [**Note:** The Bible indicates that physical death is an indirect consequence of Adam's sin - I Corinthians 15:22, Genesis 3:22. All men spiritually die when they imitate Adam's example of disobedience - Romans 5:12.]
— **"Then all *the elect* died".** This is how Calvinists would have us to understand this verse. They suggest that the *all* in both phrases refers to those

unconditionally predestined to be the elect. However, the very next verse says – "and He died for all, that those who live should live no longer to themselves…" (vs. 15). A distinction is drawn here between the *all* for whom Christ died, and "those who live." Those who live are those who have accepted life in Christ. Yet, if Christ died only for the unconditionally predestined elect we have Paul in essence saying "If One died for all *the elect,* then all *the elect* died; and He died for all *the elect,* that those *of the elect* who live should live no longer for themselves…" *Don't all the elect live?*

II Corinthians 5:15

| | | |

sure. In Christ we must see the lost as souls in danger of eternal punishment and other Christians as fellow travelers striving heavenward. We should burn into our minds the Lord's admonition to Samuel – "…For *the Lord does* not *see* as man sees; for man looks at the outward appearance., but the Lord looks at the heart" (I Samuel 16:7).

"If Anyone is in Christ"

A most beautiful declaration is made in verse seventeen regarding the condition of the one who is "in Christ." The text claims such a person is – "…A new creation; old things have passed away; behold all things have become new." Let's consider these claims for a moment:

☞ **"What old things 'pass away' in Christ?"**

— Our former alienation from the Lord (Eph. 2:14-17).
— Our former conduct (Ephesians 2:3, 4:22).
— Our past sin debt (Isaiah 59:2).
— Our former spiritual condition (Ephesians 2:1, 5).
— Our former destiny (Romans 2:8,9, II Thessalonians 1:8,9).

☞ **"What things become new in Christ?"** — Our spiritual condition (John 3:3, I Peter 1:22,23).
— Our conduct (Ephesians 4:1, Philippians 1:27).
— Our privileges (Ephesians 1:3, I John 1:9, I Peter 3:12).
— Our relationship to God (Galatians 3:26,27, I John 3:1,2).
— Our future hope (Titus 1:2, 3:7).

☞ **"What identifies one as being 'in Christ'?"** — Faith (John 3:16, Acts 10:43, Romans 10:9,10).
— Repentance (Luke 13:5, Acts 2:38, 3:19, 26:20).
— Confession (Matthew 10:32,33, Romans 10:9,10, I John 4:15).
— Baptism (Matthew 28:19, Mark 16:16, Acts 2:38, 8:36-49, 22:16, Romans 6:1-6, Galatians 3:26,27).
— Faithfulness (John 15:10, I Corinthians 15:1,2, Revelation 2:10).

II Corinthians 5:16,17

16 ὥστε ἡμι ε[א omits]ῖς ἀπὸ τοῦ νῦν οὐδένα
so-that we from — now no-one

οἴδαμεν κατὰ σάρκα· εἰ [א²𝔱𝔪- δὲ /𝔓⁴⁶ א¹* *B*𝔠
we- know accord- ing-to (the)- flesh; ²if [¹Yet]

omit] καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν,
even ²we-are-in-a-state- of-having-known ³accord- ing-to ⁴(the)- flesh ¹Christ,

ἀλλὰ νῦν οὐκέτι γ[*B* *adds* ε]ινώσκομεν. 17
but now no- longer we-may- know.

ὥστε εἴ τις ἐν Χριστῷ καινὴ κτίσις· τα
So-that if any- one (is)- in in-Christ (he-is- a)-new creation; the

αρχαῖα παρῆλθεν, ἰδοὺ [𝔱𝔪- γέγονε /א*B*𝔠-
former- things have-passed by behold [²are-in-a-state- of-having-become]

γέγονεν] καινὰ [𝔱𝔪- τὰ πάντα. /א*B*𝔠 omit]
³new- things. [¹all-the-things]

Reconciliation with God

Verses eighteen through twenty speak of "reconciliation", claiming 1.) "God was in Christ reconciling man to Himself" (vs. 18), 2.) God "has committed to us the word of reconciliation" (vs. 19), and 3.) "We implore you on Christ's behalf, be reconciled to God" (vs. 20). In brief, this describes the power of the gospel, its nature and plea. Consider a few words and their meanings:

II Corinthians 5:18-20

18 τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ
[3]the-things [1]Yet [2]all (are)-from of-The God, the-one
καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ [𝔱𝔪- Ἰησοῦ
having-reconciled us to-Himself through [Jesus]
/ ℵ*B*𝔠 omit]Χριστοῦ, καὶ δόντος ἡμῖν τὴν
Christ, and has-given to-us the

διακονίαν τῆς καταλλαγῆς· 19 ὡς ὅτι Θεὸς
service of-the reconciliation; [2]as [1]That God
=ministry
ἦν ἐν Χριστῷ κόσμον καταλ[ℵ omits]ιλάσσων
was in Christ [2](the)-world [1]reconciling
ἑαυτῷ μὴ λογιζόμενος αὐτοῖς τὰ
to-Himself not accounting to-them the
παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν
trespasses of-them, even has-placed-for-Himself in us
[𝔓[46]*B*𝔱𝔪- τὸν λόγον / ℵ𝔠- τὸ εὐαγγέλιον] τῆς
[the word / the good-news =gospel] of-the
καταλλαγῆς. 20 ὑπὲρ Χριστοῦ ⸀οὖν[𝔓[46] omits]
reconciliation. On-behalf of-Christ therefore
πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος
we-are-elders =ambassadors as of-The God calling-beside =admonishing
δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ,
through us; we-pray on-behalf of-Christ,

καταλλάγητε τῷ Θεῷ.
be-reconciled! to-The God.

"Reconciled" – *Katalasso* (καταλλάσσω) — "*To change, exchange; to reconcile;* passively *to be reconciled*" (Moulton, p. 217). — A.T. Robertson claims this is an "old word for exchanging coins… God's love (John 3:16) provided the means and basis for man's reconciliation to God against whom he had sinned. It is all God's plan because of his love, but God's own sense of justice had to be satisfied (Romans 3:26) and so God gave his Son as a propitiation for our sins (Romans 3:25, Colossians 1:20, I John 2:2, 4:10)… God has made possible through Christ our reconciliation to him, but in each case it has to be made effective by the attitude of each individual." (Vol. IV, p. 232).

"Ambassadors" – *Presbeuo* (πρεσβεύω) — "*To be an elder; to be an ambassador, perform the duties of an ambassador*" (Moulton, p. 340). — Moulton and Milligan claim the word "was the regular word in the Greek East for the Emperor's legate… (it) comes to be used of petition or intercession…" (p. 534). — "Paul has a natural pride in using this dignified term for himself and all ministers. The ambassador has to be *persona grata* (Latin for a "pleasing person", i.e. on good terms) with both countries (the one that he represents and the one to which he goes). Paul is Christ's *Legate* to act in his behalf and in his stead" (Vol. IV, p. 232).

What Christ Became For Man

Regarding God the Father, in His prayer on the night of His betrayal Jesus said – "…You loved Me before the foundation of the world" (John 17:24). Only a few hours latter Jesus in anguish would look up into heaven and cry – "…My God, My God, why have you forsaken Me?" (Matthew 27:46). From everything that we know of Jesus Christ, never before had He faced the prospect of separation from communion with God. Yet, in going to the cross that was exactly what He was forced to experience. God had forsaken Him in a very real way.

In order to satisfy both the justice and the mercy of God the Father (in the face of mankind's sin) it was necessary that there be a substitutionary sacrifice on man's behalf. Animal sacrifice was not sufficient (Hebrews 10:4). If man bore the penalty for sin himself it would mean eternal separation from God. The cost of sin was spiritual death (Romans 6:23). The only way for sin to be atoned for, and men's souls to be saved was for Jesus Christ (God in the flesh) to bear the sins Himself on behalf of man. The prophecies about the Messiah which were given in the book of Isaiah pointed to Christ's offering Himself for sin. Chapter fifty-three declared of the Messiah – "He was wounded for our transgression" (vs. 5), "the Lord has laid on Him the iniquity of us all" (vs. 6), "he bore the sin of many" (vs.12).

II Corinthians 5:21

21 τὸν [א²𝔱𝔪- γὰρ
²The- [¹For]
One
/𝔓⁴⁶א¹*B𝔠 omit] μὴ γνόντα ἁμαρτίαν, ὑπὲρ
not having- sin, on-
known behalf
ἡμῶν ἁμαρτίαν εποίησεν, ἵνα ἡμιε[א omits]ῖς
of-us sin He- in- we
made order-that
[𝔱- γινώμεθα / א*B𝔠𝔪- γενώμεθα] δικαιοσύνη
[might- / might-have- (the)-right-
become become] eousness
Θεοῦ ἐν αὐτῷ.
of- in Him.
God

The barrier of sin served as a veil of separation that kept man from the holiest places of communion with God. This was symbolized in the tabernacle which had an inner room separated from the outer room by a veil (Hebrews 9:2,3). In a very real way this veil represented the sin that kept man separate from God. Yet in His death Jesus became the veil – the symbol of sin, that as His body was torn asunder so also might be the separation between man and God (Hebrews 10:19-22).

Our text here in Second Corinthians chapter five concludes the chapter by declaring that God – "…made Him who knew no sin *to be* sin for us" (vs. 21). Christ became that very thing which God hates that we might have renewed access into His presence.

Chapter Five Review

1. **Does the word translated "earthly" in verse one refer to what our bodies are made of or where they belong to?**
2. **What are some things that are indicated about our physical bodies in referring to them as a "tent"?**
3. **For what does Paul claim that we "groan"?**
4. **What is the definition of the word translated "mortality"? Will the wicked ever face a time when they are not "subject to death"?**
5. **What are some things in which Christians must "walk by faith"?**
6. **Give one evidence for reasonably accepting each of the following points of faith: the existence of God, the reliability of Scripture and claims about Jesus.**
7. **Where does Paul claim that he will be if he should be "absent from the body"?**
8. **What two false doctrines require a belief in two judgment scenes? Explain.**
9. **From the context what does this chapter teach about the question of one or two judgment scenes?**
10. **What is the primary meaning of the word translated "judgment seat" in verse ten and what does it describe about ancient judgment seats?**
11. **What had taken place before the judgment seat in Corinth?**
12. **Is there any sense in which Christians should fear God? Explain.**
13. **What did Paul claim the love of Christ did to him?**
14. **What is the Calvinistic doctrine of "Limited Atonement"?**
15. **What does verse fourteen indicate to us regarding "Limited Atonement"?**
16. **List three old things that "pass away" in Christ and three things that "become new" in Christ.**
17. **What identifies a person as being "in Christ"?**
18. **According to Robertson, what practice was the word translated "reconciled" first associated with?**
19. **What is the primary meaning of the word translated "ambassadors"?**
20. **Explain the sense in which God made Jesus "*to be* sin for us."**

The Second Epistle of the Apostle Paul to the Church in Corinth

— C — H — A — P — T — E — R ——— S — I — X —

Outline

I. The Urgency of the Gospel (vss. 1,2).
II. The Marks of Paul's Ministry (vss. 3-10).
III. Paul's Affection for the Corinthians (vss. 11-13).
IV. "Be Separate, says the Lord" (vss. 14-18).

The Urgency of the Gospel 6:1,2

Working Together with God

In verse one Paul counts himself as a co-worker with God. As an Apostle of Jesus Christ there was a special sense in which God worked with him and through him. In a broad sense all Christians work together with God as they seek to do God's will. Consider a few ways that we can work together with God.

— When we share the gospel with others, God is working through us (through His word) to change the life of another person (I Thessalonians 2:13).

— When we show kindness to others out of obedience to the teachings of Christ the Lord is working through us to show kindness to others (Philippians 2:12,13).

— When we participate in the work of the local church we are working with God in the things which edify our brethren (I Corinthians 16:10).

— When give upon the first day of the week in a sound church we are aiding in the performance of the Lord's work - thus working with God to carry out this work (II Corinthians 8:6,7).

II Corinthians 6:1

1 συνεργοῦντες δὲ καὶ παρακαλοῦμεν,[𝔓46
[2]working-together [1]But even [1]we-admonish

-ντες] μὴ εἰς κε[א- αι]νὸν τὴν χάριν τοῦ
[admon-ishing] [3]not [9]in [10]empti-(ness)=vain [new] [5]the [6]grace [7]of-the

Θεοῦ δέξασθαι ὑ[א[1]- ή]μᾶς
[8]God [4]to-receive [2]you [us]

— When we help those who are in need out of the means with which God has blessed us we are working with God to carry out such help (II Cor. 8:1).

Receiving God's Grace in Vain

Many in the religious world believe God's grace which leads unto salvation is a supernatural force which acts upon the human heart and spirit allowing a person to do good that they could not do otherwise. Once this force has acted upon them it is believed that it cannot be resisted or rejected. In verse one Paul urges the Corinthians not to "receive the grace of God in vain." If one cannot resist or reject the grace of God how would it be possible to receive it "in vain"?

"What does the Bible teach regarding God's grace?"

1. It is simply God's unmerited favor (Romans 12:6, Ephesians 1:7).
2. It is something which teaches man (Titus 2:11).
3. One may fall from it (Galatians 5:9, Hebrews 12:15).
4. One must continue in it (Acts 13:43).
5. One must grow in it (II Peter 3:18).

"Now Is The Day of Salvation"

When the Apostle Paul was brought before the wicked Roman governor Felix and he spoke with him regarding "righteousness, self-control, and the judgement to come" the Bible tells us that Felix was afraid and said to Paul – "…Go away for now; when I have a convenient time I will call for you." There is no indication from Scripture or history that Felix ever found this "convenient time" to act upon the message which Paul had brought to him. Many people in the world delay obeying the gospel for some reason. Perhaps because…

— They don't see the need to act quickly (I Thessalonians 5:2).

— They don't feel they are yet ready to live a faithful life (I Peter 2:2).

II Corinthians 6:2

2 (λέγει γάρ,
[2]He-says [1]for

Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ
in-(a)-time | accept-able | I-heard | you, | even | in | (the)-day

σωτηρίας ἐβοήθησά σοι· ἰδού, νῦν καιρὸς
of-sal-vation | I-have-run-to-the-cry=helped | for-you; | Behold, | now | (is-the-)time

εὐπρόσδεκτος, ἰδού, νῦν ἡμέρα σωτηρίας)·
well-acceptable, | behold, | now | (is-the-)day | of-salvation.

— They are too drawn to the pleasures of this world (II Timothy 3:4).
— They are not fully persuaded regarding the truth (Acts 18:4).

In our text Paul reminds us "…Now *is* the accepted time; behold now *is* the day of salvation" (vs. 2). The only time that any of us can count on having is the present. Any delay in obedience to the gospel is foolishness given the fact that the Lord could return at any time.

The Marks of Paul's Ministry 6:3-10

Avoiding Offense to Others

Paul claims in verse three that he strives to "give no offense in anything" in order that the cause of the gospel and his service to it may not be blamed. Christians must exercise great caution that we do not act in such a way that our lives can become a "cause of stumbling" to others. This means that at times we must reject certain liberties we have if there is the danger that acting upon them could shame the cause of Christ (or leave the wrong impression). Yet, at the same time there is some sense in which Christians have the right to resist the efforts of those who would bind upon others what God does not bind. Consider Paul's example in this regard:

II Corinthians 6:3

3 μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν,
no-one in no-thing giving a-cause-of-stumbling,
ἵνα μὴ μιωμ[*B* omits]ηθῇ ἡ διακονία·
in-order-that 3not 4may-be-blamed; 1the 2service =ministry

I. He taught abstinence from meats that might lead Gentile Christians to think one was worshipping an idol (I Corinthians 10:28) – yet taught that one could eat what was set before them without questioning where it came from (I Corinthians 10:27).
II. Paul taught abstinence from meats that new Jewish Converts might feel was a violation of God's law (Romans 14:20,21) – yet taught that all foods were acceptable for Christians to eat (Romans 14:14, I Timothy 4:4,5).
III. Paul had Timothy (the son of a Gentile father) circumcised in order that he might travel freely with him among the Jews (Acts 16:3) – Yet refused to have Titus circumcised when Judiazing teachers tried to insist upon it (Galatians 2:3-5).

"Tumults" (vs. 5) — *akatastasiais* (ἀκαταστασίαις) – "Properly *instability:* hence *to be in an unsettled state; disorder, commotion, tumult, sedition"* (Moulton, p. 12). Used in Luke 21:9 – "But when you hear of wars and COMMOTIONS, do not be terrified; for these things must come to pass first…" "This is one of the words which shows the influence of political changes. From the original meaning of *unsettledness,* it developed, through the complications in Greece and in the East after the death of Alexander, into the sense which it has in Luke – *political instability.* One of the Greek translators of the Old Testament uses it in the sense of *dread* or *anxious care"* (Vincent, Vol. III, p. 322).

The Armor of Righteousness

Reference is made in verse seven to the "armor of righteousness on the right hand and on the left". In his letter to the church in Ephesus in chapter five Paul spells out in more detail the makeup of this "armor." Consider what is taught:

- Girded around the waist – *TRUTH* (vs.14).
- Breastplate – *RIGHTEOUSNESS* (vs. 14).
- On the feet – *THE GOSPEL OF PEACE* (vs. 15).
- Shield – *FAITH* (vs. 16).
- Helmet – *SALVATION* (vs. 17).
- Sword – *THE WORD OF GOD* (vs. 17).

Paul declares in our text that he had surrounded himself with this armor on all sides. Modern Chris-

II Corinthians 6:4-7

4 ἀλλ'
but

ἐν παντὶ [א²𝔱𝔪 - συνιστῶντες / 𝔓⁴⁶ א¹𝔠 -
in all- [commending]
things

συνιστάντες / *B*-συνιστανόντες] ἑαυτοὺς ὡς
ourselves as

Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλ[*B*
²of- ¹servents in ²patience, ¹much in
God, =ministers

adds ε]ίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,
pressures in necessities, in narrowness
=afflictions, =straits,

5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν
in stripes, in imprisonments, in

ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν
instabilities, in troubles, in watchings, in

νηστείαις, 6 ἁγνότητι, ἐν γνώσει, ἐν
fastings, in-purity, in knowledge, in

μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι
long-suffering, in kindness, in (the)Spirit

ʿΑγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, 7 ἐν λόγῳ
Holy, in love sincere, in (the)
word

ἀληθι ε[א omits]ίας, ἐν δυνάμι ε[א omits]ι Θεοῦ,
of-truth, in (the)power of God,

διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν
thro- the weapons of- righteousness of- right
ugh the the

καὶ ἀριστερῶν,
and of-(the)
left,

tians should do the same. To leave even one part of our spiritual lives unguarded by the "armor of righteousness" is to leave ourselves open to the assaults of the enemy.

Optimism in the Face of Adversity

In chapter four verse eight and nine Paul expressed an amazing sense of optimism in the face of the many hardships he faced. As in that passage, in verses eight through ten of chapter six Paul expresses a similar view of life in Christ which serves as a great example to us. Notice his attitude:

II Corinthians 6:8-10

8 διὰ δόξης καὶ ἀτ[*B adds*
through glory and dishonor,

ε]ιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς
through bad-words and good-words as
=reproach =commendation;

πλάνοι, καὶ ἀληθεῖς· 9 ὡς ἀγνοούμενοι, καὶ
deceivers, and- true; as one-being- and-
(yet) unknown, (yet)

ἐπιγ[*B adds* ε]ινωσκόμενοι· ὡς
one-being-well-known; as

ἀποθνήσκοντες, καὶ ἰδού, ζῶμεν· ὡς
one-dying, and- behold, we-live; as
(yet)

παιδευόμενοι, καὶ μὴ θανατούμενοι· 10 ὡς
one-being- and- not one-being- as
chastised, (yet) put-to-death;

λυπούμενοι, ἀει δὲ χαίροντες· ὡς πτωχοί,
as-one- [2]always[1]yet joyous; as beggars
being-greived,

πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες,
[3]many; [1]but [2]enriching as [2]nothing [1]having

καὶ πάντα κατέχοντες.
and- [2]all- [1]possessing
(yet) things.

He faced *HONOR* — and *DISHONOR* (vs. 8).
He was subject to *EVIL REPORT* — and *GOOD REPORT* (vs. 8).
He was thought of as a *DECEIVER* — yet he was *TRUE* (vs. 8).
He was *UNKNOWN* — and yet *WELL KNOWN* (vs. 9).
He felt as if he was *DYING* — and yet *WE LIVE* (vs. 9).
He was *CHASTENED* — yet *NOT KILLED* (vs. 9).
He felt *SORROWFUL* — yet was *ALWAYS REJOICING* (vs. 10).
He was *POOR* — yet he was *MAKING MANY RICH* (vs. 10).
He had *NOTHING* — and yet he possessed *ALL THINGS* (vs. 10).

Faith in the Lord enabled Paul to look beyond the pressures of his present situation and see the glory that awaited him. If we will do this in our own lives it can transform our attitude when we face hardships and adversities.

Paul's Affection for the Corinthians 6:11-13

Restricting Affections

Within the human heart there is (figuratively) space which we set aside for those people and things we care about. This point was brought home clearly to a certain man some years ago. Before the birth of his second child this father was concerned because he didn't think he could ever love another child as much as he had his first child. Yet, when his second child was born rather than finding "no room" for the second child in his heart, he found instead that his heart had "enlarged" so that the same love he felt for his first child he felt equally for his second child.

II Corinthians 6:11-13

11 Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς,
The mouth of-us (is)-open towards you,

Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται. 12
O-Corinthians! the heart of-us is-being-broadened.

οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρι[א
Not you-all-are-being-constrained in us, you-all-are-being-constrained

omits]ῖσθι[א- αι] δὲ ἐν τοῖς σπλάγχνοις ὑμῶν.
[to-be- but in the bowels of-you.
constrained] =bowels-of-compassion

13 τὴν δὲ αὐτὴν ἀντιμισθίαν (ὡς τέκνοις
[2]the [1]But same recompense, [2]as [3]to-children

λέγω), πλατύνθητε καὶ ὑμι[א omits]ῖς.
[1]I-speak, [3]be-enlarged! [2]also [1]you

Paul, like the father mentioned above assures the Corinthians that his heart was "wide open" (vs. 11). Perhaps, the strong nature of the rebuke he had offered in his first epistle had led some to feel that his love for them was limited (or restricted). Or, perhaps the divisions which had led the Corinthians to esteem one teacher over another had affected their attitude towards Paul. In verse twelve Paul declares – "…you are restricted by your *own* affections". To remedy this he urges them "Now in return for the same…" (that is his open affection towards them) "you also be open" (vs. 13). In Christ (just as in the family) our hearts should be enlarged to have room enough to care for and love all our brethren.

"I Speak to You as to Children"

The relationship of fellow Christians to one another is that of brothers and sisters. Jesus taught that Christians are not to refer to religious leaders as "Father", "Rabbi", or "Master" for (among other things) "you are all brethren" (Matthew 23:8-11). Yet, at the same time there is a special relationship which exists between brethren regarding those younger in faith with respect to those more mature in the faith, or even towards those

who brought us to faith. Paul taught in First Timothy 5:1,2 that as Christians we must view each other as all part of God's family (Ephesians 3:15).

"Be Separate, Says the Lord" 6:14-18

"Do Not Be Unequally Yoked Together"

The word translated "unequally yoked together" is the word *heteroedzugountes* (ἑτεροζυγοῦντες) meaning – "*to come under an unequal* or *different yoke...*" (Thayer, p. 254). The noun form of this word was used to refer to two different types of animals being "yoked together" to perform work. As it is used here Paul seems to be referring to relationships which we choose to involve ourselves in which may prove to be destructive to our spiritual life. Consider a number of such relationships:

— Choosing to marry a non-Christian. (Note: Scripture clearly commands that when a Christian finds themselves married to a non-believer that marriage must be upheld, but nowhere do we see such encouraged - I Corinthians 7:12,13, I Peter 3:1,2).

— Business partnerships with non-Christians. (While it is clearly lawful for Christians to engage in business with the world, a partnership with one who does not share the values, ethics and morals of a Christian may put the believer in difficult situations).

II Corinthians 6:14

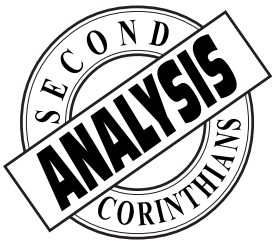
14 Μὴ γ[*B adds* ε]ίνεσθε ἑτεροζυγοῦντες
Not you-all-must-become unequally-yoked

ἀπίστοις· τίς γάρ μετοχὴ δικαιοσύνῃ καὶ
to-un-believers; 2what 1For share (has)-right--eousness and

ἀνομίᾳ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος;
law-lessness? 2what 1And fellowship (has)-light to darkness?

— Close friendships with non-Christians. (Christians in one sense should be friends with all men. Yet, at the same time, if we choose to bind ourself in a close friendship with a non-Christian we will very soon find ourselves being pulled away from the Lord and towards the values of our friend.)

The Christian's Relationship to the World



Throughout history there have been those who have held some type of belief in Christ and have advocated complete separation from those who did not accept their faith. The text here in Paul's second letter to the Corinthians quotes the command given to the ancient Israelites in Isaiah 52:11, Ezekiel 20:34,41 and applies it to Christians. The text reads – "Come out from among them and be separate, says the Lord. Do not touch what is unclean and I will receive you."

II Corinthians 5:15-18

15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελία[𝔱 -
what [1]But symphony (has)- to [Belial?
=accord Christ

λ; / א *B𝔠𝔪* - ρ;] ἢ τίς μερὶς πιστιῷ[*B*- ου] μετὰ
/ Beliar?] Or what part (has-a)- with
believer

ἀπίστου; 16 τίς δὲ συγκατάθεσ[א *adds* ε]ις
(an)-un- [2]what[1]And sitting-down-together
believer? =alliance

ναῷ Θεοῦ μετὰ εἰδώλων; [𝔓[46] א [2]𝔱𝔪 - ὑμεῖς /
(the)- of- with idols? [[2]you /
temple God

א[1] *B𝔠* - ἡμεῖς] γὰρ ναὸις[א[1*]- ι] Θεοῦ [𝔓[46] א [2]𝔱𝔪
we] [1]For [4](the)- [6]God,
temple[s]

- ἐστε / א[1] *B𝔠* - ἐσμεν] ζῶντος, καθὼς εἶπεν ὁ
[[3]are] [5]of-(the)- just-as said The
living

Θεός ὅτι Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμ[*B*[1] -
God that I-will-dwell in them, and

ν]περιπατήσω· καὶ ἔσομαι αὐτῶν Θεός, καὶ
walk-among- and I-will- [2]of-them, [1]God
(them;) be

αὐτοὶ ἔσονταί μοι λαός. 17 διὸ Ἐξέλθετιε[א-
they will-be My people. Therefore come-out!

αι] ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει
out of-(the)- of-them and you-all-must- says
midst be-separate,

Κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ
(the)- and (the)-un- not you-all- and-I
Lord, clean-thing must-touch;

εἰσδέξομαι ὑμᾶς, 18 καὶ ἔσομαι ὑμῖν εἰς
(will)- you, and I-will- [2]you [1]unto
receive be

πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ
(a)-Father, and you will-be [2]Me [1]unto sons and

θυγατέρας, λέγει Κύριος παντοκράτωρ.
daughters, says (the)-Lord Almighty.

☞ **"Does the Bible teach Christians to remove themselves from the world altogether in order to 'be separate'?"** — Christians are commanded to teach all the world (Mark 16:15).

— Christians cannot go out of the world (I Corinthians 5:9,10).

— Christians must separate from erring brethren (I Corinthians 5:11).

— Christians must not be unequally yoked together with non-Christians (II Corinthians 6:14).

Paul uses several words in this text to express the relationships that cannot exist between the Lord's church and the world. Consider two of them:

"Accord" (vs. 15) — *sumphonesis* (συμφώνησις) – "*Unison, accord; agreement, concord*" (Moulton, p. 384). This word is related to the word *sumphonia* meaning "music" from which we get our word "symphony". It is used – "Primarily of the concord of sounds" (Vincent, Vol. III, p. 325).

"Agreement" (vs. 16) — *sugkatathesis* (συγκατάθεσις) – *"To set down together with;* middle *to assent, accord"* Moulton, p. 379). *"To deposit together with another;* middle properly *to deposit one's vote in the urn with another* hence *to consent to, agree with, vote for"* (Thayer, p. 592).

Belial

The name *Belial,* used in verse fifteen is a name which during the period between the Old and New Testaments came to refer to Satan. This word is a transliteration of a Hebrew word meaning – "*Without profit, worthlessness;* by extension *destruction, wickedness"* (Strong's, no. 1100). The reference here in Paul's letter to the Corinthians is the only time it is used in the New Testament. Some manuscripts have *Beliar* meaning – "*lord of the forests"* (Thayer, p. 100). Some believe that Paul through the direction of the Holy Spirit uses this particular name in reference to Satan because of the pagan worship of Aphrodite which was so prominent in Corinth. Paul reminds the Corinthians that there is no way to serve Christ and wicked idolatry.

Chapter Six Review

1. In I Corinthians 16:10 who does Paul claim was doing "the work of the Lord"? What was he doing?
2. How can one receive the "grace of God in vain"?
3. List two passages which show that one can "fall from grace".
4. When does Paul claim is the "acceptable time" and the "day of salvation"?
5. Why does Paul claim that he sought to avoid offense to others?
6. What does Paul claim surrounded him on the "right" and on the left? What Scripture gives a detailed explanation of this?
7. What is meant by the phrase in verse thirteen "you also be open"?
8. How did Paul speak to the Corinthians?
9. How was the phrase "unequally yoked together" used?
10. What word in English do we get from the root of the word in Greek which is translated "accord" in verse 15?
11. How was the word *Belial* used in the Old Testament? What practice in Corinth may explain its use in our text?

The Second Epistle of the Apostle Paul to the Church in Corinth

— C — H — A — P — T — E — R ——— S — E — V — E — N —

Outline

I. Perfecting Holiness (vs. 1).
II. "You Are in Our Hearts" (vss. 2-4).
III. Sorrow Unto Repentance (vss. 5-12).
IV. Titus' Report to Paul (vss. 13-16).

Perfecting Holiness 7:1

"Therefore Having These Promises"

The first verse of this chapter could very well have been included in the previous chapter. It continues a thought begun in verse fourteen of chapter five where Paul admonishes the brethren – "Do not be unequally yoked together with unbelievers…" After expanding upon this admonition Paul instructs them to be about the business of "perfecting holiness" (7:1). The reason they should do this is also stated: the fact that we have "these promises" (7:1).

II Corinthians 7:1

ι ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας,
3these 1There-fore 2having — promises

ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ
beloved-ones, we-should-cleanse ourselves from

παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,
all pollution-of flesh and spirit,

ἐπιτελοῦντες ἁγιωσύνην ἐν ιφόβῳ [𝔓46 -
bringing-to-com-pletion=perfecting holiness in (the)-fear

ἀγάπῃ] Θεοῦ.
[(the)-love] of-God.

☞ **"To what promises does Paul refer?"** – Most Likely Paul is referring directly back to the promises found in chapter six verses sixteen through eighteen. Notice what is declared:

Verse Sixteen

"I will dwell with them" - One of the grandest promises of the gospel is the hope that children of God may one day dwell with the One who dwells in heaven (Psalm 113:5, Isaiah 33:5, Revelation 7:13-17, 21:2-4).

"And walk among *them"* - When man was in the garden we are told that God "walked" in the garden (Genesis 3:8). In Scripture those who maintained close fellowship with God were said to "walk" with Him (Genesis 5:24, Micah 6:8). The Israelites were to avoid uncleanness for it was said that God walked among them (Deuteronomy 23:12-14). In Christ we have the assurance that God is always in our presence. When we do the Lord's will we are walking with Him. One day just as Adam and Eve beheld the Lord's presence as He walked among them, so shall the faithful.

"I will be their God" - The lost give themselves to another god (II Corinthians 4:3,4). They worship and serve those things that are really no god at all (I Corinthians 8:4-6, Philippians 3:18,19, Romans 1:22-25). As a result God Almighty denies them and His deity over them. Yet, to those who will surrender to Him in obedience, He identifies Himself as "their God". (Exodus 3:6, Jeremiah 11:1-3).

"And they shall be My people" - The Bible tells us that God is seeking people (John 4:23,24). He is seeking people "for His name" (Acts 15:14). These are to be His own special possession (Titus 2:14, I Peter 2:9). God promises that if we would but seek Him we can be His people.

Verses Seventeen and Eighteen

"I will receive you" - Those who live in sin and corruption yet pretend to offer worship to the Lord are rejected (Malachi 1:6-10). In the end all who fail to render obedience to the gospel will be rejected (Matthew 25:46). Yet, for those who are willing to submit themselves in obedience to the gospel of Jesus Christ there rests the promise that God will receive their worship and receive them into everlasting habitations (Hebrews 13:15,16, John 14:2,3).

"I will be a Father to you and you shall be My sons and daughters" - God is the father of all mankind (Hebrews 12:9, Acts 17:26-29). Yet, when we choose to sin we alienate ourselves from this relationship to God and give ourselves over to another (John 8:44). In such a state we are children of disobedience (Ephesians 2:1-3). Yet, in Christ there are the amazing promises that in spite of our rebellion and disobedience we can be reconciled back to God and be "adopted" as sons and daughters of God (Romans 8:14-17, Galatians 3:26,27, I John 3:1,2).

Cleansing Ourselves

The religious world has the dangerous tendency of jumping to extremes in their thinking concerning our duty and relationship to God. Either they will claim that there is nothing that man must do in order to

be saved, or they will create man-made systems of merit that bear little (if any) resemblance to the Lord's true expectations of man. In our text Paul declares "Let us cleanse ourselves from all filthiness of the flesh and spirit" (vs. 1). This makes it abundantly evident that while:

1. Man cannot earn the promises of God…
2. He does bear the responsibility to "cleanse himself" should he hope to receive them.

☞ **"What is involved in one 'cleansing' themselves?"** —

— Obedience to the truth (I Peter 1:22).
— Purifying the heart (James 4:8).
— Confession of sins to the Lord (I John 1:9).
— Rejecting profane and vain teachings (II Timothy 2:16,21).
— Abiding in the word (Ephesians 5:25,26).

Christian Perfection

In the great sermon recorded in Matthew chapters five through seven Jesus taught - "Therefore you shall be perfect, just as your Father in heaven is perfect" (Matthew 5:48). In our text Paul urges the Corinthians to be "perfecting holiness in the fear of God". Most of us realize that it would be impossible for us to live up to the flawless character of God the Father. Because our lives have already been tarnished by sin, if this was what Jesus were commanding, such "perfection" would not be attainable. No child of God will ever grow to the point they no longer commit sin (I John 2:1).

☞ **"In what sense can a child of God attain 'perfection'?"** — The word translated "perfecting" in this text is the word *epitelountes* (ἐπιτελοῦντες) meaning – *"To bring to an end; to finish, complete, perfect; to perform; to carry into practice, to realize; to discharge; to execute; to carry out to completion…"* (Moulton, p. 162). The idea here appears to be completion, perhaps even maturity. The child of God should grow in their service to God. In their life they should cultivate holiness unto the mature, complete quality which God desires.

Consider some things which the Bible teaches regarding perfection:

• At the end of this epistle what does Paul command the Corinthians to be? (II Corinthians 13:11).
• What can Scriptures inspired by God allow one to become? (II Timothy 3:16,17).

• Beyond the first principles of Christ what should Christians go on towards? (Hebrews 6:1).
• What did the Hebrew writer pray that God would do for the Hebrews regarding "every good work" ? (Hebrews 13:20,21).
• What does James tell us can result from patience? (James 1:4).
• What is said of the one who keeps God's word? (I John 2:5).
• What did God find regarding the works of the saints in Sardis? (Revelation 3:2).

"You Are In Our Hearts" 7:2-4

Dying Together and Living Together

Paul states in verse three – "You are in our hearts, to die together and to live together". Such words confirmed to the brethren in Corinth his deep love for them. Jesus taught in both word and example that offering one's life for others is the greatest display of love. In John 15:13 Jesus taught – "Greater love has no one than this, than to lay down one's life for his friends." The Apostle John taught through the direction of the Holy Spirit – "By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren" (I John 3:16).

II Corinthians 7:2-4

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν,
Make-room for-us; no-one we-have-wronged,
οὐδένα ἐφθιε[א omits]ίραμεν, οὐδένα
no-one we-have-corrupted, no-one
ἐπλεονεκτήσαμεν. 3 [𝔱𝔪 - οὐ πρὸς κατάκρισιν
we-have-taken-advantage-of. Not to-wards condem-nation
/ אBℭ - πρὸς κατάκρισιν οὐ] λέγω·
/ **to-wards condem-nation not] I-speak;**
προείρηκα γάρ, ὅτι [א[1] added - ἐστὲ] ἐν ταῖς
I-tell-(you)-beforehand — that [you-all-are] in the
καρδίαις ιἡ[א[1*] - ὑ]μῶν ιἐστὲ[*B* omits] εἰς τὸ
hearts of-us [of-you-all] you-all-are unto the
συναποθανιε[א omits]ῖν καὶ συζῆν. 4 πολλή
dying-together-with and (the)-living-with. Much
μοι παρρησία πρὸς ὑμᾶς, πολλή μοι
to-me boldness towards you-all, much to-me
=(is)-my =(is)-my
καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ
boasting on-behalf of-you-all; I-am-filled-with-the
παρακλήσει, ὑπερπερισσεύομαι [*B* adds - ἐν] τῇ
consolation, I-over-flow [in] with-the
χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
joy over all the pressure of-us.

☞ **"In what ways must Christians be willing to lay down their lives for one another?"**
— In the first century, in times of need Christians were willing to sell all that they had in order to provide for their brethren (Acts 2:44,45, 4:34,35).
— Barnabas risked his own reputation for Paul by commending him

to the Apostles (Acts 9:26,27).
— To take the truth to others Paul risked his own life (Acts 14:19).
— To help Paul, Priscilla and Aquila risked their own lives (Romans 16:3,4).

Sorrow Unto Repentance 7:5-12

Godly Sorrow

Most translations use the phrase "godly sorrow" in verse ten describing the response which the Corinthians had to Paul's rebuke and their sorrow that such rebuke had been necessary. The phrase in the original language which is translated "godly" is actually two words *kata theon* (κατὰ Θεὸν) meaning literally "according to God" (or "with reference to God"). Several translations bring out this idea:

The New American Standard (1960) — Has "The sorrow that is according to *the will of* God". The translators have inserted the phrase "the will of" in italics indicating that it was not in the original but that it helps to convey the meaning.
Rheims-Douay (1582) — The version used by much of the English speaking Catholic world until recent years has "The sorrow that is according to God". Although this version was actually made from a Latin translation it does bring out the literal meaning.

II Corinthians 7:5-8

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακι[א-
[2]indeed [1]For (at-the)-coming of-us into Macedonia

αι]δονίαν οὐδεμίαν ἔσχηκ[𝔓46 *B* omit]εν ἄνεσιν
not-any has-had [had] rest

ἡ σὰρξ ἡμῶν, ἀλλ᾽ ἐν παντὶ θλ[*B* adds
the flesh of-us, but in all-things

ε]ιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.[
being-pressed; outwardly fight- inwardly fears.
=being-distressed ings,

𝔓46 - ς] 6 ἀλλ᾽ ὁ παρακαλῶν τοὺς ταπι[א
[fear] But the- consoling the One

omits]νοὺς παρκάλεσεν ἡμᾶς, ὁ Θεός, ἐν τῇ
humble comforted us, the God, in the

παρουσίᾳ Τίτου· 7 οὐ μόνον δὲ ἐν τῇ
presence of-Titus; [2]not [3]only [1]Yet, in the
=coming

παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει
presence of- but even in the consolation
=coming him,

ᾗ παρεκλήθη ἐφ᾽ ὑμῖν, ἀναγγέλλων μή[א[1*] -
with- he-was- over you- announcing to-us
which consoled all,

ύ]μῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν
[to- the [2]of-you- [1]earnest- the [2]of-you-
you-all] all longing, all

ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε
[1]bitter-lamen- the [2]of-you-[1]zeal on- of-me, so-as
tation, = mourning all behalf

με μᾶλλον χαρῆναι. 8 ὅτι εἰ καὶ ἐλύπησα
me more to-rejoice. Because, [2]if [1]even I-grieved
=So I rejoiced more.

ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ [*B*
you- in the epistle, not I-regret, if
all

adds - δὲ] καὶ μετεμελόμην· βλέπω[𝔓46 - ν]
[but] even I-was- [3]I-see
regretting-(it);

γὰρ[𝔓46*B* omit] ὅτι ἡ ἐπιστολὴ ἐκε[א omits]ίνη,
[1]For [2]because the epistle that

εἰ καὶ πρὸς ὥ[א omits]ραν, ἐλύπησεν ὑμᾶς.
if even for (an)-hour, it-grieved you-
all.

R. C. H. Lenski (1937) — The respected New Testament commentator in his commentary on II Corinthians offers his own translation - "The grief according to God's way." This is very similar to the New American Standard rendering. **The Concordant Literal Translation** (1926) — Has "**Sorrow accord**ing to **God**." This version was the product of an innovative attempt to harmonize differences in early manuscripts and at the same time produce an English translation which was highly literal. Boldface type indicated words (or parts of words) which had a word for word correspondence from Greek to English. Normal type indicated words (or parts of words) which were not in the original but aided in understanding the meaning.

II Corinthians 7:9-10

9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι
now I-rejopice, not be- you-all-have- but be-
cause been-grieved, cause
ἐλυπήθητε [א¹ omits] εἰς μετάνοιαν·
you-all-have- unto repentance;
been-grieved
ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ
²you-all-have- ¹for accord- God, in- in nothing
been-grieved ing-to order-that
ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ Θεὸν
you-all-may- from us. ²the ¹For ⁴accord- ⁵God
suffer-loss ing-to
λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
³grief repentance unto salvation not-to-be-
regretted
[א²tcm- κατεργάζεται· / א¹B- ἐργάζεται·]
[works;]
ἡ δὲ τοῦ κόσμου λύπη θάνατον
²the ¹but ⁴of-the ⁵world ³grief death
κατεργάζεται.
works

☞ **"How can it be said that there is such a thing as sorrow which is 'according to' God?"** — God has made man to be a creature of conscience. When an individual is trained to understand what God defines as right and wrong the human conscience works to monitor a person's obedience to this knowledge (Hebrews 5:14). When man does right their conscience bears witness within them that they have done right (II Corinthians 1:12, Romans 9:1). When man does wrong the conscience reminds them of their error and this knowledge produces sorrow (John 8:9). Unless a person chooses to harden their conscience by repeated failure to heed their conscience this process will work to bring man unto repentance (Titus 1:15). This is God's way of using sorrow to bring about a positive result. This is the "sorrow according to God."

The Sorrow of the World

In verse ten Paul not only refers to "godly sorrow" which leads to repentance but also something which he calls "the sorrow of the world." Unlike godly sorrow which produces a positive result, Paul claims this sorrow "produces death."

☞ **"What is meant by the phrase 'the sorrow of the world'?"** — Sometimes people in the world feel guilt and remorse over things which are of no consequence to God. For example: Animal rights advocates mourn the death of animals, or feel guilty for having eaten meat in the past. [Note: While God rebukes mistreatment of natural resources (Deuteronomy 25:4, Proverbs 12:10) plants and animals are given to man for their sustenance (Genesis 9:3, I Timothy 4:4)].

— Those in the world who know the truth may choose to dismiss their guilt by avoiding reminders of truth, hiding from the truth, or taking steps to forget the truth.

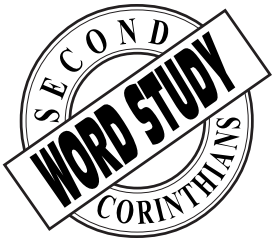
— When the Lord returns or man dies all opportunity to repent is lost. Those of the world will at that time experience sorrow whether or not their ever felt remorse for their sins prior to that point or not.

☞ **"What are some situations in which it could be said that worldly sorrow 'produces death'?"** — One who is a Christian rejects the faith. The knowledge of the truth continues to plague them and cause them to feel guilt. They may over time be able to quiet the cries of their conscience but it remains with them until death. In such a case their sorrow does not aid them towards making their life better but rather it plagues them until death.

— A person hears the message of the gospel and recognizes themselves as a sinner for whom Christ died. Yet, they never muster the courage to obey the gospel out of fear of failure. The knowledge that they are a sinner stays with them (causing grief and sorrow) but they have no way to deal with that sorrow through the forgiveness of God. Thus what could produce repentance unto life in them produces sorrow unto death.

— Two Christians desire to do what Scripture condemns (e.g. enter into an unscriptural marriage, engage in unauthorized church activities, frequent drinking establishments, etc.). Rather than remaining with brethren who admonish them towards sound service to the Lord they seek out a church which accepts what they wish to do. Perhaps in doing so they actually succeed in silencing the voice of their conscience (which led them to feel guilt when with sound brethren). Yet, the result is that (whether others approve of their behavior or not) they have violated God's will. They have dealt with their guilt but in the wrong way.

The Results of the Corinthian's Sorrow



The eleventh verse of this chapter lists the many different responses which godly sorrow had produced in the Corinthians. Consider each of those listed and their meaning:

"Diligence" — *spouden* (σπουδήν) – "1. *Haste: with haste.* 2. *earnestness, diligence:* universally earnestness in accomplishing, promoting or striving after anything" (Thayer, p. 585) — Paul uses the same word in 7:13 - "**care** for you in the sight of God", 8:7 - "But as you abound in everything…in all **diligence**" and 8:8 - "I am testing the sincerity of your love by the **diligence** of others". — The Corinthians had demonstrated carelessness prior to this. Now they acted with earnest diligence.

"Clearing" — *apologian* (ἀπολογίαν) – "…*Self-defense* from complicity with the incestuous person by their neglect and refusal to humble themselves" (Vincent, Vol. III, 329). — Our word "apology" comes from this word. The dictionary defines it as - "A formal defense in speech or writing, as of cause or doctrine; and excuse or explanation, or an expression of regret, offered for some fault…" (*New Century Dictionary*, Vol. I, p. 60).

"Indignation" — *aganaktesin* (ἀγανάκτησιν) – "To be indignant or under a great burden which results in indignation" (Zodiates, p. 64). — The fact that the sin they had ignored had defiled their fellowship led them to indignation. (Note: The Sinai manuscript had *anaktesin* (ἀνάκτησιν) meaning – "*a regaining: gaining.* 2. *recovery of strength*" (Liddell & Scott, p. 107. 1869)

"Fear" — *phobon* (φόβον) – "Of the wrath of God [(according to) Sclater and Calvin]: fear of Paul [(according to) Grotius]" (Jamieson, Fausset & Brown, p.

II Corinthians 7:11

ιι ἰδοὺ γάρ, αὐτὸ τοῦτο,
2behold 1For, (the)-same thing

τὸ κατὰ Θεὸν λυπηθῆναι [א2𝔱𝔪- ὑμᾶς, /
— according God to-have-been-grieved [you-all,]

א1B𝔠 omit] πόσην κατιε[B - η]ιι[B1
how-great it-has-worked [it-has-rendered-useless]

omit]ργάσατο [א2 adds - ἐν] ὑμῖν σπουδήν,
[in] you-all haste, =earnestness

ἀλλὰ ἀπολογίαν, ἀλλὰ ιἀγ[א1
but-(what) defense, but-(what) indignation,

omits]ανάκτησιν, ἀλλὰ φόβον, ἀλλὰ
[recovery] but-(what) fear, but-(what)

ἐπιπόθιησιν,[𝔓46א1*-ιαν] ἀλλὰ ζῆλον, [𝔱- ἀλλ'
earnest-longing =strong-affection but-(what) zeal, but-(what)

/ אB𝔠𝔪 - ἀλλὰ] ἐκδίκησιν. ἐν παντὶ
vindication. In all-things

συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι ἐν τῷ
you-all-have-commended yourselves 2pure 1to-be in the

πράγματι.
deed.

312). — They had been "puffed up" (I Corinthians 5:2), now they demonstrated "fear and trembling" (7:15).
"Vehement Desire" — *epipothesin* (ἐπιπόθησιν) – *"Longing"* (BAG, p. 298) – *"Earnest desire, strong affection"* (Moulton, p. 159). — "They dreaded his chastisements, yet longed for his coming, whether to receive the merited correction or a restoration to favor through contrition" (Lipsomb & Shepherd, p. 104).
"Zeal" — *zelon* (ζῆλον) – *"Excitement of mind, ardor, fervor of spirit;* 1. *zeal, ardor in embracing, pursuing, defending anything…* 2. *an envious and contentious rivalry, jealousy"* (Thayer, p. 271). – *"On God's behalf,* to punish the offender" (Alford, Vol. II, p. 677).
"Vindication" — *ekdikesin* (ἐκδίκησιν) – *"Satisfaction,; vengeance, punishment, retributive justice"* (Moulton, p. 123). – "…*Always* used of *God's* avenging of sin, not of man's retaliation" (Nicoll, Vol. III, p. 82).

The Biblical scholar Johannes Bengel (1687-1752) categorized the last six results of "godly sorrow" as follows:

Towards God —
"Clearing" — *apologian* (ἀπολογίαν)
"Indignation" — *aganaktesin* (ἀγανάκτησιν)
Towards Paul —
"Fear" — *phobon* (φόβον)
"Vehement Desire" — *epipothesin* (ἐπιπόθησιν)
Towards the Offender —
"Zeal" — *zelon* (ζῆλον)
"Vindication" — *ekdikesin* (ἐκδίκησιν)

(From Alford, Vol. II, p. 677)

The Demonstration of Care

Paul identifies in verse twelve the reason for offering his rebuke to them in the previous epistle. Oddly enough it was not offered for the sake of either…
1. "Him who had done the wrong" or…
2. "Him who had suffered wrong".

Instead it was offered that "our care for you in the sight of God might appear to you."

☞ **"How does loving rebuke demonstrate care for another Christian?"** — It demonstrates an interest in the other person's soul. A rebuke that leads to repentance can result in salvation. Sin left unrebuked

can result in condemnation (I Corinthians 5:4,5).
— It shows the other person that they are important enough to you that you are willing to risk their anger out of a desire for what is best for them.
— It demonstrates that you are thinking about the other person and not dwelling upon your own life alone (II Corinthians 7:3).
— It shows that you care, in that you were willing to share with them information you have (i.e. the truth) so that they might profit from it (Galatians 4:16).

II Corinthians 7:12

12 ἄρα εἰ καὶ ἔγραψα ὑμῖν,
Therefore 2if 1even I-wrote to-you-all,
οὐχ[א - κ] [𝔐 - εἵνεκεν/ ℵB𝔠 - ἕνεκεν] τοῦ
(it-was)-not [on-account-of] the-one
ἀδικήσαντος, [א1*𝔐 - omit / א2B - ἀλλ']οὐδὲ
having-done-wrong, [yet] neither
[𝔐 - εἵνεκεν/ ℵB𝔠 - ἕνεκεν] τοῦ ἀδικηθέντος,
[on-account-of] the-one having-been-wronged,
ἀλλ'[B adds - ἀ] [𝔐 - εἵνεκεν/ ℵB𝔠 - ἕνεκεν] τοῦ
but [on-account-of =in-order-that] —
φανερωθῆναι τὴν σπουδὴν [𝔱 - ἡμῶν / ℵB𝔠𝔪 -
to-be-brought-to-light = to-reveal the haste =earnestness [of-us /
ὑμῶν] τὴν ὑπὲρ [ℵ𝔱 - ὑμῶν / B𝔠𝔪 - ἡμῶν]
you-all] —` on-behalf [of-you-all / of-us]
πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ.
towards you-all in-the-presence of-the God.

If Paul had learned about their disobedience to the Lord's will and yet chosen to ignore it the result may well have been their condemnation. In having the courage to rebuke their error he may well have saved their souls. *What better demonstration of care that participation in the salvation of the soul of another?*

(Note: Sometimes when it comes to individuals who are spiritually immature rather than rebuke, the Bible encourages patient teaching. The result is the same only the approach differs. See I Thessalonians 5:14, Galatians 6:1)

Titus' Report to Paul 7:13-16

The Joy of Titus

Verse thirteen records for us that the spirit of Titus was "refreshed" by his reception among the Corinthians. The context makes it evident that to a great extent this refers to the fact that they had been obedient to the Lord in their repentance. However, the principle that brethren serve to "refresh" one another is one that can apply to many different aspects of our relationships with one another.

☞ **"What are some ways that Christians can 'refresh' one another?"** — Display obedience to the Lord. When our brethren see this obedience they are encouraged to continue in their own service to God.

— Notice when our brethren are discouraged and ask what troubles them. When we learn the source of their discouragement take whatever steps are available to you to be of help. (Note: Sometimes we can help one another simply by listening more than by any other action - James 1:19).

— Praise a job done well.

— Share scriptures with brethren that can help them through a trial.

— Offer to relieve some physical burden they face. For example clean their house, mow their lawn, take them food, etc.

II Corinthians 7:13,14

13 διὰ τοῦτο
Be- this
cause-(of)
παρακεκλήμεθα ἐπὶ [𝔓46𝔱- omit / ℵBℭ𝔪 - δὲ] τῇ
we-are-being- over [yet] (in)-
consoled the
παρακλήσει [𝔱𝔪- ὑμῶν· / 𝔓46ℵBℭ - ἡμῶν]
consolation [of-you- / of-us]
all;
περισσοτέρως [𝔱- δὲ / ℵBℭ𝔪 - omit] μᾶλλον
abundantly [yet] (even)-
more
ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι
we-have-been over the joy of-Titus, be-
made-to-rejoice cause
ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ
4has-been- 1the 2spirit 3of-him from
refreshed
πάντων ὑμῶν. [ℵ adds - N = αὐτῶν] 14 ὅτι εἴ
all of-you- [(the)same-ones] Be- if
all cause
τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ
any- to-him on-behalf of-you- I-boasted, not
thing all
κατῃσχύνθην· ἀλλ᾽ ὡς πάντα ἐν ἀληθείᾳ
I-have-been- but as 2all- 3in 4truth
ashamed; things
ἐλαλήσαμεν ὑμῖν, [ℵ1omits] [𝔱𝔪- οὕτω / ℵBℭ
1we-have- to-you- [in-this-way]
spoken all
- οὕτως] καὶ ἡ καύχησις [ℵ𝔱ℭ𝔪- ἡμῶν, / B -
even the boasting [of-us /
ὑμῶν] [𝔓46ℵ2𝔱ℭ𝔪- ἡ / ℵ1B omit] ἐπὶ Τίτου,
of-you- [the] upon Titus,
all]
ἀλήθεια ἐγενήθη.
2truth. 1has-become

Paul's Boast Over the Corinthians

Early in the chapter Paul declares "great is my boast ing on your behalf" (vs. 4). However, it is not until near the end of the chapter that we see exactly why it is that this is the case. Consider the following chain of events:

1. Titus had gone to Corinth but failed to meet Paul in Troas as expected (2:12,13).
2. Going on into Macedonia Paul was troubled by the fact that Titus had not come (2:13, 7:5).

3. Upon the coming of Titus Paul was comforted (7:6).
4. Paul had boasted to Titus about the Corinthians (7:14).
5. Titus reported to Paul that the Corinthians had been obedient (7:15) and refreshed his spirit (7:13).
6. Upon hearing this Paul was not ashamed of his boast regarding the Corinthians and felt that what he had boasted about them had become in fact the truth about them (7:14).

It was because of the fact that the Corinthians had so readily accepted Paul's instructions and rebuke that Paul was able to boast greatly on their behalf.

Confidence in the Corinthians?

As the chapter draws to a close Paul makes a statement which is rather hard for the reader to comprehend (given the history of the Corinth's struggles). The apostle says – "I rejoice that I have confidence in you in everything." *How could Paul look at their many problems and yet have confidence in them in everything?*

II Corinthians 7:15,16

15 καὶ τὰ σπλάγχνα
And the bowels = bowels of-compassion
αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν,
of-him abundantly unto you-all are
ἀναμιμνησκομένου τὴν [א²Btcm- πάντων /
remembering-for-himself the ²[of-all]
א¹ omits] ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ
³of-you-all, ¹hearkening =obedience as with fear and
τρόμου ἐδέξασθιε[א - αι] αὐτόν. 16 χαίρω
trembling you-all received [to-have-received] him. I-rejoice
[t - οὖν / אBcm - omit] ὅτι ἐν παντὶ θαρρῶ ἐν
[therefore] be-cause in all-things I-am-confident in
ὑμῖν.
you-all.

This is an important lesson for us to learn about the matter of love for others. Rather than expecting the Corinthians to fail (as they had in the past) Paul demonstrates that he expects them to succeed. It is very easy for us sometimes to be very impatient with those who stumble spiritually time and time again. We begin to lose confidence in their commitment or resolve to stay true to the Lord. The Holy Spirit tells us in I Corinthians 13:7 that love "bears all things, believes all things, hopes all things, endures all things." This means that in spite of past failures when we love someone else we maintain a confidence that they can be what God would have them to be. Five thoughts may help us accomplish this:

1. Realize how patient God is with you in spite of your repeated personal failures.
2. Remember that the Lord asks nothing of us that we do not have the power to carry out (I Corinthians 10:13).
3. Keep in mind that sometimes we become what we think other people expect us to become. (If we think others expect us to fail we often fail. If we think others expect us to succeed we often succeed.)
4. Consider that the other person's stumbling was really not an offense to you but God. Forgive them and let God do the judging of motives and sincerity.
5. Remind yourself that as a child of God the Lord works through you (as you are obedient to His word) to strengthen others.

Chapter Seven Review

1. Name at least two of the promises of God to which Paul most likely refers in verse one.
2. Does the Christian's responsibility to "cleanse" themselves indicate that salvation is something which can be earned?
3. What are some things which are involved in a person cleansing themselves?
4. What is the primary meaning of the word translated "perfecting" in verse one?
5. Will any Christian ever attain "perfection" in the sense of sinlessness? In what sense should Christians attain "perfection"?
6. What does Paul claim in verse three he was willing to do "together" with the Corinthians?
7. List three ways in which Christians must be willing to lay down their lives for their brethren.
8. How could the phrase "godly sorrow" be literally translated?
9. Explain how it is that sorrow is something which works on a Christian in a good way.
10. Explain the phrase "the sorrow of the world."
11. List the seven results of godly sorrow listed in verse eleven. How does Bengel categorize the last six of these?
12. For whose sake does Paul claim in verse twelve he had not written the previous letter?
13. List two ways that rebuke demonstrates care for another.
14. What had the Corinthians done for Titus according to verse thirteen? How may we do this for one another?
15. What does Paul claim was "found true" in verse fourteen? Explain this statement.

The Second Epistle of the Apostle Paul to the Church in Corinth

—C—H—A—P—T—E—R——E—I—G—H—T—

Outline

I. The Generosity of the Macedonians (vss. 1-6).
II. "Abound in This Grace Also" (vss. 7-11).
III. The Aim of Christian Generosity (vss. 12-15).
IV. "The Messengers of the Churches" (vss. 16-24).

The Generosity of the Macedonians 8:1-6

The Macedonian Churches

Paul begins this chapter with reference to the generosity of the "churches of Macedonia." Acts chapter sixteen records the circumstances that led to the entrance of the gospel into Macedonia. The Holy Spirit had forbidden Paul (at that time) to go into Asia Minor (Acts 16:6) and Bithynia (Acts 16:7). While in Troas he saw a vision of a "Man of Macedonia" saying to him "Come over to Macedonia and help us" (Acts 16:9). After this Paul immediately sought to go into Macedonia. Scripture records for us three churches that were established as a result of these efforts:

The Church at Philippi — Philippi bears the name of its founder Philip II the father of Alexander the Great. Though founded in 358 BC by the time of Paul it was a Roman colony, as Scripture itself testifies (Acts 16:12). Octavion (who would be the emperor Caesar Augustus)

II Corinthians 8:1,2

1 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν
[2]we-make-known [1]Yet to-you, brothers, the grace

τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις
of-the God — having-been-given in the congregations =churches

τῆς Μακε[א - αι]δονίας· 2 ὅτι ἐν πολλῇ
— of-Macedonia; That in great

δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς
trial of-pressure =affliction the abundance of-the joy

αὐτῶν καὶ ἡ κατὰ βάθο[𝔓[46] omits]ς πτωχεία
of-them and [1]the [3]according-to [4]depth =the deep [2]poverty

αὐτῶν ἐπερίσσευσεν εἰς [א [2]𝔗𝔐 - τὸν πλοῦτον
of-them has-abounded into [the riches]

/א[1]B𝔠 - τὸ πλοῦτος] τῆς ἁπλότητος αὐτῶν.
of-the =liberality singleness of-them.

established the city as a colony for Romans who had been faithful to Mark Antony (*The New Compact Bible Dictionary.* p. 456).

The church in Philippi began with the conversion of the seller of purple named Lydia and her household whom Paul met by the river outside of the city (Acts 16:11-15). After casting an evil spirit out of a slave girl used for divination Paul and Silas were imprisoned. This led to the conversion of the jailer who held them along with his household (Acts 16:16-34). Being released from prison because of their Roman citizenship Paul then moved on to Thessalonica (Acts 16:35-40).

The Church at Thessalonica — Thessalonica was originally named *Therma.* When Philipp II and Alexander left Macedonia for Asia bent upon conquest, they left an officer named Antipater in charge of Macedonia (*Smaller Classical Dictionary.* p. 28). Antipater's son Cassander married Thessalonica the sister of Alexander the Great. Cassander renamed the city after his wife when he took control. The gulf the city is situated upon retained the original designation - The Thermaic Gulf (*Smith's Bible Dictionary.* p. 692).

The church in Thessalonica began with work in the Jewish synagogue in the city. After three Sabbath days of study many Jews believed in Jesus as the Christ. Others became envious an instigated a riot against Paul and Silas. They were dragged from the house of Jason and brought before the authorities. False accusations were made against Paul and Silas but when Jason and the rest paid "security" to the authorities they were released (Acts 17:1-9).

The Church at Berea — After leaving Thessalonica Paul and Silas came to Berea where they again preached in the Jewish synagogue. Acts 17:11 testifies of the Bereans – "These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures

daily to *find out* whether these things were so." Though many Jews obeyed the gospel, Berea as well faced persecution when Jews from Thessalonica came and stirred up the nonbelievers there.

When Giving Isn't Easy

In referring to the generosity of the Macedonian brethren, the remarkable fact is that Paul says they were generous even in the midst of "great affliction." Often our own generosity may come only when we find ourselves confortable and secure. While the Lord does not ask us to neglect our responsibilities to either our families or those to whom we have financial obligations (I Timothy 5:8, Romans 13:7,8), we must never limit or generosity to the Lord or to those in need to only those times when it is easy. In our text we note that the Macedonians in the midst of affliction gave "beyond their ability" (8:3). It required some sacrifice for them to do so, and yet they did so with "much urgency" (8:4).

What motivated the Macedonians to such generosity? The answer lies in their very commitment to the Lord itself. Paul tells us they "first gave themselves to the Lord" (8:5). When a child of God establishes their responsibility to the Lord as the main priority in their life, personal sacrifice of time, resourses or personal desires will come much more readily.

II Corinthians 8:3-6

3 ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ [𝔪 - ὑπὲρ
Be- accord- (their)- I-witness, (that)- [above
cause ing-to power, even

/ ℵ*B*𝔠 - παρὰ] δύναμιν αὐθιαί[ℵ - ε]ρετοι, 4
/ beside] (their)- (as)-ones-choosing-
power for-themselves,

μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν,
with much calling-beside begging us,
=exhortation

τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας
the grace and the fellowship of- service
the

τῆς εἰς τοὺς ἁγίους [𝔱 - δέξασθαι ἡμᾶς·] 5
of- unto the saints [to-receive of-us;]
the

καὶ οὐ καθὼς ἠλπίι̣σ[*B*-κ]αμεν, ἀλλ᾽ ἑαυτοὺς
and not as we-had- [we- but them-
hoped, hoped] selves

ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ
they- first to- Lord, and to- thr-
gave the us ough

θελήματος Θεοῦ, 6 εἰς τὸ παρακαλέσαι ἡμᾶς
(the)-will- God, unto the consolation of-
of us

Τίτον, ἵνα καθὼς ι̣προ[*B* omits]ενήρξατο, [𝔪
Titus, in- as [he-began] he-began-
order-that before,

- οὕτω / ℵ*B*𝔠 - οὕτως] καὶ ἐπιτελέσῃ εἰς ὑμᾶς
[in-this-way] even he-might- unto you-
complete all

καὶ τὴν χάριν ταύτην.
— the ²favor. ¹same
=grace

"Abound in This Grace Also" 8:7-11

Christ's Poverty — Christian Riches

It is a sobering thought to realize the extent of Christ's sacrifice for mankind. Existing with God prior to his birth into this world in all of the glory and splendor of Deity, and yet surrendering that in order to rescue man from sin. While it is true that upon His ascension all glory and splendor was restored to Him, it does not diminish the fact that while on earth Christ was a pauper in comparison to the riches He held in heaven.

Beyond the fact that Christ was impoverished by leaving heaven, He was also impoverished physically. He did not live like a king, with servants and fine clothes and expensive possessions. Instead we have no indication that he ever even own his own home (see Luke 9:58).

Why did Jesus go from spiritual wealth to utter poverty? That we might have the hope of sharing his glory. This must lead us to realize…

— Even the Christian in the most humble of circumstances is spiritually rich.

— Since Christ was willing to give up so much for us we must not hesitate to sacrifice for Him.

II Corinthians 8:7-10

7 ἀλλ᾽ ὥσπερ ἐν
But just-as in

παντὶ περισσεύετε, [א¹* - ἐν] πίστ ι ε[א omits] ι,
all- you-all- [in] in-faith,
things abound,

καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ
and in- and in- and in- haste, even
word, knowledge, all =dilligence,

τῇ ἐξ [א𝔱𝔪 - ὑμῶν/ 𝔓⁴⁶B𝔠 - ἡμῶν] ἐν [א𝔱𝔪 -
— from [you- / us] in
all

ἡμῖν/ 𝔓⁴⁶B𝔠 - ὑμῖν] ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ
[us / you- in-love, in- even in this
all] order-that

τῇ χάριτι περισσεύητε. 8 οὐ κατ᾽ ἐπιταγὴν
— favor you-all- Not acc- command
=grace may-abound. ording-to

λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ
I- but thr- the ²of- ¹haste even —
speak, ough others =dilligence

τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων.
the ³of-yours ²love ¹genuine to-prove.

9 γ[B-ε]ινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου
²you-all- ¹For the favor of- Lord
know =grace the

ἡμῶν ᾽Ιησοῦ [𝔓⁴⁶א𝔱𝔠𝔪 - Χριστοῦ, /B omits]
of- Jesus [Christ,]
us,

ὅτι δι᾽ [𝔓⁴⁶א B𝔱𝔠𝔪 -ὑμᾶς] [𝔱𝔪 - ἐπτῶχευσε, /
that be- [you] [³He-became-
cause-of poor]

א B𝔠 - ἐπτῶχευσεν] πλούσιος ὤν, ἵνα ὑμεῖς
²rich ¹being in- you
order-that

τῇ ἐκείνου πτωχ ι ε[א omits]ίᾳ πλουτήσητε. 10
by- ²of-that- ¹poverty you-all-might
the (One) become-rich.

καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ
And (a)-mind in this I-give; ²this ¹for
=judgement

ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι
to- it-(is)- who not only the to-do
you profitable,

ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ
but even the to-will you-all-had from
begun-before

πέρυσι.
last-
year.

"Readiness"

In verse eleven Paul urges the Corinthians to follow through with the giving of the gift which they had – "a readiness" to give a year earlier. The word translated "readiness here in the Greek word *prothumia* (προθυμία) meaning – "1.*zeal, spirit, eagerness;* 2. *inclination, readiness* of mind" (Thayer, p. 539). While the word is found some five times in Scripture four of the five come in this epistle (8:11,12,19 & 9:2).

II Corinthians 8:11

ιι νυν[*B* - ε]ὶ δὲ καὶ τὸ ποιῆσαι
²now ¹But even the to-do

ἐπιτελέσατ ιε,[א - αι] ὅπως καθάπερ ἡ
you-all- must-complete thus even-as the

προθυμία τοῦ θέλειν, [𝔐 - οὕτω / ℵ*B*𝔠 -
readiness of- the to-will, [so]

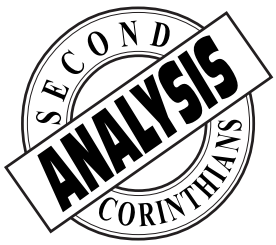
οὕτως] καὶ τὸ ἐπιτελέσ ιαι[א -ε] ἐκ τοῦ ἔχ ιε[א
even the to-complete out- of=what-you-have the to-have

omits]ιν.

This word is used in Acts 17:11 to describe the wonderful attitude that the Bereans had regarding the message of the gospel. The text tells us that they – "…received the word with all **readiness**, and searched the Scriptures daily *to find out* whether these things were so." (Acts 17:11). In Second Corinthians Paul uses it of the Corinthians eagerness to help others. Paul urges the brethren to act upon their zeal and complete what they had set out to do. This is always a challenge to follow through with those things which initially stir up our zeal.

The Aim of Christian Generosity 8:12-15

God's Providence in the Human Condition.



When brethren are impoverished or enriched it puts them in a position to participate in the scheme of God's providential care for His people. Since all blessings come from God (see James 1:17) when Christians prosper they must give God the thanks and the credit for this prosperity. Yet it must also be understood that with the blessing of prosperity comes the responsibility to practice generosity (see Ephesians 4:28). As God's people share their prosperity with their brethren who face need in a very real way God is acting through them to help His people who struggle.

In verse fourteen of our text Paul points out to the brethren that the prosperity which they enjoyed, as compared to the saints in Judea, put them in a position to be of help to the saints in Judea. He declares – "Your abundance may *supply* their lack." Yet, he also sugests that they should be generous so that – "their abundance may also *supply* your lack." While their may be some spiritual diminsion to Paul's statement (compare Romans 15:27) most likely Paul is in a very practical way pointing our that if they help the saints in Jerusalem now the time may come when they will need help themselves and at that time it may be that the saints in Judea would be in a postiion to supply what they lacked.

II Corinthians 8:12-15

12 εἰ γὰρ ἡ προθυμία πρόκειται,
[2]if [1]For the readiness (is)-present,

καθὸ ιἐὰν[א omits] ἔχῃ [𝔱𝔪 - τις, / א*B*𝔠 omits]
as if should- [someone]
=according-to-(what) have

εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔκει. 13 οὐ γὰρ
(it-is)- not as- not has. [2]not [1]For
acceptable (one)

ἵνα ἄλλοις ἄνεσις, ὑμῖν [א[2]𝔱𝔪 - δὲ / א[1]*B*𝔠 omits]
in- to-others be-loosed, to- [but]
order-that =at-ease you-all

θλῖψις· 14 ἀλλ᾽ ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ
pressure; but out- equality in the pre- time
=hardship of sent

τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρμα,
(that)- [2]of- [1]abundance unto — of-them what-is-
the you-all lacking,

ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς
in- even the [2]of-them [1]abundance may-become unto
order-that

τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης,
— of- what-is- thus may-be equality,
you-all lacking;

15 καθὼς γέγραπται, Ὁ τὸ πολὺ, οὐκ [𝔱𝔪 -
Just-as it-has-been- The- — much (was)-
written, one not

ἐπλεόνασε· / א*B*𝔠 - ἐπλεόνασεν,] καὶ ὁ τὸ
[having-more-than-enough] and the-—
one

ὀλίγον, οὐκ ἠλαττόνησε.
a-little, (was)- having-too-
not little.

"The Messengers of the Churches" 8:16-24

"Of His Own Accord"

Paul praises Titus in verse seventeen for having gone to the brethren to receive the gift from them "of his own accord." In the Greek this phrase comes from the single word *authairtetos* (αὐθαίρετος) – meaning — "Properly *one who chooses his own course of action; acting spontaneously, of one's own accord"* (Moulton, p. 59). In the context Paul is pointing out that he did not have to compel Titus to serve the brethren. This is true of our service to the Lord as well. While there are necessities of the gospel all of our service to the Lord must be of our own accord and by our own choice.

Who Was Titus?

Throughout the epistle Paul refers to the evangelist Titus. Consider a brief outline of what the Bible teaches us about Titus:

- Paul addressed an entire New Testament epistle to Titus. In this epistle he instructs Titus to appoint elders in every city in Crete (Titus 1:5), instruct the older and younger men and women along with the servants (Titus 2:1-10). avoid disputes and divisive men (Titus 3:9-11), to come to him at Nicopolis where Paul will spend the winter (Titus 3:12) and send provide for Zenas and Apollos as they are sent on their journey (Titus 3:13).
- Paul had been distressed upon coming to Troas when he did not find Titus (II Corinthians 2:13).
- Titus' report to Paul had given him comfort regarding the Corinthians (II Corinthians 7:6).
- Titus was the one who assisted in the carying of the gift to the saints in Judea (II Corinthians 8:6,16).
- A postscript contained in some late manuscripts claims that the epistle of Second Corinthians was carried to the brethren by Titus. The King James Version contains this postscript in II Corinthians 13:14.
- When Paul returned to Jerusalem he took Titus (Galatians 2:1).

II Corinthians 8:16-20

16 Χάρις δὲ τῷ Θεῷ τῷ [א1*Bƭ𝔪 - διδόντι
²favor ¹But (be)- God the- [giving
=thanks to-the One

/ 𝔓46 א²𝔠 - δόντι] τὴν αὐτὴν σπουδὴν ὑπὲρ
/ having-given] the same haste on-
=dilligence behalf

ὑμῶν ἐν τῇ καρδίᾳ Τίτου. 17 ὅτι τὴν μὲν
of- in the heart of-Titus. Be- — in-
you-all cause deed

παράκλησιν ἐδέξατο, σπουδαιότερος δὲ
²consolation ¹having- ³more-earnest ¹and
=beseeching received

ὑπάρχων, αὐθαίρετος [ƭ𝔪 - ἐξῆλθε / א*Bƭ -
²becoming choosing-for- [he-came-out]
himself

ἐξῆλθεν] πρὸς ὑμᾶς. 18 συνεπέμψαμεν δὲ
to you- ²we-have- ¹But
all. sent

[א1* - τὸν ἀδελφὸν] μετ᾽ αὐτοῦ τὸν ἀδελφὸν
[the brother] with him the brother

οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν
of- the praise- in the good-news through all
whom(is) =gospel

τῶν ἐκκλησιῶν· 19 οὐ μόνον δέ, ἀλλὰ καὶ
of- congregations; ²not ³only- ¹and but even
the =churches (this)

χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν
the-one-hand-picked by the congregations
=appointed =churches

συνέκδημος ἡμῶν [𝔓46 א𝔠𝔪 - σὺν /B - ἐν] τῇ
(a)-fellow- of-us [with / in] the
traveler

χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ᾽ ἡμῶν
favor this the- being-served by of-
=grace one us

πρὸς τὴν ιαὐτοῦ[B omits] τοῦ Κυρίου δόξαν,
to the same- of- Lord-of glory,
one the

καὶ προθυμίαν [ƭ - ὑμῶν / א*Bƭ𝔪 - ἡμῶν,] 20
and (the)- [of-you / of-us]
readiness all

στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσηται
withdrawing- (from)- not any- us should-find-
ourselves this one fault

ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ᾽
in the abundance this the- being-served by
one

ἡμῶν· [𝔓46 omits - πρὸς τὴν αὐτοῦ τοῦ Κυρίου
us; [to the same- of- Lord-of
one the

δόξαν, καὶ προθυμίαν ὑμῶν 20 στελλόμενοι
glory and (the)- of-you withdrawing-
readiness all ourselves

τοῦτο, μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι
(from)- not any- us should-find- in the abundance
this one fault

ταύτῃ τῇ διακονουμένῃ ὑφ᾽ ἡμῶν·]
this the- being-served by us;]
one

• Though a Greek Titus did not succomb to pressures to be circumcised (Galatians 2:3).
• II Timothy 4:10 relates Titus departing from Paul unto Dalmatia.
• Paul's epsitle to Titus identifies him as Paul's – "true son in *our* common faith" (Titus 1:4).
• A postscript found in a number of late manuscripts of Paul's epistle to Titus identifies Titus as a bishop in the church in Crete. The King James Version contains this postscript in Titus 3:15.

Providing Honorable Things

In verse twenty-one Paul claims that he atempts to provide – "honorable things, not only in the sight of the Lord, but also in the sight of men." It might be easy for a Christian to take the position that they care only what the Lord thinks of them given that the Lord will serve as man's judge. In Paul's first epistle to the Corinthians he had declared the fact that "He who judges me is the Lord" (I Corinthians 4:4) and thus he could say "it is a very small that I should be judged by you or by a human court" (I Corinthians 4:3). Yet, the Christian has at least two responsiblities to others in matters such as this:

1. They must always live in such a way as to influence the *non-Christian* to obey the gospel.
2. They must always live in such a way as to influence the *Christian* to remain faithful to the gospel.

II Corinthians 8:16-20

21 [𝔱𝔪 -

προνοούμενοι / 𝔓46 ℵ B 𝔠 - προνοούμεν] [𝔱𝔪 -
[minding-before-hand=providing / we-mind-before-hand=we-provide]

omit / ℵ B 𝔠 - γὰρ] καλὰ οὐ μόνον [ℵ2 B 𝔱𝔠𝔪 -
[For] good-things not only

ἐνώπιον / ℵ1 omits] Κυρίου ἀλλὰ καὶ ἐνώπιον
in-the-pressence of-(the)-Lord but even in-the-pressence

ἀνθρώπων. 22 συνεπέμψαμεν δὲ αὐτοῖς τὸν
of-men. 2we-have-sent 1But with the

ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς
brother of-us, the-one-whom we-have proved in in-many-things

πολλάκις σπουδαῖον ὄντα, νυν[B - ε]ὶ δὲ
in-many times 2earnest, 1being 2now 1but

ιπολὺ[𝔓46 omits] σπουδαιότερον, πεποιθήσει
much more-earnest, in-confidence

[B-δὲ] πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου,
[yet] great — unto you- If-yet on-behalf of-Titus

κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε
2partner 1my and unto you-all (a)-fellow-worker; if-yet

ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα
brothers of-us, the-ones-sent-out=apostles of-(the)-congregations, (the)-glory

Χριστοῦ. 24 τὴν οὖν ἔνδιε[ℵ omits]ιξιν τῆς
of-Christ. 2the 1There-fore 3pointing-out of-the

ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ
love of-you-all, and-(the) of-us boasting on-behalf

ὑμῶν, εἰς αὐτοὺς [ℵ𝔱𝔪 - ἐνδείξασθε / B 𝔠 -
of-you-all, unto them [you-all-must-point-out / /

ἐνδεινύμενοι] καὶ εἰς πρόσωπον τῶν
we-point-out] even into (the)-face =presence of-the

ἐκκλησιῶν.
congregations =churches.

Chapter Eight Review

1. Identify the four instances of the word "grace" being used in this chapter and explain the meaning of each.
2. What had the Macedonian brethren done in spite of their "deep poverty"?
3. With respect to their ability how does Paul declare that the Macedonians had given?
4. In a general sense does God expect things of us that are beyond our ability? Explain.
5. What was the first thing the Macedonians had given to the Lord? How are some ways we can do the same thing.
6. What did Paul urge Titus to "complete"?
7. In what five things does Paul claim the Corinthians abounded in verse seven?
8. What does he urge them to add to these five things?
9. By whom was Paul testing the diligence of the Corinthians?
10. List three things in which Jesus had been rich yet became "poor" for our sakes.
11. How can Christians become "rich" through the poverty of Christ?
12. At the time this epistle was written when had the Corinthians previously had the willingness and the desire to help the Judean saints?
13. According to what does verse twelve tell us that a Christian's giving is acceptable?
14. How could it be that the abundance of the Judean saints could supply what was lacking for the Corinthians?
15. How does verse seventeen claim that Titus had gone to the Corinthians brethren?
16. List three things that the Bible tells us about Titus.
17. Why is it important for a Christian to "provide" honorable things in the sight of both God and men?

The Second Epistle of the Apostle Paul to the Church in Corinth

— C — H — A — P — T — E — R ——— N — I — N — E —

Outline

I. The Corinthians' Readiness (9:1,2).
II. Preparations Regarding the Corinthians' Gift (9:3-5).
III. Principles Governing Church Collections (9:6-9).
IV. The Consequences of Giving (9:10-15).

The Corinthians' Readiness 9:1,2

As we have noted previously the Corinthians had been anxious a year earlier (perhaps when Paul first wrote them) to give aid to the saints in need. Because of this Paul had boasted to the Macedonians about the readiness of the Corinthians. As a result the Apostle begins this chapter by declaring that it would be "superfluous" for him to write to them again regarding giving for the saints. The word translated "Superfluous" here is the word – *Perissos* (περισσός) meaning – *"Exceeding some number* or *measure* or *rank* or *need* 1. *Over and above, more than is necessary,..."* (Thayer, p. 505). In other words they already had the zeal to give. Any other admonition to stir up this zeal was not necessary. This reminds us of Paul's words to the Thessalonians in his first epistle to them – "But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another" (4:9). May it be our goal that such could be said of us.

II Corinthians 9:1,2

1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς
[2]con- – [1]Yet of- service – unto the
cerning the
ἁγίους περισσόιν [𝔓46 - τερον] [א 𝔗 - μοί / B
saints superfluous [more-super- [for-me /
fluous]
- ἐμοί] [𝔗 - ἐστι / א B 𝔎 - ἐστιν] τὸ γράφειν
for-mine] [(it)-is] to-write

ὑμῖν· 2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν
to- [2]I-know [1]for the readi- of-you- which
you-all; ness all,
ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα
on- of-you- I-boast in-Macedonia, that Achaia
behalf all
παρι ε[א[1] - α]σκεύασται ἀπὸ πέρυσι· καὶ [𝔗
has-been- from a-year- and
prepared ago;
- ὁ / 𝔓46 א B 𝔎 - τὸ] [𝔗 - ἐξ / 𝔓46 א B 𝔎 omit] ὑμῶν
[the] [out] of-you-
all
ζῆλος ἠρέθισε[𝔎 - ν] τοὺς πλείονας.
zeal has- the greater-
provoked number.

Motivating by Example

Apparently the readiness of the Corinthians had been a great motivation to other churches. In the second verse Paul had declared - "your zeal stirred up the majority." A good example, though sometimes only heard about from a distance can have a powerful influence on others. Consider a few ways this might be true:

— A worldly person learns that a friend has turned away from the world in obedience to Christ. Their curiosity about their friend's change of life leads them to follow their example in obeying the gospel themselves.

— A church located in a difficult area of the world stands up brave and strong for the truth in spite of intense persecution. Churches miles away who learn about this are motivated to greater faithfulness themselves.

— A majority of churches in a given area give way to falsehood. In spite of pressure from the majority one sole congregation holds out in opposition to error. Miles away another church facing a similar ordeal takes courage from the faithfulness of their brethren and they remain faithful to the truth.

Preparations Regarding the Corinthians' Gift 9:3-5

In order to insure that the Corinthians would not be caught unprepared Paul had sent "the

II Corinthians 9:3-5

3 ἔπεμψα
[2]I-have-sent

δὲ τοὺς ἀδελφούς ἵνα μὴ τὸ καύχημα ιή[*B*[1] -
[1]Yet, the brothers in- order-that not the boast of-us

ὑ]μῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρι ε[א
[of- you-all] – on- behalf of- you-all may-be- emptied in the part

omits]ι τούτῳ· ἵνα καθὼς ἔλεγιο[א[1] - ε]ν,
this; in- order-that just-as I-said [it-was-said]

παρεσκευασμένοι ἦτε· 4 μή πως, ιἐὰν[*B* omits]
having-been-prepared you-all-were; not any-way, if

[𝔱𝔪 - ἔλθωσι / א*B*𝔠 - ἔλθωσιν] σὺν ἐμοὶ
[should-come] with me

Μακιε[א - αι]δόνες καὶ εὕρωσιν ὑμᾶς
(a)-Macedonian even should-find you-all

ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς
unprepared, [2]should-be-ashamed [1]we

ἵνα μὴ λεγώιμεν[𝔓[46] omits] ιὑ[*B*[1] - ἡ]μεῖς ἐν τῇ
in- order-that not we- should-say [I-say] you- all [we] in the

ὑποστάσει ταύτῃ [א[2]𝔱𝔪 - τῆς καυχήσεως. /
basis =confidence this [of-the boasting.]

א[1]*B*𝔠 omit] 5 ἀναγκαῖον οὖν ἡγησάμην
[3]necessary [1]There-fore [2]I-thought-(it)

παρακαλέσαι τοὺς ἀδελφούς, ἵνα
to-admonish the brothers, in-order-that

προέλθωσιν ιεἰς[*B* - πρὸς] ὑμᾶς, καὶ [א𝔱𝔪 -
they-go-forward unto [to] you- all and

προκαταρτίσωσι / *B*𝔠 - προκαταρτίσωσιν]
[may-prepare]

τὴν [𝔱𝔪 - προκατηγγελμένην / א*B*𝔠 -
the [having-been-declared-beforehand /

προεπηγγελμένην] εὐλογίαν ὑμῶν, ταύτην
having-been-promised-beforehand] good-speech =blessing of- you-all, this

ἑτοίμην εἶναι, οὕτως ὡς εὐλογίαν, ικαὶ[𝔓[46] א[1*]
prepared to-be, in- this-way as good-speech =blessing and

omits] μὴ [𝔱 - ὥσπερ / א*B*𝔠𝔪 - ὡς] πλεονεξίαν.
not [just-as / as] a-grudging-gift.

brethren" to them (vs. 3). This is undoubtedly a reference to Titus and his companions as referred to in the previous chapter (8:6). Given the great boasting that Paul had done on behalf of the Corinthians he wanted to insure that they would not embarrass him or themselves. In this we see a willingness on the part of Paul to protect their feelings and to spare them any pain.

☞ **"What are some situations in which we can show this kind of consideration for the feelings of others?"**

— We hear a rumor about a brother or sister that could be potentially embarrassing to them. Rather than keep it to ourselves or spread it to others we go to the person to see if what we have heard is true. Then we offer ourselves to the brother or sister in order to help them set things right to avoid embarrassment.

— A young Christian plans to make a suggestion at a business meeting. Without realizing it the suggestion would involve involving the church in something unscriptural. Rather than letting them make the suggestion and be embarrassed or discouraged you talk with them and study with them about the matter beforehand.

— A young man gives a Bible talk for the first time. During the course of his lesson he makes some points which could use some refinement or correction. Rather than embarrassing him you take him aside privately and show him where improvement can be made. (See Acts 18:24-28).

Principles Governing Church Collections 9:6-9

Sparing and Bountiful Sowing

Beyond just the area of giving, the Christian life is often described in terms of "sowing" and "reaping." In Galatians 6:7,8 the Apostle tells us – "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of his flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life." In Second Corinthians Paul declares – "…He who sows sparingly will also reap sparingly, and he who sows bountifully will

II Corinthians 9:6

6 Τοῦτο δέ, ὁ σπιε[א omits]ίρων
²this ¹Yet the (one)-sowing

φειδομένως, φιε[א omits]ιδομένως καὶ θερίσει·
sparingly, sparingly even will-reap;

καὶ ὁ σπιε[א omits]ίρων ἐπ᾽ εὐλογίαις, ἐπ᾽
and the (one)-sowing over of-good-speech, over =liberally,

εὐλογίαις καὶ θερίσει.
of-good-speech =liberally even will-reap.

also reap bountifully" (vs. 6). The idea is basically you will get back what you give. Consider a few areas in which Scripture teaches this principle:

Forgiveness (Matthew 6:14,15)
Judgment (Matthew 7:1,2)
Peace (James 3:15-18)
Giving (Luke 6:37,38)

"As He Purposes in His Heart"

In verse seven the Holy Spirit directs through the Apostle Paul the attitude with which giving is to be carried out. He writes – "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver." Among many modern churches a practice has developed which is referred to as "purposing." In this practice members are asked to fill out a card which is turned into the elders often declaring: the member's annual income and how much they intend to give during the coming year. The justification given for this practice is that it helps the elders determine how to budget for the coming year and in some cases rebuke those who are not giving as they ought to.

II Corinthians 9:7

7 ἕκαστος καθὼς [𝔱𝔪
Each just-as

- προαιρεῖται / ℵ B𝔠 - προῄρηται] τῇ καρδίᾳ·
[he-chooses- for-himself / one-having- chosen-for-himself] in- the heart;

μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ
not out- of sorrow or out- of necessity; 5cheerful 1for

δότην ἀγαπᾷ ὁ Θεός.
6giver. 4He- loves 2the 3God

"Does the Bible authorize the practice referred to as 'purposing'?"

— Jesus taught that giving is to be a private matter (Matthew 6:1-4). Would it not violate this teaching if one's planned giving were made public (even if just to the elders)? Would this not increase the temptation to flaunt one's giving before men?

— In the Old Testament giving was a matter of necessity and a fixed obligation (Deuteronomy 14:22-29). It was to be ten percent of one's goods. New Testament giving is not to be a tithe. Instead each gives:

1. "As he purposes in his heart".
2. "Not grudgingly".
3. "Or of necessity".

Requiring members to pledge ahead of time what they will give makes it a

matter of necessity. (Note: This is not to suggest that members themselves may not plan, budget and set goals for themselves. Such would be purposing "in the heart" not on the card.)

— Christian planning must always be done with a realization that we do not know what tomorrow may offer (James 4:13-17). While elders do need to set goals for church work often what pushes churches into the position where some type of pledge system becomes (almost) necessary is either:

1. Obligating themselves beyond their ability.

2. Involving themselves in so many unnecessary (or possibly even unscriptural works) that budgeting becomes a complicated and risky business.

"Purposes" — *proaireo* (προαιρέω) – "*To bring forward, bring forth from one's stores*; Middle *to bring forth for one's self, to choose for one's self before another*, i. e. *to prefer*; *to purpose*" (Thayer, p. 537).

"Grudgingly" — *lupe* (λύπη) – "*Pain, distress, grief, sorrow...*" (Moulton, p. 254). The King James Version translates this word as follows - "sorrow" (11), "heaviness" (2), "grievous" (1), "grudging" (1), grief (1).

"Necessity" — *anagke* (ἀνάγκη) – "1. *Necessity, pressure* of any kind, outer or inner... 2. *distress, calamity...* 3. *the means of compulsion...*" (BAG, p. 52). – "1. *Necessity*, imposed either by the external condition of things, or by law of duty, regard to one's advantage, custom, argument..." (Thayer, p. 36).

II Corinthians 9:8,9

8 [𝔐 - δυνατὸς /
[2having-power /

𝔓46 ℵ B 𝔊 - δυνατεῖ] δὲ ὁ Θεὸς πᾶσαν χάριν
He-is powerful] 1But the God all favor =grace

περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε
to-overflow unto you- all in- order-that in all- things at-all- times =to-abound

πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς
all sufficiency having (that)-you-all- may-abound unto

πᾶν ἔργον ἀγαθόν· 9 καθὼς γέγραπται,
every 2work 1good; just- as it-has-been-written,

Ἐσκόρπισεν, [𝔐 - ἔδωκε / ℵ B 𝔊 - ἔδωκεν] τοῖς
He-has-scattered, [He-has-given] to-the

πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν
one- working-for-his-bread = needy the righteousness of-Him remains unto the

αἰῶνα.
ages.

What God is Able to Do

After instructing the brethren to give generously Paul reassures them in verse eight – "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."

This tells us that when we do what God asks us, God is able to give us what we need.

☞ "**How does God give us what we need?"**

1. *Through His providence.* In verse ten in reference to what God gives Paul claims that God - "supplies seed to the sower." Obviously God does not create a new seed every time that a farmer needs to plant his crops. The fact that God created a process (natural plant reproduction) and sustains that process is a means by which God provides man with food.

2. *Through His instruction.* The word of God tells us that God's people are to work for their food (see II Thessalonians 3:6-13, Ephesians 6:5-9). When men follow this instruction using the abilities God has given them to work, in a very real way God is providing what they need.

3. *Through His people.* Sometimes circumstances arise in which we cannot work. Perhaps a person loses their job or becomes disabled; in these cases they cannot work for their own living. When these things happen there are two other ways that God can give us what we need:

— The family (I Timothy 5:3-16, especially. 4,8 & 16).

— The church (Acts 6:1-7, 11:27-30).

The Gospel of Prosperity

Many in the religious world have taken passages such as Second Corinthians chapter nine verse eight and suggested that the more generous we are the more prosperous we can become (materially). Many religious organizations have filled their bank accounts by proclaiming such notions.

☞ **"Was Paul telling the Corinthians that generosity would guarantee their material prosperity?"**

1. The promise is that we will have an abundance "for every good work." That is to say we will have what we need in order to do what God wants us to.

2. Paul tells us that we should be content with life's basics (I Timothy 6:8).

3. In the previous chapter Paul claimed that there might be a time when the Judean saints (who were then impoverished) might be in a position where – "their abundance also may *supply* your lack." Doesn't that show us that in spite of their generosity poverty might lay ahead of them?

The Consequences of Giving 9:10-15

Causing God to be Worshipped

In the text here in chapter nine Paul reminds the Corinthians that their gift to the saints would accomplish two things:

1. Supply the needs of the saints (vs. 12),
2. Abound unto many thanksgivings to God.

When Christians do as they should in their service to God the result may often be that it leads others to worship and praise God themselves. In verse thirteen Paul tells the Corinthians that others – "Glorify God for the obedience of your confession to the gospel of Christ"

☞ **"What are some ways that our obedience to the Lord can result in God being glorified?"**

— When others follow our example of faithfulness themselves.

— When unbelievers (though they remain unconverted) acknowledge Christians' good deeds before God and the world (see I Peter 2:11,12).

— When other Christians are motivated to service to God by our obedience.

II Corinthians 9:10,11

10 ὁ δὲ ἐπιχορηγῶν [א𝔱𝔪 - σπέρμα
²the ¹But (one)-supplying [seed

/𝔓⁴⁶B𝔠 - σπόρον] τῷ σπείροντι, καὶ ἄρτον
/ seed-sown] to-the (one)-sowing and bread

εἰς βρῶσιν [א²𝔱𝔪 - χορηγήσαι, / א¹B𝔠 -
unto eating [may-He-supply-funds /

χορηγήσει,] καὶ [א²𝔱𝔪 - πληθύναι /𝔓⁴⁶א¹B𝔠 -
He-will-supply-funds] and [may-He-multipy /

πληθύνει] τὸν σπόρον ὑμῶν, καὶ [𝔓⁴⁶א²𝔱𝔪 -
He-will-multiply] the seed-sown of-you-all, and

αὐξήσαι / א¹B𝔠 - αὐξήσει] τὰ [𝔱 - γεννήματα
[may-He-increase / He-will-increase] the [produce =fruits]

/ א B𝔠𝔪 - γενήματα] τῆς δικαιοσύνης ὑμῶν.
of-the righteousness of-you-all.

11 ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν
In all-things being-enriched unto all

ἁπλότητα, ιἥτις[𝔓⁴⁶ - εἴ τις] κατεργάζεται
singleness =liberality, which [if any-thing] works-out

δι᾽ ἡμῶν εὐχαριστ[B - ε]ίαν ιτῷ[B omits]
thr-ough us thanksgiving to-the

Θειῷ.[B - οῦ]
God [of-God]

"All saints" or "All men"?

In verse thirteen many translations have inserted in italics at the end of the verse the word "men." As a result some have argued that this would indicate that the church is described as providing benevolent assistance to "all men."

☞ **"Does the Bible Authorize the Church to Provide Financial Relief to Anyone, or Saints Only?"**

1. The collection is described as – "For the saints" (I Corinthians 16:1).
2. It is referred to as – "Ministering to the saints" (II Corinthians 9:1).
3. All examples of the collection being used concern its distribution to Christians (Acts 6:1, 11:27-30, I Timothy 5:8-16).
4. As individuals we are obligated to help all as we have opportunity (Galatians 6:10).

"His Indescribable Gift"

After urging the Corinthian saints to be diligent in their giving Paul praises God Himself for the gift He has given to mankind. In verse fifteen he declares – "Thanks be to God for His indescribable gift!" Consider for a moment the grandeur of this "indescribable gift":

II Corinthians 9:12-15

12 ὅτι ἡ διακονία τῆς λιε[ℵ*B*[1]
Be- the service of-
cause the
omit]ιτουργίας ταύτης οὐ μόνον [𝔪 - ἐστὶ /
ministration this not only [is]
ℵ*B*𝔠 - ἐστὶν] προσαναπληροῦσα τὰ
filling-up the
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ
things-lacking of-the holy-ones, =saints, but even
περισσεύουσα διὰ πολλῶν εὐχαριστιῶ[𝔓[46]
abounds through much thanksgiving
- α]ν τῷ ιΘεῷ·[*B* - Χριστῷ] [*B* - καὶ] 13 διὰ
to- God; [Christ] [and] through
the
τῆς δοκιμῆς τῆς διακονίας ταύτης
of- proof of- [2]service [1]this
the
δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς
glorifying the God over the submission of-
the
ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ
profession of- unto the good-news of-
you-all =gospel the
Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς
Christ, and in-singleness of- communion unto
=in-liberality the =fellowship
αὐτοὺς καὶ εἰς πάντας· 14 καὶ αὐτῶν δεήσει
them and unto all; and the- prayer-
same-ones (offer)
ὑπὲρ ιὑ[ℵ[1]*B* - ἡ]μῶν ἐπιποθούντων ὑμᾶς [ℵ[2]
on- of- [of- desiring-for you-
behalf you-all us] all
- ἴδιν] διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ
[to- through the surpassing favor of-
know] =grace the
Θεοῦ ἐφ᾽ ὑμῖν. 15 χάρις [ℵ[2]𝔪 - δὲ / ℵ*B*𝔠 omit]
God over you- [2]Favor [1]Yet
all. =Thanks
τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.
to- God over the inexpressible [2]of-Him [1]gift.
the

— God became man (I Timothy 3:16).
— He humbled Himself to live among us (Philippians 2:5-7).
— He submitted Himself to persecution (I Peter 2:21-24).
— He submitted Himself to death (Philippians 2:8, Hebrews 2:9).
— He offers man the hope of eternal life with Him (Titus 3:4-7).

Chapter Nine Review

1. Explain what Paul means by saying it would be "superfluous" for him to write to them concerning the ministering to the saints.
2. What had the Corinthian's zeal done for the "majority" of churches who had learned of it?
3. What had Paul done to prevent the Corinthians being embarrassed?
4. Explain what is meant by "sparing" and "bountiful" sowing.
5. List at least four aspects of service to God in which it may be said "we will reap what we sow".
6. What is the practice referred to by some churches as "purposing"?
7. List three reasons we must question the scriptural authority for such a practice.
8. What is Thayer's definition of the word translated "purposes" in verse seven?
9. What three factors indicate to us that Paul is not promising the Corinthians material prosperity?
10. Is the church authorized to extend benevolence to non-Christians from the collection? Why or why not?
11. What was the faithfulness of the Corinthians causing with respect to God?
12. How may we do the same?
13. List three characteristics of God's "indescribable" gift.

The Second Epistle of the Apostle Paul to the Church in Corinth

— C — H — A — P — T — E — R — T — E — N —

Outline

I. Paul's Boldness (10:1,2).
II. Spiritual Warfare (10:3-6).
III. Criticism of Paul (10:7-11).
IV. The Scope of Paul's Authority (10:12-18).

Paul's Boldness 10:1,2

The Meekness and Gentleness of Christ

Paul begins chapter ten with an appeal to them for obedience. He claims to make this appeal with (or through) the meekness and gentleness of Christ. The Greek philosopher Aristotle (384-322 BC.) in his work named for his father, called *Nicomachean Ethics* discusses both of the words Paul uses in reference to Christ. While by no means an inspired writer his words help us to understand the general usage of these words in ancient times.

"Meekness" — *praotetos* (πρᾳότητος) – Spiros Zodiates writes – "*...praotes* according to Aristotle, is the middle stand ing between two extremes, getting angry without reason... and not getting angry at all ... Therefore, *praotes* is getting angry at the right time, in the right measure, and for the right reason. (p. 1210, commenting on Bk. II, 7).

"Gentleness" — *epieikeias* (ἐπιεικείας) – The basic meaning of this

II Corinthians 10:1,2

1 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ
[3]myself [1]Now [2]I Paul admonish

ὑμᾶς διὰ τῆς [א[2]𝔱𝔪 - πρᾳότητος / א[1*]B𝔠 -
you-all thro-ugh of-the [meekness]

πραὐτητος] καὶ ἐπιεικιε [א omits]ίας τοῦ
and fairness =gentleness of-the

Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπιε[א
of-Christ, who accord-ing-to (the)-face =appearance indeed (is)-humble

omits]ινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ ιεἰς[B - δι']
in you-all, being-absent but I-am-bold unto [thro-ugh]

ὑμᾶς· 2 δέομαι δέ, τὸ μὴ παρὼν θαρρῆσαι
you-all; [2]I-ask [1]but – not being-present to-be-bold

τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί
in-the con-fidence which I-acc-ount to-be-daring over

τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ
some the-ones accounting us as [2]accord-ing-to

σάρκα περιπατοῦντας.
[3](the)-flesh [1]walking

word carries with it the idea of *fairness*. Thayer defines it – "*mildness, gentleness, fairness…sweet reasonableness…*" (p. 238). Aristotle uses a form of this word in defining the "equitable man" – "He is one who by deliberate choice has taught himself the habit of doing equitable things, who is not a stickler for his rights to the disadvantage of others but refrains from pressing his claims even when he has the law on his side" (*The Ethics of Aritstotle*, Penguin Books, J. A. K. Thomson, p. 167,68 – Bk. V, Ch. 10).

☞ **"What are some examples of Christ exercising the middle ground between uncontrolled anger and indifference?"**
— Casting the money changers out of the temple (Mark 11:15-18).
— Remaining silent in the face of false accusations (Matthew 26:59-63a).
— Showing patience to his worldly minded disciples (Matthew 20:20-28).
— Delaying His coming to allow for the repentance of sinners (II Peter 3:9).

☞ **"What are some examples of Christ choosing not to demand His rights even when the law was on His side?"**
— Dying for the sins of mankind though He, Himself was innocent (I Peter 2:21-25).
— Paying the temple tax though He should have been exempt as a son of the King (Matthew 17:24-27).
— Pleading to God for the forgiveness of His executioners (Luke 23:34).

The Time for Boldness

In verse two Paul expresses his hope that when he comes to them he will not have to be bold with them to the degree that he expects he will need to be. Just before this he appears to be referring to a criticism that some had offered of him that he was bold when away from them but humble when face to face with them.

☞ **"When is it important for Christians to be 'bold'?"**
— When facing temptation (I Peter 5:8,9). (Note: this is not the same as pride. See I Corinthians 10: 12,13)
— When facing falsehood (Galatians 2:11,12).
— When speaking the truth (Philippians 1:12-14). (Note: This is not the same as apprasiveness, rather simply a confidence in God's word.)
— When dealing with the rebellious (I Corinthians 4:21).
— When dealing with the divisive (Titus 3:10,11).

Looking at the Flesh Alone

Verse two ends with a statement regarding those critical of Paul. It states that they viewed him – "…as if we walked according to the flesh." His critics were disregarding both his intent (to help them spiritually) and his authority (as an apostle of Jesus Christ). Two other well known passages in Scripture teach this same thing. The first is John 7:21-24 where Jesus rebukes the people for misjudging Him. The second is I Samuel 16:6-12 where Samuel misjudges the sons of Jesse with regard to whom the Lord had chosen to be king.

☞ **"What are some ways that we can be guilty of looking at others as if they walked in the flesh alone?"**

— Judging someone based upon their financial status (James 2:1-4).
— Judging someone based upon their physical attractiveness (I Peter 3:3-4).
— Judging someone based upon their race (Colossians 3:9-11).

Spiritual Warfare 10:3-6

The Wars that God's People Face

In verse four the Apostle speaks of "our warfare". Some might not have considered the extent to which the Christian life is a battle. Although the gospel is described as "the gospel of peace" (Romans 10:15, Ephesians 6:15) Jesus plainly declared that following Him would in some cases create conflict (See Matthew 10:34-38). Consider a few ways in which the Christian life may be thought of as a battle:

- Christians battle the flesh. (Romans 8:5-8).
- Christians battle with themselves. (Romans 7:21-24).
- Christians battle against the forces of Satan (I Peter 5:8).

II Corinthians 10:3,4

					3 ἐν σαρκὶ γὰρ		
					²in	³(the)-flesh	¹for-(though)
περιπατοῦντες,		οὐ	κατὰ	σάρκα			
walking		not	accord-ing-to	(the)-flesh			
στρατευόμεθα	4 τὰ γὰρ	ὅπλα	τῆς	[𝔓⁴⁶	B	𝔱	𝔠	𝔪
(do)-we-war	²the ¹for	weap-ons	of-the					
- στρατείας / א - στρατίας]		ἡμῶν	οὐ					
[campaign =warfare	/ army]	of-us	not					
σαρκικά,	ἀλλὰ	δυνατὰ	τῷ	Θεῷ	πρὸς			
fleshly,	but	able =mighty	by-the	God	to			
καθιαί[א - ε]ρεσιν		ὀχυρωμάτων,						
cast-down		strongholds,						

The Power of the Christian's Weapons

There are a number of things which the Apostle suggests that the Christian's weapons can accomplish. The word translated "mighty" in verse four could communicate either the idea of power or ability. Consider what is mentioned:

II Corinthians 10:5,6

5 λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα
accountings, =reasonings casting-down even every high-thing
ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ,
exalting-itself with-reference-to the knowledge of-the God,
καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν
and lead-captive every mind =thought unto the
ὑπακοὴν τοῦ Χριστοῦ, 6 καὶ ἐν ἑτοίμῳ
obedience of-the Christ, and in 2readi-ness
ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν
1having to-execute-justice=punish all disobedience, when
πληρωθῇ ὑμῶν ἡ ὑπακοή.
may-be-filled-up 3of-you-all 1the 2obed-ience.

They can pull down…

"Strongholds" — *ochuromaton* (ὀχυρωμάτων) – "Only here in the New Testament. From *echo "to hold"*…The word is not common in classical Greek, but occurs frequently in the Apocrypha. In its use here there may lie a reminiscence of the rock-forts on the coast of Paul's native Cilicia, which were pulled down by the Romans in their attacks on the Cilician pirates. Pompey (106 BC. - 44 BC.) inflictcd a crushing defeat upon their navy off the rocky stronghold of Coracesium on the confines of Cilicia and Pisidia " (Vincent, Vol.III, pg. 340).

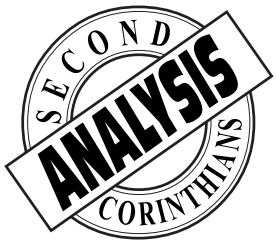
They can cast down…

"Arguments" — *logismous* (λογισμοὺς) – " It is reason in its concrete form in the consciousness and as worked out in action… In 2 Cor. 10:4 …[it] reflects an overestimation of reason… The *logismoi* are the thoughts of arrogant reason which can be subdued, not by reason's own weapons, but only by God's power as this is set forth at the cross" (Kittel, ab., pg. 536).

…And every…

"High Thing" — *hupsoma* (ὕψωμα) – "**high thing**– So it ought to be translated, Romans 8:39. A dlstinct *Greek* word from that in Epheslans 3:18, "height," and Revelatlon 21:16, which belongs to God and heaven from whence we recelve nothing hurtful. But "high thlng" is not so much "height" as *something made high*, and belongs to those regions of air where the powers of darkness "exalt themselves" against Christ and us (Epheslans 2:2, 6:12, II Thessalonians 2:4)" (Jamieson, Fausset & Brown, pg. 314).

Captivity to Christ



The aim of spiritual warfare, according to verse five is to bring "every thought into captivity to the obedience to Christ." While coming to Christ does (in some ways) set one at liberty (John 8:30-32, James 2:12), it also puts them into captivity to Christ. Consider what the Bible teaches in this regard:

— The one freed from sin becomes a slave to righteousness (Romans 6:17,18).

— The Christian has been bought with a price (I Corinthians 6:19,20).

— The child of God has been redeemed by Christ's blood (I Peter 1:17-19).

— Those in Christ have a duty to obey (Luke 17:5-10).

II Corinthians 10:7-10

7 τὰ κατὰ πρόσωπον βλέπετε; εἴ τις [*B* -
the- accord- (the)-face- you-all- If any-
things ing-to =appearance see? one
δοκεῖ] πέποιθεν[*B* - αι] ἑαυτῷ Χρ[*B* - ε]ιστοῦ
[thinks] has- [to-have- himself of-Christ
persuaded persuaded]
εἶναι, τοῦτο λογιζέσθω πάλιν [𝔱𝔪 - ἀφ' /
to-be, this account again [from /
𝔓46ℵ*B*𝔠 - ἐφ'] ἑαυτοῦ, ὅτι καθὼς αὐτὸς [𝔓46 -
over] himself, that just- he-(is)
as
ὁ] Χριστ𝜄οῦ,[𝔓46 - ος] [𝔱𝔪 - οὕτω / ℵ*B*𝔠 -
[the] of- [Christ] [thus]
Christ
οὕτως] καὶ ἡμ𝜄ε[ℵ omits]ῖς [𝔱𝔪 - Χριστοῦ. /
even we-(are) [of-Christ]
ℵ*B*𝔠 - omit] 8 ἐάν [ℵ𝔱𝔠𝔪 - τε /𝔓46*B* omit] γὰρ
[3]if [[2]even] [1]For
[ℵ[2]𝔱𝔪 - καὶ / ℵ[1]*B*𝔠 - omit] περισσότερόν τι
[and] over-and-above some-
=more-abundantly what
καυχήσ𝜄ω[ℵ - ο]μαι [𝔓46 adds καυχήσομαι] περὶ
I-should- [I-will- [I-will-boast] con-
boast boast] cerning
τῆς ἐξουσίας ἡμῶν ἧς ἔδωκεν ὁ Κύριος [ℵ[2]𝔱𝔪
the authority of- which [3]gave [1]the [2]Lord
us
- ἡμῖν / 𝔓46ℵ[1]*B*𝔠 - omit] εἰς οἰκοδομήν, καὶ οὐκ
[to-us] unto building- and not
up=edification,
εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι· 9
unto the-casting- of- not I-will-be-
down you-all; ashamed;
ἵνα μὴ δόξω ὡς ἂν ἐκφοβ𝜄ε[ℵ omits]ῖν ὑμᾶς
in- not I-should- as if to-terrify you-
order-that think all
διὰ τῶν ἐπιστολῶν. 10 ὅτι Αἱ [ℵ[2]𝔱𝔪 - μὲν
thr- the letters. Be- [2]the [[1]indeed
ough cause
ἐπιστολαί, / ℵ[1]*B*𝔠 - ἐπιστολαί μὲν,] [𝔱𝔪 - φησί,
[3]letters / letters indeed] [he-says
/ ℵ𝔠 - φησίν, / *B* - φασίν,] βαρεῖαι καὶ ἰσχυραί·
/ they-say] (are)- and strong;
heavy
ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ
the but pressence of- body (is)-without- and the
the strength
λόγος ἐξουθ𝜄[*B* - δ]ενημένος.
word (is)-contemptible.

Criticism of Paul 10:7-11

Paul's Speech and Bodily Pressence

In verses ten Paul appears to quote from his critics with regard to himself declaring that while his writing is "weighty and powerful" his actual presence is "weak and contemptible." The Bible gives us no descriptions of Paul's physical makeup, with the possible exception of the fact that he may have had a problem with his vision (see Galatians 4:13-15, Galatians 6:11). One ancient historical source

claims that Paul was – "...of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow-eyed; had a crooked nose; full of grace..." (*Acts of Paul & Thecla,* 1:7). The validity of this claim is uncertain.

With regard to his speech Paul himself confirms the charges of his critics in his first epistle to Corinth. In Chapter two verses two through five he claims...

II Corinthians 10:11

11 τοῦτο
This

λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ
he-must-account such-a-one, that what we-are in-the

λόγῳ δι᾽ ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ
word by letters being-absent, such even

παρόντες τῷ ἔργῳ.
being-present in-the work=deed.

— He did not come to them with "excellence of speech" (vs. 1).
— He was among them in "weakness, fear and in much trembling" (vs. 3).
— His preaching was not with "persuasive words of human wisdom" (vs. 4).

Yet, in the same passage Paul explains the reason for this...

1. He had determined to give them only Christ (vs. 2).
2. He sought to demonstrate the Spirit (vs. 4).
3. He wanted them to gain faith in God not man (vs. 5).

The Scope of Paul's Authority 10:12-18

Spiritual Comparisons

The critics of Paul appear to have been guilty (as Paul charges them in verse twelve) of "measuring themselves by themselves" and "comparing themselves among themselves."

☞ **"How can we be guilty of this?"**

— By determining our standing before God based upon others.

— By excusing our sin based upon the sins of others.

— By wanting to be more highly esteemed than others.

II Corinthians 10:12

12 οὐ γὰρ τολμῶιμεν[*B*
3not 1For 2I-dare [we-dare]

omits] ἐιγ[*B*¹ - ν]κρ[*B* - ε]ῖναι ἢ συιγ[*B*¹ - ν]κρ[*B*
to-judge or compare-with

- ε]ῖναι ἑαυτούς [𝔐 - τισι / ℵ*B*𝔠 - τισιν] τῶν
ourselves [with-some] of-the-ones

ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν
themselves commending; but those in

ἑαυτοῖς ιἑαυτοὺς[ℵ¹ omits] μετροῦντες, καὶ
themselves themselves measuring, and

συιγ[*B*¹ - ν]κρ[*B* - ε]ίνοντες ἑαυτοὺς ἑαυτοῖς,
comparing-with themselves themselves,

οὐ [𝔐 - συνιοῦσιν. / 𝔓⁴⁶ℵ*𝔠 - συνιᾶσιν. / *B* -
not [they-understand /

συνειασιν. / ℵ¹ - συνισᾶσιν.]
they-will-understand.]

The Sphere of Paul's Authority

In verse thirteen Paul claims that he would only boast "within the limits of the sphere which God appointed us—a sphere which especially includes you." The word translated "sphere" is the Greek word *metron* (μέτρον) meaning - "*measure,* 1. *an instrument for measuring;* a. *a vessel for receiving and determining the quantity of things, whether dry or liquid*; b. *a* graduated *staff for measuring, a measuring rod;* c) proverbially, *the rule or standard of judgment;* 2. *determined extent, portion measured off, measure or limit*; a) *the required measure, the due, fit, measure*" (Thayer, p. 408). Paul is discussing the fact that he had a special responsibility to the brethren in Corinth.

II Corinthians 10:13-16

13 ἡμεῖς δὲ [𝔱𝔪
[2]we [1]But

- οὐχι / 𝔓[46]ℵ*B*𝔠 - οὐκ] εἰς τὰ ἄμετρα
[not] unto the- without-measure things

καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ
will-boast, but accord-ing-to the measure of-the

κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεός, μέτρου
canon =rule which [3]He-divided [4]to-us [1]the [2]God, of-(the)-measure

ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 ι οὐ[*B* omits] ι γὰρ
to-reach until even you-all. [2]not [1]For =as-far-as-you-all.

ὡς [*B* - ὡς γὰρ] μὴ ἐφικνούμενοι εἰς ὑμᾶς
[3]as [as for] not reaching unto you-all

ὑπερεκτ ι ε[ℵ omits]ίνομεν ἑαυτούς· ἄχρι
(do)-we-over-strech ourselves; [2]until

ι γὰρ[ℵ[1] omits] καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ
[1]for even you-all we-came in the

εὐαγγελίῳ τοῦ Χριστοῦ· 15 οὐκ εἰς τὰ
good-news =gospel of-the Christ; not unto the-things

ἄμετρα καυχώμενοι, ἐν ἀλλοτρίοις κόποις,
with-out-measure boasting, in [2]belonging-to-others [1]troubles,

ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως
[3]hope [1]but [2]having being-increased of-the faith

ι ὑ[*B* - ἡ]μῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν
of-you-all [of-us] in you-all to-be-magnified accord-ing-to the

κανόνα ι ἡ[ℵ - ὑ]μῶν εἰς περισσ ι ε[ℵ omits]ίαν,
canon =rule of-us [of-you-all] unto abundance,

16 εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,
unto the-things beyond you-all to-preach-good-news-for-ourselves,

οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα
not in [2]belonging-to-others [1]canons =rules unto the-things ready

καυχήσασθαι.
to-boast.

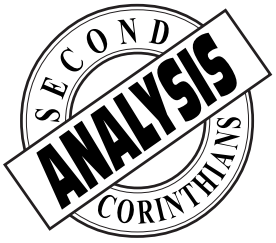
"Why did Paul have a special responsibility to the Corinthians?"

— As an Apostle of Jesus Christ he possessed a special authority over the church in general (Ephesians 2:20).

— Since the Corinthians were Gentiles he held particular authority over them (Galatians 2:8,9).

— He had established the church in Corinth (Acts 18).

Glory in the Lord



In verse seventeen Paul declares - "he who glories, let him glory in the LORD." This is a reference to Jeremiah 9:23,24 which reads – "Thus says the LORD: 'Let not the wise *man* glory in his wisdom, Let not the mighty [man] glory in his might, Nor let the rich [man] glory in his riches; But let him who glories glory in this, That he understands and knows Me, That I *am* the LORD, exercising loving-kindness, judgment, and righteousness in the earth. For in these I delight,' says the LORD" (NKJV).

II Corinthians 10:17-18

17 ὁ δὲ καυχώμενος, ἐν Κυρίῳ
2the-one 1But boasting, in (the)-Lord
καυχάσθω. 18 οὐ γὰρ ὁ [א¹ - ὁ γὰρ] ἑαυτὸν
let-him-boast. 2not 1For the-one [the-one for] himself
[𝔱𝔪 - συνιστῶν, / 𝔓⁴⁶אBC - συνωιστάνων,]
[commending]
ἐκεῖνος [𝔱𝔪 - ἐστι δόκιμος, / א²BC - ἐστιν
that- [is approved
δόκιμος, / א¹* - δόκιμος ἐστιν,] [א𝔱𝔪 - ἀλλ' /
/ approved is] [but]
BC - ἀλλὰ] ὃν ὁ Κύριος συνίστησιν.
whom the Lord commends.

In verse eighteen Paul then goes on to remind the brethren that what is ultimately important is not human but Divine "commendation." The word translated "commends" is the Greek word *sunistemi* (συνίστημι) meaning literally - "…to stand with…" (Thayer, p. 605).

☞ **"Under what circumstances and under what conditions can a Christian hope that the Lord will commend their behavior?"**

— If we serve and follow the Lord we will be able to be where the Lord is and receive honor form the Father (John 12:26).

— Those who have done the will of God will hear "well done" on the day of judgement (Matthew 25:21,23).

— On the day of judgement praise will come from God (I Corinthians 4:5).

— It is commendable before God to wait patiently while suffering for doing good (I Peter 2:20).

— When our faith is tested by trial and found true it will result in "praise, honor, and glory at the revelation of Jesus Christ" (I Peter 1:7).

Chapter Ten Review

1. Explain how Aristotle defines the words translated “meekness” and “gentleness” in verse one.
2. What are some ways that Jesus demonstrated both of these tendencies during his life time?
3. When is it appropriate for a Christian to be “bold”?
4. Define the phrase “carnal weapons”.
5. Define the phrase “spiritual weapons”.
6. Based on the definition of Jamieson, Fausset and Brown does the word translated “high thing” in verse five mean something naturally high or something made high by men?
7. In what ways must men be “captive” to the obedience of Christ.
8. Does this conflict with the idea of “liberty in Christ”?
9. What are some ways that we can be guilty of judging according to appearance?
10. What three factors indicate to us that Paul is not promising the Corinthians material prosperity?
11. Based on First Corinthians chapter two what are some of the reasons Paul appears to have deliberately deemphasized the "excellence" of his speech while among them?
12. What did Paul fear that he might have to do when he came to them?
13. Did Paul have the right to instruct and correct the Corinthians? Give Scriptures which demonstrate this.
14. What are some ways that people can be guilty of “measuring themselves by themselves.”
15. Define the word translated "sphere" in verses thirteen through fifteen.
16. Explain how Paul’s authority extended to the Corinthians. Give Scriptures.
17. From where is Paul’s reference in verse seventeen drawn?
18. What are some ways in which the Lord will “commend” the faithful?
19. What are some conditions of these commendations?

The Second Epistle of the Apostle Paul to the Church in Corinth

—C—H—A—P—T—E—R———E—L—E—V—E—N—

Outline

I. Paul's Zeal & Fear for the Corinthians (11:1-4).
II. Rebuke of the False Apostles (11:5-15).
III. Foolish Boasting (11:16-21).
IV. Paul's Sufferings (11:22-33).

Paul's Zeal & Fear for the Corinthians 11:1-4

What is Paul's Folly?

Paul begins chapter eleven by asking the brethren in Corinth to bear with him in "a little folly". We often use the word folly in reference to an error. Paul's meaning is much different. The word translated folly is the Greek word *aphrosune* (ἀφροσύνῃ) defined as – "1) *foolishness, folly, senselessness;* 2) *thoughtlessness, recklessness*" (Thayer, pg. 90). The American Standard Version and the New American Standard Version render this - "Foolishness." Later in the chapter Paul rebukes the false apostles (vss. 5-15) and claims that the Corinthians had been putting up with fools who had sought to turn them away from the truth (vss. 19,20). Paul isn't saying he is about to err, rather he is about to play the fool. They had received those who had foolishly exhibited self praise. To show the error of this he acts as a fool.

II Corinthians 11:1

ι Ὄφελον ἀνείχεσθέ μου μ[*B*-ε]ικρὸν
O-That you-all-were bearing-with 3me (a)-little

[𝔱𝔪 - τῇ ἀφροσύνῃ· / 𝔓46vid ℵ*B*𝔠 - τι
[1in-the 2thought-less-ness = foolishness / some

ἀφροσύνης] ἀλλὰ καὶ ἀνέχιε[ℵ - ασ]σθέ
thought-less-ness=foolishness] but even you-all-are-[you-all-must bearing-with bear-with]

μου.
me.

Godly Jealousy

As the one who first established the church in Corinth, Paul claims that he felt jealousy towards them. That is to say, he did not want them to betray the faith and direct their affections to another Savior. Although we usually use the word jealousy in a negative light, in this verse Paul claims that his is "godly jealousy"

II Corinthians 11:2

2 ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ·
[2]I-am-zealous=jealous [1]For you-all [2]of-God [1]with-(the)-zeal
ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον
[2]I-have-betrothed [1]For you-all to-one husband [3]virgin
ἁγνὴν παραστῆσαι τῷ Χριστῷ.
[2](a)-pure [1]to-present to-the Christ.

☞ **"When is jealousy appropriate'?"**

— God is a jealous God. (Deuteronomy 5:7-10).

— God has the right to demand that our affection be directed only towards Him. (Deuteronomy 6:14,15).

— Those in a marriage relationship have the right to be jealous regarding the affection of their mate. (Numbers 5:11-31).

☞ **"When is jealousy inappropriate'?"**

— When it is towards that to which we have no claim (i.e. other people's things, status or mates).

— When it leads us to sin in having poor attitudes, actions or language.

— When it is irrational, unfounded and based on constant suspicion and mistrust. (See I Corinthians 13:7).

Betrothed to Christ

In verse two Paul claims that he has "betrothed" the Corinthians to Christ. There are a number of Scriptures which use the metaphor of God's people as the bride and either God (in general in the Old Testament) or Christ (in particular in the New Testament) as the bridegroom. Consider a few such references.

— God promised the Israelites a relationship of betrothal. (Hosea 2:16-20).

— The Christian is dead to the Old Law and married to Christ. (Romans 7:4).

— The church is the betrothed virgin awaiting the coming of the bridegroom and the marriage feast. (Revelation 19:6-9, 21:2, Ephesians 5:25-27].

— Heaven is the marriage feast. (Matthew 22:1-14).

Simplicity in Christ

The message of Christ is simple. Although there are difficult things (II Peter 3:14-16) and things which take maturity to discern (Hebrews 5:12-14) the basic message of the gospel is simple. In verse three the Apostle expresses his fear that the Corinthians might be drawn away from the "Simplicity that is in Christ." Today many have done this very thing. Men have developed elaborate theologies and rituals which blind people to the simple truths of the gospel. Paul expresses concern (and we must share his concern today) that the brethren not be led away from this simplicity. Consider just a taste of this simplicity.

II Corinthians 11:3

3 φοβοῦμαι δὲ μή πως ὡς ὁ ὄφις [𝔐 - Εὔαν
2I-fear 1Yet lest some-how as the serpent [Eve
ἐξηπάτησεν / ℵ²B𝔠 - ἐξηπάτησεν Εὔαν / ℵ¹
he-deceived / he-deceived Eve /
- ἐξηπάτησεν ὑμῖν] ἐν τῇ πανουργίᾳ αὐτοῦ,
he-deceived you-all] in the craft-iness of-him
[𝔐 - οὕτω / 𝔓⁴⁶ℵB𝔠 omits] φθαρῇ τὰ νοήματα
[so] 4may-be-corrupted 1the 2thoughts
ὑμῶν ἀπὸ τῆς ἁπλότητος [𝔓⁴⁶ℵ¹B𝔠 - καὶ τῆς
3of-you-all from the singleness =simplicity [and the
ἁγνότητος / ℵ² brackets / 𝔐 omits] τῆς
purity] of-the-(things)
[𝔓⁴⁶B𝔠𝔐 - εἰς τὸν Χριστόν. / ℵ - εἰς Χριστόν.]
[in the Christ / in Christ

- God became flesh and offered Himself to die on the cross in order than man could have the hope of eternal life with Him. (I Tim. 3:16).
- To accept this gift of life one must...
  1. Hear the Gospel. (Romans 10:17)
  2. Believe that Jesus Christ is the Son of God. (Romans 10:9,10).
  3. Turn from sin and turn to obedience to God. (Acts 26:20)
  4. Confess Jesus before others. (Matthew 10:32,33).
  5. Be immersed in water as a symbol of being buried with Christ in order that your sins might be forgiven. (Acts 2:38, Galatians 3:26,27).
- Once in a relationship with Christ, Christians work together in congregations led by leaders appointed based on scriptural qualifications. (Hebrews 10:24,25, Titus 1:5).

• Christians express their worship to God by...
1. Singing. (Ephesians 5:19).
2. Praying. (Acts 2:42).
3. The study of Scripture. (Acts 20:7)
4. Giving on the first day of the week to provide for the work of the congregation. (I Corinthians 16:1,2).
5. On the first day of the week observing a memorial meal of juice and unleavened bread in memory of Christ's body and blood. (I Cor. 11:23-26).

Preaching Another Jesus

In verse four PauI expresses his fear that the Corinthians might heed those who would preach "another Jesus" to them. This is a danger today just as it was in Paul's time.

What are some ways that a person might "preach another Jesus?"

• By teaching things about Jesus which conflict with Scripture. (e.g. Virgin birth, deity of Christ, hatred of sin, etc.)
• By teaching things which conflict with Jesus' teaching. (e.g., Baptism. one church, permanence of marriage, etc.)
• By teaching things without Biblical authority. (e.g. Social gospel. evangelism schemes, etc.)

II Corinthians 11:4

4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Χριστόν.
²if — ¹For the-one coming another Jesus
κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον
pre-aches whom not we-have-preached, or ²spirit ¹different
λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον
you-all-receive which not you-all-have received, or good-news =gospel
ἕτερον [א adds ἕτερον but marks out] ὃ οὐκ
different which not
ἐδέξασθε, καλῶς [𝔱 - ἠνείχεσθε. / א𝔪 -
you-all-have-accepted, well [you-all-were bearing-with-it /
ἀνείχεσθε. / 𝔓⁴⁶*B*𝔠 - ἀνέχεσθε.]
you-all-bear-(it)!]

Rebuke of the False Apostles 11:5-15

Unskilled in Word - But Not in Knowledge

In verse six Paul claims of himself that he is "untrained" in speech. The word translated "untrained" is the Greek word *idiotes* (ἰδιώτης) translated by Moulton as — "Properly *one in private life; one devoid of special learning or gifts, a plain person."* (Moulton, pg. 199). Our English word "idiot" is derived from this word and properly refers to – "A Private or non-professional person; also and unlearned and ignorant person…" (*The New Century Dictionary,* Vol. I, pg. 789). Paul declares that he is just a "common man" in matters of speech, but not in matters of knowledge.

II Corinthians 11:5,6

5 λογίζομαι
[2]I-count

ιγὰρ [*B*-δὲ] μηδὲν ὑστερηκέναι τῶν ὑπὲρλ[*B*
[1]For [but] nothing to-have-come-behind the most-eminent

-ε]ίαν ἀποστόλων. 6 εἰ δὲ καὶ ἰδιώτης τῷ
apostles. [3]if [1]But[2]even (an)-idiot =unskilled in-the

λόγῳ, ἀλλ᾽ οὐ τῇ γνώσει· ἀλλ᾽ ἐν παντὶ
in-word but not in-the know-ledge; but in all-things

[א[2]𝔱𝔪 - φανερωθέντες / א[1]*B*𝔠 - [having-been-made-manifest /

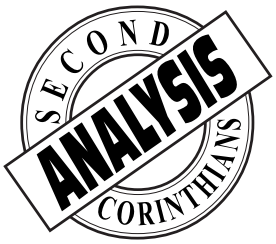
φανερώσαντες] ἐν πᾶσιν εἰς ὑμᾶς. [𝔓[46] omits
having-manifested (ourselves) in all-things unto you-all.

ἀλλ᾽ ἐν παντὶ... εἰς ὑμᾶς.] 7 ἢ ἁμαρτίαν
[but in all-things… unto you-all.]

We remember that in the previous chapter he had repeated the charge made against him that "his speech is contemptible" (10:10). When we look to Scripture and see in Paul one so active in public speaking it may be hard for us to understand why he would say of himself that he is "an idiot (i.e. a plain person)" with respect to speech. In the ancient world (espcially among the Greeks) much effort had bee devoted to the matter of how to speak. Corax of Syracuse in 466 BC. had developed rules and classifications of dividing a proper speech in into five well defined parts. Aristotle in the 320's BC. had produced a detailed study of the art of speaking entitled *Rhetoric.* After the time of Paul a man named Hermogenes of Tarsus, coming from Paul's own hometown would produce a complete digest of works on public speaking spanning a century and a half. (Encyclopedea Britanica, Vol. 19, 247). Paul from all we know had no training in these areas.

On the other hand, Paul does seem to have had formal training in Scripture. In Acts 22:3 Paul claims to have "…brought up in this city [i.e. Tarsus] at the feet of Gamaliel…" Tarsus was the third major university city of the ancient world, behind only Athens and Alexandria (*Halley's Bible Handbook,* pg. 568).

Preaching the Gospel Free of Charge



Paul asks the Corinthians in verse seven (somewhat mockingly) if the fact that he had preached the gospel to them free of charge had been a sin against them. This may seem a strange question to us today in an age when many religious leaders have been shamed for their greed and materialism. It may help us to understand Paul's words if we consider the constant challenges to his authority as an Apostle. From the very beginning of the gospel the Apostles of Christ had been authorized to receive support in their preaching of the gospel (Matthew 10:5- 14). Paul himself had taught the Corinthians that it was fitting that - "Those who preach the gospel should live from the gospel" (I Corinthians 9:14). To Paul's critics in Corinth one of the most visible areas in which he differed from other Apostles was the fact that in Corinth Paul had not accepted support from them. While he had received support from other churches (vss. 8,9) and provided for himself (I Corinthians 4:12) in Corinth he had not used this right. *Why?* He explains in this very chapter that he had done so that they might be exalted (vs. 11), that he might not be burdensome (vs. 9) and out of love for them (vs. 10).

II Corinthians 11:7-9

7 ἢ ἁμαρτίαν
Or sin

ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς
I-have-done 2myself 1humbling in-order-that you-all

ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ
might-be-lifted-up, because freely the 2of-the 3God

εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8 ἄλλας
1good-news =gospel we-have-announced =we-have-preached to-you-all? Other

ἐικ[א omits]κλησίας ἐσύλησα, λαβὼν ὀψώνιον
congregations =churches I-taxed, having-received provisions

πρὸς τὴν ὑμῶν διακονίαν· 9 καὶ παρὼν
to the 2of-you-all 1service; =ministry and being-present

πρὸς ὑμᾶς καὶ ὑστερηθείς, οὐ κατενάρκησα
with you- and falling-short, =being-in-need not I-have-been-dead-weight

[𝔓46𝔗𝔐 - οὐδενός· / ℵ*B*𝔊 - οὐθενός·] τὸ γὰρ
[of-no-one] 2the 1for

ὑστέρημά μου προσανεπλήρωσαν οἱ
shortcomings =needs of-me 6they-have-been-filled-up 1the

ἀδελφοί, ἐλθόντες ἀπὸ Μακιε[א - αι]δονίας·
2brothers, 3coming 4from 5Macedonia

καὶ ἐν παντὶ ἀβαρῆ [ℵ2𝔗𝔐 - ὑμῖν ἐμαυτὸν /
even in all-things (a)-burden [to-you-all myself /

𝔓46 ℵ1*B*𝔊 - ἐμαυτὸν ὑμῖν] ἐτήρησα καὶ τηρήσω.
myself to-you-all] we-have-guarded and we-will guard.

"When I Was Present With You"

Paul declares a number of important points in verses eight and nine. Notice a few key words:

"I Robbed" (vs. 8) — *esulesa* (ἐσυλησα) – "1. *To strip off* the arms of a slain enemy: ...or *to strip him* of arms: passively *to be robbed* or *deprived of* a thing... 2. *to strip, despoil, pilage, plunder.* 3. ...*to carry off as spoil*: generally *be taken away."* (Liddell & Scott, ab. pg. 661). Although the basic meaning of this word caries the idea of "spoil" or "robbery" Moulton implies that this carries somewhat "*the right of seizing the goods of a merchant in payment*" (pg. 381).

"I Was A Burden" (vs. 9) — *katenarkesa* (κατενάρκησα) – Moulton tells us that this word is from the word "*kata*" meaning "*down*" and "*narkao - to grow torpid* (i.e. sluggish)" Thus the meanings is – "*To be torpid to the disadvantage of* any one, *to be a dead weight upon;* by implication *to be troublesome, burdensome to,* in respect to maintenance." (Moulton, pg. 218).

II Corinthians 11:10-13

10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ
3is 1(the)-truth 2of-Christ in me, that the

καύχησις αὕτη οὐ σφραγήσεται εἰς ἐμὲ ἐν
2boasting 1this not it-will-be-fenced- unto me in
in=it will be stopped

τοῖς κλίμασι[ℭ adds ν] τῆς Ἀχαΐας. 11 διατί;
the slope of- Achaia. Why?
=region the

ὅτι[*B* omits] οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν.
because not I-love you-all? The God he-
knows.

12 ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν
2what 1But I-do even I-will- in- I-will-cut- the
do, order-that off

ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν ᾧ
starting- of-the ones-wish- (a)-starting- in-order in
point=opportunity ing point=opportunity -that what

καυχῶνται, [𝔱𝔪 - εὑρεθῶσι / ℵ*B*ℭ -
we-boast, [they-may-be-found]

εὑρεθῶσιν] καθὼς καὶ ἡμι[ℵ omits]εῖς. 13 οἱ
accord- even we-(are). 2the-
ing-as ones

γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται
1for such-(are) false-apostles, 2workers

δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους
1deceit- reforming-themselves into apostles
ful, =transforming-themselves

Χριστοῦ.
of-Christ.

Satan Transformed into An Angel of Light

In verse fourteen Paul compares the actions of the false apostles with the behavior of Satan himself declaring that he "transforms himself into an angel of light." The word translated "transforms" here is the Greek word *metaschematizo* (μετασχηματίζω) meaning – "*To remodel, transfigure;* middle *to make an*imaginary *transference*of circumstances from the parties really concerned in them to

others, *to transfer* an imagination." (Moulton, pg. 267). The question arises as to exactly what instances in the recorded history of Satan with mankind to which Paul may be referring? Many commentators suggest that the most obvious instance is the temptation and fall of Adam and Eve in the garden (Genesis 3:1-7). In this instance Satan presents himself as a messenger of good news that would benefit the man and woman. In Genesis 3:4,5 he claims that if the woman ate of the fruit of the forbidden tree: 1.) she would not die, 2.) her eyes would be opened, and 3.) she would know good and evil. Each of these things might be desireable apart from God's condemnation. Satan thus presents himself as one offering good things. We might note that while the phrase "angel of light" is not used in Genesis, sometimes the word angel can carry simply its primary meaning of "messenger." R.C.H. Lenski in his commentary on Second Corinthians cites two early apocryphal works describing Satan in a similar way. This may indicate that this conception of Satan's role was a farmiliar figure in ancient times. (Vol. VII, pg. 1257).

II Corinthians 11:14,15

14 καὶ οὐ [𝔐 - θαυμαστόν· /
And not [wonderously; /

𝔓46 ℵ B 𝔠 - θαῦμα·] αὐτὸς γὰρ ὁ Σατανᾶς
(a)-wonder;] 4himself 1for 2the 3Satan

μετασχηματίζεται εἰς ἄγγελον φωτός. 15
reforms-himself into (a)-messenger of-
=transforms-himself =angel light.

οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
not- great- there- if even the servants of-him
(a) thing fore =ministers

μετασχηματίζονται ὡς διι ά[B1 omits]κονοι
reform-themselves as servants
=transform-themselves =ministers

δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ
of-righteousness, of- the end will- accord- the
whom be ing-to

ἔργα αὐτῶν.
works of-them.

Another possible instance with which we might connect this description of Satan is the temptation of Christ. After Jesus had fasted and was in need Satan, presents himself as one who could offer good things. First he offers an easy way to satisfy the hunger Jesus obviously felt (Matthew 4:3,4). Next, he offers Jesus an easy way to demonstrate His true Divinity. (Matthew 4:5-7). Then finally, he offers to Jesus an easy way to have dominion over all mankind; the ultimate goal of Christ's coming. (Matthew 4:8-11). In each instance Satan presented himself as offering what would be good for Jesus, when in fact he was offering Him evil.

Foolish Boasting 11:16-21

Paul claims in verse seventeen that what he is about to engage in is "the confidence of boasting." This same phrase is also used in chapter nine verse four. Consider two of the words used here:

Confidence — The word translated confidence is the Greek word *hupostasei* (ὑποστάσει). Vincent claims the word was – "Primarily something *put under, foundation, ground;* so *substance* (*sub stans, standing*), *substantial quality;* thence *steadiness, confidence*" (Vol. III, p. 334). Roberston adds – "This word, common from Aristotle on, come from *huphistemi,* to place under. It always has the notion of substratum or foundation... The papyri give numerous examples ... of the word for "property" in various aspects. So in Hebrews 11:1 "faith is the title-deed of things hoped for." (Vol. IV, p. 248).

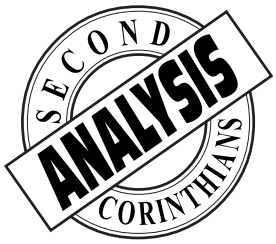
Boasting — The word translated "boasting" is the word *kaucheseos* (καυχήσεως) meaning - "*the act of glorying*" (Thayer, p. 342) — "1. *boasting*; 2. *object of boasting*" (BAG, p. 426).

II Corinthians 11:16-18

16 Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα
Again I-say, not any-one 2me 1should-think 2fool-ish
εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ
1to-be; 2if 1but not — even-if as foolish you-all-must-receive
με, ἵνα [𝔱𝔪 - μικρόν τι κἀγὼ / 𝔓46 א 𝔠 - κἀγὼ
me in-order-that [(a)-little — even-I / even-I
μικρόν τι / *B* - κἀγὼ μεικρόν τι] καυχήσωμαι.
(a)-little—] may-boast.

17 ὃ λαλῶ, οὐ [𝔱𝔪 - λαλῶ κατὰ Κύριον, /
What I-speak, not [I-speak according-to (the)-Lord, /
𝔓46 א *B* 𝔠 - κατὰ Κύριον λαλῶ] ἀλλ᾽ ὡς ἐν
according-to (the)-Lord I-speak] but as in
ἀφροσύνῃ ἐν ταύτῃ τῇ ὑποστάσει τῆς
foolishness in this in-the standing =confidence of-the
καυχήσεως. 18 ἐπεὶ πολλοὶ καυχῶνται
boasting. Since may boast
κατὰ [א2 *B* 𝔱𝔪 - τὴν / 𝔓46 א1 *B* 𝔠 omit] σάρκα,
according-to [the] flesh,
κἀγὼ καυχήσομαι.
even I-will-boast.

Why Does Paul Boast?



It is sometimes puzzling to the student of Scripture to understand why Paul on occasion "boasts" about certain aspects of his past life. In this text as in other instances of this it is clear that Paul is not trying to exalt himself, but rather he uses boasting to respond to specific problems. Consider a few examples:

Paul's Boast to the Philippians – In Philippi there were some of the "circumcision" (i.e. Jews) who were exalting themselves based upon their stand-

Judaism. To show the foolishness of this he does the same thing offering a list of his own position within Judaism (Philippians 3:1-6). However, after concluding this list, unlike the others, he claims – "But what things were gain to me, these I have counted loss for Christ." (Philippians 3:7). He adds further that he counts "all thing loss" considering them as "rubbish" in contrast to the knowledge of Christ and the hope that is found in Him (Philippians 3:8-11).

Paul's Boast to the Corinthians – In Second Corinthians Paul mentions boasting in 24 passages.* The prominence of references to boasting in Second Corinthians is undoubtedly in response to the same type of confidence in the flesh referred to in Philippians on the part of the false apostles (see 5:12). To counter this arrogance Paul claims…

- He did not come to them in fleshly wisdom (1:12).
- The establishment of the church in Corinth was his boast (1:14).
- The Corinthians' faithfulness was Paul's boast (7:4, 14; 8:24).
- His charge to preach to the Gentiles was his boast (10:8,13,15).
- He sought to cut off any opportunity on the part of those who boast (11:12).
- He boasted in the flesh to show the foolishness of such (11:18).
- His boast concerned his own weaknesses, i.e. the things which he suffered (11:30; 12:9).
- Using the third person ("such a one") he refers to the glorious revelations which he was allowed to experience (12:5, see pg. 131).

II Corinthians 11:19-21

19 ἡδέως γὰρ ἀνέχεσθε
²gladly ¹For you-all-bear-with
τῶν ἀφρόνων, φρόνιμοι ὄντες. 20 ἀνέχεσθε
the-ones foolish, wise-ones you-all-being. you-all-bear-with,
γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει,
For if any-one you-all enslaves, if any-one devours,
εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις [𝔗𝔐 -
if any-one takes, if any-one elevates-themselves, if any-one
ὑμᾶς εἰς πρόσωπον / 𝔓⁴⁶ℵ*B*𝔠 - εἰς πρόσωπον
you-all into (the)-face / into (the)-face
ὑμᾶς] δέρι[ℵ omits]ι. 21 κατὰ ἀτ[*B* - ε]ιμίαν
of-you-all] skins =scourges. Accord-ing-to dishonor
λέγω, ὡς ὅτι ἡμι[ℵ omits]ῖς [𝔗𝔐 -
I-say, as because we
ἠσθενήσαμεν· / 𝔓⁴⁶ℵ*B*𝔠 - ἠσθενήκαμεν.] ἐν ᾧ
[were-(too)-weak; / are-(too)-weak.] ²in ³what
δ' ἄν τις τολμᾷ ἐν ἀφροσύνῃ ι λέγω,[ℵ¹ omits]
¹but if any-one should-be-bold in foolishness I-say,
τολμῶ κἀγώ
am-bold even-I.

Paul shows with such things that boasting about one's authority or standing is of no value. Instead what matters is how God can be glorified through one's life.

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* The New King James Version uses "boast" or "boasting" in the following passages: 1:12; 1:14; 5:12; 7:4; 7:14; 8:24; 9:2; 9:3; 9:4; 10:8; 10:13; 10:15; 10:16; 11:10; 11:12; 11:16; 11:17; 11:18; 11:30; 12:1; 12:5; 12:6; 12:9; 12:11

Paul's Suffering 11:22-33

Paul's "Light Affliction"

This section of the chapter offers us one of the most complete lists of Paul's afflictions that we have in the Bible. Some of these incidents are referred to in other passages of Scripture and some are mentioned here alone.

II Corinthians 11:22-23

22 Ἑβραῖ[א - ε]οί [𝔐 - εἰσι;
Hebrews [are-they?]

/ א*B*𝔠 - εἰσιν;] κἀγώ· Ἰσ[א - δ]ραηλ[*B* - ε]ῖταί
I-also; Israelites

[𝔐 - εἰσι; / א*B*𝔠 - εἰσιν;] κἀγώ· σπέρμα
[are-they?] I- seed-(of)
also;

Ἀβραάμ [𝔐 - εἰσι; / א*B*𝔠 - εἰσιν;] κἀγώ· 23
Abraham [are-they?] I-also;

διάκονοι Χριστοῦ [𝔐 - εἰσι; / א*B*𝔠 - εἰσιν;]
servants of- [are-they?]
Christ

παραφρονῶν λαλῶ ὑπὲρ ἐγώ· ἐν κόποις
out-of-one's- I- on- myself; in troubles
mind speak behalf-of

περισσοτέρως, [א²𝔐 - ἐν πληγαῖς
above- [in stripes
measure,

ὑπερβαλλόντως, ἐν φυλακαῖς
above- in prisons
measure,

περισσοτέρως, / 𝔓⁴⁶*B*𝔠 - ἐν φυλακαῖς
more- / in prisons
abundantly

περισσοτέρως,ἐν πληγαῖς ὑπερβαλλόντως,
more- in stripes above-
abundantly, measure,

/ א¹ - ἐν πληγαῖς περισσοτέρως ἐν φυλακαῖς
/ in stripes more- in prisons
abundantly

ὑπερβαλλόντως,] ἐν θανάτοις πολλάκις.
above-measure,] in deaths often.

39 Lashes - Five Times from the Jews – There is no mention in any other Scriptures of these beatings. The number "forty less one" was in accordance with the Mosaic restrictions on excessive punishment (Deuteronomy 25:2,3).

Beaten with Rods - Three times – The only one of these beatings which is recorded in Scripture occurred in Philippi after Paul and Silas cast out the spirit of divination from the servant girl. Angered by the loss of income from the girl's fortune-telling, her owners stirred up the officials and they were beaten.

Stoned - Once – While Paul was at Lystra, Jews from Antioch and Iconium came to the city and incited them against Paul. He was stoned, dragged from the city and thought to be dead (Acts 14:19).

Shipwrecked - Three times – Only one shipwreck is recorded in Acts. During his journey to Rome the stern of the ship on which he was being held broke up as they beached on the shores of Malta (Acts 27:39-44). If Paul wrote this epistle while in Macedonia in 57 AD (see pg. 1) that would mean these shipwrecks took place before the shipwreck of Acts twenty-seven.

In the Sea - A Night & Day – There is no mention of this in any other Scriptures.

Such things make it especially remarkable that Paul could state, as he did earlier in this epistle - "For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory" (II Corinthians 4:16,17).

II Corinthians 11:24-27

24 ὑπὸ Ἰουδαίων πεντάκις [B^2𝔱𝔪 -
under (the)-Jews five-times
τεσσαράκοντα / 𝔓46אB^1𝔠 - τεσσαρέκοντα]
[forty]
παρὰ μίαν ἔλαβον. 25 τρ[א - ε]ὶς
less one I-received three-times
ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρ[א - ε]ὶς
I-have-been-beaten-with-rods, once I-have-been-stoned, three-times
ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ
I-have-been-shipwrecked, a-night-and-a-day in the (the)-deep
πεπoίηκα· 26 ὁδοιπορίαις πολλάκις,
I-have-made =I-have-spent; in-journeys often,
κινδύνοις ποταμῶν, κινδύνοις λῃστῶν,
in-dangers of-rivers, in-dangers from-robbers,
κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν,
in-dangers from [my]-people in-dangers from the-nations=(the)-gentiles,
κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ,
in-dangers in (the)-city, in-dangers in (the)-desert,
κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν
in-dangers in the-sea, in-dangers in =among
ψευδαδέλφοις· 27 [א* or 2𝔱𝔪 - ἐν / 𝔓46א1B𝔠
false-brothers; [in]
omit] κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις
labor and hard-work, in sleeplessness
πολλάκις, ἐν λιμῷ καὶ δίψει,[𝔓46B^1 - η] ἐν
often, in hunger and thirst in
νηστει[א omits]ίαις πολλάκις, ἐν ψύχει[א omits]ι
fastings often, in cold
καὶ γυμνότητι.
and in-nakedness.

Paul's Concern for All the Churches

Paul states in verse twenty-eight that there came upon him daily a "deep concern for all the churches." This concern is seen clearly in Paul's references to his own prayers on behalf of brethren. Consider his statements:

• **Paul told the Roman brethren** - "…without ceasing I make mention of you always in my prayers" (Romans 1:9).

• **Paul told the Ephesians that he did** - "…not cease to give thanks for you, making mention of you in my prayers" (Ephesians 1:15,16).

• **Paul told the brethren in Colosse -** "We give thanks to the God and Father of our Lord Jesus Christ, praying always for you" (Colossians 1:3).
• **Paul told the church in Thessalonica -** "We give thanks to God always for you all, making mention of you in our prayers" (I Thessalonians 1:2).

This shows us that for Christians, the natural result of care for our brethren is continual prayer for them. We, like Paul should be regular, specific and constant in our prayers to God on behalf of brethren. This is true not only as it may concern those we worship with in a local congregation, but brethren in other areas as well.

II Corinthians 11:28-33

δαίων πεντάκις [B^2𝔱𝔪 -
Apart from- other- the
the matters

τεσσαράκοντα / 𝔓46 אB^1𝔠 - τεσσαρέκοντα]
[tumult / care]

παρὰ μίαν ἔλαβον.
my the accord- (the)-day the con-
ing-to =daily, cern

καὶ γυμνότητι. 28 χωρὶς τῶν παρεκτός ἡ
for- of- congregations Who is-
all the =churches. weak,

[𝔱𝔪 -ἐπισύστασίς / 𝔓46 אB𝔠 -ἐπίστασίς] [א^{2}𝔱𝔪
and not I-am- Who is-scandalized
weak? =stumbles

-μου / 𝔓46 א^1B𝔠 -μοι] ἡ καθ' ἡμέραν, ἡ μέριμνα
and not I burn? If

πασῶν τῶν ἐκκλησιῶν. 29 τίς ἀσθι[א
^{2}to-boast ^{1}it-is- the- of- weaknesses [of-me]
necessary, things the

omits]νεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλ[א -
I-will-boast. The God and Father of-
the

ε]ίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30 εἰ
Lord [of-us] Jesus

καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας ιμου [𝔓46vid$B$
[Christ] knows, the- who- blessed
one is

omit] καυχήσομαι. 31 ὁ Θεὸς καὶ πατὴρ τοῦ
unto the ages that not I-am- In
=forever, lying.

Κυρίου [𝔱 -ἡμῶν / 𝔓46vid אB𝔠 omit] Ἰησοῦ [𝔱𝔪 -
Damascus the Ethnarch of-Aretas the king
=Governor

Χριστοῦ / אB𝔠 omit] οἶδεν, ὁ ὢν εὐλογητὸς
was-guarding the [^{2}of-the-
Damascenes,

εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 ἐν
^{1}(the)- / (the)- of-the- ^{2}to-
city city Damascenes] seize

Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως
^{3}me; [^{1}wishing] and thr- (a)-small
ough window

ἐφρούρι[א omits]ι τὴν [𝔱𝔪 - Δαμασκηνῶν
in (a)-woven- I-was- through the walls,
basket lowered

πόλιν, / אB𝔠 - πόλιν Δαμασκηνῶν] πιάσαι
and fled-out-of the hands

με [א𝔱𝔪 - θέλων· / B𝔠 omit] 33 καὶ διὰ θυρίδος
of-him.

Paul's Escape from Damascus

The reference in verses thirty-two and thirty-three to his escape from Damascus by being let down in a basket through a window in the city wall is described in Acts 9:23-25. He escapes after learning of a Jewish plot to kill him. Large woven baskets of this type might normally have been used in such a way to pass food or supplies. In this instance Paul's life was preserved in such a basket.

Chapter Eleven Review

1. Explain Paul's use of the word “folly” in verse one. Is it used in the sense of a folly which is sinful?
2. For what type of things is it appropriate for God's people to be “jealous”?
3. How does Biblical betrothal defer from a person simply being engaged to be married in our day and age?
4. Verse three speaks of the “simplicity which is in Christ.” What are some things about the gospel of Christ which possess “simplicity”?
5. List some ways in which someone in our day could be guilty of preaching “another Jesus” or a “different gospel.”
6. Explain the phrase “most eminent apostles” in verse five.
7. In what sense was Paul “untrained in speech”?
8. Explain the phrase in verse eight “I robbed other churches.”
9. List at least three reasons that Paul states he did not receive support from the brethren in Corinth.
10. What does verse thirteen state that the false apostles had done?
11. To what accounts in Scripture might verse fourteen be referring in speaking of Satan's transformation of himself into an “angel of light”?
12. Does Paul’s declaration in verse seventeen that he speaks "not according to the Lord" indicate that this section of the epistle is uninspired? Why or why not?
13. Explain what verse twenty means in speaking of the false apostles.
14. Aside from being inspired to do so, from the context why does Paul list his sufferings in verses twenty-two through thirty-three?
15. Define the word “stripes” in verse twenty-three.
16. Explain the Old Testament significance of “forty *stripes* minus one.”
17. Is the shipwreck described in Acts twenty-seven believed to be before or after the shipwrecks referred to in verse twenty-five?
18. Where are the events described in verses thirty-two and thirty three elsewhere described?

The Second Epistle of the Apostle Paul to the Church in Corinth

—C—H—A—P—T—E—R———T—W—E—L—V—E—

Outline

I. The Vision of Paradise (12:1-6).
II. Paul's Thorn in the Flesh (12:7-10).
III. Paul's Love for the Corinthians (12:11-20).

The Vision of Paradise 12:1-6

Who Is "The Man in Christ"?

Paul begins chapter twelve with a somewhat unusual approach. After declaring the unprofitability of boasting he refers to a man he knows in Christ about which he declares two things:

1. This man was "caught up to the third heaven" (vs. 2) – "caught up to paradise." (vs. 4). And,
2. This man heard "inexpressible words" – "not lawful for man to utter." (vs. 4).

What is unusual about this is that the Apostle appears to be referring to himself, and yet he speaks of himself in the third person (i.e. "such a one" - vs. 2, "such a man" - vs. 3, "he was caught up" - (vs. 4).

☞ **"Is Paul Speaking of himself?"** — Latter in this same chapter Paul will speak of the "thorn in the flesh" that was given to him. (vs. 7). As to why he was given this "thorn in the flesh," he states that is was – "Lest I should be exalted above measure by the abundance of the revela-

II Corinthians 12:1,2

[א adds εἴ] Καυχᾶσθαι [𝔱𝔪 - δὴ / 𝔓46B𝔠 - δεῖ /
[If] To-boast [indeed / is-proper /

א - δὲ] οὐ [𝔱𝔪 - συμφέρει μοι· / 𝔓46 א B𝔠 -
but] (it-is)-not [profitable for-me; /

συμφέρον μέν] ἐλεύσομαι [𝔱𝔪 - γὰρ / 𝔓46 א 𝔠 -
profit-able in-deed] I-will-come [for / but

δὲ / B - δὲ καὶ] εἰς ὀπτασίας καὶ ἀποκαλύψεις
/ but even] unto visions and revelations

Κυριου. 2 οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ
of-the-Lord. I-know a-man in Christ be-fore

ἐτῶν δεκατεσσάρων εἴτε ἐν σώματι, οὐκ
2years 1fourteen whe-ther in body, 2not

οἶδα· εἴτε ἐκτὸς ιτοῦ[B omits] σώματος, οὐκ
1I-know; wheth-er out-side of-the body, 2not

οἶδα· ὁ Θεὸς οἶδεν, ἁρπαγέντα τὸν τοιοῦτον
1I-know; the God knows, was-taken-away — this-one

ἕως [B𝔱𝔠𝔪 - τρίτου / א1 - τουτου / א*2 -
unto [(the)-third / — /

τρυτου] οὐρανοῦ.
—] heaven.

tions…" Given the context, it seems clear that the "revelations" of which he speaks are those given to the "man in Christ" he describes at the beginning of the chapter.

☞ **"When did this take place?"** — Paul states that the revelations were revealed "fourteen years ago." The Old King James Version renders this "**above** fourteen years ago." The word translated "above" is the Greek word *pro* (πρὸ) meaning - "*Before*" (Thayer pg. 536). We might take this to mean a little before fourteen years ago. Vincent claims this was simply an idiom to express simply "fourteen years ago." (Vincent Vol. III, pg. 353).

Brother B.W. Johnson in his *People's New Testament with Notes* offers the following comments regarding the dating of this event: "This letter was written A.D. 57. The being caught up was then in A.D. 43. This was about the time that Paul was at Antioch with Barnabas, or at Tarsus (Acts 9:29,30). It could not have been at conversion, for that was about twenty years earlier than A.D. 57, nor could it be the trance in the temple (Acts 22:17) for that was too late." (Vol. II, pg. 159).

II Corinthians 12:3-6

3 καὶ οἶδα τὸν τοιοῦτον
And I- — this-one
know
ἄνθρωπον εἴτε ἐν σώματι, εἴτε [א𝔱𝔪 - ἐκτὸς
man whe- in body, whether [outside
ther
/ 𝔓46B𝔠 - χωρὶς] τοῦ σώματος, [𝔓46א𝔱𝔠𝔪 - οὐκ
/ without] the body, [2not
οἶδα· / *B* omits] ὁ Θεὸς οἶδεν, 4 ὅτι ἡρπάγη
1I-know] the God knows, that he-was-
taken-away
εἰς τὸν παράδ𝔦ε[א omits]ισον, καὶ ἤκουσεν
unto the paradise, and he-heard
ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ
unspeak- words, which not it-is- for-man
able permitted
λαλῆσαι. 5 ὑπὲρ τοῦ τοιούτου καυχήσομαι·
to-speak. On- — of-this I-will-boast;
behalf
ὑπὲρ δὲ ἐμαυτοῦ ι οὐ[𝔓46 - οὐδὲν] καυχήσομαι,
2on- 1but of-my- not [neither] I-will-boast,
behalf self
εἰ μὴ ἐν ταῖς ἀσθεν𝔦ε[א omits]ίαις [א𝔱𝔪 - μου·
if not in the weaknesses of-me;
=except
/ 𝔓46B𝔠 omit] 6 ἐὰν γὰρ [אB𝔱𝔠𝔪 - θελήσω
2if 1ior [I-will-
wish
καυχήσασθαι, / 𝔓46 - θέλω καυχήσομαι] οὐκ
to-boast / I-wish I-will- not
boast]
ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι
I-will- unwise; 3truth 1for 2I-will- I-spare
be =foolish; speak;
δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με,
but lest any- un- me should- on-be- what he- (in)-
one to account half sees me,
ἢ ἀκούει [𝔓46א2𝔱𝔠𝔪 - τι / א1B omit] ἐξ [A re-
or hears [anything] from
sumes] ἐμοῦ.
me

The Third Heaven – Paradise

The place of which Paul speaks, he calls "The third heaven" and "Paradise." While the former phrase is found no where else in Scripture, the latter is used two other times (Luke 23:43 & Revelation 2:7). The word means - "*A park*, i.e. specifically *an Eden* (place of future happiness… (Strong's pg. 54, No. 3857). Thayer gives four meanings: namely 1. a park or hunting preserve, 2. A garden or pleasure-grove, 3. The part of Hades where the righteous await resurrection (see Luke 16:19-31), 4. An upper region in the heavens. (pg, 480).

Paul's Thorn in the Flesh 12:7-10

What Is Paul's "Thorn in the Flesh"?

In the text Paul does not directly tell us the nature of this "thorn in the flesh." As a result there have been a number of conjectures regarding this. Henry Alford in his *Exegetical and Critical Commentary on the Greek New Testament* categorizes these conjectures as follows:

1. Some Temptation. Among the advocates of this conclusion were Martin Luther, Thomas Aquinas and the renowned church historian John Laurence Mosheim. The problem with this conclusion is that the text claims that the thorn was "given to" Paul (presumably by God). James 1:13,14 indicate to us that God is never the source of temptation.

2. Oppostition from Adversaries. Among the advocates of this position were Chysostom, and the Reformers John Calvin and Theodore Beza. While surely Paul faced great opposition in the text he declares that this was "in the flesh." Opposition from adversaries would certainly be a source of mental anguish, but it would be strange to speak of it as a "in the flesh."

II Corinthians 12:7

7 καὶ τῇ ὑπερβολῇ τῶν
And ²the ³extra- ⁴of-the
ordinary-greatness
ἀποκαλύψεων [ℵ*AB*𝔠 - διὸ / 𝔓⁴⁶𝔱𝔪 omit] ἵνα
⁵revelations [¹because-of] in-order-
that
μὴ [ℵ*B*²𝔱𝔠𝔪 - ὑπεραίρωμαι, / *AB*¹ -
lest [I-should-be-lifted-up,]
ὑπερέρωμαι,] ἐδόθη μοι σκόλοψ τῇ σαρκί,
²has- ¹to-me a- in-the flesh,
been-given thorn
ἄγγελος [ℵ²*A*²𝔱𝔪 - Σατᾶν / ℵ¹*A*¹*B*𝔠 -
angel [Satan /
=messenger
Σατανᾶ] ἵνα με κολαφίζῃ, [𝔓⁴⁶ℵ²*B*²𝔱𝔠𝔪 - ἵνα
of-Satan] in- me it-should- [in-order-that
order-that beat,
μὴ ὑπεραίρωμαι. / *B*¹ - ἵνα μὴ ὑπερέρωμαι.
not I-should-be-
lifted-up.]
/ ℵ¹**A* omit] [*A* adds - καὶ]
[and]

3. Some Physical Infirmity. Among the adherents to this conclusion were Tertullian, Jerome, David Lipscomb and Alford himself. From the text itself this seems to be the most plausable conclusion. (Alford, Vol. II, pg. 712,713).

If this is correct we are still left with a number of questions about the type of physical infirmity of which Paul may be speaking. It may be that Scripture has not revealed this to us. Yet, if the Holy Spirit would have us to tie in other references to infirmity to this passage, we can make a calculated guess. In Paul's epistle to the Galatian churches he mentions trouble which he had with his eyes. (Galatians 4:12-15). In the same epistle he speaks of writing with

"large letters" with his own hand. (Galatians 6:11). It seems reasonable to conclude that if Paul struggled with his sight, referring to it as a "trial which was in my flesh" (Galatians 4:14), this may well we the "thorn in the flesh" of the Second Corinthian epistle.

When Prayers Are Answered "No."

Regarding Paul's prayers to God on behalf of this affliction, after three appeals to God he was given a direct answer in the negative. The Lord declared to him – "My grace is sufficient for you, for My strength is made perfect in weakness." Paul was blessed in receiving a direct answer to his request. In this age we do not receive direct verbal answers such as this. We must observe from the outcome of the matters about which we pray whether God has answered "yes" or "no."

Often times Christians grow very discouraged when a prayer of faith is offered to God repeatedly and God's answer is "no."

☞ **"What can Paul's situation teach us about how to cope when God says 'no'?"**

1. We must understand that God does not leave us in a condition of insufficiency. (II Corinthians 12:9).
2. Try to consider how God's answer of "no" might allow Christ's power to be perfected.
3. Understand that this world is a place of hardship. (John 16:33).
4. Take comfort in the knowledge that the Lord never leaves us. (Hebrews 13:5b,6).

II Corinthians 12:8-10

[*A* adds - καὶ] 8 ὑπὲρ τούτου τρ[*A*
[And] **On-behalf** **of-this** **three**

- ε]ὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ
(times) **the** **Lord** **I-had-called-aside,** **in-order-that** **he-might-put-(it)-away**

ἀπ᾽ ἐμοῦ. 9 καὶ [𝔱𝔪 - εἴρηκέ / ℵ*AB*𝔠 - εἴρηκέν]
from me. **And** **[he-spoke]**

μοι, Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς
to-me **suffic-ient** **for-you** **the favor =grace** **of-Me;** **²the** **¹for** **power**

[ℵ²*A*𝔱𝔪 - μου / 𝔓⁴⁶ᵛⁱᵈ ℵ¹*B*𝔠 omit] ἐν ἀσθενι ε[ℵ*A*
[of-me] **in** **weaknesses**

omit]ίᾳ [ℵ²𝔱𝔪 - τελειοῦται. / ℵ¹*B*𝔠 - τελεῖται.
[it-is-made-complete]

/ *A* - τελεῖτει.] ἥδιστα οὖν μᾶλλον
²most-gladly **¹there-fore** **the-more**

καυχήσομαι ἐν ταῖς ἀσθενι ε[ℵ*A* omit]ίαις
I-will-boast **in** **the** **weaknesses**

ι μου,[*B* omits] ἵνα ἐπισκηνώσῃ ἐπ᾽ ἐμὲ ἡ
of-me, **in-order-that** **it-may-abide** **over** **me** **the**

δύναμ[*A* - ε]ις τοῦ Χριστοῦ. 10 διὸ εὐδοκῶ
power **of-the** **Christ.** **Because-of-which** **I-think-well**

ἐν ἀσθενι ε[ℵ omits]ίαις, ἐν ὕβρεσιν, [ℵ²*AB*𝔱𝔠𝔪
in **weaknesses,** **in** **insult,**

- ἐν / 𝔓⁴⁶ℵ¹ - καὶ] ι ἀ[ℵ¹ - ἐ]νάγκαις, ι ἐν
[in / and] **necessities,** **in**

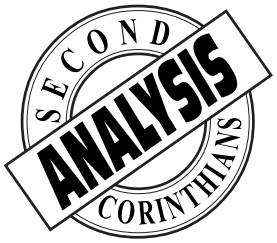
διωγμοῖς,[*A* omits] [ℵ²*A*𝔱𝔪 - ἐν / 𝔓⁴⁶ℵ¹*B*𝔠 - καὶ]
persecutions, **[in / and]**

στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ
in-distresses **on-behalf** **of-Christ;** **²when** **¹for**

ἀσθενῶ, τότε δυνατός εἰμι.
I-may-be-weak, **then** **²powerful.** **¹I-am**

Paul's Love For the Corinthians 12:11-20

"The Parents for the Children"



In verse fourteen Paul claims "...For the children ought not to lay up for the parents, but the parents for the children." With this statement Paul echoes the same attitude he expressed towards the Corinthians in his first letter to them. He wrote - "For though you might have ten thousand instructors in Christ, yet *you do* not *have* many fathers; for in Christ Jesus I have begotten you through the gospel." (1 Corinthians 4:15). Given that Paul had first led the brethren to obey the gospel, he felt a special paternal relationship towards them.

Paul's reference to "laying up" for them refers back to his defense in verse thirteen of himself for not having been "burdensome" to them in taking material support from them. This in no way suggests that he did not have a right to accept support (I Corinthians 9:4-6) or that it would have been wrong to accept their support (I Corinthians 9:12-18). Paul simply chose while in Corinth not to burden them. He did so:

1. To avoid any abuse of his authority (I Corinthians 9:18).
2. To cut off any opportunity for the false apostles (II Corinthians 11:7-12).
3. Out of love for the brethren (II Cor. 11:11; 12:15).

II Corinthians 12:11-13

11 Γέγονα ἄφρων [𝔱𝔪 - καυχώμενος·/
I-have-become unwise =foolish [boasting]
א*ABℭ* omit] ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ
you ²me; ¹have-compelled ²I ¹for
ὤφειλον ὑφ'[B^1 omits] ὑ[*A* - ἡ]μῶν
ought by you [us]
συνίστασθαι· οὐδὲν γὰρ [א*A*𝔱𝔠𝔪 omit / 𝔓⁴⁶*B* -
to-be-commended; ²(in)-no-thing ¹for
τι] ὑστέρησα τῶν ὑπὲρλ[*B* - ε]ίαν
[thing] (there-is)a-shortcoming than-the most-preeminent
ἀποστόλων, εἰ καὶ οὐδέν εἰμι. 12 τὰ μὲν
of-the-apostles if even =even though ²noth-ing ¹I-am ²the ¹In-deed
σημεῖα τοῦ ἀποστόλου κατ[B^1 - η]ργάσθη
signs of-the apostle have-been-worked
ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, [𝔱𝔪 - ἐν / א² - τε /
in us in all patience, [in / and]
𝔓⁴⁶א¹*ABℭ* omit] σημι[א*B*^{1} omit]ίοις [𝔓⁴⁶א¹*B*ℭ -
in-signs
τε / א**A*𝔱𝔪 omit] καὶ [א𝔱𝔪 - τέρασι /*ABℭ* -
and [wonders]
τέρασιν] καὶ [𝔱𝔪 - δυνάμεσι. / א*ABℭ* -
and [powers]
δυνάμεσιν.] 13 τί γάρ ἐστιν ὅ [א²*A*𝔱𝔪 -
²what ¹For is-it which
ἡττήθητε / 𝔓⁴⁶א¹*B*ℭ - ἡσσώθητε] ὑπὲρ τὰς
[made-you-less] than the
λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
rest-of =other churches, if not cause-of be-the-same I not
κατενάρκησα ὑμῶν; [א*B*²𝔱𝔠𝔪 - χαρίσασθέ /
burdened you? [Be-gracious =Forgive]
AB^1 - χαρίσασθαί] μοι τὴν ἀδικίαν ταύτην.
to-me – ²injustice. ¹this

When Love is Not Returned

In verse fifteen Paul expresses his frustration that, in spite of all of his efforts on behalf of the Corinthians he was continually rejected by them (so to speak). He declares - "…the more abundantly I love you, the less I am loved." He undoubtedly felt this due to the fact that in trying to exalt the Corinthians by providing for his own support they had actually taken offense at him.

Jesus demonstrates in His life the trying ordeal of loving those who do not return your love. He came to this world out of love for man, and yet he was rejected. The gospel of John speaks of it this way - "He came to His own, and His own did not receive Him." (John 1:11).

Often in Christ we may show love towards brethren or towards the lost by showing concern for the soul of someone else and rather than appreciating our love the person is offended.

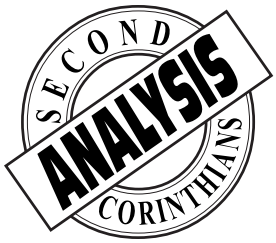
☞ **"How can we keep from losing heart when those towards whom we demonstrate the love of Christ reject it?"**

1. Make certain that you have demonstrated your love in a way that is gentle, sensitive and sincere. (II Timothy 2:24,25, Galatians 6:1).
2. Understand that sometimes when people reject a good deed done they are not rejecting you but the gospel itself. (Matthew 24:9-13).
3. Make certain that your aim is to be pleasing to God, not attaining the love of men. (John 12:42,43).

II Corinthians 12:14,15

14 ᾽Ιδού, τρίτον [𝔱𝔪 omit /𝔓46 א *ABC* -
Behold, a-third-(time) [this-(is)]
τοῦτο] ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ
readiness I-have to-come to you, and
οὐ καταναρκήσω [𝔱𝔪 - ὑμῶν· / א *AB*𝔠 -omit] οὐ
not I-will-be-dead-weight-upon [you-all] 3not
γὰρ ζητῶ τὰ ὑμῶν, [𝔱 - ἀλλ᾽ / א *AB*𝔠𝔪 - ἀλλὰ]
1for 2I-seek the-things of-you-all [but]
ὑμᾶς· οὐ γὰρ ὀφιε[א *A* omit]ίλει τὰ τέκνα τοῖς
you-all; 2not 1for ought the children for-the
[א𝔱𝔪 - γονεῦσι / *AB*𝔠 - γονεῦσιν] θησαυρίζιε[*B*1
[parents] to-store-up
omits]ιν, [𝔓46 has instead - θησαυρίζειν τοῖς
[to-store-up for-the
γονεῦσιν] [א *A*𝔱𝔪 - ἀλλ᾽ / *B*𝔠 - ἀλλὰ] οἱ
parents] [but] the
γονιε[א omits]ῖς τοῖς τέκνοις. 15 ἐγὼ δὲ
parents for-the children. 2I 1but
ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι
most-gladly will-spend and will-be-spent-out
ὑπὲρ τῶν ψυχῶν ὑμῶν, εἰ [א 2𝔱𝔪 - καὶ /
on-behalf of-the souls of-you-all, if [even]
𝔓46 א 1*ABC* omit] περισσοτέρως ὑμᾶς [𝔓46 א 2*B*𝔠𝔱𝔪
more-abundantly you-all
- ἀγαπῶν, / א 1* *A* - ἀγαπῶ,] [א 2𝔱𝔪 - ἧττον /
[loving, / I-love,] [less]
א 1*ABC* - ἧσσον] ἀγαπῶμαι.
I-am-loved.

All Things For Edification



Regardless of how the Corinthians had perceived Paul's efforts his aim had always been to "build up" the brethren there. In verse twenty Paul declares this fact in stating – "...We speak before God in Christ. But *we* do all things, beloved, for your edification."

Notice a few things which Scripture teaches may serve to edify others:

— **Love** (I Corinthians 8:1).
— **The Word of God's Grace** (Acts 20:32).
— **Prophecy (in Contrast with Tongues)** (I Corinthians 14:3, II Peter 1:19-21).
— **Apostolic Authority** (II Corinthians 10:8).
— **A Sharp Rebuke in Accordance With God's Word** (II Corinthians 13:10).
— **The Hope of Salvation** (I Thessalonians 5:9-11).
— **Pure Speech** (Ephesians 4:29).

We might observe that each of these things may at times either be rejected or cause someone to be offended, yet in truth they can build another person up spiritually if they are allowed to.

II Corinthians 12:16-19

16 ἔστω δὲ, ἐγὼ
2let- 1but I
it-be

οὐ[𝔓46 adds - κ] ι κατ[𝔓46 omits]ε ι β[א - ν]άρ[א adds
not I-have-burdened

- ν]ησα ὑμι ᾶς.[א - ῶν] [𝔗𝔐 - ἀλλ᾽ / א*ABC* -
you-all [but]

ἀλλὰ] ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς
being crafty, with-guile 2you-all

ἔλαβον. 17 μή τινα ὧν ἀπέσταλκα πρὸς
1I-took. Not any-one whom I-sent to

ὑμᾶς δι᾽ αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18
you-all by him did-I-take-advantage-of you-all?

παρεκάλεσα Τίτον, καὶ
I-called-upon Titus, and

συναπέστι ε[א omits]ιλα τὸν ἀδελφόν· μή τι
sent-with-(him) the brother; not anything

ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ
has-taken-advantage-of you-all Titus? not in-the same

πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς
spirit we-have-walked? not in-the same

[𝔗𝔐 - ἴχνεσι; / א*ABC* - ἴχνεσιν;]
[footsteps?]

19 [א 2𝔗𝔐 - Πάλιν / א 1*ABC* - Πάλαι / 𝔓46
[Again / Already /

- Οὐ πάλαι] δοκεῖτι ε[*A* - αι] ὅτι ὑμῖν
Not already] you-all-think [it-is-thought] that to-you-all

ἀπολογούμεθα; [𝔗𝔐 - κατενώπιον / א*ABC* -
we-are-making-a-defense? [in-the-presence /

κατενάντι] [א 2𝔗𝔐 - τοῦ / א 1*ABC* omit] Θεοῦ ι ἐν
before] [of-the] God in

Χριστῷ[𝔓46 omits] λαλοῦμεν· τὰ δὲ πάντα,
Christ we-speak; – but all-things,

ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.
loved-ones, on-behalf of-the 2of-you-all. 1building-up

Paul's Fears for the Corinthians

In verse twenty Paul expresses his fears regarding what he is afraid he will find when he comes to the Corinthians. Notice a few of these things he mentions:

II Corinthians 12:20-21

20 φοβοῦμαι γάρ, μή πως ἐλθὼν οὐχ οἵους
[2]I-fear [1]For, lest in- coming not what any-way
θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ
I-wish I- you-all, and-I may-be- to- what not should-find found you-all
θέλετε· μή πως [ℵ*A*𝔱𝔪 - ἔρεις, /𝔓[46]*B*𝔠 - ἔρις,]
you- not in-any- [strifes, / strife,] all-wish; way
[ℵ𝔱𝔪 - ζῆλοι, /𝔓[46]*AB*𝔠 - ζῆλος,] θυμοί, ἐρ[*B* -
[jealousies, / jealousy,] passions,
ε]ιθιε[ℵ*AB*[1] omit]ῖαι, καταλαλ[*A* - ε]ιαί,
factions, evil-speakings,
ψιθυρισμοί, φυσιώσιε[*B*[1] omits]ις,
whisperings, puffings-up, [puffing-up] =pride
ἀκαταστασ[*A* - ε]ίαι· 21 μὴ πάλιν [ℵ[2]𝔱𝔪 -
instabilities; not again
ἐλθόντα /ℵ[1]*AB*𝔠 - ἐλθόντος] [ℵ[2]𝔱𝔪 - με /
[coming / of-coming] [me /
ℵ[1]*AB*𝔠 - μου] [*A*𝔱𝔠 - ταπεινώσῃ / ℵ - ταπινώσῃ
of-me] [4should-humble / –
/𝔓[46]*B*𝔪 - ταπεινώσει] [𝔱𝔪 - omit /ℵ*AB*𝔠 - με] ὁ
will-humble] [5me] [1]the
Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς
[2]God [3]of- me with you- all, and I-will- mourn many
τῶν προημαρτηκότων, καὶ μὴ
of-the- ones having-previously- sinned, and not
μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
having-repented over the uncleanness and
πορνιε[ℵomits]ίᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.
fornication and licenti- ousness which they- have-done.

"Contentions"— *ereis* (ἔρεις) - "Contention, strife, wrangling." (Thayer, pg. 249). "...Metaphorically it means love of strife." (Zodiates, pg. 654).

"Outbursts of Wrath"— *thumoi* (θυμοί) - "...A strong passion or emotion of the mind; anger, wrath; plural swellings of anger." (Moulton, pg. 197).

"Selfish Ambitions"— *eritheiai* (ἐριθεῖαι) - "To serve for hire, to serve a party, the service of a party, party spirit; feud, faction, contentious disposition..." (Moulton, pg. 166).

"Backbitings" — *katalaliai* (καταλαλιαί) - "Defamation, evil-speaking." (Thayer, pg. 332). - "Evil-speaking, slander." (Zodiates, pg. 834).

"Whisperings"— *psithurismoi* (ψιθυρισμοί) - "...The sound [of the word] adapted to the sense... Secret slanders" (Vincent, Vol. III, pg. 357). Some sources suggest that while "backbitng" is done openly, "whisperings" is done in secret.

"Conceits"— *phusioseis* (φυσιώσεις) - "A puffing up of soul, loftiness, pride." (Thayer, pg. 661). "Properly, inflation; ...inflation of the mind, pride." (Moulton, pg. 431).

"Tumults" — *akatastasiai* (ἀκαταστασίαι) - "From the original meaning of unsettledness, it developed, through the complications of Greece and the East after the death of Alexander into the sense...political instability." (Vincent, Vol. III, pg. 323).

Chapter Twelve Review

1. What reason is there to believe that the "man in Christ" of whom Paul speaks is himself?
2. If the term "paradise" refers to the same place of which Jesus spoke in His conversation with the theif on the cross, explain what the Bible teaches us about this part of Hades.
3. What are the three ideas about the type of hardship Paul describes as the "thorn in the flesh"? Is any one of these more plausible given the testimony of Scripture?
4. If the "thorn in the flesh" is a physical infirmity does Scripture tell us elsewhere any infirmity with which Paul struggled? If so, where?
5. What are some ways that the Lord's strength is perfected by weakness?
6. Explain the phrase "when I am weak, then I am strong."
7. How had the Corinthians compelled Paul to act as a fool in boasting?
8. In the context, what does Paul mean by the statement "the children ought not to lay up for the parents, but the parents for the children"?
9. What had Paul determined not to do when he came to them?
10. How did he compare himself with Titus?
11. What are some ways to avoid discouragement when love is not returned?
12. What things had Paul done for the edification of the Corinthians that they had not received as such?
13. What is a possible difference between "backbitings" and "whisperings."
14. What does the word translated "tumults" deal with? How could this relate to the situation in Corinth?

The Second Epistle of the Apostle Paul to the Church in Corinth

—C—H—A—P—T—E—R——T—H—I—R—T—E—E—N—

Outline

I. Warning & Declaration (13:1-6).
II. Paul's Hopes Upon His Coming (13:7-10).
III. Farewell & Conclusion (13:11-14).

Warning & Declaration 13:1-6

"By the Mouth of Two or Three Witnesses"

In verse one Paul relates his coming to them a third time to the Mosaic law requiring two to three witnesses to establish true testimony. According to the Law of Moses:

- One witness was insufficient to establish the truth of a matter. (Deuteronomy 19:5).
- The death penalty was not to be inflicted without the testimony of at least two (or three) witnesses. (Deuteronomy 17:6, Numbers 35:30, Matthew 26:60).

Under the New Law there are also some matters which require this same confirmation of witnesses' testimony:

- Proof of an accusation against an elder. (I Timothy 5:19).
- A second rebuke of one of who has sinned, prior to bringing a matter before the church. (Matthew 18:16).

II Corinthians 13:1-2

1 [א²*A*-ἰδού /𝔓⁴⁶ א¹*B*𝔱𝔠𝔪 - omit] Τρίτον τοῦτο
[Behold] ²(The)-third-(time) ¹this-(is)

[א*B*𝔱𝔠𝔪 - ἔρχομαι /*A* - ἑτοίμως ἔχω ἐλθεῖν]
I-am-coming / readiness I-have to-come]

πρὸς ὑμᾶς. [א¹* adds ἵνα] ἐπὶ στόματος δύο
to you-all; [in-order-that] by (the)-mouth-of two

μαρτύρων [*AB*𝔱𝔠𝔪 - καὶ /א - ἢ] τριῶν
witnesses [and / or] of-three

σταθήσεται πᾶν ῥῆμα. 2 προείρηκα καὶ
³will-be-established. ¹every ²word I-have-said-beforehand and

προλέγω ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν
I-say-beforehand as being-present the second-(time), and being-absent

νῦν [𝔱𝔪 - γράφω /א*AB*𝔠 - omits] τοῖς [𝔱𝔪 -
now [I-write] to-the-(ones)

προημαρτηκόσι /א*AB*𝔠 - προημαρτηκόσιν]
[having-previously sinned]

καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ
and ¹to-³the ⁴rest ²all that if I-come — —

πάλιν, οὐ φει[א omits]ίσομαι·
again, not I-will-spare;

In this text Paul uses this principle as a metaphor to illustrate his patience with the Corinthian brethren, and the accuracy of his rebuke of them. This is not the first time we see such a metaphorical use of this teaching. In John 8:17,18 Jesus refers to this law in claiming that the testimony of Himself and God the Father establish the truth of His word. Also in Hebrews 10:28,29 a comparison is made between rejecting the law of Moses and rejecting the blood of Christ and the Spirit of grace.

"We Shall Live With Him"

Just as Paul appeared to be weak at times, yet in truth held apostolic authority, in verse four Paul compares this to Christ. Though He died in weakness, He lives by the power of God. The beautiful fact about this is that Christ's conquering of weakness allows man the hope of doing the same. At the end of verse four Paul declares – "...For we also are weak in Him, but we shall live with Him by the power of God toward you."

Paul on other occasions has referred to Christian weakness. We have frail bodies subject to decay. (II Corinthians 5:1-4). We are viewed by the world as fools. (I Corinthians 1:18). Yet, even so God has promised to work great things in the souls of those who put their faith and obedience in Him. He has promised...

1.) To raise our mortal bodies unto incorruptible bodies. (John 5:28,29, I Corinthians 15:42,43).

2.) To give us eternal life free from weakness. (Philippians 3:20,21, Revelation 21:4,5).

3.) To live with us eternally. (John 14:3,4, Ephesians 2:4-7, Revelation 21:3).

II Corinthians 13:3,4

3 ἐπιε[*A* omits]ὶ
since

δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος
a-proof you-all-seek of-the 3in 4me 1speaking

Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ
2of-Christ, who un-to you-all not is-weak, but

δυνατεῖ ἐν ὑμῖν· 4 καὶ γὰρ [א²*A*𝔱𝔪 - εἰ /
is-powerful in you-all; 2even 1For [if]

א¹*B*𝔠 - omits] ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ
He-was-crucified out-of weakness, but

ζῇ ἐκ δυνάμεως Θεοῦ. καὶ γὰρ καὶ ἡμεῖς
He-lives by (the)-power of-God. 2in-deed 1For even we

ἀσθενοῦμεν [*B*𝔱𝔪 - ἐν / א*A*𝔠 - σὺν] αὐτῷ,
are-weak [in / with] Him,

ἀλλὰ [𝔱𝔪 - ζησόμεθα / א*AB*𝔠 - ζήσομεν / 𝔓⁴⁶ᵛⁱᵈ
but [we-ourselves-shall-live / we-shall-live /

- ζῶμεν] [א*AB*𝔱𝔠𝔪 - σὺν / 𝔓⁴⁶ - ἐν] αὐτῷ ἐκ
we-may-live] [with / in] Him out-of

δυνάμεως Θεοῦ [א*A*𝔱𝔠𝔪 - εἰς ὑμᾶς. / *B* - omits]
(the)-power of-God [in you-all.]

"Examine Yourselves"

In verse five Paul urges the Corinthian brethren to "examine" their spiritual condition with regard to whether or no they were truly faithful or not. The word translated "examine" is the Greek word *peirazete* (πειράζετε) meaning - "*to make proof or trial of, put to the proof,* whether with good or mischievous intent; absolutely *to essay;* in the New Testament *to tempt, to try, subject to trial*" (Moulton, pg. 314). The idea is proof to oneself rather than to God or someone else.

Self examination is a crucial part of faithful service to the Lord. It is part of what leads one to repentance and obedience to the gospel initially. After one is a Christian it should assist the child of God in staying in faithful fellowship with God. Consider some teaching to this regard in both the Old and New Testaments:

— Self examination can lead us to follow God's word. (Psalm 119:59,60).

— Self examination can lead us to repentance. (Lamentations 3:40,41).

— Self examination can lead us to a spiritual life. (Ezekiel 18:27,28).

— Self examination is essential for acceptable worship. (I Corinthians 11:28-31).

— Self examination can allow us to have a proper estimation of ourselves. (Galatians 6:3,4).

II Corinthians 13:5,6

5 ἑαυτοὺς πιε[א omits]ιράζετε εἰ ἐστὲ ἐν τῇ
²yourselves ¹You-all-prove if you-all-are in the

πίστιε[א omits]ι, [אAtcm -ἑαυτοὺς δοκιμάζετε.
faith, [²yourselves. ¹you-all-try]

/B omits] [א²ABtcm - ἢ /א¹ omits] οὐκ ἐπιγι[B
[or] not

adds - ε]νώσκετε ἑαυτούς, ὅτι [Btcm -᾽Ιησοῦς
you-all-know yourselves, that [Jesus

Χριστὸς /אA - Χριστὸς ᾽Ιησοῦς] ἐν ὑμῖν
Christ / Christ Jesus] in you-all

[אAtcm - ἐστίν; /𝔓⁴⁶Bc omit] εἰ μή τι ἀδόκιμοί
[is] if not any-one ones-failing-the-test

ἐστε. 6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμιε[א
you-all-are. I-hope yet, that you-all-will-know-for-yourselves that we

omits]ῖς[א¹ adds - ε /א² omits] οὐκ ἐσμὲν ἀδόκιμοι.
²not ¹are ones-failing-the-test.

In spite of the importance of self examination we must not interpret self approval as Divine approval. In other words, even when we may feel within ourselves that we are faithful and acceptable to the Lord we may mistaken if we are not following God's word. Paul illustrates this in his own life. When he persecuted the church he did so "in all good conscience" (Acts 23:1). Yet, he was lost in such sin. As a result even as a Christian Paul would acknowledge that the Lord was his judge (I Corinthians 4:2-5).

Paul's Hopes Upon His Coming 13:7-10

"Nothing Against The Truth"

Paul expresses his own conviction in verse eight that he "...can do nothing against the truth, but for the truth." Paul's entire life reflects this commitment. Whether he is faced with a situation in which he must defend the truth against falsehood, or he is working sincerely and persuasively to bring someone to the truth, Paul holds fast to his objective.

☞ **"What are some ways that we can work for the truth?"**

1. Try to teach people who are in error, and bring them to the truth.
2. Stand up for what the Lord has taught us whether it is popular or not.
3. Study diligently and test our own beliefs to make certain that we practice the truth.

☞ **"What are some ways that we could be working against the truth?"**

1. By disgracing the Lord and His church through our disobedience.
2. Having an unwillingness to study and worship faithfully.
3. Holding on to traditions rather that testing all things by God's word.
4. By discouraging those who are trying to teach others and live right themselves.

II Corinthians 13:7-10

7 [𝔱𝔪 - εὔχομαι / ℵ*AB*𝔠 - εὐχόμεθα] δὲ πρὸς
[I-pray / we-pray] but to

τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ
the God, not ²to-do ¹you-all evil none, not

ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα
in-order-that we ones-pass-ing-the-test might-appear, but in-order-that

[ℵ*or ℵ²*A*𝔱𝔠𝔪 - ὑμεῖς / ℵ¹ - ἡμεῖς] τὸ καλὸν
[you-all / we] the good

ποιῆ[ℵ - ει]τε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. 8
may-do, [you-all-must-do,] ²we ¹but ⁴as ⁵ones-fail-ing-the-test ³may-be.

οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθε[ℵ
²not ¹For we-are-powerful any-thing against the truth

omits]ίας, [*AB*𝔱𝔪 - ἀλλ' / ℵ𝔠 - ἀλλὰ] ὑπὲρ τῆς
[but] on-behalf of-the

ἀληθε[ℵ omits]ίας. 9 χαίρομεν γὰρ ὅταν
truth. ²we-rejoice ¹For when

ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο
we are-weak, ²you-all ¹but power-ful-ones you-all-may-be; this

[ℵ²𝔱𝔪 - δὲ / ℵ¹𝔠 omits] καὶ εὐχόμεθα, τὴν ὑμῶν
[but] even we-pray, (for)-the of-you-all

κατάρτισιν. 10 διὰ τοῦτο ταῦτα ἀπὼν
completeness. There-fore these things ²being-absent

γράφω, ἵνα παρὼν μὴ ἀποτόμως
I-write, in-order-that being-present not sharpness

χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν [𝔱𝔪 - ἔδωκε
I-may-use, accord-ing-to the auth-ority which [³gave

μοι ὁ Κύριος / ℵ*AB*𝔠 - ὁ Κύριος ἔδωκεν μοι]
⁴to-me ¹the ²Lord / the Lord gave to-me]

εἰς οἰκοδομήν, καὶ οὐκ εἰς καθαίρεσιν.
unto build-ing-up, and not unto tearing-down.

Farewell & Conclusion 13:11-14

The Nature of the Godhead

In verse fourteen, as Paul concludes his epistle to the Corinthians he offers a concluding statement which indicates some significant points to us about the nature of the Godhead. We see that three virtues are said to flow from three sources. He prays for them to have "grace" – from Jesus, "love" – from God and "communion" – with the Holy Spirit.

Many in the religious world teach a number of false ideas about the nature of the Godhead. Some suggest...

— **There is only one person of the God head.** Therefore Jesus was not Divine and the Holy Spirit is only a manifestation of God.

— **There is only one person of the Godhead who appears in different forms.** Sometimes God appears as Jesus, sometimes as God the Father and sometimes as the Holy Spirit.

— **There are two persons of the Godhead: the Father and the Son.** Therefore the Holy Spirit is not a third person but only a manifestation of the Father or the Son.

II Corinthians 13:11-13

11 Λοιπόν, ἀδελφοί, χαίρετε·
(To-the)-rest, brothers, rejoice;

καταρτίζεισ[*A*-τ]θιε,[ℵ*A*-αι] παρακαλεῖσθε,
complete-yourselves, encourage-yourselves

ιτὸ αὐτὸ φρονεῖτε, [*A* omits] ιε[ℵ
²the ³same-(thing,) ¹think

omits]ἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ
be-at-peace; and the God of-the love and

ιε[ℵ omits]ἰρήνης ἔσται μεθ' ὑμῶν. 12
peace will-be with you-all.

ἀσπάσασθε ἀλλήλους ἐν [ℵ*B*𝔱𝔠𝔪 - ἁγίῳ
you-all-greet one-another in [holy

φιλήματι. /𝔓⁴⁶*A* - φιλήματι ἁγίῳ.]
kiss. / kiss holy.]

13 Ἀσπαζονται ὑμᾶς οἱ ἅγιοι πάντες.
²greet ¹You-all ²the ³holy-ones. (=saints.) ¹all

From Scripture it is clear that each of these ideas fall short of the teaching of God's word. Although it may be difficult for us to comprehend the God of the Bible is said to be one God composed of three separate persons. Consider the following Scriptures in this regard:

— At the baptism of Christ, the Son was upon the earth, the Father spoke from heaven and the Spirit descended upon Christ. (Matthew 3:13-17).

— The Son and the Holy Spirit are each said to have their own will and yet are one with God. (Matthew 26:39, John 16:13, Colossians 1:15, 2:9).

— There are certain things only the Father knows. (Matthew 24:36).

— The Father will have authority over the Son. (I Corinthians 15:24-28).

Chapter Thirteen Review

1. **Including the trip Paul is planning how many times will he have come to the Corinthians upon the writing of this epistle?**
2. **Explain the Old Testament teaching Paul refers to at the end of verse one regarding witnesses.**
3. **What are some New Testament teachings which require two to three witnesses?**
4. **In verse two what does Paul warn he will not do to those who have sinned previously and yet not repented?**
5. **What are some other passages, which, like verse three teach that the Apostles and New Testament prophets were directly inspired?**
6. **List two promises regarding the nature of Christians living with God in the age to come.**
7. **Does the self examination of which Paul speaks in verse five necessarily imply Divine approval? Why or why not?**
8. **Explain the phrase in verses five, six and seven "disqualified."**
9. **What did Paul hope that the brethren would do even if they judged him to be "disqualified"?**
10. **What did Paul fear he might have to use when he came to them?**
11. **Explain the phrase "be of one mind" in verse eleven.**
12. **What does verse fourteen teach us about the nature of the Godhead?**

II Corinthians 13:13,14

14 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ ⸀Χριστοῦ,
The favor =grace of- the Lord Jesus Christ,
[*B* omits] καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ
and the love of- God, and the
κοινωνία τοῦ ⸀Ἁγίου [$\mathfrak{p}^{46}$ omits] Πνεύματος
fellowship of- The Holy Spirit
μετὰ πάντων ὑμῶν. [$\aleph^{2}$𝔐 - ἀμήν / $\aleph^{1}$*AB*𝔠
(be)- with all of-you- all. [amen]
omit]

Postscript in Some Manuscripts

[𝔱 (Stephens /Scrivener) - [Πρὸς Κορινθίους
[To (the)- Corinthians
δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς
(the)- second epistle from Philippi of- the
Μακεδονίας διὰ Τίτου καὶ Λουκᾶ.] / *B*^{2} -
Macedonia by Titus and Luke. /

Πρὸς Κορινθίους β′ ἐγράφη ἀπὸ Φιλίππων
To (the)- Corinthians 2 epistle from Philippi
/ $\mathfrak{p}^{46}$ $\aleph^{1}$*AB*^{1} - Πρὸς Κορινθίους β′ ($\aleph^{2}$ adds -
/ **To (the)- Corinthians 2**
στιχων χιβ) /𝔐 omit]
(lines 612)]

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