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(1:1) In 1 Cor. Paul needed to assert his apostleship because he had to deal authoritatively with the problems in the church; here, because his apostleship was being questioned (as in Gal.). Gal. 4:16 expresses the problem Paul had throughout his ministry - as will every servant of the Lord who stands firmly for the Gospel:

"Am I therefore become your enemy, because I tell you the truth?"

"By the will of God" - Paul had not assumed this position. Cf. Acts 9:15 - "for he is a chosen vessel unto me..." Paul had also declared this in his first Epistle.

"Timothy" now replaces "Sosthenes." Cf. 1 Cor. 16:10, 11. Most likely Timothy had not gotten to Corinth, but he is mentioned to show that it was not through a lack of interest. Thus, the integrity of Timothy is placed along side of the integrity of Paul himself.

The contrast between "the church... at Corinth" and "the points... in all Achaia" leads us to believe that most of the believers in Achaia were at Corinth. However, this was intended as a circular letter because the matters spoken of in this letter had become a matter of concern to all of the believers.

"Achaia" - "the Roman province of Achaia included the whole country which we call Greece (excluding Macedonia), and it is in this large sense that that the name is used here" (EGT, III, 37, 38). Note the contrast in 9:2.

Some of these men are called "something" or "collected" words, 1).

(1:2) "Grace ... peace" - Bernard (EGT, III, 37) points out that "the first instance of the combination is in Num. 6:24-26. It is important to remember that these words are spoken to believers. "Grace" is certainly defined in 2 Cor. 12:9, i.e., "grace" = enabling strength.

The frequency of this expression in Paul's epistles makes them of the utmost importance, even though they have become very familiar. As Bernard says (III, 38), they reflect Paul's Christology. Cf. 13:14.

(1:3) "Blessed" - Εὐλογητός. This expresses the idea that He is worthy, deserving of our adoring worship and praise.

Cf. 11:31; Eph. 1:3; 1 Pet. 1:3.

Then Paul tells why He is worthy of our praise, and the only One who is!

"The Father of mercies," i.e., ΟΙΚΤΗΡῶΝ. This is not the common word for mercies, but one which expresses the deep inward feelings which God always has for His children.

As "the Father" it means that the mercies are an expression of His nature. And it can be said that He is "the originator and transmitter" (Shayer, 494) of all mercies.

"(The) God of all comfort" - Θεὸς πάσης παρακλήσεως. This is what He does in contrast with the former statement which emphasizes what He is. He does because of what He is. As "God" He exercises authority over the dispensing of comfort to us, and

over the circumstances which make such "comfort" necessary.

THIS WORD NOW BECOMES THE KEY WORD OF THIS PASSAGE.

It indicates that God is our Paraclete (as Jesus Christ and the Holy Spirit are: John 14:16). The word is manifold in its meaning. He is:

- (1) Our Helper.
- (2) Our Consoler.
- (3) Our Encourager.
- (4) Our Exhorter, and Teacher.

(1:4) Some form of παρακαλέω is found 4x in this verse (17x in the epistle).

"Tribulation" and "trouble" are identical in the GK: Θλίψει. This is anything that pressures us, or oppresses us (Trench, 202 ff.). In v. 5 we have the word "sufferings" which Paul seems to relate here.

The use of the article with Θλίψει causes Bernard (EGT, 38) to say that the trials which Paul was talking about were then in existence.

Whatever God for us is not to end there: "that we may be able..." BUT, we must remember that it all ultimately comes from Him.

(1:5) "Sufferings" - τὰ παθήματα. These are because of a believer's relationship with Christ. Cf. Col. 1:24; Rom. 8:17; Phil. 3:10; 1 Pet. 4:13.

Woulf translates "aboundeth" as meaning

to have more than we can see or count (p. 3). The "consolations" keep pace with the "sufferings".

(1:6) Here we have a major explanation for the sufferings of believers, as well as the encouragement and blessing.

Also - that the sufferings of the Corinthians were according to those of the Apostle. So Paul could minister to their blessing.

(1:7) "Our hope for you" - Paul's confidence regarding the Corinthians was not in them, but in the Father of mercies who stood ready to meet their needs.

(1:8) Now Paul begins by giving his testimony. "Trouble" - Θλίψις, as 2x in v. 4: "tribulation... trouble."

"In Asia" must mean Ephesus. This must have been something worse than a temporary riot" (EGT, III, 40) - as in Acts 19:23ff. Cf. 1 Cor. 15:32; 16:10. The language which follows suggests this also.

"Pressed out of measure" - ἐβαρῆθημεν. This means to be burdened, to be weighed down. Cf. 5:4. Hodge says, "The allusion is to a wearied animal that sinks in despair under a burden beyond its strength" (p. 10).

"Above strength" - ὑπὲρ δυνάμιν. Paul has reference here to his own resources. He was forced to draw more deeply from what he had in Christ.

"We despaired" - ἐξασπονηθήναι ἡμᾶς. This

means "to be utterly at a loss, be utterly destitute of measures or resources, to renounce all hope" (Thayer, 221)

1:9 "The sentence of death" = lit., the answer of death, τὸ ἀποκρίμα τοῦ θανάτου.

By this, "when Paul put to himself the question, whether life or death was to be the issue of his conflicts, the answer was, Death!" (Hodge, 10).

Why did the Apostle get into such straits with the God he had? A iva clause follows - in order that -

This is where Paul's hopes were centered the future resurrection. Alford feels that it forces this passage to refer simply to a deliverance from death.

There does seem to be the idea, however, that if He can do the greater, He can do the lesser: "He can bring back the dying from the gates of death" (Bernard, III, 41).

1:10 "Delivered" - ἐρύσατο. The verb ῥύσασθαι is used 3x in this verse. It means to draw one out of a pit, to rescue (Robertson, IV, 211).

"So great a death" - τηλικούτου θανάτου. The prep. ἐκ "indicates emergence from a danger to which one has actually been exposed" (EGT, III, 41).

Paul had been delivered although the danger still remained, & yet he was being delivered, & Paul hoped (ἐπιτίκαμεν) that the Lord would continue to deliver.

In times of distress, whatever it may be, this is really our hope. We have no authority in the Word of God to put together verses to make promises out of them.

(1:11) now the part that the Corinthians had. "Helping together" - ΣΥΝΤΟΥΡΧΟΥΝΤΩΝ. The verb is ΣΥΝΤΟΥΡΧΕΩ.

What power there is in intercessory prayer! "Prayer" - Τῇ ΔΕΨΕΙ. This means special prayer seeking particular blessings (French, 189).

Another 'if' clause -

Paul's thought here seems to be that the more who pray will lead to more who give thanks to God for His blessings.

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1:12 "Our rejoicing" - ἡ γὰρ καύχησις ἡμῶν.

Here Paul explains the reason for his boasting, i.e., the thing that he has been thankful for. Cf. A+B, 427.

"The testimony of our conscience" "is the thing testified to by conscience... represents self sitting in judgment on self, a specifically Greek idea, and taken over by St. Paul from Greek thought; the word is a favorite one with him" (EGT, III, 42).

"In simplicity" - ἐν ἀπλότητι. Some MSS read holiness. This speaks of singleness of purpose. Cf. Mt. 6:22; Jas. 1:8. On this purpose, cf. v. 6. Paul did all to the glory of God, and he worked with men for that same purpose.

"And godly sincerity" - εἰλικρινεΐα θεοῦ, lit., sincerity of God. This "implies what bears examination by sunlight, and is found unadulterated" by God (JFB, VI, 338).

"Not with fleshly wisdom" - οὐκ ἐν σοφίᾳ σαρκικῇ. Cf. 1 Cor. 1:17; 2:4, 13 ff. His motives had been right, and so had his message!

Paul got his leading from the word of God.

"By the grace of God" - If we could understand this one expression we would have the secret of all of Paul's life and ministry. "Fleshly wisdom" speaks of the ways of man; "the grace of God" speaks of the ways of God.

"Our conversation" is from the verb, ἀνεστράφημεν (2 aor pass ind of ἀναστρέφω). This is to turn back + forth, but means to "live in the sense of the practice of certain principles" (A+B, p. 60).

"In the world" - i.e., in the heathen world of unbelievers, among those who did not know

the Lord. But also - "more abundantly toward you."

PAUL DID NOT HAVE TWO WAYS OF LIVING - ONE, WHEN HE WAS WITH NON-CHRISTIANS; ANOTHER, WHEN HE WAS WITH CHRISTIANS.

HE ALWAYS WAS GUIDED BY THE WORD OF GOD - BUT ESPECIALLY AMONG THE PEOPLE OF GOD!

(1:13) Here he is speaking of this epistle: "We write."

"What ye read" - "There is no hidden meaning in his letters" (EGT, III, 42). Also cf. 10:10, 11.

"Or acknowledge" - ἔτι γινώσκετε. This means not only that they were well acquainted with the truth, but that they accepted it as the truth.

This is like John's - 1 Jn. 2:21.

"The end" to Paul is the coming of the Lord. Cf. 1 Cor. 1:8. Also see v. 14 here.

(1:14) In v. 13 Paul is talking about HIS MESSAGE.

The Corinthians had acknowledged that. Now he speaks of HIMSELF - and him they had acknowledged only in part. Nevertheless as he and they anticipated "the day of the Lord Jesus," i.e., His coming, he knew that they would rejoice in him as he would in them.

Cf. 1 Thess. 2:19, 20; Phil. 2:16.

ALL OF THIS NOW HAS LAID THE FOUNDATION FOR WHAT HE INTENDS TO SAY ABOUT HIS DELAYED VISIT.

(1:15) "In this confidence," i.e., that they would

be sure of his "simplicity and godly sincerity," as explained in vv. 12-14.

"A second benefit" - δευτέραν χάριν, a second grace, "a real second blessing (or joy) if they should have two visits from Paul" (Robertson, IV, 212). A + G (p. 886) suggest, "a second proof of my goodwill."

two visits
- had in
mind and
decided in
16 - on the way
to Macedonia, &
thening from
Macedonia.

1:16 He had originally planned to do this first: Corinth then Macedonia, back to Corinth, + on to Judea.

Instead, he had gone to Macedonia first, and this was why some had charged him with being fickle!

And so Paul speaks to the point.

1:17 "Did I use lightness?" - τῇ ἐλαφρίᾳ ἐχρησάμην. He had been charged with treating such plans as not being very important so that he could change them just as easily as he had made them.

"Was these minded" and "purpose" (2x) are all the same verb, βουλευόμεναι, which he had used in v. 15.

"According to the flesh" - cf. "fleshly wisdom" in v. 12. This would be in contrast with "by the will of God" in v. 1. Was Paul simply deciding on his own, or was the Spirit of God leading him?

"Yes, yes, and nay, nay?" - τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ. Cf. Mt. 5:37. Also Jas. 5:12. Moule seems to have the right idea when he says, "So that there should ever be in 'my' hands, rather than in His, the decisive 'Yes, Yes' or

the decisive 'no, no,' to shift about as I happen to like myself?" (7.7).

1:18 Paul now ^{needs to} ~~calls~~ ^{the faithfulness of} God to ^{prove} ~~witness~~ that he does not say, "yes," when he means, "no."

"But as God is true" - ΠΙΣΤΟΣ ΔΕ Ο ΘΕΟΣ.

Cf. 1 Cor. 1:9; 10:13.

Paul neither vacillated concerning his message or his ministry. His enemies might argue that if he were untrustworthy in one, he might also be in the other. Inconsistencies in life might mean inconsistency in doctrine.

1:19 Paul declares that the consistency of the Gospel "was not," i.e., did not become what it was by his preaching (+ that of Silvanus + Timothy) but "in Him (Christ) was yes."

The sum and substance of Paul's message was "the Son of God, Jesus Christ."

There is no inconsistency in the Gospel regardless of who preached it (Paul, or Silvanus, or Timothy); THE CERTAINTY OF THE GOSPEL HAS BECOME WHAT IT IS THROUGH CHRIST!

1:20 "All the promises" is lit., "For how many soever be the promises of God" (EGT, III, 45).

He refers to the promises related to salvation. All find their confirmation in Him, so that the Greek says, "yes," and the Hebrew adds his, "amen."

All of this is "unto the glory of God by us." These reasons for giving the glory to God are seen in vv. 21, 22 - FOUR THINGS GOD HAS DONE FOR EVERY BELIEVER:

1:21 (1) "Stablisheth," or establisheth - $\beta\epsilon\beta\alpha\iota\omega\nu$. moule (7.10) uses the word, "secures."

Robertson (IV, 213) mentions that Deissmann points out that this is "an apt metaphor in Corinth where confirmation of a bargain often took place." The present act. part. shows that this is a continuing work of God.

(2) "And hath anointed" - καὶ χρίσας. This is from χρίω. Our Lord used this word in Luke 4:18 of the coming of the Spirit of God with a view to service: "because He hath anointed me to preach the Gospel..." Cf. also Acts 10:38.

1:22 (3) "Sealed" - σφραγισάμενος. Cf. Eph. 1:13; 4:30.

A+G (p. 804) point out that this is a mark of identification, "the mark which denotes ownership also carries w. it the protection of the owner."

(4) "Given the earnest" - δοῦς τὸν ἀρραβῶνα. This is "the first installment... which obligates the contracting party to make further payments" (A+G, 109).

1:23 This resumes from v. 17 and really belongs with v. 24 to ch. 2.

Often to show his sincerity Paul calls God to bear witness to what he has to say. Cf. Rom. 1:9; Gal. 1:20; Phil. 1:8; 1 Th. 2:5, 10.

"To spare you" - φειδόμενος. Cf. this same verb in 2 Cor. 13:2. Also 1 Cor. 7:28.

See his question in 1 Cor. 4:21.

Paul had written about the problems, esp. the one in 1 Cor. 5. He did not want to come until they had had an opportunity to deal with the difficulties. THIS WAS HIS MAIN REASON FROM THE CORINTHIAN SIDE FOR NOT COMING.

Other related passages are 2 Cor. 10:10, 11; 1 Cor. 4:18, 19.

Note:
1) is continuous,
2) (3), and (4)
are once-for-all.

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Such passages as this enable us to see the heart of the Apostle.

cf. this with
 be change
 but he was
 consistent
 - his teaching

(1:24) "not for that we have dominion" - ΟΥΧ
 ὅτι κυριεύομεν. Although Paul was
 an Apostle and an instrument used by
 the Holy Spirit in giving the Word to men,
 YET HE DID NOT ORIGINATE THE WORD OF GOD!
 HE DID NOT DETERMINE ~~HOW~~ ^{WHAT} A CHRISTIAN SHOULD
 BELIEVE, OR HOW A CHRISTIAN SHOULD LIVE. GOD
 DETERMINES THIS! This is the meaning of
 "your faith."
BUT, although Paul did not originate
 their "faith," yet he was to be concerned
 about how the Word of God was used!
 He considered his ministry as stated in
 the expression, "helpers of your joy" - συνεργοί
 ἔσμεν τῆς χαρᾶς ὑμῶν. Cf. John 15:11. It was
 Paul's ministry to be a fellow-worker in pro-
 ducing joy, i.e., in helping them believe
 and live so that the blessing of God would
rest on them.

Cf. Gal. 4:16.

"By faith ye stand" - This was Paul's object.
 NO CHRISTIAN CAN STAND IF HE DOES NOT BELIEVE
 THE WORD OF GOD AND OBEY IT. Cf. Eph 6:10 ff.

This all ties in with what Paul had said
 in v. 21 about what God has done to establish
us. There IT IS THE DIVINE SIDE; here, THE
 HUMAN.

(2:1) "Determined" - ἔκρινα. This means that
 Paul had carefully considered the whole
 situation, every alternative, before making
 his decision - the opposite of what a fickle
 person would do.

"In heaviness" - ἐν λύπῃ. This word gets a lot of use in this passage. This is the opposite of "joy." Cf. v. 24. It speaks of grief, or sadness. THERE IS REASON TO BELIEVE THAT PAUL ALREADY HAD MADE A SECOND VISIT TO CORINTH. Cf. 12:14, 21; 13:1. The second one had not been happy for him, nor for them! So he had decided he was not going back under those circumstances again.

N.B. There is no need to tell people more until they are willing to do what they have been told before!

(2:2) "I make you sorry" - ἐγὼ λύπῳ ὑμῶν, a cognate with "heaviness" in v. 1.

"maketh me glad" - ὁ εὐφραίνων με. This gives us an idea of the contrast with "sorry." The verb means to make joyful (Thayer, 263).

Here the people in Corinth could see that Paul's joy was linked with theirs. They had a ministry to him, so their grief meant grief for him!

(2:3) "I wrote", i.e., 1 Cor., not because he was afraid to say these things face to face, but because he hoped that the problems would be cleared up before he got there.

He felt, and he had reason to ("having confidence"), that what made him happy would also make them happy. So there was a close bond between Paul & the Corinthians even though he had his opponents.

(2:4) Paul letter was written, not because he wanted to make them unhappy, but because he loved them.

He wrote:

- 1) "Out of much affliction" - ἐκ γὰρ πολλῆς θλίψεως. This is the same word which speaks of pressure which Paul used in 1:8.
- 2) "Anguish of heart" - συνοχῆς καρδίας. This is a contraction of the heart. There are pains which affect man spiritually just as there are physical pains. Robertson calls this a spiritual angina pectoris (IV, 216).

"not that ye should be grieved" - οὐχ ἵνα λυπηθῆτε - (our word again). Paul never spoke harshly for the immediate grief, but for the ultimate restoration, and was intended to show them his overflowing love. "more abundantly" - περισσοτέρως, more than anyone else loved them. Cf. 1:12. This is a true pastor's heart.

(2:5) The idea in this verse is seen in the word, "overcharge" - ἐπιβαρῶ, "to put a burden upon, load" (Thayer, 236).

Hodge, Calvin, and others consider that this word, "overcharge," refers to "any," and thus to the incestuous man of 1 Cor 5.

Paul was getting ready to speak of his restoration, and so says, He did not sin against me, except to a small degree as compared with the way he sinned against you.

Whatever the true meaning, both ideas apply:

- 1) Paul did not want to make the man's punishment any greater.
- 2) Paul did not want the Corinthian Church to feel that they had to go farther in their discipline in order to please him.

(2:6) "Sufficient" - ἰκανόν. Paul says it is enough. There is no need for it to go on any longer.

"This punishment" - ἡ ἐπιτιμία αὐτῆ. The man had evidently repented, so that the penalty (moule, 13) did not need to go as far as Paul had originally indicated. Cf. 1 Cor. 5:5.

NOW HE SHOULD BE RESTORED!

(2:7) Instead of continuing to exclude him, they should do two things:

- 1) "Forgive" - χαρίσασθαι. The same verb is used in v. 10. Cf. Eph. 4:32; Col. 3:13. We get the GK word, grace, from this root. It would mean a forgiveness which is based on grace.

→ This clears up the PAST.

- 2) "Comfort" - παρακαλέσαι. The word, Paraclete, comes from this word. It means to call to one's side, and so to help, to encourage, to exhort.

→ This protects the FUTURE.

The reason: "lest perhaps such a one should be swallowed up with overmuch sorrow."

"Swallowed up" - καταποθῆναι, from καταπίνω,

used in 1 Cor. 15:54. It is lit., to drink down (Robertson, IV, 216). Bernard (EGT, III, 48) says, "drive to despair." Moule (p. 13), "drowned with his excessive and killing grief."

How much like God Paul is here. Cf. Isa. 42:3.

(2:8) "Beseech" - παρακαλῶ, the same word as trans. in v. 7, "comfort."

"Confirm" - κυρῶσαι. This means "to confirm publicly... to make a public decision that love be shown to a transgressor by granting him pardon" (Thayer, 366). Used in Gal. 3:15.

(2:9) Again Paul refers to 1 Cor.

"Also" indicates another reason.

"The proof of you" - τὴν δοκιμὴν ὑμῶν. The test of a believer is his obedience to the Word of God. By this he establishes his genuineness, and is approved!

Our reaction to sin, and our reaction to penitent sinners are tests which approve or disprove our relationships with God. This word means "not merely those who have been tested, but who have stood the test" (Fench, 278).

(2:10) Paul not only encouraged them to forgive, but he wanted them to know that he would go along with them in it.

"In the person of Christ" - ἐν προσώπῳ Χριστοῦ, in (the) presence of Christ, i. e., recognizing that He is present and aware

of what they were doing - implying that He would approve.

How amazing is God's forgiveness!

But note here it is "Christ" - the One who died that man might be forgiven. Cf. Rom 8:34.

(2:11) now here is the danger: "Lest Satan should get an advantage of us."

"Satan" - Σατανα, mentioned 5x in 1 + 2 Cor: 1 Cor. 5:5; 7:5; 2 Cor. 2:11; 11:14; 12:7. The name means adversary, "one who opposes another in purpose or act" (Thayer, 572).

PAUL BELIEVED IN A LIVING, PERSONAL DEVIL - and he was always anticipating what Satan might be up to.

"Lest... should get an advantage of us," is in the GK: ἵνα μὴ ἵπλεονεκτηθῶμεν. The idea here is overreaching. The ~~verb~~ seems to indicate that the whole situation in the Church and in the life of the offender should come under Satan's power.

Trench says that ἵπλεονεξία, the noun, means "primarily the having more" (p. 81). Satan is always boldly, aggressively, seeking to gain what he has not.

"His devices" - αὐτοῦ τὰ νοήματα. The thoughts and purposes of Satan, Paul knew. He knew what Satan was thinking and what Satan was trying to do.

(2:12) "Tross" - This was located in the NW corner of Asia minor, from where Paul would probably sail to Macedonia (see v. 13).

Paul's purpose in referring to this was to show his great concern about his first epistle to the Corinthians, i.e., how it had been received. ~~So~~ THAT EVEN THOUGH HE HAD GONE TO TROAS -

1) "To preach Christ's gospel," lit., unto the Gospel of Christ, or for the purpose of preaching the Gospel,

AND EVEN THOUGH -

2) "A door was opened unto me of the Lord" - lit., ἐν κερύω. This was a door of opportunity to serve the Lord. Cf. 1 Cor. 16:9. It was for Paul to go; it was for the Lord to open the door - if He so pleased. This always speaks of an unusual opportunity.

BUT IN SPITE OF THIS, HE HAD NO PEACE OF HEART BECAUSE HE COULD NOT FIND TITUS, and so -

(2:13) He went on to "Macedonia." There he found Titus, and this led to great joy when he heard Titus' report from Corinth. Cf. 2 Cor. 7:5-16.

So this explains the triumphant note which follows.

(2:14) Hodge speaks of "the impulsive character of this epistle" (p. 43). Instead of stating here what Titus told him, he breaks out into praise for God's blessing in the ministry. Several factors are to be seen in A TRIUMPHANT MINISTRY:

1) God always gets the glory: "Now thanks be to God" - τῷ θεῷ ἁρπίζ. Note his reference to the One who is "sufficient"

in v. 16b, and in 3:5. Such blessing as Paul had experienced was proof of the grace of God. And he was ready to give God all of the glory.

2) "which always causeth us to triumph in Christ" - τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ. A better translation is to be lead in triumph. The idea is

a) That we have been conquered by Christ,

b) That we, His captives, have now joined His forces, and so share in His triumphant ministry wherever we are lead by Him.

See Faure's excellent statement (VI, 342):

"St. Paul regarded himself as a trophy of God's victorious power in Christ. His Almighty conqueror was leading him about, through all the world, a sample of His triumphant power at once to subdue and to save. The foe of Christ was now the servant of Christ. As to be led in triumph by man is the most miserable, so to be led in triumph by God is the most glorious lot (Trench). Our only true triumphs are God's triumphs over us. His defeats of us are our only true victories (Alford). The image is from the triumphal procession of a victorious general. The additional idea is included, which distinguishes God's triumph from that of human generals, that the captive is brought into willing obedience (ch. x. 5) to Christ, and so joins in the triumph: God 'leads him in triumph' as one not merely triumphed over, but also as one triumphing over God's foes with God (which last will apply to the apostle's triumphant missionary progress under the leading of God)."

"make manifest" - φανεροῦντι. This describes "an external manifestation, to the senses and hence open to all, but single or isolated" (Thayer, p. 62).

"The savour of his knowledge" - τὴν ὄσμην τῆς γνώσεως αὐτοῦ. Paul lived to make the Lord known - not just intellectual, but with true spiritual understanding so that men will trust Him and love Him as Savior. This is "the savour" - "In a Roman triumph

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garlands of flowers scattered sweet odour and incense bearers dispensed perfumes. The knowledge of God is here the aroma which Paul had scattered like an incense bearer" (Robertson, IV, 218). SO DELIGHTFUL IS THE KNOWLEDGE OF GOD THROUGH CHRIST.

(2:15) "Sweet savour" - one word in the GK + different from "savour" in v. 14. Here it is εὐωδία. This speaks of that which is "a thing well-pleasing to God" (Shayer, 264). Cf. Gen. 8:21; Eph 5:2; Phil 4:18. This is confirmed by the expression, "unto God." Nothing delights God more than that which is a manifestation of His Son.

"In them," "i.e., among them" (Hodge, 45):

- 1) Lit., who are being saved.
- 2) Lit., who are perishing.

The delight to God is not dependent upon the results, but upon the ministry.

(2:16) This verse explains v. 15

"Savour" is the same as in v. 14.

"Of death unto death" - θανάτου εἰς θάνατον. For this form, cf. Rom. 1:17; 2 Cor. 3:18. It speaks of progress in death or in life. Rejection of the Gospel moves a person on in death and death's hold is strengthened on him. Or the ministry can have the opposite result: "of life unto life."

Paul seems overwhelmed by such a ministry and so he adds, "And who is sufficient for these things?" "Sufficient" - ἰκανός. Cf. 3:5. Who would consider himself equal to such a

ministry? Cf. the answer in 3:5.

Yet Paul's answer seems to be related to v. 17 here. Under God he would qualify as one who ~~handled~~ the Word of God properly.

(2:17) "Corrupt" - ΚΑΤΗΛΕΥΟΝΤΕΣ. This is one who does this for the sake of gain, like a peddler who puts his best fruit on top, and then charges like it was all good. The idea of adulterating also enters in. So we have the idea of tampering with the Word of God, changing it to serve one's purpose. "Many" indicates that there was an abundance of false teachers.

Three things characterized Paul's ministry:

- (1) "As of sincerity" - ὡς ἐξ εἰλικρινείας. This means that it is free from any defilement, pure, not mingled with false teaching. So were his motives. Thus, he ^{was pure}
- (2) "As of God" - ὡς ἐκ Θεοῦ. This explains the first. The Gospel came from God, and no man on earth has any right to tamper with it!
- (3) "In the sight of God" - κατενώπιον τοῦ Θεοῦ. Paul not only knew that his message had come from God, but he recognized that he always ministered in the presence of God.
Cf. Mark 6:30.
- (4) "Speak we in Christ" - i. e., in union with Him, in dependence upon Him, trusting Him to bless His Word through His servant.

(3:1) Paul is always hesitant about commending himself, but for the sake of the Gospel he is forced by his enemies to do it. Yet, in doing so he praises the Lord and commends the people of God as he seeks to present himself as a true servant of Jesus Christ.

"Commend" - ΟΥΒΙΟΤΑΪΕΙΝ. The verb, ΟΥΒΙΟΤΗΜΙ, is quite common in this epistle. Cf. 4:2; 5:12; 6:4; 10:12; 12:11. Letters of commendation were letters introducing with approval one person to another person (or persons). It lit. means to stand with some one.

Paul did not feel that he should come as he did the first time, that is, needing letters of commendation again. Now, because of what had happened in Corinth, did he need letters of commendation from them.

On such letters, cf. "Acts 15:25 f.; 18:27 ~~off~~ (Apollos), 1 Cor. 16:10 f. (Timothy); Rom. 16:1 (Phoebe with the verb sunistemi); Col. 4:10 (Mark); 2 Cor. 8:22 f. (Titus and his companion) (Robertson, IV, 220).

(3:2) Note these statements drawn from vv. 2, 3:

- 1) The Corinthians were two epistles: Paul's, and Christ's.
- 2) The epistle was written two places: in Paul's heart, and in their own lives, or hearts.
- 3) It had two writers: Paul, and the Holy Spirit.

"Written in our hearts" - ΕΥΥΕΡΡΑΠΜΕΝ, ΕΝ

Ταῖς κερδαῖς ἠπύω. (Some MSS have ἠπύω,
but this is the best reading.)

more believes that this means, "all
can read and love towards you" (p. 19).

Remark (p. 53) says the expression is
"suggested by the memory of his labors
among them which had left an indelible
impression upon his heart." Hoste shows
that it indicates Paul's heart they were to
Paul (cf. 7:3), Christ showed Paul's conscience,
Paul's conviction, he was that Paul had love
or work in their hearts.

cf. 1 Cor. 3:13; 1 Pet. 8:10; Rom. 2:15.

THIS IS WHERE THE WORK OF GOD IS DONE - IN
THE HEART

The lips of the child of God is the greatest
evidence of the reality of the Gospel that
men will read; AND THEY ALL DO READ IT!

Paul's first is most important! Cf. Nicodemus in
John 3:1, 2. Cf. also 2 Cor. 2:14.

3:3 "manifestly declared" - φανεροῦμενοι. See notes
on 2:14.

"The epistle of Paul" - So this is not Paul's
letter of commendation, according to the con-
text?

"ministered by us" - διακονηθεῖσα ὑπ'
ἡμῶν. This means that Paul was receiving the
instructions of Christ. What a testimony to the
motives which moved the heart of the Apostle
to serve the Lord Jesus Christ.

"not with ink" - οὐ μελάνι. This makes it
clear that Paul was not talking about an
actual book, or epistle, but about people!

"But with the Spirit of the living God" - This is but the second mention of the Holy Spirit in the epistle (cf. 1:22), but this leads to an extended section where the Spirit of God becomes prominent. Cf. vv. 6, 8, 17, 18.

THE SALVATION OF THE CORINTHIANS AND ALL THAT FOLLOWED IT WAS A DIVINE WORK.

"Not in tables of stone" - Paul is now preparing to show the superiority of the new testament over the old with respect to the life of the people of God. THERE IS SOME THOUGHT HERE THAT THE JUDAIZERS WERE OPPOSING HIM IN CORINTH.

"But in fleshy tables of the heart" - ἀλλ' ἐν πίναξιν καρδίας σαρκίνας. Hodge suggests, "on tables which are hearts of flesh" (p. 52). Again, we have an emphasis on the living character of the work of "the Spirit of the living God."

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(3:4) "Just" - ΠΕΠΟΙΘΗΝΟΙ. This, from the verb ΠΕΙΘΩ, means what one has been persuaded to believe. Thus, confidence is a good translation. Paul uses the word in 1:15; 8:22; 10:2. Moule translates it as "boldness" (p. 20).

It is not self-confidence, but "through Christ," and this will stand up, before God, or "to God-ward."

His meaning is elaborated in v. 5.

(3:5) Lit., not that from ourselves (as the source) are we sufficient (do we have

~~enough~~, or what it takes) to reason out anything as having come out of us, but our sufficiency is out of God.

IT IS NOT WITHIN THE ABILITY OF MAN TO ORIGINATE, TO REASON OUT A "GOSPEL" WHICH WOULD BE CAPABLE OF SOLVING HIS PROBLEMS. MAN DOES NOT POSSESS SUCH WISDOM, NOR DOES HE HAVE SUCH POWER.

God has originated the message. It is "through Christ" and Him alone that we possess the power to see "the epistle of Christ... written... in fleshly tables of the heart."

(3:6) "Who also made us able" - or, made us sufficient (the same verb being used), ὅς καὶ ἰκανώσεν ἡμᾶς. GOD is the One who had made Paul sufficient for the tremendous ministry which he had of seeing lives transformed - THE EXTENT IS MENTIONED IN v. 18. To be changed from what they used to be would be wonderful; but to be changed so as to be like Christ goes beyond all possible hopes. Yet it is true.

"ministers" - διακόνους. This is a servant busy in the execution of his work. A minister is one who is a servant, who fulfills the desires of his master, BUT IT POINTS WITH SPECIAL ATTENTION TO HIS WORK!

The work is centered in "the new testament," or better, the new covenant, i.e., the Gospel, as compared with the old covenant, the Law, and all that it included.

"Not of the letter" - οὐ γράμματος, "a

Technical name for 'the Law' (EHT, III, 54).
It speaks of a writing. "Since the Jews
so cleave to the letter of the Law... Paul calls
it $\gamma\rho\acute{\alpha}\mu\mu\alpha$ in a disparaging sense" (Hayes, 120).

"The Spirit," i.e., the Holy Spirit.

THE LAW TOLD MAN WHAT TO DO, BUT GAVE HIM
NO HELP. THEREFORE, "the letter killeth" be-
cause through man's inability to keep the
Law he was condemned to death. Cf. Rom. 3:19,
20; 10:5; Gal 3:10-14.

"The Spirit giveth life." Cf. John 3, "born
of the Spirit." The Gospel is the good news
about what God has done for us; the
Law contains the bad news about what he
demands of us.

3:7 note the terms which Paul uses for
THE LAW:

- 1) "The letter" (v. 6).
- 2) "The ministration of death" (v. 7).
- 3) "The ministration of condemnation" (v. 9).
- 4) "That which is done away" (v. 11). Also,
"that which is abolished" (v. 13). Cf. v. 7b.
- 5) "The old testament," or better, the old
covenant. Cf. v. 14.
- 6) "Moses" (v. 15).

Here is v. 7 Paul is referring to Ex. 34:29-35.
This happened when Moses, as a minister
of the old covenant had received the Law
from God "written and engraved in stones."
Hodge translates this, "in letters engraved
in stones" (p. 59).

"Was glorious" = became glorious, or as
Bernard says, "came into existence in glory"

When the
writing on the
stones was
minuscule,
showing that the
man could not
read it
he altered

(III, 54 - EGT).

"Was to be done away" - τὴν καταργουμένην.

This verb is used 4x in this passage: vv. 7, 11, 13, 14. It began in glory, but eventually it was to be put to an end, it would cease, having served its purpose.

SO MANY PASSAGES POINT OUT THE IMPERMANENCE OF THE LAW. Cf. Gal. 3:23-25.¹⁹

3:8 Now notice the terms which Paul uses for THE GOSPEL:

- 1) "The new testament," the new covenant.^(v. 6)
- 2) "The ministration of the Spirit" (v. 8).
- 3) "The ministration of righteousness" (v. 9).
- 4) "That which remaineth" (v. 11).
- 5) "Christ" (v. 14).

If what God did through Moses was glorious, would you not expect that what He did by the Holy Spirit would be even more glorious?

The 1st of v. 8 seems to indicate that if there was glory through the Law, that you would also expect glory through the Gospel. v. 9 indicates that it would be greater glory!

"Glorious" - ἐν δόξῃ. This means that there was a magnificence, a splendor, a manifestation of the very presence of God. Cf. John 1:14.

3:9 "Condemnation" - τῆς κατακρίσεως.

The Law judges man as deserving of divine judgment.

"Righteousness" - and here Paul is talking about that which provides for our righteousness, that which removes the charges that are against us & declares us to be perfectly

N.B.

acceptable to God. Surely any message which speaks of this would excel in glory!

3:10 See "N.B." under v. 8 because this verse carries it even a step further. HERE PAUL SAYS THAT THE GLORY OF THE GOSPEL IS SO GREAT THAT IT MAKES THE LAW LOOK LIKE IT HAS NO GLORY AT ALL!

3:11 "Done away" - Paul goes back to the word he had used in v. 7b, showing that the Law was not to be upon the people permanently.

SO IT IS EXTREMELY IMPORTANT TO FOLLOW THE PROGRESSION OF THOUGHT FROM V. 7 THROUGH V. 11.

3:12 The GK is, Having therefore such a Hope, we use great boldness of speech.

"Hope" - probably in contrast with "Trust," or confidence in v. 4:

1) Confidence has to do with the present.

2) "Hope" is concerned with the future.

DOCTRINAL CERTAINTY LEADS TO BOLD, POSITIVE TEACHING. "Hope" in the NT means "joyous and confident expectation of eternal salvation" (Shayer, 205).

"We use" - χρώμεθα. Cf. 1:17, from χράομαι.

"Great plainness of speech" - πολλῆ ἁπλοῦς.

He speaks with great abandon, fearless courage, knowing THAT IT IS IMPOSSIBLE TO EXAGGERATE ABOUT THE GLORY OF THE GOSPEL.

3:13 Moses covered his face; Paul wants

to do every thing possible to make the Gospel known.

"To the end" - εἰς τὸ τέλος. This speaks of the end of a state. The Law was temporary, but it anticipated great things. Cf. 1 Pet. 1:10-12. Ancient Israel could not see ^{all of} the glory that was coming, but neither should they have concluded that THE LAW WAS THEIR MEANS OF SALVATION.

(3:14) "Their minds" - τὰ νοήματα αὐτῶν.

THERE WERE THINGS THEY DID NOT SEE, BUT IT CAN ALSO BE SAID THAT THEY DID NOT UNDERSTAND WHAT THEY SAW! Cf. 4:4. Here it means that their mental powers were not able to comprehend what God was seeking to say to them through THE LAW!

It is only "in Christ" that the whole picture becomes clear. CHRIST IS THE KEY WHO UNLOCKS THE OLD TESTAMENT. Apart from Him it cannot be understood.

(3:15) In Paul's day (and in ours) Israel was in the same hopeless condition

(3:16) "It" refers to "the heart" (v. 15). When men turn from Moses to the Lord for salvation, the darkness is changed to the light of day.

(3:17) To turn to "the Lord" means to turn to "the Spirit of the Lord", and this leads to "liberty" - ἐλευθερία. Cf. Gal. 2:4; 5:1.

In Christ we are free from spiritual blindness, free from legal bondage, free from divine judgment.

(3:18) NOW PAUL MOVES TO THE GLORIOUS END OF THE GOSPEL.

"With unveiled face" - This must be understood in the light of vv. 13-16. He is speaking as one who has come to Christ.

"Beholding" - ΚΑΤΟΠΤΡΙΖΟΜΕΝΟΙ. It means to behold for oneself as in a mirror, and the pres. tense suggests the idea of continuing to behold.

In Jas. 1:22-25 Jas likens looking into the Word as looking into a mirror, and also includes the idea of obedience to the Word.

Obviously here in 2 Cor. Paul is talking about looking into the new covenant, into the Gospel - and the results which will follow.

"Are changed" - ΜΕΤΑΜΟΡΦΟΥΜΕΘΑ. This means to be changed from one thing into something completely different. This suggests an internal change, a change of nature.

"Into the same image" - ΤΗΝ ΑΥΤΗΝ ΕΙΚΟΝΑ.

"From glory to glory" - ΑΠΟ ΔΟΞΗΣ ΕΙΣ ΔΟΞΑΝ. This means, from one degree of glory to a higher degree of glory, until 1 John 3:2 is a reality. Not until we are with the Lord will this metamorphosis be completed.

"as by the Spirit of the Lord," lit., by the Lord, the Spirit - the deity of the Holy Spirit.

4:1 "Therefore" - διὰ τούτου, lit., on account of this, i.e., on account of the kind of ministry which we have, its humanly impossible goal, its greater glory than that of the old covenant -

"Seeing we have" is one word in the GK: ΕΧΟΥΤΕΣ (as in 3:12). It is lit., having (pres. act. part.). We have it and it continues to be ours. It continues to be what it was when we received it. Such is the thought. AND IN THE 20 CENTURIES SINCE THAT DATE IT HAS NOT CHANGED AT ALL.

"This ministry" - τὴν διακονίαν ταύτην. This word is related to "ministers" and "ministration." It all has reference to serving someone else, carrying out the work that has been given to us by one who is over us.

A minister is a servant, whether bond or free, who is to carry out the will of his master.

"As we have received mercy" - καθὼς ἤλασθήμεν. For the meaning of this we have 1 Tim. 1:13, 16. Cf. Rom. 11:30-32.

NO MAN IS A SERVANT OF CHRIST, NO ONE HAS THE RIGHT TO PREACH THE GOSPEL UNTIL HE HAS FIRST OF ALL RECEIVED JESUS CHRIST AS HIS SAVIOR.

"We faint not" - οὐκ ἐκκακοῦμεν. Cf. v. 16. This is the opposite of the boldness which Paul refers to in 3:12. Paul has not given up, nor has he been afraid to speak up. His perseverance in the Gospel ministry has been due to the work that was done in his own heart when he received the Lord Jesus.

4:2 "But have renounced" - ἀλλ' ἀπειτήμεθα

Paul disowned "the things that one hides from a sense of shame" (A+G, p. 82 under ἀτιγίτων). Paul probably is not speaking here of gross sins, but rather of motives which caused some men to get into the ministry, motives which would have shame them if they had ever been discovered.

THE FACT THAT PAUL REFERS TO ~~THE~~^{THESE} IS EVIDENCE THAT SOME WERE GUILTY.

"Dishonesty" - τῆς αἰσχύνῃ. Cf. the light thrown on this word by Rev. 3:18; ~~Rev~~ Phil. 3:19. It means "shame, disgrace" (A+G, 24). WHAT-EVER COMES FROM US IS A DISGRACE, AND REVEALS OUR "nakedness" spiritually.

"In craftiness" - ἐν πανουργίᾳ. Cf. 11:3; 1 Cor. 3:19 (a quotation of Job 5:13). Paul describes those who appear to be one thing while they are another, who seem intent on doing something while their goal is completely the opposite. SATAN IS A MASTER AT THIS. Cf. Eph. 4:14. THE OBJECT OF THE CRAFTY IS TO DECEIVE.

"Handling ^{deceitfully}" - δολοῦντες. This is to "falsify, adulterate" (A+B, 202). Cf. 2:17. This means adding other things to it so that it is no longer a pure Gospel, a pure Word of God.

"BUT" - ἀλλὰ. FROM THE NEGATIVE EMPHASIS PAUL NOW TURNS TO THE POSITIVE.

"By manifestation of the truth" - a favorite expression ("manifestation") of Paul in this epistle. Cf. 2:14; 3:3. "The truth" is the Word. "Manifestation" is more than ^(although it includes preaching) preaching; IT IS THE RESULT IN THE LIFE OF THE PREACHER AND IN THE HEART OF THE BELIEVER! This is the opposite of that which is "hidden." It

is "visible, clear, plainly to be seen, open, plain, evident, known" (A+B, p. 860).

"Commending ourselves" - a reference again to letters of commendation as mentioned in 3:1. They could be commended by:

- 1) what they preached
- 2) what they were
- 3) the results in the lives of those who had believed the Gospel.

"To everyman's conscience" - πρὸς πᾶσαν συνείδησιν ἀνθρώπων, lit., to every conscience of man, "every possible variety of the human conscience; implying there is no conscience but will inwardly acknowledge this, however loath some among you may be outwardly to confess it" (Alford, II, 650). "Conscience" is the God-given ability for men to discern between right and wrong. PAUL WAS NOT HESITANT TO PLACE HIS CREDENTIALS BEFORE ANY MAN, OR

"In the sight of God," such was the sincerity of his life and ministry.

(4:3) BUT THERE IS ANOTHER FACTOR WHICH CANNOT BE OVERLOOKED IN THE PREACHING OF THE GOSPEL.

If, after all that Paul has said, there are still those who have not seen the light, it is because they are blind - fatally blind!
 "But, ^(even) if our Gospel be hidden, it is hidden to them that are lost."

"Lost" - ἐν τοῖς ἀπολλυμένοις. There are times when the fault lies with the hearers, not with the preacher. Cf. Psa. 119:105, 130; 19:8

"Lost" is the same word translated "perish" in 1 Cor. 1:18; lit., are perishing. This is

~~their present condition~~, and it will be their ~~eternal condition~~ if they do not receive Christ as Savior.

WHY IS THIS SO?

(4:4) "The god of this world" - ὁ θεὸς τοῦ αἰῶνος τούτου, lit., the god of this age. From what follows, Paul can only be speaking of Satan. Cf. Isa. 14:12-14; Gen. 3:5; 2 Th. 2:4.

Satan is called "the prince of this world" - ὁ τοῦ κόσμου τούτου ἄρχων, the ruler.

Contrast "the god~~s~~ of this world", or age, with "For God" in v.6 - the false and the true.

Satan, the master deceiver, has, for the present, usurped the place of God in this world, and intends to make himself God.

"Blinded" - ἐτύφλωσεν. Cf. 1 John 2:11. This inability to see has been apparent from Cain to the present time - the ~~third~~ word Paul has used to describe those who are without Christ: (1) "Lost," perishing; (2) under the dominion of "the god of this world"; (3) "blinded" - in Gen 3 + on.

now we come to (4) "the minds of them, that believe not" - τὰ νοήματα τῶν ἀπιστῶν.

The mind and the conscience are related.

With a blinded mind the conscience cannot function properly. And so - they do not believe.

Bernard points out (EGT, III, 60) that out of 16 x the word ἀπιστος appears in Paul's epistles, 14 are in the Corinthian letters.

Cf. John 3:18. THIS ONE THING MARKS THE DIFFERENCE BETWEEN LIFE + DEATH!

"Lest the light..." Here is a paradox: THAT

TO WHICH THEY ARE BLINDED IS THE ONE MESSAGE WHICH CAN OPEN THEIR EYES!

"The light" - Τὸν φωτισμὸν. This speaks of the illumination caused by "the glorious gospel of Christ." A+G (p. 120) suggest for the verb ἀγάζω, to see. So that the verse would be translated, so that they could not see the illumination caused by the glorious gospel of Christ.

Satan would like to stop the shining as well as to cause blindness. He has done the second; he cannot do the first.

"The glorious gospel of Christ" - lit., the gospel of the glory of Christ. Cf. Glory in ch. 3. The glory of Christ in His Person (as the Revelation of God), and in His Work (esp. in connection with His resurrection). Cf. Heb. 12:1-3.

"The image of God" - εἰκὼν τοῦ Θεοῦ. This word expressed DEITY as v. 5 goes on to show. The word "image" expressed not only likeness but a likeness which is derived directly from the relationship He has with God the Father. Cf. Col. 1:15.

(4:5) Paul was not in the ministry to promote himself, nor to promote his interests! "We preach not ourselves... ourselves your servants for Jesus' sake."

Paul preached so that men would not only recognize that He was "Christ Jesus the Lord," but that they might trust Him for all that he is.

As a true "minister" of the Gospel, he must become a servant of those whom he would reach.

4:6) The power that was displayed by God in creation is necessary whenever men are to be brought to know God.

BUT NOTE: PAUL'S PRIMARY EMPHASIS IS NOT NOW ON VERBAL PREACHING, BUT ON A LIVING MANIFESTATION OF THE POWER OF THE GOSPEL.

The first part of this verse has to do with Rom. 1:3 - CREATION

Secondly, "have shined in our hearts" - an inner work, pointing to salvation.

Thirdly, "to (give) the light" - ΤΙΠΟΣ ΦΩΤΙΣΜΟΥ. This speaks of the illumination proceeding from a regenerated person.

Fourthly, "the knowledge of the glory of God in the face of Jesus Christ" - so that Christ is known by God. God can only be known in Christ.

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4:7) "We have this ministry" (4:1), but Paul is emphasizing that "we have this treasure in earthen vessels" - and he tells us WHY!

The emphasis is on the simile that Paul uses of 1 Cor. 2:6-31.

"This treasure" is "this ministry." See the Greek "this treasure" is ΤΟΝ ΘΗσαυρὸν τούτου.

It might even be translated treasury. It is that which is extremely valuable. It is not simply the preaching, but the manifestation of Christ in us - a "treasure" which defies description.

"The earthen vessels" - Ἐν ὀττοπαρίοις κειμένοι.

Q. 2 Tim. 2:20, the only other place "earthen" is used, translated "earth." It means "made of clay" - with the added suggestion of "fragility" (Deagan, p. 457).

on vessels, Q. Rom. 9:20; Gal 10:9; Jas. 30:14; Gen. 19:11. whenever this is used of man, we

have the idea, esp. of believers, that God expects to use us, as household utensils, of as the various pans & containers were used in the Temple.

On our bodies, cf. Rom. 12:1, 2; 1 Cor. 6:19, 20. How weak and easily broken we are! How inadequate for the task!

But God has a reason for this --

"That the excellency" - "ἵνα ἡ ὑπερβολὴ". This speaks of power that is more than enough, an excessive amount.

BUT IT IS LIT. from God, not out of us!

no man can fulfil this ministry in his own strength. Only in God and through Him do we find adequate power.

④ 4:8 Paul now speaks of the evidence of God's power.

1) "(We are) troubled on every side" - ἐν παντί θλιβόμενοι. Alford has, "pressed in every way" (II, 652). Paul uses this verb in 1:6; 7:5. The enemy kept him under pressure, like "a combatant sore pressed by his antagonist, but still finding room to turn himself" (Hodge, 93).

"yet not distressed" - ἀλλ' οὐ στενοχωρούμενοι. Bernard (III, 62) translates this, "not hemmed in."

2) "(We are) perplexed" - ἀπορούμενοι. Here he indicates that there are times when he does not know what to do, times when he is without resources, not knowing which way to turn. Cf. Shayer, p. 66).

"not in despair" - Οὐκ ἐξῆσπατο οὐ μένοι. He is without resources, and yet he is not without resources, he is not hopeless, not utterly at a loss (Shayer, 221).

4:9 3) "Persecuted" - διωκόμενοι. Men continually pursued him to mistreat him. He was always seeking refuge, but "not forsaken" - Οὐκ ἐγκαταλείπόμενοι. "Although God allowed men to persecute him, and seek to destroy his life and usefulness, yet he never deserted him or gave him up to the power of those who thus followed him" (Hodge, 93). The Lord never left him, nor did the Lord leave him without others to help him.

4) "Cast down" - καταβαλλόμενοι. There had been times when his opponent had him on the ground, BUT "not destroyed" - Οὐκ ἀπολλύμενοι. Thus far he had not been killed.

4:10 This verse goes back to the contrast in v. 7, and to the details in v. 6 concerning the ministry. Also to 3:18.

Here cf. 1:5.

There is a parallel, a pattern, to be seen when comparing the sufferings of Jesus with the sufferings of His people.

Cf. Acts 9:16; John 15:18-21.

The best MSS do not have "Lord Jesus," but simply JESUS at both places in this verse - and this fits in perfectly with the idea of His experiences as a man on earth, and also with

His ability to understand and help us now in our sufferings. Cf. Heb. 12:1-3.

Paul was never away from this - "always bearing about in the body..."

"The death of Jesus" - Τῆς ἑκπερωσίν τοῦ Ἰησοῦ. This means not only His death, but the way He was put to death, and the reason behind it.

WHY WAS THIS THE CASE?

"That the life also of Jesus might be made manifest in our body."

Here we come to that word again: "manifest." God is seeking to reveal through us that:

- 1) His Son lives.
- 2) That He is able to meet our every need through His Son.

(4:11) A re-statement of v. 9. Dying meant all that was described in vv. 8, 9. This was Paul's constant experience.

But why? "That the life also of Jesus might be made manifest in our mortal flesh." The underlined words are the basic difference between vv. 10 + 11, and they emphasize the weakness of the vessel: "mortal flesh." God subjects living believers to death that His life may be manifest in them.

(4:12) Here we see the reason for this manifestation. "The life of Jesus" was not only for Paul's benefit, but it was for the instruction and blessing of the Corinthian believers. POSSIBLY NO ONE EVER SUFFERED MORE CONTINUOUSLY AND SEVERELY THAN THE APOSTLE PAUL - EXCEPT THE LORD JESUS!

4:13 WHAT COULD SUSTAIN A MAN IN THE FACE OF SUCH OVERWHELMING TRIALS?

"The same spirit of faith" which led ~~David~~ ^{the Psalmist} to write Psa. 116:10. It seems that "spirit" here may refer to the Holy Spirit - who produced faith in the Psalmist's heart + in his own! But his faith is upon the foundation described in v. 14.

4:14 "Knowing" - Εἶδότες. Paul did not know that his life would be spared, nor even that the persecutions would let up. HIS ONLY POSITIVE ASSURANCE WAS IN RESURRECTION.

The resurrection of Christ guarantees our resurrection.

"Shall present" - ΠΑΡΑΣΤΗΣΕΙ. An illustration of the use of this verb in Acts 23:33 - "to present a person for another to see and question" (Thayer, p. 489). Cf. 1 Cor. 11:2; Col. 1:22. Also see Jude 24, 25.

4:15 "The abundant grace" = "the excellency of the power" (v. 7). As in 2 Cor 12 grace means enabling power.

IT IS AS THE CORINTHIANS APPROPRIATED THAT POWER THAT "many" WOULD GIVE THANKS TO GOD, AND HE WOULD BE GLORIFIED.

"Redound" - ΠΕΡΙΣΣΕΥΣΗ. We would say, abound, to excel.

4:16 v. 14, 15 tell why Paul does not "faint" - ἔγκακουμέν. Cf. v. 1. He has not gotten weary, has not lost his courage, and given up. The hope of resurrection, the doctrine of

resurrection, has kept Paul from giving up!

"Our outward man" - This is the body.

"Perish" - διαφθείρεται. This means to be destroyed, be killed, and so change for the worse.

"The inward man" - ὁ ἕσωθεν. This is the immaterial part of man, the real man, the spirit (or sometimes, soul).

Cf. Mt. 10:28; Luke 11:39, 40; Gen. 2:7.

"Is renewed" - ἀνακαινοῦται. While the outward man changes for the worse, the inner man changes for the better. Paul alone uses this word, here, and in Col. 3:10.

"Day by day" - ἡμέρα καὶ ἡμέρα, a Hebraism. It does not come all at once, but "day by day."

④:17 Another reason Paul did not faint.

"Our light affliction ... weight of glory. The first is for "a moment"; the second is "eternal."

They are not opposed to each other, but one is bringing about the other.

"Light" - ἕλαφρόν. This means, "light in weight" (Shayer, p. 202) - not a burden to carry. Cf. Mt. 11:30.

"Affliction" - τῆς θλίψεως ἡμῶν. This is something which presses on someone. Cf. 2 Cor. 1:4, 8.

"For a moment" - παρὰυτίκα. It is present now, but will not be with us forever. Cf. Bernard, III, 64.)

"Worketh for us" - καταργάζεται. This verb, according to Shayer (p. 339) emphasizes the completion of the work, the result, the finished product.

"a far more exceeding" - ὑπερβολήν. This is the same word as in v. 7, translated "excellency." "Eternal weight of glory." The word for "weight" is βάρος. This outweighs the "light affliction." It is not that Paul minimizes his trouble. He cannot do that. BUT WHEN HE COMPARED THE PRESENT WITH THE FUTURE, THE PRESENT TRIALS SEEMED AS NOTHING IN COMPARISON.

(4:18) "While we look not" - μὴ σκοποῦντων. This means to look at as the goal (Hodge, 105). Paul did not live for this life. All that he could see was "temporal," and so temporary. All that he could not see was "eternal," and so permanent. Cf. Rom. 8:24; Heb. 11:1.

2/7/70

(5:1) Practically from the beginning of this epistle Paul has been concerned with THE END OF OUR SALVATION, which he summarizes in 4:16-18. Cf. 3:18. This is related to the preaching of the Gospel, THE BASIS OF WHICH IS A TRANSFORMED LIFE. Cf. 4:6; 3:2.

Therefore, Paul's experience had been one in which he had faced death "daily" (1 Cor. 15:31). THE REASON: "that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10, 11).

And so PAUL HAD TO FACE THE EVER-PRESENT POSSIBILITY OF DEATH. After a Christian dies - what then?

"For" links ch. 5 with ch. 4.

Note the certainty: "we know... we have" οἴδαμεν... ἔχομεν. There was no guess work in Paul's teaching.

"Our earthly house of this tabernacle" - ἡ ἐπιγειαῖος ἡμῶν οἰκία τοῦ σκήνους. This is our upon-earth-tabernacle-house. Cf. Peter in 2 Pet. 1:13, 14. He is speaking of the body. It is like a tent - moveable, temporary, etc.

"Were dissolved" - καταλυθῆναι, from καταλύω. This pictures death as the taking down of a tent.

"We have," by way of contrast, "a building of God" - οἰκοδομήν ἐκ θεοῦ. This likewise is a body, but called "a building" to show its permanence, as contrasted with "this tabernacle, or tent. It is "eternal," and instead of being "earthly," it is "in the heavens."

"not made with hands" - ἀχειροποίητον.

Perhaps this is to avoid ~~conflict~~ with the Temple in Jerusalem. Cf. Matt 14:58.

It is interesting to remember that Paul was a tent-maker, and that he had worked at his trade Aquila and Priscilla when he first went to Corinth. Cf. Acts 18:1-3.

IT SEEMS HERE THAT PAUL IS PASSING OVER TWO PROPHETIC EVENTS (MENTIONED IN 1 COR 15) WITHOUT MENTIONING THEM HERE:

- (1) THE RAPTURE, THE COMING OF THE LORD.
- (2) THE RESURRECTION OF BELIEVERS.

HE HAS BEEN TALKING ABOUT THE PROCESS OF OUR CHANGE, BUT NOW HE IS CONCERNED ABOUT ITS FINAL FORM. Thus, it does not seem right to speak of this as an intermediate body.

5:2 "We groan" - στενάζομεν. Cf. Rom. 8:23.

This means to sigh, groan because of an undesirable circumstance" (A+B, 773).

There is the recognition that our present body is not in its permanent form, and "we groan" for the time when it will be.

"earnestly desiring" - ἐπιτιθεσθῆντες. Paul longed for the time when he would be "clothed upon" - ἐτενδύσασθαι - with our house which is from heaven." It is called, "from heaven" because we will receive it when "the Lord ^{himself shall} descend from heaven with a shout"

"House" - οἰκητήριον. This is not only a house, but an inhabited house.

Paul mixes his metaphors here with the idea of a house being put on as a garment, but this is exactly as it will be.

demand
II (65) says
but "vv. 23, 24"
from two para-
phrases,
the "introduction"
"Kai yap."

(5:3) "naked" here would mean, without a body, earthly or heavenly. "Being clothed" means to have our eternal bodies. So that this verse means that Paul was not longing for death, but for the coming of the Lord, hoping that he would not have to go through that time when he was without a body, or "naked."

(5:4) Paul reiterates what he has just said, but with some elaboration.

The reason "we... groan" is because we are "being burdened" - βαρούμενοι. We are weighed down (A+G, p. 133, under βαρύνω).

However, in spite of the weighing down by the body, he does not look forward to death, i.e., "not that we would be unclothed."

"But clothed upon" - which would mean that "mortality might be swallowed up of ^(lit. by) life."

"mortality" - τὸ θνητόν. Cf. 1 Cor. 15:53, 54. Mortal means subject to death, that which will eventually die.

"Swallowed up" - καταπιθῆ. This means to drown, to destroy, "total extinction" (A+G, p. 417, under καταπίνω). Cf. 1 Cor. 15:54. In our new bodies there will be no cloud of death. Cf. Rev. 21:1, 4. Also 2 Cor. 5:17.

(5:5) "He that hath wrought us" - ὁ δὲ κατεργασάμενος ἡμᾶς. The word could be translated, prepared (A+G, 423). He has prepared us for this very thing which Paul is talking about by saving us - with all that this means in redemption, justification, sanctification, etc.

So it is God's doing, not ours, and to guarantee this he has given us "the earnest of the Spirit." Cf. 1:21, 22; Rom. 8:18-23; Eph. 1:13, 14.

"The earnest" - τὸν ἀρραβῶνα. It is that which "secures a legal claim to the article in question, and makes a contract valid" (A + B, p. 109). It obligates the contracting party to make further payments.

(5:6) "Confident" - θαρροῦντες. See v. 8; 7:16; Heb. 13:6. This is a word expressing assurance. In spite of all of the burdens and uncertainties of life, Paul always possessed this assurance. As long as we are "at home in the body, we are absent from the Lord."

(5:7) Our "walk by faith" is not hoping against hope, but confidence because it is based upon the unchanging Word of God.

(5:8) These three verses are the only basis upon which a Christian can face death. "Willing rather" - εὐδοκοῦμεν μάλλον. This means that he preferred being with the Lord.

(5:9) and this brings him to his reason for living while "absent from the Lord."
 "We labor" - φιλοτιμούμεθα. A + B (p. 869) translate this verb, to "have as one's ambition." Cf. Rom. 15:20; 1 Th. 4:11. This was Paul's aim.
 "Present or absent" means in context, living or dead (when He comes) - whatever the Lord's purpose for Paul might be, whether to live until He came, or to die before, ~~the~~

wanted to be "accepted of him" - εὐάρεστοι αὐτῷ εἶναι. Paul wanted to be pleasing to God. Cf. Rom. 12:1; ^{2, 14, 18} Phil. 4:18; Eph. 5:10; Col. 3:20.

(5:10) His reason for v. 9 is explained here. This is a judgment

- 1) of all believers.
- 2) It has to do with their works - not whether or not they are saved.
- 3) It will have to do with that which we have done in our present bodies, so it will follow the coming of the Lord.

"The judgment seat of Christ" - τοῦ βήματος τοῦ Χριστοῦ. The word βῆμα is used in Mt. 27:19 for Pilate's "judgment seat," a raised platform where a judge sat to pass judgment on those who came before him.

When Paul says that "we shall all appear before the judgment seat of Christ" he uses the verb, φανερωθῶν, which has been used several times in this epistle. WE WILL NOT ONLY BE THERE BUT WE WILL BE REVEALED FOR WHAT WE ARE! There will be no opportunity for hypocrisy at the judgment seat of Christ

note: "all... everyone." The GK for the last is ἕκαστος, each. It is an individual judgment.

"may receive" - κομισηται. This means to receive wages, or a reward. Cf. Col. 3:25; Eph. 6:8; 1 Pet. 1:9; Heb. 10:36; 11:13, 39.

"Good" - ἀγαθόν.

"Bad" - κακόν.

In the light of what has been said, this can only be that which pleases the Lord, + that which does not please Him - not necessarily being evil, but that which is nevertheless worthless.

Cf. 1 Cor. 3:11-15

Cf. Rom. 14:10.

"The things done in his body," etc., through the body, ~~includes~~ all we are, all we have done, what we have accomplished, etc. Our whole lives will be vividly recalled, and an account given.

(5:11) See next page.

(5:11) "Knowing, therefore, the fear of the Lord."
 "Fear" - τοῦ φόβου. This is related to v. 10.

Paul had the deepest respect for God. He uses τοῦ κυρίου, "Lord." All of his life was lived and all of his service rendered in the light of that which will one day take place at the judgment seat of Christ.

Cf. 7:1; Mt. 10:28; Rom. 3:18; Eph. 5:21; Phil. 2:12, 13; Acts 9:31 (also v. 6). See Psa 34:9.

Even the Word of God is called "the fear of the Lord" in Psa. 19:9.

Cf. Prov. 9:10 - "The fear of the Lord is the beginning..." The man who does not fear God has not even started to get smart!

This is NOT inconsistent with love for God, any more than respect for our parents is inconsistent with love for them.

"We persuade men" - ἀνθρώπους πείθουμεν.

Persuade men OF WHAT?

HIS EMPHASIS FROM ALMOST THE BEGINNING HAS BEEN ON LETTERS OF COMMENDATION. He is talking about persuading men of his sincerity, his integrity, his genuineness as a servant of the Lord. He was going to "appear," i.e., be manifest, "before the judgment seat of Christ," and this is the reason he was so concerned about this now - as v. 11 continues.

God knew all about Paul's sincerity. He hoped (ἐλπίζω) that they recognized it too.

(5:12) Paul is not going to resort to commending himself again. Enough has been done here (from 1:12 on), but he is going to give

them an "occasion to glory in our behalf" so that they will have something to answer his opponents "who glory in appearance (lit., in face), not in heart."

On the heart, cf. 2:4; 3:2; 4:6.

Some boasted in such things as are mentioned in 12:1, 13; 3:1; 11:22-30 (actually from v. 16 on); 5:16.

NONE OF THESE THINGS MEAN ANYTHING IF OUR MINISTRY DOES NOT COME FROM THE HEART.

(5:13) "For whether we be beside ourselves" — Εἴτε γὰρ ἐξέστημεν. This verb means to lose one's mind, to be out of his senses.

If he talked like a mad man, it was only for God's glory. Cf. Acts 26:24.

"Or whether we be sober," or of a sober mind — σωφρονοῦμεν. This is to be in one's right mind. Here he would refer to the way he had humbled himself before them, refusing to exercise his apostolic rights, etc. It is for you, he says.

IN NEITHER CASE WAS IT FOR HIMSELF!

(5:14) If self-glory were not Paul's impelling motive in his ministry, what was?

It was "the love of Christ" — ἡ γὰρ ἀγάπη τοῦ Χριστοῦ. This is not our love for Christ, but HIS LOVE FOR US — a love which has taken into consideration all that we are and then is showered upon us in spite of it. "Christ," the anointed One, and so also an expression of God's love.

"Constraineth" — συνέχει. This very word is

used to describe the beginning of Paul's ministry in Corinth. Cf. "pressed in the spirit" in Acts 14:5. This means to compress "with irresistible power all our energies into one channel" (JFB, VI, 350).

"Because we thus judge" - κρινάμεν τούτο, having judged this. This is to reach a decision, to come to a conclusion.

"One died for all." This is the work of Christ on the cross, expressive of God's love for all men.

"Then all died" - ἅπασι πάντες ἀπέθανον.

As a result - ALL DIED. Cf. Rom. 5:12-21; 1 Cor. 15:21, 22. By His death He broke the dominion of the old sin life for those who live, i.e., those who have received Christ as Saviour.

5:15 This means that the whole purpose of our lives has been changed. It is "not ... unto ~~ourselves~~, but unto him." "unto" = ~~the~~ the dative case, referring to the object. And to show how completely the Lord has met our need, He not ~~to~~ not only died for us, but "rose again." SO WE ARE DEALING WITH A LIVING PERSON WHO IS ALIVE NOW - AND IT IS FOR HIM THAT WE ARE TO LIVE.

We must resist the temptation to get into Romans, and simply note the emphasis that Paul is making here - NAMELY, IF CHRIST LOVED US ENOUGH TO DIE FOR US, THEN WE CAN REACH NO OTHER CONCLUSION THAN THAT THAT LOVE CONSTRAINS US TO LIVE FOR HIM!

5:16 BECAUSE OF THE ABOVE JUDGMENT WE DO NOT MINISTER TO MEN BECAUSE OF WHAT THEY ARE "after the flesh," i.e., Jew or Gentile, rich or

In the 1st
15 begins
here.

no limited
atonement
here!

poor, bond or free, or even male or female. Christ in His death recognized no distinction. "Though we have known Christ after the flesh."

Paul does not mean here that he knew the Lord during His early life, but that during that time "Christ after (according to the flesh) the flesh" was the main emphasis. BUT NOW HIS EARTHLY LIFE, WHO HE WAS AS A JEW, WHERE HE WAS BORN, HOW LONG HE LIVED, ETC., - THESE ARE NOT THE THINGS WHICH ARE EMPHASIZED NOW. RATHER HIS DEATH AND RESURRECTION AND PRESENT MINISTRY IN HEAVEN.

Some preachers never get out of the Gospels, especially Matt., Mark, and Luke. They form the foundation. Christ after the flesh is not the one I need. It is Christ crucified, Christ risen, Christ ascended, Christ coming again.

↑
 (5:17) This is the reason for the "Therefore" at the beginning of this verse.

Paul is describing here and also in v. 21 what it means to be a Christian. v. 21 describes the foundation of our salvation; v. 17, the one requirement and the finished result.

"If any man" - ΕΙ' ΤΙΣ. The Gospel is not dependent upon what men are "after the flesh." What God does for one, He can do for all.

"In Christ" - ΕΝ ΧΡΙΣΤΩ. Bernard says that this is "a very different thing from claiming to be ΧΡΙΣΤΟΥ 'of Christ,' sc., of the Christ-party (1 Cor. i. 12, chap. x. 7); this is exactly the distinction which St. Paul has had in mind in the last verse" (EGT, III, 71).

To be "in Christ" means:

- 1) That we have "trusted in Christ" (Eph. 1:12) and that we have ~~be~~ sealed in Christ by the Holy Spirit so that all the blessings, all the merit, and the advantages which Christ can bestow on me are mine. THIS IS PAUL'S EMPHASIS HERE. Cf. Eph. 1:3-14.
- 2) That we have the resources of Christ to meet our need as the ~~vine~~ branch draws its life from the vine. Cf. John 15:1 ff.

This is what Paul means when he speaks of a child of God. It is not just a church member, or a person trying to be a Christian. A CHRISTIAN IS ONE WHO HAS RECEIVED JESUS CHRIST AS HIS SAVIOR, AND WHO IS, THEREFORE, "IN CHRIST."

But this is not what we do for ourselves. It is dit., a new creation. The GK: ΚΑΙΝῆ ΚΤΙΣΙΣ.

This means:

- 1) That for any man to be in Christ requires "an exertion of divine power... as really as in the act of creating the world out of nothing" (Barnes, 2 Cor - Gal., p. 126). This same word is used creation in general in Mark 10:6; 13:9-11; 1 Pet. 3:4.
- 2) That the result produced is "so great as to make it proper to say that he is a new man" (Ibid.).

"Old things" are passed away" -

- that hopeless bondage to sin.
- that burden of guilt because of sins we have committed.
- the fear we have of God.
- the idea that we have to pay for our own sins.
- that attachment to religious ceremonies by which we hope to please God

ALL OF THAT IS GONE.

"Behold" - ἰδοὺ. Something special is coming!

"All things are become new." This refers to:

- our purposes in life.
- our feelings toward others.
- our principles of action, what is right + what is wrong.
- our ideas concerning God and Christ.

EVERYTHING ABOUT US IS CHANGED.

(5:18) Where did these "new" things come from?

"All things are of God." WHAT A DESCRIPTION OF SALVATION! Cf. Eph. 2:8, 9. What we are does not affect it in the least! Nor does it hinder it! Neither does what we have done!

"Who hath reconciled us" - τοῦ καταλλάξαντος ἡμᾶς. Here it is again. HE has done something for US! Not we for Him! "It conveys the idea of producing a change, so that one who is alienated should be brought to friendship" (Barnes, p. 128).

BUT NOTE: GOD DOES NOT CHANGE. IT IS WE WHO CHANGE. The death of Jesus Christ did not make any change in God. He loved man before, + He still loves man in spite of his sin. Cf. John 3:16; Rom. 5:6, 8, 10.

WE NEEDED TO BE CHANGED. OUR SIN GAVE US A FEELING OF ENMITY TOWARD GOD, THAT WE DO NOT NEED HIM. THAT HAD TO BE REMOVED. AND SO THE RECONCILIATION IS "by Jesus Christ" - διὰ Ἰησοῦ Χριστοῦ. He has removed every obstacle that has stood in the way of man's reconciliation to God.

NOTE THE MEANING OF "Jesus Christ."

Then he defines **THE MINISTRY OF THE CHURCH** IN THE WORLD. We are to preach this Gospel.

that Jesus Christ has removed every barrier which has made man an enemy of God. And he further defines it in v. 19.

(5:19) "So wit" - ὡς ὅτι. Robertson says "it probably means 'how that'" (IV, 232). Barnes (p. 130) suggests, "namely." It is to point out exactly what this "ministry of reconciliation" is.

BEHIND ALL THAT CHRIST DID WAS GOD - "God was in Christ." Cf. John 10:37, 38.

"Reconciling the world unto himself." If there is any question about the extent of this salvation, it is now dispelled.

It does not mean that all men are redeemed, but that all men can be redeemed!

"Not imputing" - μὴ λογιζόμενος. This word here has the idea of punishing a person, charging him with the full responsibility for "~~trespasses~~" - τὰ παραπτώματα.

"Committed unto us" - "deposited in us, lodged as it were in our very beings, as the thing for which we exist" (Moule, p. 52).

"The word of reconciliation," i. e., the message of reconciliation.

"Reconciliation" is used in 2 ways:

- 1) Christ's death makes possible the reconciliation of all men.
- 2) Only those who trust Christ enter into that provision.

(5:20) "We are ambassadors for Christ," and ours is a divine commission to deliver a message, but beyond delivering it and

The Church's mission is to all the world.

This is a word which covers everything from sin as a mistake to sin as a deliberate transgression. (Moule, p. 118)

enforcing it, we have not power (cf Barnes, 131).
 OUR MESSAGE: "Be ye reconciled to God."
 The reason we can preach this is explained
 in v. 21.

(5:21) "sin" at the beginning of this verse must
 mean sin offering. He was not guilty of
 sin. He was not a sinner. He was not sin
 personified. He "knew no sin."

This is so important because if He had
 been man (and not God incarnate) He could
 never have been our sin-offering.

He took our sin that we might be clothed
 in the righteousness of God. The UK is even
 stronger: "be made" = become.

CHRIST IS OUR SUBSTITUTE. OUR SINS WERE
 NOT CHARGED TO US, BUT TO HIM - SO THAT WE MIGHT
BECOME THE RIGHTEOUSNESS OF GOD IN HIM. Cf. 1 Cor.
 1:30.

God blesses
 (exhorts) by
 us; we beg, or
 pray.

1 Pet. 2:22
 1 Heb. 7:26

2 Cor -
2/28/70

(6:1) Paul has not only been speaking in his own defence, but he has been showing the exalted place the ministry of the Gospel has because, in part, of THE TREMENDOUS RESULTS PRODUCED, i. e., such as he has just described in ch. 5 - new creatures, reconciled to God, forgiven, righteous, AND "HATH GIVEN TO US THE MINISTRY OF RECONCILIATION" (v. 18).

"Workers together" - with each other and with God. Cf. 1 Cor. 3:9. The work is not ours to determine, but to carry out!

"Beseech" - παρακαλοῦμεν, carried over from v. 20. Paul had been earnestly entreating them to receive Christ; now he is just as concerned that they "receive not the grace of God" (salvation which carries with it divine help to do what He wants us to do) "in vain" - εἰς κενόν. Fench says this means emptiness, hollowness (pp. 180 ff.). TRUE SALVATION PRODUCES CHANGES. IT HAS REAL SUBSTANCE. IT IS NOT A HOLLOW, EMPTY MESSAGE. The purpose includes our ministry to others.

(6:2) As proof of the above, Paul cites the hope expressed by Isaiah in Isa. 49:8-12, and then goes on to indicate that this is the very thing Isaiah was talking about. That time is here.

"A time accepted" - καιρῷ δεκτῷ. This is the time acceptable to God. Fench (p. 211) says that καιρός points to "the critical epoch-making periods pre-ordained of God... when all that has been slowly, and often without observation, ripening through long ages is mature and comes to the birth in grand decisive events, which

constitute at once the close of one period and the commencement of another." Cf. "seasons" in Acts 1:6,7.

What is that "time"? It is "the day of salvation" - ἡμέρα σωτηρίας.

Cf. Luke 4:18,19,21; 19:41,42.

The last part of the verse emphasizes that this is the day, initiated by the death (5:14) and resurrection (5:15) of Christ, which was anticipated all through the OT. NOW IT IS HERE!

6:3 "Offence" - προσκοπήν. The servant of the Lord cannot be in himself a stumbling-block to other believers as far as the relationship between salvation (or reconciliation) and holiness of life is concerned.

We talk today about being offensive by our holiness; PAUL INDICATES THAT WE WILL BE OFFENSIVE WITHOUT HOLINESS.

We talk about the importance of reading the WORD; Paul was concerned about teaching the CHURCH.

"The ministry" - ἡ διακονία. Cf. 5:18; 4:1; 11:8. Ours is a service to others for their blessing and profit spiritually. The WORK is hindered most by the WORKER.

"Be not blamed" - μὴ μωπηθῆ. This means to find fault with. People may find fault with the minister, but never with the Lord. However, their problem with the minister may close their hearts to the Gospel.

6:4 Note v.3: "Giving no offence in any thing"; here: "approving ourselves in all things."

"Approving" - ΟΥΒΙΟΤΑΪΤΕΣ, Paul's theme throughout the epistle, commending ourselves. The idea in the verb is that of putting things together. By contrast we say, "It just doesn't add up!" PAUL IS NOW POINTING OUT WHAT NEEDS TO BE PUT TOGETHER TO SHOW THAT WE ARE "the ministers of God."

IT IS IMPORTANT TO UNDERSTAND THE EMPHASIS AND ORDER IN VV. 4-10. (Charles Hodge is good here - p. 161 ff.)

There are 3 divisions:

- 1) Vv. 4, 5.
- 2) Vv. 6, 7.
- 3) Vv. 8-10.

In 1) we have the primary qualification: "patience" - and then follows ἔν with the various circumstances where patience needs to be exercised.

In 2) we have ἔν used to designate the things which must accompany patience.

Finally, in 3) we have an emphasis on the consistency with which the above should be exercised - regardless of what our enemies may say or our circumstances may be!

"Patience" - "much patience" - ἔν ὑπομονῆ πολλῇ. This is literally, a remaining under. So it implies that he does not give up easily in the presence of the "hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world" (Edlicott in French, p. 197). Instead, he bravely contends with them. He knows how to wait for the seed to take root, and then to grow. He does not expect immediate results. Nor does he expect an easy time. Nor does

N.B.
The order
in vv. 4-10.

cf. 12:12.

he look upon obstacles as meaningless. Instead, he knows the truth of Rom. 8:28 to the end. Cf. Jas. 1:2-4; Rom. 5:1-5; 15:4; 2 Pet. 1:6.

"Afflictions" - Θλίψεις. This is the word "trouble" in 1:8, where it is adequately described: PRESSURE, without and within - so as to cause depression, discouragement.

The oppression of the Israelites by the Egyptians is an illustration (Ex. 3:9) - as Moses learned patience.

"Necessities" - ἀνάγκαις. This would mean afflictions which cause ~~of~~ a person to be without that which he absolutely needs! Thus, he does not know what to do, nor how to get along.

"Distresses" - στενοχωρίαίς. This means to be confined, or limited. It can mean as to place (such as a prison), or as to the possibility of ministry.

(6:5) "Stripes" - πληγαίς. Cf. 11:24, 25. This can either mean the blow, or the wound caused by the blow. Cf. Acts 16:23, 33.

"Imprisonments" - φυλακαίς. This speaks of the place. Paul was in prison at Philippi, Jerusalem, Caesarea, Rome + probably other places. Cf. 11:23. It often meant stocks, usually always chains.

"Inimults" - ἀκαταστασίαίς. Although the word is not used, the idea is in 1 Cor. 4:11. This is caused by "a state of disorder" (Thayer, p. 21). Everything is unstable, confusion, as in Ephesus - the uproar. Paul often had to flee these places.

"Labours" - ΚΟΤΤΟΙΣ. Now Paul is not concerned about the opposition, but the demands placed upon him by the work of God - the ministry. This speaks "not so much of the actual exertion which a man makes, as the lassitude or weariness... which follows on his straining of all his powers to the utmost" (Drench, 378).

Cf. Acts 20:33; Jn. 4:38; 2 Cor. 11:28.

"Watchings" - ἀγρυπνίαις. This means sleeplessness. There were times when Paul could not sleep, when he had the opportunity - because of travel, or because of burdens which weighed upon his mind, physical weariness, or conditions which demanded his being up.

"Fasting" - νηστείαις. This is not fasting for prayer, nor of hunger as imposed by others, but instead the necessity of missing meals because of the demands of the work.

THE SECOND
PART.

(6:6) "Purity" - ἀγνότητι. This means moral purity, but it also means a deliberate attempt to stay pure - "disinterestedness and singleness of motive" (Hodge, 159), like Joseph running away from Potiphar's wife.

"Knowledge" - γνῶσει. This is an understanding of the Scriptures and its relationship with daily living. Cf. 8:7. It may point the deeper, more perfect knowledge of the Scriptures. Cf. Shayer, p. 119.

"Longsuffering" - μακροθυμία. This differs from "patience" in that "patience" describes an attitude when all a person can do is to submit to testing. "Longsuffering" means that a person can avenge himself, but he chooses not to. Cf. Drench, p. 195.

"Kindness" - χρηστότητι. This makes a person mellow instead of being harsh and austere. Cf. French, p. 233. Cf. our Lord in Luke 7:37-50, + in Jn. 8:1 ff. It would rather forgive sin than to see it punished.

"The Holy Spirit" - πνεύματι ἁγίῳ. Paul here refers to the fruit and gifts of the Holy Spirit - real evidence in the life of a believer that the Spirit of God dwells in him + lives through him.

"Love unfeigned" - ἀγάπην ἀνυποκρίτου. This is unhypocritical love. Nothing is more offensive than a person who only pretends to love - who put on an act.

(6:7) "The word of truth" - λόγῳ ἀληθείας. Cf. 4:2. This usually means the expression of the truth in words - and so teaching! The servant of the Lord must be a teacher of the Word of God.

"The power of God" - δυνάμει Θεοῦ. Cf. Gal. 2:8. This points to a manifestation of the power of God. Cf. Acts 1:8.

"Armour" = weapons - ὅπλων δικαιοσύνης. Cf. 10:4; Eph. 6:10 ff. "Right hand and on the left" can mean:

- 1) offensively + defensively, or
- 2) to engage in combat from whatever direction it might come.

(6:8) "By honour and dishonour," lit., by glory and dishonour. We are not to be guided by the responses of men - whether for honour, or disgrace, maligning,

"Evil report and good report" - δυσφημίας και εὐφημίας. Whether men defame you or praise you.

"As deceivers, yet true" - ὡς πλάνοι καὶ ἀληθεῖς. Some may treat us as exponents of error, misleading people. Others will teach us as ministers of truth.

(6:9) "As unknown, and well known" - Some did not know Paul, and took him for what his enemies said he was. Others knew him fully and accepted him for what he really was.

"As dying, and behold we live" - At times it looked as though his ministry was finished, but he carried on the same. Cf. 1 Cor. 15:31; 2 Cor. 4:10, 11.

"As chastened, and not killed." This would be a parallel for the above.

(6:10) What a paradox the ministry is, as brought out by these three concluding statements.

"Sorrowful" - λυπούμενοι. Cf. 2 Cor. 2:2, 4, 5. You would think that Paul had an unhappy life, yet he was "always rejoicing."

He was "poor," materially, but made "many rich," spiritually. Cf. Rev. 2:9; 3:17, 18.

"Possessing all things." Cf. 1 Cor. 3:21-23; Rom. 8:24; Eph. 1:3 ff.

(6:11) "O ye Corinthians" - Κορίνθιοι. Cf. Phil. 4:15. This is expressive of strong feelings. "Our mouth is open unto you." There has not been a thing with respect to his ministry, his motives, his message, etc., which he has not made known to them. He has been completely frank and honest. "We speak freely to you, we keep nothing back" (Thayer, p. 418, under ἀνοίγω).

Cf. Eph. 6:19.

"Our heart is enlarged." The verb is ΠΕΠΛΑΤΟΥΝΤΑΙ. Cf. 7:3; 1 K. 4:29; Psa. 119:32; Isa. 60:5. The verb in our text is ΠΛΑΤΥΝΩ. The same verb is repeated in v. 13. Paul declares here his great love for them. Even in writing to them his love had increased, his concern to see them enjoying the blessings of God.

(6:12) "Not straightened" - οὐ στενοχωρεῖσθε.

Any constraint or restriction which they felt toward him could not be due to any lack in his love for them, but for the limitations of their love for him and the way they thought he felt about them!

"Bowels" - ἐν τοῖς σπλάγχνοις. This word is a synonym for heart, since it was regarded by the Greeks ~~for~~ ^{as} the seat of love + anger, but by the Hebrews as " " " tender affections, such as love, kindness, compassion. Cf. Thayer, p. 584.

(6:13) "Now for a recompense" - ἀντιμισθίαν. This is an exchange, or "a reward given

in compensation" (Thayer, 50). Paul is asking not for money, but for love. He wants them to love him as he loves them.

Cf. 2 Cor. 12:15; also 11:11.
"I speak as unto (my) children" - 1 Cor. 4:15.

6:14 Sir, this is, Do not become unequally yoked...

"Unequally yoked together with" - ἑτεροζυγοῦντες. This is used in the LXX of Lev. 19:19 where it has to do with yoking together animals of a different kind. Cf. Deut. 22:10. This would apply to WORSHIP, to MARRIAGE, and to any other relationships where the child of God might be pulled into ungodliness.

"Unbelievers" - ἀπίστοις. Cf. 2 Cor. 4:4; 1 Cor. 6:6; 7:12-15; 10:27; 14:23-25; John 3:18. So this is a person who is not a Christian.

This is followed by 5 questions, each designed to show the reason for the command.

Five words are used to speak of the yoke:

- 1) "Fellowship" - μετοχή;
- 2) "Communion" - κοινωνία.
- 3) "Concord" - συμφώνησις.
- 4) "Part" - μέρος.
- 5) "Agreement" - συγκατάθεσις. V. 16.

"Fellowship" - How can "righteousness" and "unrighteousness" (actually, lawlessness) participate or share together in the same thing? On "righteousness," cf. v. 21. This has to do with living according to divine standards as compared with "one who acts contrary to law" (French, 244).

"Communion" - κοινωνία. This speaks of a condition where what belongs to one belongs

JOKE - Perhaps
the figure of
speech refers to
the "servitude,
downing," pulling
down.

Applies to
friendships,
marriages,
businesses,
as well as to
worship +
marriage.
So that
churches should
not be open
for assistance
giving, or
admission to
one who does not
show the Lord.

Shows Paul's
command of
Greek.

to the other, and what is true of one is true of the other (Hodge, 167).

- "Light" and "darkness" are symbols of
- 1) Knowledge and ignorance. Cf. 2 Cor. 4:3, 4.
- 2) Holiness and sin. Cf. Eph. 5:3-13.

6:15 "Concord" - συμφωνία. This means "harmony of voice" (Hodge, 168). We get our word symphony here. What harmonious agreement is there between "Christ" and "Belial" - βελίαρ. This means worthless 2 Sam. 23:6; wicked, in Job 34:18. It is used here as a proper name for Satan.

Cf. 1 Cor. 10:21.

Cf. Matt 4:1 ff.; 2 Cor. 4:3, 4.

Satan and Christ have nothing in common. Cf. John 14:30; Eph. 2:1-3. Therefore, those who follow them can have nothing in common.

Cf. 2 Tim. 2:25, 26.

This is basically the reason for the discordant voices which are raised in the world against the Word of God.

"Part" - μέρος. Barnes (157) says, "This word refers usually to a division of an estate." Cf. Luke 10:42; Acts 8:21; Col. 1:12, "the inheritance."

"Infidel" is the same as "unbelievers" in v. 14.

←
 politicians, scholars, scientists, who do not believe will all be working forward something different from Christianity.
 hope.

6:16 "Agreement" - συγκατάθεσις. "What is there in one that resembles the other?"

(Barnes, 157). Cf. 1 K. 18:21 - the Lord, or Baal?

Thayer (p 592) suggests voting for the same thing. How can the two possibly be harmonized?

"The Temple of God" - Cf. 1 Cor. 3:16; 6:19, 20.

"With idols" - μετὰ εἰδωλῶν. Such are an abomination to God. Cf. 1 Cor. 8:1, 4, 7, 10; 10:19, 28.

"For God hath said" - Where?

Cf. Lev. 26:11, 12; Ezek. 37:26-28.

"Dwell in them" - His presence.

"Walk in them" - His life + work.

"God" includes all that is involved in the Bible's teaching concerning DEITY! If we were to note just the times in 2 Cor. that Paul speaks of God - His comfort, His promises, His grace + peace, His love, His sufficiency, etc., it would mean entering into all that God has promised to do + be to His people.

Note Thomas', "my Lord, and my God"!

What ~~are~~ the conditions for such an experience?

6:17 Cf. Isa 52:11.

Note the identification of the speaker:

v. 16 - God.

v. 17 - Lord - who is the Father.

v. 18 - Lord Almighty.

Paul now is not talking about contacts, but with living relationships, ways of life.

"Come out" - and stay out: "Be ye separate" - ἀφορίσθητε. This means to mark oneself off from others by boundaries (Thayer, 90). Cf. Acts 13:2; Rom. 1:1; Gal. 1:15; 2:12.

"Touch not" - μὴ ἅπτεσθε. This means to lay hold of, to appropriate for oneself. It means to participate in a thing.

"The unclean thing" - ἀκαθάρτου. This refers to anything which was forbidden by the Law of Moses. Thus, here it refers to anything

Contrast with
5:20.

which is forbidden by the Word of God. Any-
thing forbidden is "unclean."

"Receive" - This carries the idea of welcoming
and appropriating (Thayer under δέχομαι, 131).

(6:18) "And I will be a Father unto you." These
references are not intended to be direct
quotations but summations from various
passages. Here, 2 ^{Sam.} ~~Pe.~~ 7:14; Isa. 43:6; ~~2 K. 17:34~~.

(On OT quotes in the NT, cf. Hotze, pp. 172, 173.
Lit., and you shall be to me unto sons and
daughters.

This does not mean that God was not their
Father, but that this relationship will be evident
in practical ways.

"Lord Almighty" - ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ.
This is the only time ΠΑΝΤΟΚΡΑΤΩΡ is used
outside of the book of The Revelation (Rev. 1:8;
4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22. It means "he
who holds sway over all things; the ruler of all;
almighty" (Thayer, 476). "The greatness of the
Promiser enhances the greatness of the promises"
(JFB, VI, 354).

(7:1) This verse belongs with ch. 6. "Therefore"
ties it in.

"Having"
←

What is
the power of
the promises?

"These promises," with the emphasis on "these",
i. e., such promises as these (the promises of
6:16 b-18, dependent upon v. 14 a + v. 17 a. It is
a separation from + a separation to! God's
blessing does not depend upon how we please
the world (or ourselves), but ON HOW WE PLEASE

H.M!

"Beloved" - evidence of his love for them as

stated in 6:11,12.

"Let us cleanse ourselves" - καθαρίσωμεν ἑαυτοὺς. (note its connection with "the unclean (thing)" in 6:17. We can only "cleanse ourselves" by separating ourselves from the sin which is displeasing to God. This is the first step in avoiding sin, or in being restored.

"Filthiness" - πορνεία. This means a defilement. The verb, πορνύω, is used in 1 Cor. 8:7.

"Of the flesh and spirit" - outwardly + inwardly. Drunkennes, idolatry, adultery, etc. fall into the first category; pride, jealousy, etc. in the second. BUT THEY DO NOT OPERATE SEPARATELY. The eye can see so as to arouse the passions of the spirit.

PAUL WANTS THEM TO AVOID THE FIRST STEPS WHICH ULTIMATELY LEAD UP TO THE ACTS WHICH ARE SO GRIEVOUS TO GOD.

All of the preceding is on the negative side. "Perfecting holiness" - ἐπιτελοῦντες ἁγιωσύνην. This is positive! SEPARATION IS FROM + UNTO.

"Perfecting" means bringing to maturity. It can be translated, complete. It is used in 8:6,11; Phil. 1:6. Holiness is progressive, not instantaneous. But only perfect holiness will satisfy God. "Holiness" - cf. of the Lord in Rom. 1:4. We are to avoid defilement and to seek purity. Cf. 1 Jh. 3:13.

"In the fear of God" - another MOTIVE - along with the command of God, the reasonings of God, and the promises of God, we must never forget WHO GOD IS - and the often dreadful consequences of disobedience.

Paul says that the verb indicates that we are to set ourselves away from all defilements of eye + thought so that we will be pleased rightly in the process + the result: HOLINESS.
cf. p. 61 of notes.

7:2 many feel that this is THE BEGINNING OF THE SECOND HALF OF THE EPISTLE.

"Receive us" - χωρήσατε ἡμᾶς. It means to make room for us (Thayer, p. 674). Robertson translates it, "open your hearts to us" (IV, 238). It is the opposite of the condition described in 6:11-13.

"Wronged" - ἠδικήσαμεν. Cf. 4:2. Paul had not acted unrighteously, or wickedly. He had not violated the will of God nor the laws of Greece.

"Corrupted" - ἐφθείραμεν. Beumer says that this "may refer to money, or morals, or doctrine" (Robertson, op. cit.).

"Defrauded" - ἐπλεονεκτήσαμεν. Used of Satan in 2 Cor. 2:11. Also, 12:17, 18. It means to take advantage of a person - probably financially (cf. Thayer, 516).

7:3 Paul's love for the Corinthians was so great that he wanted to share with them in whatever they experienced: "to die and live with you."

7:4 In spite of the trouble described in v. 5 the apostle had experienced great blessing through the report which Titus had brought to him (cf. W. 6, 7).

"Boldness" - Πάρρησις. This is confidence.

"Glorying" - καύχησις. The verb and the noun are used in v. 14 - "boasting." See also 1:12, 13. This describes that which you rejoice in, that which causes great joy.

"Comfort" - Τῆ Παράκλησει. THIS WORD IS IN MANY RESPECTS THE KEY WORD OF 2 CORINTHIANS. Cf. 2 Cor. 1:4-7; 7:4, 6, 13. This means to encourage, + thus to provide strength. Or it means to call to one's side.

Cf. Mt. 5:4; 2 Cor. 13:11.

IT IS NOT ONLY SIGNIFICANT TO NOTICE THAT PAUL NEEDED HELP, BUT IT IS IMPORTANT TO NOTICE WHAT HELPED HIM SO THAT HE COULD WRITE, "I am exceeding joyful in all our tribulation." This is like Rom. 8 - "more than conquerors."

(7:5) "Troubled" has the same root as "tribulation" in v. 4. So severe were their circumstances that there was practically no encouragement "without" or "within." "Macedonia" takes us back to 2:12, 13 where Paul digressed to speak about the ministry.

(7:6) Just at the time when his spirits were the lowest, "God," the great Encourager, encouraged "us by the coming of Titus." "Cast down" - ΤΟΥΣ ΤΑΤΤΕΙΝΟΥΣ. This describes a person who is discouraged or depressed.

(7:7) note the chain reaction:

- 1) The Corinthians comforted Titus.
- 2) Titus comforted Paul.
- 3) and GOD was behind it all!

What did Titus tell Paul?

- 1) Their "earnest desire" - ἑπιπόθησι. Cf. v. 11. They longed to see Paul because of their great love for him.

- 2) Their "mourning" - ὀδυρμόν. This speaks of grief with tears - the only time used in the NT. This was repentance over their sin - strong repentance.
- 3) Their "fervent mind" - ζήλον. This speaks the renewed enthusiasm which the Corinthians were showing toward Paul including jealousy for his position as an apostle.

Though Paul was innocent of the charges, yet the breach caused him great heartache.

(7:8) "Sorry" - ἐλύπησα. Cf. ch. 2:1 ff. This is to cause grief. It made them very unhappy at the time.

Paul has not changed his mind about writing it although he did after he sent it. "Repent" - μεταμέλομαι. We might use the word, regret.

(7:9) The word for "repentance" - μετάνοια, is different from v. 8. This is a much stronger word, suggesting a moral reverse, a spiritual change. It ~~not~~ only expresses regret, but a change in one's ways.

"Godly" or "after a godly sort" in vv. 9, 10, 11 is the translation of the same GK prep. phrase, κατὰ Θεόν. Moule translates it, "under conditions ruled and blessed by Him." Robertson: "in God's way" (IV, 240).

They were hurt, damaged, at the time, i. e., made sorry, but that was not the final result, and this is what gave the apostle joy.

7:10

"Salvation" - here used of the progressive outworking of God's purpose in salvation, but there may also be a slight hint of the beginning of salvation.

"The sorrow of the world" - not for the sin itself as an offence against God, but for the results of sin. This can only lead to "death."

Paul may have even felt that their reaction was a test of their salvation, and so a test of his ministry among them.

7:11

Here were the results of their repentance:

1) "Carefulness" - σπουδήν. Cf. ^{8:16} 1:12. This is diligence, "earnestness in accomplishing, promoting, or striving after anything" (Thayer, 585). Cf. Rom. 12:11; 2 Pet. 1:5.

This is usually very evident in a new Christian. Sin will destroy it.

2) "Clearing of yourselves" - ἀπολογία. Cf. 1 Pet. 3:15; 2 Tim 4:16. It speaks of a sensitivity to people's reactions + feelings toward us - a verbal defence. Cf. 1 Cor. 9:3.

It therefore must mean a willingness to take a stand and the ability to explain why - instead of going along with what everyone else does.

3) "Indignation" - ἀγανάκτησιν. This is the only time this noun is used in the NT, but the verb is used several times in Mt + Mk - cf. Mark 10:14. This speaks of a sensitiveness to sin, becoming indignant to things which

- the Lord has forbidden.
- 4) "Fear" - φόβον. This probably is the fear of God. Cf. 7:1; 5:11.
 - 5) "Vehement desire" - ἐπιπόθησιν. Cf. v. 7, "earnest desire." These are the same words. This probably means toward Paul - as in v. 7.
 - 6) "zeal" - ζήλον. This is also in v. 7. They were jealous of his position. Possibly this indicates a recognition of authority as established by God - of special importance with the Apostles.
 - 7) "Revenge" - ἐκδίκησιν. This is the feeling that sin should be punished - not tolerated, or excused.

Thus, their action in response to Paul's letter had vindicated themselves.

7:12 Paul was not just anxious to punish sin, but he was concerned about what this sin would do to the Corinthian Church. Cf. 1 Cor. 5:6.

7:12-16 Paul concludes by giving further expression to his jubilation -

- v. 13 - that Titus had also been richly blessed.
- v. 14 - that he had no cause for shame because he had boasted to Titus about the Corinthians.
- v. 15 - that Titus loved them all the more because of the response they had given to Paul & to the will of God.

2 Cor -
4/4/70

8:1 "Moreover" - δέ. This word here is used
"to mark a transition to something new"
(Strong's, p. 125).

"We do you to wit" - γινώριζομεν, "wit" and
"wot" are Anglo-Saxon terms, old English for
know. Paul wants to make something known
to them about "the churches of Macedonia"
(to the north of Greece - where Philippi &
Thessalonica were), and then to draw some
lessons from it.

"Brethren" - ἀδελφοί. Note the tenderness
of the Apostle.

"The grace of God" - τὴν χάριν τοῦ θεοῦ.
All that Paul is to say about the way in
which the Macedonians have given is
traceable to the operation of the grace of God
upon them. THIS IS THE TERM WHICH PAUL
USES TO DESIGNATE THE WORK OF GOD, COMPLETELY
UNDESERVED, TO WHICH IS TRACEABLE EVERY
EVIDENCE OF GOODNESS OR BLESSING AMONG GOD'S
PEOPLE.

It is used again in vv. 4 ("the gift"), 6,
7, 9, 16 ("Thanks"), 19. Of the times which
Paul uses this word in 2 Cor., are in
chs. 8, 9.

"Bestowed" - ^{τῆν} δέδομεν, perf., pass., part.,
from δίδωμι, to give. It is lit. to give in
(εἰς). The same expression is translated
"put... into" in v. 16.

"The churches" - Note the evidence of
local churches, the called-out ones who
were united for ministry in "Macedonia" -

and beyond! "The Romans had lacerated Macedonia" (Robertson, IV, 243).

8:2 What a paradox we have here!

The time: "In a great trial of affliction."
 Gr: ἐν πολλῇ δοκιμῇ θλίψεως. Affliction is the word θλίψις which we have in 1:4, 8; 4:17; 6:4; 7:4 which speaks of pressure. It can be physical, emotional - always in a Christian affecting the spiritual - BUT PRESSURE. "Trial" - δοκιμῇ, a proof. The evidence of our experience of the grace of God is always to be seen in times of affliction - and this appears to be one reason God allows pressures.

They went into the trial with two things:

1) "The abundance of their joy" - ἡ περισσεία τῆς χαρᾶς αὐτῶν. This meant a joy which overflowed, which was more than they could contain. Cf. 1 Thess. 1:4-10, esp. v. 6.

2) "Their deep poverty" - ἡ κατὰ βάθος πτωχεία αὐτῶν. They were not only poor; THEY WERE EXTREMELY POOR - down to the depths! They had hit bottom.

But what came out?

"The riches of their liberality" - τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν. What they gave in comparison with what they had was nothing short of amazing!

"Liberality" here could mean sincerity (cf. v. 8). It speaks of single-heartedness. Cf. 9:11, 13.

"Abounded" - ἐπερίσσευσεν. This is the

verb of the word, "abundance," used earlier in this verse. There was an overflowing.

8:3 "I bear record" - μαρτυρῶ. Perhaps it is important to note that Paul was saying this about them; they were not saying it about themselves.

"To their power" - κατὰ δύναμιν. This means, according to their ability (which not many ^{of the world's} people do), but even more: "beyond their power," beyond what they were really able to give when you compare what they had with what they needed in order to live.

There is no talk about a tithe here!

"They were willing of themselves" - one word in the GK: αὐθαίρετοι. Used only elsewhere in v. 17. It means willingly.

Cf. Ex. 35:20-29; 36:4-7.

8:4 Not only did they gather the offering, but they insisted that Paul take it for the saints in Jerusalem.

"Praying us with much entreaty" - μετὰ πολλῆς παρακλήσεως δεόμενοι. They begged Paul to take it; over and over again they implored him. The expression shows:

- 1) His reluctance.
- 2) Their insistence.

They wanted him to receive "the gift" - τὴν χάριν as an expression of their "fellowship" - τὴν κοινωνίαν, their partnership, participation, in "the ministering to the saints" - τῆς διακονίας τῆς εἰς τοὺς ἁγίους.

Cf. 9:1, 12, 13. This ministry is referred to as a response to the issuance of a command.
Cf. Mt. 22:34-40; Jas. 2:15-17.

"Saints" - These are those chosen by God, separated from the world (Jn. 17:14, 16), made holy, heirs of the salvation which is to be found in Jesus Christ. WHAT A PLACE FOR THIS WORD TO BE USED!

(8:5) "not as we had hoped" - οὐ καθὼς ἠλπίσαμεν (1 aor. indic.). The word is used here in the sense of expecting - "Far beyond our expectation" (Abold, II, 679).

They gave themselves to the Lord "first" - not with the emphasis on time sequence, but on importance. "This is the explanation of the generous giving" (Robertson, IV, 244).
"And unto us by the will of God." This is placing things in their proper order.

(8:6) Paul's thoughts now turn to the Corinthians.

When Paul wrote 1 Cor. he exhorted the Corinthians to give to the saints in Jerusalem. Titus had visited them in the meantime. While there he had evidently encouraged them to give.

now he ~~is~~ is writing to tell the people that he has exhorted Titus in returning with this epistle to complete what he had started by way of teaching so that:

1) They would "abound in this grace also" (v.7).

2) They would "prove the necessity of their love" (v.8).

In other words -

- The people needed to be taught to give.
- They needed to see the relationship between giving and their spiritual lives.
- Giving was to be one of the primary evidences of the sincerity of their restoration to fellowship with God.

(8:7) This verse goes back to 1:4-7.

"Abound" - ΠΕΡΙΣΣΕΥΕΤΕ. Cf. v. 2 - 2x.

- 1) "In faith" - ΠΙΣΤΕΙ. This refers to their salvation, their trust in the Lord, their acceptance of the Word.
- 2) "Utterance" - ΛΟΓΩ. This usually has reference to a spoken word, thus a verbal witness.
- 3) "Knowledge" - ΓΝΩΣΕΙ. This is the apprehension, the understanding of the truth.
- 4) "All diligence" - ΠΑΣΗ ΣΤΟΥΔΗ. Cf. 2 Cor. 7:11, 12 where the same word is translated "carefulness" and "care." This speaks of the zeal and enthusiasm they had for the things of God.
- 5) "Your love to us." But in v. 8 the sincerity of their love would be shown by its manifestation to all the people of God - not just to Paul.

It is just as important to "abound in this grace also." Paul uses the word "κα."

(8:8) "not by commandment" - ΟΥ ΚΑΤ' ΕΠΙΤΑΓΗΝ.

This has nothing to do with inspiration. Instead, he is saying that he is not giving

this to them as a commandment, but because of "the forwardness of others," i.e., the Macedonians. "Forwardness" = zeal, as "diligence" (the same word) in v. 7.

"To prove" - ΔΟΚΙΜΑΣΤΕ. This is to show that a thing is genuine - not whether or not, but positively that it is.

"Genuineness" - ΤΟ ... ΥΠΗΨΙΟΝ, that it is true, not false.

8:9 "The grace of God" upon the Corinthians will always show that same unchanging evidence as seen in the incarnation and death of "our Lord Jesus Christ." There is no greater illustration of the grace of God than what we see in Christ!

"Ye know" - ΥΠΗΨΗΚΕΤΕ. This was not something which he had to make known. They already knew it.

How important to note His full name: "our Lord, Jesus Christ."

"Though he was rich" - ΠΛΟΥΣΙΟΣ ΎΨ.

He continued to be rich but He did not exercise those riches of glory. Cf. Phil. 2:5-7. The It is: that (ὅτι) on account of us he became a beggar, being rich. Though "he formerly abounded in riches of a heavenly condition, by assuming human nature he entered into a state of (earthly) poverty" (Thayer, 519).

His poverty was seen at its deepest limit at the Cross.

"That ye..." cf. 2 Pet. 1:4; Jn. 17:22; Rom. 8:18, 28, 29; 1 Jn. 3:1, 2.

Incarnation
of Christ
very clear in
his passage

5/20/72

8:9 Paul is giving this as "a logical parenthesis" (Lange, X, 141). In doing one thing, he also does a second thing:

- 1) He is encouraging them to give to meet each other's needs. Our Lord becomes the example, the inspiration, and the source of strength.
- 2) He shows how insignificant their gifts are in the light of His gift of grace.

"For" - yap. This introduces both a reason and an explanation. "Without my re-telling" (Moule, 83).

"Ye know" - γινώσκετε. This is "a knowledge grounded in personal experience" (Thayer, 118).

Although applied to giving, self-sacrifice, what Paul is referring to here is the Gospel. This they knew by fact and by experience. A person cannot be saved who does not understand the Gospel.

"The grace of our Lord, Jesus Christ" - τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

CONSIDERING WHAT OUR LORD WAS IN THE LIGHT OF WHAT WE ARE (OR WERE), WHAT HE DID COULD ONLY HAVE BEEN DONE IN GRACE - TOTALLY UNDESERVED.

Paul dwells on His dignity, supremacy, authority - "our Lord", whose name is, "Jesus Christ."

"That, though he was rich" - ὅτι... πλούσιος ἦν. This is what He was and always had been prior to His incarnation. He was "rich":

- 1) In His glory.
- 2) In the exercise of His divine attributes - which are limitless and exhaustless in character.

He went from a state where he had everything

Lange (X, 141):
 By the use of this verb it has significance that their apprehension of the fact, must have been especially vivid and continued, instead of being indistinct and finished.

(8:9)

For your sakes¹⁰ - though for all men in a special sense for you

It is deep, extreme poverty.

to one in which He had nothing - not even a place to lay His head. Cf. Mt. 8:20. "yet for your sakes (lit., on account of you) He became poor." The verb is ἔτιτωχέυσε. The verb τιτωχέω "implies a deep poverty in which one has nothing" (Lange, X, 142).

IN MANY RESPECTS PHIL. 2:5-8 HAS A SIMILAR EMPHASIS AS THIS VERSE.

This must not be thought of as just material poverty, but from the standpoint of having been a God who could exercise His power at any time to one whose power was that of a servant!

His lowest point of poverty was the Cross. This gives insight into the Person of Christ on earth.

Cf. John 5:19 ff.

WHAT WE WERE, HE BECAME, THAT WE MIGHT BECOME WHAT HE WAS. HIS BECOMING POOR WAS OUR MEANS OF BECOMING RICH!

We had nothing. We were beggars.

now we have all things in abundance and are destined to share His glory! Cf. 2 Pet. 1:4 John 17:22.

"His poverty" - τῆ ἐκεῖνου τιτωχεία. Lit., it is, through the poverty of that one Person - very emphatic! It is a word here (ἐκεῖνος) which distinguishes Him from all other persons.

Cf. riches: 1 Cor. 3:21, 22 Rom. 2:4 Eph. 3:16
 Rom. 10:12 2 Cor. 8:2 Heb. 11:26
 Rev. 3:18 Eph. 1:7
 Prov. 10:22 " 1:18
 Prov. 13:7 " 2:7
 2 Cor. 6:10 " 3:8

It is in passages like these that we see doctrine and practice coming together

8:10 "Advice" - γινώμην. In v. 8 Paul had told them that he had no edict to give them; instead, as here, his own opinion on the basis of the knowledge he possessed, i.e., what they should do with respect to the offering which was to be made for the Jerusalem saints.

"Expedient" - συμφέρε. It would be spiritually advantageous, profitable (Shayer, 597) for them to follow out their plan to give the gift. EVEN IN GIVING PAUL WAS ALWAYS CONCERNED ABOUT WHAT IT WOULD MEAN TO THE BELIEVERS IF THEY GIVE TO THE LORD.

Cf. Phil. 4:17.

They had "began before... a year ago," and they had been "forward" - τὸ θεῖν, i.e., they had done it willingly, of their own accord, with every intention of seeing it through. Evidently, the troubles in the Corinthian church had disrupted their giving.

8:11 Continues v. 10.

"Perform... performance" - ἔπιτελέσατε... ἔπιτελέσαι. The verb means to complete "a readiness" - προθυμία. Used again in v. 12, 19; 9:2. It speaks of "zeal, spirit, eagerness" (Shayer, 539). The only other place this word is used is in Acts 17:11.

"Out of that which ye have" - as explained in v. 12.

8:12 Lit., this is: If the willingness (προθυμία) is present (πρόκειται). This verb means to place something before or in front of a person

(Thayer, 540), and it could picture a person bringing a sacrifice and presenting it to the Lord.

"(It is) accepted" - ΤΙΣ ΕΥΠΡΟΣΔΕΚΤΟΣ, so a better translation would be, anyone is accepted (speaking of believers), or he is accepted. Cf. 6:2. It means well received.

SO THIS RAISES THE VERY INTERESTING ^{IDEA} ~~QUESTION~~ THAT GIFTS CAN BE EITHER ACCEPTABLE, OR UNACCEPTABLE TO GOD!

Cf. 1 Pet. 2:5; Heb. 13:15, 16; Phil. 4:18.

Cf. Isa. 1.

IF WE ARE RIGHT, AND OUR ATTITUDE IS RIGHT, THEN WHAT WE GIVE IS WELL-RECEIVED "according to that a man hath, and not according to that he hath not."

Cf. Luke 21:1-4.

(8:13) The Corinthians were probably able to give much more than the Macedonians, but Paul was not asking them to give in order that others might give less - or not at all. COMPARISONS AMONG US ARE DISTASTEFUL TO GOD. Cf. 2 Cor. 10:12; John 21:18-23.

"Goaded" - ἄνεσις. This means a relaying more than a cessation (French, 147). "Burdened" - θλίψις, our familiar word in this epistle for pressure.

(8:14) "Equality" - ἐξ ἰσότητος. This is explained in v. 15 where Paul quotes Ex. 16:18. We are to give now as we are able. The time may come when we cannot give as much and others will be able to give more. BUT THE

POINT THAT PAUL IS MAKING IS THAT, IF WE ALL GIVE AS WE ARE ABLE, THEN THERE WILL NEVER BE ANY LACK AMONG THE LORD'S PEOPLE, AND FOR THE LORD'S WORK.

8:15 ^{Cf. Ex. 16:18.} An illustration of the use of the OT. Paul is not encouraging laziness; but it is to be noted in the illustration that all were gathering. The Bible encourages and promises blessing for good, honest, hard work - cf. 1 Tim. 5:8.

See also Brov. 11:24 when thinking of keeping the manna over to the next day. Cf. Luke 12:16-21.

8:16 It was a matter for praise to God, on Paul's part, that GOD had placed in the heart of Timothy the same diligent concern for the spiritual welfare of the Corinthians which he felt in his own heart.

Cf. with v. 1 where he gives God credit for the generosity of the Macedonians.

This verse goes back to v. 6 - and Titus' response to what Paul wanted him to do. There are not many men whose desire to see the people of God give is motivated by a hope that, in so doing, they will receive blessing from God?

"G earnest care" = σπουδήν, diligence. Cf. vv. 7, 8.

8:17 The effect of God's work in Titus' heart had been like the effect of "the grace of God" (v. 1) upon the Macedonians: they had gone beyond what Paul expected them to do. Cf.

Eph. 3:20, 21. See also Philimon 21. This is the way the Lord works.

"More forward" - σπουδαιότερος, i.e., more diligent than to need such an exhortation.
 "Willingly" - αὐθαίρετος. He probably was still with Paul, but the past tense would be appropriate when the Corinthians read this epistle which Titus was taking to them.

(8:18) Two brothers in Christ were sent with Titus. See here, and v. 22. Who they were, we do not know.

This one was evidently known for his work as an evangelist. "In some way he was celebrated for making known the truths of the Gospel" (Barnes, 188).

(8:19) To encourage the Corinthians to have confidence in this "brother," Paul lets them know that he had been "chosen of the churches to travel with us with this grace," i.e., with the offering for the ^{Jerusalem} ~~Antioch~~ saints.

Note it was "to the glory of the same Lord," not to the glory of Paul, nor of the brother, nor of the Macedonians, nor of the Corinthians.

"Ready mind" - προθυμίαν, as in v. 11, 12: willingness.

(8:20) "Avoiding this" - στελλόμενοι τοῦτο.

Paul had carefully arranged for the preservation of his integrity and that of his co-workers.

"Blame" - μημίσηται. Cf. 6:3. Paul is

referring to any spot or blemish (again note the sacrificial idea) upon him, his fellow-workers, or his ministry.

"This abundance" - ἐν τῇ ἀδρότητι ταύτῃ.

Evidently it was a large offering

"Administered" - διακονοῦμένη, ministered, one charge with the affairs and possessions of others.

8:21 "Providing" - προνοοῦμενοι. It means to plan beforehand (Robertson, IV, 246).

Cf. Rom. 12:17b.

"Honest" - κατὰ. This means "morally good" (Shayer, 322). We could translate it just, right, honorable. See Barnes, p. 189.

"In the sight of the Lord," i.e., before the Lord. THIS COMES FIRST, BUT IT IS NOT ENOUGH. WE MUST ALSO BE ABOVE REPROACH WITH MEN! "Also in the sight of men."

8:22 This second brother had been "oftentimes proved diligent in many things. He had been tested and approved; he was not a novice."

He was excited about having a part in this ministry (not by the confidence Paul had in them) because of the confidence which he, the brother, had in them.

8:23 This recapitulates:

1) "Titus... my partner" - κοινωβός.

This means Titus shared fully in Paul's ministry, as "fellow-helper" - συνεργός shows: a fellow-worker.

2) "Our brethren." Paul calls them,

"messengers" - ἀπόστολοι. They had been chosen by the churches to represent them & were committed to "the glory of Christ."

(8:24) Having vouched for those who were coming - and their mission, Paul now throws the burden of proof on the Corinthians.

Cf. vv. 7, 8.

"Show" and "proof" have the same root: ἐνδείξασθε and ἐνδείξι. It means to demonstrate or prove the reality of their "love", and so of their faith, and that Paul was right in his "boasting," i. e., the claim that the Corinthians really had turned to the Lord.

9:1 The first five verses relate to what Paul has written about in ch 8: the offering for the saints in Jerusalem, "superfluous" - ΠΕΡΙΣΣΟΝ. This means, "more than is necessary" (Thayer, 505). Their failure to complete their giving had not been due to ignorance. They had been

But he does write anybody - an indication of belief need to be omitted of any already know.

9:2 "ready a year ago" - even before Macedonia and their initial zeal had been used to encourage others to give. "Provoked" - ἠρέθισθε, from ἐρεθίζω, to excite. The only other place it is used is in Col. 3:21 - in a bad sense.

9:3 "The brethren" - Titus, and the two unnamed men who are mentioned in 8:16, 17, 18, 22. "Ye may be ready." Robertson (IV, 247), "That ye may really be prepared," ... and not just say that ye are prepared."

9:4 Note the Apostle's concern about his own integrity. After all that has been mentioned in this epistle relative to this, i.e., Paul's integrity as an Apostle, it is quite amazing that the one place where Paul might be called in question was where he had boasted about them.

9:5 "of which ye had notice before," is better translated, which ye promised before. "As a bounty" - ὡς εὐλογίας. This word is used 2x in this verse + 2x in v. 46. Dr

Speaks of a gift that is given willingly + generously. Paul did not want it to appear that it was a requirement because of his own "covetousness."

(9:6) From this verse on the the end of ch. 9 he is concerned with THE RESULTS OF OUR GIVING. We might call it, What God Gives When We Give.

As ^(p. 219) Lodge points out, this verse gives us the authority for pointing out to men (the Lord's people) that giving will result in blessing - even though this is NOT to be our primary incentive in giving.

Cf. Mt. 10:39, "He that loseth his life for my sake ..." also, Jas. 4:10; 1 Pet. 5:6.

See also Prov. 11:24, "There is that scattereth and yet increaseth ..." also, Gal. 6:7.

SO THIS IS A TRUTH WELL-ESTABLISHED BY:

- 1) THE O.T.
- 2) THE TEACHINGS OF OUR LORD.
- 3) AND - CONFIRMED BY THE EXPERIENCE OF THE LORD'S PEOPLE.

The Lord recompenses according to:

- 1) The willingness of our gift.
- 2) The generosity of our gift.

"Sparingly" - $\phi ε ι δ ο μ ε ν ω ς$. It means to hold back. Cf. Rom. 8:32.

The returns are not necessarily financial, but often they are.

(9:7) Here is another principle + a result. "Purposeth" - $\tau ρ ο α ι ρ ε ῖ τ α ι$. This speaks of what one has voluntarily chosen to do in the presence of someone else (cf. Thayer, p. 537). "Purposes" is also used as a translation. This he must do in his heart.

Deut. 15:7-10

Prov. 19:17; 22:9

Paul says here that it is in giving like it is in agriculture (cf. 196, Barnes). Ecc. 11:1.

There are two negatives:

- 1) "not grudgingly" - μὴ ἐκ λύπης. This means not out of pain, or sorrow, or grief. If it hurts you to give, then don't give. "not with a sour, reluctant mind" (Shayer, 383).
- 2) "not of necessity" - ἢ ἐξ ἀνάγκης. never give because you are compelled to give, either by circumstances, nor by the requirement of a church.

"For God loveth a cheerful giver" - ἡλαρὸν γὰρ δόσῃν ἀγαπᾷ ὁ θεός. This is a cheerful ~~giver~~ who gives with joy, who is ready to give or to do whatever needs to be done. This is the only time this word is used in the NT.

For God loving such a giver, cf. Jn. 14:21, 23. Paul is talking here about the experience of the love of God.

Cf. Deut. 7:12-26, noting in v. 13a, "And he will love thee."

9:8 Bishop Moule calls this "a golden verse to be weighed and used" (p. 93). This gives us the third verses dealing with RESULTS OF GIVING.

- note:
- "all grace"
 - "always"
 - "all sufficiency"
 - "all things"
 - "in every good work"

"The God who asks is also the God who gives" (Moule, 93).

And it is prefaced with, "And God is able."

Cf. Rom. 14:4; Eph. 3:20, 21; Phil. 3:21; 2 Tim 1:12; Heb. 2:18; 5:7; 7:25; 11:19; Jude 24.

"God is able" - δυνατός ἐστι ὁ θεός. This means He has the power in himself and is not dependent

Moule speaks of this verse as being heavily freighted with every possible gift of grace (p. 93).

upon outside resources to be able to do what is mentioned here.

"Grace" - enabling grace. Cf. 12:9. Cf. 8:1.

"All sufficiency" - $\pi\alpha\rho\alpha\varsigma$ αὐτάρκειαν, "such a supply on the spot as to be independent of externals" (Moule, 93). Shayer (p. 84) interprets this word as meaning, "a perfect condition of life, in which no aid or support is needed."

Cf. 1 Tim. 6:6.* "Independent of circumstances"

"Abound" - If we abound in ^(Robertson, IV, 248, 249) this grace, we will abound also "to every good ^(8:7) work."

9:9 "just as it stands written" (Moule, 94) in Psa. 112:9.

Both in this verse and in v. 10 "righteousness" seems to refer to deeds of righteousness, and is stated as a confirmation of "every good work" in v. 8.

In v. 9 we have what the giver does.

In v. 10 we see that the gift ultimately comes from God, and yet we receive blessing from giving to others what God has given us.

BOTH OF THE VERSES ARE PARENTHETICAL. PAUL RETURNS TO THE THOUGHT OF V. 8 in v. 11.

The one who gives to God finds that he will always have enough.

9:11 Relate to v. 8 - of which this is a continuation.

"Enriched" as in v. 8. Cf. 8:7. The GK is $\pi\lambda\upsilon\tau\iota\zeta\acute{o}\mu\epsilon\nu\omicron\iota$. This verb is only used in the Cor. letters. Cf. 1 Cor. 1:5; 2 Cor. 6:10, + here. It means, to make rich.

FROM HERE TO THE END OF THE CHAPTER THE EMPHASIS IS ON "Thanksgiving to God."

f. John 15:16 &
WORKS REMAIN

9:10

Cf. Isa 55:10

WORKS INCREASE

9:12 The giving of the Corinthians does 2 things:
 1) The needs of the saints are met.
 2) Causes many to give thanks to God.

9:13 "Experiment" - ΔΙΑ ΤΗΣ ΔΟΚΙΜΗΣ. This word means proof - cf. 8:8, 24.

9:14 "not only do those whom you help praise God, but they pray for you," Paul says.

"Who long after you" - ἘΠΙΠΤΟΘΟΥΝΤΩΝ ὑμᾶς. The verb is used in 5:2; Phil. 1:8; 2:26. This creates love among believers.

9:15 GOD'S GREATEST GIFT - which is described as "unspeakable" - ἀνεκδιμήτῳ. This means "indescribable ... which words fail" (Hayes, 44). Used only here in the N.T. "no words can properly express the greatness of the gift thus bestowed on man" (Barnes, 202). "It is higher than the mind can conceive; higher than language can express" (Ibid.). And to think that He is God's "gift." Cf. John 3:16; Rom. 6:23 b.

He is indescribable because:

- 1) of who He is - the eternal Son of God.
- 2) of what He became - man.
- 3) of His death
- 4) of His resurrection
- 5) of His present ministry in heaven.
- 6) of His care, His faithfulness, His patience, etc.
- 7) of all His promises, esp. of heaven.

Cf. Eph. 1:3-14. If we have Christ, there is nothing we lack. Cf. Lk. 22:35. Also Rom. 8:32, ^(from v. 31)

(10:1) In chapters 10-12 Paul is vindicating his apostleship.

"Now" - δὲ, like "moreover" - δὲ in 8:1 - a new subject is being introduced.

"I, Paul" - i.e., myself, personally - as distinguished from the situation where someone else might write for him. "Paul," as in 1:1

"Beseech you" - παρακαλῶ ὑμᾶς. Thayer makes this an admonition, a warning, +, at the same time, an exhortation. There is real solemnity here. (p. 482).

Hodge suggests that in 1-9 Paul is addressing the faithful + obedient part of the Cor. church; in 10-12, those who were still inclined to follow the false teachers.

"By the meekness" - διὰ τῆς πραότητος. See the excellent discussion in French, pp. 151-153. He says it is:

- 1) Not a natural characteristic, but "an inwrought grace of the soul" - toward God first, then toward man. Cf. p. 152.
- 2) It is "that temper of spirit in which we accept his dealings with us as good, and therefore without disputing or resisting" (Ibid.).
- 3) It is based on ταπεινοφροσύνη, "lowly in heart," as in Mt. 11:29.
- 4) It is illustrated in by David's attitude toward Himei in 2 Sam. 16:11. Thus, it speaks of an attitude that accepts adversity as a part of God's dealings with us for our own purification and blessing.

"and gentleness" - ἐπιεικειᾶς. This is the

These are the only 2 Paul mentions himself in 2 Cor. (1:1, 10:1).

person who will not claim his full legal rights because he wants to avoid a moral wrong. Cf. French, pp. 154, 155. This is the person who "can see the other's point of view" (p. 97).

The following may be something of an ironical statement.

He says that in his personal appearance (ΚΑΤΑ ΠΡΟΣΩΠΤΟΝ) he is "base" - ΤΑΤΤΕΙΝΟΣ. This means to make himself their servant. Cf. 1 Pet. 5:5 - as our Lord washing the disciples feet.

"But," on the other hand, "bold" - ΘΑΡΡΩ, confident in character (Thayer under ΤΟΛΜΑΩ, p. 628).

THIS CHARGE HAD REALLY OFFENDED THE APOSTLE, BUT HE USES IT HERE TO INDICATE THAT HE KNEW WHAT WAS BEING SAID. HE HAD HAD NO REASON TO BE BOLD WHEN HE HAD BEEN WITH THEM BEFORE.

(10:2) "I beseech" - ΔΕΟΜΑΙ. Paul uses this word ~~3~~³ x in 2 Cor: 5:20; 8:4; 10:2. This amounts to a prayer. Doubtless Paul had prayed much about this.

He is warning them that he is about to be when "present" what some have said he only is when absent.

"Confidence" - Τῆ ΠΕΠΟΙΘΗΣΕΙ. Here Paul is referring to the authority which he knows he has as an apostle.

"Think" in both instances here is λογίζομαι. They had some settled convictions about Paul and he had some settled convictions about what he would do, WOULD HAVE TO DO, toward them.

"as if we walked according to the flesh" -
 ὡς κατὰ σάρκα περιπατοῦντας. Cf. 1:17.
 Also cf. Rom. 8:4, 5, 13. Also, 1 Cor. 3:3. Such a
 person is motivated by his corrupt, human
 nature, not by God, nor by the Spirit of God
 so as to be spiritual. "Walked" indicates, not
 an act, but a way of life.

(10:3) "We walk in the flesh," i.e., he was a
man, a human being. Cf. Phil. 1:22, 24
 Then he changes the word: "war" - στρατεύ-
 ὀμεθα. Here we see another facet of the
 ministry of Paul. He was engaged in a
 spiritual conflict. Cf. Eph. 6:10-18. But in it
 he did "not war after the flesh," i.e.,
according to the flesh. BEHIND PAUL'S MINISTRY
 WAS THE LIVING GOD - not mere human re-
 sources, nor motivated by human motives.
 Cf. 2 Cor. 4:3-7.

(10:4) "The weapons" - τὰ γὰρ ὄπλα. Cf. Rom.
 13:12; 2 Cor. 6:7. "all the means which are aptly employed
 in the defence and propagation of the truth" (Hodge, 234).
 Cf. the usage of this word in John 18:3, &
 its context to v. 12.

N.B. The classic key is Eph. 6:10-18. Note each
 part of the armor & the weapons - the Word
of God and prayer.

"not carnal" - οὐ σαρκικά. This would
 mean an impressive appearance, or forceful
 oratory, or slander, or maligning, etc. Cf.
 Gal. 5:19-21.

"mighty through God," lit., mighty to God,
 i.e., that which is considered mighty to Him
 + that through which He works. Cf. Isa. 55:8, 9.

THIS VERSE
 IS A PAREN.
 1.3 GOES WITH
 1.5.

To the pulling down of strongholds" - Πρὸς
καταίρεισιν ὀχυρωμάτων. Christian warfare
is not defensive, but offensive. We are not
out to survive, but to conquer. Whatever
men's strongholds might be, we are out to
demolish them. Cf. Jericho in Joshua 6.

But the real nature of the conflict is seen
in v. 5.

(10:5) "Casting down" - a cognate of "pulling
down" in v. 4: καταϊρούντες. Here it
means to refute, to demolish, to destroy. What?
"Imaginations" - λογισμούς, the thoughts,
the reasonings, the philosophies of men.

Cf. Isa. 55:8, 9.

Rom. 1:21-23.

1 Cor. 1:17-31.

Psa. 10:4.

≠ 1 Pet. 3:15.

"Every high thing" - πᾶν ὕψωμα. These are
the strongholds, the fortresses raised up by
the pride of men, humanistic philosophies,
Satanic systems

"Exalteth itself" - ἑταίρομενον. This is
the opposite of "casting down." Here the
word speaks of rising up to offer resistance,
to oppose -

"The knowledge of God" - cf. 4:6. Thus, the
thoughts of men, the philosophies of men, have
been raised up in opposition to the Gospel of
Jesus Christ wherein we find the true knowledge
of God.

ONCE THE HIGH PLACES ARE DEMOLISHED, THE
INHABITANTS MUST BE SUBDUED.

"Bringing into captivity" - αἰχμαλωτίζοντες.

Every thought must be brought to the place of "the obedience of Christ."

Notice the way "God" and "Christ" are brought together in this verse.

Man is to be brought to a place of complete "subjection to Christ" (Alford, II, 691). "Thought" = purpose, design, act of the will - the source of all we do.

OBEDIENCE TO CHRIST = OBEDIENCE TO GOD =
OBEDIENCE TO THE WORD.

(10:6) "Having in readiness" - ἔν ἐκτοίμῳ ἔχοντες. This speaks of being prepared.

He uses this same expression in 12:14.

"To revenge" - ἐκδικῆσαι. The verb ἐκδικέω means to punish, or avenge.

"When your obedience is fulfilled" - Paul was waiting for the Church as such to give itself to obedience. THEN he was prepared to take the necessary steps as an Apostle to punish those who refused to obey the Lord.

(10:7) - See next page.

N.B. The
Lordship
of Christ.

(10:7) "After the outward appearance" - KATA
ΠΡΟΣΩΠΟΥ. Cf. "according to the flesh"
in v. 2, 3. This expression would undoubtedly
refer to our tendency to judge each other on a
human basis. Cf. 5:12. Also see 1 Sam. 16:7;
Mt. 23:27; John 7:24.

"As he is Christ's, even so are we Christ's."
It seems that they may not only have been
denying the apostleship of Paul, BUT HIS SALVA-
TION AS WELL. Charges usually increase, becoming
more inclusive. So, whatever they had in
Christ, he had the same.

(10:8) But he could go beyond them because
of what he calls, "our authority." But
this had been given him for their "edifica-
tion, and not for your destruction."

The word, "destruction," is related to "pulling
down" in v. 4. Alford: "concerning our power
which the Lord has given for building you
up and not for pulling you down" (III, 693).

BUT IF HE DID BOAST (as he is being forced
to do), "I should not be ashamed," "as a
convicted impostor" (Plummer in Robertson,
IV, 254). The verb is αἰσχύνομαι.

(10:9) The accusation which had been made
against Paul is stated in v. 10. Here he
indicates that he wants them to remember
that:

- 1) He is Christ's (v. 7), but
- 2) He is also an apostle (v. 8).

SO THAT IF HIS LETTERS DO SOUND STRONG IT

IS NOT BECAUSE HE IS TRYING TO MAKE THEM
THINK THAT HE HAS MORE AUTHORITY THAN HE DOES!
See v. 11.

10:10 ~~Powerful~~ "Weighty" - βαρῆται, mean-
ing severe, oppressive. (from βαρῆς.)
"Powerful" - ἰσχυραί, forceful.

IN CONTRAST -

"His bodily presence weak" - ἀσθενής.
This may refer to his physical problems
(cf. his thorn in the flesh in ch. 12), and his
other ^{physical} characteristics which evidently were
not imposing. Tradition has him "as small
short, bow-legged, with eye-brows knit
together, and an aquiline (eagle-like, hooked)
nose" (Robertson, IV, 254).

"Speech contemptible" - ὁ λόγος ἐξουθενημένος.
Cf. 1 Cor. 2:1-5. They despised, scorned, treated
with contempt, his failure to philosophize
about the Gospel.

10:11 men can consider that when he comes
they will find out that he is just like
his letters make him out to be.

10:12 "We dare not" - οὐ γὰρ τολμῶμεν.
Paul here manifests the fear of the
Lord which was in his heart. We shunned
because he was fearful of the consequences
of doing otherwise.

"To make ourselves of the number" is
the translation of one word, a verb:
ἐγκρίνω - "to judge one worthy of being ad-
mitted to a certain class" (Thayer, 167).
Perhaps ironical.

He did not believe that he belonged to this group, nor was he even worthy of comparison with them (irony).

"Compare" - $\sigma\upsilon\gamma\kappa\rho\acute{\iota}\nu\alpha\iota$.

"Comment" - $\sigma\upsilon\nu\iota\sigma\tau\alpha\nu\acute{o}\nu\tau\omega\kappa\alpha\iota$. This takes us back to the letters of commendation which were the subject earlier in this epistle. A CHILD OF GOD DOES NOT WRITE HIS OWN LETTERS OF COMMENDATION.

"measuring themselves by themselves" - the verb: $\mu\epsilon\tau\rho\acute{o}\nu\tau\epsilon\varsigma$. They were determining their own value, their own progress, by human comparisons.

Paul says that they, in doing this, "are not wise" - $\text{o}\acute{\upsilon}\ \sigma\upsilon\nu\iota\alpha\sigma\iota\nu$. This means that they did not have the insight, the ability to take the word of God and draw from it the proper means of evaluating themselves, or the work of God on earth. (Cf. Thayer, p. 118, column #1.)

10:13 "Without our measure" - $\epsilon\iota\varsigma\ \tau\acute{\alpha}\ \acute{\alpha}\mu\epsilon\tau\rho\alpha$.

This means excessively (Thayer, 32).

It is used again and partially explained in v. 15.

"According to the measure" - $\kappa\alpha\tau\grave{\alpha}\ \tau\acute{o}\ \mu\epsilon\tau\rho\upsilon\varsigma$.

Thayer (p. 408) defines this as the "determined extent, portion measured off... limit." BOTH

OF THE ABOVE SUGGESTIONS SUGGEST THE LIMITATIONS OF PAUL'S MINISTRY.

"The rule" - $\tau\omicron\upsilon\ \kappa\alpha\nu\acute{o}\nu\omicron\varsigma$, "a definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned one; one's sphere of activity" (Thayer, 324).

"God" is the One who has set these limits. But this limit did indicate that Paul was "to reach even unto you, i. e., the Corinthians. This expresses PURPOSE. The verb, ἐφικνέομαι, is used in the NT only here + again in v. 14.

(10:14) The first part of this verse would do better if it followed lit. the GK - "For not as not reaching unto you have we stretched ourselves."

"We stretch not" - οὐ... ὑπερῆκτείνομεν. This means, "to extend beyond ^{the} prescribed bounds" (Shayer, 640)*.

notice from the ref. to "the Gospel of Christ" that Paul's limitations not only had to do with where he would go, but also with the message he preached. There is no need to define it here because it is clearly known.

(10:15) "Without our measure" - cf. v. 13. This explains at least in part what he means: "of other men's labor." Cf. Rom. 15:20 ff. Paul was not about to take credit for work which is not his own, nor to assume authority which God has not given him.

"The reproach of the false teachers here implied is of course obvious. They had done what Paul refused to do. They came to Corinth after the church had been gathered, assumed an authority to which they were not entitled, and endeavoured to destroy the influence of the Apostle, ^{to whom} the church owed its existence, and the people their hope of salvation" (Hodge, 247).

"Having hope" - It was Paul's desire, not to stay in Corinth, but, when they were established, to go beyond them to other places where the Gospel had not been preached before.

"When your faith is increased," "as your faith groweth" (Robertson, IV, 256).

"We shall be enlarged" - μεγαλυνθήναι. He is speaking here of the expansion of his ministry "according to our rule," i.e., the limits set by God, to preach the Gospel where Christ had not been named.

"Abundantly" - εἰς περισσείαν. He felt that the limitations were actually limitless if taken in their proper order.

(10:16) Here are Paul's limits, established by God

"Beyond you" - εἰς τὰ ὑπερέκεινα. The Gospel spreads step by step - not in unrelated missions. Cf. Acts 1:8.

He was not going to boast in other men's works which he might claim, or take over - "made ready to our hand."

(10:17) Cf. 1 Cor. 1:31. Because of v. 18 this verse seems to mean that anyone who glories is to glory in the commendation which he receives from the Lord. This comes orig. from Jer. 9:24.

(10:18) "Approved" - δόκιμος. Cf. Rom. 14:18. It means accepted. Cf. Mt. 25:21, 23 in contrast with vv. 26-30.

This verse is true of salvation as well as of service.

(11:1) "God" does not appear in the GK, although this may have been a prayer of the Apostle. Would that - ὄφελον, is used "where one wishes that a thing had happened which has not happened, or that a thing be done which probably will not be done" (Thayer, p. 469).

"Beare with me" - ἀνείχεσθε, μου. The meaning here is, to listen.

"(my) folly" - τῆ ἀφροσύνη. This word is only used in this chapter (vv. 1, 17, 21) and in Mark 7:22, where it is mentioned by our Lord as one of the sins which comes "from within, out of the heart of men."

Paul's "folly," i.e., talking about himself, is motivated by his -

(11:2) "Godly jealousy" - Θεοῦ ζήλω. Paul had already used this word in 7:11, + 9:2. He will use it also in 12:20. We get our word, zeal, from it.

He was "jealous" because he loved. It was not that he was jealous to have their affection, but jealous for their blessing. He was watchful for anything that would rob them of blessing in Christ. So still it be other way, he was jealous to see them experience as much blessing as possible.

"I have espoused you" - ἠρμολόγησάμεν γὰρ ὑμᾶς. The believer's relationship to Christ, in one way, is like that of marriage - a love relationship which must not be violated. It was "never to have a rival" (Moule, 105).
Cf. Eph. 5:22 ff.

This was followed by the object of the betrothal: lit., a chaste virgin to present you to the Christ.

The marriage is consummated at salvation. cf. Rom. 7:4.

"Present" - παραστήσαι. There is the idea here of leading them, or bringing them, to Christ - as in salvation. Cf. 4:14.

"A chaste virgin" - παρθένον ἀγνήν. Paul is probably thinking of the coming of the Lord. The emphasis is on the purity, i.e., as a wife, never having had her affections turned in any other way.

(11:3) But now for Paul's concern. He looks behind the false apostles (v.13), and sees the craftiness of Satan himself - camouflaged, as in Gen. 3. NOTE HOW PAUL VOUCHES FOR THE HISTORICAL ACCURACY OF GEN. 3.

"The serpent" - a disguise.

"Beguiled" - ἐξηπάτησεν. This means to deceive completely - ἐξαιτάτω.

"Through his subtlety" - ἐν τῇ πανουργίᾳ αὐτοῦ. Cf. 2 Cor. 4:2, "craftiness." He was very wise, but deceitful.

"Your minds" - τὰ νοήματα ὑμῶν. This is the same as "thought" in 10:5. Also cf. 2:11; 3:14; 4:4.

The battle of Satan is waged in men's minds. Even a believer can be affected.

"Should be corrupted" - φθαρῆ. Paul did not want the Corinthians to be led away, to be led astray, turned away from.

"The simplicity" - ἀπὸ τῆς ἀπλότητος. This refers to singleness of mind, sincerity, free from that which is contrary to the truth of the word.

11:4 Just as Satan persuaded Eve that she did not have as much knowledge as she should have.

Paul says here, in effect:

- 1) Is there another Jesus?
- 2) Is there another Holy Spirit?
- 3) Is there another Gospel?

"Can these false teachers add anything to my preaching?" Paul says.

If so, "ye might well bear with him." Here Paul uses the same word which is used 2x in v. 1 - listen, and give heed (obey).

The first "another" = ἄλλοι, another of the same kind; the second two are ἑτέροι, another of a different kind.

11:5 "I think" - Νομίζομαι, I think, or reckon - a conclusion reasoned out.

"Behind" - ~~κατώ~~ ὕστερον κείναι. This speaks of being inferior to the other apostles in rank, power, fruitfulness.

"The very chiefest" - ὑπερλίαν. Used again in 12:11. Paul probably had in mind Peter, James, and John. BUT HOW REPULSIVE IT MUST HAVE BEEN TO HIM TO SAY SUCH A THING.

11:6 "Rude" - ἰδιώτης. Paul was untrained and apparently possessed little ability as an orator. Such a person was looked down on in Corinth "where Grecian culture was at its height" (Hodge, 256).

His ministry in Corinth had shown him to be thoroughly acquainted with his subject - and unwilling to be changed from it!

11:7 His enemies, instead of paying attention to his teaching had said that he had not taken money from the Corinthians because he was aware that he was not really an apostle. Cf. 1 Cor. 9 where this is intimated. "Committed an offense" - ἡ ἀμαρτίαν ἔποιησα, lit., OR have I done a sin...

He had humbled himself, taking nothing from them, "that ye might be exalted," i.e., by being saved.

and so he had not looked to them for support. Instead -

11:8 This was not against their will, but he explains in

11:9 what he means. no one could accuse the Apostle Paul for being in the ministry because of what he got out of it. And yet how paradoxical that, what he did to keep the Gospel above reproach, was the very thing that his enemies had used against him.

"And so will I keep myself." HE DID NOT EXPECT TO CHANGE.

11:10 Paul did not expect to change this policy in Achaia. The reasons for this he states in the following verses.

11:11 After all that Paul had said about giving in chs. 8 + 9, + the blessings which follow, did his continuation of the policy mean, "Wherefore? Because I love you not?" The questions deserved no answer

and he is content to rest his case on the omniscience of God: "God knoweth." The real reason is given in v. 12.

(11:12) Paul was following this course of action to "cut off occasion," i.e., not to give his enemies that opportunity to criticize him.

He was seeking to force them to refrain from taking money from the people of Corinth! Thus, this was strategy in his spiritual conflict.

(11:13) "False apostles" - ψευδαπόστολοι. This is the only time this word is used in the NT.

"Deceitful workers" - ἐργάται δόλιοι. This is the only time in the NT that δόλιος is used.

"Transforming themselves" - μετασχηματίζόμενοι. This is not an internal change, but an external change. They appear outwardly to be what they claim to be: "apostles of Christ."

This verb is found again in v. 14, 15.

(11:14) Satan does it. ↑ He is the adversary. "Angel of light." Cf. Acts 12:7. Contrast with Luke 22:53. Also Eph. 2:1-3; 6:10 ff.

(11:15) Therefore, if the most evil of creatures can appear as "an angel of light," we should not be surprised "if men of the basest, blackest character put on the appearance of the greatest sanctity, and even become eminent as professed preachers of righteousness" (Barnes, 231).

Because of what they have to use to deceit in what they do.

monks: put on the disguise.

11:15 "Whose end shall be according to their works." Our destiny is not determined by what we appear to be, but by what we really are!

(11:16) See next page.

(11:16) This goes back to v. 1 after his digression about the "false apostles" and what he says in v. 3 about "the serpent."

He does not want anyone to think that he is "a fool," but, even if they do, he is now going to "boast" himself "a little."

"A fool" - ἀφρονα. This is someone who is ignorant, foolish. It is generally accepted among men that a man who boasts about himself is "a fool"; how much more this should be true among believers!

"A little" - μικρόν. Perhaps a little ironical: They boast a lot; surely you will let me boast a little!

(11:17) This verse does not deny inspiration.

"After the Lord" - κατὰ κύριον, is spoken in contrast with "after the flesh" - κατὰ ^{τῆς} σαρκός, in v. 18. Thus, it means that this is not the way the Lord would talk, + so it is not the way an apostle should talk! Be he is going to do something foolish because of the circumstances.

(11:18) On this cf. Phil. 3:4. If this is what men want to glory in, Paul is certain that even as a man, glorying in all that he was as a man, he could surpass them. He does this beginning in v. 22.

(11:19) "Suffer" = bear with, as in v. 1. They have been tolerant "gladly" of other "fools"; i. e., the false teachers, surely, since they "are wise" they will give him, the apostle Paul, the same consideration.

11:20 "Suffer" - again the same verb as in v. 19. The NSRB has "tolerate." They would bear with men (false teachers) who took advantage of them in every way; they should listen to Paul who obviously had no such intentions.

IT IS AMAZING THAT MEN WILL PREFER LAW TO GRACE; THEIR OWN WORKS, TO THE WORK OF GOD.

1) "Bring you into bondage" - ΚΑΤΑ ΔΟΥΛΟΤΙ. See only other time this verb is used in the NT is Gal. 2:4. Thus, PAUL MUST BE TALKING ABOUT JEWISH LEGALISTS. This speaks on the victory which these false teachers had gained so that the Corinthians were under their domination.

2) "Devour" - ΚΑΤΕΘΙΕΙ. This means to forcibly strip one of his possessions, and appropriate them. Cf. Thayer, 339. Cf. Mt. 23:14

3) "Take" - ΛΑΜΒΑΝΕΙ. This probably refers to ^{the manner in which} ~~what~~ the false teachers ^{took from} ~~took~~ others. ~~at con-~~ ~~quered with what they did to them.~~ First, they enslave them. Second, they take their possessions. Third, they take it by fraud + deceit. It is not done honestly and in the open. Cf. Thayer, 370.

4) "Exalt himself" - ἑταίρεται. This means "to be lifted up with pride" (Thayer, 228).

5) "Smite you on the face." This was "the highest indignity" (Hodge, 269). Cf. Luke 22:64; Acts 23:2; Mt. 5:39.

11:21 "Reproach" - ΚΑΤΑ ἈΤΙΜΙΑΝ. Paul, who never did serve the Lord in his own strength admits that he is weak. BUT, if

present tense suggests what is going on continuously

~~if~~ his opponents want to employ boldness, he is ready for them. "Bold" - τολμή. This word carries with it the idea of something daring. No man, indicates Paul, has anything to boast about, but, if they dare to go this route, I am prepared to accept their challenge.

(11:22) Again cf. - Phil. 3:4 ff.

"Hebrews" - Ἑβραῖοι. This goes back to Gen. 14:13. "The name... is not one by which the chosen people know themselves, but by which others know them" (Frensch, 137). This would refer to a pure Jew, one who had followed all of the details of Judaism, + one who spoke the Hebrew language.

"Israelites" - Ἰσραηλιταί. This is what the Jews called themselves (as compared with the above). This set them apart from the Ishmaelites - the specially chosen nation, the one which had been God's special instrument for ministry to all men.

"The seed of Abraham" - cf. John 8:33 ff. This seems to have been the term which indicated their feeling that this gave them a special claim to God - believing that this made them the children of God.

PAUL COULD ALSO MAKE EVERY CLAIM. So he stood as high as they did thus far.

(11:23) "Ministers of Christ." In v. 15 he had indicated that they were servants of Satan. So here, instead of saying, "So (am) I," as he does in v. 22, he adds, "I more." and then down through v. 28 he proceeds to tell WHY!

cf. Rom.
9:4, 5.

V. 23 he summarizes his experiences in the ministry; in vv. 24-28 he gives the details. WE CAN SEE FROM THIS THAT PAUL EXPERIENCED MUCH MORE THAN IS ACTUALLY RECORDED IN THE BIBLE.

(11:24) Eight times Paul had been beaten: 5 by the Jews; 3 by the Romans. THE ONLY NT RECORD IS ACTS 16:²²~~33~~.

(11:25) "Stoned" - Acts 14:19, at Lystra - which may have led to the experience recorded in ch. 12 of 2 Cor.

(11:26) "Perils" (8x) - ΚΙΝΔΥΝΟΙΣ. This speaks of circumstances where his life was in danger.

(11:27) "Weariness" - ΚΟΤΙΝΗ. This speaks of the physical exhaustion which he felt from straining his energies to the utmost. Cf. Jench, 378).

"Painfulness" - ΠΟΧΘΗ. Cf. 1 Th. 2:9; 2 Th. 3:8.* This seems to be the incessant, tiring character of Paul's work.

(11:28) Concerning the churches: "the care." Evidently all up to this point had to do with his missionary labors. "The care" - ἡ μέριμνα. This speaks of the anxieties, the worries, the concerns - as, e.g., what he was then going through over Corinth.

(11:29) This probably refers to what was involved in "the care of all the churches." When he came upon those who were "weak," he

could sympathize with them because he too was weak. Cf. 1 Cor. 9:22.

"offended" - $\sigma\kappa\alpha\nu\delta\alpha\lambda\iota\zeta\epsilon\tau\alpha\iota$. This is one who is caught by sin, or falls into sin. We get our word, scandalized, from it.

"And I burn not" - $\kappa\alpha\iota\ \omicron\upsilon\kappa\ \epsilon\gamma\omega\ \pi\upsilon\rho\omicron\upsilon\mu\alpha\iota$. This means to burn with a "readiness to aid, or indignation" that a child of God could be so caught (A+B, 138). NSRB: "and I am not ashamed?"

(11:30) A strange kind of boasting - to be developed in ch. 12.

Paul's sufferings had made him tender, had given him a heart for people, had made him understand. He knew how to weep over the people of God - so great was his concern.

This is why he could say, "If I must needs glory..."

(11:31) Who will vouch for all of this?
God will! Cf. Rom. 9:1.

Before the Judaizers he would remind them that "the God" whom they professed to serve was the "Father of our Lord Jesus Christ." There can be no compromise or weakness here - & there was none.

"Blessed" - $\epsilon\upsilon\lambda\omicron\gamma\eta\tau\omicron\varsigma$, one of whom we can speak well, praise.

(11:32, 33) Paul here cites his first trouble after he turned to the Lord. "Artas" seems to have been a title for Arabian kings. The Jews instigated it. Cf. Acts 9:23ff. Monte: "Take one example."

(12:1) There is a slight problem in the text here. The best reading seems to be, with the ASV, "I must needs glory, though it is not expedient."

He was being pressed into this by his enemies, although he considered it "not expedient" - οὐ συμφέρον, not profitable.

"Visions" - ὀπτασίας. This is something which appears to a person, something which he sees. Cf. 1 Cor. 9:1; Acts 18:9, 10; 22:17-21.

He also had other visions - like the man from Macedonia (Acts 16:9). BUT HERE PAUL SEEMS TO BE CONCERNED WITH THE TIMES WHEN HE SAW THE LORD IN VISIONS!

"Revelations" - ἀποκαλύψεις. This is more "a disclosure of truth, instruction, concerning divine things before unknown" (Thayer, 62). Cf. Gal. 1:12; Eph. 3:3; 1 Cor. 11:23; 15:3; Eph. 3:3.

"of the Lord" - probably means both:

- 1) Given by the Lord, and
- 2) Having to do with the Lord Himself.

Paul is pointing to the supernatural source of his knowledge of the Lord + of the truth, THE WORD OF GOD.

(12:2) As it turns out PAUL IS SPEAKING ABOUT HIMSELF - probably the sacredness of the experience made him draw back from injecting himself into it except with the deepest humility and gratitude: "a man in Christ." No other can be considered a child of God. Cf. 2 Cor. 5:17.

"Above fourteen years ago" - "Was it at Lystra? Acts xiv. 19" (Moule, 113). If so, it is very possible that Paul actually died. His knowledge of how he was "caught up to the third heaven" was not clear - whether in spirit only (as in a vision), or in body also - an actual rapture.

"Caught up" - ἀρταγέιντα. Used again in v. 4, and also in the rapture passage: 1 Th. 4:17. It means "to express a removal from one place to another without the agency of the subject. Paul was entirely passive in the translation of which he here speaks" (Hodge, 282).

"The third heaven." Cf. v. 4: "into paradise." Cf. Luke 23:43; Rev. 2:7. Scripture does not speak of 7 heavens; only 3. This is, therefore, the dwelling place of God and of Christ.

(12:3) The repetition emphasizes both:

- 1) The certainty that this took place.
- 2) The sacredness, the solemnity, of the occasion.

(12:4) HE DOES NOT TELL US WHAT HE SAW, BUT WHAT HE HEARD - AND, THAT HE CANNOT TELL US THE WORDS!

"Unspeakable words" - ἀρρητα ῥήματα. This is explained in what follows: "not lawful" - οὐκ ἔστιν. This means it was a revelation (and possibly a vision also) which he was not allowed, or permitted to make known to others either by speaking

or by writing!

12:5 Of such an experience he could glory as supporting his claim to apostleship, but he refused to glory of himself as though he deserved it.

How differently Paul treated his experience from the way men do today!

Even here, though it seems it would have been important to know what he heard (and saw), yet Paul is faithful to the divine charge.

"But in mine infirmities" - cf. 11:30.

Paul is leading up to what was evidently his greatest infirmity - his "thorn in the flesh" (v.7).

12:6 Paul means here that if he did desire to boast he would not fall into the category of a fool because he would be speaking the truth - BUT to keep ^{them} from exalting him, he prefers that they accept him for their "visions" and "revelations" of him, i.e., "that which he telleth me to be, or that which he telleth of me."

12:7 The Lord had also taken some precautions.

ASV: "And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch..."

"The abundance" - τῆ ὑπερβολῆ. This does not refer to the number of revelations,

although that was a part of it, but to the amazing character of those he did receive, surpassing what was given to others.

The purpose: "lest I should be exalted above measure" - ἵνα μὴ ὑπεραίρωμαι.
HOW EASY IT IS FOR GOD'S BLESSINGS TO BECOME THE OCCASION FOR SPIRITUAL PRIDE.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Proverbs 27:2).

The verb, ὑπεραίρωμαι, means to exalt oneself beyond his proper place. This is what the man of sin will do. Cf. 2 Th. 2:4.

He was given "a thorn" - σκόλοψ. This was "some constant bodily ailment or infirmity, which," in spite of his amazing experience, "sternly admonished him that he still dwelt in a frail and mortal body" (Thayer, 579).

"The messenger of Satan" - ἄγγελος Σατανᾶ, i.e., an angel of Satan. SATAN means, adversary. The physical difficulty had been sent by Satan, but within the limitations which God sets (as taught in Job).

"To buffet me" - ἵνα με κολαφίζῃ. This means to strike with the fist (Thayer, 353). Cf. 1 Cor. 4:11; Mt. 26:67. Satan does not have to make us proud, but he will often beat the child of God down until he is so overwhelmed with discouragement that he cannot get back on his feet. This is one way Satan gets the "advantage"

more on
next page.

(cf. 2 Cor. 2:7, 10, 11). Discouragement is one of Satan's greatest weapons. This turns us from the Lord, to sin, to greater hopelessness and despair.

God wanted to keep Paul humble; Satan wanted to break his spirit completely.

Paul's "thorn in the flesh" may have been eye trouble. Lightfoot thinks, epilepsy (cf. Gal, p. 191). But see Gal. 4:13-15. It also is a possible explanation as to why Paul did not recognize the high priest in Acts 23:1 ff. WHATEVER IT WAS, IT WAS NO INSIGNIFICANT PROBLEM. Lightfoot says we could refer to it as "a stake driven through his flesh" (Gal., p. 189).

This is a passage of repetitions: "lest I should be exalted above measure."

(12:8) Note Paul's faith that the power of "the Lord" was greater than that of Satan.

"Besought" - ΠΑΡΕΚΑΛΕΣΑ. This speaks of prayer in which we implore God to help us.

PAUL WANTED ONE THING: "That it might depart from me." The verb is: ἀποστίη.

(12:9) But this was not the only alternative.

God had something else He could do.

"my grace" and "(my) strength" here are linked together.

"Grace" - enabling grace, that ~~power~~ undeserved power of God but which we are saved and kept and perfected.

"Sufficient" - Ἀρκεῖ. God's grace was enough to turn the apparent hindrance into a blessing, a defeat into a glorious triumph. Cf. Rom. 8:37.

also, the same verb in Heb. 13:5

"most gladly" - ἡδίστα. Repeated again in v. 15. It means, "with the greatest pleasure" (Analytical Gk Lex, 185). It is an adverb.

now he explains why he has been talking about glorying in his infirmities!

"Rest upon" - ἐπιδικνωσκόν. This means that "the power of Christ" was going to make its home with Paul, + be there right along with his "thorn" - NEVER MOVING OUT.

"Strength" and "power" are the same Gk word here: δύναμις - the power inherent in God, power always available to the trusting child of God! SO THIS WOULD MEAN CHRIST HIMSELF IS WITH US. Cf. 13:5.

12:10 now we have THE RESULT:

"I take pleasure in" - εὐδοκῶ ἐν..."

Paul was delighted with God's provision. He would have it no other way. He was completely satisfied - AND THIS CHANGED HIS ATTITUDE TOWARD ALL THE FOLLOWING THINGS WHICH VEXED HIM OTHERWISE.

1) "In infirmities" - ἁσθενείαις (pl.) This is anything which reveals his lack of strength, his frailty. They were not hindrances in the way, but stepping-stones to blessing.

words:
wherefore I
feel deliberate
complacence...
Cf. Mt. 3:17;
2 Cor. 5:9.

- 2) "In reproaches" - ἐν ὑβρεσίν. These are insults. Paul uses this word to describe how a ship suffers in a storm - which often leads to a shipwreck. Cf. Acts 27:10, 20.
- 3) "In ~~persecutions~~ ^{necessities}" - ἐν ἀνάγκαις. Cf. 6:4. This means the lack of things which are indispensable, absolute necessities. This could mean a lack of food, money, clothes, etc. Cf. Phil. 2:25.
- 4) "In persecutions" - διωμοῖς. This is hostile action taken against the Gospel, etc. Cf. Acts 8:1; 13:50.
- 5) "And distresses" - καὶ στενοχωρίαις. Also in 6:4. This would point to the limitations, being cramped in a narrow place, which often follows "persecutions."

"For Christ's sake" - cf. 1 Pet. 4:12-19; 2:20.
The ultimate cause for joy: "For when I am weak, then am I strong."

"The story has often been told (it is authentic; it was the experience of a great servant of GOD recently in our midst) of the agonized suppliant who, as he cried with tears, 'Let Thy grace be sufficient for me,' lifted his wet eyes and saw upon the wall, lately hung there, the words, 'My grace is sufficient for thee.' The 'is' was painted bright and conspicuous, and it caught his eye and filled his heart; and he rose up, there and then, to a new life of peace and power.

"Yes, it is true today. It is an everlasting present tense.

"'It is sufficient,' and 'for thee.'" (Moule, 2 Cor., p. 118)

see search →

(12:11) If Paul had not been "a fool" (without reason or understanding) before, he has "become" (emph.) one now. Cf. 12:6; 11:1, 16. He feels carried away by the blessing of God, and yet he feels rebuked in his own heart that he has spoken this way.

Because of "an unfulfilled obligation" they have ^{toward him} because he brought the Gospel to them, he says, "I ought to have been commended by you."

Then he re-states what he had said in 11:5.

"In nothing am I behind" - οὐδέν γὰρ ὑστερέω. The verb, ὑστερέω, means "to be inferior" to, "in power, influence, rank" (Thayer, 646).

"The very chiefest" - ὑπερλίαν. "The most eminent" (Thayer, 641). Paul must be speaking of Peter, James, and John.

"Though I be nothing" - εἰ καὶ οὐδέν εἰμι. This is the paradox of being a Christian, and goes back to Paul's remarks in 1 Cor. 1:26 ff. Note the present tense of this verb.

(12:12) "The signs" - τὰ μὲν σημεῖα. He tells what he has reference to by the three words at the end of the verse: "the insignia of the apostleship" (Hodge, 290). It was not enough for a man to claim to be an apostle; there must be "the signs."

The Corinthians knew very well what these were:

1) "Signs" - σημεῖοις. French (pp. 342, 343) says that this speaks of miracles, pointing to "their ethical end and purpose."

It emphasizes that "the prime object and end of the miracle is to lead us to something out of and beyond itself... valuable, not so much for what it is, as for what it indicates of the grace and power of the doer, or of his immediate connexion with a higher spiritual world."

Cf. John 20:30, 31; 3:1, 2.

2) "Wonders" - ΤΕΡΑΤΩΝ. From ΤΥΠΕΩ, this speaks of the unforgettable character of miracles, i. e., that which one keeps in memory. It speaks of "its extraordinary character... a startling, imposing, amazement-wakening portent and prodigy" (French, pp. 341, 342).

3) "Mighty deeds" - ΔΥΝΑΜΕΩΝ. Here "the miracles are contemplated as outcomings of the greatness of God's power and glory" (French, 344).

Cf. Heb. 2:3, 4.

all of these were performed "in all patience", i. e., he endured to opposition and did not give up his work.

(12:13) The only possible complaint that the Corinthians could have against him was that he had not been "burdensome" to them, i. e., he had not taken support from them.

Cf. 11:7-12.

As he goes on to explain it was not because he did not love them, but because he did love them so very much!

(12:14) Although Acts refers to only one visit

Previously, it is apparent from this + 13:1 that HE HAD BEEN THERE TWICE BEFORE!

When he comes "the third time," he will be the same toward them that he was before, concerning support.

Again he assumed the role as THE FATHER. Cf. 1 Cor. 4:14, 15. "I seek not yours, but you."

(12:15) Paul was not only willing to spend his own "money, time, energy, strength" (Robertson, IV, 267), but he was willing "to spend utterly... out... wholly" (ibid.), i.e., to spend until there was nothing left.

"For you" - ὑπὲρ τῶν ψυχῶν ὑμῶν, lit., for your souls.

Paul just wanted their love, but had not received even that.

(12:16) This verse, as the following verses show, represents an insinuation that had been brought against him by his enemies, i.e., that he had taken no money himself, but he had gotten money through Titus and the brother who came with him.

"Crafty" - πανούργος. This is a cunning, treacherous, deceitful person (Thayer, 476).

This is evidently what his enemies were saying about him.

"With guile" - δόλιω. This is deceit (Thayer, 155).

So Paul answers this in the following verses.

(12:17) "make a gain" - ἐπιλεονέκτησα. This lit.

means, to have more. Moule translates it, "fleece." HOW FORTUNATE PAUL WAS TO HAVE LIKE-MINDED CO-WORKERS!

(12:18) Notice the difference between "spirit" and "steps." A man's spirit determines his steps. They are here in their proper order. One is inward; the other outward. Both are manifest in the WALK.

(12:19) The 1st gives the idea: You have thought for a long time (πάλαι) that we are excusing ourselves to you.

"We excuse ourselves" - ἀπολογούμεθα.

The idea here is "to speak so as to absolve (ἀπό) one's self, talk one's self off of a charge" (Shayer, 65). PAUL'S MAIN IDEA WAS NOT HIS DEFENSE, BUT THEIR EDIFICATION.

Paul is:

- 1) "Before God" - "as responsible to Him, and as in His presence" (Hodge, 295).
- 2) "In Christ" - "as it becomes one conscious of his union with the Lord Jesus" (Stid.).

So Paul states this, taking God and Christ as his witnesses.

(12:20) Here we see Paul's devotion to the truth. If he finds them such as they should not be, then they will find him other than they would wish he was.

The following were displeasing to the Lord:

- 1) "Debates" - ἐρις. This is ἐρις, "contention, strife, wrangling" (Shayer, 249). Cf. 1 Cor. 1:11; 3:3. a work of the flesh (Gal. 5:20),

The result of turning away from God (Rom. 1:29).

- 2) "Envoynings" - ζήλος. French (p. 89) says the "desire to make war upon the good which it beholds in another, and thus to trouble that good, and make it less." It is the result of jealousy. Cf. Rom. 13:13; 1 Cor. 3:3.
- 3) "Wraths" - θυμοί. This is a sudden outburst of anger, which may not last long, but is violent while it does. Cf. Luke 4:28 - could have resulted in murder. Also Acts 19:28.
- 4) "Strifes" - ἐπιθειάται. This is like a politician electioneering, a man who seeks to put himself forward + to attract others to himself. Cf. Phil. 2:3, 4; Gal. 5:20.
- 5) "Backbitings" - καταλαλαί. Cf. "evil speaking" in 1 Pet. 2:1.* This is to defame another person. This is open, vocal, as compared with the next. ROBERTSON SAYS THAT THIS GK WORD IS FOUND ONLY IN THE N.T., AS IF TO INDICATE THAT THIS WAS COINED TO DESCRIBE A SIN OF CHRISTIANS, ^(IX, 268)
- 6) "Whisperings" - ψιθυρισμοί. This is "secret slandering... to whisper, speak into one's ear. Used in the LXX of Ecc. 10:11.
- 7) "Swellings" - φυσιώσεις. This is a person who is puffed up with pride. Cf. 1 Cor. 4:18 ff.; 5:2; 8:1; 13:4
- 8) "Incults" - ἀκαταστασία. This is one who stirs others up. Cf. Acts 13:50;

14:5, 19 (led to stoning of Paul); 16:22; 17:5 - a very common thing in Acts.

(12:21) Some take "again" with "humble." Paul may have been humiliated before by the state of the Cor. church, and dreaded coming again to find that things had not changed.

"I shall be wail" - ΠΕΡΙΘΥΓΩ. French (p. 238):
 "to grieve with a grief which ^{so takes possession of the whole being that it} cannot be hid.
 Often it is accompanied with tears.

"many... sinned already, and have not repented of:

- 1) "The uncleanness" - ἀκαθαρσία. This is anything which is unclean because it is condemned as contrary to a revealed standard. Cf. Rom. 1:24; 6:19.
- 2) "Fornication" - πορνεία. Cf. 1 Cor. 6:12-18. A general term for illicit sexual relationships. The Hks were very lenient about this, + so it was a struggle to get Christians to break with it.
- 3) "Lasciviousness" - ἀσελγεία. This is wantonness, a person without any restraint where moral issues are concerned. Cf. 2 Pet. 2:2,7.

(13:1) As Paul anticipates his third visit + the discipline, he cites an OT principle:
Deut. 19:15.

(13:2) Paul had warned those who were sinning, and now he is warning them again: "I will not spare" - οὐ φείσομαι. This means that he will no longer hold back from exercising

judgment against those who deserve it.

(13:3) They wanted proof of his apostleship which they already had - "who toward you is not weak, but is mighty in you" by:
 1) the signs, miracles, etc.
 2) the lives that had been transformed.
 But they were looking for additional proof; they would get it!

(13:4) Paul reminds the Corinthians that even in the Lord there was that paradoxical contrast between weakness and power. WHY, THEN, SHOULD THEY BE SURPRISED TO SEE IT IN HIS DISCIPLES, HIS APOSTLES?

APPEAL TO CHRIST

(13:5) "Examine yourselves" - ΕΑΥΤΟΥΣ ΠΕΙΡÁΖΕΤΕ.
 This is the word, try (or sometimes, tempt). Here the idea is that of testing a person as to whether or not he is "in the faith," i. e., whether or not he is a true child of God.
 SIN IN A PERSON'S LIFE ALWAYS RAISES QUESTIONS ABOUT HIS SALVATION.

Instead of seeking proof that Christ was in him, they needed to make sure He was in them.

"Prove yourselves" - ΕΑΥΤΟΥΣ ΔΟΚΙΜÁΖΕΤΕ.
 Paul implies by the use of this word that the proving will produce approval (French, 278).

The next question should be translated, Do you ^{not} know ~~yourself~~ deeply + fully that Christ is in you unless indeed you be reprobate, i. e., abandoned to everlasting perdition?

(13:6) Paul hopes they will be able to see the

genuineness of ~~the~~ ^{his} faith.

(13:7) Here again we see Paul's great concern for the Corinthians, ^{not} because he wants to look good, but so they would be doing the will of God.

(13:8) Even Paul had no authority "against the truth, but for the truth." This shows Paul's great concern. Cf. Acts 5:38,39.

(13:9) a continuing expression of concern. "Perfection" - ΚΑΤΑΡΤΙΣΙΝ. It means "to render... fit, sound, complete" (Shayer, 336). This verb is in v. 11. It means for a person to be such as he ought to be.

(13:10) "Power" in this verse means authority

(13:11) "Be perfect" - a cognate of "perfection" in v. 9.

"Be of good comfort" - "be encouraged" (Moule, 126).

All of this is a final word of encouragement - WITH A PROMISE. "God... with you" - a Hebraism meaning that there will be evidence of blessing.

(13:12) The believers were to express their love for each other - even men embracing men, + women, women. The idea is that love should prevail in the fellowship of the saints.

(13:13) Greetings from other believers.

15:14^a Final word of blessing involving all
 three Persons in the Godhead.

"The grace of the Lord Jesus Christ." Cf.
 2 Cor. 8:9; 9:8. Note the full title of the
 Saviour.

"The love of God" - cf. Rom. 8.

"The communion of the Holy Spirit." This
 speaks of the share, the part, which every
 believer has in the Holy Spirit.