

2 CORINTHIANS

Paul had spent 18 months in the city of Corinth planting a church (Acts 18:10-11), and then he headed east to Antioch, Syria to conclude his second missionary trip. He promised the Corinthians that he would return in the future. On Paul's third missionary journey, he had written 1 Corinthians just before the Ephesus riot that almost killed him (Acts 19), and possibly made a visit from Ephesus (only 200 miles from Corinth with "direct" sailings available). 2 Corinthians gives insight into Paul himself (his thoughts and struggles).

Paul was ministering in Ephesus, and His authority had been questioned by some in the Corinthian church (1 Corinthians 4:14-21), so Paul sent Titus to rectify Corinth's wrongdoing. When Titus did not return in a timely way, Paul grew concerned, and he left Ephesus for the Macedonia region of the Philippians and the Thessalonians. Upon arriving in Macedonia, Paul was relieved to meet Titus who brought good news that Corinth had repented. Now Paul sent this letter with Titus (2 Corinthians 2:18) in order to begin gathering a collection for needy brothers while expecting to arrive in Corinth soon himself. It is speculated that 2 Corinthians was written from Macedonia less than a year after 1 Corinthians was written from Ephesus.

"To Corinthianize" is defined as committing lewd or immoral acts or to sleep with a prostitute. Paul had written a "lost letter" to the church in Corinth were not to associate with immoral people. (1 Corinthians 5:9). In 1 Corinthians, Paul wrote to the church of Corinth that they needed to look past themselves to honoring God, edifying other believers and witnessing to the lost. (1 Corinthians 10:23-24).

Accusations of the Corinthian Church	
2 Corinthians 1:15	Paul was fickle and changeable
2 Corinthians 10:10	Paul was weak
2 Corinthians 11:6	Paul was not a good verbal communicator
2 Corinthians 11:7; 12:13	Paul preached for money
2 Corinthians 11:5, 13; 12:4	Paul was not an Apostle
2 Corinthians 11:21	Paul was not an Orthodox Jew
2 Corinthians 12:1	Paul had no direct word from the Lord

Outline of 2 Corinthians	
Chapters 1-7	The Report from Titus about the Corinthian Church
Chapters 8-9	Contribution for the needy brothers in Jerusalem
Chapters 10-13	Rebuttal to the attack against Paul

Date	Visit	Letter
50-52AD PAUL'S 2ND MISSIONARY JOURNEY; GALLIO WAS PROCONSUL FROM 51-52AD (ACTS 18:12-17)	On Paul's 2nd Missionary Journey, he remained in Corinth for 18 months (Acts 18:1-11)	A letter informs Paul about an immoral situation in the Corinthian church (1 Corinthians 5:9-11)

56AD (SPRING)		While in Ephesus, Paul receives word about problems in Corinth as well as church questions from two sources: 1.Chloe's people (1 Corinthians 1:11) 2. Stephanas, Fortunatus & Achaicus (1 Corinthians 16:17).
56-57AD (WINTER)	Timothy carries Paul's response from Ephesus to Corinth (1 Corinthians 4:17), but was not able to solve the problems of the Corinthian church.	Paul answered church's questions from Ephesus (1 Corinthians 16:8) by writing 1 Corinthians (1 Corinthian 7:1,25; 8:1; 12:1; 16:1,2).
	After Timothy's visit, Paul made a distressed visit to Corinth that was not recorded in Acts (2 Corinthians 2:1). The church in Corinth continued to struggle, but Paul promised to return.	
		Paul wrote a stern (now unknown) letter to the Corinthian house churches (2 Corinthians 2:3-4:9; 7:8-12) which was delivered by Titus (2 Corinthians 2:13; 7:13-15).
	Paul planned to meet Titus in Troas, but when Titus did not arrive, Paul traveled to Macedonia (2 Corinthians 2:13; 7:5,13)	Titus was reunited with Paul in Macedonia with the news that the church of Corinth had responded well to the correction. Paul then wrote a letter of thanksgiving (2 Corinthians 7:11-16) that was delivered by Titus.
57-58AD (WINTER)	Paul's last recorded visit to Corinth would have been on his third missionary journey (Acts 20:2-3). Corinth is not explicitly referenced by name, but it is thought that Paul remained in Corinth during the winter months.	

9 2 Corinthians 1

Read 2 Corinthians 1:1-2 ... Introduction to the Believers in Corinth

1:1 Paul immediately establishes his authority as an apostle by “the will of God.” (dia thelēmatos theou - διὰ θελήματος θεοῦ). Jesus appeared to Paul on the road to Damascus (Acts 9:1-19, 22:6-21, 26:12-18).

- The Greek term for “apostles” (apostolōn ἀποστόλων) means to “to send with official authority” as Christ’s representatives.
- Paul ministered with Timothy (1 Corinthians 4:17, Acts 19:22),
- At the beginning of the second missionary journey of Paul, he traveled to Lystra (“that dissolves/disperses”) where Paul was stoned until thought to be dead (Acts 14:19; 2 Tim 3:11).

- At this place of dreadful persecution, Paul discovered his most faithful attendant (Acts 16:1), Timothy (“to honor God”) who may have been led to Christ by Paul during the first missionary journey (1 Cor 4:17; 1 Tim 1:2; 2 Tim 1:2).
- Timothy’s mother (2 Tim 1:5), Eunice (“good victory/conquering well”), was a believing Jew (2 Tim 3:15), and Timothy represented the convergence of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him.
- The Greek term for “church” (ekklēsia) was used in the Septuagint (Greek Old Testament) to translate the Hebrew term “qahal” (קהל) which meant the “assembly of God’s people.”
- The Greek term for “God’s people” (hagios agiōus) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service). The term “saint” is not associated with man’s goodness, but is defined by God’s goodness imputed to man. A saint is a “separated one to an assigned task.”
- This letter was meant to be read by everyone in Achaia which is a much broader territory than Corinth. Greece was divided into the region of Macedonia in the north and the region of Achaia in the south.



Paul’s Self-Identification at the Beginning of His Letters	
Romans 1:1	<i>“Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God</i>
1 Corinthians 1:1	<i>“Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes...”</i>
2 Corinthians 1:1	<i>“Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother...”</i>
Galatians 1:1-2	<i>“Paul, an apostle—sent not from men nor by a man, but by Jesus Christ and God the Father, who raised him from the dead— ²and all the brothers and sisters with me”,</i>
Ephesians 1:1	<i>“Paul, an apostle of Christ Jesus by the will of God”</i>
Philippians 1:1	<i>“Paul and Timothy, servants of Christ Jesus,”</i>
Colossians 1:1	<i>“Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother”,</i>
1 Thessalonians 1:1	<i>“Paul, Silas and Timothy”</i>
2 Thessalonians 1:1	<i>“Paul, Silas and Timothy,”</i>
1 Timothy 1:1	<i>“Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,”</i>

2 Timothy 1:1	<i>“Paul, an apostle of Christ Jesus by the will of God, in keeping with the promise of life that is in Christ Jesus,”</i>
Titus 1:1-3	<i>“Paul, a servant of God and an apostle of Jesus Christ to further the faith of God’s elect and their knowledge of the truth that leads to godliness—² in the hope of eternal life, which God, who does not lie, promised before the beginning of time, ³ and which now at his appointed season he has brought to light through the preaching entrusted to me by the command of God our Savior,”</i>
Philemon 1:1	<i>“Paul, a prisoner of Christ Jesus, and Timothy our brother,”</i>

1:2 Peace follows the grace of God. The Greek term for “father” (patros πατρός) reflects an intimate family connection.

Read 2 Corinthians 1:3-7 ... The Comfort of God to and through Believers to Others

1:3 God is the God of all mercies and all comfort.

Descriptions of God
- Father of our Lord Jesus Christ
- The Father of Compassion
- The God of All Comfort

- The Greek term for “comfort” (Paraklēseōs Παρακλήσεως) is repeated ten times in seven verses.
- The Greek term for “Helper” (paraklēton παράκλητον) is a compound noun consisting of “para” (“alongside of”) and “kaleō” (“called”); the “Helper” is called alongside believers (John 14:16) to be an Advocate to God the Father. (1 John 2:1)

1:4 God expects His people to be channels of His comfort to others. The suffering allows God’s people to comfort others with God’s power.

1:5 Suffering is abundant for God’s people, but so is God’s comfort (Psalm 23:5)

1:6 Suffering is the “norm” for all Christians (2 Timothy 3:12; Romans 8:17; Galatians 6:17; Philippians 3:10; Colossians 1:24; Hebrews 13:13; 1 Peter 2:9-23; 4:12).

- Sufferings result in “patient endurance” (hypomonē ὑπομονῆ) which can be described as active, voluntary, steadfast resolution and strength.

1:7 As the trials and persecution for Christians increase, so does His peace to us (1 Pet 5:10, Rom 5:20)

Read 2 Corinthians 1:8-11 ... The Power of Prayers & the Power of God to Save

1:8-10 Paul had suffered persecution in earnest while in Ephesus (Acts 19:23-41). Paul may have been judged to fight wild beasts in the arena in Ephesus (1 Corinthians 15:32), or “wild beasts” may represent the spiritual onslaught of Paul’s enemies.

1:9 Suffering shows that believers cannot depend on themselves, but must depend on God. God has a plan beyond what His people understand.

- Believers are to die to themselves and live for Christ

1:10 Paul recalls God’s past deliverance from deadly situations and has confident hope that God will deliver him again.

- The Greek term for “saved” (errysato ἐρρύσατο) is used three times in this single verse.

1:11 Coupled with the prior verse (2 Corinthians 1:10), Paul believed that part of the reason that he had been delivered (and was still alive) was the intercessory prayer of others.

- Paul encouraged intercessory prayer to increase the number of people giving gratitude to God. (2 Corinthians 4:15) Paul's testimonies (and answers of prayer) would result in appreciation by others who had joined him in prayer.

Read 2 Corinthians 1:12-14 ... Paul's Letters for the Benefit of the Corinthian Church

1:12 Paul defended his sincerity and genuineness; he was not self-seeking and duplicitous in his interaction with Corinth.

- In regards to Corinth, Paul had relied on spiritual insight instead of "worldly wisdom" (James 3:14-16, 1 Corinthians 3:19)
- The Greek term for "worldly" (sarkikē σαρκικῆ) also meant fleshly or with the world's limitations (2 Corinthians 1:17).

1:13 Paul is open and candid with Corinth, so that they have complete insight into God's will and ways.

1:14 At the second coming of Jesus, an individual's treatment of God's people will be cause for pride or shame.

Read 2 Corinthians 1:15-24 ... Paul's Visit to Corinth Explained as Mercy to the Church

1:15 Paul stated that the visits with the Corinthian church was a blessing.

1:16 Paul had initially hoped to take a ship from Ephesus to Corinth, and then travel by land to Macedonia as an excursion before returning back to Corinth where he would take a ship out. However, Paul ended up passing through Macedonia to Corinth (1 Corinthians 16:5), and then returning by land through Macedonia on his way out of Europe.

1:17 The Corinthian church felt that these changes to Paul's itinerary were equivalent to his inconsistent message. Paul insists that his message is not changeable like the world (talking out of both sides of their mouths saying yes & no at the same time). (James 1:8, 5:12)

- The Greek term for "worldly" (σάρκα σάρκα) also meant fleshly or with the world's limitations (2 Corinthians 1:12).
- Paul submitted to will of God in his travel plans. (James 4:15) The Lord guided Paul westward to Corinth on his second missionary journey (Acts 16:6-10).

1:18 The faithfulness of God is absolute, and Paul had not swayed on his message to Corinth. Paul had not sent mixed messages about his itinerary.

1:19 Paul follows God whose promises are always true regardless of Paul's actions.

- Corinth was likening Paul's message with his travel itinerary; they asserted that both were unstable and unreliable. However, Paul makes that point that the gospel message was clearly reliable because God had fulfilled His promises of sending a Messiah (Jesus Christ).
- Silas (Silvanus) was a Roman citizen (Acts 16:37) and a prophet (Acts 15:32). He was a leader in the Jerusalem Church (Acts 15:22) and was sent by the church in Jerusalem with Paul and Barnabas to inspect the church in Antioch (Acts 15:22, 30-35). Paul chose to travel with Silas when Paul split with Barnabas and John Mark on Paul's second missions trip (Acts 15:39-40).

1:20 God fulfilled all of His promises in Jesus Christ. Believers understand and affirm that God’s promises are true in Christ.

- The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word” Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” The word “amen” is also associated with the Hebrew word for “faith” (Habakkuk 2:4)
 - More than simply a belief, faith is an active response to God.
- Walking with the Lord is greater than a list of guidelines (“if this then yes – or – if this then no” – Isaiah 28:13), but it is continual walk of prayer and trust (1 Thessalonians 5:16-18, Rom 14:23)

1:21-22 God the Father strengthens His people to remain in Christ as He sealed His people with His Spirit. Although the term “trinity” is not in Scripture, the Triune God is repeatedly referenced.

God’s Assurances for Believers	
God secures...	Seller’s Guarantee
God anoints...	Calling & equipping
God seals...	Genuine Authority & Ownership
God puts His Spirit as a deposit...	Down payment as a pledge

- The Greek term for “pledge” (arrabōna ἀρραβώνα) was used for the engagement ring. Believers may not have the fulfillment of the Kingdom of God (1 Corinthians 15:50), but believers do have a significant pledge from God about the afterlife.

1:23 God makes an oath (swearing an affirmation) with “God as his witness.” (Romans 1:9; Galatians 1:20; Philippians 1:8; 1 Thessalonians 2:5). Paul returned through Macedonia to Corinth instead of traveling to Macedonia through Corinth.

- This delay in Paul’s visit gave Corinth the chance to repent.

1:24 Although Paul is an apostle called by the “will of God,” he understands that the local church in Corinth are co-workers of ministry.

- The Corinthian church is “standing firm” (hestēkate ἐστήκατε) in their faith of the Lord Jesus Christ. (2 Corinthians 1:21).

10 2 Corinthians 2

Read 2 Corinthians 2:1-4 ... Paul’s Love for the Church Resulted in Grief

2:1 This was Paul’s third visit to Corinth (2 Corinthians 12:14, 13:1). Paul initially established the church in Corinth over an 18 month period on his first missions trip (2 Corinthians 18:11), and then Paul may have made a brief visit while Paul lived in Ephesus.

- The delay of Paul’s visit to Corinth gave them the chance to repent. (2 Corinthians 2:23)

2:2 Paul receives joy from the Corinthian church, but he is called to correct them to turn from their sin. (1 Corinthians 5:1). Without sin, relationships would be happier and families would be more peaceful.

2:3 This may be referencing the incestuous man (1 Corinthians 5:1) that Paul called to put out of the church...and is now calling to be reinstated.

Two References to Possible Lost Letters
1 Corinthians 5:9 Colossians 4:10

2:4 Paul poured into his letters through tears and anguish (2 Corinthians 10:10)

Read 2 Corinthians 2:5-11 ... Restoration of A Fallen Brother

2:5 Paul was burdened and pained by the sin of the church of Corinth; however, the sin of Corinth hurt those in the Corinthian church even more.

- Paul seems concerned that this comment might hurt the repentant man.
- Christianity isn't as much of a grand adventure or a great cause to go conquer... most spiritual battles are in daily lives of faithfulness to God. Christians are victorious or defeated in (monotonous) daily interactions (Ephesians 4:17-6:18).

2:6 The church of Corinth had punished the offender (seemingly severely).

- Paul mentions that the majority listened and responded to Paul's direction while there was a minority who belittled Paul and his preaching.

2:7 The purpose of church discipline is redemptive and never vindictive.

2:8 The church was directed to correct the sinful man in love, and then reestablish him in fellowship.

2:9 Paul had directed the church in God's will to test the church to ensure that they would be obedient. (Luke 6:46; John 14:15; 1 John 2:3, 5:3)

2:10 If the Corinthian church considered anyone genuinely repentant, Paul agreed with their forgiveness and restoration.

- The Greek term for "forgive" (charizesthe *χαρίζεσθε*) originates from the root word of *chairō* (*χαίρω*) which means to "rejoice."

2:11 Satan is seeking opportunities to break up Christian fellowships (i.e., marriages, churches, etc.). (1 Timothy 3:7; 2 Timothy 2:26; 1 Peter 5:8)

- It is at this point that Paul's topic shifts from the shortcomings of Corinth to the praise of God; primarily when Paul greets Titus in Macedonia. This praise will "interrupt" this letter until 2 Corinthians 7:5.

Read 2 Corinthians 2:12-17 ... The Spiritual Aroma of Missions

2:12 Paul refers to the opportunities to share the gospel as doors (1 Corinthians 16:9, Colossians 4:3) as Jesus is the door (John 10:7-9).

- The phrase "a door has opened" (*thyra aneōgen – θύρα ἀνέφθην*) was used to describe Ephesus (1 Corinthians 16:19).
 - John also used the phrase "open door" to the church of Sardis who had the reputation of being alive but they were dead. "*I have placed before you an open door that no one can shut.*" (Revelation 3:8)
- There was a great evangelistic opportunity for Paul to preach the gospel. Troas consistently seemed to receive the gospel well as they did on Paul's second trip (Acts 16:5).

2:13 Paul had not heard from Titus (who Paul had sent to correct the church of Corinth), so Paul left the “revival” in Troas to take a ship to Macedonia. (Acts 19:21; 20:1-6)

- Paul could not take advantage of the opportunity to share the gospel because he was worried about Titus.
- Believers need to trust God and not let imagination create worry. (Philippians 4:6-7; 1 Peter 5:7)
- Returning from Corinth with a good report, Titus found Paul in Macedonia, and Paul was extremely relieved and excited. (2 Corinthians 7:5-6)

2:14 God puts Christians on display to testify of His power (1 Corinthians 4:9).

- The Greek phrase “leads us as captives in Christ’s triumphal procession” is used in Rome’s triumphant parades where Romans would line the streets to praise the conquering general who marched the captives of his conquest through the streets. (Thriambeuonti hēmas en tō Christō – θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ)
 - The conquering hero rode on white horses with a crown on his head while his soldiers marched those who were enslaved behind him. The Roman citizens would hold Roman censers on the side of the road (parade route) to give honor to the conquering hero.
 - This same metaphor is used with Christ’s victory at the cross over spiritual “powers and authorities” (Colossians 2:15)



2:15-16 The smell/scent of a Christian is foul (like a corpse) to those who choose death, but the smell of life (as a newborn) to those who follow God. (Numbers 29:2)

- The gospel is good news to those who believe (Galatians 3:22; John 3:36), but eternal torment for those who do not believe. (Matthew 25:41, 46; Revelation 20:15, 21:8)

2:17 Paul ministry was not like the false preachers whose career was the profitable business of religion. Paul understood that his ministry was before God with no secret activities or intents (2 Corinthians 4:2).

- The Greek term for “peddling” (kapēleuontes καπηλεύοντες) is a wine industry term which meant to water down pure wine and then sell it as if it were pure wine. The inference is a traveling salesman who yells (barks loudly) out of his wagon to “come get this pure wine.”
- Paul states that there are “many” (polloi πολλοὶ) who do preach God’s word as a business.
- Genuine ministers are speaking with genuineness and sincerity in response to God’s call (not man’s call).

11 2 Corinthians 3

- This chapter compares the Old Testament law with the New Testament grace (much like the book of Hebrews).
- The Greek language did not have capitalization, punctuation or chapter/verse breaks. Translators utilized capital “S” for the Holy Spirit contrasted to lower case “s” for man’s spirit (2 Corinthians 2:6, 8, 17, 18).

Read 2 Corinthians 3:1-5 ... The Lives of Believers as Recommendations to Ministers

3:1 Paul begins this chapter with two rhetorical questions with the obvious response of “no.”

- A letter of recommendation (Acts 18:27; Romans 16:1, 2 John) is an endorsement of an individual.

3:2 Each Christian is a human “epistle” testifying to God’s saving grace.

- Paul uses a play on words as the Greek word for “known” (ginōskomenē γνωσκομένη) is part of the Greek word for “read” (anaginōskomenē ἀναγιγνωσκομένη).

3:3 Hearts of flesh are contrasted to those who have hardened their hearts (Isaiah 61:1, 66:2, Mt 21:44, Ps 95:8)

- “*You are a letter from Christ.*” The only Bible that some will ever read is you.
- The new covenant (Jeremiah 31:31-34) is written internally on hearts instead of on stone tablets. Believers now serve the Lord through the Spirit within (Acts 2:38; Romans 8:9) instead of the Mosaic law of rules. (Romans 3:27-31)

3:4 Believers can have confidence in our Messiah (Christ) before God the Father. (Ephesians 3:12; Hebrews 4:16, 13:6; 1 John 4:17).

3:5 Confidence in God that competence would come from Him; the believer’s competence is beyond Biblical knowledge to an understanding of the Spirit.

- A believer should trust in God instead of having ego and pride that the world espouses and promotes. (Philippians 4:13)

Letters of Recommendation for Paul	
2 Corinthians 3:1	Paul’s mission team needs no letter of recommendation
2 Corinthians 3:2	The Corinthian church is his letter
2 Corinthians 3:3	The Corinthians are a letter of Christ
2 Corinthians 3:3	The Corinthian letters are not written on stone but on hearts
2 Corinthians 3:6	The letter of the law kills; the Spirit of life is Paul’s letter

Read 2 Corinthians 3:6-11 ... The Glory of the New Covenant

3:6 The letter (Old Testament/Covenant) kills while the Spirit (New Testament/Covenant) gives life. The believer was never meant to be saved by the Mosaic Law; instead, the Mosaic Law was given to show man’s sinfulness.

The Relation of the Believer to the Mosaic Law	
The Place of the Law (Recognizing Sinfulness)	Romans 3:20; 5:20; Galatians 3:24-25
The Impact of the Law (The Old Covenant Kills)	Romans 7:9-11; Galatians 3:10

Believers are not under the Law (Grace not Law)	Romans 6:14; Galatians 5:18
Love Fulfills the Law (Serve God & Others)	Romans 13:8-10; Galatians 5:14

- The Ten Commandments are inspired and are God’s will for man in society to lead to peace and joy (although they are not a means of being saved).
- The Ten Commandments are God’s guidelines on how godly people can live together in joy, love and peace.
- A capital “S” in the term “Spirit” (πνεύματος) refers to the Holy Spirit while a lower case “s” refers to the “spiritual nature” of the new covenant. Capital letters were not used in the Greek language to distinguish between the two options.

3:7 This is a Rabbinical Midrash (interpretation) of Exodus 34:29-35. A “midrash” in Judaism, is Rabbinic commentary and interpretation of Biblical texts.

Paul’s Use of “the Veil” Covering Moses	
1.	Moses wore a veil because the splendor of his face after speaking to God scared the Israelites. The veil also covered the fading of the splendor from Moses’ face over time.
2.	The veil covered God’s splendor from the Jews and the veil remained over the Jews even during Paul’s day and age. The glory shining in Moses’ face reflected God’s glory and convicted them of their sinfulness. The truth was covered from Israel (Romans 11:7, 25).
3.	For believers, the veil is removed, so that believers see the glory of God. Believers are (like Moses) talking directly with God while seeing (and applying) spiritual truths.

- The splendor of God’s glory on the face of Moses disrupted the Israelites although the splendor faded from the face of Moses until he spoke directly with God again.

3:8 Although the glory faded from the face of Moses, believers (with His indwelt Spirit) will be even more glorious.

3:9 The Mosaic Law condemned because no one could perfectly keep the law which brought death while the believer is imputed with the righteousness of God. (2 Corinthians 5:21)

3:10-11 Similar to the passing glory on the face of Moses (2 Corinthians 3:7), the Mosaic Law also had passing (fading) glory relative to the glory of the new covenant with the indwelt Spirit of God (Jeremiah 31:31-34)

Comparisons & Contrasts	
2 Corinthians 3:6	Written versus Spiritual
2 Corinthians 3:6	Letter versus Spirit
2 Corinthians 3:7	Old Service versus Spiritual Service
2 Corinthians 3:9	Condemnation versus Right Standing
2 Corinthians 3:11	Temporal Passing Away versus Eternal
2 Corinthians 3:14	Concealed versus Veil Lifted

Read 2 Corinthians 3:12-18 ... Unveiling the Truth of the Lord’s Glory

- 3:12 The Greek term for “hope” (elpida ἐλπίδα) is much more certain than the term “hope” used in English. In Greek, “hope” reflects the certainty of the event, but the ambiguity of the time.
- 3:13 The radiance on the face of Moses faded over time away from God’s personal interaction. This verse implies that Moses did not want the Israelites to see God’s glory fade from him.
- 3:14 The concealed truth of salvation from God’s law can only be discovered through the Messiah. The unwillingness of the Jews to hear the gospel message became a hardening of their hearts to where they could not hear. (Isaiah 6:9-10; John 12:40)
- The Greek term for “hardening” (epōrōthē ἐπωρώθη) refers to a thick callous that had developed over their hearts.
- 3:15-16 The veil of Moses covered God’s presence in the same way that the veil in the Temple covered the Holy of Holies (Leviticus 16:2) until it was torn open at the death of Christ (Matthew 27:51; Hebrews 10:19-22).
- Israel was blinded to the older covenant to which they were attached when they actually desired to be attached to the new covenant.
 - This is symbolized with Jacob’s (Israel’s) marriage to veiled Leah (the elder sister which they did not recognize because of the veil) instead of being wed to Rachel (the one that they truly loved). (Genesis 29:15-30)
 - The Jewish culture has enacted the groom’s “veiling of the bride” at weddings for millennia. The groom is escorted by the Rabbi as well as the fathers of the groom and bride to the bride and her bride’s maids. The groom approaches the bride and covers the bride’s face with a veil.
 - This can also be seen in the symbolism of Israel covering their heads with a veil as David fled Absalom, and Israel not understanding who their true king was (2 Samuel 15:30).
- 3:17 The Lord Jesus (2 Corinthians 14) IS the Holy Spirit (Romans 8:9; Galatians 4:6; 1 Peter 1:11). Worship must be done in “*spirit and truth*.” (John 4:23-24)
- The Spirit brings freedom from the veil as spiritual truths are revealed. This is a freedom from spiritual blindness where the veil no longer covers the truths of God. (John 8:32)
- 3:18 Christians reflect God’s glory as we are transformed (Romans 12:2) into His image (Romans 8:29; 1 John 3:2; Genesis 1:26). The ultimate will of God for believers is “Christ-likeness.” Jesus is the likeness of God the Father, so as believers reflect Jesus, believers reflect God the Father (2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3; John 1:14-18; 14:9; Ephesians 4:13).
- The Greek term for “transformed” (metamorphoumetha μεταμορφούμεθα) is the root word for “metamorphosis” which is the same term used at the Mount of Transfiguration. (Matthew 17:2)
 - The ever increasing glory of believers from faith to faith (1 John 3:2)

12 2 Corinthians 4

Read 2 Corinthians 4:1-6 ... The Plain Truth of the Gospel as the Light of the World

4:1 Believers are called to selfless service instead of the self-seeking lives of the world.

- Paul's priority was his ministry which he called the "ministry of the Spirit" (2 Corinthians 3:8) and the "ministry of righteousness" (2 Corinthians 3:9).
- In spite of all the difficulties of Paul (2 Corinthians 11:23-27), Paul did not "lose heart" (enkakoumen ἐγκακοῦμεν). Although, several times, God appeared to Paul to encourage him. (Acts 18:9-10; 27:24)

4:2 In spite of the challenges against Paul's ministry, Paul renounced the use of several methods to build his ministry:

Methods Paul Renounced from His Ministry	
1.	Secret, Underhanded & Craftiness
2.	Disgraceful & Shameful
3.	Cunning & Deceptive
4.	Distortions & Watering Down God's Word

- Paul taught the straightforward and simple truth of God's Word instead of attempting to manipulate people.
- Paul repeatedly emphasizes God's witness to his life and ministry. (Galatians 1:20; 1 Timothy 5:21; 6:13; 2 Timothy 2:14; 4:1)
 - God will judge the method as well as the message; the ends do not justify the means.

4:3 The veil (2 Corinthians 3:14-17) represents a blinding to the truth of God's glory; however, the Jews had hardened their hearts to Jesus as the Messiah.

4:4 Paul was blinded when he met Jesus (Acts 9:8). The Greek word for "blind" (tuphloó τυφλόω) means to dull the intellect; the root for the word is "tuphoó" (τυφώω) which means "proud/self-conceit."

- Satan has power over this sinful, fallen world. (John 12:31; 14:30; Ephesians 2:2).
- The Greek term for "world" (aiōnos αἰῶνος) literally means "age." Jewish Rabbi's taught that there would be two ages; the first was commanded by Satan with the latter age commanded by the coming Messiah.
- Throughout Scripture, "light" (phōtison φωτισμόν) represents "understanding" and "enlightenment."
- *"The glory of Christ, who is the image of God."* Christians reflect God's glory as we are transformed (Romans 12:2; 2 Corinthians 3:18) into His image. Believers are being recreated (Romans 8:29) in the image of God the Son (Gen 1:26). When believers see the Lord Jesus, they will be like Him (1 John 3:2; Ephesians 4:13).
 - To know Jesus is to know God (Colossians 1:15; Hebrews 1:3).

4:5 Evangelism is not based on human efforts; instead, it is based on God's Spirit moving in His people (John 3:30, 2 Corinthians 5:15)

4:6 God's glory shone in the face of Jesus (Matthew 17:2 contrasted to Matthew 26:67, Luke 9:29, Revelation 10:1) as well as the brightened faces of Moses and Stephen (Ex 34:33-35, Acts 6:15).

- His face will bring terror to some (1 Cor 13:12, Rev 6:16) and blessings to His chosen people (1 Pet 3:12, Rev 22:3-4)

Read 2 Corinthians 4:7-12 ... The Power of God in a Human Vessel of Ministry

4:7 A man's life is likened to a "clay jar" (earthen vessel - John 4:28, Isaiah 4:9, Judges 7:16) with treasure inside.

- The treasure is the indwelling Spirit of Christ in a believer (John 16:8-14; Rom. 8:9; Colossian 1:27; 2 Peter 1:3-4)
- 4:8-9 Genuine Christians will suffer for God (Romans 8:17, 36) just as Christ humbled Himself and suffered.

Trials of Paul Contrasted to Salvation (2 Corinthians 4:8-9)	
<i>“Hard Pressed on Every Side”</i>	<i>“Not Crushed”</i>
<i>“Perplexed”</i>	<i>“Not in Despair”</i>
<i>“Persecuted”</i>	<i>“Not Abandoned”</i>
<i>“Struck Down”</i>	<i>“Not Destroyed”</i>

- The suffering is not ultimate defeat, but instead it proves the power of Christ through the one suffering. (2 Corinthians 12:9-10)
 - Suffering is not a sign that God doesn’t love you.
 - Suffering is not a sign that an individual is outside of the will of God.
 - Jesus is magnified in the weakness of His people (not in the strength of His people). Too often when a gifted individual has success, the individual is praised. However, when a weak individual succeeds, God is praised.
 - When believers endure trials with patience, God is glorified. (Matthew 5:16)
- 4:10-11 Christians have been crucified with Christ (Rom 6:4-6, Gal 2:20, 5:24, 1 Pet 3:18) and it is the life of Jesus who now lives in them (John 11:25, 14:6, 20:31, Acts 2:28, Rom 5:21)
- Living for Jesus will cost a price; there will be loss and brokenness. (Luke 14:28-30). Suffering as Christians should be expected and not a surprise. (1 Corinthians 4:9; Galatians 6:17)
- 4:12 As Paul and his mission team suffers, they leave additional life and spiritual growth in those receiving his ministry. (John 12:24; 1 Corinthians 15:36)
- Imagine how unstoppable is the ministry of God when every physical death brings much more spiritual life.

Read 2 Corinthians 4:13-18 ... The Spiritual Resurrection of the Weak Flesh

- 4:13 Paul quotes Psalm 116:10 which means that the “faith” in the Old Testament (Genesis 15:6) is the same as the faith of the New Testament (Romans 4:3, 9, 22).
- 4:14 Believers will be “raised” just as Jesus was, and presented to “Himself” (the Triune God).

The Triune God Raised Jesus from the Dead	
God the Father	(Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30,33,34,37; 17:31; Romans 6:4,9; 10:9; 1 Corinthians 6:14; 2 Corinthians 4:14; Galatians 1:1; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10)
God the Son	(John 2:19-22; 10:17-18)
God the Spirit	(Romans 8:11)

- 4:15 The grace of God continues to call increasing numbers of individuals into His kingdom as those who are saved live in gratitude for God’s glory.
- 4:16 As the worldly body passed away, the impact on His kingdom continued to grow in the Spirit of God grew the body of Christ day by day.
- 4:17 Persecution is irrelevant when compared to future glory (Rom 8:18, Mt 5:10, Jn 15:20)

4:18 Believers should approach this fallen world in the context of eternity; the focus of believers should be the eternal spiritual glory instead of the temporal worldly trials.

13 2 Corinthians 5

- This chapter gives insight into the disembodied state (post-mortal life) of the believer.

Read 2 Corinthians 5:1-5 ... The Flesh is Dying While the Spirit Portends Blessing

5:1 Paul emphasizes the temporal nature of his body (“the tent”) in contrast to the eternal structure provided by God. (Proverbs 14:11); it might symbolic that Paul was a maker of tents (Acts 18:3).

- The earthly tent (body) is destroyed at death.

5:2 We await our heavenly bodies in earnest – to the point of groaning (Rom 8:22-23)

- The definitive passage on the resurrected body is 1 Corinthians 15.
- The Greek term for “groaning” (stenazomen στενάζομεν) means to “sigh” or even “agonize.” (2 Corinthians 5:4).

5:3 Scriptural symbolism of clothing is often related to righteousness. The state of being naked is often symbolic of being completely seen – in this case, as a vulnerable sinner juxtaposed to being covered by God’s righteousness.

- Believers go to paradise (in Hades) after death; however, the resurrected body is joined to the spirit at the rapture. (1 Thessalonians 4:14-16)

5:4 Christians carry “the corpse” (of the human body) through this life, so that even in this world, believers are dead in the flesh, but alive in Christ (Galatians 2:19)

5:5 God has prepared us for worldly situations according to His plan. God has provided the Holy Spirit to believers as a guarantee of an eternal existence with Him.

- The Greek term for “pledge” (arrabōna ἀρραβῶνα) means “guarantee” or “earnest money” that is a down payment on what will eventually come about. (2 Corinthians 1:22). In modern Greece, this word means an “engagement ring” that is a promise of marriage. (Romans 8:23)
- “Hades” (hadou ᾗδου) is referenced as Sheol/Grave in the Old Testament. Hades was considered by the Jews as the holding place for the dead with two divisions: Paradise for God’s people (Luke 16:19-31) and Tartarus for those who rebelled against God (2 Peter 2:4).
 - Tartarus is different from Gehenna which refers to hell after the judgment.
 - After Christ’s death, He preached in Tartarus (1 Peter 2:18-22), and upon leaving Hades, Jesus took His faithful people with him. (Ephesians 4:8)
 - Afterward His ascension, Jesus sent the Holy Spirit and gave spiritual gifts to His people (Ephesians 4:7-13)

Read 2 Corinthians 5:6-10 ... The Eternal Spiritual Comes After the Temporal Physical

5:6 Paul makes a play on words in the Greek. The Greek term to “be at home” (endēmountes ἐνδημοῦντες) sounds very similar to “being absent” (ekdēmoumen ἐκδημοῦμεν). This world is not the believer’s home (Philippians 3:20-21)

5:7 “...for we walk by faith, not by sight” (Hebrews 11:1, 10, 27; 2 Corinthians 4:18; 1 Peter 1:8)

- God gives faith to believers (Ephesians 2:8; Romans 12:3) who then walk with God to become increasingly faithful.

Habakkuk 2:4 Inspires Three Pauline Epistles		
<i>The Righteous</i>	Romans is about being righteous	Romans 1:17
<i>Will Live</i>	Galatians is about how to live	Galatians 3:11
<i>By Faith</i>	Hebrews is about having faith	Hebrews 10:38

5:8 Paul looked forward to being “at home with the Lord.” Paul looked forward to death in this world and life everlasting. (Philippians 1:21-23; 1 Corinthians 15:55)

5:9 “...we make it our goal to please him.” Whether in this world or afterlife, believers will have the same goal – to please God in whatever state we are in.

- Every believer should have the ambition and motivation to please the Lord above all else. (Ephesians 5:8-10; Colossians 1:10).

5:10 Judgment of earthly deeds will take place (Luke 16:19-31, 1 Pet 1:17, Prov 5:21, 24:12; Eccl. 9:10, 12:14).

Two End Time Books of God (Daniel 7:10; Revelations 20:12)	
The Book of Life (God’s People)	Exodus 32:32-33 Psalm 69:28 Daniel 12:1 Luke 10:20 Philippians 4:3 Revelation 3:5; 17:8
The Book of Remembrances/Works (All People)	Psalm 56:8, 139:16 Isaiah 65:6 Malachi 3:16

- Although believers will not be judged for sin, believers will be judged for other aspects of life (i.e., their availability; their use of spiritual gifts; their testimony to others). (1 Corinthians 3:10-15)
- There are degrees of heaven (and rewards) as well as degrees of hell.

Read 2 Corinthians 5:11-15 ... Believers Die to Themselves

5:11 Believers understand the immense power of the sovereign God, and believers fear (phobeisthe φοβεῖσθε) Him (Matthew 10:28; Proverbs 1:7; 9:10). There should be reverence towards the sovereign, Creator God.

- Believers will know as each individual is known. (1 Corinthians 13:12)
- Paul references the “conscience” (syneidēsesin συνειδήσεων) as a sincere awareness without “biases,” “egos” or “prideful” prejudices.

5:12 The world would surely ask why these followers of Christ suffered greatly in this world; Paul was giving the Corinthians the answer to the world. Believers serve selflessly and sacrifice as Christ did; believers do not live for this world, but instead, they live for eternity.

- A letter of recommendation (Acts 18:27; Romans 16:1, 2 John) is an endorsement of an individual.

- The unbelieving sinful world continues to question why Christians experience suffering and trials.
 - The actual measure of a man towards God is the inner motive, state and attitude of the heart. (1 Samuel 16:7; Matthew 23:28; 2 Corinthians 10:7)
- 5:13 The Corinthian church judged according to the wisdom of the world, so Paul used worldly reason to convey spiritual truths to these worldly men. (James 3:13-17)
- Paul had a very personal walk with Jesus from the road to Damascus (Acts 9:1-19); the multiple visions of the Lord (Acts 18:9-10; 27:24); his being caught up to the third heaven (2 Corinthians 12:2-4), and his personal speaking in tongues (1 Corinthians 14:18).
 - The Corinthian church would think that Paul was crazy (out of his right mind) if he elaborated on his unique spiritual walk, so Paul enjoyed that personal walk with God.
 - The Greek term for “beside ourselves/out of our mind” (exestēmen ἐξέστημεν) is the root word for “ecstasy.”
- 5:14 Just as Christ gave up His life (Romans 5:12-14), believers also have been crucified with Christ (Galatians 2:20, 5:24; Colossians 3:3; Romans 6:6). The motivation for selfless serving is Christ’s love.
- 5:15 *“It’s no longer I who lives, but Christ who lives in me”* (2 Corinthians 4:5, 5:15)

Read 2 Corinthians 5:16-21 ... Believers are a New Creation & the Righteousness of God

- 5:16 Worldly standards no longer matter. At one time, Paul had evaluated Jesus according to human standards – a peasant from Nazareth. Now Paul himself is judged by the same worldly standard instead of the spiritual standard of heart attitude and loving service to God and others.
- 5:17 *“Therefore if anyone is in Christ, there is a new creation; old things have passed away, and look, new things have come.”* (Psalm 51:10, Ezekiel 36:26)
- 5:18 The Greek term for “reconciled” (katallaxantos καταλλάξαντος) means to exchange something – in that the perfect sacrifice of Jesus Christ was exchanged for the penalty of sin. The mercy of God satisfied His holiness/justice with Christ’s payment on the cross.
- Paul’s evangelistic ministry was one of reconciliation of sinners to a holy God.
- 5:19 God reconciled “the world” to Himself through Christ (John 3:16). The “world” (kosmon κόσμον) describes man living in his own efforts, strength and authority apart from God.
- Because of Christ’s death on the cross, God the Father imputed righteousness on sinners who were deserving of judgment. (2 Corinthians 5:21)
- 5:20 Paul was an apostle and minister of Christ; Paul identified himself as an “ambassador” (presbeuomen πρεσβεύομεν) who held the dignified position of “representative” and “emissary.”
- *“We implore you on Christ’s behalf: Be reconciled to God.”* Unbelievers are facing an eternity of anguish without God, and God’s Word provides the insight that they need for salvation. (Romans 10:17)
- 5:21 Holy Jesus (Acts 4:27) became sin so that sinners might be saved (Galatians 3:13, 1 Peter 2:24, 3:18). Jesus (the Lamb of God: Isaiah 53:7; John 1:29, 36; 1 Peter 1:19; Revelation 13:8) was the perfect sin offering. (Hebrews 10:10).

- Because of Christ’s sacrifice, believers can have “right standing” with God (Romans 5:1-11).
- “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” (Numbers 21; John 3:14-15)

14 2 Corinthians 6

Read 2 Corinthians 6:1-2 ... Time is Limited to Proclaim Salvation

6:1 Christians (called by God) were saved for the purpose (1 Corinthians 15:2, 10; Galatians 2:2-3) of:

- Following the Lordship of Jesus Christ in good works (Ephesians 2:10, Titus 2:14)
- In communion with and worship of God (Isaiah 43:7, Colossians 1:16, Revelation 4:10-11)
- To be conformed to the image that same Lord Jesus Christ (Romans 8:29)

6:2 Paul quotes from Isaiah 49:8 where God the Father welcomes the Messiah. This was one of Isaiah’s “suffering servant” passages.

- The Greek term “acceptable” (dektō δεκτῶ) means the most favorable time for the Messiah to come, die and rise again. The death and resurrection of Jesus occurred 40 years prior to the destruction of the Temple.
- It is critical for sinners to humble themselves, understand their sinful state, and come to salvation TODAY; for tomorrow will be too late (Hebrews 3:13-19, Numbers 14:39-45).
 - Every day that an individual rejects the call of God, his heart becomes increasingly harder and numb to the truth.

Read 2 Corinthians 6:3-7 ... The Adversities of Paul

6:3 Paul has prioritized “the” (hē ἡ) ministry, so that he does not hinder individuals from coming to Christ. Paul protected the reputation of the ministry to his own detriment, so that others could not judge and discredit the call of Christ.

- It has been said that the hardest thing to lay down at Jesus’ feet is not our sin, but it’s our rights; love limits its freedoms and rights for others. (1 Corinthians 8)

6:4-5 Paul desired that the world view him as a sincere slave of God.

- Believers should structure life so that it does not negatively impact any individual from coming to Christ (Romans 14).
- The Christian life is fraught with worldly trials and challenges
- The many trials and struggles of Paul are repeated three times (1 Corinthians 4:9-13; 2 Corinthians 11:23-29).

The Trials of Paul’s Ministry (2 Corinthians 6:4-5)		
2 Corinthians 6:4	In much endurance In afflictions In hardships In distresses	General Stress & Pressure
2 Corinthians 6:5	In beatings	Persecutions of Paul

	In imprisonments In tumults/riots	
2 Corinthians 6:5	In labors In sleeplessness In hunger	Personal Struggles of Paul

6:6-7 After the challenges are listed, spiritual instruments are listed which were used to encourage and build Paul up in his ministry.

The Instruments of Paul's Ministry (2 Corinthians 6:6-7)	
2 Corinthians 6:6	In purity/genuineness/sincerity In knowledge In patience In kindness/giver In the Holy Spirit (gifts) In genuine love (Romans 12:9)
2 Corinthians 6:7	In the Word of Truth/Faithfulness In the Power of God By the weapons of righteousness for the right (offensive) & left (defensive) hand (Romans 6:13)

Read 2 Corinthians 6:8-10 ... The Paradox of Paul's Sufferings

6:8 The Greek term for "dishonor" (atimias ἀτιμία) conveyed the meaning of losing one's citizenship resulting in the loss of the rights of a citizen. Paul sacrificed his rights in order to minister because of how he was in Christ.

6:9 The world looks at outer appearances which does not convey the truth of a man. (1 Samuel 16:7) These contrasts might represent the world's view in contrast to God's view of Paul.

6:10 Paul existed in a spiritual life with his focus on eternity as he interacted with others.

- Having a spiritual (eternal) attitude towards problems will determine how an individual approaches the problem. (1 Thessalonians 5:16; Philippians 2:17-18, 3:1, 4:4)

Paradoxical Nature of the Trials of Paul (2 Corinthians 6:8-10)	
Genuine	Yet regarded as impostors
Known	Yet regarded as unknown
Dying	Yet we live on
Beaten	Yet not killed
Sorrowful	Yet always rejoicing
Poor	Yet making many rich
Having nothing	Yet possessing everything

Read 2 Corinthians 6:11-13 ... A Plea for a Heartfelt Attitude of Acceptance

6:11 Speech is a reflection of the heart (Matthew 12:34). Paul does not hide his emotional love for Corinth; his heart is "wide open" and vulnerable.

Paul's Three Personal Calls of "Oh..."	
<i>Oh Corinthians</i>	2 Corinthians 6:11
<i>Oh, foolish Galatians</i>	Galatians 3:1
<i>Oh Philippians</i>	Philippians 4:15

6:12 The church in Corinth did not reflect the mutual love that Paul had for them.

6:13 Paul urges the Corinthian church as their spiritual parent to align themselves with him instead of popular false teaching.

- An example might be a child's tendency to run with his friends instead of his parent.
 - There is a story of a child who had a parent with health issues; over time the parent died from their health challenges. As a teenager, the child rejected the parent publicly because the parent also had severe burn disfigurements which embarrassed the teen. It was only after the parent died, that the teenager discovered that they had been saved as an infant from a burning building – which caused respiratory issues that eventually caused the death of the parent. The very scars of which the teen was ashamed – were received because of the love of the parent for the child.

Read 2 Corinthians 6:14-18 ... A Call of Believers to Separate from an Idolatrous Society

6:14 Believers should not be united in thought and purpose with unbelievers

(Deuteronomy 10:22). The primary purpose of a believer's relationship with an unbeliever should be to bring the individual to Christ. Believers should not join unbelievers in worldly ambitions.

- This verse encourages separation, but does not prohibit interaction with unbelievers as a testimony and witness (1 Corinthians 5:9-13, 7:12-16, 10:27)
- Whether romantic, professional or social friendships, Christians should not unite with unbelievers who will influence the believer away from God. Be purposeful when interacting with unbelievers – influence them for God instead of being influenced by the world.

6:15 The Greek term for "harmony" (symphōnēsis συμφώνησις) is the root word for symphony. "Belial" had the meaning of "worthless."

- Christ exemplified selfless love while Belial represents self-seeking vanity.
- If Satan fails at hindering salvation, he will work to hinder faithful obedience and testimony.

The Meaning of the Hebrew Word: "Belial"	
Lawlessness	2 Samuel 22:5
Grave/Sheol	Psalm 18:4
Satan	Nahum 1:15

6:16 The corporate body of Christ is the Temple of God (1 Corinthians 3:16) as is the individual believer (1 Corinthians 6:19).

- Scripture references believers as "Temples of God" seven times (1 Corinthians 3:9-17, 6:19, Ephesus 2:20-22, Hebrews 3:6, 1 Peter 2:5, 4:17).

6:17 Paul references Isaiah 52:11 by counseling believers to live distinctly Christlike lives that the world observes and witnesses. This is not a physical separation, but a separation in regards to thoughts, speech and actions that reflect Christ instead of the world.

6:18 The term “sons and daughters” shows an intimate relationship between God the Father and His people. Instead of being emotionally drawn into closeness with the world, the believer is to have intimacy with God.

Do not be mismatched with unbelievers (2 Corinthians 6:14-18; Leviticus 19:19)		
For What...	Between...	
Partnership	Righteousness	Lawlessness
Fellowship	Light	Darkness
Agreement	Christ	Belial
Commonalities	Believer	Unbeliever
Agreement	God’s Sanctuary	Idols

15 2 Cor 7

Read 2 Corinthians 7:1-4 ... Paul’s Defense of His Team & Loyalty to Corinth

7:1 The Greek term “beloved” (agapētoi ἀγαπητοὶ) is the term that God the Father used to express His love for God the Son at His baptism (Matthew 3:17) and the Transfiguration (Matthew 17:15).

- The opening reference to “*having these promises*” shows that this verse is closely related to the prior chapter. The Hebraic meaning of “truth” was “trustworthiness,” “loyalty” and “faithfulness” to one’s word.
- Believers should live cleanly in the flesh and the spirit – in deed and thought (Psalm 5:7, 119:9, Proverbs 9:10, Matthew 5:17-48; Acts 9:31, Ephesians 5:26, Revelation 15:4).
- The Greek term for “cleanse” (katharisōmen καθαρίσωμεν) occurs at the point of salvation “once and for all.” However, the believer is also called to continual sanctification through “perfecting holiness” (epitelountes hagiōsynēn - ἐπιτελοῦντες ἁγιωσύνην). Sanctification is Christ-likeness. (Romans 8:29; Ephesians 4:13)
 - Christians reflect God’s glory as we are transformed (Romans 12:2; 2 Corinthians 3:18) into His image. Believers are being recreated (Romans 8:29) in the image of God the Son (Gen 1:26). When believers see the Lord Jesus, they will be like Him (1 John 3:2; Ephesians 4:13).
 - Believers are forgiven – not sinless – however, genuine believers desire to “sin less.”
- The defilement of “*flesh and spirit*” (sarkos kai pneumatōs - σαρκὸς καὶ πνεύματος) speaks of the entire person/the true self.

7:2 Paul revisits the theme of having an open heart (2 Corinthians 6:11-13). Either the church of Corinth was charging Paul with doing these things – or – the false teachers were actually doing these things in Paul’s absence.

7:3 Paul has a heartfelt bond towards fellow believers (2 Corinthians 3:2). The purpose of Paul’s correction is not condemnation – it is restoration. Paul is willing to die or live with his Corinthian brothers.

- “Die” is mentioned before “Live” as this may be referring to baptism (dying to one’s self) and then living for the Lord. (Romans 6:1-14)

7:4 Although the church of Corinth had many issues, Paul maintained a confidence to the point of boasting of their walk. Although Paul was being personally afflicted, he “overflowed” (hyperperisseuomai ὑπερπερισσεύομαι) with joy of their maturing Christianity.

- Paul did not let the current circumstances negate his joy in the Lord. (1 Thessalonians 5:16; Nehemiah 8:10; Romans 14:17, 15:13)
- Instead of letting worldly circumstances change the perspective of God, believers should let the perspective of God change the way one views the circumstance.

Read 2 Corinthians 7:5-7 ... Paul’s Mission Team is Comforted by God Through Titus

- Since 2 Corinthians 2:13, Paul has been interrupted (sidetracked) with the greeting of Titus, and he is ecstatic that Titus is alright and brings good news from the church of Corinth. 2 Corinthians 2:13 (leaving is initial message) and 7:5 (returning to his initial message) say the same thing.

7:5 Upon arriving in Macedonia from Ephesus, Paul was afflicted as he worried about the welfare of Titus. “*We were afflicted on every side: conflicts without, fears within.*”

- Paul was worried about external circumstances as well as internal imaginations (what could occur).

7:6 God comforted Paul with the arrival of Titus from Corinth.

- Paul speaks of the “God of all comfort” (parekalesen παρεκάλεσέν) with the same description as the Holy Spirit (2 Corinthians 1:3-7).

7:7 Titus brought a good report to Paul regarding the church of Corinth.

The Good Report of the Corinthian church
Corinth’s longing/desire (to obey & please the Lord)
Corinth’s mourning (over their sin)
Corinth’s zeal (to see Paul & submit to his counsel)

Read 2 Corinthians 7:8-12 ... Paul’s Chastisement Brought Repentance in Corinth

7:8 The Greek term for I “grieved/caused sorrow” (elypēsa ἐλύπησα) shows that Paul took responsibility for short term grief to the church in Corinth with either the epistle of 1 Corinthians or a lost letter.

- Paul lamented writing such a stern letter although the response of Corinth to his letter proves that the severity was helpful to them.
 - The Greek term for “regret” (metamelomai μεταμέλομαι) was used to describe the reaction of Judas (Matthew 27:3) as well as Esau in the Septuagint (Genesis 25:34) – after they had sinned.
 - The Greek term “metamelomai” is a compound word that means “after” (metá μετά) “care” (mélō μέλει). It means to “care after” because of the consequences of what they did wrong – this is not genuine repentance; it is only grief for being caught.
 - The Greek term “metanoëo” is a compound word that means “after” (metá μετά) “mind” (noeó νοέω). It means to be mindfully convicted regardless of the consequences – this is genuine repentance of what has been done.

Genuine Repentance Contrasted to Grief for Being Caught	
Focus on Consequences	Focus on Sin

<i>Metamelomai μεταμέλομαι</i> Judas	<i>Metanoéo μετανοέω</i> Peter
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7:9 The church in Corinth was led to sincere repentance (regardless of the circumstances). Corinth experienced “repentance” (metanoian – a form of Metanoéo – “after mind”) as they realized their sin.

Scripture Referencing Genuine Repentance (metanoian μετάνοιαν)	
Matthew 3:11	John the Baptist: <i>“I baptize you with water for repentance”</i>
Luke 5:32	Jesus: <i>“I have not come to call the righteous but sinners to repentance.”</i>
Luke 24:47	Jesus: <i>“That repentance for forgiveness of sins would be proclaimed in His name to all the nations.”</i>
Romans 2:4	Paul: <i>“Do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?”</i>
2 Timothy 2:25	Paul: <i>“With gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth.”</i>
Hebrews 6:6	Apollos: <i>“Then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.”</i>
2 Peter 3:9	Peter: <i>“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”</i>

- Salvation requires that an individual must turn from sin (repent) while turning to Jesus (in faith). *“The time is fulfilled, and the kingdom of God is at hand; repent (metanoete μετανοείτε) and believe in the gospel.”* (Mark 1:15) This requires true repentance away from sin.
 - This requires a change in the orientation of life: from facing self (what we desire) to facing God (what He desires). A change in attitude followed by a change in action – to “accept Jesus” requires a change.
- The concept of “suffering loss” may refer to rewards based on lifestyle (1 Corinthians 3:10-15).

7:10 Godly sorrow (Psalm 34:18, 51:17; Isaiah 57:15, 66:2) leads to genuine repentance (metanoéo) instead of simply guilt or “lip service.”

- Repentance and faith are the two “irreducible minimums” of Biblical salvation (Luke 13:5; Matthew 4:17)
- Repentance “without regret” (ametamelēton ἀμεταμέλητον); the “regret” describing Judas (Matthew 27:3) and Esau (Hebrews 12:16-17). This is an emotional sorrow, but not a turning to God.
- *“The sorrow of the world produces death.”* Weeping and wailing will not get a sinner any closer to heaven. Grief over sinful consequences will not lead to salvation.
- In 405AD, Jerome completed the Vulgate in Latin. In the text, Jerome translated the term “repent” as “do penance” which equates “to self-punishment as an expression of repentance for having done wrong.”

- Penance may include trying to make something right through apologies and repayment, etc.
 - Repentance is a turning to God while penance is a self-serving act to appease the conscience. Penance isn't wrong in itself, but it does not replace repentance.
- 7:11 Seven attributes are listed that describe outcomes of Godly sorrow: diligence, clearing of yourself, indignation, fear, desire (towards God), zeal, vindication (of justice).
- The sin within the Corinthian church had been dealt with correctly.
- 7:12 The sincerity of faith in God would be demonstrated by the response of the Corinthian church towards sin.

Read 2 Corinthians 7:13-16 ... Titus Encouraged by the Repentant Spirit of Corinth

- 7:13 Titus had delivered God's message (from Paul) to Corinth and was encouraged by the repentant hearts (obedient, fear and trembling) of the Corinthians.
- 7:14 Paul had boasted about the church in Corinth to Titus before Titus experienced their sincere desire to follow the Lord himself.
- 7:15 Titus continued to joyfully recount the way that the church in Corinth responded positively to God's message.
- Believers should be sensitive to God's Word through spiritual leaders (1 Corinthians 16:16; 1 Thessalonians 5:12; Hebrews 13:17).
- 7:16 Paul's understanding of Corinth's faith had been reaffirmed as Paul had confidence that Corinth would continue to mature in the faith.

16 2 Corinthians 8

- Chapters 8 & 9 are keynote passages on stewardship and giving to ministry
- Paul never mentions tithing
- Paul desired the Jerusalem church (Primarily Jewish) to be unified with the Corinthian/Macedonian churches (Primarily Gentile)

Paul's Overview of Charitable Giving	
2 Corinthians 8:1-5	An example of others (Macedonia)
2 Corinthians 8:9; 9:15	An example of Christ
2 Corinthians 8:10	Their own start in the beginning...
2 Corinthians 8:10	Encouragement to act on their desire...
2 Corinthians 8:14	The returned blessing of giving

Principles for Christian Giving	
2 Corinthians 8:2; 9:15	Joyful Attitude
2 Corinthians 8:3	Gave to Utmost of Ability
2 Corinthians 8:3, 12	Gave Sacrificially & Beyond
2 Corinthians 8:3; 9:7	Gave Freely
2 Corinthians 8:4	Gave Sincerely
2 Corinthians 8:5	Gave more than Financially

Charitable Contribution to Needy Believers in Jerusalem
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Acts 11:27-30	Charitable collections began in church at Antioch, Syria
Galatians 2:10, 6:10	Paul adopted charitable effort early in his missions work
1 Corinthians 16:1-4	Corinth had also begun collecting funds early on
Romans 15:26	Both Macedonia & Achaia were gathering donations

Read 2 Corinthians 8:1-5 ... The Charity of the Macedonian Church is a Testimony

8:1 Paul begins with a testimonial about God’s grace to Macedonia (just north of Achaia). The Macedonian churches would include Philippi, Thessalonica and Berea.

- The Greek term “grace” (charin χάρις) is repeated ten times in 2 Corinthians 8-9 (two chapters).
- Grace primarily reflects the unmerited love of God; however, “grace” also is extended by believers in “gracious offerings.” (2 Corinthians 8:6, 7, 19)



8:2 The churches of Macedonia gave out of their poverty (Mark 12:43-44). Christianity is replete with paradoxes as abundant giving comes from the impoverished and joy comes from severe trials. Believers were impoverished and persecuted (1 Thessalonians 1:6, 2:14), and yet they gave joyfully.

8:3 Believers donated relative to their ability, and then gave even more as a sacrifice. (Acts 20:35). Christian giving is always voluntary towards a purpose without being pressured to give.

8:4 The Corinthians begged for the privilege to give and be a part of the ministry of God. Believers can join in foreign ministries without travel to those places.

- The Greek term for “God’s people” (hagious ἁγίους) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service – as in “sanctuary”). The term “saint” is not associated with man’s goodness, but is defined by God’s goodness imputed to man. A saint is a “separated one to an assigned task.”

8:5 Prior to any gifts of acceptable charity, an individual must sacrificially give themselves to God; following the dedication of an individual to God, the believer will follow God’s will in any sacrifice and/or charity. (3 John 1:7)

- Salvation cannot be earned by charitable offerings and sacrifices; without faith, God cannot be pleased. (Hebrews 11:6)
- Sin is not made alright by the “good works” that a person does.
- Stewardship includes all that a person is, has and does (i.e., time, funds, efforts). Everything belongs to God for His use (not our own). Believers are purely managers of God’s resources that He has entrusted to an individual.
 - An individual’s attitude about giving (time, funds, efforts) is a measure of an individual’s commitment to the Lord. While the amount being given is telling, the attitude behind the gift is more important to God.

- The attitude of the giver determines the quality of the blessing in return.

Read 2 Corinthians 8:6-12 ... A Call to Faithfully Continue in a Prior Giving

8:6 The Corinthian church had responded to the instructions from Titus, and they began to collect. Paul is now returning Titus with the purpose of collecting their remaining offerings, so that Corinth could conclude in the same way that they began.

8:7 The grace of God provides the unmerited gifts of faith, preaching, knowledge and love which motivates the believer to be gracious in giving to others (as His heavenly Father gave to him).

8:8 The “spirit of command” in the topic of stewardship is never appropriate. The closer that a believer draws to Christ, the more that love will overflow in generosity.

- Believers should not give out of obligation, but instead, believers should give out of a realization of God’s love and grace towards a sinner.
- Believers show the depth of their love for Jesus by how much they love others. (John 13:35)

8:9 Paul utilizes the full title of the Lord (deity) Jesus (humanity) Christ (Messiah) which reflects the divine and human aspects of our Savior. The Lord had pre-existent glory (John 1:1; Philippians 2:5-11) prior to coming to earth as a carpenter from Nazareth

8:10 The desire to do right results in doing what is right; however, doing what is right can also inspire the desire to grow in what is right (it is circular). Just as wicked perversion leads to increasingly wicked perversions – Godly submission leads to more submission to God.

- Paul writes from his own inspiration instead of quoting from the Lord’s earthly ministry (1 Corinthians 7:25, 40).

8:11 Often times, there is a willingness to begin a good work, but there also needs to be a faithfulness and perseverance to complete the good that was begun.

8:12 The value of a gift is not based on amount; it is based on attitude (Mark 12:41-44)

- The heart attitude determines acceptability instead of the amount of wealth or health → not the ability but the availability.

Read 2 Corinthians 8:13-15 ... Equality of Ownership Among Believers

8:13 Charity is not meant to be burdensome to individuals while comforting others.

Charitable giving results in burdens being carried by the entire body of Christ.

8:14 Give and share with Christian brothers; Christianity is giving “what God has given an individual to steward” while communism is taking what “belongs to others.”

8:15 Paul quotes Exodus 16:18 (the gathering of the manna). God provided for his people, and they never had too little or too much. (Proverbs 30:7-9)

Read 2 Corinthians 8:16-24 ... The Administration of Corinth’s Contribution

8:16 The zeal and earnestness (spoudēn σπουδῆν) of the Corinthian church was matched by the intensity of Titus.

- Titus was a very effective minister to Corinth (where Timothy struggled), and Titus would work to build the church in Crete (a challenging environment for the young church). However, Titus is not mentioned in the book of Acts.

8:17 Titus desired to visit the Corinthian church regardless of Paul’s instruction that Titus should go to Corinth.

- This section is a letter of recommendation for Titus.
- 8:18 Beyond Titus, another brother accompanied him for the coordination of funds. The escorting brother may have been Luke or Apollos. It seems that Paul kept the emphasis on Titus as the leader while leaving the famous one unnamed.
- The unnamed brother had received “*fame in the things of the gospel*” which had “*spread through all the churches.*”
- 8:19 Paul served Corinth in love – not for money (2 Corinthians 11:9). Paul would travel with multiple representatives (including one appointed by the churches), so that he might be beyond reproach in regards to the financial gift. (Titus 1:7; 1 Timothy 3:2)
- 8:20 The Greek term for “taking precaution/avoiding” (stellomenoi στελλόμενοι) was a nautical term that referenced taking special care of a sail when approaching the dock of a ship. Meticulous care is taken because of the significant ramifications of any errors or mistakes.
- 8:21 As believers, Paul’s mission team respected and showed reference to the things of God as well as things that were honored by their fellow man.
- Believers should flee from every appearance of evil (Matthew 10:16; 2 Corinthians 6:3; 1 Thessalonians 5:22; 1 Timothy 3:7; Proverbs 3:4).
- 8:22 Another believing “brother” was added to Titus and his companion (2 Corinthians 8:18) which brings the group to three believing brothers.
- 8:23 While Titus represented the ministry of Paul (as Paul’s “partner and fellow worker”), the other two believers represented the churches.
- The literal translation is that the two companions of Titus were “*apostles of the churches*” (apostoloi ekklēsiōn - ἀπόστολοι ἐκκλησιῶν).
 - The Greek term for “apostles” means to “to send with official authority” as Christ’s representatives. Christians continue to be Christ’s representatives; the word “Christian” was first used in the church in Antioch to mean “Little Christ.” (Acts 11:26, 26:28; 1 Peter 4:16)
 - Barnabas and Paul were included as an apostle (Acts 14:14)
 - James - the leader of the Jerusalem church (Galatians 1:19)
 - Apollos (1 Corinthians 4:6-9)
 - Timothy & Silvanus (1 Thessalonians 1:1, 2:6)
 - Andronicus & Junia (Romans 16:7)
 - Some believers have been given the spiritual gifts to be apostles (1 Corinthians 12:29; Revelation 18:20)
 - Several times the Greek term “apostolōn” is translated as “messengers.”
 - Epaphroditus (Philippians 2:25)
 - Two unnamed apostles (2 Corinthians 8:23)
 - Jesus is also called an apostle (Hebrews 3:1)
- 8:24 Titus and the mission team were motivated by love which is one reason that Paul spoke so highly about them as a testimony of God’s love.

17 2 Corinthians 9

- Chapters 8 & 9 are keynote passages on stewardship and giving to ministry
- The focus is on the joyful and sacrificial attitude of the giver instead of the quantity of the gift (Mark 12:41-44)

Read 2 Corinthians 9:1-5 ... Corinth's Giving as a Testimony to the Macedonians

9:1 Paul didn't need to continue to give the Corinthian church spiritual direction because Corinth had effectively put into practice the directions that he had already sent.

- The Greek term for "service" (diakonias διακονίας) is the root word for "deacon" which means to minister and serve. The term literally meant "for a servant to raise dust" (sweep).
- The Greek term for "God's people" (hagious ἁγίους) is the term for "saints" which originated with the term "holy" (to be set apart for God's service – as in "sanctuary"). The term "saint" is not associated with man's goodness, but is defined by God's goodness imputed to man. A saint is a "separated one to an assigned task."

9:2 Beyond testifying of God's faithfulness, "boasting" of another believer's testimony (their faithfulness and generosity) encourages the church.

- In the prior chapter (2 Corinthians 8:1-2) Paul boasted about the Macedonians to the Corinthians. Now Paul writes of boasting about the Corinthians (Achaia) to the Macedonians.
- The prior year (2 Corinthians 8:10) the Corinthians church began to collect money for the needy in Jerusalem (1 Corinthians 16:1-4). However, this was not an ongoing collection, so Paul urged Corinth to complete their "fund raising" so that the donation could be taken to the needy in Jerusalem.

9:3 Paul verified that his testimony of the Corinthian church remained true and accurate. Paul wanted the church to be prepared to meet his expectations. He did not want to surprise the unaware church, but instead, he wanted to clearly set and communicate his expectations.

- In the same way, God provided His Word, so that those who desire to please Him can submissively align to His will.

9:4 Paul would be coming with Macedonians, so that they could witness the generosity of the church (in Achaia) firsthand. (2 Corinthians 8:18, 22, 23). Representatives are listed in Acts from Macedonia and Asia Minor, but none from Corinth (Acts 20:4).

- Although Titus is active in Paul's epistles (2 Corinthians 2:13, 7:6, 13-14, 8:6, 16, 23, 12:18; Galatians 2:1, 3; 2 Timothy 4:10; Titus 1:4), Titus is never mentioned in the book of Acts.

9:5 There may have been an element of greed/covetousness (pleonexian πλεονεξίαν) in the church of Corinth although Paul encouraged a generous offering as a blessing.

- Greed and covetousness equate to idolatry in the New Testament. (Colossians 3:5; Ephesians 5:5)

Read 2 Corinthians 9:6-11 ... God Loves & Blesses A Cheerful Giver

9:6 Paul quotes Proverbs 11:24-25 and 19:17. Believers will exceedingly receive when they generously give (Luke 6:38). The analogy of "sowing" reveals that giving is tantamount to investing because the charity does not disappear, but it grows into something larger. Just as one planted seed grows into many seeds of a larger plant), one spoken truth grows into a replication of that truth with a wider range.

- Beyond wealth, the blessings from charity include spiritual and eschatological blessings (1 Corinthians 3:10-15).

9:7 Paul quotes Proverbs 22:9. “...for God loves a cheerful giver”

- The Greek term for “cheerful” (hilaron ἰλαρόν) is the root word for “hilarious.” God calls His people to be “hilarious” (joyful) givers.

9:8 Paul emphasizes “the God who is able.” (Romans 16:25; Ephesians 3:20; Jude 24:25)

- When the believer gives abundantly, he is mirroring God’s grace (unmerited blessings) which God has given abundantly. (Matthew 7:11; John 1:16; Romans 5:5, 11:35-36)
- The Greek term “sufficiency” (autarkeian ἀτάρκειαν) is a compound noun consisting of “self” (auto αὐτό) and “contentment” (arkeó ἀρκέω). (Philippians 4:9, 11; 1 Timothy 6:6)

9:9 Paul quotes Psalms 112:3, 9. This verse emphasizes God’s grace and giving to His impoverished people who have been scattered in diaspora.

9:10 As God provides the Sower with seed and bread, God is the source and owner of everything. A believer cannot give anything away that God hasn’t first given him.

- God will reward generosity with abundance (Proverbs 11:24, Malachi 3:8-10), which includes being generous with schedules and time (1 Timothy 6:17-19)
 - Believers are stewards and not owners.
 - Stewardship goes beyond financial giving to giving completely one’s self in time, effort and priority.
- The first part of this verse seems to reference Isaiah 55:10 while the second part seems to reference Hosea 10:12.
- The Greek phrase “will supply” (chorēgēsei χορηγήσει) is the root word of “chorus” and was used in the sense of a wealthy benefactor outfitting an entire Greek choir.

9:11 Generous and giving attitudes will be rewarded by God (2 Corinthians 1:11, 4:15), so that the individual can continue to give more. Those who give more will receive more to give. Those who give of a single item (financially) will learn that they can also give from other categories (time, effort, knowledge, support, etc.)

Read 2 Corinthians 9:12-15 ... Offerings Increase Praise & Prayers of Gratitude

9:12 The needs of the saints include clothing, food, and shelter; but they also transcend the physical needs to spiritual and emotional support (2 Corinthians 8:9).

- God does not always reward financially; when an individual has the things of the world, they are inclined to depend on the things of the world.

9:13 Paul emphasizes that the charitable gift will be a testimony to others who will thank the Lord for the gift (2 Corinthians 9:11-13). Offerings to others bring praise to God (Matthew 5:16).

- The Greek term for “confession” (homologies ὁμολογίας) means to “say the same thing.” It is a compound word of “together” (homou ὁμοῦ) and “say” (legó λέγω).
 - “Confession” was meant as a public acknowledgement of the truth of God (of the individual’s sinfulness and of Jesus’ death for that sin).
 - The believer would agree with the Word of God and His promises.
- The gospel (euangelion εὐαγγέλιον) included the “bad news” that man is a sinner in need of a savior” as well as the “good news” of Jesus Christ (the Messiah) as that Savior.

- The Greek term for “contribution” (koinōnias κοινωνίας) means “joint participation with.” (Romans 15:26) The churches were unified in a collection of love and finances.

9:14 The (primarily) Jewish church in Jerusalem would give thanks to God for the (primarily) Gentile church that had given to them so generously.

9:15 Words cannot express the grace of God. It is overwhelming that Jesus would sacrifice to come to earth in order to sacrifice His life for His people (2 Corinthians 8:9). With this understanding of God’s gift, believers should readily give generously and joyfully. (Philippians 2:5-11)

18 2 Corinthians 10

- Chapters 10-13 are the personal defense of Paul which is the reason that the “I” replaces the “we” of the earlier chapters.

Read 2 Corinthians 10:1-6 ... Believers Do Not Live by Worldly Standards or Weapons

10:1 Paul self-identifies three times in this verse (“I, Paul, myself”). Instead of focusing on the message, the church of Corinth has made Paul the focus of the argument.

- Paul has approached the church of Corinth with humility. The only two people in the Bible who are called humble are Moses (Numbers 12:3) and Jesus (Matthew 11:29).
- The first accusation by the Corinthians was that Paul’s letters were formidable; however, he was gentle in person. Paul acquiesces that he desires to have a peaceful visit with Corinth as they repented according to his letters.

10:2 Paul must deal with the church of Corinth out of his flesh; however, his message transcends the physical world to the spiritual.

10:3 Although Paul must come and convey truths in the “flesh” (sarki σαρκι), the warfare is spiritual and not physical. Paul is “in the flesh,” but the truths are not “of the flesh.”

- The Gnostics of that time regarded the body as wicked; however, the body is the neutral battleground over which spiritual wars of good versus evil are fought.
- Paul did not rely on physical manifestations or outward appearances of credentials, communication skill, physical attractiveness, etc. in regards to spiritual war.

Paul Military Vernacular regarding Spiritual Battles (Ephesians 6:10-17)	
2 Corinthians 10:3	War
2 Corinthians 10:4	Weapons
2 Corinthians 10:4	Warfare
2 Corinthians 10:4	Demolishing Fortresses
2 Corinthians 10:5	Demolishing Arguments
2 Corinthians 10:5	Barrier
2 Corinthians 10:5	Taking Captive

10:4 Paul references Proverbs 21:22 as he mentions that spiritual power can “demolish strongholds.” These strongholds are human reasoning based on a secular world view; carnal histories with inputs from liberal education, media and Hollywood have tainted

- the spiritual understanding, and only spiritual warfare can free the individual (1 Corinthians 1:18-25; Colossians 2:8-15)
- 10:5 *“we are taking every thought captive to the obedience of Christ”* (Romans 12:2; Philippians 4:7). The forces of this world attempt to influence individuals away from a creator God.
- 10:6 In the current situation, there were so many Corinthians outside of the will of God. Once the church as a whole repented, turned to Christ, and recognized his authority then Paul could guide them in judging sin.
- Sin should be the exception, and not the “rule.” God calls His children to obedience, and He forgives when they sin; however, God’s children should not pursue sin as an ongoing lifestyle in the hope of forgiveness. Repentance entails change from sin.

Read 2 Corinthians 10:7-11 ... Corinth Should Not Cynically Receive Paul’s Counsel

- 10:7 The church of Corinth is “judging by appearances.” (1 Samuel 16:7) Even appearances prove that Paul belongs to Christ while the false teachers elevated themselves in Christ’s view.
- 10:8 The Lord gave authority to Paul over the church of Corinth for their edification; however, Paul would use that authority to correct the blatantly sinful lifestyles of the Corinthians church.
- The Lord called Paul to minister to the Gentiles (Acts 9:15-16; Romans 1:5; Galatians 2:9).
- 10:9 Paul’s letters originated in love and a desire that Corinth would turn from their sin.
- 10:10 The name, Paul, means “small,” but this can also be translated as humble. (Ephesians 3:8) Found in Thessalonica dating to the second century AD, there is a physical description of Paul: short, bald, bow-legged, bushy “unibrow” and protruding eyes.
- 10:11 Paul admits that he is not a polished orator (1 Corinthians 1:17; 2 Corinthians 11:6)

Read 2 Corinthians 10:12-18 ... God’s Acclamation Matters More Than Man’s Acclaim

- 10:12 The false teachers would recommend themselves as they boasted of their own credentials and skillsets. God judges the motives of the heart while these false teachers were judging outward appearances (1 Samuel 16:7). Some individuals appear sincere in their desire to walk with God; however, they do not actually walk with God (Matthew 7:21-23).
- 10:13 The Greek term for “sphere” (metron μέτρον) means a measure and originated with the measuring reeds used in the times of the Old Testament. This same concept evolved into the word “canon” of Scripture which identified God’s inspired word.
- God had originated the church of Corinth through Paul.
- 10:14 Although Paul had moved on to establish other churches, that did not negate the way that he shared the gospel of Christ in Corinth.
- 10:15 The false teachers of Corinth were taking credit for Paul’s work and ministry in Corinth.
- 10:16 Paul continued to revisit the churches that he had established. Paul realized that the Corinthian church needed to be bolstered in God’s Word prior to Paul moving to establish other communities of faith.

- Paul desired to go to Rome and then beyond Rome to Spain (Acts 19:21; Romans 15:22). Before traveling to the western Mediterranean, Paul desired to solidify the church at Corinth first.
- 10:17 Believers should not be elevating themselves with pride, but instead, they should glorify God (Jeremiah 9:23-24; 1 Corinthians 1:31).
- 10:18 It is not what you think of yourself, but what God thinks of you. Believers should walk humbly before the Lord who alone knows our heart. (1 Kings 8:39; Psalm 44:21; Proverbs 21:2)

19 2 Cor 11:1-15

Read 2 Corinthians 11:1-4 ... Believers Should Be Wary of False Teaching

- 11:1 Paul uses the term “foolishness” (aphrosynēs ἀφροσύνης) for praising himself. This was against his desire to focus on Christ’s gospel; however, the false teachers had made Paul the object of focus.
- Instead of individuals walking with Jesus, they often base their beliefs on the actions of others. No one can replace a walk with Jesus; man will fail while God never will.
 - Paul repeatedly calls his focus on himself as foolish. (2 Corinthians 3:1, 5:12, 10:12)
- 11:2 Since Paul established the church of Corinth, he views himself as a “father figure” who has offered the Corinthian church as Christ’s bride. (Ephesians 5:22-33; Revelation 19:9; 21:2,9; 22:17). Symbolically, God is viewed as the “husband” of His people. (Isaiah 54:5; 62:5; Hosea 1-3; 11:1-4).
- When Jesus returns for His bride, believers will celebrate at a great wedding feast (Revelation 19:9), Paul may present Church to Christ (References to Christ’s Bride: Isaiah 54:5-7; Hosea 2:19; Matthew 22:2-14; Ephesians 5:25-27, 32; Revelation 19:6-9).
- 11:3 Although Eve clearly understood the commands of the Lord, the serpent (Satan) was able to deceive her against God’s clear commands (Genesis 3:1-7; 1 Timothy 2:14). In the same way, Paul had given clear instruction on the way that believers were to walk humbly with the Lord without flaunting a sinful lifestyle.
- When an individual comes to Christ and dedicates their life to Him, the Spirit indwells the new believer and empowers an obedient walk. However, some believe that they came to Christ, but they never genuinely received Him as Lord. (Matthew 7:21-23).
- 11:4 The name “Jesus” is used by Paul because the Gnostic movement believed that flesh was evil, and they struggled that Jesus could be fully man (Philippians 2:8) while also being divine.
- God gave the Holy Spirit which led to peace and freedom (Romans 14:17; 2 Corinthians 3:17) while Satan commands the evil spirits of fear and slavery (Romans 8:15; 2 Timothy 1:7)
 - Every single believer must accept Jesus Christ as Lord directly – salvation is not transferrable between men (John 1:12; Romans 10:9-13)

- The church of Corinth was listening and “tolerating” false teachers. In modern days, individuals are pulled away from Christ through false teaching by mass media, liberal education and politicians.

Read 2 Corinthians 11:5-11 ... Paul Taught Freely to the Church in Corinth

- 11:5 The Greek term for “eminent” (hyperlian ὑπερλίαν) is repeated twice by Paul (2 Corinthians 12:11). These eminent apostles might refer to the initial disciples of Jesus; however, this might also be sarcasm directed at the false apostles in Corinth (2 Corinthians 11:4).
- 11:6 Paul concedes that the false teachers have a “stage presence” and communication style beyond his skill set. Paul was not trained in Greek rhetoric; however, he was trained in Greek philosophy. (Titus 1:12)
- The Greek term for “unskilled” (idiōtēs ἰδιώτης) is the root word for idiot.
- 11:7 Paul (sarcastically) asked whether it was wrong to humble himself so that the weak Christians in Corinth could be exalted over him. Paul preached the gospel without charge which may have devalued Paul and his message.
- 11:8 Paul’s ministry had been financially supported by other churches, so that the church of Corinth could learn the Word of God.
- The Greek term for “robbed” (esylēsa ἐσύλησα) was used when taking from dead soldiers.
- 11:9 The churches at Philippi (from Macedonia – Philippians 4:15) and possibly Thessalonica (1 Thessalonians 3:6) supported Paul (2 Corinthians 12:13-14)
- 11:10 The confidence of Paul would not be quieted because “the truth of Christ” was in him. The world does not appreciate Christianity as being the true religion because the unbelievers have worldly opinions and manmade views.
- Confidence (boasting “kauchēsis καύχησις) is often chided by the world as well as weaker believers in the church who believe that manmade views outside of the Word of God should be tolerated.
 - The Greek term for “sealed up” (phragēsetai φραγήσεται) is used for putting a dam in a river.
- 11:11 The believers of Corinth accused Paul of not loving them because his guidance was severe; however, Paul was motivated by love.

Read 2 Corinthians 11:12-15 ... False Teachers Feigning Goodness

- 11:12 Paul would continue to be boldly assertive with the Word of God to challenge false teachers who mischaracterized Jesus while supporting the “freedom to sin.”
- Legitimate teachers would be known by the content of their message about the person of Jesus Christ (1 John 4:1-6).
- 11:13 Paul calls the false teachers “false apostles” (pseudapostoloi ψευδαπόστολοι).
- The Greek term for “deceitful” (dolioi δόλιοι) has an etymology back to “catching a fish.”
 - The false teachers claimed that they were elevated above Paul and equal to the initial twelve disciples of Jesus.
- 11:14 False teachers may have the ability to use spiritual power to deceive others that they are genuine believers (Matthew 7:21-23). These men had the outward appearance of good while not having an inner relationship with Jesus.

Evil Spirits may attempt to Undermine the Deity of Christ (2 Corinthians 11:14)				
<u>Origin</u>	<u>Religion</u>	<u>Founder</u>	<u>Book of Doctrine</u>	<u>“Angel called...”</u>
610AD 1800’s	Islam Mormon	Muhammed Joseph Smith	Koran Book of Mormon	Gabriel Moroni
2 Corinthians 11:14 <i>“for even Satan disguises himself as an angel of light.”</i> Galatians 1:8 <i>“even if an angel from heaven preach another gospel, a curse be on him”</i> 1 Timothy 4:1 <i>“the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons”</i>				

11:15 Paul references Proverbs 24:12. Just as Satan undermined God’s Word and claimed authority over it (Genesis 3:1-5), false teachers apply their personal beliefs as authoritative over God’s Word.

Determining Whether Someone Genuinely Speaks for God		
Accuracy	They must speak in God’s name and be accurate	Deuteronomy 13:1-5, 18:22
Lifestyle	By their “fruits” (Selfish vs. Selfless)	Matthew 7:15-20
Christ-centered Message	Their focus on the Lord Jesus Christ	1 John 4:1-6

- False teachers pursued their personal agenda instead of God’s agenda (Isaiah 56:11, Titus 1:12; Philippians 3:19).

20 2 Cor 11:16-33

Read 2 Corinthians 11:16-21 ... Paul Boasts of Worldly Credentials to be Deemed Credible

11:16 The Corinthians did not believe that Paul had the credentials of the false teachers (i.e., seminary degrees, certifications, etc.). Worldly credentials are foolish to God (Amos 7:14-15); however, Paul conveyed his credentials, so that the Corinthians would be attentive to his message.

11:17 The Lord judges the inside instead of the outside (1 Samuel 16:7), and the credentials of the world are foolish to him (1 Corinthians 3:19).

11:18 The false prophets had based their inspiration and calling on worldly qualifications, so Paul would show that his validation surpasses the false teachers even from a worldly perspective.

11:19 The Corinthian church elevated and listened to false teachers with worldly credentials, so Paul would use his foolish worldly credentials to open Corinth to God’s message through him.

- Paul sarcastically calls the Corinthians “wise.”

11:20 The Corinthians submitted to false teachers who received payment for abusing the church of Corinth. In spite of the manipulation, Corinth continued to be an audience for the false teachers. The church of Corinth considered the abuse a validation of the authority of the false teachers.

- A similar term for “enslaves” (katadouloi καταδουλοῖ) is used for Judaizers who claimed that an individual must be a Jew before coming to Christ (Galatians 2:4)

11:21 Unlike the false teachers, Paul’s ministry sacrificially served the church of Corinth without payment. The church of Corinth misinterpreted Paul’s humility as weakness.

Read 2 Corinthians 11:22-23 ... Paul Boasts of Jewish Lineage for Credibility

11:22 The false teachers may have been a mixture of Judaizers (Galatians 2) and the Gnostics who believed that they had special knowledge and flesh was wicked. (1 John 4). There was a pride in being a part of the covenant people, and Paul could have boasted of his lineage as well. (Philippians 3:5)

11:23 The false teachers had claimed to follow the Lord in comforts; however, Paul was a slave of the Lord Jesus through life-threatening circumstances and persecutions. (1 Corinthians 4:9-13; 2 Corinthians 4:8-12; 2 Corinthians 6:4-5)

Read 2 Corinthians 11:24-29 ... The Trials of Paul (Acts 9:15-17)

11:24 Jews would punish offenders 39 times with a rod (Deuteronomy 25:1-3).

Traditionally, one third of the lashes were directed to the front of the individual and two thirds were on the back of the offender.

11:25 The “*rods*” (erabdisthēn ἐραβδίσθην) were used by the Romans (Acts 16:23-40).

- During the Roman flogging, the prisoner’s hands would be tied together around a pillar or boulder or else the prisoner would be bent down and tied to a stake.
 - A “Roman flagellum” (or “flagrum”) was a whip with two or three long leather strips attached to a short wooden handle. Metal, rock or bone was knotted at the ends of the leather strips which were long enough to wrap completely around the body. If the Roman scourge contained a hook at the end, the whip was called the “scorpion.”
 - The floggings were performed by two Roman soldiers (“lictors”) on each side of the prisoner that took turns as one would hit and then the other.
 - Prisoners often died as the intestines were often exposed through the back while eyes and teeth were knocked out.
- During Paul’s first mission trip through Lystra, he had been stoned and left for dead (Acts 14:19).
- These three shipwrecks were prior to his shipwreck on the way to Rome. (Acts 27:14-44)

11:26 Paul was not able to “settle down,” but instead he traveled over 10,000 miles without the comforts of planes, trains or automobiles. Paul did not find safety in this world (Proverbs 18:10); country and city were dangerous; Gentiles and his fellow Jews were dangerous.

11:27 The ministry of Christ is sacrificial; God does not promise the comforts of the world as Paul often lived a sleepless, hungry, and thirsty existence; Paul states that this was a frequent (pollakis πολλάκις) experience. The lack of covering left Paul cold and naked.

- These physiological needs (the body’s functions) are the basic needs of Maslow’s hierarchy.

11:28 Beyond the physical suffering, Paul often worried about the state of the churches that he had established. He would visit these churches multiples times, send representation and write letters of encouragement to them as he had done with the church of Corinth.

11:29 The Lord protects physically and spiritually (2 Thessalonians 3:3). Paul used the Greek term “to burn” (pyroumai πυροῦμαι) to reflect an intense desire. (1 Corinthians

7:9). Paul is intensely concerned about the novice believers who are “led into sin” (skandalizetai σκανδαλίζεται) which is the root word for “scandal.”

Read 2 Corinthians 11:30-33 ... Paul Boasts in His Weakness

11:30 When a man serves in weakness, God receives all of the glory instead of the talented man.

- The church of Corinth was bragging about their skills and elevating themselves.

11:31 Paul frequently proclaimed oaths about his truthfulness. (Romans 1:9; 2 Corinthians 1:18; 11:10,11; Galatians 1:20; 1 Timothy 2:7).

11:32 This account would have occurred near the time of Paul’s conversion. From the very beginning, Paul’s life was in jeopardy, but he remained faithful to God.

- The King of Damascus (& Nabataeans), King Aretas IV, attempted to arrest Paul (2 Corinthians 11:32-33). Aretas IV was King from 9BC to 40AD. (Acts 9:24-25)
- Paul spent three years in Arabia (Galatians 1:15-24).
- King Aretas IV was the father-in-law of Herod Antipas.
- The term "Aretas" a title for all of the Nabatean kings (similar to “Pharaoh” or “Emperor”) who ruled in Petra.

11:33 Throughout the Bible, there were three occasions when God’s people were lowered out of a window to escape; The spies and Rahab in Joshua 2:15, then David and Michal in 1 Samuel 19:12, and now Paul.

21 2 Corinthians 12

Read 2 Corinthians 12:1-6 ... Paul Boasts of a Man Caught Up to Third Heaven

12:1 There is no direct advantage gained from boasting; however, Paul would boast so that the worldly men of Corinth would accept the message of God from him.

- The church of Corinth judged teachers by outward expressions instead of spiritual experiences.
- Paul could exceed the credentials of the false teachers in Corinth although he had earlier approached Corinth in humility.

12:2 This could have been an out-of-body experience from Acts 14:19 (Acts 22:17).

- The first heaven is the earth’s atmosphere; the second is space; the third is the spiritual heaven.
- Fourteen years prior would have been early in Paul’s ministry from the Antioch church.

12:3 While Paul was not certain whether he had been caught up in his spirit or in his body, Paul differed from the Gnostics in that Paul knew that the body could experience heaven. Christianity is a unique religion that emphasizes a resurrected body.

12:4 Man cannot conceive of the beauty of God’s word (Psalms 12:6, Romans 8:26-27).

- The Greek term for “caught up” (hērapagē ἡρπάγη) is repeated in 1 Thessalonians 4:17 in relation to the rapture. The English term “rapture” is from the Latin equivalent “rapio” which means to “catch up” or “take away.”
 - This word is also used with Philip being “caught up” by the Spirit (Acts 8:39)

- This man was caught up into the presence of God which was similar to John – the write of Revelation (10:4). Daniel was also told to keep specific words secret (Daniel 12:4).
 - The term “Paradise” (paradeison παράδεισον) represents the righteous section of Hades/Sheol. This was originally a Persian term for “walled garden” and is used in the Septuagint for the Garden of Eden (Ezekiel 28:13; 31:18).
 - The vision of the third heaven was specifically for Paul; it was not proper to elaborate on the vision nor would there be adequate description (1 Corinthians 2:9) instead the vision was meant to encourage Paul early in his ministry.
- 12:5 The weakness of the individual brings glory to God. The identity of the man is not captured and even the great blessings of God are beyond conveyable words.
- 12:6 Proud boasting exalts the wrong individual which is very dangerous. All glory belongs to God. (Acts 12:22-23)

Read 2 Corinthians 12:7-10 ... Paul’s Thorn in His Flesh

- 12:7 It was important that Paul’s supernatural revelations were credited to God’s grace instead of Paul. The “thorn in Paul’s flesh” was specifically meant to keep him humble.
- Paul’s humility is in direct contrast with the pride of the false teachers in Corinth.
 - The “thorn in the flesh” (Ezekiel 28:24; Hosea 2:6) may have been an eye problem (Galatians 4:13-15, 6:11) that could have been the result of the Damascus Road experience (Acts 9).
 - Even if the Lord allows Satan’s demons to pester His people, it is for His purpose.
 - The phrase “to torment” (kolaphizē – κολαφίζη) is literally translated “to strike with fists.”
 - Jacob was also impaired after experiencing a true meeting with the Lord (Gen 32:30-31)
- 12:8 In the garden of Gethsemane, Jesus also asked three times for the cup to be removed from Him (Matt. 26:42; Mark 14:39,41).
- God uses difficulties and trials in the lives of His people for His purposes. Jesus was perfected by the things that He suffered (Hebrews 5:8-9).
 - Sufferings are not always a sign of sin or a lack of faith; suffering accomplishes God’s will in lives.
- 12:9 *“My grace is sufficient for you, for power is perfected in weakness”*
- God’s will is “perfected” which means fulfilled and totally brought to completion.
 - Just as the ultimate victory was Christ’s crown of thorns and death on the cross, Paul was also given a “thorn in his flesh” that would result in God’s glory.
 - God’s power (the shekinah glory) rested on the weak vessel that was dedicated for His use.
- 12:10 Paul identifies the Lord Jesus as “Christ” to emphasize His sacrifice even to the point of death.
- God has a purpose in the trials and problems of His people (Acts 5:41).
 - *“For when I am weak, then I am strong.”*

Read 2 Corinthians 12:11-13 ... Paul Is a Genuine Apostle

- 12:11 Paul has now answered these critical Corinthians with worldly (foolish) arguments that are being used by the Corinthians to exalt false teachers above him. Paul is not inferior to the false teachers although he considers himself nothing in relation to the glory that should be focused on God alone.
- 12:12 Beyond credentials, Paul had demonstrated the spiritual workings of the Lord in his life. The Corinthian church that Paul had started had witnessed his “*signs, wonders and miracles.*” (1 Corinthians 2:4; 4:20; Romans 15:19).
- 12:13 The only reason that Corinth was inferior to the other churches was that Paul never demanded compensation for His message.
- Paul had been supported by the churches at Philippi (Philippians 4:15) and Thessalonica (1 Thessalonians 3:6).
 - The statement of “forgive me this wrong” may have been sarcasm or Paul may have undermined his message by not demanding payment for his service.

Read 2 Corinthians 12:14-18 ... Paul Collects for Others but Not Himself

- 12:14 Paul’s first visit to Corinth occurred when Paul established the church during his second mission trip abroad. Paul’s second visit to Corinth is not recorded in Scripture; however, Paul’s second visit may have occurred during his third mission trip abroad while residing in Ephesus.
- On his third missionary trip, Paul would travel through Macedonia down to Corinth to stay the three months of winter (1 Corinthians 16:5-6; Acts 20:2-3).
 - Paul considered himself as the parent of the church in Corinth. (1 Corinthians 4:14-15; Galatians 4:19).
- 12:15 The Greek term “to be utterly spent” (ekdapanēthēsomai ἐκδαπανηθήσομαι) is a very strong verb that means to exhaust entirely. (1 Thessalonians 2:8)
- Corinth’s love for Paul was not commiserate with his love for them. In the same way, Jesus gave His life on the cross, and His people should be completely devoted to Him. (1 John 4:19)
- 12:16 Paul is sarcastic again as he references what the false teachers are saying. Although Paul didn’t take any money as payment for his service, Corinth claimed that he had taken something from them in an underhanded way.
- 12:17 The critical Corinthians may have charged that Paul had not taken money directly, but the Corinthian church was required to support his messengers (Timothy or Titus).
- Although Titus was active in Paul’s epistles (2 Corinthians 2:13, 7:6, 13-14, 8:6, 16, 23, 12:18; Galatians 2:1, 3; 2 Timothy 4:10; Titus 1:4), Titus is never mentioned in the book of Acts.
- 12:18 Titus had indeed visited with another brother (2 Corinthians 8:18); however, they had behaved in the same sacrificial manner as Paul. None of them had been paid for their service to the Corinthians.

Read 2 Corinthians 12:19-21 ... Concerns of Paul’s Third Visit in Person to Corinth

- 12:19 Paul was not defending himself to Corinth as if they had the power to judge him (1 Corinthians 4:3-4); Paul was showing the church of Corinth that they should not submit to the abusive false teachers who were criticizing him as he took financial advantage of the church.

12:20 Although the church of Corinth expected Paul to be meek in person, Paul warned the church that if they were living in sin then he would confront the sin with strength.

- If Paul found the church the way that he didn't want (in sin), then the church would find Paul in the way that they wouldn't want (in rebuke of their sin).
- Paul lists the issues that could result from pride within a church: “*discord, jealousy, fits of rage, selfish ambition, slander, gossip, arrogance and disorder.*”

12:21 Paul didn't want to come to Corinth as a harsh judge, but as long as there was unrepented sexual lifestyles in the church, Paul must rebuke the open sin.

- Salvation consists of repentance and faith, but it doesn't stop there. The life and sanctified walk of a Christian is ongoing repentance and faith.

22 2 Corinthians 13

Read 2 Corinthians 13:1-4 ... Paul Will Judge the Corinthian Church in Person

13:1 Paul counts each visit as a witness to Corinth just as Jesus' second coming will be the judgment witness to the earth (Deuteronomy 19:15)

- The book of Acts only records two visits to Corinth (Acts 18; 20:2-3); however, Paul's second visit to Corinth may have occurred while Paul ministered in Ephesus.
- The Old Testament called for 2-3 witnesses to establish a matter (Deuteronomy 19:15). The charges against the church of Corinth could be easily established as they were taking part of the secular Corinthian sin (drunkenness, licentiousness and idolatry)

13:2 Paul is not surprising the church of Corinth about his intent. Paul had corrected them in person and via letter. Although Paul wants to come in peace, he will judge matters that need to be corrected.

13:3 The church of Corinth challenged Paul's authority, and in essence, were questioning Christ. So, Paul would come and confront Corinth in the power of Christ.

- The primary purpose of judgment was to cleanse the church while redeeming the individual.
- There is proof for quality and then testing for weakness. The Greek term “*peirazō*” was a test towards destruction while the others are tests towards approval.

The Testing of the Believer			
2 Corinthian 13:3	Proof	<i>dokimē</i>	2 Cor. 2:9; 8:2; 9:13; 13:3
2 Corinthian 13:5	Test	<i>peirazō</i>	2 Cor. 13:5
2 Corinthian 13:5	Examine	<i>dokimazō</i>	2 Cor. 8:8,22; 13:5
2 Corinthian 13:5	Fail the test	<i>adokimos</i>	2 Cor 13:5-7
2 Corinthian 13:6	Do not fail the test	<i>adokimos</i>	2 Cor 13:5-7
2 Corinthian 13:7	Approve	<i>dokimos</i>	2 Cor. 10:18
2 Corinthian 13:7	Disapprove	<i>adokimos</i>	2 Cor 13:5-7

13:4 The crucifixion may have been viewed by the world as weakness, and yet it was the ultimate power of God in Christ's resurrection. (1 Corinthians 15:12-19)

- The Corinthian church had been judging Paul by his poor circumstances and skillsets; however, God had been working mightily in Paul's ministry.

Read 2 Corinthians 13:5-10 ... Paul Wrote to Bring Repentance & Restoration

13:5 The Corinthian church had been testing Paul instead of holding themselves accountable.

- Jesus dwells in His chosen sheep, and there is “the security of believers contrasted to the insecurity of make-believers.” (Matthew 7:5)
- The phrase “in the faith” referenced whether someone was Christian (Acts 6:7). In the faith incorporates a personal relationship with Christ (know Him), doctrine about Christ (know about Him) and Christlike lifestyle (live Him in the believer).
- The Holy Spirit is called the spirit of Jesus (Romans 8:9) as Christ in every believer (Colossians 1:27). Jesus is with His believers (Matthew 28:19-21).
- The genuine believer is secure in Christ and will persevere faithfully to the end of their time on earth. (1 John 2:19; Galatians 6:9)

13:6 Paul had been judged by the church of Corinth, and he trusted that Corinth would discover that he was faithful to God’s calling.

13:7 Paul urged the church of Corinth to be faithful to the call of Christ even if they viewed Paul as a failure.

13:8 Man cannot negate the truth (the gospel), but man can support and share the truth.

13:9 Although Paul appears weak to the world, he is encouraged that the Corinthian church can appear strong. The Greek term for “perfection” (katartisin κατάρτισιν) means restoration and usually refers to the mending of broken bones.

13:10 Paul chooses to edify his fellow believers instead of destroying them. Judgment is meant to be redemptive.

Read 2 Corinthians 13:11-14 ... Paul Urges Unity, Edification & Encouragement

13:11 Paul lovingly references the Corinthians as “brothers” although they have attacked him.

Paul Concludes with a Call to Love	
Rejoice	The root word is “Grace”
Strive for Full Restoration	Knit yourselves together
Encourage one another	Edify one another to walk with the Lord
Be of one mind	Unity & Harmony
Live in peace	In spite of issues, have peace

13:12 Paul calls the believers to have affection for one another (Romans 16:16; 1 Corinthians 5:26). In some European cultures (i.e., French, Russians), the practice of kissing on the cheek continues when greeting an individual.

13:13 The Greek term for “God’s people” (hagious ἁγίους) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service – as in “sanctuary”).

- The term “saint” is not associated with man’s goodness, but is defined by God’s goodness imputed to man.
- A saint is a “separated one to an assigned task.” Paul calls on the Corinthian church to manifest His holiness in their lifestyles.

13:14 Paul concludes the Book with a listing of the Trinity: Jesus – God – Holy Spirit

- Paul utilizes the full title of the Lord (deity) Jesus (humanity) Christ (Messiah) which reflect the aspects of our Savior.