

Sabbath Brothers

ROSH HASHANAH

The Shofar is blown as
a call to repentance

On Rosh Hashanah, Greet
People with the Phrase

“SHANA TOVA”

which means
“Good Year” or
“Sweet Year”



“Rosh Hashanah”
is first found in the
Mishnah circa 200BC

Welcome to Year

“5784”

The Talmud says that the world
was created on the first day of
Tishrei, so Rosh Hashanah is
celebrated on the first &
second days of Tishrei

The Bible refers to two different calendar years, **the civil and the sacred**. In ancient Israel, the *civil* year began in the autumn, on Tishri 1. It is comparable to the fiscal year in the United States. It was more or less the legal year, which was used to **reckon the reign of kings and other chronological events**.

The Jews celebrate their new (“civil”) year in the autumn on the first day of Tishri, the seventh month. The “sacred” year of the Bible begins with the first day of the month of Nisan (also called Abib)



ROSH HASHANAH BEGINS THE “HIGH HOLY DAYS”

Rosh Hashanah: September 16-17, 2023.
*The Jewish New Year and
the beginning of the High Holidays.*

Yom Kippur: September 25, 2023.
*The Day of Atonement and the
most solemn day of the Jewish year.*

Sukkot: September 30 – October 8, 2023.
*The Feast of Tabernacles and
a time of joy and gratitude.*





ROSH HASHANAH

"THE BLOWING OF THE SHOFAR"



Tekiah: Means "Trumpet Blast"
A Long, Unbroken Blast
(Tekiah brings everyone to Attention)

Shevarim: Means "Broken"
Three Broken Blasts sound like Crying
Sadness at another year passing

Teruah: Means a "Shout of Alarm/Jubilee"
>9 staccato, rapid fire Blows
A Wake Up Call to the New Year



Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

Ancient Corinth

Corinth was the commercial metropolis of Greece (influenced by Athenian thought) ranging from 200,000 to 400,000 in population.

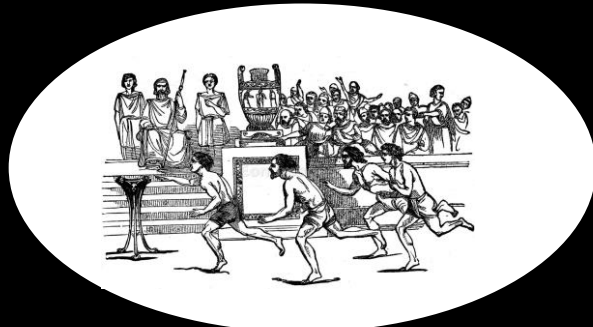
Corinth was the principal trade route between the eastern producers/markets and western producers/markets.

Corinth was known for their architecture and bronze works. The 75 foot tall “Beautiful Gate” of the Jewish Temple was a bronze work from Corinth.

Gates, statues, armor, vases and other vessels were shaped from Corinthian bronze/brass (aes Corinthiacum)



REMINDER
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers

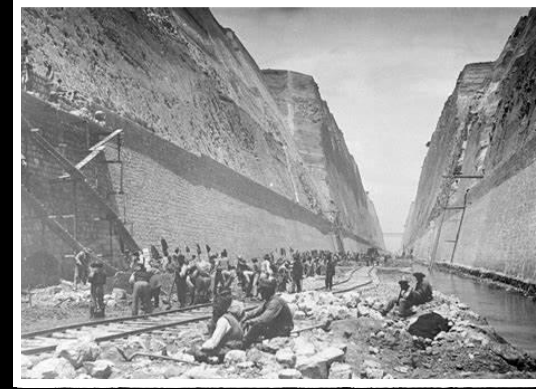


Corinth was also known for their athletics and sports. Each year they hosted the “Isthmian Games.” These competitions were second only to the Olympic Games of Olympia held every four years.

The Corinthian Canal

Corinth was located on the Peloponnesian Peninsula. Goods and merchandise were transported across the Peloponnesian Peninsula instead of taking the dangerous seas from the Aegean Sea (in the east) to the Ionian Sea (in the west).

A canal cuts across the 3½ mile peninsula (isthmus) that connected the Peloponnesian Peninsula to mainland Achaia. (Instead of sailing 200 miles around the Peloponnesian Peninsula)



An "isthmus" is a narrow strip of land with sea on either side which forms a link between two larger areas of land



The Corinthian Canal is only 81 feet wide with frequent landslides from its steep banks

Julius Caesar (45BC) planned to develop the 3½ mile canal through solid rock; however, the project actually began under Caesar Nero in 67AD. The canal was not completed until 1893.

In ancient days, cargo ships would unload freight to be carried over land while the ship was lifted out of the water and placed on log rollers to be rolled over the Diolkos Roadway.

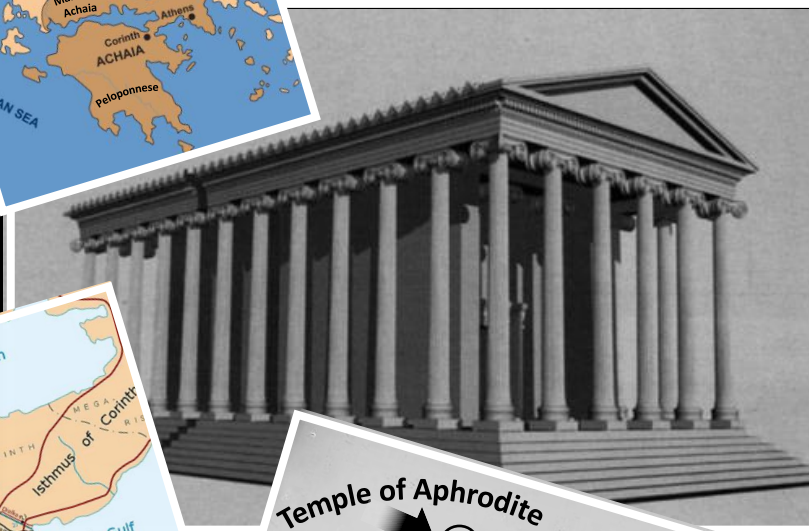
“Corinthizer”

Corinth struggled with moral issues but seemed open to correction.

The term “corinthizer” means one who indulges in lust or one who gives self over completely to immorality.

Quintus Horatius Flaccus (Horace) who was a Roman Poet stated *“it is not every man that can afford to go to Corinth”* because of Corinth’s prostitution.

The Temple prostitutes would descend into Corinth at night for those who could not climb to the Temple of Aphrodite



Aphrodite (Roman goddess) is synonymous with the Greek’s goddess, Venus.

Aphrodite/Venus was the ancient goddess of sexuality & beauty

Corinth was known for Aphrodite’s 1,000 Temple prostitutes (housed at the “Acro Corinth” – “Upper Corinth”) which is one reason “corinthizer” is synonymous with depraved sensuality.

2 Corinthians

The Book of 2 Corinthians shows Paul's varied emotions that correspond to Corinth's varied faithfulness

On Paul's second missions trip, he established the church in Corinth (with Aquila and Priscilla) as he remained in Corinth for 1½ years. (Acts 18:11)

Paul also visited Corinth again on his third mission trip. (Acts 20:2).

It is thought that Paul wrote this letter to Corinth (2 Corinthians) from Macedonia around 56AD.



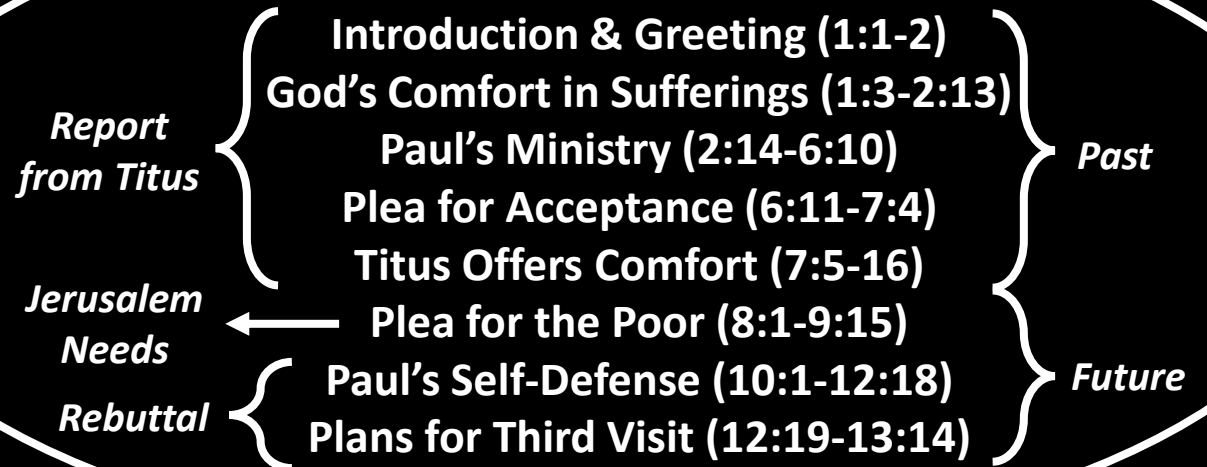
This letter shows how to deal with problems within local churches while mitigating misunderstandings & personal attacks.

The Corinthian church (as with all believers) needed a humble, correctable spirit to God's Word

Christianity is not what unbelievers expect – it is a challenging struggle in the world's eyes.

While the Corinthians were lured into the pleasures of the world, the Galatians were constrained by Judaizers

OUTLINE OF 2 CORINTHIANS



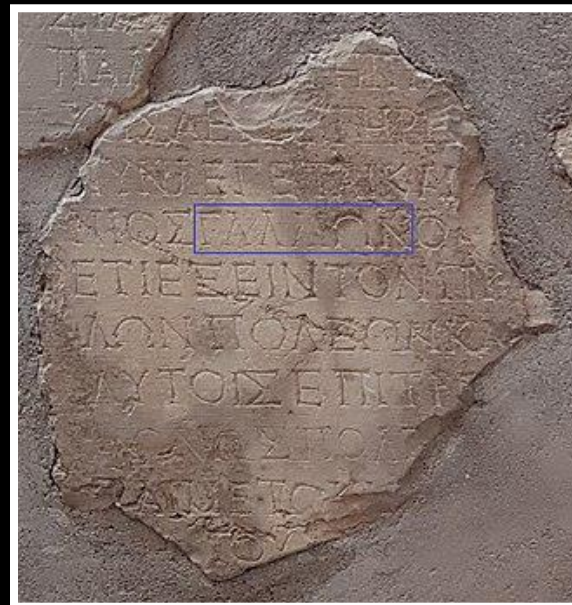
51
A.D.

The Date of Paul's Visit to Corinth

(51A.D. as Confirmed by Archeological Finds)

"When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat..."
(Acts 18:12)

Roman Proconsuls (Governors) would serve for one year that began in July of a year until June of the following year



THE GALLIO (DELPHI) INSCRIPTION

Nine fragments of a letter written by the Roman emperor Claudius who was ordering Gallio to incite Corinthians to move to Delphi.

The inscription was found in the Temple of Apollo in the ancient city of Delphi on Mount Parnassus in Greece dated Gallio as being Proconsul in Achaia in 51A.D.

From this date, the time of Paul's earlier and later travels can be calculated and estimated.

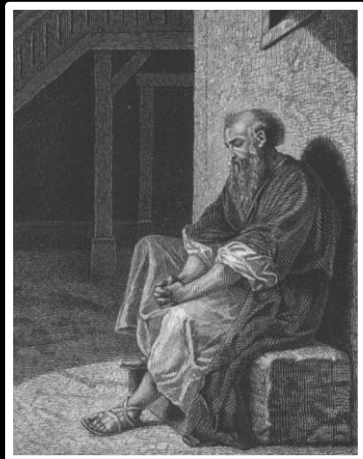
Timeline of Paul's Interactions with Corinth

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 while in Ephesus (1 Corinthians 16:8) by writing 1 Corinthians (1 Corinthians 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 3 rd 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.	

Corinthian Accusations

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



Two References to Possible Lost Letters

1 Corinthians 5:9
Colossians 4:10

FALSELY ACCUSED

There may have been other accusations



As Trials & Persecutions increase,
so does His Peace
(1 Peter 5:10, Romans 5:20)

The God of Comfort (2 Corinthians 1:1-11)

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



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

3 Praise the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort.

4 He comforts us in all our affliction, so that we may be able to comfort those who are in any kind of affliction, through the comfort we ourselves receive from God.

5 For as the sufferings of Christ overflow to us, so through Christ our comfort also overflows.

6 If we are afflicted, it is for your comfort and salvation.

If we are comforted, it is for your comfort, which is experienced in your endurance of the same sufferings that we suffer.

7 And our hope for you is firm, because we know that as you share in the sufferings, so you will share in the comfort.

8 For we don't want you to be unaware, brothers, of our affliction that took place in Asia: we were completely overwhelmed—beyond our strength—so that we even despaired of life.

9 Indeed, we personally had a death sentence within ourselves, so that we would not trust in ourselves but in God who raises the dead.

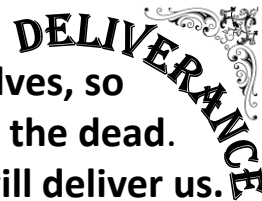
10 He has delivered us from such a terrible death, and He will deliver us. We have put our hope in Him that He will deliver us again

11 while you join in helping us by your prayers. Then many will give thanks on our behalf for the gift that came to us through the prayers of many.



Descriptions of God

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



Paul immediately establishes his authority as an apostle by "the will of God." (dia thelēmatos theou - διὰ θελήματος θεοῦ).

The Greek term for "apostles" (apostolōn ἀποστόλων) means to "to send with official authority" as Christ's representatives.

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 Timothy 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).

The Greek term for "God's people" (hagios ἁγίου) 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.

The Greek term for "comfort" (Paraklēseōs Παρακλήσεως) is repeated ten times in seven verses.

Suffering is "TYPICAL" for all Christians (2 Timothy 3:12; Romans 8:17; Galatians 6:17)

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)

Introductions of Paul

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 <u>by the will of God</u>, and our brother Sosthenes..."</i>
2 Corinthians 1:1	<i>"Paul, an apostle of Christ Jesus <u>by the will of God</u>, 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— ² and all the brothers and sisters with me",</i>
Ephesians 1:1	<i>"Paul, an apostle of Christ Jesus <u>by the will of God</u>"</i>
Philippians 1:1	<i>"Paul and Timothy, servants of Christ Jesus,"</i>
Colossians 1:1	<i>"Paul, an apostle of Christ Jesus <u>by the will of God</u>, 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 <u>by the will of God</u>, 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>

Paul's salvation, calling & daily travel was the result of the "will of God"

Faithful Witness (2 Corinthians 1:12-24)

12 For this is our confidence: The testimony of our conscience is that we have conducted ourselves in the world, and especially toward you, with God-given sincerity and purity, not by fleshly wisdom but by God's grace.

13 Now we are writing nothing to you other than what you can read and also understand. I hope you will understand completely—

14 as you have partially understood us—that we are your reason for pride, as you are ours, in the day of our Lord Jesus.

15 I planned with this confidence to come to you first, so you could have a double benefit,

16 and to go on to Macedonia with your help, then come to you again from Macedonia and be given a start by you on my journey to Judea.

17 So when I planned this, was I irresponsible? Or what I plan, do I plan in a purely human way so that I say "Yes, yes" and "No, no" simultaneously?

18 As God is faithful, our message to you is not "Yes and no."

19 For the Son of God, Jesus Christ, who was preached among you by us—by me and Silvanus and Timothy—did not become "Yes and no"; on the contrary, a final "Yes" has come in Him.

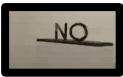
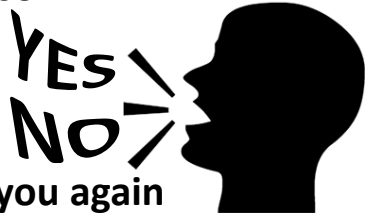
20 For every one of God's promises is "Yes" in Him. Therefore, the "Amen" is also spoken through Him by us for God's glory.

21 Now it is God who strengthens us, with you, in Christ and has anointed us.

22 He has also sealed us and given us the Spirit as a down payment in our hearts.

23 I call on God as a witness, on my life, that it was to spare you that I did not come to Corinth.

24 I do not mean that we have control of your faith, but we are workers with you for your joy, because you stand by faith.



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)

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

The Greek term for "worldly" (sarkikē σαρκική) also meant fleshly or with the world's limitations (2 Corinthians 1:17).

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.

The Corinthian church viewed these changes to Paul's itinerary as equivalent to an inconsistent message. Paul insisted that his message was 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)

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

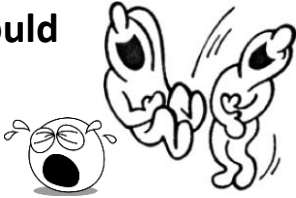
The Greek term for "pledge" (arrabōna ἀρραβώνα) was used for the engagement ring. Believers are "pledged" for an eternity in the Kingdom of God (1 Corinthians 15:50)

The purpose of church discipline is redemptive and it is never vindictive.

Correct & Forgive (2 Corinthians 2:1-11)

1 In fact, I made up my mind about this: I would not come to you on another painful visit.

2 For if I cause you pain, then who will cheer me other than the one being hurt by me?



3 I wrote this very thing so that when I came I wouldn't have pain from those who ought to give me joy, because I am confident about all of you that my joy will also be yours.

4 For I wrote to you with many tears out of an extremely troubled and anguished heart—not that you should be hurt, but that you should know the abundant love I have for you.

5 If anyone has caused pain, he has caused pain not so much to me but to some degree—not to exaggerate—to all of you.

6 The punishment inflicted by the majority is sufficient for that person.

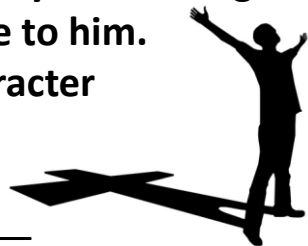


7 As a result, you should instead forgive and comfort him. Otherwise, this one may be overwhelmed by excessive grief.

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

9 I wrote for this purpose: to test your character to see if you are obedient in everything.

10 If you forgive anyone, I do too. For what I have forgiven—if I have forgiven anything—it is for you in the presence of Christ.



11 I have done this so that we may not be taken advantage of by Satan. For we are not ignorant of his schemes.



Paul discusses his 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)

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.

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

Christians are victorious or defeated in (monotonous) daily interactions (Ephesians 4:17-6:18). Young men want to conquer the world while older men simply want to conquer themselves.

Paul mentions that the majority listened and responded to Paul's direction while there was a minority who belittled Paul & his preaching. The church of Corinth had punished the offender (seemingly severely).

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)

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."

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

Genuine Preachers follow God's call instead of man's call

Godly Aroma (2 Corinthians 2:12-17)

12 When I came to Troas to preach the gospel of Christ, the Lord opened a door for me.



13 I had no rest in my spirit because I did not find my brother Titus, but I said good-bye to them and left for Macedonia.

14 But thanks be to God, who always puts us on display in Christ and through us spreads the aroma of the knowledge of Him in every place.



TROAS Coins

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

16 To some we are an aroma of death leading to death, but to others, an aroma of life leading to life. And who is competent for this?



17 For we are not like the many who market God's message for profit. On the contrary, we speak with sincerity in Christ, as from God and before God.



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).

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).

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.

Returning from Corinth with a good report, Titus found Paul in Macedonia, and Paul was extremely relieved and excited. (2 Corinthians 7:5-6)

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.

The 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)

Paul states that there are "many" (polloi πολλοὶ) who preach God's word as a business. The Greek term for "peddling" (kapēleuontes καπηλεύοντες) is a wine industry term which meant to water down wine and then sell it as if it were pure wine.

Each Christian is a human "epistle" testifying to God's Saving Grace.

1 Are we beginning to commend ourselves again? Or do we need, like some, letters of recommendation to you or from you? } **No**

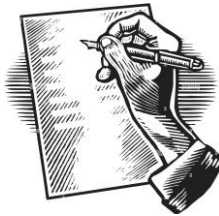
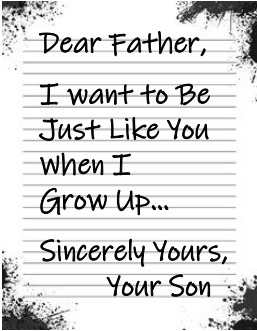
2 You yourselves are our letter, written on our hearts, recognized and read by everyone.

3 It is clear that you are Christ's letter, produced by us, not written with ink but with the Spirit of the living God—not on stone tablets but on tablets that are hearts of flesh.

4 We have this kind of confidence toward God through Christ.

5 It is not that we are competent in ourselves to consider anything as coming from ourselves, but our competence is from God.

6 He has made us competent to be ministers of a new covenant, not of the letter, but of the Spirit. For the letter kills, but the Spirit produces life.



Christ's Letter (2 Corinthians 3:1-6)

This chapter compares the Old Testament law with the New Testament grace (much like the book of Hebrews).

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

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

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



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

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)

GOD

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)

"You are a letter from Christ"
Possibly the only Scripture that some will ever read is You

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

The Mosaic Law condemned because no one could perfectly keep the law

The Gospel Glory (2 Corinthians 3:7-18)

⁷ Now if the ministry of death, chiseled in letters on stones, came with glory, so that the Israelites were not able to look directly at Moses' face because of the glory from his face—a fading glory—

⁸ how will the ministry of the Spirit not be more glorious?
⁹ For if the ministry of condemnation had glory, the ministry of righteousness overflows with even more glory.

¹⁰ In fact, what had been glorious is not glorious now by comparison because of the glory that surpasses it.

¹¹ For if what was fading away was glorious, what endures will be even more glorious.

¹² Therefore, having such a hope, we use great boldness.

¹³ We are not like Moses, who used to put a veil over his face so that the Israelites could stare at the end of what was fading away,

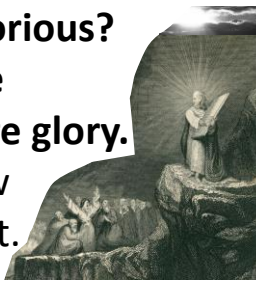
¹⁴ but their minds were closed. For to this day, at the reading of the old covenant, the same veil remains; it is not lifted, because it is set aside only in Christ.

¹⁵ Even to this day, whenever Moses is read, a veil lies over their hearts,

¹⁶ but whenever a person turns to the Lord, the veil is removed.

¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

¹⁸ We all, with unveiled faces, are looking as in a mirror at the glory of the Lord and are being transformed into the same image from glory to glory; this is from the Lord who is the Spirit.



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

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

As with 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)

Paul's Use of "the Veil" Covering Moses

- 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.
- 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). 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.

Evangelism is based on God's Spirit moving in His people (John 3:30, 2 Corinthians 5:15)

1 Therefore, since we have this ministry because we were shown mercy, we do not give up.



2 Instead, we have renounced shameful secret things, not walking in deceit or **distorting God's message**, but commending ourselves to every person's conscience **NO LIE.** in God's sight by an open display of the truth.



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



4 In their case, the god of this age has blinded the minds of the unbelievers so they cannot see the light of the gospel of the glory of Christ, who is the image of God.

5 For we are not proclaiming ourselves but Jesus Christ as Lord, and ourselves as your slaves because of Jesus.



6 For God who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of God's glory in the face of Jesus Christ.



Public Testimony (2 Corinthians 4:1-6)

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)

Methods Paul Renounced from His Ministry

1. Secret, Underhanded & Craftiness
2. Disgraceful & Shameful
3. Cunning & Deceptive
4. Distortions & Watering Down God's Word

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.

Paul taught the straightforward and simple truth of God's Word instead of attempting to manipulate people. God will judge the method as well as the message; the ends do not justify the means.

The Greek word for "blind" (tuphloó τυφλώω) means to dull the intellect; the root for the word is "tuphoó" (τυφώω) which means "proud/self-conceit."

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" (phōtismōn φωτισμὸν) 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).



Believers will be "raised" just as Jesus was; every physical death brings more spiritual life.

Weakness Is Strength (2 Corinthians 4:7-18)

⁷ Now we have this treasure in clay jars, so that this extraordinary power may be from God and not from us.

⁸ We are pressured in every way but not crushed; we are perplexed but not in despair;

⁹ we are persecuted but not abandoned; we are struck down but not destroyed.

¹⁰ We always carry the death of Jesus in our body, so that the life of Jesus may also be revealed in our body.

¹¹ For we who live are always given over to death because of Jesus, so that Jesus' life may also be revealed in our mortal flesh.

¹² So death works in us, but life in you.

¹³ And since we have the same spirit of faith in keeping with what is written, I believed, therefore I spoke, we also believe, and therefore speak.

¹⁴ We know that the One who raised the Lord Jesus will raise us also with Jesus and present us with you.

¹⁵ Indeed, everything is for your benefit, so that grace, extended through more and more people, may cause thanksgiving to increase to God's glory.

¹⁶ Therefore we do not give up. Even though our outer person is being destroyed, our inner person is being renewed day by day.

¹⁷ For our momentary light affliction is producing for us an absolutely incomparable eternal weight of glory.

¹⁸ So we do not focus on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.



Psalm 115:1



AMAZING Grace HOW SWEET THE SOUND



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; Romans 8:9; Colossian 1:27; 2 Peter 1:3-4)

Trials of Paul Contrasted to Salvation (2 Corinthians 4:8-9)

"Hard Pressed on Every Side"	"Not Crushed"
"Perplexed"	"Not in Despair"
"Persecuted"	"Not Abandoned"
"Struck Down"	"Not Destroyed"

Christians will suffer (Romans 8:17, 36) just as Christ humbled Himself & suffered.

Christians have been crucified with Christ (Romans 6:4-6, Galatians 2:20, 5:24, 1 Peter 3:18) and it is the life of Jesus who now lives in them (John 11:25, 14:6, 20:31, Acts 2:28, Romans 5:21)

The suffering is not ultimate defeat, but instead it proves the power of Christ through the one suffering. (2 Corinthians 12:9-10)

The Triune God Raised Jesus from the Dead

	(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 Father	
God the Son	(John 2:19-22; 10:17-18)
God the Spirit	(Romans 8:11)

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.

Persecution is immaterial when compared to future glory (Rom 8:18, Mt 5:10, Jn 15:20). Believers should approach this fallen world in the context of eternity; the focus should be the eternal spiritual glory instead of the temporal worldly trials.



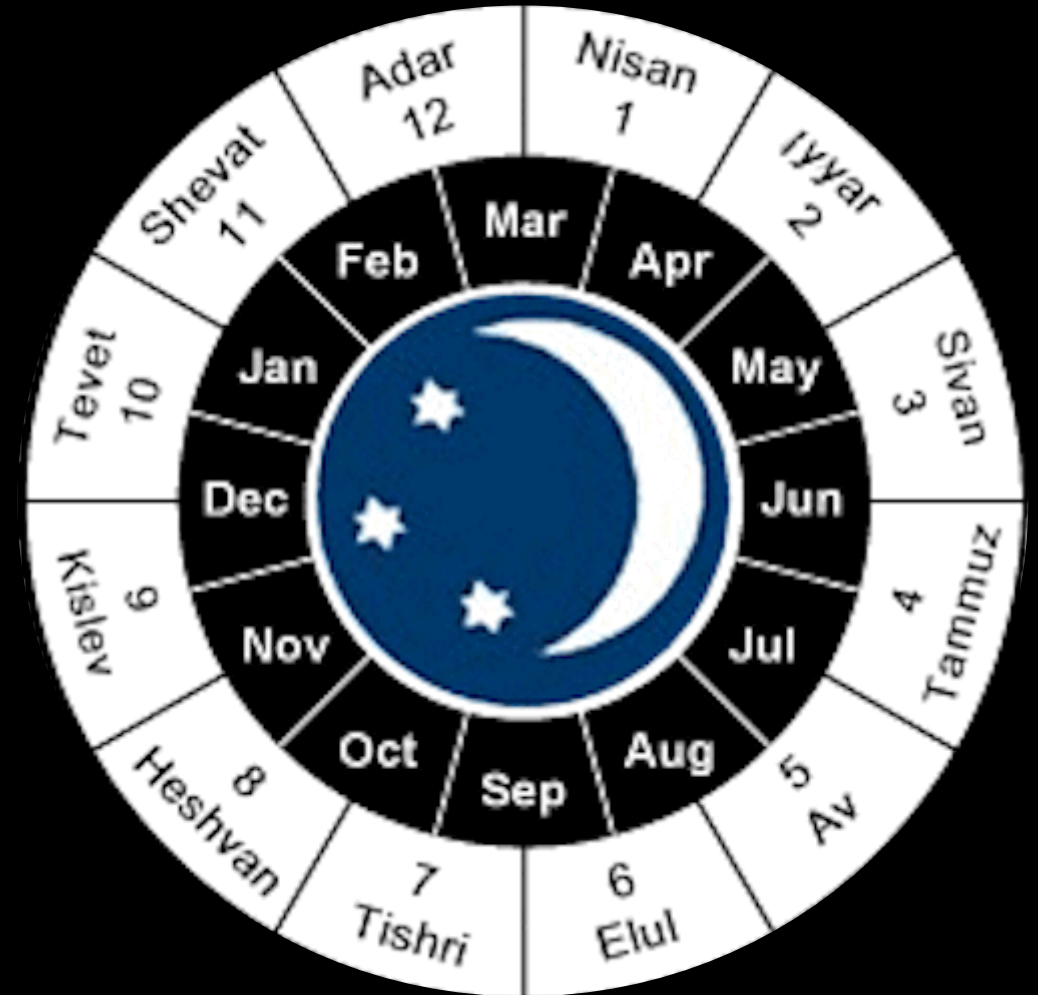
YOM KIPPUR

THE "HOLIEST DAY OF THE YEAR"

Rosh Hashanah: September 16-17, 2023.
*The Jewish New Year and
the beginning of the High Holidays.*

Yom Kippur: September 25, 2023.
*The Day of Atonement and the
most solemn day of the Jewish year.*

Sukkot: September 30 – October 8, 2023.
*The Feast of Tabernacles and
a time of joy and gratitude.*



YOM KIPPUR

The Most Holy Day
On the Jewish Calendar

On Yom Kippur, Greet
People with the Phrase

"G'MAR HATIMAH TOVAH"

which means
*"May you be sealed
for a good year
(in the Book of Life)"*



The Only National Day of
Fasting for All of Israel

Leviticus 16:8-34
Leviticus 23:26-32
Numbers 29:7-11

"Yom Kippur" means
"The Day of Atonement"
Or "The Day of Covering"

*"For since the law has but a shadow of the good things
to come instead of the true form of these realities,
it can never, by the same sacrifices that are continually
offered every year, make perfect those who draw near.*

Hebrews 10:1

The High Priest (Kohen Gadol) would enter
the Holy of Holies to offer bull/goat blood
on the mercy seat to make a covering
of blood over the law encased in the
Ark of the Covenant



YOM KIPPUR

"THE FIVE AFFLICTIONS"

Physical Pleasures are prohibited on Yom Kippur.

The Jewish community abstains from eating, drinking, washing/anointing the body, wearing leather shoes, and marital relations

This corresponds to the five senses in which man sins & the five books of the Torah which state how a man is to live

There are five prayer services prescribed for the day:

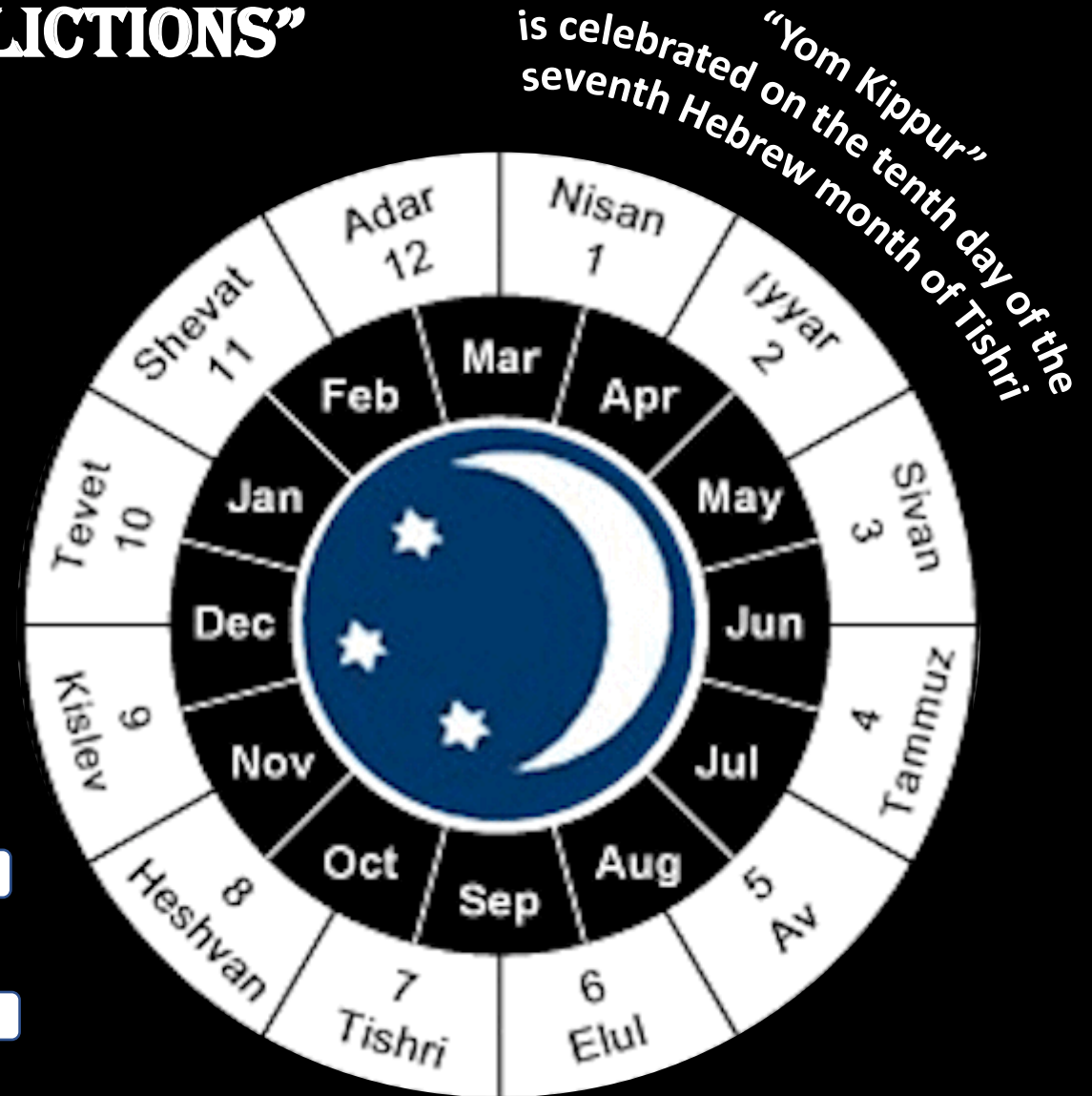
Ma'ariv *(the evening service),*

Longest Service → **Shacharit** *(the morning service),* ← Leviticus

Musaf *(seven blessings),*

Shortest Service → **Minchah** *(the afternoon service),* ← Jonah

Ne'ilah *(Gates are closed/locked with a prayer)*



God seeds faith (Ephesians 2:8; Romans 12:3) that grows into faithfulness

Temporal To Eternal (2 Corinthians 5:1-10)

1 For we know that if our temporary, earthly dwelling is destroyed, we have a building from God, an eternal dwelling in the heavens, not made with hands.



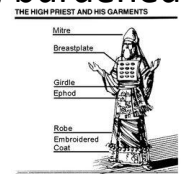
2 Indeed, we groan in this body, desiring to put on our dwelling from heaven,



3 since, when we are clothed, we will not be found naked.



4 Indeed, we groan while we are in this tent, burdened as we are, because we do not want to be unclothed but clothed, so that mortality may be swallowed up by life.



5 And the One who prepared us for this very purpose is God, who gave us the Spirit as a down payment.



6 So, we are always confident and know that while we are at home in the body we are away from the Lord.

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

Habakkuk 2:4

8 and we are confident and satisfied to be out of the body and at home with the Lord.



9 Therefore, whether we are at home or away, we make it our aim to be pleasing to Him.

10 For we must all appear before the tribunal of Christ, so that each may be repaid for what he has done in the body, whether good or worthless.

Paul emphasizes the temporal nature of his body ("the tent") in contrast to the eternal structure provided by God. (Proverbs 14:11); Paul was a maker of tents (Acts 18:3).

The Greek term for "groaning" (stenazomen στενάζομεν) means to "sigh" or even "agonize." (2 Corinthians 5:4).

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.

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)

In 2 Corinthians 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)

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

God has provided the Holy Spirit to believers as a guarantee of an eternal existence with Him.

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

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

There are degrees of heaven (and rewards) as well as degrees of hell (and judgment).

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)

"It's no longer I who lives, but Christ who lives in me" (2 Corinthians 4:5, 5:15)

Death to Self/Alive to Christ (2 Corinthians 5:11-15)

11 Therefore, because we know the fear of the Lord, we seek to persuade people. We are completely open before God, and I hope we are completely open to your consciences as well.

12 We are not commending ourselves to you again, but giving you an opportunity to be proud of us, so that you may have a reply for those who take pride in the outward appearance rather than in the heart.

13 For if we are out of our mind, it is for God; if we have a sound mind, it is for you.

14 For Christ's love compels us, since we have reached this conclusion: If One died for all, then all died.

15 And He died for all so that those who live should no longer live for themselves, but for the One who died for them and was raised.



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.

Paul references the "conscience" (syneidēsesin συνειδήσεων) as a sincere awareness without "biases," "egos" or "prideful" prejudices.

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 - the state and attitude of the heart. (1 Samuel 16:7; Matthew 23:28; 2 Corinthians 10:7)

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 Greek term for "beside ourselves/out of our mind" (exestēmen ἐξέστημεν) is the root word for "ecstasy."

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.

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.

Reconciliation begins with a desire to be in accord with another

Reconciliation (2 Corinthians 5:16-21)

16 From now on, then, we do not know anyone in a purely human way. Even if we have known Christ in a purely human way, yet now we no longer know Him in this way.



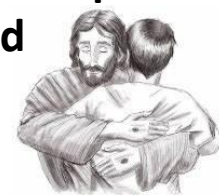
17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away, and look, new things have come.



18 Everything is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation:



19 That is, in Christ, God was reconciling the world to Himself, not counting their trespasses against them, and He has committed the message of reconciliation to us.



20 Therefore, we are ambassadors for Christ, certain that God is appealing through us. We plead on Christ's behalf, "Be reconciled to God."



21 He made the One who did not know sin to be sin for us, so that we might become the righteousness of God in Him.

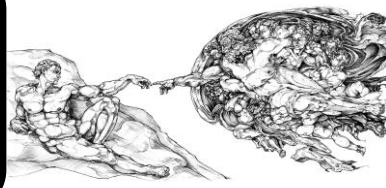


Worldly standards no longer matter. At one time, Paul had evaluated Jesus according to human standards – a peasant from Nazareth. Now Paul himself is judged by the same worldly standard instead of the spiritual standard of heart attitude and loving service to God and others.

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.

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)

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."

Unbelievers are facing an eternity of anguish without God, and God's Word provides the insight that they need for salvation. (Romans 10:17)

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).

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life." (Numbers 21; John 3:14-15)

Victory In Difficulties (2 Corinthians 6:1-13)

Paul desired to be viewed as a sincere slave of God.

¹ Working together with Him, we also appeal to you, "Don't receive God's grace in vain."
² For He says: I heard you in an acceptable time, and I helped you in the day of salvation. Look, now is the acceptable time; now is the day of salvation.
³ We give no opportunity for stumbling to anyone, so that the ministry will not be blamed.
⁴ But as God's ministers, we commend ourselves in everything: by great endurance, by afflictions, by hardship, by difficulties, ⁵ by beatings, by imprisonments, by riots, by labors, by sleepless nights, by times of hunger, ⁶ by purity, by knowledge, by patience, by kindness, by the Holy Spirit, by sincere love, ⁷ by the message of truth, by the power of God; through weapons of righteousness on the right hand and the left, ⁸ through glory and dishonor, through slander and good report; as deceivers yet true; ⁹ as unknown yet recognized; as dying and look—we live; as being disciplined yet not killed; ¹⁰ as grieving yet always rejoicing; as poor yet enriching many; as having nothing yet possessing everything.
¹¹ We have spoken openly to you, Corinthians; our heart has been opened wide.
¹² You are not limited by us, but you are limited by your own affections.
¹³ I speak as to my children. As a proper response, you should also be open to us.

Isaiah's "Suffering Servant Passage"

Isaiah 49:8

TESTIMONY

PERSEVERANCE



Paul focused on eternity; one's spiritual perspective will determine how an individual views and approaches the trials of this world. (1 Thessalonians 5:16; Philippians 2:17-18, 3:1, 4:4)



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

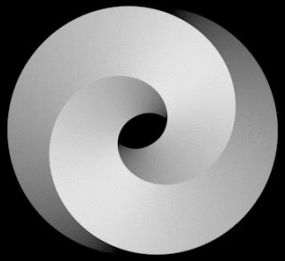
- Following the Lord Jesus Christ in good works (Ephesians 2:10, Titus 2:14)
- In communion with and worship of God (Isaiah 43:7, Colossians 1:16, Revelation 4:10-11)
- To be conformed to the image that same Lord Jesus Christ (Romans 8:29)

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.

The Trials of Paul's Ministry		
2 Corinthians 6:4	In much endurance In afflictions In hardships In distresses	General Stress & Pressure
2 Corinthians 6:5	In beatings In imprisonments In tumults/riots	Persecutions of Paul
2 Corinthians 6:5	In labors In sleeplessness In hunger	Personal Struggles of Paul

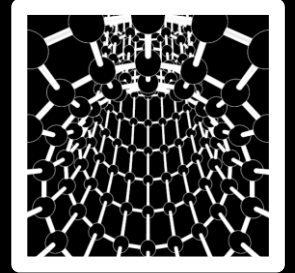
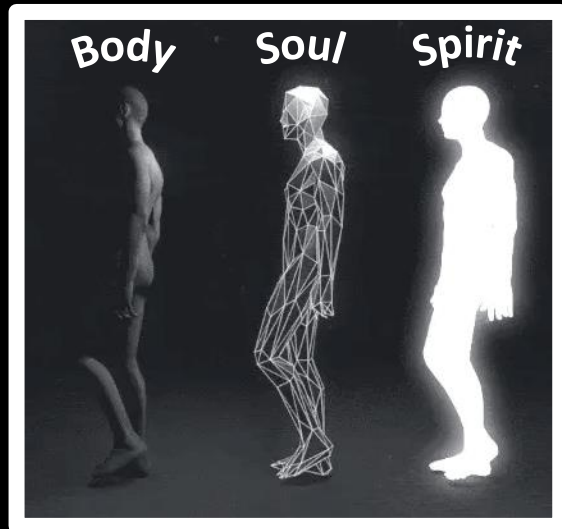
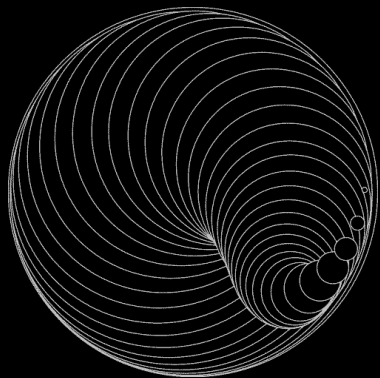
The Instruments of Paul's Ministry		
2 Corinthians 6:6	In purity/genuineness/sincerity In knowledge In patience In kindness/giver In the Holy Spirit (gifts) In genuine love (Romans 12:9)	
2 Corinthians 6:7	In the Word of Truth/Faithfulness In the Power of God By the weapons of righteousness for the right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

THE SPIRITUAL NATURE OF CHRISTIANITY



*“...as deceivers yet true;
as unknown yet recognized;
as dying and look—we live;
as being disciplined yet not killed;
as grieving yet always rejoicing;
as poor yet enriching many;
as having nothing yet possessing everything.”*

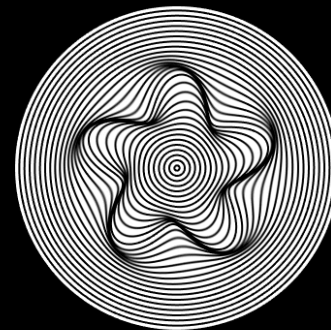
(2 Corinthians 6:8-10)



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



Be purposeful when interacting with unbelievers – influence them for God instead of being influenced by the world.

Sanctified Separation (2 Corinthians 6:14-18)

14 Do not be mismatched with unbelievers. For what partnership is there between righteousness and lawlessness? Or what fellowship does light have with darkness?

15 What agreement does Christ have with Belial? Or what does a believer have in common with an unbeliever?

16 And what agreement does God's sanctuary have with idols? For we are the sanctuary of the living God, as God said: I will dwell among them and walk among them, and I will be their God, and they will be My people.

17 Therefore, come out from among them and be separate, says the Lord; do not touch any unclean thing, and I will welcome you.

18 I will be a Father to you, and you will be sons and daughters to Me, says the Lord Almighty.

The Greek term for "harmony" (symphōnēsis συμφώνησις) is the root word for symphony.

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 passage encourages separation, but does not prohibit interaction with unbelievers as a testimony and witness (1 Corinthians 5:9-13, 7:12-16, 10:27)

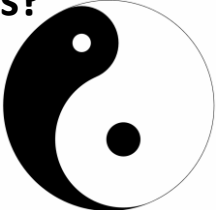
Whether romantic, professional or social friendships, Christians should not unite with unbelievers who will influence the believer away from God.

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

"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 & testimony.

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, Ephesians 2:20-22, Hebrews 3:6, 1 Peter 2:5, 4:17).



Exodus 29:45

Leviticus 26:12

Zechariah 8:8

Isaiah 52:11

Jeremiah 23:3; 38:9; 50:8; 51:6



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

Paul referenced Isaiah 52:11 as he counseled believers to live distinctly "Christ-like" lives that the world might observe & witness. This is not a physical separation, but a separation in regards to thoughts, speech and actions that reflect Christ instead of the world.

Believers are forgiven – not sinless
 – however, genuine believers
 desire to “sin less.”

Encouragement (2 Corinthians 7:1-8)

¹ Therefore, dear friends, since we have such promises, let us cleanse ourselves from every impurity of the flesh and spirit, completing our sanctification in the fear of God.

² Accept us. We have wronged no one, corrupted no one, defrauded no one.

The purpose of Paul's correction is not condemnation – it is restoration.

³ I don't say this to condemn you, for I have already said that you are in our hearts, to live together and to die together.

⁴ I have great confidence in you; I have great pride in you. I am filled with encouragement; I am overcome with joy in all our afflictions.

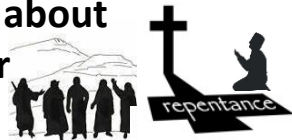


⁵ In fact, when we came into Macedonia, we had no rest. Instead, we were troubled in every way: **conflicts on the outside, fears inside.**

⁶ But God, who comforts the humble, comforted us by the arrival of Titus,



⁷ and not only by his arrival, but also by the comfort he received from you. He told us about your deep longing, your sorrow, and your zeal for me, so that I rejoiced even more.



⁸ For even if I grieved you with my letter, I do not regret it—even though I did regret it since I saw that the letter grieved you, yet only for a little while.



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 Greek term for “cleanse” (katharisōmen καθάρισωμεν) 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).

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.

Instead of letting worldly circumstances change the perspective of God, believers should let the perspective of God change the way one views the circumstance.

God comforted Paul with the arrival of Titus who brought a good report from 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)

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

Paul lamented writing such a stern letter although the response of Corinth to his letter proves that the severity was helpful to Corinth.

Genuine Repentance Contrasted to Grief for Being Caught	
Focus on Consequences <i>Metamelomai μεταμέλομαι</i> Judas	Focus on Sin <i>Metanoεό μετανοέω</i> Peter

Repentance and faith are the two "irreducible minimums" of Biblical salvation (Luke 13:5; Matthew 4:17)

Genuine Repentance (2 Corinthians 7:9-16)

⁹ Now I rejoice, not because you were grieved, but because your grief led to repentance. **For you were grieved as God willed, so that you didn't experience any loss from us.**

¹⁰ **For godly grief produces a repentance not to be regretted and leading to salvation, but worldly grief produces death.**

¹¹ For consider how much diligence this very thing—this grieving as God wills—has produced in you: what a desire to clear yourselves, what indignation, what fear, what deep longing, what zeal, what justice! In every way you showed yourselves to be pure in this matter.

forgiven



¹² So even though I wrote to you, it was not because of the one who did wrong, or because of the one who was wronged, but in order that your diligence for us might be made plain to you in the sight of God.



¹³ For this reason we have been comforted. In addition to our comfort, **we rejoiced even more over the joy Titus had, because his spirit was refreshed by all of you.**



¹⁴ For if I have made any boast to him about you, I have not been embarrassed; but as I have spoken everything to you in truth, so our boasting to Titus has also turned out to be the truth.



¹⁵ And his affection toward you is even greater as he remembers the obedience of all of you, and how you received him with fear and trembling.



¹⁶ I rejoice that I have complete confidence in you.

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 μετανοεῖτε) and believe in the gospel."* (Mark 1:15)

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.

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."

Seven attributes are listed that describe outcomes of Godly sorrow: diligence, clearing of yourself, indignation, fear, desire (towards God), zeal, vindication (of justice).

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.

Titus had delivered God's message (from Paul) to Corinth and was encouraged by the repentant hearts (obedient, fear and trembling) of the Corinthians.

Paul had boasted about the church in Corinth to Titus before Titus experienced their sincere desire to follow the Lord himself.

**1 CROSS
+ 3 NAILS
= 4 GIVEN**

Believers should be sensitive to God's Word through spiritual leaders (1 Corinthians 16:16; 1 Thessalonians 5:12; Hebrews 13:17).

The sincerity of faith in God would be demonstrated by the response of the Corinthian church towards sin.

Paul's understanding of Corinth's faith had been reaffirmed as Paul had confidence that Corinth would continue to mature in the faith.

Repentance

(*metanoian μετάνοιαν*)

"Now I rejoice, not because you were grieved, but because your grief led to repentance. For you were grieved as God willed, so that you didn't experience any loss from us." (2 Corinthians 7:9)

Scripture Referencing Genuine Repentance (<i>metanoian μετάνοιαν</i>)	
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>

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.

Christian giving is always purposeful & voluntary

Generosity (2 Corinthians 8:1-11)

1 We want you to know, brothers, about the grace of God granted to the churches of Macedonia:

Grace

2 During a severe testing by affliction, their abundance of joy and their deep poverty overflowed into the wealth of their generosity.

3 I testify that, on their own, according to their ability and beyond their ability,

4 they begged us insistently for the privilege of sharing in the ministry to the saints,

5 and not just as we had hoped. Instead, they gave themselves especially to the Lord, then to us by God's will.

6 So we urged Titus that just as he had begun, so he should also complete this grace to you.



7 Now as you excel in everything—faith, speech, knowledge, and in all diligence, and in your love for us—excel also in this grace.



8 I am not saying this as a command. Rather, by means of the diligence of others, I am testing the genuineness of your love.

9 For you know the grace of our Lord Jesus Christ: Though He was rich, for your sake He became poor, so that by His poverty you might become rich.



10 Now I am giving an opinion on this because it is profitable for you, who a year ago began not only to do something but also to desire it.

11 But now finish the task as well, that just as there was eagerness to desire it, so there may also be a completion from what you have.

Paul shared of God's grace to Macedonia (just north of Achaia). The Macedonian churches would include Philippi, Thessalonica and Berea.

Grace primarily reflects the unmerited love of God; however, "grace" also is extended & amplified by believers in "gracious offerings." (2 Corinthians 8:6, 7, 19)

The churches of Macedonia gave out of their poverty (Mark 12:43-44).

Believers donated relative to their ability, and then gave even more as a sacrifice. (Acts 20:35).

The Macedonians begged for the privilege to give and be a part of the ministry of God. Believers can support foreign ministries without travel to those places.

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.

Believers should not give out of obligation (a "command"), but instead, believers should give out of a realization of God's love and grace towards a sinner.

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.

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)

Stewardship & Charitable Giving

2 Corinthians 8 & 9 are keynote passages on stewardship and giving to ministry

Stewardship includes all that a person is, has and does (i.e., time, funds, efforts).

Believers are purely managers of God's resources that He has entrusted to an individual.

An individual's attitude about giving is a measure of an individual's commitment to God

While the amount being given is telling, the attitude behind the gift is more important to God. (Mark 12:41-44)

Why?

Motivations for 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

How?

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

Who?

Charitable Contribution to Needy Believers in Jerusalem	
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

Paul desired the Jerusalem church (Primarily Jewish) to be unified with the Corinthian/Macedonian churches (Primarily Gentile)

"Moreover, it is required of stewards that they be found faithful."
(1 Corinthians 4:2)

Paul never mentions "Tithing"

"So, whether you eat or drink, or whatever you do, do all to the glory of God."
(1 Corinthians 10:31)

The Less Fortunate (2 Corinthians 8:12-24)

¹² For if the eagerness is there, it is acceptable according to what one has, not according to what he does not have.

¹³ It is not that there may be relief for others and hardship for you, but it is a question of equality —

¹⁴ at the present time your surplus is available for their need, so their abundance may also become available for our need, so there may be equality.

¹⁵ As it has been written: The person who gathered much did not have too much, and the person who gathered little did not have too little.

¹⁶ Thanks be to God who put the same concern for you into the heart of Titus.

¹⁷ For he accepted our urging and, being very diligent, went out to you by his own choice.

¹⁸ We have sent with him the brother who is praised throughout the churches for his gospel ministry.

¹⁹ And not only that, but he was also appointed by the churches to accompany us with this gift that is being administered by us for the glory of the Lord Himself and to show our eagerness to help.

²⁰ **We are taking this precaution so no one can criticize us about this large sum administered by us.**

²¹ For we are making provision for what is right, not only before the Lord but also before men.

²² **We have also sent with them our brother. We have often tested him in many circumstances and found him to be diligent—and now even more diligent because of his great confidence in you.**

²³ As for Titus, he is my partner and coworker serving you; as for our brothers, they are the messengers of the churches, **the glory of Christ.**

²⁴ Therefore, show them proof before the churches of your love and of our boasting about you.

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



Exodus 16:18



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..

Christianity is giving “what belongs to God” while communism is taking what “belongs to others.”

God provided for his people, and they never had too little or too much. (Proverbs 30:7-9)

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.

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)

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.

Believers will exceedingly receive when they generously give (Luke 6:38)

Preparation to Give (2 Corinthians 9:1-7)

1 Now concerning the ministry to the saints, it is unnecessary for me to write to you.

2 For I know your eagerness, and I brag about you to the Macedonians: "Achaia has been prepared since last year," and your zeal has stirred up most of them.

3 But I sent the brothers so our boasting about you in the matter would not prove empty, and so you would be prepared just as I said.

4 For if any Macedonians come with me and find you unprepared, we, not to mention you, would be embarrassed in that situation.

5 Therefore I considered it necessary to urge the brothers to go on ahead to you and arrange in advance the generous gift you promised, so that it will be ready as a gift and not as an extortion.

6 Remember this: The person who sows sparingly will also reap sparingly, and the person who sows generously will also reap generously.

7 Each person should do as he has decided in his heart—not reluctantly or out of necessity, for God loves a cheerful giver.



Proverbs 22:9

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.

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 Greek term for "God's people" (hagious αγίου) 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."

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

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 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.

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.

Paul would travel 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).

The Greek term for "cheerful" (hilaron ιλαρόν) is the root word for "hilarious." God calls His people to be "hilarious" (joyful) givers.

Proverbs 11:24-25; 19:17

God's Grace Is
Overwhelming & Ineffable

Grace, Gratitude & Giving (2 Corinthians 9:8-15)

⁸ And God is able to make every grace overflow to you, so that in every way, always having everything you need, you may excel in every good work.



⁹ As it is written: He scattered; He gave to the poor; His righteousness endures forever.

Psalm
112:9

¹⁰ Now the One who provides seed for the Sower and bread for food will provide and multiply your seed and increase the harvest of your righteousness.



¹¹ You will be enriched in every way for all generosity, which produces thanksgiving to God through us.

¹² For the ministry of this service is not only supplying the needs of the saints, but is also overflowing in many acts of thanksgiving to God.



¹³ They will glorify God for your obedience to the confession of the gospel of Christ, and for your generosity in sharing with them and with others through the proof provided by this service.

¹⁴ And they will have deep affection for you in their prayers on your behalf because of the surpassing grace of God in you.



¹⁵ Thanks be to God for His indescribable gift.

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 αὐτάρκειαν) is a compound noun consisting of "self" (auto αὐτό) and "contentment" (arkeó ἀρκέω). (Philippians 4:9, 11; 1 Timothy 6:6)

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

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.

Believers are stewards and not owners. Stewardship goes beyond financial giving to giving completely one's self in time, effort and priority.

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.

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 of a single item (financially) will learn that they can also give from other categories (time, effort, knowledge, support, etc.)

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.

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).



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.

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

1 Now I, Paul, make a personal appeal to you by the gentleness and graciousness of Christ—I who am humble among you in person but bold toward you when absent.



2 I beg you that when I am present I will not need to be bold with the confidence by which I plan to challenge certain people who think we are behaving in an unspiritual way.



3 For though we live in the body, we do not wage war in an unspiritual way,

4 since the weapons of our warfare are not worldly, but are powerful through God for the demolition of strongholds. We demolish arguments

Proverbs 21:22



5 and every high-minded thing that is raised up against the knowledge of God, taking every thought captive to obey Christ.



6 And we are ready to punish any disobedience, once your obedience has been confirmed.

Spiritual Battles (2 Corinthians 10:1-6)

Paul self-identifies three times in 2 Corinthians 10:1 ("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.

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

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 Military Dialect 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

Paul did not rely on physical manifestations or outward appearances of credentials, communication skill, physical attractiveness, etc. in regards to spiritual war.

Man's 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)

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 common daily practice

Paul's letters originated in love and a desire that Corinth would turn from their sin.

Spiritual Establishment (2 Corinthians 10:7-18)

⁷ Look at what is obvious. If anyone is confident that he belongs to Christ, he should remind himself of this: **Just as he belongs to Christ, so do we.**



⁸ For if I boast some more about our authority, which the Lord gave for building you up and not for tearing you down, I am not ashamed.

⁹ I don't want to seem as though I am trying to terrify you with my letters.

¹⁰ For it is said, "His letters are weighty and powerful, but his physical presence is weak, and his public speaking is despicable."



¹¹ Such a person should consider this: What we are in the words of our letters when absent, we will be in actions when present.

¹² For we don't dare classify or compare ourselves with some who commend themselves. But in measuring themselves by themselves and comparing themselves to themselves, they lack understanding.



¹³ We, however, will not boast beyond measure but according to the measure of the area of ministry that God has assigned to us, which reaches even to you.

¹⁴ For we are not overextending ourselves, as if we had not reached you, since we have come to you with the gospel of Christ.



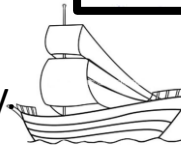
¹⁵ We are not bragging beyond measure about other people's labors. But we have the hope that as your faith increases, our area of ministry will be greatly enlarged,



¹⁶ so that we may proclaim the good news to the regions beyond you, not boasting about what has already been done in someone else's area of ministry.

¹⁷ So the one who boasts must boast in the Lord.

¹⁸ For it is not the one commending himself who is approved, but the one the Lord commends.



Jeremiah 9:24



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.

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 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.

The false teachers of Corinth were taking credit for Paul's work and ministry in Corinth.

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).

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.

Believers should not be elevating themselves with pride, but instead, they should glorify God (Jeremiah 9:23-24; 1 Corinthians 1:31).

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)

The "Free Gift" of the Gospel should not devalue its inestimable worth

Paul's Charitable Gospel (2 Corinthians 11:1-11)

1 I wish you would put up with a little foolishness from me. Yes, do put up with me.

2 For I am jealous over you with a godly jealousy, because I have promised you in marriage to one husband—to present a pure virgin to Christ.



3 But I fear that, as the serpent deceived Eve by his cunning, your minds may be seduced from a complete and pure devotion to Christ.

4 For if a person comes and preaches another Jesus, whom we did not preach, or you receive a different spirit, which you had not received, or a different gospel, which you had not accepted, you put up with it splendidly!



5 Now I consider myself in no way inferior to the "super-apostles."

6 Though untrained in public speaking, I am certainly not untrained in knowledge. Indeed, we have always made that clear to you in everything.



7 Or did I commit a sin by humbling myself so that you might be exalted, because I preached the gospel of God to you free of charge?

8 I robbed other churches by taking pay from them to minister to you.

9 When I was present with you and in need, I did not burden anyone, for the brothers who came from Macedonia supplied my needs. I have kept myself, and will keep myself, from burdening you in any way.



10 As the truth of Christ is in me, this boasting of mine will not be stopped in the regions of Achaia.



11 Why? Because I don't love you? God knows I do!

Paul repeatedly calls his focus on himself as foolish. (2 Corinthians 3:1, 5:12, 10:12); however, false teachers were undermining the gospel by criticizing Paul

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.

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).

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.



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.

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.

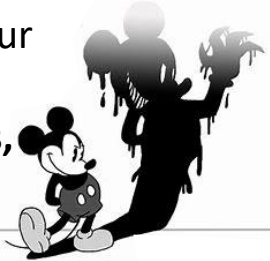
The churches at Philippi (from Macedonia – Philippians 4:15) and possibly Thessalonica (1 Thessalonians 3:6) supported Paul (2 Corinthians 12:13-14)

The believers of Corinth accused Paul of not loving them because his guidance was severe; however, Paul was motivated by love.

Paul shared his personal credentials while admitting that worldly credentials do not matter spiritually

12 But I will continue to do what I am doing, in order to deny the opportunity of those who want an opportunity to be regarded just as our equals in what they boast about.

13 For such people are false apostles, deceitful workers, disguising themselves as apostles of Christ.



14 And no wonder! For Satan disguises himself as an angel of light.

Proverbs 24:12

15 So it is no great thing if his servants also disguise themselves as servants of righteousness. Their destiny will be according to their works.

16 I repeat: No one should consider me a fool. But if you do, at least accept me as a fool, so I too may boast a little.



17 What I say in this matter of boasting, I don't speak as the Lord would, but foolishly.

18 Since many boast in an unspiritual way, I will also boast.

19 For you, being so wise, gladly put up with fools!



20 In fact, you put up with it if someone enslaves you, if someone devours you, if someone captures you, if someone dominates you, or if someone hits you in the face.



False Teachers (2 Corinthians 11:12-20)

The Greek term for "deceitful" (dolioi δόλιοι) etymologically originates with "catching a fish."

Evil Spirits may attempt to Undermine the Deity of Christ (2 Corinthians 11:14)

Origin	Religion	Founder	Book of Doctrine	"Angel called..."
610AD	Islam	Muhammed	Koran	Gabriel
1800's	Mormon	Joseph Smith	Book of Mormon	Moroni

2 Corinthians 11:14 "for even Satan disguises himself as an angel of light."
 Galatians 1:8 "even if an angel from heaven preach another gospel, a curse be on him"
 1 Timothy 4:1 "the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons"

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

Just as Satan undermined God's Word (Genesis 3:1-5), false teachers apply their personal beliefs as authoritative over God's Word.

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./

The false prophets based their credibility on worldly qualifications, and the Corinthian church elevated false teachers with worldly credentials, so Paul would use his foolish worldly credentials to open Corinth to God's message through him.

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.

Value comes from God alone who distributes skills & experiences as He desires

Paul's Boasts (2 Corinthians 11:21-33)

²¹ I say this to our shame: We have been weak. But in whatever anyone dares to boast—I am talking foolishly—I also dare:

²² Are they **Hebrews**? So am I. Are they **Israelites**?

So am I. Are they the **seed of Abraham**? So am I.

²³ Are they **servants of Christ**? I'm talking like a madman —

I'm a **better one**: with far more labors, many more imprisonments, far worse beatings, near death many times.

²⁴ Five times I received 39 lashes from Jews.

²⁵ Three times I was beaten with rods by the Romans.

Once I was stoned by my enemies. Three times I was shipwrecked. I have spent a night and a day in the open sea.

²⁶ On frequent journeys, I faced dangers from rivers, dangers from robbers, dangers from my own people, dangers from the Gentiles, dangers in the city, dangers in the open country, dangers on the sea, and dangers among false brothers;

²⁷ labor and hardship, many sleepless nights, hunger and thirst, often without food, cold, and lacking clothing.

²⁸ Not to mention other things, there is the daily pressure on me: my care for all the churches.

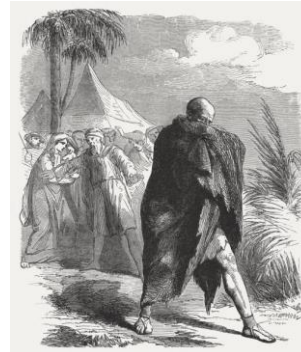
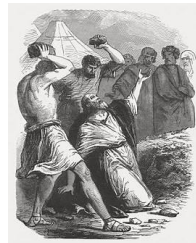
²⁹ Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?

³⁰ **If boasting is necessary, I will boast about my weaknesses.**

³¹ The God and Father of the Lord Jesus, who is praised forever, knows I am not lying.

³² In Damascus, the governor under King Aretas guarded the city of the Damascenes in order to arrest me,

³³ so I was let down in a basket through a window in the wall and escaped his hands.



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.

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)

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; 6:4-5)

During Paul's first mission trip through Lystra, he had been stoned and left for dead (Acts 14:19).

The three shipwrecks (2 Cor 11: 25) were prior to his shipwreck on the way to Rome. (Acts 27:14-44)

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.

Paul was intensely concerned about the novice believers who are "led into sin" (skandalizetai σκανδαλίζεται) which is the root word for "scandal."

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

Roman Floggings

The “*rods*” (erabdisthēn ἐραβδίσθην) that were used by the Romans (Acts 16:23-40) were long sticks (branches) that were usually birch wood due to its elasticity.

The act of “birching” has historically been used for corporal punishment on the recipient’s bare feet, hands bare buttocks and back. Instead of a single stick, twigs can also be bound together for a flogging.

An ancient custom of punishment was to lift the bound offender upside down and beat the bottom of their bare feet as the bones of the feet were broken.



This beating may have occurred at the beginning of Paul’s first missionary journey with Barnabas. According to a local tradition on the island of Cyprus, Elymas (the Jewish sorcerer) had Saul dragged to the synagogue, tied to a pillar, and whipped.

“Three times I was beaten with rods by the Romans.”
(2 Corinthians 11:25)

Roman soldiers would pummel the entire bodies of their victims without being restrained by counting the number of lashes.

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.

This differs from the “Roman flagellum” (or “flagrum”) that was used to beat Christ.

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.

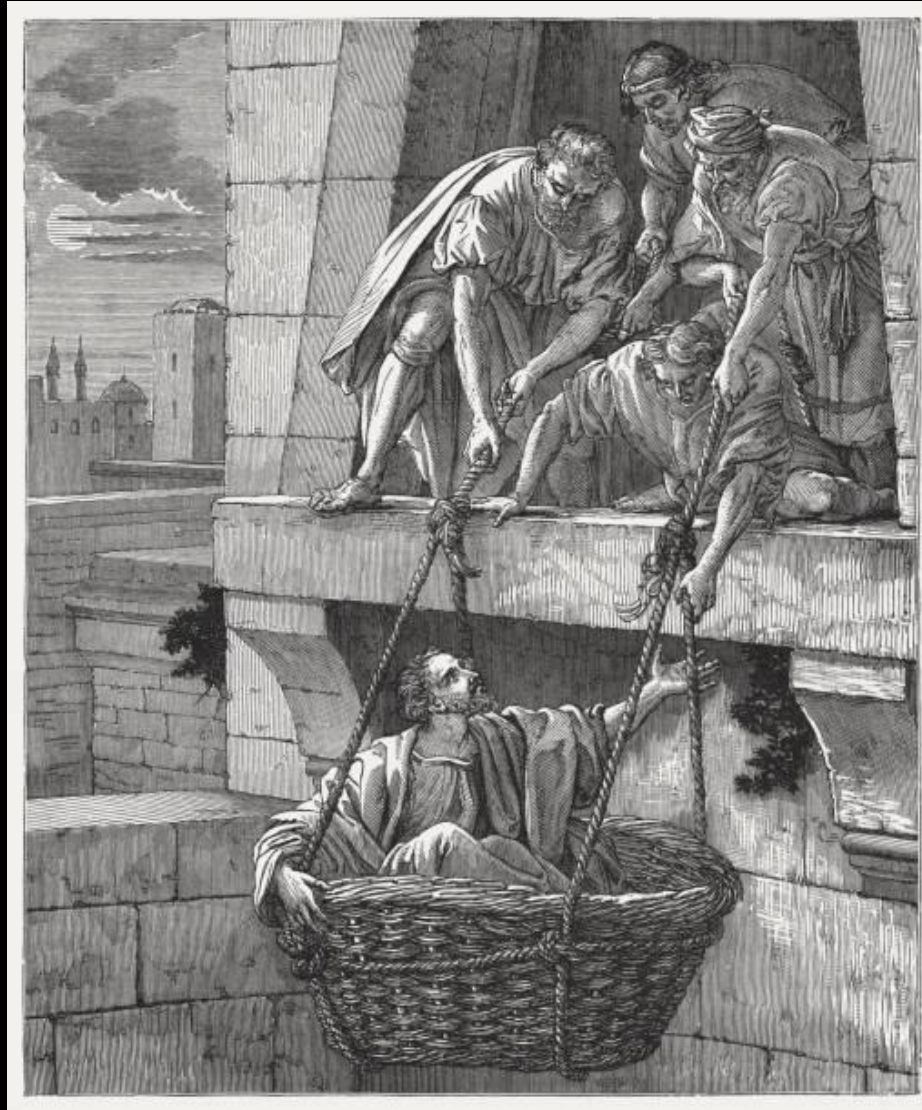
The Flagellum was a whip with 2-3 long leather strips attached to a short wooden handle. Metal, rock or bone was knotted at the ends of the leather strips which were long enough to wrap completely around the body.

Paul's Escape from Damascus

“In Damascus, the governor under King Aretas guarded the city of the Damascenes in order to arrest me, so I was let down in a basket through a window in the wall and escaped his hands.”
(2 Corinthians 11:32-33)

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.



From the very beginning, Paul's life was in jeopardy, but he remained faithful to God.

This account would have occurred near the time of Paul's conversion.

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.

Corinth judged teachers by outward expressions instead of spiritual experiences

Weakness Is Strength (2 Corinthians 12:1-13)

¹ **Boasting is necessary. It is not profitable, but I will move on to visions and revelations of the Lord.**

² **I know a man in Christ who was caught up into the third heaven 14 years ago. Whether he was in the body or out of the body, I don't know, God knows.**

³ I know that this man—whether in the body or out of the body I don't know, God knows—

⁴ was caught up into paradise. **He heard inexpressible words, which a man is not allowed to speak.**

⁵ I will boast about this person, but not about myself, except of my weaknesses.

⁶ For if I want to boast, I will not be a fool, because I will be telling the truth. But I will spare you, so that no one can credit me with something beyond what he sees in me or hears from me,

⁷ especially because of **the extraordinary revelations. Therefore, so that I would not exalt myself, a thorn in the flesh was given to me, a messenger of Satan to torment me so I would not exalt myself.**

⁸ Concerning this, I **pleaded with the Lord three times to take it away** from me.

⁹ **But He said to me, "My grace is sufficient for you, for power is perfected in weakness." Therefore, I will most gladly boast all the more about my weaknesses, so that Christ's power may reside in me.**

¹⁰ **So I take pleasure in weaknesses, insults, catastrophes, persecutions, and in pressures, because of Christ. For when I am weak, then I am strong.**

¹¹ I have become a fool; you forced it on me. I should have been endorsed by you, since I am not in any way inferior to the "super-apostles," even though I am nothing.

¹² The signs of an apostle were performed with great endurance among you—not only signs but also wonders and miracles.

¹³ So in what way were you treated worse than the other churches, except that I personally did not burden you? *Forgive me this wrong!* **Sarcasm**



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.

This could have been an out-of-body experience from Acts 14:19 (Acts 22:17). Fourteen years prior would have been early in Paul's ministry from the Antioch church.

The first heaven is the earth's atmosphere; the second is space; the third is the spiritual heaven.

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.

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."

The "thorn in Paul's flesh" was specifically meant to keep him humble. 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).

Suffering is not always a sign of sin or a lack of faith; suffering accomplishes God's will in lives. God's will is "perfected" which means fulfilled and totally brought to completion.

Paul has now answered the 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.

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).

Salvation consists of repentance & faith as well as an ongoing sanctified walk/life in Christ with ongoing repentance & faith.

Free (Invaluable) Gospel (2 Corinthians 12:14-21)

14 Now I am ready to come to you this third time. I will not burden you, for I am not seeking what is yours, but you. For children are not obligated to save up for their parents, but parents for their children.



15 I will most gladly spend and be spent for you. If I love you more, am I to be loved less?



16 Now granted, I have not burdened you; yet sly as I am, I took you in by deceit! *Sarcasm*

17 Did I take advantage of you by anyone I sent you?

18 I urged Titus to come, and I sent the brother with him.

Did Titus take advantage of you? Didn't we walk in the same spirit and in the same footsteps?



19 You have thought all along that we were defending ourselves to you. No, in the sight of God we are speaking in Christ, and everything, dear friends, is for building you up.

20 For I fear that perhaps when I come I will not find you to be what I want, and I may not be found by you to be what you want; there may be quarreling, jealousy, outbursts of anger, selfish ambitions, slander, gossip, arrogance, and disorder.



21 I fear that when I come my God will again humiliate me in your presence, and I will grieve for many who sinned before and have not repented of the moral impurity, sexual immorality, and promiscuity they practiced.

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).

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)

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.

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.

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.

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 the took financial advantage of the church.

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).

Disagreements & criticisms cannot change the truth of the gospel; recognition of the truth will change the individual

Test & Mature Yourself (2 Corinthians 13:1-13)

1 This is the third time I am coming to you. Every fact must be established by the testimony of two or three witnesses.

2 I gave a warning when I was present the second time, and now I give a warning while I am absent to those who sinned before and to all the rest: If I come again, I will not be lenient,

3 since you seek proof of Christ speaking in me. He is not weak toward you, but powerful among you.

4 In fact, He was crucified in weakness, but He lives by God's power. For we also are weak in Him, yet toward you we will live with Him by God's power.

5 **Test yourselves to see if you are in the faith. Examine yourselves.** Or do you yourselves not recognize that Jesus Christ is in you?—unless you fail the test.

6 And I hope you will recognize that we do not fail the test.

7 Now we pray to God that you do nothing wrong—not that we may appear to pass the test, but that you may do what is right, even though we may appear to fail.

8 For we are not able to do anything against the truth, but only for the truth.

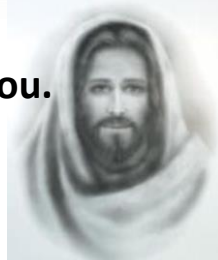
9 In fact, we rejoice when we are weak and you are strong. We also pray that you become fully mature.

10 This is why I am writing these things while absent, that when I am there I will not use severity, in keeping with the authority the Lord gave me for building up and not for tearing down.

11 Finally, brothers, rejoice. Become mature, be encouraged, be of the same mind, be at peace, and the God of love and peace will be with you.

12 Greet one another with a holy kiss. All the saints greet you.

13 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with all of you.



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)

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.

The primary purpose of judgment was to cleanse the church while redeeming the individual.

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 testing Paul's counsel instead of holding themselves accountable.

Paul had been judged by the church of Corinth, and he trusted that Corinth would discover that he was faithful to God's calling. Paul urged the church of Corinth to be faithful to the call of Christ even if they viewed Paul as a failure.

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.

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