

A Study of 2 Corinthians

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Introductory Remarks:

The following material is designed to use in teaching Bible class or preaching through the books of 1 & 2 Timothy & Titus. The material is based on the New King James Translation.

Greek Tenses:

1. **Aorist** tense indicates that the action of the verb happened instantaneously, at one single point, in the past.
2. **Imperfect** tense indicates that the action of the verb occurred continuously, over a period of time, in the past. Note the difference between the **aorist** and the **imperfect**; the former is a single point, like a photograph, while the latter takes place over a period of time, like a video.
3. **Present** tense indicates that the action of the verb is happening now, an ongoing action.
4. **Perfect** tense indicates that the action of the verb occurred in the past with lasting effects into the present.

Greek Moods:

1. The **Imperative** indicates that the speaker views a verb's action as a **command**.

2 Corinthians

“Introduction”

Introduction:

1. The New Testament can be divided into three different categories.
2. Reflective (First five books of the NT)
 - a. Some books of the New Testament are reflective.
 - (1) The Gospel accounts.
 - (2) The book of Acts.
 - b. Summary Bible verse (Jn. 20:30-31; Acts 1:8).
3. Prescriptive.
 - a. Some New Testament books prescribe how members are to live.
 - (1) These are the epistles (Romans – Jude).
 - b. Summary Bible verse (1 Tim. 3:15).
4. Predictive.
 - a. The last book of the New Testament (Revelation) is predictive.
 - b. Summary Bible verse (Rev. 1:10, 19).
5. The book of 2 Corinthians is a Prescriptive book.
 - a. It is prescribing for me a particular way of life as a member of the church that belongs to Christ.

Discussion:**I. Author.**

- A. The apostle Paul (2 Cor. 1:1; 10:1).

II. Recipients.

- A. Primary.
 1. The church of God in Corinth (1:1).
- B. Secondary.
 1. All the saints in Achaia (1:1).

III. Background & Date of Writing.

- A. The writing of 1 Corinthians.
 1. The Church at Corinth was established around 49–50 AD (Acts 18:1-18) during Paul's second missionary journey which began sometime in 49 AD and ended in 52 AD (Acts 15:36-18:22).
 - a. Claudius was Emperor of Rome: 41–54 AD (Acts 18:2).
 - b. Gallio was proconsul of Achaia: 51–52 AD (Acts 18:14).
 - c. Since Paul continued with the church at Corinth for one year and six months (Acts 18:11) after it was established and the reign of Gallio ended in 52 AD, it is reasonable to say that Paul left Corinth around 52 AD.
 2. Sometime after Paul departed from Corinth, he wrote a letter encouraging Christians not to associate with the sexually immoral (1 Cor. 5:9).

3. Following this letter, reports of division from the house of Chloe (1:11), and reports from Apollos (1 Cor. 3:6; 4:6; 16:12), prompted the writing of 1 Corinthians from Ephesus around 54 AD, perhaps before Pentecost

(1 Cor. 16:8).

B. The writing of 2 Corinthians.

1. After sending 1 Corinthians, Paul planned on visiting the Corinthians perhaps in the fall of 54 AD (1 Cor. 16:5-6).
2. Before his visit, he sent Timothy to see how the Corinthians reacted to the letter of 1 Corinthians (1 Cor. 4:17; 16:10).
3. Timothy returned with the news of false teachers gaining influence (2 Cor. 10:2, 12; 11:19-21) and of those who continued in sexual sins (2 Cor. 12:21).
4. Paul immediately left for Corinth which resulted in a painful visit (2 Cor. 2:1-2; 13:1-2).
5. After the painful visit, Paul returned to Ephesus and wrote a severe letter (2 Cor. 2:3-4; 7:8), which was carried by Titus (2 Cor. 7:5-8) around 55 AD.
6. Paul left Ephesus and went to Troas for a brief time. When he could not find Titus, Paul continued to Macedonia (2 Cor. 2:12-13).
7. Paul and Titus were united in Macedonia. Following the report given by Titus of the Corinthian's response to the painful letter, Paul wrote 2 Corinthians from Macedonia (Acts 20:1-3) around 56-57 AD.

IV. The Messengers.

- A. Titus and two unnamed brothers (8:16-24).

V. Purpose.

A. Main purpose.

1. Comfort (1:3-4; 13:11).

B. Secondary purpose.

1. Rebuke.
 - a. Some had not changed their immoral lifestyles (12:20-21).
2. Defense of Apostleship (2:17; 3:1-3; 12:11-12).

VI. Theme.

- A. God's Grace is sufficient during times of weakness (12:9-10).

VII. Key Words

A. Comfort.

1. paraklēsīs: (παράκλησις – noun) – a calling near to one's side to encourage, give solace, offer refreshment, exhort, or comfort. (1:3, 4, 5, 6, 7, 7:4, 7, 13; 8:4, 17).
2. parakaleō: (παρακαλέω – verb) – to call to one's side for comfort, to console, to encourage and strengthen by consolation; to beg, entreat, or beseech. (1:4, 6, 7, 8; 7:6, 7, 13; 13:11).

B. Affliction.

1. thlipsis: (θλίψις – noun) – a pressing pressure, distress, tribulation, trouble, burden, oppression, strait (1:4, 8; 2:4; 4:17; 6:4; 7:4; 8:2, 13).
2. thlibō: (θλίβω – verb) – to press hard upon (as grapes bursting) (1:6; 4:8; 7:5).

Questions on the Introduction

1. The book of 2 Corinthians is a _____.

2. What proof is there that Paul is the author of 2 Corinthians?
3. Who were the recipients of 2 Corinthians?
4. What is the approximate date of 2 Corinthians?
5. Who was the messenger of the book?
6. What is the name of Paul's companion who informed him of the Corinthian's response to the painful letter?
7. What is the main purpose of the book?
8. What are some secondary purposes of the book?
9. What is the theme of the book?
10. What are the two keywords of the book?

2 Corinthians

“Chapter 1”

Introduction:

1. This section will cover 2 Corinthians 1:1-22.
2. The word of comfort in this section is “**Sharing.**”
3. In the opening paragraph, Paul speaks of tribulation, trouble, and affliction (vs. 4, 6, 8).
 - a. This word refers to a pressing pressure, to squeeze or crush something.
4. Life for the Christian can be troubling at times.
5. Such is why Paul reveals that when it comes to affliction, we are not alone.
6. We are partakers (1:7, 11).
 - a. The word “partakers” (κοινωνός / koinōnos) means partner, associate, companion, or one who shares in something.
 - b. The phrase “helping together” (συνυπουργέω / sunupourgeō) means to join to help.
7. Consider some things we share because of our affliction.

Discussion:

I. Salutation (vs. 1-2).

- A. Paul an apostle of Jesus Christ by the will of God.
 1. The word “apostle” (ἀπόστολος / apostolos) refers to one sent forth with orders.
 - a. Paul identifies himself as an apostle in 9 of the 13 books he authored (Philippians, 1 & 2 Thessalonians, and Philemon are the only ones he didn’t identify himself as an apostle).
 2. An apostle of Jesus Christ indicates that Christ is the one who has directly and ultimately sent him.
 3. By the will of God indicates that God is the agent of Paul’s apostleship.
 4. Christ is responsible for sending Paul, but God is the one who made this sending possible.
 5. This simple declaration reminds Paul’s readers of his divinely appointed role and authority among God’s people.
- B. Timothy, our brother.
 1. Timothy was a co-worker with Paul who he met on his second missionary journey (Acts 16:1).
 2. He was with Paul when the church was established in Corinth (Acts 18:5).
 3. Paul mentioning Timothy’s name establishes his authority also.

II. Comfort (vs. 3-7).

- A. Source of Comfort.
 1. God (Psa. 46:1; 23:4; 71:21; 94:17-19; Isa. 12:1; Psa. 119:50).
 2. Christ (vs. 5).

B. Extent of Comfort.

1. All tribulation (trouble, afflicted, tribulation – all from the same word).
 - a. Tribulation – (θλίψις / thlipsis) a pressing pressure (distress, or any kind of pain, physical or spiritual).
 - b. All Comfort, all tribulation, any trouble.
2. Suffering (vs. 5, 6, 7).
 - a. Suffering – (πάθημα / pathēma) misfortune, physical pain, and death.
3. Abounds (vs. 5).
 - a. Abounds – (περισσεύω / perisseuō) to exceed a fixed number, to have an abundance, an overflow, to have an excessive amount of something.
4. No matter how great the affliction, it has never outweighed the comfort we receive from God.

C. Purpose of Comfort.

1. Demonstration of the mercies of God.
 - a. Mercies – (οἰκτιρμός / oiktirmos) compassion or pity in relieving sorrow, pain or need.
 - b. God recognizes our pains in this life and because of his mercy, He comforts us (Psa. 86:15; 145:8).
2. That we may be able to comfort others.

D. The Results of Comfort.

1. Salvation (vs. 6).
2. Endurance (vs. 6).
3. Hope (vs. 7).

E. Man's response to God's Comfort.

1. Christians must trust in the sovereign power of God to comfort them no matter what the circumstances (Psa. 115:3; Dan. 4:35; Rom. 8:28-39).

III. Deliverance (vs. 8-11).

A. Trouble in Asia (vs. 8-9a).

1. Description of the trouble.
 - a. Burdened beyond measure.
 - (1) Burdened – (βαρέω / bareō – Aorist) to weigh down (Matt. 26:43).
 - (2) Beyond measure – (ὑπερβολή / hyperbolē) a throwing beyond.
 - b. Above Strength – (δύναμις / dunamis) power, ability, or might.
 - c. Despaired of life.
 - (1) Despaired – (ἐξαπορέομαι / exaporeō – Aorist) to be utterly at loss, to renounce all hope, to be in utmost perplexity.
 - d. Sentence of death.
 - (1) The verdict of death.
2. The trouble in Asia could refer to the riot at Ephesus (Acts 19:21-41).

B. Paul's response (vs. 9b).

1. He trusted in God.

C. The results of trusting in God.

1. Deliverance (2 Tim. 4:16-18).

D. Application.

1. God can deliver us regardless of the trouble (Psa. 34:17-19; 2 Pet. 2:9).
2. We must trust in Him (Prov. 3:5-6).

IV. Confidence (vs. 12-22).

A. Background to the text.

1. Paul's opponents were seeking to discredit him.
2. Paul had planned on passing through Macedonia and spending some time in Corinth (16:5-7).
3. Sometimes the Lord altered the plans of Paul (Acts 16:6-7).
4. In this section (vs. 12-22), the opponents of Paul used this opportunity to insist that he could not be trusted because he was not a man of his word (vs. 17-20).
5. Paul establishes himself as trustworthy so that they may have confidence in him.

B. Application.

1. Trust is an important component of Christianity (Prov. 3:5-6).
 - a. There is a level of trust that should exist between brethren (vs. 12-15).
2. The foundation of confidence (recognition).
 - a. Our conduct/manner of life.
 - (1) Simplicity (integrity – the quality of being honest having strong moral principles; liberality – 8:2) (vs. 12).
 - (2) Godly sincerity – the moral quality of purity.
 - (3) Faithfulness (vs. 18).
 - b. Relationship (vs. 21-22).
 - (1) We are established by God.
 - (2) We are anointed by God (given power to accomplish a task – Acts 10:38).
 - (3) We are sealed by God (seal was placed on a document to represent ownership).
 - (4) We have the Holy Spirit as a guarantee.

Questions on Chapter 1

1. The word of comfort for chapter one is _____.
2. Name the three things that we share as Christians according to chapter one.
 - a. _____
 - b. _____
 - c. _____
3. Who is the source of our comfort?
4. What is the extent of the comfort that God offers?
5. What are the two purposes of comfort?
 - a. _____
 - b. _____
6. What should be man's response to God's comfort?
7. How did Paul respond when he experienced trouble in Asia?
8. What was the result of Paul's response to the trouble in Asia?
9. Give Biblical proof that God still delivers His people today.
10. How did Paul conduct himself in the world, which should have resulted in a trusting attitude among the Corinthians?

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“Chapter 2”

Introduction:

1. This section will cover 2 Corinthians 1:23-2:17.
2. The word of comfort in this section is “**Obedience**” (2:9).
3. The word “obedience” (ὕπῆκοος / hupēkoos – found 3 times in NT) refers to the fulfillment of commands.
 - a. Consider the extent of this word (Phil. 2:8).
4. Consider things that result from our obedience which bring comfort.

Discussion:

I. Joy (1:23-2:4).

- A. The word “joy” (χαρά / chara) means gladness or delight.
- B. Joy is a result of our obedience (Acts 8:5-8, 35-39; 15:3).
 1. It is a necessity (vs. 3).
- C. The uniqueness of Joy.
 1. It can be experienced during times of difficulty (Jam. 1:2-4; Heb. 12:2).
 2. It cannot be taken from you (Jn. 16:22).
- D. Results of Joy.
 1. Fellowship.
 - a. The word “fellow workers” (συνεργός / sunergos) refers to a helper or a companion in work.
 - b. Obedience brings one into fellowship with others who work to maintain joy (vs. 3; Philem 1:7).
 2. Avoidance.
 - a. The word “spare” (φείδομαι / feidomai) means to abstain or to refrain from.
 - b. The depth of this word (Rom. 8:32; 2 Cor. 13:2).
 - c. Things Joy causes us to avoid.
 - (1) Sorrow (λύπη / lupē) pain, grief, affliction, distress, mourning (Lk. 22:45; Phil. 2:27).
 - (2) Affliction (thlipsis – pressing pressure) and anguish (sunochē – Distress of mind) of heart.
 3. Love.
 - A. The word “love” (ἀγάπη / agape) the active love of God for His Son and His people and the active love that His people are to have for God, fellow Christians and even their enemies.

II. Forgiveness (2:5-11).

- A. Identity of the Man in this passage.
 1. This is most likely the man from 1 Corinthians 5.
 2. For over 1900 years scholars have drawn this conclusion and there is very little evidence to consider otherwise.
- B. The word “forgive” (χαρίζομαι / charizō) refers to the giving of a gift that is unattainable or undeserved (Rom. 8:32).
- C. Forgiveness is a result of obedience (Matt. 6:14-15; Mk. 11:25).
- D. Purpose of forgiveness.
 1. To avoid excessive grief (vs. 5-7).

- a. The word “grief” (λυπέω / lupeō) refers to the emotional or mental state that results from any situation of grief, such as pain or distress.
 - b. Swallowed up (to drink down, overwhelm) with too much (excessive, exceeding a fixed number) sorrow (v. 7).
 - c. If this is the man of 1 Corinthians 5, they were commanded to deliver him to Satan (1 Cor. 5:5) and withdraw fellowship (vs. 11).
2. To give comfort (vs. 7).
 - a. Sin causes pain (Psa. 38:3-8).
 - b. Forgiveness results in comfort.
 3. To reaffirm love (vs. 8).
 - a. Love is the reason we forgive (Col. 3:12-14; 1 Pet. 4:8).
 4. To express obedience (vs. 9).
 5. To keep Satan from gaining an advantage (vs. 11).
 - a. The word “advantage” (πλεονεκτέω / pleonekteō) means to outwit, to exploit, to use to his advantage.
 - b. Refusing to forgive can cause those involved in sin to fall away.

III. Victory (2:12-17).

- A. The word “triumph” (θριαμβεύω / thriambeuō – Present Active) refers to the triumphal procession after victory.
 1. Obedience always leads to victory (Rom. 6:17-18).
- B. The Source of victory – “God” (vs. 14).
- C. The Place of victory – “in Christ” (vs. 14).
- D. The Extent of victory – “Always” (vs. 14).
- E. The Benefits of victory (vs. 15-17).
 1. We make known the knowledge of God (vs. 14).
 - a. The word “diffuses” (φανερῶω / faneroō) means to make known, to reveal, or to make visible.
 2. We are to God the fragrance of Christ (vs. 15-16).
 - a. The word “fragrance” (εὐωδία / euōdia) refers to a sweet smell.
 - b. It is the result of a sacrificial life (Eph. 5:2; Phil. 4:18).
 3. We speak the word of God with sincerity (vs. 17).
 - a. The word “sincerity” (εὐλικρινείας / eulikrineia) refers to the positive and moral quality of purity.
 - b. Our goal in life is to maintain a life of purity (1 Tim. 5:22; Jam. 1:27; 1 Pet. 1:22).

Questions on Chapter 2

1. What is the word of comfort in chapter two?
2. What is the meaning of the word obedience?
3. What are three things in chapter two that result from obedience?
 - a.
 - b.
 - c.
4. What are two ways in which joy is unique?
 - a.
 - b.
5. What are the three results of Joy that we discussed in chapter two?
 - a.
 - b.
 - c.
6. Define the word "forgive."
7. Can one receive forgiveness without obedience? Please give Scriptures to prove your answer.
8. List three ways that forgiveness helps us.
 - a.
 - b.
 - c.
9. Please list the source, place, and extent of victory.
 - a.
 - b.
 - c.
10. What are the benefits of victory?

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“Chapter 3”

Introduction:

1. This section will cover 2 Corinthians 3:1-18.
2. This chapter is largely a comparison between the New Covenant/Testament (vs. 6) and the Old Covenant/Testament (vs. 14).

Old Testament

New Testament

Moses (vs. 7, 13)	Christ (vs. 14)
The Letter (vs. 6)	The Spirit (vs. 6)
Kills (vs. 6)	Gives Life (vs. 6)
Ministry of death (vs. 7)	Ministry of the Spirit (vs. 8)
Glorious (vs. 7, 9)	Much More Glorious (vs. 9-11)
Ministry of Condemnation (vs. 9)	Ministry of Righteousness (vs. 9)
Passing away (vs. 7, 11, 13)	Remains (vs. 11)

3. The word of comfort in this section is “**Covenant**” (3:6, 14).
 - a. The word “covenant” (διαθήκη / diathēkē) refers to an agreement between two parties. Also known as a “will” or “testament.”
4. What is comforting about the “New Covenant/Testament?”

Discussion:

I. Commendation (vs. 1-3).

- A. The meaning of commend.
 1. The word “commend” (συνίστημι / sunistēmi) means to prove to be, to approve, to stand with, to hold together.
 2. Those who were “peddling” (to do anything for personal gain) the word of God were insisting that Paul show letters of recommendation (2:17).
- B. Paul’s letters of commendation.
 1. God (2 Cor. 10:18).
 2. The Corinthians.
 - a. Their lives were his letter of commendation.
- C. The commendation of the Corinthians.
 1. Personal – “written in our hearts.”
 - a. The word “written” (ἐγγράφω / engrafō) means to engrave or imprint.
 - b. The “heart” (καρδία / kardia) often represents the center and source of a person’s inner life, including emotions, the use of one’s will, and thinking.
 - c. Paul uses the word “heart” eleven times in 2 Corinthians (1:22; 2:4; 3:2-3, 15; 4:6; 5:12; 6:11; 7:3; 8:16:9:7).
 2. Public – “known and read by all men.”
 - a. In plain view, made public for those who will notice or recognize it. Transparent and authentic.

3. Reliable – “by the Spirit of the living God.”

a. They were epistles of Christ.

b. The agency of the letter was the Holy Spirit.

II. Confidence (vs. 4-6).

A. The word “trust” (πεποίθησις / pepoithēsis means confidence, reliance, a state of certainty about something to the point that one has confidence or trust in a person or outcome.

B. The depth of Confidence.

1. Sufficient ministers.

a. The word “Sufficient” (ικανός / hikanos) conveys the idea of adequacy (something that is enough) in its quantity or quality (Lk. 3:16).

b. The word “ministers” (διάκονος / diakonos) refers to one who executes the commands of another, especially of a master. The servant of a king.

2. The New Covenant makes us adequate ministers (2 Tim. 3:16-17; 2 Pet. 1:3).

III. Glory (vs. 7-11).

A. The word “glory.”

1. Found 13 times in verses 7-18.

2. The meaning of this word.

a. The word “glory” (δόξα / doxa) means splendor or brilliance. It refers to the awesome light that radiates from God’s presence and is associated with his acts of power.

B. What Makes the New Covenant a much more glorious covenant?

1. The Mediator.

a. The mediator of the Old Covenant was Moses (vs. 7, 13, 15).

b. The mediator of the New Covenant is Jesus (vs. 14; Heb. 9:15; 12:24).

2. Eternal life (vs. 8).

a. The Old Testament was a ministry of death (vs. 7).

b. The ministry of the Spirit made eternal possible (vs. 6).

(1) The word “life” (ζωοποιέω / zōopoieō) refers to salvation or eternal life (Jn. 6:63, 68; 2 Tim. 1:10).

3. Righteousness (vs. 9).

a. The Old Covenant was the ministry of condemnation (vs. 9).

(1) Its purpose was to show man that he was guilty of sin (Rom. 7:7; Gal. 3:19).

b. The New Testament is a ministry of righteousness.

(1) Righteousness (δικαιοσύνη / dikaiosunē) is the act of doing what agrees with God’s standards, the state of being in a proper relationship with God. It is talking about someone who is doing what is right before God.

(2) Teaching man can be righteous (Rom. 6:13, 19; Phil. 1:11; 2 Tim. 2:22; Rom. 14:17).

4. Permanence (vs. 11).

- a. The Old Testament was “passing away” (vs. 7, 11, 13).
 - (1) The word “passing away” (καταργέω / katargeō) means to render idle, inactive, or powerless. To deprive of force.
 - (2) This was accomplished at the cross of Christ (Col. 2:14).
- b. The New Testament would “remain” (μένω / menō) which means to abide (Heb. 13:20).

IV. Hope (vs. 12-18).

A. Hope (vs. 12).

1. The word “hope” (ἐλπίς / elpis) refers to a confident expectation.

B. Results of hope.

1. Direct access to God (vs. 12-16).

- a. The word “boldness” (παρρησία / parrēsia) refers to the clarity of speech or confidence.
- b. The word “veil” (κάλυμμα / kalumma) refers to a covering.
 - (1) This section is a reference to Exodus 34:29-35 (vs. 13-15).
 - (2) Metaphorically, it refers to being blind spiritually.
 - (3) Consider the word “blinded” (πρωρόω / pōroō) which means to harden.
- c. The word “veil” also refers to the inner veil between the Most Holy Place (the place where God met man – Lev. 16:2) and the rest of the temple.
 - (1) This is the curtain that was torn at Christ’s death (Matt. 27:51; Mk. 15:38; Lk. 23:45).
 - (2) The veil was taken away in Christ (Col. 2:14).
 - (3) The veil being taken away functions as a powerful illustration that all believers under the “New Covenant” now have direct access to God, that is they are priests (1 Pet. 2:9) and can enter God’s presence through the work of Christ (Heb. 6:19; 9:3; 4:16).

2. Liberty (vs. 17).

- a. The word “liberty” (ἐλευθερία / eleutheria) describes the state of a person who is no longer enslaved by an oppressive force.
- b. That from which we have been delivered is sin (Gal. 5:1; Jn. 8:32-34).
- c. Under the New Covenant we are free from the law of sin and death (Rom. 8:2).

3. Transformation (vs. 18).

- a. The word “transformed” (μεταμορφόω / eleutheria) means to change in form (Rom. 12:1-2). The English word metamorphosis comes from this word.
- b. We are transformed into the image of Christ (Col. 3:10).
- c. Such is possible by beholding the glory of the Lord.
 - (1) The word “beholding” (κατοπτρίζω / katoptrizō) means to reflect or to show in a mirror; to present a clear and correct image of a thing.
- d. By living a transformed life (Rom. 12:1-2), following in the steps of Jesus (1 Pet. 2:21-24), someday we will be exactly like Him (1 Jn. 3:2).

Questions on Chapter 3

1. What is the word of comfort in chapter three?

2. What are the seven differences between the Old and New Covenants?

Old Covenant

New Covenant

1)

2)

3)

4)

5)

6)

7)

3. Paul told the Christians at Corinth that they were an _____
_____ (vs. 3).

4. What word did Paul use to express that the New Covenant was adequate? (vs. 5-6)

5. The Old Covenant was a ministry of _____ and _____
(vs. 7-9)

6. The New Covenant is a ministry of the _____ and of
_____ (vs. 8-9).

7. Which Covenant was described by Paul as being “much more in glory?” (vs. 9)

8. The _____ Covenant was “passing away” but the _____ Covenant
would “remain.”

9. The veil is taken away _____ when one _____ to
the _____ (vs. 14, 16).

10. Into whose image are we transformed? (vs. 18)

2 Corinthians

“Chapter 4”

Introduction:

1. This section will cover 2 Corinthians 4:1-18.
2. The word of comfort in this section is “**Endurance**” (vs. 1, 16).
3. The phrase “lose heart” (ἐκκακέω / ekkakeō) means to grow weary or to give up (Lk. 18:1; Gal. 6:9).
 - a. This is a present active verb meaning that they never lose heart.
4. What Keeps Christians from losing heart?

Discussion:

I. A Reliable Ministry (vs. 1-6).

- A. Identification of the ministry (vs. 1).
 1. The word “therefore” is a grammatical bridge.
 - a. Paul used this word frequently in his writings to connect thoughts.
 2. The ministry to which Paul is referring is the ministry of the New Covenant (3:4-6).
 3. Under the New Covenant Christians are “sufficient ministers.”
- B. Characteristics of our ministry (vs. 2a).
 1. Renouncement of the hidden things of shame.
 - a. Renounced (ἀπεῖπον / apeipon – Aorist) means to disown or reject something.
 - b. Hidden things of shame (αἰσχύνη / aischunē) disgrace or dishonorable conduct.
 2. Not walking in craftiness.
 - a. The word “craftiness” (πανουργία / panourgia) means cunning, achieving one’s goal through deceit or dishonesty.
 3. Not handling the word of God deceitfully.
 - a. The word “deceitfully” (δολόω / doloō) means to make false through deception or distortion, to adulterate.”
 - b. The false teachers used the Word as an instrument to their ends, as a means to bolster their influence rather than to better the church.
 4. A manifestation of the truth (vs. 2).
 - a. The word “manifestation” (φανερώσις / fanerōsis) means to uncover, lay bare, or reveal.
 - b. Truth is God’s Word (Jn. 17:17).
 - c. Paul’s life was a manifestation of the truth.

C. Results of our ministry (2b-4).

1. Commending ourselves to every man's conscience (2b).
 - (a) The word "commending" (συνίστημι / sunistēmi) means to prove to be, to approve, to stand with, to hold together.
 - (b) In the context it refers to the concept which has to do with relationship building or bringing people together as friends in a trusting relationship.
 - (c) Paul uses this word in the balance of the book (5:12; 6:4; 7:11; 10:12, 18; 12:11).
 - (d) The word "conscience" (συνείδησις / suneidēsis) is the part of the mind that performs moral judgments and ethical evaluations; it refers to one's moral sensibilities.
 - (e) Manifesting the truth in our lives expresses our concern for the relationships that we have with our brethren.
2. A Persist message (vs. 3-4).
 - a. The gospel is veiled to those who are perishing (being destroyed).
 - b. The one responsible for this action is Satan, the god of this world (Jn. 12:31; 14:30; 16:11).
 - c. Satan blinds unbelievers so that they cannot see.
 - d. Regardless of the hardness of the heart, it doesn't change the message and power of the gospel of Christ (Rom. 1:16).

D. The Aim of our ministry (vs. 5-6)

1. Preach Christ Jesus as Lord (vs. 5a).
 - a. Christ Jesus has been crucified and exalted as Lord (Phil. 2:9-11).
2. Bondservants for Jesus' sake (vs. 5b).
 - a. The word "bondservants" (δοῦλος / doulos) refers to a slave or one who gives himself to another's will. It is a word that is used to describe the commitment of one person to another (Rom. 1:1; Jam. 1:1; 1 Pet. 1:1; Jude 1:1; Rev. 1:1).
 - b. As servants of Jesus, we proclaim Him as Lord, and we serve our brothers and sisters in Christ.
3. Lights in the world (vs. 6).
 - a. The Bible describes Jesus as light (Jn. 1:1-5; 8:12).
 - b. When the light of Jesus shines into our lives, it allows us to become New Creations (2 Cor. 5:17). We become lights shining in darkness (Matt. 5:14-16; Eph. 5:8).
 - c. Our responsibility is to give light to others (1 Pet. 2:9).
 - d. We are to do this in the face of Jesus (before His presence).

II. A Proper Focus (vs. 7-15).

- A. The Excellence of the Power of God (vs. 7).
 1. The "treasure" is the gospel of the glory of Christ (vs. 4).
 2. The phrase "earthen vessels" refers to clay pots or jars.
 - a. Clay pots are fragile. They crack, crumble, and return to the earth.
 - b. The human body is fragile (Eccl. 12:7; Job 14:1; 1 Pet. 1:24; Heb. 9:27).

3. The gospel dwells within Christians to demonstrate the excellence of the power of God.
 - a. The word “excellence” means all-surpassing, beyond measure (vs. 17).
 - b. God’s power is greater than we can ever begin to imagine (Eph. 3:20-21).
- B. Deliverance from difficulties (vs. 8-9).
 1. Hard pressed yet not crushed.
 - a. Hard pressed (θλίβω / thlibō – Present Passive) to press hard upon (as grapes bursting).
 - b. The word “crushed” (στενοχωρέω / stenochōreō – Present Passive) (restricted) – to confine or restrict to a narrow space, cramp, confine.
 - c. The Lord always provided Paul with a means of escape (1 Cor. 10:13). (The Present Passive tense indicates an action that is currently taking place.)
 2. Perplexed but not in despair.
 - a. Perplexed (ἀπορέω / aporeō – Present Middle) (baffled) – has to do with being confused or uncertain, to be at a loss concerning why something is taking place or how to respond (Lk. 24:4; Acts 25:20).
 - b. Despair (ἐξαπορέω / exaporeō – Present Middle) – To be in utmost perplexity (inability to understand).
 3. Persecuted but not forsaken.
 - a. Persecuted (διώκω / diōkō – Present Passive) – to make run, to put to flight, to harass, to oppress, to chase after someone with the intent of harming.
 - b. Not Forsaken (ἐγκαταλείπω / enkataleipō – Present Passive) – to abandon, to desert someone.
 - c. God does not abandon the righteous (Heb. 13:5; Psa. 37:25, 28, 33).
 4. Struck down but not destroyed.
 - a. Struck down (καταβάλλω / kataballō – Present Passive) – to be thrown to the ground and then killed. To hit with enough force to be knocked or struck down.
 - b. Not Destroyed (ἀπολλύω / apolluō – Present Passive)– not terminated.
 5. Always dying but giving life (vs. 10-12).
 - a. Paul faced the possibility of death while living for Jesus.
 - b. The result of Paul’s sacrifice.
 - (1) The manifestation of the life of Christ.
 - (2) Eternal life (Rom. 6:23; 2 Tim. 1:1; 1 Jn. 5:11).
- D. The motivation of our focus (vs. 13-14).
 1. The spirit of faith (vs. 13).
 - a. Verse 13 is an Old Testament reference (Psa. 116:10).
 - b. The context of the quotation contains a rich reflection on the Lord’s deliverance out of difficulties and death.
 - c. Inner conviction results in outward confession.
 2. Physical death was not the end (vs. 14).
 - a. Paul had confidence in the resurrection.
 - b. Christians today should believe in the resurrection (Jn. 11:25-26).
- E. The result of a proper focus (vs. 15).
 1. Thanksgiving to God (Psa. 100:4; Eph. 5:20; Col. 3:15, 17; 4:2; 1 Thess. 5:18).

III. A Spiritual Renewal (vs. 16-18).

- A. The outward man is perishing.
 - 1. The outward man is a reference to the physical body.
 - 2. The word “perishing” (wasting away) (διαφθείρω / diaftheirō – Present Passive) refers to something being spoiled or destroyed through corrosion of some kind: rust eating into iron or moths eating clothing.
 - 3. Paul knew that the human body was designed to waste away.
- B. The inward man is being renewed.
 - 1. The inward man is a reference to man’s spiritual nature.
 - 2. The phrase “being renewed” (ἀνακαινίζω / anakainōō – Present Passive) means to make new, to invigorate (to make someone feel fresher, healthier, and more energetic to give life and energy
 - 3. We become “new creatures” (2 Cor. 5:17) at conversion and spiritually we are renewed every day (Col. 3:10).
- C. Results of our Spiritual renewal (vs. 17-18)
 - 1. Different view of affliction.
 - a. Light (ἐλαφρός / elafros) not burdensome, insignificant, or unimportant.
 - b. For a moment (παραυτίκα / parautika) happening immediately or for the time being. It will not last forever but for a short time.
 - c. An exceeding and eternal weight of glory.
 - 2. Focus on the eternal.
 - a. The word “look” (σκοπέω / skopeō – Present Active) means to pay careful attention to. To be thoughtfully aware of something (Rom. 16:17; Gal. 6:1; Phil. 2:4).
(Present Active indicates an ongoing action.)
 - b. The eternal things are heavenly things.

Questions on Chapter 4

1. What is the word of comfort in chapter Four?
2. What is the meaning of the word “faint” or “lose heart?” (vs. 1)
3. What are the four characteristics of our Ministry? (vs. 2)
 - a.
 - b.
 - c.
4. If the gospel is veiled, it is veiled to who? (vs. 3)
5. Paul said the god of this age has blinded those who do not believe. Who is the god of this age? (vs. 4)
6. What is the aim of our Ministry? (vs. 5-6)
 - a.
 - b.
 - c.
7. What was Paul referring to when he used the phrase “earthen vessels”? (vs. 7)
8. The gospel dwells within Christians to demonstrate the _____
_____ (vs. 7).
9. Though death may be working in us, what is working in others? (vs. 12)
10. Though the outward man is _____ the inward man is _____
_____ day by day (vs. 16)
11. The things which are seen are _____ but the things which are not
seen are _____ (vs. 18).

2 Corinthians

“Chapter 5”

Introduction:

1. This section will cover 2 Corinthians 5:1-21.
2. The word of comfort in this section is “**Jesus**” (vs. 21).
3. Because of Jesus we have...

Discussion:

I. A Heavenly Habitation (vs. 1-8).

A. Eternality (vs. 1).

1. Paul begins this passage with a statement of confidence.
 - a. The word “know” (Οἶδα / oida) means to have full, complete, unchanging knowledge (This refers to a constant unchanging knowledge).
 - b. What does Paul want them to know or have confidence in?
2. Everything “earthly” is temporary.
 - a. This is signified by the word “tent.”
 - b. A tent is a temporary structure.
 - c. In the context of the scripture, our bodies are temporary (Heb 9:27).
 - d. Everything “earthly” comes to an end.
 - e. What happens when things come to an end? (Sadness)
3. Heaven is eternal (Matt. 26:46; 1 Thess. 4:16-17).
4. Eternity is as real as God (Deut. 33:27; Psa. 90:2; Isa. 57:15).
5. We can have confidence in eternity.
 - a. God has promised us eternal life (1 Jn 2:25).
 - b. God has given us eternal life (1 Jn. 5:11).
 - c. We can know we have eternal life (1 Jn. 5:13).

B. Immortality (vs. 2-3).

1. What was this habitation from heaven?
 - a. Consider the word “clothed” (ἐπενδύω / ependuō – Aorist) which means to “put on.”
(Aorist tense is a sum total of the whole. It’s like a snapshot.)
 - b. Compare this passage to 1 Corinthians 15:50-56.
 - (1) Notice the phrase “put on” (ἐνδύω / enduō) means to clothe.
 - (2) That which Paul wanted to be “clothed” with or “put on” was the immortal body that will be given at the resurrection (1 Cor. 15:50-56).
2. Why did Paul groan for and earnestly desire this heavenly habitation?
 - a. The words groan and earnestly desire.
 - (1) The word “groan” (στενάζω / stenazō – Present Active) means to sigh or to be moved deeply (Jn. 11:33).
 - (2) The phrase “earnestly desiring” (ἐπιποθέω / epipotheō– Present Active) means to crave, to long after or to pursue with love. See how it is used in other places (Rom. 1:11; 1 Pet. 2:2).
 - b. Paul groaned and earnestly desired for the heavenly habitation because man is mortal – subject to death.

- c. In heaven, we will have an immortal body that will never experience the pains of death.
- 3. Putting on our heavenly habitation depends on being properly clothed in this life. We must put on...
 - a. Christ (Rom. 13:14; Gal. 3:27).
 - b. The New Man (Col. 3:5-17; 1 Thess. 5:8).
- C. Victory (vs. 4).
 - 1. "That mortality may be swallowed up by life."
 - a. Compare to 1 Corinthians 15:54 – "Death is swallowed up in victory."
 - b. Life is filled with times of defeat.
 - c. In heaven, we will never experience defeat again! (Rev. 21:27; 22:3)
 - 2. This victory is through Jesus Christ (Jn. 6:68; Rom. 6:23; 1 Jn. 5:20; 2 Tim. 1:10).
- D. Guarantee (vs. 5-8).
 - 1. The word "guarantee" refers to a pledge or promise. It originally referred to earnest money deposited by the purchaser.
 - 2. The description of our guarantee.
 - a. It is "prepared" (κατεργάζομαι / katergazomai – Aorist tense) which means to accomplish, achieve, or to fashion.
 - 3. Our guarantee is the Spirit (Holy Spirit).
 - a. Through the teachings of the Holy Spirit (the Bible) we are guaranteed that heaven will be our home.
 - 4. The result of our guarantee is "confidence."
 - a. The word "confident" (θαρρέω / tharreō – Present tense) means to be convinced about something, to be bold or courageous.
 - b. The word "knowing" is the same word Paul used in verse 1.
 - c. Paul was confident that nothing would keep him from being in the Lord's presence.
 - 5. The foundation of our confidence.
 - a. We live by faith.
 - (1) This is not a blind leap in the dark.
 - (2) Biblical faith is God speaks, man listens, and man obeys (Heb. 11:1ff).
 - (3) When Paul says that we walk by faith he means that his pattern of life is governed by what God has revealed as true about life.
 - (4) In other words, he trusted God based on revelation.
 - b. We do not live by sight.
 - (1) At present Paul could not see Jesus, the Father, the Spirit, or the heavenly realm but he trusted God in any case.
 - (2) His focus of life rests on the unseen, eternal realities, known through God's revelation, even though he cannot physically see those realities (4:18).
 - (3) This is what it means to walk by faith – to trust God based on what God has revealed to be true.
 - (4) The fact that Paul cannot see such spiritual realities does not diminish his confidence in the least.

III. Prepared for Judgment (vs. 9-16).

A. The judgment seat of Christ.

1. It is Certain.
 - a. The word “must” (δέω / dei) refers to an obligation or a necessity. It is inevitable.
 - b. Judgment is certain! (Acts 17:30-31).
2. It is Universal.
 - a. “All” will be judged.
 - b. We will all give an account of ourselves to God (Rom. 14:10-12; Jude 1:14-15).
3. It will be personal.
 - a. “That each one may receive.”
 - b. We will individually answer (Rom. 14:10-12).
4. Christ will be the judge.
 - a. “The judgment seat of Christ.”
 - b. All judgment has been given to Christ (Jn. 5:22; Acts 10:42; 17:30-31; Rom. 2:16).
5. It will be a Repaying.
 - a. The word “receive” (κομίζω / komizō – Aorist Tense) communicates the idea of getting or receiving back something that is owed or deserved.
 - b. Things we will answer for:
 - (1) Our words (Matt. 12:36-37; Eph. 4:29).
 - (2) Our actions (Rev. 20:12).

B. How do we prepare for Judgment?

1. We make it our aim to please God.
 - a. The word “aim” (we labor – KJV) means to be ambitious, to aspire, or to consider something an honor.
 - b. “To be well-pleasing” means to be acceptable; fully agreeable.
2. We persuade others.
 - a. The word “persuade” (πείθω / peithō – Present Active) means to cause to come to a particular point of view or course of action in the sense of convincing.
 - (1) Paul persuaded individuals to become Christians (Acts 26:28; 28:23).
3. The purpose of persuading others (the terror of the Lord).
 - a. The word “terror” (φόβος / fobos) has two meanings.
 - (1) It refers to a state of intense, overwhelming fear.
 - (a) Paul knew that those who failed to obey God would be punished (Matt. 10:28; 2 Thess. 1:6-9; Heb. 10:31).
 - (2) The fear of the Lord is a healthy sense of awe and respect for God His presence and power.
 - (a) Such fear leads to an obedient life (Acts 9:31; 2 Cor. 7:1).

4. The way we live our lives persuading men.
 - a. We are well known to God.
 - (1) The phrase “well known” (φανερῶ / faneroō – Perfect Tense) means to make visible whether by words, deeds, or in any other way. To be exposed or recognized.
(The Perfect Tense indicates an action that occurred in the past but has lasting effects into the present.)
 - b. Well known to the brethren.
5. Motivation for being prepared for Judgement.
 - a. The love of Christ.
 - b. The word “compels” (συνέχω / sunechō – Present Active) means to hold together, or to control.
 - c. Was it the love of Christ for Paul or Paul’s love for Christ?
 - (1) The context demands that it was the love of Christ for Paul.
 - (2) Three times, the context refers to the death of Christ.
 - (3) However, it certainly also involved the love Paul had for Christ (Jn. 14:15).

III. Reconciled to God (vs. 16-21)

- A. The Meaning of Reconciled.
 1. The word “reconciliation” (καταλλαγῆ / katallagē) means to bring back to a former state of harmony. The restoration of a relationship of peace that has been disturbed.
- B. Our Condition Before Reconciliation (Col. 1:21).
 1. Alienated – one who is excluded. To be shut out from one’s fellowship.
 2. Enemies – hostile, one who opposes another.
- C. Our Condition After Reconciliation.
 1. A New Creation.
 - a. The word “creation” refers to the act of creating (Mk. 10:6; Rom. 1:20).
 - b. Old things have passed away.
 - (1) Old in the sense of having existed for a long time.
 - (2) Passed away (παρέρχομαι / parerchomai – Aorist Active) come to an end.
 - c. All things have become New.
 - (1) New (καινός / kainos) not new in respect of time but of quality (Matt. 26:28; Heb. 7:22).
 2. Holy, Blameless, and Above reproach (Col. 1:22).
- D. The Source of Reconciliation – God! (vs. 18)
- E. The Means of Reconciliation – Christ (vs. 18; Rom. 5:10).
- F. The Place of Reconciliation – In Christ (vs. 17).
 1. We are baptized into Christ (Rom. 6:3-4; Gal. 3:26-27).
- G. The Privilege of Reconciliation.
 1. We are ministers of reconciliation (vs. 18).
 - a. The word “ministry” refers to one who executes the commands of another.
 - b. It can refer to ministry, service, help, and service of various kinds which can range in meaning from biblical teaching (Acts 6:4) to the practical giving of provisions, supplies, support, and finances to those in need.

2. We have the word of reconciliation (vs. 19).
3. We are ambassadors for Christ (vs. 20).
4. We are the righteousness of God.
 - a. The word “righteousness” (δικαιοσύνη / dikaiosunē) refers to the act of doing what is in agreement with God’s standards, the state of being in proper relationship with God.
 - c. How was this possible? (vs. 21)
 - (1) The word “knew” (γινώσκω / ginōskō – Aorist Active) connotes knowledge that has been acquired through personal experience.
 - (2) He knew no sin (Jn. 8:46; 1 Pet. 2:21-24; Heb. 4:15).
 - (3) He was made to be sin.
 - (i) The phrase “made to be” (ποιέω / poieō – Aorist Active) means to become.
 - (ii) Jesus received the punishment that we deserved and took our place on the cross (1 Pet. 2:24; Isa. 53:4-6, 8, 10, 12; Heb. 10:10-14).

Questions on Chapter 5

1. What is the word of comfort in chapter Five?
2. What are the four things that we discussed about our heavenly habitation?
 - a.
 - b.
 - c.
 - d.
3. According to 1 Corinthians 15:50-56, what did Paul desire to be clothed with?
4. What has God given us to serve as a guarantee of our heavenly habitation?
5. We walk by _____ and not by _____.
6. What are five things that we know about the judgment?
 - a.
 - b.
 - c.
 - d.
 - e.
7. What two things must we do to prepare for the judgment?
 - a.
 - b.
8. What is the purpose or reason why we persuade others?
9. What compels us to be prepared for the judgment?
10. What does it mean to be reconciled to God?
11. Where is the place of reconciliation and how does one enter that place?
 - a.
 - b.
12. What are the four privileges of reconciliation?
 - a.
 - b.
 - c.
 - d.

2 Corinthians

“Chapter 6”

Introduction:

1. This section will cover 2 Corinthians 6:1 – 7:1.
2. The word of comfort in this section is “**Holiness**” (7:1).
3. As Christians, we have the responsibility to live holy lives (1 Pet. 1:15-16).
4. What is the meaning of the word holy?
 - a. The Old Testament.
 - (1) The word “holy” (qo-desh – found 382 times) means sacred or divine.
 - (2) It describes that which is distinct or separate from the common or profane.
 - (3) It represents God's absolute separation from sin, wickedness, and evil
 - b. The New Testament.
 - (1) The word “holy” (ἅγιος – found 227 times) means to sanctify (to separate from that which is profane and dedicate to God) or consecrate.
5. Jesus manifested the holiness of God in His life (Mk. 1:24).
 - a. Jesus never sinned (Jn. 8:46; Heb. 4:15; 1 Pet. 2:22; 1 Jn. 3:5).
 - b. Though we as Christians often find ourselves guilty of sin (Jam. 1:14-15; 1 Jn. 1:8-10), we are to follow in the footsteps of Jesus (1 Pet. 2:21), pursuing holiness in the lives we live (Heb. 12:14).
6. How do we “perfect holiness” in our lives?

Discussion:

I. Perfecting Holiness (7:1 – 6:16).

- A. The Meaning.
 1. The word “holiness” (ἁγιωσύνη / hagiōsunē) refers to moral purity; a characteristic of God, shared by his people, requiring a lifestyle acceptable to God.
 2. The word “perfecting” (ἐπιτελέω / epiteleō – Present Active) means to bring to an end, to accomplish, perform, or complete.
- B. The Manner.
 1. We perfect holiness by “cleansing ourselves from all filthiness of the flesh and spirit.”
 - a. The word “cleanse” (καθαρίζω / katharizō – Aorist Active) means to purify, to make free from the defilement of sin and fault.
 - b. That from which we must be cleansed is sin (1 Jn. 1:7, 9; Heb. 12:1).
- C. The Motivation.
 1. The fear of God – Reverence.
 - a. Godly fear causes one to depart from an evil life (Prov. 16:60).
 2. The promises of God.
 - a. We are the temple of God (vs. 16b; See also 1 Cor. 3:16-17; 6:19-20).
 - b. We have the presence of God (vs. 16b – 17; See also Matt. 28:20; Heb. 13:5).
 - c. We are the children of God (vs. 18).

II. Proper Fellowship (6:14-16a).

- A. Believers cannot be in fellowship with unbelievers (vs. 14a).
1. Be not (γίνομαι / ginomai – Present Passive Imperative).
 1. The phrase “unequally yoked” (ἑτεροζυγέω / heterozugeō – Present Active) means to come under an unequal or different yoke. To have fellowship with one who is not equal. A mismatch.
 2. The word “unbelievers” (ἄπιστος / apistos) refers to an outsider; one who has no trust in God or the Gospel.
 3. Our fellowship must be vertical (with God) and then horizontal (with man) (1 Jn. 1:3).
- B. A demonstration of improper fellowship (vs. 14b-16a).
1. Righteousness has no fellowship with lawlessness.
 - a. Righteousness – (δικαιοσύνη / dikaiosunē) the act of doing what is in agreement with God’s standard. The state of being in a proper relationship with God.
 - b. Fellowship – (μετοχή / metochē) participation, sharing, fellowship.
 - c. Lawlessness – (ἀνομία / anomia) wickedness, one without law or in violation of the law.
 2. Light has no communion with darkness.
 - a. Light – (φῶς / fōs) representative of Christ and truth.
 - b. Communion – (κοινωνία / koinōnia) association, partnership, joint participation.
 - c. Darkness – (σκότος / skotos) of the mind, ungodliness, immorality.
 3. Christ has no accord with Belial.
 - a. Christ – the Messiah.
 - b. Accord – (συμφώνησις / sumfōnēsis) harmony, agreement.
 - c. Belial - (Βελίαλ / belial) Satan.
 4. A believer has no part with an unbeliever.
 - a. Believer – (πιστός / pistos) One who trusts in God; Faithful, trustworthy, and reliable.
 - b. Part – (μερίς / meris) share, what is common between; literally a member, part, or limb.
 - c. Unbeliever – (ἄπιστος / apistos) refers to an outsider; one who has no trust in God or the Gospel.
 5. The temple of God has no agreement with idols.
 - a. Temple of God – members of the church (1 Cor. 3:16-17; 6:19).
 - b. Agreement – (συγκατάθεσις / sunkatathesis) a putting or joining together an alliance.
 - c. Idols – (εἰδῶλον / eidōlon) an image or object that is worshiped.

Believers

Unbelievers

Righteousness	Fellowship	Lawlessness
Light	Communion	Darkness
Christ	Accord	Belial
Believer	Part	Unbeliever
Temple of God	Agreement	Idols

III. Opened Hearts (6:11-13).

A. The meaning.

1. The word “heart” (καρδία / kardia) can refer to the muscle in the chest that circulates blood, the mind, or the center of affection, emotions, passions, and desires.
2. Context must determine the meaning of the word.
 - a. The word “affections” (σπλάγγχνον / splanchnon) refers to a feeling of affection, tenderness, compassion, or pity.
 - b. Technically this word refers to bowels or intestines (Acts 1:18).
 - c. This is the area of the body from which the Greeks thought emotions of compassion, tenderness, and life originated.
3. Paul was referring to the love he had for the Corinthians (I speak as to children).
4. The Corinthians were restricting (holding back) their affections.

B. Perfecting holiness demands love for one another (1 Jn. 3:14-15).

IV. Blameless Ministry (6:1-10).

A. The definition of a blameless ministry (vs. 3).

1. Paul aimed to please God (2 Cor. 5:9).
2. Such required a life-perfecting holiness.
3. A life perfecting holiness demanded a “blameless ministry.”
 - a. The word “ministry” (διακονία / diakonia) means service.
 - b. The word “blameless” (μωμάομαι / mōmaomai) means to find fault with or to be discredited.
 - c. Living a blameless ministry means that we live our lives giving no offense (an occasion for stumbling) in anything.

B. The design of a blameless ministry (vs. 1-2).

1. To encourage reconciliation.
2. The word “plead” (παρακαλέω / parakaleō – Present Active) means to call to one’s side and admonish, exhort, or comfort.
3. Paul was pleading that they do not receive the grace of God in vain.
 - a. Grace.
 - (1) The word “grace” (χάρις / charis) refers to unmerited favor. The acceptance of and goodness toward those who cannot earn or do not deserve such gain.
 - (2) Acronym: GRACE - Gods’ Riches At Christ’s Expense
 - (3) Favor bestowed when wrath was owed.
 - b. Vain.
 - (1) The word “vain” (κενός / kenos) means empty, useless, or worthless.
4. How could they receive the grace of God in vain?
 - a. By rejecting reconciliation.
 - (1) The phrase “we then” (6:1) connects back to the previous chapter.
 - (2) The phrase “workers together” (συνεργέω / sunergeō) means a fellow worker; a partner in labor.
 - (3) Paul was a partner in labor with God helping to reconcile people to God (2 Cor. 5:18-20).

5. The urgency of Reconciliation (vs. 2).
 - a. Paul appeals to a quote from Isaiah 49:8.
 - b. In this context, God had listened to, helped, and saved the nation of Israel.
 - c. They needed to respond favorably.
 - d. The Israelites had brought divine wrath upon themselves by failing to listen to the prophets God sent.
 - e. Paul hoped that the Christians in Corinth would not follow in the footsteps of Israel.
- C. The demonstration of a blameless ministry (vs. 4-10).
 1. Enduring as servants of God.
 - a. The word “ministers” (διδάκονος / diakonos) refers to one who is a “servant.” One who executes the commands of another. One who renders service and help to others.
 - b. The word “patience” (ὑπομονή / hupomonē) means steadfastness or constancy; perseverance in the face of hostile forces.
 - c. Christians demonstrate a blameless ministry by remaining steadfast during difficult times.
 2. Areas of endurance.
 - a. Hardships (vs. 4b-5).
 - (1) Tribulations – pressing pressures.
 - (2) Needs – obligations.
 - (3) Distresses – hardship, difficulties.
 - (4) Stripes – beating or flogging (Acts 16:23).
 - (5) Imprisonments (Acts 16:23).
 - (6) Tumults – disorder, rebellion, riots.
 - (7) Labors – toiling work.
 - (8) Sleeplessness – want of food.
 - (9) Fastings – doing without food.
 - b. Virtues (vs. 6-7a).
 - (1) Purity – moral purity.
 - (2) Knowledge – understanding.
 - (3) Longsuffering – patience, forbearance.
 - (4) Kindness – goodness.
 - (5) Holy Spirit – guidance.
 - (6) Sincere Love – not pretended.
 - c. Divine Deliverance (vs. 7).
 - (1) The word of truth – God’s Word (Jn. 17:17).
 - (2) The power of God – unlimited power (Eph. 3:20-21; Phil. 4:13).
 - (3) The armor of righteousness – the act of doing what is in agreement with God’s standards.

- d. Changing circumstances (vs. 8-10).
- (1) Honor and dishonor.
 - (2) Evil report and good report.
 - (3) Deceivers and yet true.
 - (4) Unknown and yet well-known.
 - (5) Dying and we live.
 - (6) Chastened and not killed.
 - (7) Sorrowful, yet always rejoicing.
 - (8) Poor yet making many rich.
 - (9) Having nothing and possessing all things.

Questions on Chapter 6

1. What is the word of comfort in chapter six?
2. What is the meaning of the word holiness?
3. How do we perfect holiness? (7:1)
4. What is the motivation for perfecting holiness?
5. Believers cannot be unequally yoked with _____ (vs. 14).
6. What does the phrase “unequally yoked” mean?
7. What is the difference between a believer and an unbeliever?
8. List the five comparisons that Paul gave showing that believers cannot be in fellowship with unbelievers.
 - a.
 - b.
 - c.
 - d.
 - e.
9. Paul encouraged the Corinthians not to restrict their _____ (vs. 12).
10. A life perfecting holiness demands a _____ ministry (vs. 3).
11. Is it possible to receive the grace of God in vain? (vs. 1)
12. What was the Old Testament passage that Paul referenced in verse 2?

2 Corinthians

“Chapter 7”

Introduction:

1. This section will cover 2 Corinthians 7:2 – 16.
2. Keywords in this chapter.
 - a. Joy (vs. 4, 7, 9, 13, 16).
 - (1) The word “joy” (χαρά / chara) means gladness.
 - b. Comfort (vs. 4, 6, 7, 13).
 - (1) The word “comfort” (παράκλησις / paraklēsis) is defined as a calling near to one’s side to encourage, give solace, offer refreshment, exhort, or comfort.
3. Why is Paul expressing joy and comfort?
 - a. This chapter is largely about the arrival and report of Titus.
 - b. Those at Corinth had repented when they received and read the severe letter written by Paul (2:3-4).
4. The word of comfort in this section is **“Repentance”** (7:9-10).
5. Joy is experienced when individuals repent (Lk. 15:7, 10) resulting in comfort.

Discussion:

I. Attitudes Encouraging Repentance (vs. 2-4).

- A. A Heart of Affection (vs. 2a, 3).
 1. Open your hearts.
 - a. The phrase “open your hearts” (χωρέω / chōreō – Aorist Active Imperative) means to receive or to make room for us.
 - b. This goes back to 6:11-13 where Paul is pleading with the Corinthians to be affectionate.
 - c. Paul had made room for them in his heart (vs. 3).
- B. A Blameless Life (vs. 2b).
 1. The word blame/blameless means to find fault with or to be discredited (See 6:3).
 2. Living a blameless ministry means that we live our lives....
 - a. Wronging no one.
 - (1) The word “wronged” (ἀδικέω / adikeō – Aorist Active) means to harm or mistreat. To act wickedly or sinfully toward someone. To wrong someone.
 - b. Corrupting no one.
 - (1) The word “corrupted” (φθείρω / ftheirō – Aorist Active) means to destroy, ruin, or lead astray.
 - c. Cheating no one.
 - (1) The word “cheated” (πλεονεκτέω / pleonekteō – Aorist Active) means to take advantage of.
 3. The extent of their blameless life.
 - a. The phrase “no one” (οὐδείς / oudeis) is an emphatic word meaning in nothing in any way.

C. A Sacrificial Life (vs. 3).

1. The phrase “to die together and to live together” is sacrificial language (Rom. 12:1-2).
2. Such sacrifice demands love (Jn. 15:12-13; 1 Jn. 3:16).
3. What will you sacrifice to see to it that someone repents? (Time, effort, resources, etc.)

D. A Confident spirit (vs. 4).

1. The word “boasting” (καύχησις / kauchēsis) means to glory in, to be proud of, or to brag. This word can be used in a positive or negative sense.
2. In this context, Paul’s glorying was based on his confidence that the Corinthians would respond favorably.
3. What an encouragement it is to know our brethren believe that we are always going to do the right thing.

II. Positive Effects of Repentance (vs. 5-12).

A. Comfort (vs. 5-7, 13a).

1. The Need for comfort.

- a. In verse five, Paul returns to the subject of his meeting with Titus in Macedonia (2:13).
- b. Paul was discouraged when he could not find Titus.
 - (1) No rest.
 - (2) Troubled on every side.
 - (a) The word “troubled” (θλιβω / thlibō) means to press hard upon.
 - (b) It is a word that is usually related to persecution.
 - (3) Conflicts.
 - (a) The word “conflicts” (μάχη / machē) refers to fights or quarrels.
 - (4) Fears
 - (a) The word “fears” (φόβος / fobos) refers to that which strikes terror or dread.

2. The Means through which God comforted Paul.

a. The coming of Titus (vs. 6).

- (1) The presence of brothers and sisters in Christ can bring great comfort to us (Acts 20:12; Eph. 6:21-22; 1 Thess. 3:2).

b. The response of the Corinthians.

(1) Earnest desire.

- (a) Earnest desire – (ἐπιπόθησις / epipothēsis) refers to a yearning desire or longing for.
- (b) In the context it seems to be for a reconciliation with the apostle Paul.

(2) Mourning.

- (a) Mourning – (ὀδυρμός / odurmos) refers to deep sorrow, a bitter lamentation, wailing (to cry out with grief or pain).
- (b) This shows that the Corinthians had grasped the wrong that had been done to Paul.

(3) Zeal.

- (a) Zeal – (ζήλος / zēlos) is an intense positive interest in something marked by a sense of dedication.

3. The Reason God comforted Paul.

a. Paul was “downcast.”

(1) The word “downcast” (ταπεινός / tapeinos – found 8 times in NT) refers to one who is lowly in spirit or humble (Matt. 11:29; Jam. 4:6; 1 Pet. 5:5).

b. God will always give those who are humble the comfort they need in life.

B. Godly Sorrow (vs. 8-12).

1. Godly Sorrow defined (vs. 8).

a. Sorrow – (λύπη / lupē) refers to grief, pain, affliction, or heaviness. Of a person mourning.

b. Godly sorrow is the grief one feels when he has wronged God or one of his people.

c. Examples of Godly sorrow: Ezra (Ezra 10:1-4), David (Psa. 6:6; 51:1-5), Peter (Matt. 26:74-75).

2. The product of Godly Sorrow (vs. 9-12).

a. Repentance.

(1) The word “repentance” (μετάνοια / metanoia) denotes a radical turning from sin to a new way of life oriented towards God.

(2) The phrase “not to be regretted” (ἀμεταμέλητος / ametamelētos) means without regret.

(3) One does not regret the changes that were made in life to reconcile with God.

(4) The result of true repentance.

(a) Salvation of the soul.

(i) The word salvation (σωτηρία / sōtēria) can refer to deliverance, preservation, or safety in a physical or spiritual sense.

(ii) In this context, the term salvation is referring to the salvation of the soul.

(b) Escape from spiritual death.

(i) Worldly sorrow is regret that is self-centered. It is the grief caused by the loss or denial of something we want for ourselves like money, reputation, friends, or sins of the flesh (Gal. 5:19-21; 1 Jn. 2:15-17).

(ii) The wage of sin is eternal death (Rom. 6:23).

b. Diligent.

(1) The word “diligent” (σπουδή / spoudē) means hurry, haste, earnestness, diligence, zeal, and enthusiasm. To carry out an obligation quickly.

(2) The Corinthians were eager to make things right with Paul.

c. Clearing.

(1) The word “clearing” (ἀπολογία / apologia) refers to a defense spoken or written explaining one's actions or circumstances.

(2) Probably what is in mind here is the Corinthian's explanation concerning their attitudes and actions.

d. Indignation.

- (1) The word “indignation” (ἀγανάκτησις / aganaktēsis) includes a range of emotions including displeasure, annoyance, anger, or even rage.
- (2) It may be that the Corinthians were displeased over how Paul had been treated.

e. Fear.

- (1) The word “fear” has two meanings.
 - (a) It refers to a state of intense, overwhelming fear.
 - (b) The fear of the Lord. This is a healthy sense of awe and respect for God His presence and power.
- (2) In this context, perhaps both meanings can be applied.

f. Vehement desire.

- (1) “Vehement desire” (ἐπιπόθησις / epipothēsis) refers to a longing for someone or something.
- (2) The Corinthians had a longing to see Paul personally and to know that all was well in their relationship.

g. Zeal.

- (1) The word “zeal” (ζήλος / zēlos) is an intense positive interest in something marked by a sense of dedication.
- (2) The Corinthians were determined to make things right with Paul.

h. Vindication.

- (1) The word “vindication” (ἐκδίκησις / ekdikēsis) can refer to retaliation, vengeance, or punishment.
- (2) It probably refers here to the dispensing of justice or the handing down of punishment toward the ones who had wronged Paul.

i. Innocence.

- (1) The word “clear” (ἄγνός / hagnos) means to be morally pure or innocent.
- (2) Through Godly Sorrow, they had proved themselves to be innocent.

III. Our Response Toward the Penitent (vs. 13b-16).

A. Joy (vs. 13b, 16).

1. The word “rejoiced” (χαίρω / chairō) means to be glad or express great delight.
2. The phrase “exceedingly more” (περισσοτέρως / perissoterōs) means to a greater degree or superabundantly.
3. Rejoicing can also be seen in the word “boasting” which means to brag, to glory, or to rejoice.
4. Just as the angels in heaven rejoice when one repents, Christians today should do likewise (Lk. 15:7, 10).

B. Affection (vs. 15).

1. The word “affection” (σπλάγχνον / splanchnon) refers to tenderness or compassion.
2. The love Titus had for the Christians at Corinth was magnified when they repented and accepted him with fear and trembling.
3. Our love for the brethren today should be magnified when they are obedient.

C. Confidence (vs. 16).

1. Confidence motivates and fuels individuals to do what is right.
2. Let us express confidence in those who repent.

Questions on Chapter 7

1. What is the word of comfort in chapter seven?
2. What are the four attitudes that we discussed in class that encourage repentance? (vs. 2-4)
 - a.
 - b.
 - c.
 - d.
3. What are the three things that are required to live a blameless ministry? (vs. 2)
 - a.
 - b.
 - c.
4. What are the four things that Paul listed to describe how he felt when he could not find Titus? (vs. 5)
 - a.
 - b.
 - c.
 - d.
5. God comforted Paul through two things. What were they? (vs. 6-7)
 - a.
 - b.
6. Titus revealed to Paul three things about the Corinthians that brought him comfort. What were they? (vs. 7)
 - a.
 - b.
 - c.
7. What is Godly Sorrow?
8. What is the meaning of the word Repentance?
9. What does the phrase “not to be regretted” or “not to be repented of” mean?
10. What are the three things that we should express toward those who repent?
 - a.
 - b.
 - c.

2 Corinthians

“Chapters 8 & 9”

Introduction:

1. This section will cover 2 Corinthians 8:1 – 9:15.
2. The word of comfort in this section is **“Giving”** (9:7).
3. The background to the command to give goes back to the book of Romans.
 - a. A collection was being made to help the poor saints in Jerusalem (Rom. 15:25-27).
 - b. Paul had instructed the churches of Galatia and Corinth to help (1 Cor. 16:1-4).
 - c. In the opening verses of 2 Corinthians 8, Paul uses the example of the Macedonian givers encouraging those at Corinth to give.

Discussion:

I. An Example of Giving (8:1-5).

- A. The Churches of Macedonia (vs. 1).
 1. These were the congregations Paul established on his second missionary journey (Acts 15:36-18:22: Philippi, Thessalonica, Berea, etc....).
- B. The circumstances of their giving (vs. 2).
 1. Great trial of affliction.
 - a. The word “affliction” (θλίψις / thlipsis) is one that Paul has used throughout this book. It refers to a great pressing pressure.
 2. Deep poverty.
 - a. The word “deep” (βάθος / bathos) means extreme.
 - b. The word “poverty” (πτωχεία / ptōcheia) refers to the condition of one destitute of riches and abundance. To be beggary.
 - c. The Macedonian's poverty was extreme. Rock-bottom poverty.
- C. The Manner of their giving.
 1. Abundantly (vs. 2-3).
 - a. The word “abundance” (περισσεία / perisseia) speaks of something beyond what would normally be expected. An overflowing. A superabundance.
 - b. “They gave beyond their ability.”
 - b. They gave beyond what Paul had hoped for (vs. 5).
 - c. This contrasts sharply with the kind of giving that merely tosses God the leftovers of one's resources.
 2. Joyfully (vs. 2).
 - b. The word “joy” refers to happiness or rejoicing.
 3. Liberally (vs. 2).
 - a. The word “liberality” (ἀπλότης / haplotēs) refers to generosity.
 - b. Their generosity was not due to a booming economic situation among the churches of Macedonia.
 4. Voluntarily (vs. 3).
 - a. They were freely willing.
 - b. This was a voluntary action.

5. Imploring (vs. 4).

- a. The word “imploring” (δέομαι / deomai) means to pray, ask, beg or plead.
- b. The word “urgency” (παράκλησις / paraklēsis) means to entreat, encouraging.
- c. They were begging for the opportunity to be involved in the ministry to the saints.

D. The Means of their giving.

1. The Grace of God (vs. 1).

- a. The grace (favor) that God bestowed upon the churches of Macedonia permitted them to give in the manner they did.

2. Commitment (vs. 5).

- a. They “first” gave themselves to the Lord (Rom. 12:1).
- b. The Lord had their heart.
- c. If the Lord has a person's heart, He has their resources also.
- d. The goal is not to get people to open their resources but to open their hearts.

II. An Exhortation to Giving (8:6-15).

A. The exhortation (vs. 6-7).

1. Paul encourages the church at Corinth to abound in giving (vs. 6-7).

B. The Motivation (vs. 7-11).

1. Recognition (vs. 7-8).

- a. Just as they had abounded in faith, speech, knowledge, all diligence, and love, they were to about in giving (vs. 7).
- b. Liberal giving is a test of genuine love (vs. 8).

2. Remembrance (vs. 9).

- a. The Macedonians weren't the only example of sacrificial giving.
- b. The preeminent example of giving is the Lord Jesus Christ.
- c. Consider everything Jesus gave up.
 - (1) He was rich (this refers to His preexistent eternal state – Jn. 1:1-2).
 - (2) He became poor (the incarnate state of Jesus – Jn. 1:14).
 - (3) Through His poverty (His death on the cross).
 - (4) We might become rich (He made salvation possible for man).

3. Eagerness (vs. 10-11).

- a. The word “completion” (ἐπιτελέω / epiteleō – Aorist Active Imperative) means to finish or to attain a goal.
- b. The words “readiness” and “willing mind” refer to eagerness.
- c. Giving requires a desire and willingness of the mind.

D. An Explanation of abounding in the grace of giving (vs. 12-15).

1. A willing mind (vs. 12).

- a. As long as one's giving is proportionate to one's means, the gift is acceptable whether it be large or small.

2. Equality (vs. 13).

- a. Giving is not about burdening some while offering relief to others.
- b. Giving is about equality.
 - (1) At times, our abundance can be used to supply the lack of those in need.
 - (2) At times the abundance of others can be used to supply our lack.

- (3) Giving is about making sure other Christians are taken care of (Acts 2:44-45; 4:34-35).
- c. Paul references an Old Testament passage to further prove his point (Exod. 16:18).
 - (1) The children of Israel were commanded to gather one homer per person in the family.
 - (2) Some families gathered more and some less.
 - (3) Regardless of how much was gathered, they all had exactly the amount they needed.

III. The Execution of Giving (8:16-9:5).

- A. The need to handle the contribution properly.
 - 1. The New Testament is clear concerning the spiritual dangers surrounding money (1 Tim. 3:3, 8; 6:10).
 - 2. Such is why Paul delegated individuals to administer the gift to the saints.
- B. The Delegation to Titus and the Two Brothers.
 - 1. Titus (vs. 16-17).
 - a. Titus had earnest care for the brethren.
 - (1) The word “earnest care” (σπουδή / spoudē) 'diligence' refers to enthusiasm, the earnest commitment in the discharge of an obligation.
 - (2) Titus was enthusiastic about ministry to the Corinthians.
 - b. Voluntary attitude.
 - (1) Titus accepted the invitation.
 - (2) He went on his own accord.
 - 2. The first brother (vs. 18-19).
 - a. Praiseworthy.
 - (1) The word “praise” (ἔπαινος / epainos) refers to approval, praise, or recognition.
 - (2) This brother was celebrated or widely approved. The key idea is that everywhere he went, people spoke well of him. He had a good reputation.
 - (3) He was praised in the Gospel throughout all the churches.
 - b. Chosen by the churches.
 - 3. The second brother (vs. 22).
 - a. Proved diligence in many things.
 - b. The word “diligent” (σπουδαῖος / spoudaios) means to be active, earnest, to do something with haste.
 - 4. Commendation of all three brothers (vs. 23).
 - a. Titus.
 - (1) Partner (κοινωνός / koinōnos) – associate or companion.
 - (2) Fellow worker (συνεργός / sunergos) – companion in work.
 - (3) Titus was a long-time companion with Paul during his missionary journeys (Gal. 2:1-5; Acts 15).
 - (4) Titus was Paul’s son in the faith (Tit. 1:4).
 - b. All three brothers (vs. 23).
 - (1) They were messengers of the churches.
 - (2) They were the glory of Christ.

- C. The purpose of this delegation.
 - 1. To emphasize the importance of the collection.
 - a. It was to the glory of the Lord himself (vs. 19b).
 - 2. To avoid self-gratification (vs. 20).
 - 3. To maintain integrity (vs. 21).
 - a. Integrity is the quality of being honest and having strong moral principles; moral uprightness.
 - 4. To prove the love of those at Corinth (vs. 24).
 - 5. To make ready the promised gift (9:1-5).

IV. An Encouragement to Giving (9:6-15).

- A. Principles to follow (9:6-7).
 - 1. Give bountifully (vs 6).
 - a. Paul uses a Proverbial statement to teach that we reap what we sow (Prov. 11:24; 22:8; Job 4:8).
 - b. If we sow sparingly, we will reap sparingly.
 - (1) The word “sparingly” (φειδομένως / feidomenōs) means to hold back or thriftily.
 - c. If we sow “bountifully” we will reap bountifully.
 - (1) The word “bountifully” (εὐλογία / eulogia) means with blessings.
 - 2. Individually (vs. 7).
 - a. Each Christian has the responsibility to give.
 - b. Giving is not just a ministry for the well-to-do.
 - 3. Purposefully (v.s 7).
 - a. The word “purposes” (προαιρέω / proaireō) means to predetermine or decide beforehand.
 - b. “In the heart” means they do it privately.
 - c. The amount one gives is not to be a public decision, nor is it to be publicly flaunted, but it should be a matter of private conviction.
 - 4. Cheerfully (vs. 7).
 - a. The word “cheerful” (ἡλαρός / hilaros) refers to a joyous happy attitude.
 - 5. Inappropriate principles in giving (vs. 7).
 - a. Grudgingly.
 - (1) The word “grudgingly” (λύπη / lupē) means grief, sorrow, or pain. To give reluctantly.
 - b. Necessity.
 - (1) The word “necessity” (ἀνάγκη / anankē) means of a constraint. To be pressured or forced to do something.
- B. Results of cheerful giving (9:8-14).
 - 1. Abounding grace (vs. 8-9).
 - a. Those who give cheerfully will abound with the grace (favor) of God.
 - b. Results of abounding grace.
 - (1) Sufficiency.
 - (a) The word “Sufficiency” (αὐτάρκεια / autarkeia) refers to having all of one’s needs. Being entirely adequate.

- (b) The extent of our sufficiency.
 - (i) Always (πάντοτε / pantote) indicates the time frame for God's provision as unlimited.
 - (ii) In all things – God's resources are not subject to the ebbs and flows of life. Whatever comes, God can provide abundantly.
- (2) With an abundance of God's grace, we are sufficient for every good work.
- c. Proof of God's ability (vs. 9).
 - (1) This is a quotation from Psalm 112:9.
- 2. Fruits of Righteousness (vs. 10).
 - a. The word "righteousness" refers to the act of doing what agrees with God's standards.
 - b. Giving cheerfully is not about gaining material blessings in life.
 - c. Giving is about growing (increasing the fruits of righteousness) in our relationship with God.
- 3. Enrichment in everything (vs. 11-12).
 - a. The word "enriched" (πλουτίζω / ploutizō) means to richly furnish.
 - b. When we give cheerfully, God blesses us with the opportunity to bless the lives of others (Lk. 6:38).
 - c. The result of enrichment is "thanksgiving to God."
 - (1) Thanksgiving offered (vs. 11b-12).
 - (2) God desires that we be thankful (Psa. 100:4; 1 Thess. 5:18; Col. 3:15, 17; 4:2).
 - (3) When we supply the needs of the saints, it encourages thanksgiving to God.
- 4. Glory to God (vs. 13).
 - a. Our goal is to let our lights shine so that others may glorify God (Matt. 5:16).
 - b. Giving cheerfully motivates others to glorify God.
- 5. Affection (love) (vs. 14).
 - a. The phrase "who long for" (ἐπιποθέω / epipotheō – Present Active) means to desire, to have affection or love for someone or something.
 - b. Cheerful giving results in love for the brethren.
- C. Motivation for cheerful giving (vs. 15).
 - 1. The word "indescribable" (ἀνεκδιήγητος / anekdiēgētos) refers to that which cannot be related. Something too wonderful for words.
 - 2. The indescribable gift is a reference to Jesus Christ.
 - 3. If God could give His only begotten Son (Jn. 3:16), then certainly we can give of our financial means that belong to Him in the first place (Deut. 10:14; 1 Chron. 29:12).

Questions on Chapters 8-9

1. What is the word of comfort in chapters eight and nine?
2. Paul used the example of the churches of _____ as an example of giving (8:1).
3. What were the two circumstances of the churches of Macedonia concerning their giving? (8:2).
 - 1)
 - 2)
4. Who did Paul list as the “greatest” example of giving? (8:9)
5. What were the five ways the churches of Macedonia gave?
 - 1)
 - 2)
 - 3)
 - 4)
 - 5)
6. The churches of Macedonia first gave _____ to the Lord (8:5).
7. Who did Paul use as delegates for the gift to the poor saints? (8:16-22).
8. “He who sows _____ will also reap _____ and he who sows _____ will also reap _____.” (NKJ) (9:6)
9. What are the four principles of Giving that we discussed in class? (9:6-7).
 - 1)
 - 2)
 - 3)
 - 4)
10. What are the two named inappropriate principles in giving? (9:7).
11. List the five results of a cheerful giver that we discussed in class (9:8-14).
 - 1)
 - 2)
 - 3)
 - 4)
 - 5)
12. Who is God’s indescribable gift? (9:15)

2 Corinthians

“Chapter 10”

Introduction:

1. This section will cover 2 Corinthians 10:1 – 18.
2. The word of comfort in this section is “**Authority**” (10:8).
3. Authority is a major theme in this chapter.
4. The word “authority” (ἐξουσία / exousia) refers to the right to exercise power, the right to control or govern. It also refers to the capability of achieving a purpose.
5. The need for authority.
 - a. Christians are involved in spiritual warfare (vs. 3-6).
 - b. Paul’s use of the words “war” and “warfare” indicates this fact.
 - c. Other places where the Bible indicates spiritual warfare (1 Tim. 6:12; 2 Tim. 2:3; Eph. 6:10-20).
 - d. Our battle is not physical but spiritual (Eph. 6:12).
 - e. In every battle, authority is extremely important, including our spiritual battle.

Discussion:

I. The Power of Authority (vs. 1-6).

- A. The proper attitude toward authority. (vs. 1).
 1. Exhortation.
 - a. The word “pleading” comes from the theme word of the book (παρακαλέω / parakaleō – Present Active) which often means comfort.
 - b. This word can also mean to beg, to encourage, or to urge (Rom. 12:1; 1 Thess. 4:1).
 - c. Paul is making a personal appeal from his heart for them to accept his authority.
 2. Meekness and gentleness of Christ.
 - a. The word “meekness” (πραότης / praotēs) means gentleness. It means to approach others (including one’s enemies) in a humble and caring spirit, not using force to get one’s way.
 - b. The word “gentleness” (ἐπιείκεια / epieikeia) refers to the attitude of tolerance, mildness, and graciousness.
 - c. Jesus was meek and gentle (Matt. 11:28-30).
 - (1) Jesus was not a coward.
 - (2) His condemnation of those in the temple (Matt. 21:12-13; Jn. 2:13-16).
 - (3) His condemnation of the scribes and Pharisees (Matt. 23:1-36).
 - d. Paul was meek and gentle (2 Cor. 7:6; 11:7).
 - (1) Paul was a man of courage.
 - (a) The riot at Ephesus (Acts 19:30).
 - (b) Warning of Jerusalem (Acts 21:12-14).
 - (c) Before Felix (Acts 24:24-25).

3. Application.
 - a. Acceptance of authority must be accomplished through the attitudes of encouragement and the meekness and gentleness of Christ.
 - b. Meekness and gentleness are things that should characterize all Christians (Gal. 5:22-23; Gal. 6:1; Eph. 4:2; Col. 3:12; 1 Tim. 6:11; Tit. 3:2; Jam. 3:13; 1 Pet. 3:15).
- B. The proper Understanding (vs. 2-3).
 1. The phrase “according to the flesh” means in an “unspiritual manner.”
 2. Paul was being accused of making the standard of the world his standard for authority.
 3. Paul’s authority was not according to human standards “according to the flesh.”
 4. His authority was spiritual, “according to the knowledge of God” (vs. 5)
- C. The proper weapons (the weapons of our warfare).
 1. Not carnal.
 - a. The word “carnal” (σαρκικός / sarkikos) means fleshly, material, or worldly.
 - b. Carnal weapons in warfare: Intimidation, manipulation, trickery, rumor, and hypocritical behavior are ineffective in spiritual warfare.
 - c. Spiritual weapons in warfare: the whole armor of God (Eph. 6:10-20).
 2. Mighty in God.
 - a. The word “mighty” (δυνατός / dunatos) means powerful and possible.
 - b. Reliance on the power of God results in victory (Rom. 8:37; 2 Cor. 2:14; Eph. 3:20).
- D. The proper strategy (vs. 4b-6).
 1. The word “war” (στρατεύω /strateuō) refers to a military expedition or Advancement (We get the English word strategy from this word).
 2. Paul’s language has a military tone.
 3. Roman armies followed a time-honored battle plan. Success in battle depended on success in three stages.
 - a. Demolishing fortifications.
 - b. Taking prisoners.
 - c. Punishing resistance.
 4. Our Spiritual strategy.
 - a. Demolishing fortifications.

(“pulling down strongholds” and “casting down arguments.”)

 - (1) The phrase “pulling down” (καθαίρεισις / kathairesis - noun) or “casting down” καθαίρω (kathaireō – verb Present Active) refers to demolition or destruction.
 - (2) The word “Stronghold” (ὄχυρωμα / ochurōma) refers to a bulwark (a solid wall-like structure raised for defense) or a fortress.
 - (a) It is an allusion to the bulwarks erected by citizens to protect their city from invaders (Josh. 6:1; Lk. 19:43-44).
 - (3) Arguments – (λογισμός / logismos) thoughts, illogical reasoning.
 - (4) High thing - include any human act, thought, or attitude that asserts itself as being superior to God’s will or truth.

- (5) In the context, the strongholds, arguments, and high things probably refer to the false arguments and opinions of Paul's opponents.
- (6) The truth of the gospel will overcome anything or anyone standing in its way.
- b. Taking Prisoners.
 - ("Bringing every thought into captivity to the obedience of Christ.")
 - (1) The phrase "bringing into captivity" (αἰχμαλωτίζω / aichmalōtizō) means to capture or to be taken as a prisoner (Lk. 21:24).
 - (2) These false teachers were capturing the thought and minds of the Corinthian believers.
 - (3) Paul is seeking to capture the thoughts of the Christians at Corinth by encouraging them to renew and protect their minds (Rom. 12:2; Eph. 4:23-24; Phil. 4:7)
- c. Punishing the resistance.
 - ("being ready to punish all disobedience")
 - (1) Paul was ready to punish or discipline all disobedience.
 - (a) The disobedient are disciplined through the withdrawal of fellowship (2 Thess. 3:6, 14-15; Rom. 16:17).
 - (2) The discipline of the disobedient requires the support of the entire congregation.

II. Purpose of Authority (vs. 7-11).

A. Paul's claim to authority (vs. 7).

- 1. "Do you look at things according to the outward appearance."
 - a. This is a statement of fact.
 - b. They were looking at things "outwardly."
 - c. Paul is saying, "Look at the obvious" or "Look at what is before your eyes."
- 2. Paul's apostleship.
 - a. Paul was a commissioned apostle (Acts 9:16-17; Rom. 1:5; 1 Cor. 15:7-11; Gal. 1:1; Rom. 1:1; 11:13; 1 Cor. 1:1; 1 Tim. 2:7).
 - b. Paul was equal with other apostles (2 Cor. 11:5).
 - c. Paul bore the signs of an apostle (2 Cor. 12:11-12).
 - d. The Corinthians were Paul's seal of apostleship (1 Cor. 9:1-2).

B. Paul's source of authority (vs. 8a).

- 1. Paul's authority was from the Lord (see also 2 Cor. 13:10; 3:5).
- 2. "Our authority which the Lord gave" refers to the authority the Lord gave Paul at the beginning of his apostleship (Acts 9:16-16; Rom. 1:5; Gal. 2:9).
- 3. The word "Lord" (κύριος / koo'reeos) is a word that means master, owner, one who has control over another. The term designates someone who has ultimate authority over another (Matt. 28:18).
- 4. Jesus could give Paul authority because He is the source of authority.

C. Paul's purpose of authority (vs 8b).

1. It was for "edification."

- a. The word "edification" οἰκοδομή / oikodomē) refers to the act of building. It was used in ancient times about a structure, something that has been built, or to the act of building the structure.
- b. The church at Corinth was God's building (1 Cor. 3:9), a building that belonged to God (1 Cor. 6:19-20).
- c. All things were done for edification (2 Cor. 12:19).
- d. Paul's building up the Corinthians is a matter of preparing them as a community in which God can dwell.

2. It was not for destruction or to terrify (vs. 8b-9).

- a. The authority provided was capable of destroying strongholds against the truth.
- b. Destruction is not the purpose of the authority given to Paul.
- c. It was given to build up the Corinthians.

D. The Enduring power of Paul's authority (vs. 8b-11).

1. Paul's authority was rejected.

- a. "His speech was contemptible."
- b. The word "contemptible" (ἐξουθενέω / exoutheneō) means to reject with contempt, to look down on, or ridicule. To make of no account.
- c. This conclusion did not change the power of Paul's authority (2 Cor. 11:6).
- d. In rejecting the authority of Paul, these people were rejecting the authority of God! (1 Cor. 14:37; Gal. 1:11-12).

2. Paul was not ashamed.

- a. The word "ashamed" (αἰσχύνω / aischunō – Future tense) means to be dishonored, to be embarrassed, fearful of ridicule because of one's actions or beliefs.
- b. Paul knew who and what he believed in and he was not ashamed (2 Tim. 1:12; Rom. 1:16).
- c. He was set for the defense of the gospel (Phil. 1:17).

III. The Perimeter of Authority (vs. 12-18).

A. Improper standard (vs. 12).

1. Comparing or measuring ourselves to others.
2. Such is a fruitless effort (1 Sam. 16:7; Prov. 21:2; Lk. 10:29; 16:15).

B. Proper standard (vs. 13-14).

1. The "sphere of God."
2. The word "sphere" (κανών / kanōn) also transliterated "kanon" or "canon" was a carpenter's line or measuring tape.
 - a. It was a rod or straight piece of rounded wood to which anything is fastened to keep it straight.
 - b. In the context, it refers to our spiritual rule, standard, sphere of activity, limit, or range.
3. Paul's standard of authority was that which was appointed by God, which was the authority of Jesus Christ (Col. 3:17).
4. The authority of Christ is found within the gospel of Christ (vs. 14).

- C. Results of following the proper standard (vs. 15-18).
1. Increased faith (vs. 15).
 2. Growth (vs. 15).
 3. Approval (vs. 17-18).
 - a. Verse 17 is a quotation from Jeremiah 9:24.
 - (1) In the context of the passage, God is encouraging man not to glory or boast in himself but rather in God.
 - b. The word “approved” (δόκιμος / dokimos) means to test or approve. It carries the idea of a critical examination of something to determine its genuineness (2 Cor. 13:5).
 - b. When we rely on the authority that has been provided by God, we have the approval of God.

Questions on Chapters 10

1. What is the word of comfort in chapter 10?
2. What is the meaning of the word authority?
3. The proper attitude toward authority involves the _____ and _____ of Christ (10:1).
4. Though we walk in the _____, we do _____ according to the flesh (10:3)
5. The weapons of our warfare are not _____ but _____ in God for pulling down _____. (10:4).
6. What was the source of Paul’s authority? (10:8)
7. What is the purpose of authority? (10:8).
8. Those who measure themselves by _____ are not _____ (10:12).
9. The proper sphere or measure of authority is that which _____ appointed. (10:13).
10. What are the three results of following the proper standard of authority (10:15-18)?
 - a.
 - b.
 - c.

2 Corinthians

“Chapter 11”

Introduction:

1. This section will cover 2 Corinthians 11:1-33.
2. The word of comfort in this section is “**boast**” (vs. 30).
3. The word boast is one that Paul uses throughout this chapter and into the next (vs. 12, 16, 18, 30; 12:1, 5, 6, 9, 11).
4. The word “boast” (καυχάομαι / kauchaomai – found 38 times in NT almost exclusively used by Paul) means to brag, to rejoice, or to glory in something.
 - a. This can refer to proper or improper boasting depending on the object of boasting.
 - b. Proper boasting is in the Lord (2 Cor. 10:17-18; 1 Cor. 1:31).
 - c. Improper boasting is according to the flesh (vs. 18; 1 Cor. 3:21).
5. Paul’s reason for boasting is to defend his apostleship.

Discussion:

I. Purpose of Paul’s Boasting (vs. 1-6).

- A. To Encourage Loyalty to Christ (vs. 1-3).
 1. Paul’s jealousy (vs. 2).
 - a. The word “jealousy” (ζηλόω / zēloō) means to burn with zeal or to be envious.
 - b. In the New Testament, this word can carry a positive meaning (eager striving, enthusiasm, or praise).
 - c. This word can also have a negative meaning (jealousy, ill will, or envy).
 - d. Paul uses this word in a “positive” sense (godly jealousy).
 - (1) God is a jealous God (Exod. 34:14).
 2. Purpose of Paul’s jealousy.
 - a. He had espoused them to Christ.
 - (1) Paul was the founder of the church at Corinth (Acts 18:1-18).
 - (2) The word “espoused” (ἀρμόζω / harmozō) means to fit or join together. To promise for marriage.
 - (3) The husband that Paul had espoused them to was Christ (Rom. 7:4).
 - b. His goal was to present them as a chaste virgin to Christ.
 - (1) The word “chaste” (ἀγνός / hagnos) means innocent, morally pure, one who excites reverence.
 - (2) Paul desired that the Christians at Corinth live pure lives and remain faithful to the Lord (Eph. 5:25-27).
 - c. The Corinthians had allowed the false teachers to lead them astray (vs. 3).
 - (1) Paul communicated the seriousness of this seduction by comparing it with the serpent’s cunning deception of Eve (Gen. 3:13).
 - (2) Their minds had been “corrupted” (φθείρω / ftheirō – Aorist Passive) which means destroyed, ruined, or lead astray.
 - (3) Corrupted minds restrained them from the simplicity in Christ.
 - (a) The word “simplicity” (ἀπλότης / haplotēs) refers to the purity of devotion, the moral quality of honesty.

- B. To Discourage the Acceptance of Another Gospel (vs. 4).
1. The oneness of the gospel.
 - a. One Lord Jesus (Eph. 4:5).
 - b. One Spirit (Eph. 4:4).
 - c. One Gospel (Eph. 4:5; Gal. 1:6-9).
 2. The false teachers were teaching a different Jesus, a different spirit, and a different gospel.
 3. The Christians at Corinth response to the false teachers.
 - a. They had received and accepted them.
 - (1) The words “received” (λαμβάνω / lambanō) and “accepted” (δέχομαι / dechomai) are synonymous.
 - (2) Both basic meanings are to talk hold of something.
 - b. They were enduring them.
 - (1) The phrase “you may well put up with it” (ἀνέχω / anechō – Imperfect Passive) means to patiently endure. (The imperfect denotes an action or a state as continued or repeated in past time)
 - (2) Paul is criticizing the Corinthian Christian's willingness to listen to false teachers.
- C. Recognize Paul's Equality as an Apostle (vs. 5-6).
1. Eminent Apostles.
 - a. The phrase “eminent apostles” or “super-apostles” is not referring to the original apostles (Gal. 2:9; Eph. 2:19-20).
 - b. These were false apostles who claimed to be eminent rather than genuine apostles (vs. 13).
 2. Paul was not inferior to the false apostles.
 3. Reasoning for Paul being inferior.
 - a. He was untrained in speech.
 - b. The phrase “untrained in speech” (ἰδιώτης / idiōtēs) refers to one who is unskilled in the art of speaking.
 - c. Though Paul admits to being unskilled in the art of speaking, he had full knowledge of God's Word (Gal. 1:11-12; Eph. 3:4-5; 1 Cor. 2:6-16).

II. Persistent Boasting (vs. 7-16).

- A. Paul's determination to boast (vs. 10).
1. “As the truth of Christ is in me” is a way of asserting truthfulness and inspiration (Rom. 9:1).
 2. The phrase “No one shall stop me” (σφραγίζω / sfragizō) means to fence in, to block, set a seal upon, or to silence. It is a word that refers to the damming of a river.
- B. Paul's Manner of boasting (vs. 7-9).
1. Attitude of Humility.
 - a. The word “humbling” (ταπεινῶ / tapeinoō – Present Active) means to make low, to have a modest opinion of oneself, and to be devoid of all haughtiness.
 - b. Biblical definition of humility (Phil. 2:3-4).
 - c. When Paul said, “Did I commit sin in humbling myself that you might be exalted,” he was expecting a “NO” answer.

- d. God expects Christians to be humble (Matt. 18:4; Jam. 4:10; 1 Pet. 5:6).
- 2. Humility expressed (vs. 7b-9).
 - a. Paul preached the gospel free of charge.
 - (1) Paul was not teaching that the apostles did not have the right to be supported financially (1 Cor. 9:4-15)
 - b. The Macedonian brethren supported Paul (Phil. 4:15-18; 1 Thess. 3:6).
 - c. Purpose of Paul preaching for free.
 - (1) Paul knew that receiving financial support would be an additional source of criticism by the false teachers and he refused to accept monetary help from them.

C. Paul's Motivation for Boasting.

- 1. Exaltation of the Christians at Corinth (vs. 7).
- 2. Love for the Christians at Corinth (vs. 11).
- 3. Stop the boast of the false apostles (vs. 12).
 - a. The Bible warns extensively about the danger of "false prophets" (Matt. 7:15; 24:11, 24; 2 Pet. 2:1-22; 1 Jn. 4:1).
 - b. Reason for calling them false apostles.
 - (1) They teach a false Jesus, a false spirit, and proclaim a false gospel (vs. 4).

D. Characteristics of the false apostles (vs. 13-15a)

- 1. Deceitful workers (vs. 13a).
 - a. The word "deceitful" (δόλιος / dolios) is from the noun which meant fishing bait.
 - b. The false apostles tried to catch the Corinthians believers for their own purposes and to further their reputations.
- 2. Transformers (vs. 13b).
 - a. The word "transforming" (μετασχηματίζω / metaschēmatizō) means to masquerade or to disguise oneself. To pretend to be what one is not.
 - b. They were pretending to be apostles of Christ and ministers of righteousness.
 - c. They intend to mislead.
- 3. Ministers of Satan (vs. 14-15).
 - a. The word "minister" means servant.
 - b. It refers to one who executes the commands of another, especially of a master; the servant of a king.
 - c. The false apostles are simply following in the footsteps of their father, Satan.

E. The fate of the false apostles (vs. 15b).

- 1. They will be judged by God (Rom. 14:12; 2 Cor. 5:10).

III. Foolish Boasting (vs. 16-21).

A. Paul's reluctance to boast (vs. 16-17).

- 1. Paul apologizes for having to boast according to the flesh.
- 2. Such boasting does not have the approval of the Lord (vs. 17).

B. The Purpose of Paul boasting according to the flesh (vs. 18-20).

- 1. To reveal the hypocrisy of the false teachers (vs. 18).
- 2. To reveal the foolish tolerance of the Corinthians (vs. 19-20).
 - a. The phrase "put up with" (ἀνέχω / anechō) means to tolerate or to endure.

- b. The word “gladly” (ἡδέως / hēdeōs) means with pleasure or utter delight.
- 3. Areas of their tolerance.
 - a. Tyranny (Bondage).
 - (1) The word “bondage” (καταδουλόω /katadouloō) means to enslave.
 - b. Extortion (Devour).
 - (1) The word “devour” (κατεσθίω / katesthiō – Present Active) means to consume.
 - (2) Metaphorically, to strip one of wealth or goods.
 - c. Craftiness (Takes).
 - (1) The word “takes” (λαμβάνω / lambanō – Present Active) means to lay hold of something, to seize something.
 - d. Arrogance (exalts).
 - (1) The word “exalts” ἐπαίρω (epairō – Present Middle) means to lift up the eyes; to raise up on high.
 - (2) Metaphorically it means to be lifted up with pride.
 - e. Abuse (strikes you on the face).
- 4. Paul concluded that to be treated in such a manner is shameful (vs. 21).
 - a. All of this is very different from the way Paul had treated them (2 Cor. 7:2).

IV. The Domain of Paul’s Boasting (vs. 22-30).

- A. Paul’s ancestry (vs. 22).
 - 1. He was Hebrew.
 - a. The term Hebrew had three connotations.
 - (1) A Hebrew was a pure-blooded Jew.
 - (2) One who could read the OT in the original languages.
 - (3) One who could speak Aramaic as contrasted with one who knew only Greek (Acts 22:1-2).
 - 2. He was an Israelite (Phil. 3:5; Jn. 8:31-59).
 - a. As an Israelite, Paul was a member of God’s chosen people.
 - 3. He was of the seed of Abraham.
 - a. He could trace his descent back to Abraham.
 - 4. Paul was not inferior to any of his Jewish critics.
- B. As a minister of Christ (vs. 22).
 - 1. The word “minister” means servant.
 - a. It refers to one who executes the commands of another, especially of a master; the servant of a king.
- C. In his Infirmary (vs. 30).
 - 1. The word “infirmary” (ἀσθένεια / astheneia) means weaknesses. It is a compound word that means without strength.
- D. Areas where Paul suffered (vs. 22-30).
 - 1. “Labors more abundant.”
 - a. The word “labors” (κόπο / kopos) refers to intense, troublesome, and difficult work: it refers to the beating of the breast with grief and sorrow.
 - b. The phrase “more abundant” (περισσοτέρως / perissoterōs) means to a greater degree, frequently, exceeding a fixed number, over and above, to a greater degree. Literally “more than you can even begin to imagine.”

2. "In stripes above measure."
 - a. The word "stripes" (πληγή / plēgē) means punishment, blow, beating, flogging, wounding.
 - (1) This was a public beating.
 - b. The phrase "above measure" (ὑπερβαλλόντως / hyperballontōs) means severely, exceedingly.
3. "In Prisons more frequently."
 - a. Philippi (Acts 16:23-40).
 - b. Jerusalem (Acts 21:33).
 - c. Caesarea (Acts 24:27).
 - d. Twice in Rome (Acts 28:16-31; 2 Tim. 4:16-17).
4. "In Deaths Often."
 - a. He was left for dead in Lystra (Acts 14:19).
 - b. He had the sentence of death upon him in Asia (2 Cor. 1:8).
 - c. Paul faced the probability of death every day (2 Cor. 4:11; 5:1).
5. Beatings (vs. 24-25)
 - a. Beatings from the Jews.
 - (1) This refers to punishment administered by synagogue courts (Deut. 25:1-3).
 - (2) The strokes were probably given with a rod (Exod. 21:20) and given publicly.
 - (3) This kind of punishment was practiced in Israel (Isa. 50:6; Jer. 20:2; 37:15).
 - b. Beatings from the Romans.
 - (1) The phrase "beaten with rods" refers to a type of Roman judicial punishment is probably administered by a city court (Acts 16:22-40).
6. Stoning.
 - a. "Once I was stoned" may refer to Paul's stoning in Lystra (Acts 14:19).
7. Shipwrecked.
 - a. Paul speaks of being shipwrecked three times.
 - b. The book of Acts records only one shipwreck during Paul's ministry (Acts 27:1-44).
 - c. This shows how limited the history of Acts truly is.
8. Times of Peril (vs. 26).
 - a. The word "Peril" (κίνδυνος / kindunos) refers to dangers that involve risk, harm, or loss.
 - b. Paul mentions nine Perils that he endured.
 - (1) Journeys often.
 - (2) Waters.
 - (3) Robbers.
 - (4) His own countrymen.
 - (5) The Gentiles.
 - (6) The city.
 - (7) The wilderness.
 - (8) The sea.
 - (9) False brethren.

9. In weariness and toil.
 - a. The word “toil” (μόχθος / mochthos) refers to hard labor, hardship, and exertion.
10. Physical deprivations (vs. 27).
 - a. In Sleeplessness often.
 - b. In hunger and thirst.
 - c. In fasting’s often.
 - d. In cold and nakedness.
11. The concern of all the churches (vs. 28-29).
 - a. The meaning of the word concern.
 - (1) The word “concern/care” care” (μέριμνα / merimna) means a deep concern, care, or anxiety.
 - b. Areas of concern.
 - (1) Weakness – This word (ἀσθενέω / astheneō) means to be feeble, to be without strength, or powerless.
 - (2) Stumbling – This word (σκανδαλίζω / skandalizō) means to entice to sin, to cause to fall away.
 - (3) Paul burned with grief when his brethren experienced weaknesses or stumbling.
 - c. The Extent of Concern.
 - (1) The phrase “what comes upon” (ἐπισύστασις / episustasis) means to excite to a riotous gathering of the people to make a mob.
 - (a) This word is found only one other time in the New Testament (Acts 24:12). It is used in the sense of a mob rushing upon someone.
 - (b) Paul’s concern for the church rushed upon him daily.

V. The Product of Boasting (vs. 30-33).

A. Proof of Paul’s Apostleship.

1. Paul calls upon God as a witness to his sufferings.
 - a. Calling upon God as his witness is something Paul did frequently (Rom. 1:9; 2 Cor. 1:23; Phil. 1:8; 1 Thess. 2:5).
2. When Paul says, “God knows that I am not lying” he appeals to Truth himself as the ultimate verifier of his statement (Rom. 9:1; 1 Tim. 2:7).
3. The discouraging circumstances that Paul experienced were the greatest possible proof and vindication that he was an apostle.
4. Faithfulness during times of persecution is the greatest proof that we are God’s people (1 Pet. 2:11-25).

B. Dependence.

1. Paul ends this chapter with a story of deliverance recorded in the Book of Acts (Acts 9:23-25).
2. This story illustrates the helplessness of Paul and allows him to point to the reason he boasted in his weaknesses (2 Cor. 12:9).

Questions on Chapter 11

1. What is the word of comfort in chapter 11?
2. What is the meaning of the word "boast?"
3. What is the difference between proper boasting and improper boasting?
 - a.
 - b.
4. What were the three reasons for Paul's boasting in verses 1-6?
 - a.
 - b.
 - c.
5. Though Paul may have been untrained in speech, he was not untrained in _____ (vs. 6).
6. How did Paul express his attitude of humility among the Corinthians? (vs. 7b-9).
7. Who supported Paul while he worked with the church in Corinth? (vs. 8-9).
8. What were the three reasons that Paul gave as his motivation for boasting? (7, 11, 12).
 - a.
 - b.
 - c.
9. What are the three characteristics of false apostles? (vs. 13-15a).
 - a.
 - b.
 - c.
10. How did Paul describe his care for the churches? (vs. 28-29)

2 Corinthians

“Chapter 12”

Introduction:

1. This section will cover 2 Corinthians 12:1-21.
2. The word of comfort in this section is “**Humble**” (vs. 19).
3. The word “humble” (ταπεινῶ / tapeinoō) means to make low, to have a modest opinion of oneself, to be devoid of all haughtiness.
 - a. Biblical definition of humility (Phil. 2:3-4).
 - b. God expects Christians to be humble (Matt. 18:4; Jam. 4:10; 1 Pet. 5:6).
4. With these thoughts in mind, consider that chapter 11 closes with Paul being humbly let down in a basket over a wall in Damascus and chapter 12 opens with Paul being exalted to the third heaven.
5. 2 Corinthians chapter 12 is a great example of Paul’s humility as a servant of God.

Discussion:

I. Visions and Revelations (vs. 1-6).

- A. The meaning of visions and revelations (vs. 1).
 1. The word “visions” (ὄπτασία / optasia) refers to a supernatural vision. A sight, vision, or an appearance presented to someone.
 2. The word “revelations” (ἀποκάλυψις / apokalupsis) refers to the disclosure of truth. To reveal or make known information that can be understood.
 3. Paul had visions and revelations of Christ.
 - a. Visions (Acts 16:9-10; 18:9-10; 22:17-21; 27:23-25).
 - b. Revelation (1 Cor. 2:12-16; 11:23-26; 14:37; Gal. 1:11-12; Eph. 3:1-4).
 4. These visions and revelations were “of the Lord” meaning that they were a testimony to Paul as an inspired writer.
- B. Identity of the man (vs. 2).
 1. The man referenced is unnamed.
 2. He is described as “a man in Christ” (vs. 2).
 - a. One, who is in Christ, is in the one body (Rom. 12:5; Eph. 3:6; 4:4), the Church (Matt. 16:18; Col. 1:18) and the Kingdom (John 3:3-5; Col. 1:12-13) which are all synonymous.
 - b. One in Christ has redemption (Eph. 1:7), salvation (2 Tim. 2:10), no condemnation (Rom. 8:1), the forgiveness of sins (Col. 1:14), and eternal life (1 Jn. 5:11).
 - c. The man referenced was a Christian (Acts 11:26; 26:28; 1 Pet. 4:16).
 3. The man is most likely Paul (vs. 7).
- C. The time of the event (vs. 2).
 1. This event took place fourteen years earlier.
 - a. The writing of this letter was around 56 AD.
 2. This event would have happened around 42 AD while Paul was in Tarsus (Acts 9:30) and before he began working with Barnabas (Acts 11:25-26).

- D. The condition of Paul in the vision (vs. 2-3).
 - 1. "Whether in the body or out of the body"
 - 2. Paul did not know if he had been taken to heaven in his physical body or apart from it.
- E. The place of the vision (vs. 2,4).
 - 1. The "third heaven" and "paradise" are synonymous.
 - 2. The third heaven.
 - a. The atmospheric Heaven (The first heaven – Gen. 6:7; Jam. 5:18).
 - b. The Celestial Heaven (The second heaven – Deut. 17:3; Matt. 24:29).
 - c. Heaven as the home of God (Third heaven – 1 Kings 8:30; Matt. 5:16)
 - 3. Paradise.
 - a. The word "paradise" (παράδεισος / paradeisos) is found only three times in the NT. It means a place of blessedness.
 - b. The place of the righteous dead (Lk. 23:43).
 - c. The place where the tree of life is located (Rev. 2:7; see also Rev. 22:14).
 - 4. The third heaven and paradise are references to the abode of God.
- F. The revelation in the vision (vs. 4).
 - 1. The word "unspeakable" (ἄρρητος / arrētos) refers to inexpressible words, words too sacred to tell.
- G. Purpose of the vision and revelation (vs. 5-6).
 - 1. To emphasize the area of proper boasting.
 - a. In the Lord (2 Cor. 10:17-18).
 - b. In our infirmities/weaknesses (2 Cor. 11:30).
 - 2. It allowed Paul to discuss his thorn in the flesh.

II. Thorn in the Flesh (vs. 7-10).

- A. Identity of Paul's thorn.
 - 1. A thorn in the flesh.
 - a. The word "thorn" (σκόλοψ / skolops) refers to a pointed piece of wood, a splinter or anything pointed.
 - b. The phrase "in the flesh" identifies Paul's thorn as some physical ailment.
 - c. Opinions of Paul's thorn in the flesh vary from bad eyesight, a speech impediment, malaria, epilepsy, etc. (Gal. 4:13-15).
 - 2. The thorn was given by God.
 - a. The word "given" (δίδωμι / didōmi) refers to a gift that has been bestowed.
 - b. Though the thorn was "a messenger of Satan" as with Job, God allowed Satan to buffet Paul (Job 1:12; 2:4-8).
- B. Purpose of Paul's thorn.
 - 1. To keep Paul humble.
 - a. The phrase, "lest I be exalted above measure" (ὑπεραίρω / hyperairō) means to be haughty or to become conceited. This phrase has to do with being full of oneself or becoming consumed with self-importance.
 - b. Humility keeps one from elevating himself in life (Jam. 4:10; 1 Pet. 5:5-6).

2. To buffet Paul.
 - a. The word “buffet” (κολαφίζω / kolafizō – Present Active) means to strike with the fist, to beat, or torment (Matt. 26:67).
 - b. Consider the making of a knife. The process begins with a piece of metal that is heated and then beaten or formed into the shape of a knife.
 - c. The instrument we use to beat or mold ourselves into humble servants of God is His Word (Jer. 23:29).
- C. Paul’s prayer to remove the thorn.
 1. Paul pleaded with the Lord three times that the thorn would depart.
 - a. The word “pleaded” παρακαλέω / parakaleō – Aorist Active) means to beg.
 - b. The word “depart” (ἀφίστημι / afistēmi – Aorist Active) means to leave, withdraw or abandon.
 2. Paul was not begging for a little relief but a complete departure of the thorn.
- D. The Lord’s response to Paul’s prayer.
 1. God’s grace.
 - a. God’s grace is “sufficient” (ἀρκέω / arkeō – Present Active) which means satisfying.
 - b. When we have God’s grace, we require nothing (Psa. 84:11).
 2. God’s strength.
 - a. The word “strength” (δύναμις / dunamis) refers to power.
 - b. God’s strength is made perfect in weakness.
 - (1) The word “perfect” (τελειόω / teleioō – Present Passive) means to complete, finish, or add what is wanting.
 - (2) The greater our weakness, the greater God’s grace becomes to overcome our weaknesses.
- E. Paul’s reaction to the Lord’s response (vs. 9-10).
 1. Acceptance of the power of Christ.
 - a. The word “rest” (ἐπισκηνοῶ / episkēnoō – Aorist Active) means to take residence, to take possession of and make one's habitation.
 - b. With the power of Christ working in our lives, we are unstoppable (Phil. 4:13; Eph. 3:20).
 2. Pleasure in infirmities.
 - a. The word “pleasure” (εὐδοκέω / eudokeō – Present Active) means to delight, to be well pleased, to be favorably inclined.
 - b. Regardless of the thorns we may experience in life, they fail in comparison to the reward we will receive in the next life (2 Cor. 4:16-18).

III. Signs of an Apostle (vs. 11-13)

- A. Paul was worthy of commendation.
 1. He was not behind the most eminent apostles.
 - a. The word “behind” (ὕστερέω / hustereō – Aorist Active) means to be inferior to in power, influence, or rank.

B. Paul bore the signs of an apostle.

1. The word “signs” (σημείον / sēmeion) has a three-fold definition.
 - a. It can refer to a mark or indicator by which a person is distinguished from others (Matt. 26:48; 2 Thess. 3:17).
 - b. It can also refer to miraculous wonders (Jn. 2:11; 6:2; 20:30).
 - c. They can serve to demonstrate God’s approval of persons or groups (Mk. 16:16-20).
2. Paul’s use of the word “signs.”
 - a. Paul’s first use of the word “signs” in verse 12 refers to a mark or indicator that distinguished him as an apostle and to God’s approval of him as an apostle.
 - b. The second use of the word “signs” would refer to the miraculous wonders performed by the apostles.
3. The signs of an apostle.
 - a. Signs.
 - (1) The word “signs” (σημείον / semeion – found 77 times in NT) in this context refers to the miraculous wonders of the apostles (Acts. 2:43; 4:33; 5:12; 6:8).
 - (2) Paul did signs (Acts 15:12; Rom. 15:19).
 - b. Wonders.
 - (1) The word “wonders” (τέρας / teras – found 18 times in NT) refers to a miraculous wonder that is often seen in association with the word signs (Acts 2:43; 5:12).
 - (2) The difference between the two is that “signs” offered validation whereas “wonders” were used to compel the people to “awe.”
 - (3) Paul did wonders (Acts 15:12; Rom. 15:19).
 - c. Mighty deeds.
 - (1) The phrase “mighty deeds” (δύναμις / dunamis) essentially means power but it can refer to miracles or ones ability.
 - (2) In the context Paul is referring to the miraculous power of the apostles (Acts 4:33).
 - (3) Paul did extraordinary miracles (Acts 19:11-12).
 - d. These signs were performed “with all perseverance.”
 - (1) The word “perseverance” (ὑπομονή / hupomonē) means endurance. It refers to one holding up in the face of difficulties.
 - (2) The word “all” (πᾶς / pas) refers to the depth of perservance.
4. Paul possessed the signs of an apostle.
 - a. Luke tells stories about Paul performing miracles in Cyprus (Acts 13:8-11), Lystra (14:8-10), Philippi (16:18), Ephesus (19:11-12), Troas (20:8-10), and on the Island of Malta (28:8-9).
 - b. But Paul cites none of these references. Why? Humility! “I am nothing” (vs. 11).

IV. Love for the Brethren (vs. 14-21).

A. Sacrifice (vs. 14-15).

1. Paul refused to accept financial support from the Corinthians.
 - a. The word “burden” (καταβαρέω / katabareō) means to weigh down. Like a boxer becoming tired during a match.
 - b. The word speaks of fatigue, being loaded down with outstanding weight.
2. Why does Paul maintain his position of not receiving money from them?
 - a. He is interested in them and not in their money.
 - b. He wanted what was good for them spiritually not their goods.
3. He would gladly spend and be spent.
 - a. The word “spend/spent” (δαπανάω / dapanaō – found 5 times in NT) means to exhaust oneself. It refers to spending freely all that one has (Mk. 5:26; Lk. 15:14)
 - b. The word “gladly” (ἡδίστα / hēdista) means with great pleasure.
4. Why was Paul willing to be so sacrificial? Love! (vs. 15).

B. Maintaining Integrity (vs. 16-18).

1. Paul and his companions did not take advantage of anyone.
2. They walked (lived their lives) according to the spirit (Gal. 5:25).

C. Edification (vs. 19).

1. Paul did all things for edification.
2. The word “edify” (οἰκοδομή / oikodomē) refers to the act of building up.
 - a. The act of one who promotes another’s growth in Christian wisdom, piety, happiness, and holiness.
 - b. This word is found some 18 times in the New Testament. Paul uses this word 15 times in his writings.
 - c. Paul understood the importance of edification (Rom. 14:19; 1 Cor. 3:9; 14:26; Eph. 4:16, 29).
 - d. God is the source of edification (1 Cor. 3:6; Eph. 4:11-12).
3. Everything Paul did was for edification.

D. Fears (vs. 20-21).

1. Division.

- a. Paul’s primary concern is that they maintain unity (1 Cor. 1:10).
- b. Paul names eight vices that all undermine unity.
 - (1) Contentions (ἔρις / eris) refers to quarreling, strife, or discord.
 - (2) Jealousies (ζῆλος / zēlos) refers to morally corrupt zeal or enthusiasm.
 - (3) Outbursts of wrath (θυμός / thumos) refers to intense displeasure.
 - (4) Selfish ambitions (ἐριθεία / eritheia) refers to the desire to put oneself forward.
 - (5) Backbiting’s ((καταλαλιά / katalalia) refers to slander or evil speech.
 - (6) Whisperings (ψιθυρισμός / psithurismos) refers to gossip.
 - (7) Conceits (φυσίωσις / fusiōsis) refers to pride or arrogance.
 - (8) Tumults (ἀκαταστασία / akatastasia) refers to disorder, rebellion, or riots.

2. A humiliating experience.

- a. Whatever this humbling experience may have been, Paul feared that it would result in his mourning.

- b. The word “mourning” (πενθέω / pentheō) means to grieve.
- 3. Sexual misconduct.
 - a. Uncleaness (ἀκαθαρσία / akatharsia) refers to the state of moral filthiness, especially relating to sexual sins.
 - b. Fornication (πορνεία / porneia) is a generic term for sexual sins of any kind.
 - c. Lewdness (ἀσέλγεια / aselgeia) refers to debauchery (excessive indulgence in sensual pleasures).
 - d. These sins are associated with the sins of the flesh which disinherit one from the kingdom of God (Gal. 5:19-21).
 - d. Paul is fearful that many were still practicing such sins (1 Cor. 6:9-10).

Questions on Chapters 12

1. What is the word of comfort in chapter 12?
2. What is the meaning of the word “humble?”
3. What is the meaning of the words visions and revelations and what did they testify about Paul?
 - a. Visions:
 - b. Revelations:
 - c. Testimony:
4. The third heaven is synonymous with the word _____.
5. What was the purpose of Paul’s thorn in the flesh? (vs.
 - a.
 - b.
6. What two things did God give Paul in answer to his prayer (vs. 9).
7. The signs of an _____ were in Paul (vs. 11-12).
8. What three words did Paul use to describe the signs of an apostle? (vs. 12).
9. Paul was willing to spend and be spent for the Christians at Corinth. What motivated him? (vs. 15).
10. Everything that Paul did was for purpose of _____ (vs. 19).
11. As Paul considered his next visit to Corinth, what three fears did he have? (vs. 20-21)

2 Corinthians

“Chapter 13”

Introduction:

1. This section will cover 2 Corinthians 13:1-14.
2. Keywords in this chapter.
 - a. Proof.
 - (1) The word “proof” (δοκιμή / dokimē - Noun) (vs. 3) means to test or to prove by trial.
 - (2) The word “test” (δοκιμάζω / dokimazō - Verb) (vs.5) is the verb form of the word “proof” and means to test by examination. To see if something is genuine or not.
 - (3) The word “approved” (δόκιμος / dokimos) (vs. 7) is the adjective form of “proof” and means to approve by testing, genuine proved.
 - (4) The word “disqualified” (ἀδόκιμος / adokimos) (vs. 5, 6, 7 – reprobates: KJV) is the negated or opposite meaning of proof and it means to fail the test, to be rejected, unable to stand.
 - b. Examine.
 - (1) The word “examine” (πειράζω / peirazō - Verb) (vs. 5) means to test, to try or examine.
3. Why is Paul stressing the importance of proof or examination?
 - a. This chapter communicates the resounding idea of accountability.
 - b. The church at Corinth was spiritually broken.
 - c. They were in danger of becoming disqualified/reprobates (failing spiritually).
 - d. When Paul visits them as he was planning to do, he wants them to be complete (vs. 9, 11).
 - (1) The word “complete” (καταρτίζω / katartizō) means to restore or to put in order.
 - (2) It refers to the act of mending (Matt. 4:21; Gal. 6:1).
 - (3) To be perfect in the sense of being perfectly joined together (1 Cor. 1:10).
4. The word of comfort in this section is “**Complete**” (vs. 9, 11).
5. When one becomes a Christian, he/she is “complete” in Christ (Col. 2:10; 4:12).
6. If we do not practice faithfulness and accept the authority found within God’s Word, we can find ourselves as being “disqualified.”
7. Therefore this chapter is about maintaining our spiritual completeness.

Discussion:

I. A Warning (vs. 1-6)

- A. Evidence of the warning (vs. 1-2).
 1. This will be the third time I am coming to you.
 - a. Paul’s first trip to Corinth was in AD 50 when the congregation was established (Acts. 18:1-11).
 - b. Paul made a second trip which was a sorrowful visit (2 Cor. 2:1-2).
 - c. Paul was planning a third visit which would be a visit of judgment.

2. Paul's appeal to an Old Testament passage.
 - a. The Old Testament passage (Deut 19:15).
 - b. In this passage (Deut. 19:15-21), rules are given for those bringing accusations against others.
 - c. For an accusation to stand or be established, these rules had to be followed.
 - d. These rules are also applicable to the New Testament (Matt. 18:16; 1 Tim. 5:19).
 - e. Those as Corinth did not follow the principles that had been set forth by God.
3. The two warnings (vs. 2a).
 - a. The phrases "I have told you before" (προερέω / proereō) and "foretell" (προλέγω / prolegō) mean to say something in advance or to warn.
4. Refusal to spare (vs. 2b).
 - a. The word "spare" (φείδομαι / feidomai) means to spare or to refrain from.
 - b. It can mean to spare someone of something or to refrain from doing something (12:6).
 - c. In the context, the word spare is being used in a judicial sense.
 - d. Though Paul is silent concerning the punishment, he does inform the Corinthians the punishment will be with "sharpness" (ἀποτόμως / apotomōs) which means to do something rigorously, relentlessly, or severely. In this context, it refers to a harsh action.
- B. The Recipients of the warnings (vs. 2).
 1. Those who have sinned before.
 - a. The phrase "those who have sinned before" (προαμαρτάνω / proamartanō) is the same phrase used in 12:21.
 - b. Therefore, the people Paul had in mind were those who persisted in their previous patterns of sin.
 2. To all the rest.
 - a. This could refer to believers at Corinth who heard Paul twice, but still rebelled against his leadership.
 - b. This could also refer to those who have been influenced by the false apostles.
 3. The whole congregation comes under Paul's warning.
- C. The Purpose of this Warning (vs. 3).
 1. Some at Corinth were seeking proof of Christ speaking in Paul.
 - a. The word "proof" (δοκιμή / dokimē) refers to a test, a trial or a proof of character.
 2. What did they want other than what Paul had given them?
 - a. He bore the signs of an apostle (12:12).
 - b. His revelations were from Jesus Christ (Gal. 1:11-12).
 - c. He was under the guidance of the Holy Spirit (1 Cor. 2:10-16).
 - d. He wrote the commandments of the Lord (1 Cor. 14:37).
 - e. He had the Lord's approval (vs. 13).

- D. Paul's response to the accusation (vs. 3b – 4).
1. The example of Christ (vs. 3b).
 2. The Corinthians did not associate weakness with Christ.
 3. When they thought of Christ, they only thought of might and power.
 - a. The word “mighty” (also translated power – vs 4) (δύναμι / dunamis) refers to ability.
 4. Paul demonstrates that Jesus Christ is the supreme example of weakness and power.
 - a. Though Jesus was crucified, it did not diminish from His power.
 - b. Though Paul boasted in his weaknesses, it did not diminish from his power or authority (Eph. 3:20; Phil. 4:13)
- E. Paul's challenge (vs. 5-6).
1. Examination.
 - a. The word “examine” (πειράζω / peirazō – Present Active Imperative) has two different meanings. (The Imperative indicates that the speaker views a verb's action as a command)
 - (1) It can refer to being tempted to do or think something contrary to God's will (Gal. 6:1; Jam. 1:13; Matt. 4:1-11).
 - (2) It can refer to a testing to discover the genuineness of one's faith (2 Cor. 13:5).
 - b. The word “faith” (πίστις / pistis) has at least three different meanings.
 - (1) Faith can refer to the act of believing (Mk. 11:22; Acts 20:21; 1 Thess. 1:8; 1 Pet. 1:21).
 - (2) Faith can refer to Christian doctrine (Acts 16:5; Rom. 1:5; Gal. 1:23; Jude 1:3).
 - (3) Faith can refer to faithfulness (Rev. 2:10).
 - (4) Mature Christianity involves all three senses, but in the context Paul has in mind Christian doctrine.
 - (5) Paul is encouraging the Corinthians to examine their character and make sure it is in accordance with the teachings of God's Word.
 2. Testing.
 - a. The word “test” (δοκιμάζω / dokimazō– Present Active Imperative) means to prove, examine, or to scrutinize.
 - (1) This word speaks of making a critical examination of something to determine its genuineness.
 - b. Those at Corinth were questioning Paul's genuineness and he challenges them to test their own genuineness.
 3. Knowing.
 - a. The word “know” (ἐπιγινώσκω / epiginōskō) means to fully recognize, come to understand. To become thoroughly acquainted with, to know thoroughly.
 - b. Paul wants them to know that Christ dwelt within them.
 - c. The purpose of this recognition.
 - (1) If Christ was in them, they were not reprobates.
 - (a) The word “reprobates” refers to failing the test, becoming disqualified, rejected, or unfit.

- (b) This word points to the “lack” of absolute certainty from a human perspective, when it comes to any person’s relationship with Christ.
- (2) In the same sense, Christ was in Paul, and he was not a reprobate.
 - (a) Paul had the approval of God, and he should have the approval of those at Corinth.

III. Edification (vs. 7-10).

A. Authority

1. The authority that had been given to Paul was for edification and not for destruction.
2. The word “edification” (οικοδομή / oikodomē) refers to the act of building up.
 - a. The act of one who promotes another’s growth in Christian wisdom, piety, happiness, and holiness.
 - b. This word is found some 18 times in the New Testament. Paul uses this word 15 times in his writings.
 - c. Paul understood the importance of edification (Rom. 14:19; 1 Cor. 3:9; 14:26; Eph. 4:16, 29).
 - d. God is the source of edification (1 Cor. 3:6; Eph. 4:11-12).
 - e. Everything Paul did was for edification (2 Cor. 12:19).
3. The word “destruction” (καθαίρεσις / kathairesis) means to tear down or to demolish.
4. The word “sharpness” (ἀποτόμως / apotomōs) means to do something rigorously, relentlessly, or severely. In this context, it refers to an action that is harsh.
 - a. Paul did not want to make another painful visit to Corinth. He did not want to come wrapped in his Apostolic authority but in love.
 - b. However, the response of the church determined how he must act.

B. Prayer (vs. 7, 9).

1. They would do no evil.
 - a. The word “evil” (κακός / kakos) refers to that which is wicked.
 - b. Evil is a perversion of what pertains to goodness.
 - c. It is the opposite of what is morally right or good.
 - d. God desires that we turn away from evil (1 Pet. 3:11), overcome evil (Rom. 12:21) and abstain from all appearances of evil (1 Thess. 5:22).
2. They would do what is honorable.
 - a. The word “honorable” (καλός / kalos) refers to that which is good, excellent in its nature and characteristics, morally proper or beautiful.
 - b. Our lives as Christians should be filled with good (Matt. 5:16; Gal. 6:10; 1 Thess. 5:21).
3. They would be strong (vs. 9).
 - a. The word “strong” (δυνατός / dunatos) means able, powerful, or mighty.
4. They would be made complete (vs. 9).
 - a. The word “complete” (καταρτίζω / katartizō) means to restore or to put in order.
 - b. These brethren needed to be restored so they could stand “complete” in the will of God (Col. 4:12; 2:10).

C. Humility.

1. Humility is defined as looking out for the interest of others (Phil. 2:3-4).
2. Paul's humility can be seen in his prayer for the Corinthians.
 - a. Paul did not pray for his approval, but the approval of the Corinthians (vs. 7).
 - b. Even though they thought of Paul as disqualified (unfit, rejected), his concern was their spiritual condition.

D. Commitment (vs. 8).

1. God's Word is truth (Jn. 17:17).
2. The truth of Christ was in Paul (2 Cor 11:10; 4:2).
3. Paul refused to do anything "against" the truth, but rather he determined to do everything "for" the truth.

E. Rejoicing (vs. 9).

1. The word "glad" (χαίρω / chairō) means to rejoice, to be glad.
2. It brought Paul great joy when his brethren were growing in the strength of the Lord.
3. We should rejoice when our brethren are being strengthened by the Lord (2 Jn. 1:4).

III. Closing Remarks (vs. 11-14).

A. Affection (vs. 11a).

1. Paul addresses the recipients of the epistle as "brethren."
2. The word "brethren" (ἀδελφός / adelfos – found 342 in NT) has a three-fold meaning.
 - a. It can refer to a sibling from the same parents (Mk. 6:3; Lk. 6:14).
 - b. It can refer to fellow countrymen (Acts 2:29, 37; Rom. 9:3).
 - c. It can refer to a fellow believer in the family of God (Gal. 1:1-2; Col. 1:1-2; 2 Thess. 1:3).
3. Paul addresses the Christians at Corinth as fellow believers.
4. What a beautiful and comforting way to close this difficult letter to a problem church.

B. Exhortations (vs. 11b-12).

(These exhortations are all imperatives or commands)

1. Farewell.

- a. The term "farewell" can mean goodbye, but it does not fit the series of imperatives.
 - c. It is actually from the word (χαίρω / chairō) which means to rejoice, to be glad or delighted.
- c. Paul hopes for a good response from the church.

2. Be complete.

- a. The word "complete" (καταρτίζω / katartizō) means to restore, to put in order, or to mend.
- b. Paul wants the divided Corinthians to be restored to a community of unity.

3. Be of good comfort.

- a. The word "comfort" (παρακαλέω / parakaleō) means to call to one's side for comfort, to console, to encourage and strengthen by consolation; to beg, entreat, or beseech.

- b. In the context it means to encourage others and allow yourself to be encouraged.
- 4. Be of one mind.
 - a. The word “mind” (φρονέω / froneō) means to reason or think.
 - b. Paul wants them to think the same way which will promote unity (1 Cor. 1:10).
- 5. Live in peace.
 - a. The word “peace” (εἰρηνεύω / eirēneuō) refers to the inner tranquility and poise of the Christian whose trust is in God through Christ.
 - b. Paul longs for them to be at peace with him and with one another.
 - c. God was their source of peace (Rom. 15:33; 16:20; Phil. 4:7-9).
- 6. Greet one another.
 - a. The word “greet” (ἀσπάζομαι / aspazomai) means to salute, wish well, or receive joyfully.
 - b. It conveys an attitude of acceptance and cooperation.
 - c. The exchanging of kisses was common both in Judaism and the broader culture.
 - d. A kiss could express respect or a simple form of greeting or parting between friends or relatives, or a sign of brotherhood in a religious context.
- C. Blessings (vs. 13-14).
 - 1. Paul concludes this epistle with the three most powerful forces from the Godhead.
 - a. Grace (Tit. 2:11).
 - b. Love (Jn. 3:16).
 - c. Communion (1 Jn. 1:3).

Questions on Chapters 13

1. What is the word of comfort in chapter 13?
2. What is the meaning of the word “complete?”
3. Who were the recipients of the warning given by Paul? (vs. 2)
 - 1)
 - 2)
4. What were the Corinthians seeking from Paul? (vs. 3)
5. Paul challenged the Corinthians to _____ themselves as to whether they were in the _____ (vs. 5).
6. What were the five principles of edification that we discussed?
 - 1)
 - 2)
 - 3)
 - 4)
 - 5)
7. Paul’s closing remarks involved _____, _____, and _____ (vs. 11-14)
8. Name the six exhortations in Paul’s closing remarks (vs. 11-12).
 - 1)
 - 2)
 - 3)
 - 4)
 - 5)
 - 6)

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