

Analysis of
2 CORINTHIANS

"PAUL'S DEFENSE OF HIS APOSTOLIC MINISTRY"

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Introduction to the Letter of 2 Corinthians

[Paul's](#) relationship with the church at Corinth seems to have been more tenuous than his relationship with any other church. He had accused them of being divided over leaders (1 Cor. 1:10-17), of being fleshly (1 Cor. 3:1-4), of being too tolerant (1 Cor. 5:1-13), of suing one another in courts of law (1 Cor. 6:1-11), of pursuing immorality (1 Cor. 6:12-20), of being disunited at the Lord's Table (1 Cor. 11:17-34), of being immature in their approach to the gift of speaking in unlearned foreign languages (1 Cor. 14:20-25), and of being incorrect in their objections to the teaching of resurrection (1 Cor. 15:12-19).

They had accused [Paul](#) of vacillating (2 Cor. 1:15-22). He had found it necessary to write them a severe and sorrowful letter, to which he refers in 2 Cor. 2:4. Clearly, this church had people in it who questioned [Paul's](#) apostolic authority. He found it necessary to devote four chapters (2 Cor. 10-13) defending his authority as an Apostle.

The probable sequence of events ([Constable](#)):

- (1) [Paul's](#) first visit
- (2) His "former letter"
- (3) Their letter to him
- (4) **1 Corinthians**
- (5) [Paul's](#) "painful visit"
- (6) His "severe letter"
- (7) **2 Corinthians**
- (8) [Paul's](#) future visit

The themes of 2 Corinthians include the following:

- (1) An appeal for harmony between himself and the Church (2 Cor. 1-7);
- (2) The importance of sacrificial giving to aid needy Christians (2 Cor. 8-9);
- (3) The importance of submission to apostolic authority (2 Cor. 10-13).

2 CORINTHIANS

"PAUL'S DEFENSE OF HIS APOSTOLIC MINISTRY"

A 1 [PAUL'S](#) STATEMENT OF HIS FAITHFUL MINISTRY 1 - 5

B 1 Introduction 1:1-11

C 1 [Paul's](#) Salutation 1:1-2

- D 1 The author {1} Paul, an apostle of Christ Jesus by the will of God, 1:1a
- D 2 His companion: and Timothy *our* brother, 1:1b
- D 3 The recipients 1:1c
 - E 1 To the church of God which is at Corinth
 - E 2 with all the saints who are throughout Achaia:
- D 4 The greeting: {2} Grace to you and peace from God our Father and the Lord Jesus Christ. 1:2

C 2 [Paul's](#) Opening Blessing upon the God Who Comforts in Affliction 1:3-11

- D 1 Blessings bestowed upon God: {3} Blessed *be* the God and Father of our Lord Jesus Christ, 1:3a
- D 2 The characteristics of God 1:3b
 - E 1 the Father of mercies
 - E 2 and God of all comfort,¹
- D 3 The comforting action of God: {4} who comforts us in all our affliction² 1:4a

¹ 2 Cor. 1:3 - God of all comfort: "comfort" is the [Genitive](#) Singular of the noun *paráklēsis* (3874), "from a basic meaning *calling* someone to oneself; (1) as a strong and persistent request *appeal, entreaty* (2 Cor. 8:4); ... (3) as an offer of consoling help *consolation, comfort* (2 Cor. 1:4)" (excerpted from [Friberg](#)). This noun is used 11X in this letter. It is the noun counterpart to the verb *parakalēō* (3870), used 18X in this letter.

² 2 Cor. 1:4 - who comforts us in all our affliction: Since God is "the God of all comfort" (2 Cor. 1:3), it is no surprise that He is "the One comforting us in all our affliction." "The One comforting" is the [Nominative Present Active Participle](#) of the verb *parakalēō* (3870) "from a basic meaning *call* someone to oneself ... (4) as speaking to relieve sorrow or distress *comfort, cheer (up), encourage* (2 Cor. 1:4)" (excerpted from [Friberg](#)). This verb appears a remarkable 3X in 2 Cor. 1:4 alone. This verb is used 18X in 2 Corinthians, second only to *Acts*, a much longer

- D 4 The purpose of His comfort – comforting others 1:4b
- E 1 The goal of our reciprocation: so that we will be able to comfort ³ those who are in any affliction
- E 2 The means of our reciprocation: with the comfort with which we ourselves are comforted ⁴ by God.
- D 5 The principle of correlation between sufferings and comfort 1:5
- E 1 The abundance of our sufferings on account of Christ: {5} For just as the sufferings of Christ are ours in abundance,
- E 2 The abundance of our comfort through Christ: so also our comfort ⁵ is abundant through Christ.
- D 6 [Paul's](#) application of the “Sufferings / Comfort” principle to himself and the [Corinthians](#) 1:6-7
- E 1 The function of his afflictions: {6} But if we are afflicted, it is for your comfort ⁶ and salvation; ⁷ 1:6a
- E 2 The function of his comfort: or if we are comforted, ⁸ it is

treatise, in which it is used 22X. “Urging people to be comforted,” acknowledging God as “the One comforting” and “urging the [Corinthians](#) to action” – another meaning of the verb, is certainly a sub-theme of 2 Corinthians.

³ 2 Cor. 1:4 - so that we will be able to comfort: “to comfort” is the [Present Active Infinitive](#) of the verb *parakalēō* (3870), to comfort, i.e., relieve from distress, anxiety, or sorrow (adapted from [Friberg](#)). Paul will use this verb once again in this verse.

⁴ 2 Cor. 1:4 - with which we ourselves are comforted (by God): “we are comforted” is the [Present Indicative Passive](#) of the verb *parakalēō* (3870), here, to be comforted, i.e., relieved from distress, anxiety, or sorrow. This is the 3rd use of this verb in this verse! God is the One doing the comforting. We as Christians are the recipients of His comforting action.

⁵ 2 Cor 1:5 - our comfort: the [Nominative](#) case of the noun *paráklēsis* (3874), “from a basic meaning *calling* someone to oneself; (1) as a strong and persistent request *appeal, entreaty* (2 Cor. 8:4); ... (3) as an offer of consoling help *consolation, comfort* (2 Cor. 1:4)” (excerpted from [Friberg](#)). This noun is used 11X in this letter. It is the noun counterpart to the verb *parakalēō* (3870), used 18X in this letter. [Paul](#) speaks here of the comfort that comes to us [Christians](#) through [Christ](#).

⁶ 2 Cor. 1:6 - it is for your comfort: “comfort” is the [Genitive](#) case of the noun *paráklēsis* (3874). (See the footnote above on the noun “comfort” – 2 Cor. 1:5 – for additional information.)

⁷ 2 Cor. 1:6 - salvation: the [Genitive](#) case of the noun *sōtēria* (4991) – probably not here spiritual salvation (see 2 Cor. 7:10; Eph. 1:13), but a more generic sense of *deliverance, preservation, safety*, and well-being (see Heb. 11:7) (adapted from [Friberg](#)).

⁸ 2 Cor. 1:6 - if we are comforted: the [Present Indicative Passive](#) of the verb *parakalēō* (3870), to be comforted, i.e., relieved from distress, anxiety, or sorrow (adapted from [Friberg](#)). Paul acknowledges as true that he and his company have, indeed, been comforted.

- for your comfort,⁹ 1:6b
- E 3 His acknowledgment that they are enduring the same kind of sufferings that which is effective in the patient enduring of the same sufferings which we also suffer; 1:6c
- E 4 The reliability of his hope in the [Corinthians](#): {7} and our hope for you is firmly grounded, 1:7
- G 1 They share in his sufferings: knowing that as you are sharers of our sufferings,
- G 2 They share in his comfort: so also you are *sharers* of our comfort.
- D 7 [Paul's](#) informing them of his ([Paul](#) & associates) troubles in Asia: {8} For we do not want you to be unaware, brethren, of our¹⁰ affliction which came *to us* in Asia, 1:8-9 (1:8a)
- E 1 They were exceedingly weighed down: that we were burdened excessively, 1:8b
- E 2 Beyond their ability to withstand: beyond our strength, 1:8c
- E 3 Their despair of life: so that we despaired even of life; 1:8d
- E 4 Their mental and emotional posture: {9} indeed, we had the sentence of death within ourselves 1:9a
- E 5 The reason for their posture 1:9b
- G 1 so that we would not trust in ourselves,
- G 2 but in God who raises the dead;
- D 8 God's deliverance of them from death 1:10a-c
- E 1 He delivered them from deadly peril: {10} who delivered us from so great a *peril of death*, 1:10a
- E 2 He will continue to do so: and will deliver *us*, 1:10b

⁹ 2 Cor. 1:6 - your comfort: the [Genitive](#) case of the noun *paráklēsis* (3874). (See the footnote above on the noun "comfort" – 2 Cor. 1:5 – for additional information.)

¹⁰ 2 Cor. 1:8 - our: [Paul](#) refers repeatedly to "our," meaning himself and his unnamed associates. We do not know who they were, but Luke gives us quite a list of people who accompanied [Paul](#) at least at one point. These include Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus. The last four, in any case, were from Asia and could have experienced [Paul's](#) difficulties with him. At the very least, the "our" refers to himself and to Timothy (see 2 Cor. 1:1).

- E 3 God is the One on whom they have placed their hope: He on whom we have set our hope. 1:10c
- D 9 Their ongoing confidence 1:10d-11
 - E 1 God will continue to deliver them: And He will yet deliver us, 1:10d
 - E 2 The Corinthian' assistance through praying: {11} you also joining in helping us through your prayers, 1:11a
 - E 3 The anticipated proliferation of thanks: so that thanks may be given 1:11b
 - G 1 By many persons: by many persons on our behalf for the favor bestowed on us
 - G 2 Through many prayers: through *the prayers of* many.

B 2 [Paul's](#) Conscientious and Holy Conduct Toward the [Corinthians](#) 1:12 - 2:11

- C 1 His confidence regarding his conscientious conduct 1:12-14
 - D 1 His conscientiousness: {12} For our proud confidence is this: the testimony of our conscience, 1:12a
 - E 1 that in holiness
 - E 2 and godly sincerity,
 - E 3 not in fleshly wisdom
 - E 4 but in the grace of God,
 - D 2 His conduct: we have conducted ourselves 1:12b
 - E 1 in the world,
 - E 2 and especially toward you.
 - D 3 The transparency of his correspondence 1:13
 - E 1 {13} For we write nothing else to you than what you read and understand,
 - E 2 and I hope you will understand until the end;
 - D 4 Their partial understanding: {14} just as you also partially did understand us, 1:14a
 - D 5 His belief that he and they had a right to be proud of one another

when Christ returned: that we are your reason to be proud as you also are ours, in the day of our Lord Jesus. 1:14b

- C 2 His denial of vacillation ¹¹ 1:15-22
 - D 1 His initial intention to visit Corinth twice 1:15-16
 - E 1 His original intention: {15} In this confidence I intended at first to come to you, so that you might twice receive a blessing; 1:15
 - E 2 His explanation 1:16
 - G 1 To visit them en route to Macedonia: {16} that is, to pass your way into Macedonia,
 - G 2 To visit them again en route from Macedonia: and again from Macedonia to come to you,
 - G 3 His expectation: and by you to be helped on my journey to Judea.
 - D 2 His denial of being “two-faced” 1:17-18
 - E 1 His denial of vacillation: {17} Therefore, I was not vacillating when I intended to do this, was I? 1:17a
 - E 2 His denial that he is a yes / no person: Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no *at the same time*? 1:17b
 - E 3 His evoking God as a witness: {18} But as God is faithful, our word to you is not yes and no. 1:18
 - D 3 His (and their) participation in God's unvacillating promises in Christ 1:19-22
 - E 1 Jesus Christ is a “yes” {19} For the Son of God, Christ Jesus, who was preached among you by us—by me and Silvanus and Timothy—was not yes and no, but is yes in Him. 1:19
 - E 2 The promises of God are a “yes” {20} For as many as are the promises of God, in Him they are yes; 1:20a

¹¹ 2 Cor. 1:15-22 - Title – [Paul's](#) denial of vacillation: “By way of review, [Paul's](#) point in this section (vv. 15-22) was that Christians normally behave like Christ. Yet we all know Christians who do not behave consistently. Why did [Paul](#) think that this appeal would make the [Corinthians](#) conclude that he had been consistent? He was not relying on this argument alone, but was simply affirming his own consistency, and proving it to be consistent with the character of the One who had appointed him as an apostle.” ([Constable](#))

- E 3 Jesus is our expression of affirmation: therefore also through Him is our Amen to the glory of God through us. 1:20b
- E 4 God's unifying establishment of the [Corinthians](#) together with [Paul](#) in Christ 1:21-22
 - G 1 His establishment of both in Christ: {21} Now He who establishes us with you in Christ 1:21a
 - G 2 His anointing them both: and anointed us is God, 1:21b
 - G 3 His sealing of both: {22} who also sealed us 1:22a
 - G 4 His giving both the Spirit as an irrevocable deposit: and gave *us* the Spirit ¹² in our hearts as a pledge. 1:22b
- C 3 His insistence that he came not to Corinth in order to spare them 1:23-24
 - D 1 His use of God as a witness: {23} But I call God as witness to my soul, 1:23a
 - D 2 His real reason for not coming again to Corinth: that to spare you I did not come again to Corinth. 1:23b
 - D 3 His denial that he is their master: {24} Not that we lord it over your faith, 1:24a
 - D 4 His portrayal of himself and them as being co-workers for their joy: but are workers with you for your joy; 1:24b
 - D 5 His compliment of their firm faith: for in your faith you are standing firm. 1:24c
- C 4 His determination not to come to them in sorrow again 2:1-4
 - D 1 His determination: {1} But I determined this for my own sake, that I would not come to you in sorrow again. 2:1
 - D 2 Who would make [Paul](#) glad if he made them sorrowful? {2} For if I cause you sorrow, who then makes me glad but the one whom I made sorrowful? 2:2

¹² 1 Cor. 1:22 - gave us the Spirit: "[Paul](#) has been showing how the accusation of insincerity and fickleness is entirely incompatible with the [Corinthians](#)' own personal knowledge of him and his word, as well as with the character of one to whom God has given stability, anointing, sealing, and the earnest of the Spirit. Now he explains why it was that he had found it desirable to make an alteration in his plans: it was to spare them—and the explanation is fortified by a solemn oath." ([Constable](#), quoting Hughes, p. 46 – Philip Edgcumbe Hughes. *Paul's Second Epistle to the Corinthians*. The New International Commentary on the New Testament series. Grand Rapids: William B. Eerdmans Publishing Co., 1962.)

- D 3 His written reason for postponing his visit 2:3
- E 1 This is what he had written them: {3} This is the very thing I wrote you,
- E 2 He wanted them to change so that he would not experience sorrow: so that when I came, I would not have sorrow from those who ought to make me rejoice;
- E 3 His expectation of a reciprocal joy: having confidence in you all that my joy would be *the joy* of you all.
- D 4 {4} For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you.
- C 5 His urging of forgiveness toward the one who had caused the sorrow (cf. 1 Cor. 5:1-5) 2:5-11
- D 1 His reference to someone who had caused sorrow: {5} But if¹³ any has caused sorrow,¹⁴ 2:5
- E 1 Not so much to [Paul](#): he has caused sorrow not to me,
- E 2 But to the [Corinthians](#): but in some degree—in order not to say too much—to all of you.
- D 2 The church's discipline of the offender is sufficient: {6} Sufficient for such a one is this punishment which *was inflicted* by the majority, 2:6
- D 3 The church's proper attitude toward him – one of 2:7a
- E 1 Forgiveness: {7} so that on the contrary you should rather forgive
- E 2 Comfort: and comfort *him*,
- D 4 The reason – to prevent excessive sorrow: otherwise such a one might be overwhelmed by excessive sorrow. 2:7b
- D 5 [Paul's](#) urging them to reaffirm their love for the repentant brother: {8} Wherefore I urge you to reaffirm *your* love for him. 2:8

¹³ 2 Cor. 2:5 - if: This is a first class condition, "If – and it is true." This unnamed person did, indeed, cause sorrow.

¹⁴ 2 Cor. 2:5 - if any has caused sorrow: [Paul](#) tactfully does not name this person, though there are times when he does so (e.g., see Philippians 4:2). Who was he? I have always thought that he was most likely the brother who sinned by sleeping with his father's wife (1 Cor. 5:1-2). While admitting that possibility, [Constable](#) conjectures it was more likely someone who had been rude to [Paul](#) by challenging his authority.

- D 6 This was the reason he had written to them: {9} For to this end also I wrote,¹⁵ 2:9
- E 1 To test them: so that I might put you to the test,
- E 2 To see if they would obey in all matters: whether you are obedient in all things.
- D 7 [Paul's](#) policy in forgiveness 2:10
- E 1 Whomever they forgive, he forgives: {10} But one whom you forgive anything, I *forgive* also;
- E 2 [Paul's](#) forgiveness was designed to benefit them: for indeed what I have forgiven, if I have forgiven anything,¹⁶ *I did it* for your sakes in the presence of Christ,
- D 8 [Paul's](#) concern – not to be duped by Satan into promoting disunity 2:11
- E 1 To prevent an inroad by Satan: {11} so that no advantage would be taken of us by Satan,
- E 2 Paul's awareness of Satan's strategies: for we are not ignorant of his schemes.

B 3 Paul's Thanks for God's Leading 2:12-17

- C 1 For God's open door from Troas to Macedonia 2:12-13
- D 1 His arrival in Troas: {12} Now when I came to Troas for the gospel of Christ 2:12a
- D 2 The open door of ministry: and when a door was opened for me in the Lord, 2:12b
- D 3 His unease at not finding Titus: {13} I had no rest for my spirit, not finding Titus my brother; 2:13a
- D 4 His departure for Macedonia: but taking my leave of them, I went on to Macedonia. 2:13b
- C 2 For God's leading him in triumph in Christ 2:14-17
- D 1 His thanks 2:14a.

¹⁵ 2 Cor. 2:9 - also I wrote: Probably a reference to the "severe letter," a copy of which we do not possess.

¹⁶ 2 Cor. 2:10 - if I have forgiven anything: In English, this sounds ambivalent. [Paul](#) used a first class condition "if," meaning "if and it's true." He had, in fact, forgiven this man.

- E 1 His expression of thanks: {14} But thanks be to God,
- E 2 His reason for thanks – inevitable triumph in Christ: who always leads us in triumph in Christ,
- D 2 His aroma of life or death among his hearers 2:14b-16
 - E 1 Christ’s use of Paul to spread the aromatic knowledge of Him: and manifests through us the sweet aroma of the knowledge of Him in every place. 2:14b
 - E 2 The ubiquitous nature of the aroma: {15} For we are a fragrance of Christ to God ¹⁷ 2:15
 - G 1 Among the saved: among those who are being saved
 - G 2 Among the perishing: and among those who are perishing;
 - E 3 The distinguishing nature of the aroma 2:16a
 - G 1 To those perishing an aroma of death: {16} to the one an aroma from death to death,
 - G 2 To the saved an aroma of life: to the other an aroma from life to life.
 - E 4 His amazement and awe at the Sovereignty of God: And who is adequate for these things? ¹⁸ 2:16b
- D 3 His sincerity in the Word of God 2:17
 - E 1 His disassociation of himself from the many who market God’s Word for personal benefit: {17} For we are not like many, peddling the word of God, ¹⁹

¹⁷ 2 Cor. 2:15 - For we are a fragrance of Christ to God: Paul had in mind the “Triumph” of a returning successful Roman army General. In this triumphal procession there were the victorious army and the defeated captives who would be paraded through the streets, then most likely put to death. The incense that arose from the priests in the procession was a sweet smell of victory to the army, but it was the smell of death to the captives who would be executed. This is the same thing that happens to Christ and all people in the world. To those who submit to Him, Christ is the aroma of triumph. To those who reject Him He is the smell of eternal death. See [Constable’s detailed quote](#) of the triumph of Roman army generals.

¹⁸ 2 Cor. 2:16 - And who is adequate for these things? – I believe Paul is in awe of the Sovereignty of God. Who am I to be part of the train of victory and not doomed to be executed in the train of defeat? God’s Sovereign Will is inscrutable. Who can understand it and explain it?

¹⁹ 2 Cor. 2:17 - peddling the word of God: “peddling” is the [Present Participle](#) of the verb *kapēleuō* (2585), meaning “marketing” the Word of God for personal gain and power. We all know preachers who tailor their messages to make them appealing to their audience. They do not accurately proclaim the whole counsel of God. Some of these become very wealthy and wield great power over the people in their mega churches and those who follow online or through videos or buy their books. Paul completely disassociated himself from that kind of preacher.

- E 2 His sincerity: but as from sincerity,
- G 1 Originating from God: but as from God,
- G 2 Speaking through Christ: we speak in Christ
- G 3 Accountable to God: in the sight of God.

B 4 Paul's Ministry by the Spirit of the Glorious [New Covenant](#) 3:1-18

- C 1 His letter of commendation – the [Corinthians](#) 3:1-3
 - D 1 There was no need of a letter of commendation 3:1
 - E 1 {1} Are we beginning to commend ourselves again?
 - E 2 Or do we need, as some, letters of commendation²⁰ to you or from you?
 - D 2 They themselves were his letter of commendation: {2} You are our letter, 3:2-3 (3:2a)
 - E 1 Heart-felt: written in our hearts, 3:2b
 - E 2 Transparent: known and read by all men; 3:2c
 - E 3 A letter about and from Christ: {3} being manifested that you are a letter of Christ, 3:3a
 - E 4 Served by us: cared for by us, 3:3b
 - E 5 Not written with ink: written not with ink 3:3c
 - E 6 Written by means of God's Spirit: but with the [Spirit](#) of the living God, 3:3d
 - E 7 Not on stone tablets: not on tablets of stone 3:3e²¹
 - E 8 But on tablets of human hearts: but on tablets of human

He had been completely sincere. In fact, several times Paul remarked that he had refused to take any monetary compensation from the [Corinthians](#), though he had a right to do so (1 Cor. 9:12, 18; 2 Cor. 11:9; 12:13-14).

²⁰ 2 Cor. 3:1 - letters of commendation:

Representatives of the Jewish authorities in Judea carried "letters of commendation" (recommendation) to the synagogues of the Dispersion (cf. Acts 9:2; 22:5). The early Christians evidently continued this practice (Acts 18:27; Rom. 16:1). Paul contrasted himself with the legalistic teachers of Judaism and early Christianity, who believed that observance of the [Mosaic Law](#) was essential for justification and sanctification (cf. Acts 15:5). ([Constable](#))

²¹ 2 Cor. 3:3 - on tablets of stone: A reference to the two flat rocks on which were engraved by God the [Ten Words](#) ([Ten Commandments](#)), summarizing the whole Law of God, and deposited in the [Ark of the Covenant](#).

hearts. 3:3f

- C 2 His adequacy – from God 3:4-5
 - D 1 The direction of his adequacy: {4} Such confidence we have through Christ toward God. 3:4
 - D 2 His own personal inadequacy: {5} Not that we are adequate in ourselves to consider anything as *coming* from ourselves, 3:5a
 - D 3 The source of his adequacy: but our adequacy is from God, 3:5b
- C 3 His relation to the [New Covenant](#) in his ministry 3:6-18
 - D 1 The glory of the [New Covenant](#), of which Paul was a servant, as surpassing that of the [Old Covenant](#) 3:6-11 ²²
 - E 1 It is [New](#) (not [Old](#)): {6} who also made us adequate *as* servants of a [new covenant](#), 3:6a
 - E 2 It is of and from the [Spirit](#), not a mere letter: not of the letter but of the Spirit; 3:6b
 - E 3 It is life-giving, not death-dealing: for the letter kills, but the Spirit gives life. 3:6c
 - E 4 It brings greater, not lesser glory 3:7-11
 - G 1 The fading glory of the [Law](#) 3:7
 - H 1 A ministry of death: {7} But if the ministry of death,
 - H 2 Engraved on impermanent stones: in letters engraved on stones,
 - H 3 Had a visible glory: came with glory, so that the [sons of Israel](#) could not look intently at the face of [Moses](#) because of the glory of his face,
 - H 4 Had a fading glory: fading *as* it was,
 - G 2 The surpassing glory of the [New Covenant](#) 3:8-11
 - H 1 Administered by the [Holy Spirit](#): {8} how will the ministry of the Spirit 3:8a

²² 2 Cor. 3:6-11 title - The contrast of the [New Covenant](#) with the [Old](#). Constable summarizes 9 contrasts between the [Old Covenant](#) and the New. These are to be found, succinctly listed, in a table under the heading “[The old and new covenants](#).”

- H 2 Exhibiting greater glory: fail to be even more with glory? 3:8b
- H 3 More abundant glory 3:9
 - J 1 The glory of the [Old Covenant](#): {9} For if the ministry of condemnation has glory,
 - J 2 The far greater glory of the [New Covenant](#): much more does the ministry of righteousness abound in glory.
- H 4 Superseding glory 3:10
 - J 1 The forgotten glory of the [Old Covenant](#): {10} For indeed what had glory,
 - J 2 The surpassing glory of the [New Covenant](#): in this case has no glory because of the glory that surpasses *it*. 3:10
- H 5 Eternal glory 3:11
 - J 1 The fading glory of the [Old Covenant](#): {11} For if that which fades away *was* with glory,
 - J 2 The eternal glory of the [New Covenant](#): much more that which remains *is* in glory.
- D 2 The emboldening liberty of the [New Covenant](#) 3:12-18
 - E 1 The glory of the [New Covenant](#) produces boldness of speech 3:12
 - G 1 [Paul's](#) possession of hope: {12} Therefore having such a hope,
 - G 2 His boldness in his speech: we use great boldness in *our* speech,
 - E 2 The [Old Covenant](#) leaves a veiled heart for the [sons of Israel](#) 3:13-15
 - G 1 We are unlike Moses: {13} and *are* not like [Moses](#), 3:13

- H 1 He used to cover his face with a veil: *who* used to put a veil over his face²³
- H 2 So the [sons of Israel](#) could not observe the fading glory: so that the sons of Israel would not look intently at the end of what was fading away.
- G 2 The hardness of [Israel](#) 3:14-15
- H 1 Their hardened minds: {14} But their minds were hardened; 3:14a
- H 2 The veil remains unlifted at the reading of the [Old Covenant](#): for until this very day at the reading of the old covenant the same veil remains unlifted,²⁴ 3:14b
- H 3 The veil is removed in [Christ](#): because it is removed in Christ.²⁵ 3:14c
- H 4 When [Moses](#) is read, their hearts remain veiled: {15} But to this day whenever Moses is read,²⁶ a veil lies over their heart; 3:15
- E 3 The [Spirit](#) brings unveiled liberty 3:16-18
- G 1 The veil is removed when a person turns to the Lord: {16} but whenever a person turns to the Lord, the veil is taken away. 3:16
- G 2 The Lord is the Spirit: {17} Now the Lord is the Spirit,²⁷ 3:17a
- G 3 Where the Spirit of the Lord is, there is liberty: and

²³ 2 Cor. 3:13 - put a veil over his face: See [Exod. 34:32-35](#).

²⁴ 2 Cor. 3:14 - the same veil remains unlifted: "a partial hardening has happened to Israel until the fullness of the Gentiles has come in" ([Rom. 11:25](#)).

²⁵ 2 Cor. 3:14 - because it is removed in Christ: Since the [sons of Israel](#), by and large, have rejected [Jesus](#) of Nazareth as their [Messiah](#), the veil remains over their hearts. They cannot and do not apprehend either [Christ](#) or [God Himself](#).

²⁶ 2 Cor. 3:15 - whenever Moses is read: A reference to [Law of Moses](#), the [Old Covenant](#), the [Torah](#), authored (humanly speaking) by [Moses](#).

²⁷ 2 Cor. 3:17 - the Lord is the Spirit: Paul here is equating the [Lord kurios \(2962\)](#), master, here, the Lord [Jesus](#), with the (Holy) [Spirit pneuma \(4151\)](#). They are one in essence, but not in person. The [Lord Jesus](#) is a person and the [Holy Spirit](#) is a person.

where the Spirit of the Lord is, *there* is liberty.²⁸
3:17b

- G 4 The glorious destiny of believers in Christ – gradual, yet glorious transformation 3:18
- H 1 The subject of discussion – all Christians: {18} But we all,
- H 2 The status of Christians – unveiled face: with unveiled face,²⁹
- H 3 The activity of Christians – beholding indirectly the glory of the Lord: beholding as in a mirror the glory of the Lord,³⁰
- H 4 The experience of Christians – gradual transformation into the likeness of the glory of Christ: are being transformed into the same image³¹ from glory to glory,³²
- H 5 The agent of Christians’ transformation: just as from the Lord, the Spirit.

B 5 Paul's Faithful Ministry in Spite of Weakness 4 - 5

²⁸ 2 Cor. 3:17 - liberty: True liberty comes not from [antinomianism](#) but from the operation of the [Holy Spirit](#). It is by God’s [Spirit](#) that He accomplishes things in this world (Gen. 1:2; Zech. 4:6). The [Holy Spirit](#) provides true liberty (Rom. 8:15; 2 Tim. 1:7; Heb. 2:15).

²⁹ 2 Cor. 3:18 - with unveiled face: Because we believers have the Holy Spirit within us, He removes the veil from our faces and hearts so we can perceive spiritual truth. Our vision of the glory of the Lord is muted by our present condition of sin-cursed, unglorified bodies. But when we receive our resurrection bodies, absent any sin, we will not be looking in a distorted mirror any longer.

³⁰ 2 Cor. 3:18 - beholding as in a mirror the glory of the Lord: We Christians apprehend the glory of the Lord by reading and absorbing the [written Word of God](#), which reveals to us the [Living Word of God](#) – Christ. See the [discussion by Thomas Constable](#).

³¹ 2 Cor. 3:18 - the same image: i.e., the image of Christ. “Image” is *eikōn* (1504): “the image of the Son of God, into which true Christians are transformed, is likeness not only to the heavenly body, but also to the most holy and blessed state of mind, which Christ possesses.”

We, of course, transliterate our English word “icon” from this Greek word. The Greek noun *eikōn* (1504) refers to the image, likeness, form, or appearance of God found in Christ. The term is not meant to diminish His Deity. It is meant to explain how a human being, a mere man, can also be God. Paul uses this word, applying it to Christ, only twice in this letter – here and in 2 Cor. 4:4.

³² 2 Cor. 3:18 - from glory to glory: This transformation into the likeness of Christ is a gradual process. The biggest hindrance to this transformation is our possession of a fallen sin nature alongside the new, God-given nature which all Christians are given at the moment of regeneration. Another big hindrance is our sin-cursed bodies. I suspect that, when we are given our glorified bodies, our transformation from glory to glory will occur progressively throughout eternity. It is possible we will also exhibit visible light as we grow in glory in eternity. Notice the effects upon mortal [Daniel](#) on account of the approach of and interaction of the [messenger Gabriel](#) (Dan. 8:15-18, 27).

- C 1 His faithfulness in ministering the [Good News](#) 4:1-6
 - D 1 In truth 4:1-2
 - E 1 [Paul's](#) view of his ministry 4:1
 - G 1 He has been assigned his ministry of the [New Covenant](#): {1} Therefore, since we have this ministry,
 - G 2 He has received mercy: as we received mercy,
 - G 3 He does not give up: we do not lose heart,
 - E 2 He does not employ subterfuge 4:2a
 - G 1 {2} but we have renounced the things hidden because of shame,
 - G 2 not walking in craftiness
 - G 3 or adulterating the word of God,
 - E 3 He discloses the truth: but by the manifestation of truth 4:2b
 - E 4 He appeals to every man's conscience: commending ourselves to every man's conscience in the sight of God. 4:2c
 - D 2 Amid opposition: any veiling of the [Good News](#) attributable to [Satan's](#) blinding 4:3-4
 - E 1 His acknowledgment that in some cases, his communication of the [Good News](#) has been veiled: {3} And even if our gospel is veiled,³³ 4:3a
 - E 2 The condition of those for whom it has been veiled – they are being destroyed: it is veiled to those who are perishing, 4:3b
 - E 3 The cause of the veiling – [Satan](#) has blinded the minds of the unbelieving: {4} in whose case the god of this world³⁴ has blinded the minds of the unbelieving 4:4a

³³ 2 Cor. 4:3 - if our gospel is veiled: [Paul](#) uses the first class condition of “if” – “if, and it’s true.” In fact, for some, the [Good News](#) of Christ has been veiled. The guilty party is [Satan](#), who has blinded the minds of the unbelieving.

³⁴ 2 Cor. 4:4 - the god of this world: Better, “the god of this age” – *aiōn* (165). This can be none other than [Satan](#), the ultimate enemy of God and purveyor of lies (John 8:44).

- E 4 The purpose of the veiling – so they won't see the light of the [Good News](#) about Christ: so that they might not see the light of the gospel 4:4b
 - G 1 The [Good News](#) is about the glory of the Messiah: of the glory of Christ,³⁵
 - G 2 He is the image of God: who is the image of God.³⁶
- D 3 In response: his preaching of Christ because God had shone in his heart 4:5-6
 - E 1 His refraining from self-promotion: {5} For we do not preach ourselves 4:5a
 - E 2 His proclamation of Messiah [Jesus](#) as Master: but Christ Jesus as Lord, 4:5b
 - E 3 His stance as their slaves on account of [Jesus](#): and ourselves as your bond-servants for Jesus' sake. 4:5c
 - E 4 The reason for his proclamation of Christ – God, the Great Enlightener 4:6
 - G 1 God was the originator of light in His creation of the heavens and the earth: {6} For God, who said, "Light shall shine out of darkness,"³⁷
 - G 2 He is the One who enlightened [Paul](#)
 - H 1 His action – He shone in [Paul's](#) heart: is the One who has shone in our hearts
 - H 2 His purpose – to display the glory of God: to give the Light of the knowledge of the glory of God
 - H 3 His means: in the face of Christ.³⁸

³⁵ 2 Cor. 4:4 - the glory of Christ: The glory of Christ is very visible – but only to those who believe.

³⁶ 2 Cor. 4:4 - who is the image of God: once again, "image" is *eikōn* (1504), the image, likeness, form, or appearance of God. The term is not meant to diminish His Deity. It is meant to explain how a human being, a mere man, can also be God. [Paul](#) uses this word, applying it to Christ, only twice in this letter – here and in 2 Cor. 3:18.

³⁷ 2 Cor. 4:6 - "Light shall shine out of darkness": [Paul](#) is loosely quoting [Gen 1:2-4](#).

³⁸ 2 Cor. 4:6 - in the face of Christ: Just as darkness was over the face of the deep (Gen. 1:2), but it was dispelled by God's creation of light (Gen. 1:3), so the face of Christ brings light to the believer. According to [Constable](#), [Paul](#) was probably alluding to his own conversion experience on the Damascus road when he wrote this verse (cf. Acts 9:3, 8-9; 22:6, 9, 11; 26:13; Gal. 1:15-16). It was then that the apostle saw God's glory in the unveiled face of [Jesus Christ](#).

- C 2 His weakness in ministering the [Good News](#) 4:7 - 5:10
 - D 1 His weakness 4:7-15
 - E 1 His "clay-vessel" body necessitating God's power 4:7
 - G 1 The limitation of the human body: {7} But we have this treasure ³⁹ in earthen vessels, ⁴⁰
 - G 2 The reason for the limitation: so that the surpassing greatness of the power
 - H 1 will be of God
 - H 2 and not from ourselves;
 - E 2 His emotionally- and physically-taxed body 4:8-12
 - G 1 The obstacles [Paul](#) has encountered in his ministry, and his response to them 4:8-9 ⁴¹
 - H 1 {8} *we are* afflicted in every way, but not crushed; 4:8a
 - H 2 perplexed, but not despairing; 4:8b
 - H 3 {9} persecuted, but not forsaken; 4:9a
 - H 4 struck down, but not destroyed; 4:9b
 - G 2 The stars by which Paul navigates his life and ministry 4:10

³⁹ 2 Cor. 4:7 - this treasure: Most likely, the transforming [Good News](#) about [Jesus](#) the [Messiah](#) that [Paul](#) and all of us Christians are obligated to convey to others. See [Constable](#), who relates it to the knowledge of the glory of God (2 Cor. 4:6).

⁴⁰ 2 Cor. 4:7 - earthen vessels: Clay jars, referring to our human bodies as housing our entire beings. These human bodies we possess now, even as redeemed Christians, are still cursed with a sin nature and aging, which I term "Death by Degrees." The older we get, the more limited we become. Our minds don't function as they once did, and neither do our bodies. [Constable](#) quotes Philip Edgecumbe Hughes, p. 197: *Paul's Second Epistle to the Corinthians*. The New International Commentary on the New Testament series. Grand Rapids: William B. Eerdmans Publishing Co., 1962.

"It is precisely the Christian's utter frailty which lays him open to the experience of the all-sufficiency of God's grace, so that he is able even to rejoice because of his weakness (12:9f.)—something that astonishes and baffles the world, which thinks only in terms of human ability."

⁴¹ 2 Cor. 4:8-9, Title: The obstacles [Paul](#) encounters and his response to them: There are, in this letter, five passages describing difficulties that [Paul](#) has encountered in his ministry. These include 2 Cor. 1:5-11; 4:8-9; 6:4-10; 11:23-33; 12:7-10. (See [Constable](#), quoting Barnett, p. 232. Paul Barnett: *The Second Epistle to the Corinthians*. The New International Commentary on the New Testament series. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1997.)

- H 1 The death of [Jesus](#): {10} always carrying about in the body the dying of Jesus,
- H 2 The life of [Jesus](#): so that the life of Jesus also may be manifested in our body.
- G 3 The life experience [Paul](#) has encountered in his ministry 4:11
 - H 1 Being delivered over to death for [Jesus](#)' sake: {11} For we who live are constantly being delivered over to death for Jesus' sake,
 - H 2 His counter-weight to danger – exhibiting the life of [Jesus](#): so that the life of Jesus also may be manifested in our mortal flesh.
- G 4 His summary of the outcome 4:12
 - H 1 Always facing death: {12} So death works in us,
 - H 2 So that they may experience life: but life in you.
- E 3 His faith in God's [resurrection](#) power 4:13-14
 - G 1 A compulsion to speak based on faith 4:13
 - H 1 The quotation: {13} But having the same spirit of faith, according to what is written, "I BELIEVED, THEREFORE I SPOKE,"⁴²
 - H 2 [Paul's](#) practice: we also believe, therefore we also speak,⁴³
 - G 2 An assurance of [resurrection](#) 4:14
 - H 1 [Paul's](#) belief in the God's [resurrection](#) of [Jesus](#): {14} knowing that He who raised the Lord Jesus

⁴² 2 Cor. 4:13 - I BELIEVED, THEREFORE I SPOKE: According to [NASB 95](#) this is a quotation of Psalm 116:10. However, the association is tenuous. It makes perfect sense to say that [Paul](#) quoted from the [LXX](#) version of Psalm 115:1. (Note: There is little correspondence here between the English-Hebrew, and [LXX](#) verse and chapter designations. See [Introduction to the Psalms](#) for an explanation of the numbering system.)

⁴³ 2 Cor. 4:13 - we also believe, therefore we also speak: Just as the Psalmist's speech was based on his faith, so [Paul's](#) ongoing proclamation of the [Good News](#) about [Jesus](#) was based on his faith in the latter.

- H 2 [Paul's](#) assurance of his and the [Corinthians'](#) [resurrection](#) based on that of [Jesus](#): will raise us also with Jesus and will present us with you.
- E 4 His sacrifice for the [Corinthians](#) to the glory of God 4:15
 - G 1 [Paul's](#) suffering for the [Corinthians](#): {15} For all things *are* for your sakes,
 - G 2 The resultant spreading grace: so that the grace which is spreading to more and more people
 - G 3 The resultant thankfulness: may cause the giving of thanks to abound
 - G 4 The resultant glory of God; to the glory of God.
- D 2 His eternal perspective in temporary affliction 4:16-18
 - E 1 A new perspective on trouble 4:16-17
 - G 1 Not giving up: {16} Therefore we do not lose heart, 4:16a
 - G 2 Constant renewal 4:16b
 - H 1 Bodily disintegration: but though our outer man is decaying,⁴⁴
 - H 2 Inner rejuvenation: yet our inner man is being renewed day by day.
 - G 3 Incredible trade-off! 4:17
 - H 1 Momentary affliction: {17} For momentary, light affliction is producing for us
 - H 2 Eternal glory: an eternal weight of glory far beyond all comparison,
 - E 2 A new focus 4:18
 - G 1 Not on the temporary things we can see
 - H 1 Paul did not focus on the visible: {18} while we look not at the things which are seen,

⁴⁴ 2 Cor. 4:16 - decaying ([1311](#), *diaphtheiro*): Pass. to be destroyed, crippled, disabled (Liddell & Scott). The labors of [Paul](#) caused great physical stress on and deterioration of his body. For example, imagine the damage his body suffered from stoning (Acts 14:19)! Broken bones may heal, but eventually arthritis will set in.

- H 2 But on the invisible: but at the things which are not seen;
- H 3 That which is visible is merely temporary: for the things which are seen are temporal,
- G 2 But on the eternal things we cannot see: but the things which are not seen are eternal.
- D 3 His motivation in view of death 5:1-10
 - E 1 His assurance of a new, immortal body 5:1-5
 - G 1 The possibility of death: {1} For we know that if⁴⁵ the earthly tent which is our house is torn down,⁴⁶ 5:1a
 - G 2 The promise of a new body 5:1b
 - H 1 The source of our body: we have a building from God,⁴⁷
 - H 2 The nature of our body: a house not made with hands,⁴⁸
 - H 3 The duration of our body: eternal⁴⁹
 - H 4 The place of our body: in the heavens.⁵⁰

⁴⁵ 2 Cor. 5:1 - if: [Paul](#) used a third class condition – “if – perhaps it will happen, perhaps it won’t.” For the Christian, the death of one’s human body is truly hypothetical. Perhaps we will die, or perhaps [Christ](#) will come to get us and change our bodies into [resurrection](#) bodies without our having to die at all (1 Thess. 4:13-18; 1 Cor. 15:50-56).

⁴⁶ 2 Cor. 5:1 - earthly tent which is our house is torn down: [Paul](#) is talking about the death and decomposition of the human body. “Tent” is *skēnos* ([4636](#)) a tent, a temporary, portable dwelling place – an apt metaphor for the Christian’s body. It is only temporary, lasting 70 or 80 years. “House” is *oikia* ([3614](#)), a more permanent dwelling place.

⁴⁷ 2 Cor. 5:1 - building from God: “Building” is *oikodomē* ([3619](#)) = building or structure, obviously related to “house,” *oikia* ([3614](#)). This “structure” is from God, and refers to the Christian’s future, [resurrected](#), glorified body.

⁴⁸ 2 Cor. 5:1 - a house not made with hands: “House” is *oikia* ([3614](#)), a more substantial, permanent dwelling place. [Paul](#) is talking here about the permanent, glorified, resurrection body that God will give to us Christians at the [Resurrection](#) / [Rapture](#) (1 Thess. 4:13-18; 1 Cor. 15:50-58).

⁴⁹ 2 Cor. 5:1 - eternal: *aiōnios* ([166](#)), eternal – enduring into the ages. As Christians, our [Resurrection](#) body will not decay, age, suffer disease or death. It will last forever.

⁵⁰ 2 Cor. 5:1 - in the heavens: The [Dative](#) Plural of *ouranos* ([3772](#)), referring here to the dwelling place of God, which is far away up through and beyond the deep space of the universe. Both [John the Dipper](#) (Matt. 3:2) and Jesus (Matt. 4:17) announced the near at hand arrival of the [kingdom of the heavens](#). The origin of our [resurrection](#) body is of God and from the heavens, where God lives. Thus it is an eternal, not temporary body as is the one in which we

- G 3 The present distress 5:2-4
- H 1 Our groaning: {2} For indeed in this *house*⁵¹ we groan, 5:2a
- H 2 Our longing: longing to be clothed with our dwelling⁵² from heaven,⁵³ 5:2b
- H 3 Our assurance: {3} inasmuch as we, having put it on, will not be found naked.⁵⁴ 5:3
- H 4 Our groaning: {4} For indeed while we are in this tent,⁵⁵ we groan, being burdened, 5:4a
- H 5 Our desire: because we do not want to be unclothed but to be clothed, 5:4b
- H 6 Our relief: so that what is mortal⁵⁶ will be swallowed up by life.⁵⁷ 5:4c
- G 4 Our present assurance 5:5
- H 1 Our Planner: {5} Now He who prepared us

presently live.

⁵¹ 2 Cor. 5:2 - house: The word is in italics in the [NASB](#), meaning that it does not appear in the original. In my opinion, it would be better to have used the word “tent,” for the temporary body we live in now is what Paul had in mind.

⁵² 2 Cor. 5:2 - dwelling: This noun is *oikētērion* ([3613](#)), a dwelling place or habitation. [Paul](#) certainly used a variety of terms in this paragraph.

⁵³ 2 Cor. 5:2 - from heaven: Here, [Paul](#) uses the [Genitive](#) Singular of *ouranos* ([3772](#)), [heaven](#), referring specifically to the abode of God.

⁵⁴ 2 Cor. 5:3 - not be found naked: It is somewhat difficult to know precisely what [Paul](#) is saying. I take the view that, when we Christians die, we are given an intermediate body. At the [resurrection](#) we will receive our glorified, resurrected body. It is worth noting that the martyrs in Rev. 6:9-11 were given white robes while they waited for justice. You can't hang a robe on a ghost, or disembodied spirit. The same is true of the vast host of martyrs John witnessed in Rev. 7:9-17. They were clothed in white robes, and were waving palm branches in their hands. They had not yet been resurrected, yet they had been given intermediate bodies.

⁵⁵ 2 Cor. 5:4 - tent: [Paul](#) reverts to *skēnos* ([4636](#)) a tent, a temporary, portable dwelling place, describing our present frail, sin-cursed bodies.

⁵⁶ 2 Cor. 5:4 - mortal: *thnētos* ([2349](#)), susceptible to death, related to the common verb *apothnēskō* ([599](#)), “I die.”

⁵⁷ 2 Cor. 5:4 - life: the very common *dzōē* ([2222](#)), in this case, eternal physical life (as it exists in eternity) and spiritual life, union with God. Literally, what Paul writes is this, “in order that – might be swallowed – the ‘susceptible-to-death’ by the life.”

for this very purpose ⁵⁸ is God,

H 2 Our Guarantee: who gave to us the Spirit as a pledge. ⁵⁹

E 2 His encouragement that absence from the body is presence with the Lord 5:6-8

G 1 A New Walk 5:6-7

H 1 A walk of continual confidence: {6}
Therefore, being always of good courage, ⁶⁰
5:6a

H 2 A walk of absence: and knowing that while we are at home ⁶¹ in the body we are absent from the Lord— ⁶² 5:6b

H 3 A walk of continual faith: {7} for we walk

⁵⁸ 2 Cor. 5:5 - prepared us for this very purpose: i.e., the purpose of [Resurrection](#) and an immortal body from [heaven](#).

⁵⁹ 2 Cor. 5:5 - God, who gave us the Spirit as a pledge: literally, “God, the One having given us the guarantee of the [Spirit](#).” The noun I have translated “guarantee” is the [Accusative](#) of *arrabōn* (728), “transliterated from the Hebrew; literally, as a legal and commercial technical term, an advance transaction that guarantees the validity of a contract or a full purchase price *down payment, first installment, pledge*; figuratively in the NT, of the gift of the [Holy Spirit](#) to believers (2 Cor. 1:22)” ([Friberg](#)). This term appears only thrice in the [NT](#) – in 2 Cor. 1:22; 5:5; Eph. 1:14. “Having given” is the [Aorist Participle](#) of the basic verb *dídōmi* (1325), “give.”

⁶⁰ 2 Cor. 5:6 - Therefore being always of good courage: “being of good courage” translates the [Nominative Present Active](#) First Person Plural [Participle](#) of *tharréō* (2292) “(1) of an attitude *be confident (in), be cheerful (about), rely (on)* (2 Cor. 7:16); of a manner of approach *be bold or courageous* (Heb. 13:6) ...” ([Friberg](#)). Paul’s optimism, not only for himself, but for all [believers](#), sprang from his bedrock assurance of his guaranteed [resurrection](#) and good standing before God, tied in with his conviction of the indwelling [Holy Spirit](#) (2 Cor. 5:5). Paul uses this verb 5X in 2 Corinthians (2Cor. 5:6, 8; 7:16; 10:1, 2). The first three contexts are cheerful in tone. The final two (in chapter 10) are more somber, and linked with resistance that Paul was receiving from some in the Corinthian church.

⁶¹ 2 Cor. 5:6 - at home: better, staying at home (1736, *endemeo*) lit., (“among people,” i.e., staying among one’s own people, or staying at home). [Paul](#) meant living here on earth in one’s present, unresurrected body.

⁶² 2 Cor. 5:6 - absent: (1553, *ekdemeo*), lit., away from people, hence, out of the country, hence, absent. [Paul](#) meant that when one is living here on earth, he is not physically present with the Lord Jesus.

by faith,⁶³ not by sight—⁶⁴ 5:7

G 2 A New Preference 5:8

H 1 A positive outlook: {8} we are of good courage, I say,⁶⁵

H 2 A heavenly preference: and prefer rather to be absent from the body and to be at home with the Lord.⁶⁶

E 3 His ambition to please Christ in view of his inevitable appearance at the judgment seat of Christ 5:9-10

G 1 A New Ambition: {9} Therefore we also have as our ambition,⁶⁷ whether at home or absent, to be pleasing to Him. 5:9

G 2 A New Accountability 5:10

H 1 A universal judgment: {10} For we must all

⁶³ 2 Cor. 5:7 - for we walk by faith, not by sight: “we walk” is the 1st Person Plural [Present Indicative Active](#) of *peripatéō* (4043), meaning, literally, to “walk around,” but here, figuratively, to “live one’s life.” “We walk by faith, not by sight” means that as Christians, we always live our lives in line with the invisible realities of the heavenly realm, which, after all, is where we will spend eternity. We cannot just live our lives by what we can see, or we will “go all to pieces,” becoming distraught and anxious. As Christians we always believe that, no matter how dire things may look in our present situation, better things are coming in the great beyond, in the presence of Jesus.

⁶⁴ 2 Cor. 5:7 - not by sight: ([1491](#), *eidos*) - that which is seen, form, shape, figure,) (Liddell & Scott). The [world](#) lives only by what it can see. The [world](#) does not have the eye of faith to view the unseen world. Consequently the [world](#) is always short-sighted.

⁶⁵ 2 Cor. 5:8 - we are of good courage: These five English words translate the [Present Indicative Active](#) of the single Greek verb *tharréō* (2292), used previously in 2 Cor. 5:6, which footnote there see for a fuller definition. The verb could almost be translated, “we are optimistic.” “I say” does not, strictly speaking, appear in the Greek text as a subject and verb. It is [NASB’s](#) translation of the single coordinating conjunction *dé*, meaning, in this context, “then” with no temporal sense. The clause would be more accurately translated, “We are of good courage, then, and prefer rather,” etc.

⁶⁶ 2 Cor. 5:8 - to be absent from the body and to be at home with the Lord: If given the choice, and with no ministry considerations nor considering God’s sovereign will for his life, Paul would have preferred to have died (to be absent from the body) and to have gone to heaven to live among his own people in his eternal country with the Lord. “To be absent” translates the [Aorist Active Infinitive](#) of *ekdēméō* (1553), “(1) literally (to) *leave one’s country, be away from* where one normally belongs; (2) figuratively as dying *be away from, be absent from* (the body) (2 Cor. 5:8, 9)” ([Friberg](#)).

“Body” is *sōma* (4983), used 142X in the [NT](#), most often (46X) in 1 Corinthians.

“To be at home” translates the [Aorist Active Infinitive](#) of *endēméō* (1736) “literally *stay at home, be in one’s own land*” ([Friberg](#)), in this context, to be at home in one’s own land in heaven with the Lord.

⁶⁷ 2 Cor. 5:9 - have as our ambition ([5389](#), *philotimeomai*): lit., to love to honor. The sense is that we as Christians love to honor Christ by doing those things that are pleasing to Him. That is true whether we are living in our natural bodies here on earth or living with Jesus in the life hereafter.

- appear⁶⁸ before the judgment seat of Christ,⁶⁹
- H 2 A universal compensation
- J 1 The universality of the compensation: so that each one may be recompensed⁷⁰
- J 2 The basis for compensation: for his deeds in the body,⁷¹ according to what he has done,
- J 3 The inclusiveness of the compensation: whether good or bad.
- C 3 His motives in persuading people about Christ 5:11-21
- D 1 The terror of the Lord as a motivator in fulfilling his mission 5:11
- E 1 The motivation for our mission: {11} Therefore, knowing the fear of the Lord,⁷²

⁶⁸ 2 Cor. 5:10 - appear ([5319](#), *phaneroo*): here passive, to be revealed in the sense of to be made known. We must all be caused to be evident or exposed as to what we really are at the Judgment Seat of Christ.

⁶⁹ 2 Cor. 5:10 - Judgment Seat of Christ: This is the Judgment at which will appear all [Church-Age](#) believers in Christ. Parallel passages include Rom. 14:10 and 1 Cor. 3:10-15. Some have tried to portray this as an “Awards Ceremony” at which there is only jubilation. I do not think that is an accurate picture. **(1)** In the first place, the term “judgment seat” is the noun *bēma* ([968](#)), used, for example, of the official seat on which Pilate sat (Matt. 27:19; John 19:13) and on which Caesar sat (Acts 25:10). **(2)** Second, each Christian will be recompensed for what he has done while in his body, whether it be good or bad (2 Cor. 5:10). **(3)** Finally, I believe 1 Cor. 3:10-15 contemplates what may happen at this judgment. If a Christian builds with flammable materials such as wood, hay, or stubble, the fire of judgment will test the quality of his work. “If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire” (1 Cor. 3:15). That cannot help but be an exceedingly painful experience, even though [eternal salvation](#) is not at stake in this judgment. The outcome of this judgment is that the [Bride of Christ](#) is completely purified, ready for the greatest and most jubilant [Wedding Ceremony](#) of all time (Rev. 19:7-9)! See also the Glossary entry, “[Judgment Seat of Christ](#).”

⁷⁰ 2 Cor. 5:10 - recompensed: This is the [Aorist Subjunctive Middle](#) of the verb *komidzō* ([2865](#)), which, in the [Middle](#) voice is used “with a sense of receiving back as recompense or reward get for oneself, obtain, receive (back) (1 Pet. 1:9; 2 Pet. 2:13)” ([Friberg](#)). The context here states that a Christian will be recompensed for whatever he has done in this life, whether it be good or bad.

⁷¹ 2 Cor. 5:10 - in the body: Note that we are not evaluated by how we will live in our heavenly body, but in the earthly body, the one we'd rather be out of. Whatever pains or handicaps or traits you've inherited genetically or personality tendencies you've inherited from your ancestors, it makes no difference. This is the only body you have with which to serve God in this life. No excuses now, you had better make the best of what God has given you!

⁷² 2 Cor. 5:11 - the fear of the Lord: The word fear is *phobos* ([5401](#)), a sense of alarm and dread at what the Lord will do to people who ignore His merciful sacrifice of Himself on the cross to pay for their sins (Heb. 2:3). Mercy spurned is Judgment earned. That is eternity in the [Lake of Fire and Sulfur](#) (Rev. 20:11-15). The early [Church](#) had a healthy fear of the Lord (Acts 5:5, 11). Unfortunately the Church in America, too often, does not.

- E 2 The focus of our mission: we persuade men,⁷³
- E 3 The transparency in our mission
 - G 1 Transparency before God: but we are made manifest⁷⁴ to God;
 - G 2 Transparency before those whom we serve: and I hope that we are made manifest⁷⁵ also in your consciences.
- D 2 His desire to give the [Corinthians](#) an occasion to be proud of him 5:12-13
 - E 1 His denial of self-commendation: {12} We are not again commending ourselves to you 5:12a
 - E 2 He was telling his supporters the truth: but *are* giving you an occasion to be proud of us, 5:12b
 - E 3 His purpose – to give his supporters “ammunition” to defend him against pride-filled detractors: so that you will have *an answer* for those who take pride in appearance and not in heart.⁷⁶ 5:12c
 - E 4 If he appears to be irrational – it is for God’s sake: {13} For if we are beside ourselves, it is for God; 5:13a
 - E 5 If he is thinking clearly – it is for their benefit: if we are of sound mind,⁷⁷ it is for you. 5:13b

⁷³ 2 Cor. 5:11 - we persuade men: Persuade is the 1st Person Plural [Present Indicative Active](#) of the primary verb *peithō* (3982), *convince, persuade*. [Paul](#) and his associates consistently exerted efforts to persuade people they encountered that Jesus is the [Messiah](#), in whom they must trust, who alone can forgive them of their sins and make them right with God. Being terrified of [Christ’s](#) coming judgment of the unbelieving (2 Cor. 5:11), they constantly persuaded men to change their minds about [Jesus](#) and deliver themselves from eternal judgment (John 3:18).

⁷⁴ 2 Cor. 5:11 - are made manifest to God (5319, *phaneroo*): here [Perfect Passive](#) – we have been revealed in the sense of having been made known by God. We have been made transparent before God, and ought to be living that way. [Paul](#) was, we ought to be.

⁷⁵ 2 Cor. 5:11 - are made manifest also in your consciences - (5319, *phaneroo*): here again [Perfect Passive](#) – it was the present hope of [Paul](#) (and ought to be of all Christians) that we have been made transparent and known in the consciences of those whom we serve. A complete openness and honesty – no hidden agendas – nothing apart from a faithful adherence to the Word of God and His standards.

⁷⁶ 2 Cor. 5:12 - those who take pride in appearance and not in heart: [Paul](#) has in mind his detractors at Corinth.

⁷⁷ 2 Cor. 5:13 - (if) we are of sound mind: The last five words translate the [Present Indicative Active](#) of the seldom-used verb *sōphronéō* (4993), having to do with sane, sensible thinking. After Jesus cast out demons from a man, he was sane in his thinking (Mark 5:15; Luke 8:35). All Christians are to be sensible in their self-evaluation (Rom. 12:3). Young men are to think sanely (Tit. 2:6). So are all Christians, since the end of all things is near (1 Pet. 4:7).

- D 3 His motivation by [Christ's](#) love 5:14-17
- E 1 The fact of [Christ's](#) love – His substitutionary death 5:14
- G 1 {14} For the love of Christ ⁷⁸ controls us,
- G 2 having concluded this, that one died for all, ⁷⁹ therefore all died; ⁸⁰
- E 2 The responsibility from [Christ's](#) love – all who live should live for Him 5:15
- G 1 The fact of [Christ's](#) death: {15} and He died for all, ⁸¹
- G 2 The intended result of [Christ's](#) death
- H 1 Not self-interest: so that they who live might no longer live for themselves,
- H 2 But [Christo](#)-centric: but for Him who died and rose again on their behalf. ⁸²
- E 3 The new orientation from [Christ's](#) love – new things from new creation in [Christ](#) 5:16-17
- G 1 As Christians, we do not view people superficially:

⁷⁸ 2 Cor. 5:14 - the love of Christ: Grammatically, this could mean either [Paul's](#) love for [Christ](#) or [Christ's](#) love for [Paul](#). In the context – [Christ's](#) sacrificial death – it makes more sense to understand he was talking about [Christ's](#) love for him and for us. Grammatically, this is a [Subjective Genitive](#) – “the [Christ](#)” appears in the [Genitive](#) case. [Christ](#) is the subject of the love – He is the one loving. [Christ's](#) love for [Paul](#) may also cause him to love [Christ](#), but that is not the point here.

⁷⁹ 2 Cor. 5:14 - that one died for all: Literally, the text reads, “that one on behalf of all died” “Died is the 3rd Person Sing. [Aorist Indicative Active](#) of *apothnēskō* (599). [Christ](#) died on behalf of all humans. This refutes [Limited Atonement](#), a staple of [Calvinist](#) and [Reformed](#) theology. The death which [Christ](#) died was both [Physical Death](#), separation of His spirit/soul from His body (Matt. 27:50); and [Spiritual Death](#), i.e., He was separated from His Father on the Cross (Matt. 27:46).

⁸⁰ 2 Cor. 5:14 - therefore all died: Just as Adam was the Federal Head of all men, so that when he sinned, all men sinned (Rom. 5:12), so [Christ](#) is the Federal Head of all men, so that when He died, all men died. [Christ's](#) death was universal in its scope (1 John 2:2), but limited in its application, for His death is effective only for those who believe in Him (John 3:16-18, 36).

⁸¹ 2 Cor. 5:15 - and He died for all: Literally, “and on behalf of all He died” – reaffirming [Christ's](#) substitutionary sacrificial death in the stead of all men. Died is, once again, the 3rd Person Sing. [Aorist Indicative Active](#) of *apothnēskō* (599).

⁸² 2 Cor. 5:15 - but for Him who died and rose again on their behalf: Literally, “but for the One on their behalf having died and having been raised up,” where “having died” is the [Aorist Active Participle](#) of *apothnēskō* (599), “died,” and “having been raised up” is the [Aorist Passive Participle](#) of *egeirō* (1453), meaning, in this context, “was resurrected.” Living for [Christ](#) is our responsibility and our privilege as Christians.

- {16} Therefore from now on we recognize no one according to the flesh; ⁸³ 5:16a
- G 2 As Saul, Paul had an erroneous view of [Christ](#): even though we have known Christ according to the flesh, ⁸⁴ 5:16b
- G 3 He no longer does: yet now we know *Him in this way* no longer. ⁸⁵ 5:16c
- G 4 Those who are “in [Christ](#)” are new creation: {17} Therefore if anyone is in Christ, ⁸⁶ *he is* a new creature; ⁸⁷ 5:17
- H 1 The departure of the old: the old things passed away; ⁸⁸
- H 2 The arrival of the new: behold, new things have come. ⁸⁹
- D 4 The God-given assignment of reconciliation 5:18-21
- E 1 The origin of reconciliation: {18} Now all *these* things are from God, 5:18a

⁸³ 2 Cor. 5:16 - we recognize no one after the flesh: [Constable](#) comments appropriately: Since his conversion, Paul had stopped making superficial personal judgments based only on external appearances (cf. v. 12). Previously he had looked at people on a strictly physical basis, in terms of their *ethnicity* rather than their spiritual status—which was the merely human perspective. Now, whether a person was a believer or a non-believer, was more important to him than whether he or she was a Jew or a Gentile.

⁸⁴ 2 Cor. 5:16 - even though we have known [Christ](#) according to the flesh: Prior to his conversion Saul believed Jesus was a blasphemer, and that those who believed in him were worthy of the death penalty (Acts 7:54-8:4). Saul had been sincere, but desperately mistaken. See [Constable](#) for a good explanation of this interpretation.

⁸⁵ 2 Cor. 5:16 - no longer: Saul’s abrupt encounter with [Christ](#) on the road to Damascus (Acts 9:1-22) had dramatically revolutionized his perception of Jesus. Through the revelations [Christ](#) had given to him and through decades of experience, his perception of Jesus had changed 180 degrees.

⁸⁶ 2 Cor. 5:17 - if anyone is in Christ: Paul was not being hypothetical. This is a first-class condition, “If, and it’s true.” Someone is “in [Christ](#)” if he has embraced the Messiah by faith. Several things happen when one turns to Jesus Christ in faith. See the article, “[In Christ](#).”

⁸⁷ 2 Cor. 5:17 - new creature: “creature” is *ktisis* (2937), almost always elsewhere translated “creation” in [NASB](#). In my opinion that would have been preferable here. In [Christ](#) we Christians are a new creation. This speaks of the [new birth](#), the [birth from above](#) (John 3:3; 1 Pet. 1:23), [regeneration](#).

⁸⁸ 2 Cor. 5:17 - the old things passed away: Of course, at conversion we retain our aging, decaying bodies, our old sin nature, susceptibility to temptation. Paul is not here denying that, but what does pass away is old “perspectives, prejudices, misconceptions, enslavements, etc. (cf. Gal. 2:20)” ([Constable](#)).

⁸⁹ 2 Cor. 5:17 - new things have come: [Constable](#): “God adds many “new things” at conversion, including: new spiritual life, the Holy Spirit, forgiveness, the righteousness of [Christ](#), as well as new viewpoints (2 Cor. 5:16).”

- E 2 The means of reconciliation: who reconciled⁹⁰ us to Himself through Christ 5:18b
- E 3 The ministry of reconciliation: and gave us the ministry of reconciliation,⁹¹ 5:18c
- E 4 The explanation of the means of reconciliation 5:19a
 - G 1 The means God used: {19} namely, that God was in Christ⁹²
 - G 2 The statement of God's objective: reconciling the world to Himself,⁹³
 - G 3 The judicial value of [Christ's](#) death: not counting their trespasses⁹⁴ against them,

⁹⁰ 2 Cor. 5:18 - reconciled: the [Aorist Active Participle](#) of the verb *katállasō* (2644), "as restoring relationship between individuals or between God and man *reconcile, change from enmity to friendship* (2 Cor. 5:18); passive *be or become reconciled* (Rom. 5:10)" ([Friberg](#)). The moment [Adam](#) sinned, he and the whole human race became alienated, estranged from God, and death was the instant result, first [Spiritual Death](#), then [Physical Death](#), and ultimately [Second Death](#). But God reconciled to Himself all who accept the mediation of [Christ](#).

⁹¹ 2 Cor. 5:18 - the ministry of reconciliation: "Ministry" is *diakonía* (1248), which means "(1) generally *service* (Heb. 1:14); ... (4) as the role or position of one serving God in a special way *task, office, ministry* (Rom. 12:7; 1 Tim. 1:12)," adapted from [Friberg](#). # 4 is the meaning here.

"Reconciliation" is *katallagē* (2643) "literally *exchange, profit from exchange*; figuratively in the [NT](#), as the reestablishing of personal relations *reconciliation, change from enmity to friendship* (2 Cor. 5:18, 19)" ([Friberg](#)). The text uses the article, "*the reconciliation*." Paul speaks here of the ministry or assigned task of the reconciliation which God has begun in reestablishing friendship with people of the world through the death and resurrection of the Messiah to pay for the sins of mankind and provide eternal life for all who believe in Him (John 3:16-18). *Katallagē* is used but 4X in the [NT](#), all referring to the same thing (Rom. 5:11; 11:15; 2 Cor. 5:18, 19). Paul further explains the content of "the reconciliation" in 2 Cor. 5:19. *The ministry of the reconciliation* was assigned by Jesus to His eleven apostles (Matt. 28:18-20; Acts 1:8). But frankly, that assignment has spill-over mandate to all Christians. In a real sense we are all ambassadors for [Christ](#) (2 Cor. 5:20).

⁹² 2 Cor. 5:19 - namely, that God was in [Christ](#): God, by definition, is all-wise, all-knowing, and all-good. The only way He could rescue man from eternal alienation from Himself was the ongoing process (the [Imperfect](#) tense of *eimi* (1510), the verb of being – "was being") of investing Himself in the Jewish Prophet/Priest/King Jesus who, as the perfectly righteous, but mortal man, could vicariously die for the sins of the world. Jesus is the only means of salvation (Acts 4:12).

⁹³ 2 Cor. 5:19 - reconciling the world to Himself: "Reconciling" is the [Present Active Participle](#) of the verb *katállasō* (2644), God's changing mankind from a state of enmity to a state of harmonious friendship with Himself.

"World" is *kósmos* (2889), the entire world of people. This is a powerful statement affirming [Unlimited Atonement](#), that [Christ](#) died for the sins of the entire world, not merely for the sins of the [Elect](#). [Reconciliation](#) is available to all. But for the benefits of [reconciliation](#) to accrue to the individual, each one must trust in [Jesus](#) (John 3:16-18, 36). I am presently in conversation with a man who offers up every excuse as to why he refuses to trust in [Jesus](#). In effect, he charges God with being unfair. But in the end, it is he who refuses to believe in [Jesus](#). God has provided [reconciliation](#) for him, but he refuses to accept the gift. It is he who is to blame, not God.

⁹⁴ 2 Cor. 5:19 - trespasses: *paráptōma* (3900) "as a deviation from living according to what has been revealed as the right way to live *false step, sin, transgression*; used of serious offenses against both God (Eph. 1:7) and man (Matt. 6:15)" ([Friberg](#)). [NASB 95](#) translators were inconsistent. They translated the word as "transgression(s)" 15X in Matt. 6:14, 15; Mark 11:25; Rom. 4:25; 5:15, 16, 17, 18, 20; 11:11, 12; Eph. 2:5; Col. 2:13; but as "trespass(es)" 4X in 2 Cor. 5:19; Gal. 6:1; Eph. 1:7; 2:1. In my view "transgression" is better than "trespass" because the latter

- E 5 The assignment of reconciliation: and He has committed to us the word of reconciliation.⁹⁵ 5:19b
- E 6 The analogy of reconciliation 5:20
- G 1 The authoritative office of Paul & company: {20} Therefore, we are ambassadors for Christ,⁹⁶
- G 2 The author of the appeal: as though God were making an appeal through us;
- G 3 The content of the appeal: we beg you⁹⁷ on behalf of Christ, be reconciled to God.⁹⁸

more commonly refers to entering a property which one is forbidden to enter.

⁹⁵ 2 Cor. 5:19 - He has committed to us the word of reconciliation: [Paul](#) meant, strictly speaking, that God had committed to [Paul](#) and the other [Apostles](#) the message of [reconciliation](#). However, I believe that it is valid to apply that assignment to all Christians. [Jesus](#), "[Great Commission](#)" (Matt. 28:18-20) concluded with His promise, "And look! – I Myself am with you all the days until the completion of the age!" (Matt. 28:20, [JTB](#) translation). The [Apostles](#) would not live all the days. So [Jesus](#) promised to be with all Christians all the days. We as Christians inherit this assignment.

The term "word" is the noun *lógos* ([3056](#)), "word" or "message;" *the* message is about *the* reconciliation – the noun *katallagē* ([2643](#)), God's supremely effective effort to re-establish friendship and warmth between Himself and humans, all of whom are alienated from Him. This effort included the [incarnation](#), ministry, death, burial, [resurrection](#), and ascension of the Messiah.

⁹⁶ 2 Cor. 5:20 - we are ambassadors: the [Present Indicative Active](#) Plural of *presbeúō* ([4243](#)), used only twice in the [NT](#), here, and in Eph. 6:20, "literally *be an ambassador or envoy*; figuratively in the [NT](#), of apostolic ministry *be an ambassador, be a representative* sent by [Christ](#) ([Friberg](#)). Several comments by [Constable](#) are pertinent:

Ambassadors authoritatively announce messages for others and request, not demand, acceptance. The Christian ambassador ("ambassador for [Christ](#)"), moreover, announces and appeals for God ("as though God were making an appeal through us").

Robertson, Archibald Thomas. *Word Pictures in the New Testament*. 6 vols. Nashville: Broadman Press, 1931, 4:233, quoted by [Constable](#):

The ambassador has to be *persona grata* with both countries (the one that he represents and the one to which he goes).

Warren W. Wiersbe, *The Bible Exposition Commentary*. 2 vols. Wheaton: Scripture Press, Victor Books, 1989, 1:650, cf. Rom. 1:16, quoted by [Constable](#):

"When I was a young pastor, it used to embarrass me somewhat to make visits and confront people with the claims of [Christ](#). Then it came to me that I was a privileged person, an ambassador of the King of kings! There was nothing to be embarrassed about. In fact, the people I visited should have been grateful that one of [Christ's](#) ambassadors came to see them."

⁹⁷ 2 Cor. 5:20 - we beg you: the [Present Indicative](#) of the verb *deōmai* ([1189](#)) "...ask urgently, seek, beg someone in relation to something (Luke 8:28) ..." ([Friberg](#)).

⁹⁸ 2 Cor. 5:20 - be reconciled: the [Aorist Imperative Passive](#) of the verb *katallássō* ([2644](#)), in the [Passive](#), be changed from a state of enmity to a state of harmonious friendship with God. Here is how N. T. Wright, "On Becoming the Righteousness of God," in *Pauline Theology. Vol. II: 1 & 2 Corinthians*, pp. 205, 206, quoted by [Constable](#) summarizes this passage:

"Here, then is the focal point to which the long argument has been building up. Paul, having himself been reconciled to God by the death of [Christ](#), has now been entrusted by God with the task of ministering to others that which he has himself received, in other words, reconciliation. Verse 20 then follows from this as a dramatic double statement of his conception of the task ... That is to say, when Paul preaches, his hearers ought to hear a voice from God, a voice which speaks on behalf of the [Christ](#) in whom God was reconciling the world.

- E 7 The mechanics of reconciliation 5:21
 - G 1 The action of God: {21} He made Him
 - G 2 The character of [Christ](#): who knew no sin ⁹⁹
 - G 3 The vicarious condition: *to be* sin on our behalf, ¹⁰⁰
 - G 4 The end result: so that we might become the righteousness of God in Him. ¹⁰¹

- A 2 [PAUL'S APPEAL FOR A FAITHFUL RESPONSE FROM THE CORINTHIANS 6:1 - 7:16](#)
 - B 1 [Paul's Appeal for the \[Corinthians\]\(#\)' Faithfulness in View of His Exemplary Service Amid Hardships 6:1-10](#)
 - C 1 His urging of the [Corinthians](#) not to receive the grace of God in vain 6:1-2
 - D 1 His cooperation with God: {1} And working together with Him, 6:1a
 - D 2 His urging them not to receive the grace of God in vain: we also urge you not to receive the grace of God in vain— ¹⁰² 6:1b

Astonishingly, the voice of the suffering apostle is to be regarded as the voice of God himself, the God who in [Christ](#) has established the new covenant, and who now desires to extend its reconciling work into all the world. The second half of the verse should not, I think, be taken as an address to the [Corinthians](#) specifically, but as a short and pithy statement of Paul's whole vocation: 'On behalf of [Christ](#), we make this appeal: "Be reconciled to God!"'

⁹⁹ 2 Cor. 5:21 - who knew no sin: The Scriptures attest to this: Isa. 53:9; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 2:22; 1 John 2:29; 3:5

¹⁰⁰ 2 Cor. 5:21 - *to be* sin on our behalf: In a way that is a mystery to me, God placed the sin of all humanity upon [Christ](#) on the cross. It is for that reason that God had to turn His back on His Son. Darkness fell upon all the land from the sixth to the ninth hour (Matt. 27:45). About the ninth hour cried out loudly, "My God, my God, why have You forsaken me?" (Matt. 27:46, quoting Psalm 22:1). Jesus died not only a [Physical Death](#), but a [Spiritual Death](#). He was separated from God. Jesus bore the curse for us (Gal. 3:13).

¹⁰¹ 2 Cor. 5:21 - so that we might become the righteousness of God in Him: "righteousness" is the Nominative case of the noun *dikaiosúnē* (1343) – here, the righteousness, uprightness, integrity, ethical rectitude of God. In a marvelous exchange, God made Jesus sin on our behalf so that, through faith in Jesus, we become God's righteousness in [Christ](#). In [Christ](#), we are as righteous as God is! What a stupendous salvation! See Romans 3:21-26. James Denney. *The Death of Christ: Its Place and Interpretation in the New Testament*. 4th ed. London: Hodder and Stoughton, 1903, p. 150, quoted by [Constable](#), is a fitting conclusion for this chapter: "The closing verses of the fifth chapter of 2nd Corinthians may fairly be called the *locus classicus* [lit. classical place: the best known or most authoritative passage] on the death of [Christ](#) in St. Paul's writings."

¹⁰² 2 Cor. 6:1 - we also urge you not to receive the grace of God in vain: "to receive" is the [Aorist Infinitive](#) of the verb *déchomai* (1209), to receive, accept; "grace" is the [Accusative](#) of the noun *cháris* (5485), in this instance, the goodwill and undeserved favor of God.

They had already received the grace of God at [conversion](#). That is why they trusted in [Christ](#) and were [regenerated](#). But grace is required, not only for *becoming* a Christian, but for *living* the Christian life. In effect, Paul

- D 3 The urgency of a prompt response 6:2a
- E 1 His quotation from Isaiah 49:8: {2} for He says,
- G 1 “At the acceptable time I listened to you,
- G 2 And on the day of salvation I helped you.”¹⁰³
- E 2 His present-day application to the [Corinthians](#) 6:2b
- G 1 Behold, now is “the acceptable time,”
- G 2 behold, now is “the day of salvation”—¹⁰⁴
- D 4 Not giving offense that would discredit the ministry 6:3
- E 1 Not offending: {3} giving no cause for offense in anything,
- E 2 No discrediting: so that the ministry will not be discredited,¹⁰⁵

is asking them not to invalidate their previous receipt of God’s grace by their present actions. Now is the appropriate time for them to put the grace of God into action in their own Christian lives (2 Cor. 6:2). They need to live their lives in such a way that they will not discredit the ministry of advancing the cause of [Christ](#) and His [Church](#) (2 Cor. 6:3). As [Paul](#) will shortly demonstrate, it is hard to be a good Christian and labor effectively for the Lord (2 Cor. 6:4-10). It involves being misunderstood, slandered, experiencing great physical danger, yet living one’s life exhibiting the fruit of the [Spirit](#) (Gal. 5:22-23) and dedicated to the advancement of God’s [Word](#).

[Constable](#) states it well:

Receiving God’s grace “in vain” would mean not allowing it to have its divinely intended result in their lives and making it a ground for continuance in sin (cf. v. 3). Paul was referring to failing to persevere in “perfecting holiness” (7:1). He occasionally wrote of “receiving God’s grace (or believing) in vain” (cf. 1 Cor. 15:2, 10; Gal. 4:11; Phil. 2:16). In the context here, a conflict between some of the [Corinthians](#) and Paul, resulting in the discrediting of the gospel ministry, seems to be in view (v. 3). More generally, disunity among believers frustrates God’s desire and His provision of grace (help). Most broadly, any disobedience to God’s will frustrates His grace (cf. 7:1; 11:4; 12:20-21).

¹⁰³ 2 Cor. 6:2 - acceptable time ... day of salvation: [Paul](#) was quoting from Isa. 49:8. That verse speaks of [Yahweh’s](#) helping His Servant (who is the [Messiah](#), Isa. 49:5) to restore the land of [Israel](#) to the people of [Israel](#) and to comfort and deliver them in their bondage and darkness (see Isa. 49:8-13). This will happen in the [Millennium](#) initially, but completely, in [New Jerusalem](#) and upon [New Earth](#). [Paul](#) applies this to [Gentiles](#) (2 Cor. 6:2), but he is justified in doing so, for Isaiah predicted that this Servant would not only restore [Israel](#) (Isa. 49:6a), but He would be the light of the [nations](#) so that [Yahweh’s](#) salvation might reach the ends of the earth (Isa. 49:6b)! The elder addressing the [Apostle John](#) quotes Isa. 49:10 and applies it to redeemed, martyred [Gentiles](#) in Rev. 7:16-17. See also a discussion of the “[Servant](#)” passages in Isaiah.

¹⁰⁴ 2 Cor. 6:2 - *now* is the acceptable time ... *now* is the day of salvation: [Paul’s](#) point is that the time for responding appropriately to the grace of God was *right now*! His point in 2 Cor. 6:3 is that his whole existence was designed *not* to offend, *not* to live in such a way as to discredit the ministry of the [Good News](#) about [Jesus](#). He was living that way, and by way of application, he wanted *them* to live the same way, and not be at odds with him and his ministry.

¹⁰⁵ 2 Cor. 6:3 - so that the ministry will not be discredited: [Paul’s](#) whole life was geared toward living in such a way that his (and anyone else’s) ministry of the [Good News](#) about [Jesus](#) would not be discredited. He lived that way, and by implication and application, he was urging them to live in the same manner.

- C 2 His setting an example of suffering on behalf of the ministry (service) for God 6:4-10
 - D 1 Commending himself as a servant of God 6:4-10
 - E 1 His commendation of himself: {4} but in everything commending ourselves as servants ¹⁰⁶ of God, 6:4a
 - E 2 In hardships 6:4b-5
 - G 1 in much endurance, ¹⁰⁷ 6:4b
 - G 2 in afflictions, ¹⁰⁸ 6:4c
 - G 3 in hardships, ¹⁰⁹ 6:4d
 - G 4 in distresses, ¹¹⁰ 6:4e
 - G 5 {5} in beatings, ¹¹¹ 6:5a
 - G 6 in imprisonments, ¹¹² 6:5b

¹⁰⁶ 2 Cor. 6:4 - servants of God: “servants” is the plural of the noun *diákonos* (1249), one whose existence is to meet the commands of, fulfill the wishes of another. Paul occasionally identified himself as a slave (*doulos*, 1401) of Christ (e.g., Rom. 1:1; Gal. 1:10; Phl. 1:1; Tit. 1:1), but not here.

¹⁰⁷ 2 Cor. 6:4 - in much endurance: the Dative Singular of the noun *hupomonē* (5281) means “patience, steadfastness,” resolute “adherence to a course of action despite difficulties and testings *perseverance, endurance, fortitude*” (adapted from Friberg).

¹⁰⁸ 2 Cor. 6:4 - in afflictions: the Dative Plural of the noun *thlipsis* (2347) “literally *pressure, pressing together*; figuratively in the NT, of suffering brought on by outward circumstances *affliction, oppression, trouble* (Rom. 5:3); ...” (Friberg). This noun is used to refer to the Great Tribulation (Matt. 24:21; Rev. 7:14).

¹⁰⁹ 2 Cor. 6:4 - in hardships: the Dative Plural of the noun *anáγκē* (318) – in Friberg, meaning “(2) as difficult circumstances that come on one with compelling force *distress, trouble, tribulation* (Luke 21:23) ...”

¹¹⁰ 2 Cor. 6:4 - in distresses: the Dative Plural of the noun *stenochōría* (4730) “literally *narrowness, tight or narrow place*; figuratively, as the restrictiveness and pressures brought on by inner or outer problems *distress, difficulty, trouble*” (Friberg). Only Paul used this word in the NT. He used it in Rom. 2:9; 8:35; 2 Cor. 6:4; 12:10. It is translated in NASB 95 as “distress(es)” 3X; as “difficulties” once.

¹¹¹ 2 Cor 6:5 - in beatings: the Dative Plural of the noun *plēgē* (4127), “(1) literally *blow* (Luke 10:30); as laid on by a whiplike instrument *stroke, stripe*, plural *beating* (Luke 12:48) (2) as the result of blows or stripes *wound, bruise* (Acts 16:33)...” (Friberg). Paul and Silas were whipped or beaten so hard (Acts 16:23) that their ill-treatment drew blood, creating wounds which needed to be cleansed (Acts 16:33).

¹¹² 2 Cor. 6:5 - in imprisonments: the Dative Plural of the noun *phulakē* (5438) “(1) as an action *guarding, watch* ... (Luke 2:8); (2) as a person keeping watch at a guard station or post *sentinel, guard* (Acts 12:10); (3) by metonymy, as a place of guarding *prison, guardhouse* (Matt. 14:10) (excerpted from Friberg).

- G 7 in tumults, ¹¹³ 6:5c
- G 8 in labors, ¹¹⁴ 6:5d
- G 9 in sleeplessness, 6:5e
- G 10 in hunger, ¹¹⁵ 6:5f
- E 3 In Spirit-filled personal characteristics 6:6
- G 1 {6} in purity, ¹¹⁶
- G 2 in knowledge, ¹¹⁷
- G 3 in patience, ¹¹⁸
- G 4 in kindness, ¹¹⁹

¹¹³ 2 Cor. 6:5 - tumults: the [Dative](#) Plural of the noun *akatastasia* (181) “instability, unrest *turmoil, revolution, insurrection* (Luke 21:9); of social unrest *rioting, tumult, disturbance* due to mob action (2 Cor. 6:5); of community disruption *confusion, disorderliness, unruliness* (James 3:16)” ([Friberg](#)).

¹¹⁴ 2 Cor. 6:5 - in labors: the [Dative](#) Plural of the noun *kópos* (2873), “exhausting physical or mental exertion toil, labor, work (John 4:38)” (excised from [Friberg](#)); see also 1 Thess. 2:9.

¹¹⁵ 2 Cor. 6:5 - in hunger: the [Dative](#) Plural of the noun *nēsteía* (3521), literally, “in hungers,” or, “in instances of hunger,” in this context, the involuntary deprivation of food (adapted from [Friberg](#)) (rather than fasting – Luke 2:37; Acts 14:23; 27:9). For involuntary food deprivation, see also 2 Cor. 11:27; 1 Cor. 4:11; Philippians 4:12.

¹¹⁶ 2 Cor. 6:6 - in purity: the [Dative](#) Singular of the noun *hagnótēs* (54) “as a quality of behavior that is morally clean *purity, sincerity, blamelessness* (2 Cor. 6:6)” ([Friberg](#)), used only twice in the NT, here and in 2 Cor. 11:3. Since [Paul](#) was talking in 2 Cor. 6:5 about things he has experienced with his body, he probably has in mind sexual purity here. However, in 2 Cor. 11:3 he is probably talking about spiritual purity towards [Christ](#).

¹¹⁷ 2 Cor. 6:6 - in knowledge: the [Dative](#) Singular of the noun *gnōsis* (1108) “basically, as the possession of information *what is known, knowledge* (1) as a characteristic of God and man knowledge (Rom. 11:33; 1 Cor. 8:1); (2) as the result of divine enlightenment *knowledge, understanding, insight* (Luke 1:77)” (excerpted from [Friberg](#)). In this context, probably meaning (2) is the correct understanding.

¹¹⁸ 2 Cor. 6:6 - in patience: the [Dative](#) Singular of the noun *makrothumía* (3115), “as a state of emotional quietness in the face of unfavorable circumstances *patience, long-suffering*: (1) as patience under trial *endurance, steadfastness* (Heb. 6:12); (2) as constraint exercised toward others *forbearance, patience* (2 Cor. 6:6); (3) as God’s constraint of His wrath *long-suffering, forbearance* (Rom. 2:4) ([Friberg](#)). In this context, both meanings (1) and (2) are appropriate. Literally, the word combines two Greek words, “long” and “wrath.” We might use the colloquial expression, “long-fused.” If someone has a “short fuse,” he gets angry quickly. [Paul](#) was not like that.

¹¹⁹ 2 Cor. 6:6 - in kindness: the [Dative](#) Singular of the noun *chrēstótēs* (5544), “(1) as a gracious attitude *goodness, kindness* (Rom. 2:4), opposite *apotomia* (664) (*severity*); (2) as moral integrity *uprightness, honesty* (2 Cor. 6:6) ... do what is right (Rom. 3:12)” (adapted from [Friberg](#)). I would lean more toward meaning (1) in this context, particularly since [Paul](#) used the opposite word, *severity*, in 2 Cor. 13:10.

- G 5 in the Holy Spirit,¹²⁰
- G 6 in genuine love,¹²¹
- E 4 In the Word of God and power of God 6:7
- G 1 {7} in the word of truth,¹²²
- G 2 in the power of God;¹²³
- G 3 by the weapons of righteousness¹²⁴
- H 1 for the right hand
- H 2 and the left,
- E 5 In good reputation and slander 6:8

¹²⁰ 2 Cor. 6:6 - in the Holy Spirit: Paul was stating that his normal mode of operation when he was serving the Lord was to be doing so by means of the power of the [Holy Spirit](#). See the table, "[What Happens if One is Filled with the Spirit?](#)"

¹²¹ 2 Cor. 6:6 - in genuine love: literally, "in love unhyprocritical" where "love" is the [Dative](#) of the noun *agápē* (26), "love; (1) especially as an attitude of appreciation resulting from a conscios evaluation and choice; used of divine and human love *love, devotion*;" (excerpted from [Friberg](#)); "unhyprocritical" is the [Dative](#) of the adjective *anupókritos* (505), "literally, *without hypocrisy*; hence *genuine, sincere*" ([Friberg](#)).

¹²² 2 Cor. 6:7 - in the word of truth: more precisely, "in message of truth" where "message is the [Dative](#) of the noun *lógos* (3056) "related to *légō* (3004) (*arrange in order*); (1) as a general term for *speaking*, but always with rational content *word, speech* (Matt. 22:46); often opposite *érgon* (2041) (*deed*) (1 John 3:18); (2) with the specific translation depending on a wide variety of contexts ... (3) of divine revelation; (a) *word, message* (of God) (John 10:35) ... (d) of the content of the gospel *word, message* (Luke 5:1)" (excerpted from [Friberg](#)).

"of truth" is the [Genitive](#) of the noun *alētheia* (225) "(1) of what has certainty and validity *truth* Eph. 4:21)" (excerpted from [Friberg](#)) – especially because it constitutes the [Good News](#) which comes from God, who only communicates that which is accurate and eternally reliable (Titus 1:2). [Paul](#) referred to this same message of truth in 2 Cor. 5:19 – literally, "the message of the reconciliation."

¹²³ 2 Cor 6:7 - in the power of God: literally, "in power of God" where "power" is the [Dative](#) of the noun *dúnamis* (1411) "as able to produce a strong effect *power, might, strength* (Acts 1:8), opposite *asthēneia* (769) (weakness)" (excerpted from [Friberg](#)). Because [Paul](#) was led by the [Spirit](#), he was able to tap into the power of God, battling as he was against both human and demonic powers.

¹²⁴ 2 Cor. 6:7 - by the weapons of righteousness: "weapons" is the [Genitive Neuter](#) Plural of the noun *hóplon* (3696) "(1) literally any *tool or instrument* (probably figuratively in Rom. 6:13); (2) *weapon*; plural *arms, weapons* (John 18:30); figuratively, as what is needed for successful Christian living, viewed as a spiritual warfare against evil *means to win out* (2 Cor 10:4); possibly used in both negative and positive aspects of means for evil or good in Rom. 6:13" ([Friberg](#)). According to [Constable](#),

"Weapons" may refer to the sword of the Spirit (the Word of God) and the shield of faith (cf. Rom. 6:13; Eph. 6:11-17; 1 Thess. 5:8). The "right hand" normally attacked with a sword, and "the left" defended with a shield. However, these are "weapons of righteousness," the spiritual weapons that God supplies.

- G 1 {8} by glory and dishonor, ¹²⁵
- G 2 by evil report and good report; ¹²⁶
- G 3 regarded as deceivers and yet true; ¹²⁷
- E 6 In obscurity and threat of death 6:9
- G 1 {9} as unknown yet well-known, ¹²⁸
- G 2 as dying yet behold, we live; ¹²⁹
- G 3 as punished yet not put to death, ¹³⁰
- E 7 In sorrowful poverty 6:10
- G 1 {10} as sorrowful yet always rejoicing, ¹³¹

¹²⁵ 2 Cor. 6:8 - by glory and dishonor: “glory” is the [Genitive](#) of *dóxa* (1391), in this case, an honorable reputation blessed and empowered by God; “dishonor” is the [Genitive](#) of *atímia* (819) “dishonor, disgrace, shame” (excerpted from [Friberg](#)). These contrasting terms may refer to the varying reactions he received from the [Corinthians](#). Some viewed him as having a glorious ministry; others, as having a dishonorable ministry. Another possibility is that he knew God was giving him honor as a faithful representative; but unbelieving Israelis, for example, viewed his ministry as blasphemous, trying to thwart him at every step (Acts 13:6-8, 45, 50; 14:2, etc.).

¹²⁶ 2 Cor. 6:8 - by evil report and good report: Some in Corinth, and perhaps other cities, attempted to slander [Paul](#) and his motives, while others had nothing but good to say about him.

¹²⁷ 2 Cor. 6:8 - regarded as deceivers and yet true: Some in [Paul's](#) ongoing ministry had regarded him and his associates as deceivers, the [Nominative](#) of the adjective *plános* (4108), “causing to be mistaken, leading astray, deceitful (1 Tim. 4:1); substantively ... deceiver, impostor” ([Friberg](#)); others, including God and [Christ](#), viewed him as being true, the [Nominative](#) of the adjective *alēthēs* (227) “... (3) of persons characterized by integrity *trustworthy, truthful, honest* (Rom. 3:4) ...” (excerpted from [Friberg](#)).

¹²⁸ 2 Cor. 6:9 - as unknown yet well-known: “unknown” – the [Present Passive Participle](#) of the verb *agnoēō* (50), “(1) as lacking information be ignorant, not know...” (excerpted from [Friberg](#)), in the [Passive](#), “unknown;” “well-known” – the [Present Passive Participle](#) of the verb *epiginōskō* (1921), in this context, and in the [passive](#), known fully, known completely, well-known.

[Paul](#) is speaking here in broad terms. The world at large did not know who [Paul](#) was. But even his [Jewish](#) enemies did not really understand him. Yet to the obedient [elect](#), and especially to [Christ](#) whom he served, [Paul](#) was well-known and fully understood. Many of the carnal or fleshly Christians with whom [Paul](#) worked in Corinth (1 Cor. 3:1-4) did not really understand him and frequently misrepresented him. The spiritual Christians understood him better and cooperated with him

¹²⁹ 2 Cor. 6:9 - as dying yet behold, we live: [Paul](#) and his associates lived in danger of death repeatedly, yet, by the grace of God, they survived and kept on living (Acts 14:19-20; 21:27-31; 23:12-15).

¹³⁰ 2 Cor. 6:9 - as punished yet not put to death: “punished” is the [Present Passive Participle](#) of the verb *paideiō* (3811), literally, as being child-trained or disciplined. Sometimes [Paul](#) was harshly disciplined by the civil community (Acts 16:22-24), at other times by God (Heb. 12:6, 7, 10). Yet he was not put to death – the [Present Passive Participle](#) of the verb *thanatōō* (2289), being deprived of life, being killed. He was still alive.

¹³¹ 2 Cor. 6:10 - as sorrowful yet always rejoicing: “sorrowful” is the [Nominative Present Passive Participle](#) of the verb *lupéō* (3076) “... [passive](#) be sad, be sorrowful, be distressed (Matt. 26:22) ...” (excerpted from [Friberg](#)); “rejoicing” the [Nominative Present Active Participle](#) of the verb *chairō* (5463), “rejoicing, being glad, being

G 2 as poor yet making many rich,¹³²

G 3 as having nothing yet possessing all things.¹³³

B 2 **Paul's Appeal for the Corinthians to Be Unrestrained toward Him 6:11 - 7:4**

C 1 To be unrestrained in their affection toward him 6:11-13

D 1 Paul's unrestrained stance toward the Corinthians 6:11

E 1 His free speech: {11} Our mouth has spoken freely to you, O Corinthians,¹³⁴

E 2 His wide-open heart: our heart is opened wide.¹³⁵

D 2 The contrast between his stance toward them and their stance toward him 6:12

E 1 They are not restricted in their feelings by him: {12} You

delighted" (adapted from [Friberg](#)). Because of the dangerous situations in which he found himself, because of the repeated rejection of the [Messiah](#) by his own people, because of opposition even by Christians, some [Corinthians](#) among them, [Paul](#) was frequently sad or distressed. Yet he took delight in being [Christ's](#) ambassador (2 Cor. 5:20; Eph. 6:20), serving the [Great King](#) even before His arrival on earth.

¹³² 2 Cor. 6:10 - as poor yet making many rich: "poor" is the [Nominative](#) of the adjective *ptōchós* (4434) "literally, of one dependent on others for support *poor, destitute* (Mark 12:42)" (excerpted from [Friberg](#)); "making (many) rich" is the [Nominative Present Active Participle](#) of the verb *ploutidzō* (4148) in this context, figuratively, making many people spiritually wealthy through faith in [Christ](#). The reality is, however, that people who trust in [Christ](#) as their Savior are not only spiritually wealthy in the present life, but they will be fabulously wealthy materially in their future life in [New Jerusalem](#) in view of their opulent surroundings free of any pain, anxiety, sickness, aging, and death, and undistressed by any evil people, of which there will be none in [New Earth](#) and [New Jerusalem](#) (Rev. 21:1-22:5).

¹³³ 2 Cor. 6:10 - as having nothing yet possessing all things: [Peter](#) and [Paul](#) and the other [Apostles](#) had left everything to follow Jesus. At times they wondered what they would receive in return (Matt. 19:27; Mark 10:28; Luke 18:28). Yet they were possessing all things. By faith they viewed themselves, even in the present, as being citizens of another country (Philippians 3:20; Heb. 12:22). One day they would have enormous responsibilities in the coming [Kingdom of Christ](#) (Matt. 19:28; Mark 10:29-30; Luke 10:29-30). Indeed every person who has left houses or brothers or sisters or father or mother or children or farms for Jesus' sake will receive many times as much, and will inherit eternal life (Matt. 19:29; Mark 10:30; Luke 18:30).

¹³⁴ 2 Cor. 6:11 - O [Corinthians](#): [Constable](#):

Rarely did [Paul](#) address his readers by name in the body of his epistles. He did so only when he felt very emotionally involved in what he was saying (cf. Gal. 3:1; Phil. 4:15). Here it was his extreme candor in sharing the painful experiences of his ministry, with his dear friends, that moved him (vv. 4-10): ("O [Corinthians](#)"). Many students of this book have felt that [Paul's](#) openness with the [Corinthians](#), that comes through so strongly here, is a distinctive mark of this epistle....

¹³⁵ 2 Cor. 6:11 - our heart is opened wide: "heart" is the [Nominative](#) case of the noun *kardia* (2588) "...(2) viewed as the innermost self, the source and seat of functions of soul and spirit in the emotional life (Acts 2:26), the volitional life (2 Cor. 9:7), the rational life (Acts 7:23)..." (excerpted from [Friberg](#)). [Paul](#), in his innermost being was enlarged, having a great affection for the [Corinthians](#). "Opened wide" is the [Perfect Indicative Passive](#) of the verb *platinō* (4115). He wishes fervently that they shared the same affection for him (2 Cor. 6:13).

- are not restrained ¹³⁶ by us,
- E 2 They are restricted in their feelings toward him: but you are restrained in your own affections. ¹³⁷
- D 3 His plea that they would open wide their feelings toward him: {13} Now in a like exchange—I speak as to children—open wide to us also. ¹³⁸ 6:13
- C 2 Not to be unequally yoked with unbelievers 6:14 - 7:1
- D 1 The prohibition: {14} Do not be bound together with unbelievers; ¹³⁹ 6:14a
- D 2 Five questions to be answered with the word “Nothing!” or “None!” 6:14b-16a

¹³⁶ 2 Cor. 6:12 - You are not restrained by us: “restrained” is the [Present Indicative Passive](#) of the verb *stenochōrēō* (4729), “literally *confine, squeeze into a narrow tight place, restrict*; figuratively and [passive](#) in the NT; as having a cramped or narrow feeling *be restricted, be severely limited* (2 Cor. 6:12); *be completely overwhelmed with difficulty* (2 Cor. 4:8)” ([Friberg](#)). I think what [Paul](#) is saying in this verse is that the [Corinthians](#) were restrained or constricted in their attitude toward him. They did not have a warm and spontaneous affection for him as he had toward them. And the fault was not his – it was theirs. [Paul](#) and company had not restrained their warmth toward him.

¹³⁷ 2 Cor. 6:12 - but you are restrained in your own affections: “restrained” is, once again, the [Present Indicative Passive](#) of the verb *stenochōrēō* (4729), and it means the same thing here as it did in the previous usage; “affections” is the [Dative Neuter](#) Plural of the noun *splāngchnon* (4698) “of the body *inward part*, such as the heart, bowels, liver; only plural in the [NT](#); (1) literally *intestines, viscera, inward parts* of the body; located in the belly (Acts 1:18); (2) figuratively; (a) the deep inner seat of tender emotions in the whole personality, in differing cultures conceived of as *heart, stomach, bowels* (2 Cor. 7:15); (b) the heartfelt emotion itself, translated to fit the context, *affection, love, deep feeling, compassion* (Philippians 1:8)” ([Friberg](#)). In other words, [Paul](#) is indicating that the [Corinthians](#) as a whole lacked a heart-felt warmth toward him. This deeply grieved him. He had a wide-open heart toward them (2 Cor. 6:11), but they had a constricted, restrained heart towards him. This evidenced itself in their criticism and obvious distrust of him – their questioning of his integrity.

¹³⁸ 2 Cor. 6:13 - open wide to us also: “open wide” is the [Aorist Imperative Passive](#) of the verb *platinō* (4115), literally, “be opened wide, enlarged.” [Paul](#) wishes the [Corinthians](#) would reciprocate his unrestrained love and affection for them (1 Cor. 6:11).

¹³⁹ 2 Cor. 6:14 - Do not be bound together with unbelievers: not “be bound together” is the [Nominative Present Active Participle](#) of the verb *heterodzugēō* (2086) “strictly *be yoked with an animal of a different kind*; hence *be mismatched, be wrongly associated together* (2 Cor. 6:14) ([Friberg](#)). This verb appears only here in the [NT](#).

This seems, on the surface, to be quite a digression by [Paul](#) from his previous pleadings to the [Corinthians](#) to be open-hearted toward him. Why the sudden change in topic? [Constable](#) explains it well, I believe:

The [Corinthians](#) had a tendency to respond to [Paul's](#) teachings by first resisting them, and then going overboard in applying them inappropriately. They had done this in dealing with the incestuous man, for example (1 Cor. 5). Consequently, [Paul](#) immediately explained what he did not mean by his appeal, so his readers would not become dangerously openhearted to all people, as well as to himself. This section of text summarizes 1 Corinthians 10:1-22, where [Paul](#) had previously warned the [Corinthians](#) about idolatry.

So whom did [Paul](#) have in mind? Again, according to [Constable](#), “...[Paul](#) was commanding that Christians form no binding interpersonal relationships with non-Christians, *that resulted in their spiritual defilement*.” Some possible applications might include marrying someone who is not a believer, entering into a business partnership with someone who is not a believer, or joining a club or organization of unbelievers who routinely espouse ungodly philosophies and practices.

- E 1 for what partnership have righteousness and lawlessness, ¹⁴⁰ 6:14b
- E 2 or what fellowship has light with darkness? ¹⁴¹ 6:14c
- E 3 {15} Or what harmony has Christ with Belial, ¹⁴² 6:15a
- E 4 or what has a believer in common with an unbeliever? ¹⁴³

¹⁴⁰ 2 Cor. 6:14 - for what partnership have righteousness and lawlessness? – “partnership” – the [Nominative](#) case of the noun *metochē* (3352) “sharing, participation; as a participation in common *fellowship, partnership* (2 Cor. 6:14)” ([Friberg](#)); “righteousness” – the [Dative](#) case of the noun *dikaíosunē* (1343) – righteousness, uprightness, integrity, ethical rectitude; “lawlessness” is the [Dative](#) case of the noun *anomia* (458) “as what is contrary to law; (1) as a general state of wrong lawlessness, wickedness, iniquity (1 John 3:4)...” (excerpted from [Friberg](#)). According to 1 John 3:4, “...sin is lawlessness.” Righteousness and lawlessness have nothing to share with each other. Therefore, believers are not to be bound together with unbelievers

¹⁴¹ 2 Cor. 6:14 - what fellowship has light with darkness? “Fellowship” is the [Nominative](#) case of *koinōnia* (2842) “(1) as a relationship characterized by sharing in common *fellowship, participation* (1 John 1:3) (excerpted from [Friberg](#)); [JTB](#) – “commonality”;

“light” is the [Dative Neuter](#) of the noun *phōs* (5457) “literally *light*; (1) by metonymy, of sources or bearers of illumination, as (*sun*)*light* (Rev. 22:5b); (*star*)*light*, as one of many heavenly lights (James 1:17); (*fire*)*light* (Mark 14:54); (*lamp*)*light* (Luke 8:16); (*torch or lantern*) *light* (Acts 16:29); (2) as a religious metaphor, used especially of God as the ultimate source of light and of the sphere where He exists (1 Tim. 6:16; 1 John 1:5); ... (excerpted from [Friberg](#)).

“with darkness” is the [Accusative Neuter](#) of the noun *skótos* (4655) “darkness; (1) literally, as an enveloping sphere where light (*phōs* 5457) is absent *darkness, gloom, obscurity* (Matt. 27:45); in relation to the world, as the primitive [earth and universe] before light was created (2 Cor. 4:6); idiomatically ... literally *the outer darkness, i.e. the place of punishment*, as the region of future exclusion from the kingdom of God (Matt. 8:12); figuratively, as an absence of moral and spiritual renewal *ignorance, lack of understanding* (Acts 26:18); metaphorically, as the domain under the authority of the devil and demons *realm of evil, evil world* (Luke 22:53; Eph. 6:12)” (adapted from [Friberg](#)).

Since God is light (1 John 1:5) and dwells in unapproachable light (1 Tim. 6:16), we Christians, who once were formerly darkness, are light in the Lord, and are to walk as children of light (Eph. 5:8), and we are to be blameless and innocent, children of God above reproach in a crooked and perverse generation, among whom we appear as lights (*phōstēr*, 5458) in the world (Philippians 2:15).

What commonality do light and darkness share? None whatever. So believers are not to be unequally yoked together with unbelievers.

¹⁴² 2 Cor. 6:15 - what harmony has Christ with Belial: “harmony” is the [Nominative](#) case of the noun *sumphōnēsis* (4587) “agreement, harmony, joint decision (2 Cor. 6:15) ([Friberg](#)), occurring only here in the [NT](#). We transliterate this noun as “symphony” in English. Thus, the translation “harmony” is most appropriate!

“Christ” is the [Genitive](#) case of the noun *christós* (5547), the Ultimate Anointed [Prophet, Priest, King](#) of [Israel](#) and the world;

“Belial” is the [Accusative](#) case of the noun *belial* (955), “indeclinable; *Belial*, masculine proper noun meaning *worthlessness*, a designation for the Devil (2 Cor. 6:15)” ([Friberg](#)).

What harmony does Christ have with the Devil? Absolutely none! So believers are not to be unequally yoked together with unbelievers!

¹⁴³ 2 Cor. 6:15 - what has a believer in common with an unbeliever: more literally, “what portion (or share) has a believer with an unbeliever?” – where “portion” is the [Nominative](#) case of the noun *meris* (3310) “(1) *part of a whole that has been chosen or divided up share, portion* (Luke 10:42) ...” (excerpted from [Friberg](#)); “believer” is the [Dative](#) case of the adjective *pistós* (4103) here, used “as a substantive *believer* (2 Cor. 6:15)” (excerpted from [Friberg](#)); “unbeliever” is the [Genitive](#) case of the adjective *ápistos* (571) “...substantially, as one who does not believe God’s message about Christ *unbeliever, pagan* (1 Tim. 5:8)” (excerpted from [Friberg](#)). [Paul](#) is asking, “what sharing does a believer have with an unbeliever?” – and the answer is, “Nothing whatever!” So do not be yoked together with an unbeliever! (2 Cor. 6:14).

6:15b

E 5 {16} Or what agreement has the temple of God with idols?¹⁴⁴ 6:16a

G 1 Our existence as the temple of God: For we are the temple of the living God;¹⁴⁵ just as God said,

D 3 The promise of fellowship with God 6:16b

E 1 “I will dwell in them and walk among them;¹⁴⁶

E 2 And I will be their God, and they shall be My people.¹⁴⁷

D 4 The exhortation to separation 6:17a

E 1 {17} “Therefore, come out from their midst and be separate,”¹⁴⁸ says the Lord.

¹⁴⁴ 2 Cor. 6:16 - or what agreement has the temple of God with idols: “agreement” is the [Nominative](#) case of the noun *sugkatáthesis* (4783), “agreement, harmony, joint decision (2 Cor. 6:15) ([Friberg](#)), used only here in the [NT](#); “temple of God” is the [Dative](#) case of the noun *naós* (3485), here, probably the Jewish temple which still stood in Jerusalem; “idols” – the [Genitive](#) Plural [Neuter](#) of the noun *eidōlon* (1497), “strictly form, copy, figure; hence (1) an object resembling a person or animal and worshiped as a god *idol, image* (Rev. 9:20); (2) *idol, false god* with reference to demonic power involved in idol worship (1 Cor. 10:19)” ([Friberg](#)). The point is that since there is no accord between God’s temple and demonic idols, believers should not be unequally yoked together with unbelievers (2 Cor. 6:14).

¹⁴⁵ 2 Cor. 6:16 - for we are the temple of the living God: we Christians, corporately, in this era, the [Church Age](#), constitute the temple (the [Nominative](#) case of the noun *naós* (3485).

“Of the living God – “living” is the [Genitive Present Active Participle](#) of the verb *dzáō* (2198), referring here to God as the eternally animated Being, the Essence and Source of all life, as opposed to dead gods that do not really even exist.

“God” is the [Genitive](#) case of the noun *theós* (2316), “the Supreme, Divine, true, living, yet personal God” (adapted from [Friberg](#)). The next two-and-a-half verses, 2 Cor. 6:16b-18 are quotations from the [OT](#), demonstrating that we Christians constitute a Temple of the living God.

¹⁴⁶ 2 Cor. 6:16 - I will dwell in them and walk among them: [Paul](#) here combines three [OT](#) Scriptures, Exod. 29:45; Lev. 26:12; Ezek. 37:27. Properly, these statements are directed toward God’s relation with the nation of [Israel](#), but [Paul](#) applies them to the [Church](#), which contains [Gentiles](#) as well as [Jewish](#) people. He is justified in so doing in that God’s initial promise to [Abraham](#) was that in him all the families of the earth would be blessed (Gen. 12:3). The initial fulfillment of this promise as it applies to [Gentiles](#) was in the commencement of the [Church Age](#). A much fuller fulfillment will occur during the [Millennium](#). The most complete fulfillment will occur in the [Eternal State](#). [John](#) “heard a loud voice from the throne saying, ‘Behold, the tabernacle of God is among men, and He will dwell among them, and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away’” (Rev. 21:3-4).

¹⁴⁷ 2 Cor. 6:16 - And I will be their God and they shall be My people: [Paul](#) quotes Lev. 26:12 and Ezek. 37:27. Again, both Scriptures speak of God’s intimate relation with [Israel](#), but [Paul](#) justifiably applies them to the [Church](#). See the preceding footnote for the stages of fulfillment of this prophecy.

¹⁴⁸ 2 Cor. 6:17 - come out from their midst and be separate ... and do not touch what is unclean: [Paul](#) is quoting Isaiah 52:11a. In context Isaiah 52:11 is the prophet’s urging of [Israel](#) “to depart from [Babylonian](#) exile accompanied by [Yahweh](#) as guide and protector” (author’s [Analysis of Isaiah](#)). See also [Constable](#). However, this passage, which features God’s restoration of [Zion](#) (Isa. 52:7-9), predicts that all the [nations](#) to the ends of the earth will see the

- E 2 “And do not touch what is unclean;
- D 5 The promise of family closeness 6:17b-18
- E 1 And I will welcome you. 6:17b
- E 2 {18} “And I will be a father to you, ¹⁴⁹ 6:18a
- E 3 And you shall be sons and daughters to Me,” ¹⁵⁰ 6:18b
- E 4 Says the Lord Almighty. ¹⁵¹ 6:18c
- D 6 The application 7:1
- E 1 The acknowledgment of the promises: {1} Therefore, having these promises, ¹⁵²
- E 2 The appeal to cleanse themselves from defilement: beloved, let us cleanse ourselves ¹⁵³ from all defilement of flesh and

salvation of our God (Isa 52:10). So the redemption of [Israel](#) has spill-over benefits to the [nations](#) of the earth.

¹⁴⁹ 2 Cor. 6:18 - And I will be a father to you: [Paul](#) appears to be quoting from 2 Sam. 7:14 and 1 Chronicles 17:13, God’s promise to [David](#) through Nathan about David’s son Solomon. Ultimately, these prophecies predict the Father / Son relationship between God and the [Messiah, Jesus Christ](#). [Paul](#) applies these promises to obedient [Gentiles](#) in the [Church Age](#).

¹⁵⁰ 2 Cor. 6:18 - and you shall be sons and daughters to Me: This appears to be an allusion to Hosea 1:10. Strictly speaking, it is a prophecy regarding the [sons of Israel](#). Nevertheless [Paul](#) applies the prophecy to believing [Gentiles](#), both here and in Romans 9:26.

¹⁵¹ 2 Cor. 6:18 - says the Lord Almighty: “Lord” is the [Nominative](#) case of the noun *kúrios* ([2962](#)), “strictly, a substantive of the adjective *kúrios* (*strong, authoritative*); hence, one having legal power *lord, master*; ... (3) in religious usage, as a designation and personal title for God (Matt. 1:20) and Jesus Christ (John 20:18) (*the Lord*; translation of the Hebrew *adonai*, which in the public reading of Scripture replaced the tetragrammaton [YHWH](#)” (extracted from [Friberg](#)).

“Almighty” is the [Nominative](#) case of the noun *pantokrátōr* ([3841](#)) “a designation for God as the one holding all power and ruling all things *the Almighty, the All-Powerful, the Omnipotent (One)*” ([Friberg](#)).

Together, these two nouns (both without the article – “says Lord Almighty”) refer to God the Father, the first Member of the Godhead.

¹⁵² 2 Cor. 7:1 - having these promises: Paul regards present day Christians as possessing these [OT](#) promises – the [Accusative](#) Plural of the noun *epaggelia* ([1860](#)) (1) originally *announcement, declaration*; in later Greek *agreement, promise, assurance* (Acts 23:21); (2) predominantly of God’s pronouncements that provide assurance of what He intends to do *promise* (Eph. 6:2)” (excised from [Friberg](#)).

¹⁵³ 2 Cor. 7:1 - let us cleanse ourselves, the [Aorist Active](#) (Hortatory, or Exhortational – “let us”) [Subjunctive](#) of the verb *katharízō* ([2511](#)) “(1) literally, as thoroughly cleansing for sacred use *wash, make clean, cleanse* (Luke 11:39); (2) figuratively; ... [c] of religious and moral purity, as from sin and a guilty conscience *cleanse, make pure, make acceptable to God* (1 John 1:7)” (excerpted from [Friberg](#)). [Paul](#) is urging the [Corinthians](#) to cleanse themselves from all defilement and to be completely holy in their fear of God (2 Cor. 7:1). This will result in their making room for [Paul](#) in their hearts (2 Cor. 7:2-4).

spirit,¹⁵⁴

E 3 The appeal to complete holiness: perfecting holiness in the fear of God.¹⁵⁵

C 3 To make room for him 7:2-4

D 1 Make room for us: {2} Make room for us *in your hearts*;¹⁵⁶ 7:2a

D 2 We have not wronged you 7:2b

E 1 we wronged no one,¹⁵⁷

E 2 we corrupted no one,¹⁵⁸

¹⁵⁴ 2 Cor. 7:1 - from all defilement of flesh and spirit: “defilement” is the [Genitive](#) case of the noun *molusmós* (3436), “as a state of *defilement*; figuratively, of moral and spiritual pollution *filthiness, uncleanness* (2 Cor. 7:1)” ([Friberg](#)), used only here in the [NT](#).

“flesh” is the [Genitive](#) case of the noun *sárx* (4561) “flesh; (1) literally, as the muscular part that covers the bones of a human or animal body *flesh* (1 Cor. 15:39); ... (8) in an ethical sense in [Paul’s](#) epistles (a) as a sinful and sensual power tending toward sin and opposing the [Spirit’s](#) working flesh (Rom. 7:25; Gal. 5:17), opposite *pneuma* (spirit);...” (excerpted from [Friberg](#)). It is meaning #8 that [Paul](#) has in mind here.

“spirit” is the [Genitive Neuter](#) of the noun *pneúma* (4151) “... (3) as the immaterial part of the human personality, *spirit* in contrast to the outward and visible of *sarx* (*flesh*) (4561) and *sōma* (*body*) (4983) (1 Cor. 5:3; 2 Cor. 7:1) ...” (excerpted from [Friberg](#)). Every part of man, both his material and his immaterial being, has been corrupted by sin. The unregenerate person perpetually lives a sin-contaminated existence. Christians have received a new nature (2 Cor. 5:17). But their contaminated being is continually rearing its ugly head. Christians must cleanse themselves from their contaminated flesh and spirit. As [Paul](#) states elsewhere, that involves being filled with the [Spirit](#) (Eph. 5:18) and walking step after step in their lives by means of the [Holy Spirit](#) (Gal. 5:16, 22-23).

¹⁵⁵ 2 Cor. 7:1 - perfecting holiness in the fear of God: “perfecting” is the [Present Active Participle Nominative](#) Masculine Plural of the verb *epiteléō* (2005), “(1) in a temporal sense *finish, end, successfully complete* what has begun (Gal. 3:3); (2) as bringing something about *accomplish, complete, perfect* (2 Cor. 7:1) ...” (excerpted from [Friberg](#));

“holiness” is the [Accusative](#) case of the noun *hagiosúnē* (42) “holiness, dedication, as a quality of life expressed in careful obedience to God (Rom. 1:4)” ([Friberg](#));

“fear” is the [Dative](#) of the noun *phóbos* (5401), possessing an abhorrence of defying an all-powerful God who has high standards of what is right and wrong, and who will bring every person to an accounting with eternal consequences.

[Paul](#) is urging the [Corinthians](#) to bring their personal holiness to a stage of completion in the sight of God, who will, without partiality, call each person to account for how he has lived his life. The end game for [Paul](#) is that the [Corinthians](#), if they do this, will make room for him in their hearts (2 Cor. 7:2-4).

¹⁵⁶ 2 Cor. 7:2 - Make room for us *in your hearts*: [Paul](#) restates to the [Corinthians](#) his appeal first uttered in 2 Cor. 6:11-13 – an appeal for an openness and warmth toward him. “Make room” is the [Aorist Active Imperative](#) of the verb *chōréō* (5562), “from a basic meaning *make room for, give way to* ... here used figuratively ... (2) ... (b) of persons *open one’s heart to, be friendly toward* (2 Cor. 7:2) ...” (excerpted from [Friberg](#)).

¹⁵⁷ 2 Cor. 7:2 - we wronged no one: [Paul’s](#) assertion of his innocence is emphatic. Literally the text reads, “No one we wronged; no one we corrupted; no one we treated preferentially. “Wronged” is the [Aorist Indicative Active](#) of the verb *adikéō* (91) “... (2) with the accusative of a person (as here) *do wrong to, act unjustly toward, injure* (Act 7:26) ...” (excerpted from [Friberg](#)).

¹⁵⁸ 2 Cor. 7:2 - we corrupted no one: literally, “no one we corrupted” or “no one we misled” – the [Aorist Indicative Active](#) of the verb *phtheirō* (5351) “ruin, destroy (1) in relation to outward circumstances *ruin, corrupt, cause harm to* (possibly 2 Cor. 7:2); (2) in morals and religion *seduce, corrupt, mislead* (Rev. 19:2; probably 2 Cor.

- E 3 we took advantage of no one.¹⁵⁹
- D 3 I do not speak to condemn you: {3} I do not speak to condemn you, 7:3a
- D 4 You are in our hearts: for I have said before that you are in our hearts¹⁶⁰ 7:3b
- E 1 to die together¹⁶¹
- E 2 and to live together.
- D 5 [Paul's](#) optimism 7:4
- E 1 His great confidence: {4} Great is my confidence in you;¹⁶²
- E 2 His boasting: great is my boasting on your behalf.¹⁶³
- E 3 His comfort: I am filled with comfort;¹⁶⁴

7:2) ...” (excerpted from [Friberg](#)).

¹⁵⁹ 2 Cor. 7:2 - we took advantage of no one: the [Aorist Indicative Active](#) of the verb *pleonektēō* (4122) “with a basic meaning of *have more than* another; (1) of persons, in regard to material possessions *take advantage of, exploit, cheat* (2 Cor. 7:2; 1 Thess. 4:12) ...” excerpted from [Friberg](#). Literally [Paul](#) said, “no one we cheated.” He could not be charged with partiality or graft. [Paul](#) did not exercise the policy of Affirmative Action, giving some preferential treatment. He treated every person fairly.

¹⁶⁰ 2 Cor. 7:3 - you are in our hearts: [Paul](#) used this “heart” language in this letter in 2 Cor. 2:4; 3:2; 6:11; 7:3; 8:16. “Heart(s) *kardia* (2588) is used in a figurative sense here as the wellspring of emotion, warmth, and love.

¹⁶¹ 2 Cor. 7:3 - to die together and to live together: [Paul](#) was irrevocably committed to and affectionate toward the [Corinthians](#). He wished fervently they all felt the same way toward him.

¹⁶² 2 Cor. 7:4 - Great is my confidence in you: the [Nominative](#) case of the noun *parrēsía* (3954) “as an attitude of openness that stems from freedom and lack of fear; (1) in speech *boldness, plainness, outspokenness* (Acts 2:29); (3) [in regard to persons] *courage, confidence, boldness* (Acts 4:13) ...” (adapted from [Friberg](#)). [Paul's](#) stance toward the [Corinthians](#) was a mixture of definitions (1) and (3) – he spoke boldly toward them (1), but he also had great confidence in them (3) that they would cultivate a more spiritual attitude of warmth and acceptance toward him.

¹⁶³ 2 Cor. 7:4 - great is my boasting on your behalf: “boasting” is the [Nominative](#) case of the noun *kauchēsis* (2746) “(1) as an action *boasting, glorying, pride*; in a good sense (Rom. 15:17); in a bad sense (Rom. 3:27); (2) as an object, of *boasting, equivalent to kauchēma* (2745) *boast* [Rom. 4:2]; (3) as an attitude *pride*; in a good sense (2 Cor. 7:4)” (adapted from [Friberg](#)). [Paul](#) boasts that they will respond appropriately. He will use the same term, also in a positive sense, about the [Corinthians](#) in 2 Cor. 8:24 in regard to their willingness to give to help the needy.

¹⁶⁴ 2 Cor. 7:4 - I am filled with comfort: Even though the Corinthians have given him some cause for discomfort caused by their reluctance to trust him completely and had failed exhibit warmth and affection toward him, [Paul](#) has an overarching sense of comfort that they will eventually do so. “Comfort” is the [Dative](#) case of the noun *paráklēsis* (3784), in this context, *consolation, comfort* (cf. 2 Cor. 1:4) (adapted from [Friberg](#)).

E 4 His joy despite affliction: I am overflowing with joy¹⁶⁵ in all our affliction.¹⁶⁶

B 3 Paul's Comfort at Signs of the Corinthians' Faithful Response 7:5-16

C 1 Toward his letter 7:5-13a

D 1 His turmoil upon arriving in Macedonia 7:5

E 1 His arrival in Macedonia: {5} For even when we came into Macedonia¹⁶⁷

E 2 His restiveness: our flesh had no rest,

E 3 His surrounding afflictions: but we were afflicted¹⁶⁸ on every side:

G 1 conflicts without,¹⁶⁹

¹⁶⁵ 2 Cor. 7:4 - joy: The Dative of the noun *chará* (5479), “(1) literally *joy*, as a feeling of inner happiness *rejoicing, gladness, delight* (Matt. 2:10) ...” (excised from Friberg). Paul wasn’t just mildly joyful – he was experiencing an overabundance – the Present Indicative Passive of the verb *huperperisseúō* (5248) (adapted from Friberg) of joy!

¹⁶⁶ 2 Cor. 7:4 - in all our affliction: the Dative case of the noun *thlipsis* (2347) “literally *pressure, pressing together*; figuratively in the NT, of suffering brought on by outward circumstances *affliction, oppression, trouble* (Rom. 5:3); ...” (Friberg). This noun is used to refer to the Great Tribulation (Matt. 24:21; Rev. 7:14). Paul used this word repeatedly in this letter – in 2 Cor. 1:4, 8; 2:4; 4:17; 6:4; 7:4; 8:2, 13.

¹⁶⁷ 2 Cor. 7:5 - Macedonia: *Makedonía* (3109). According to BibleAtlas.org, Macedonia was originally a country to the North of Greece, but by the time of Paul it had been enlarged and formed into a Roman province. It is to this Roman province of Macedonia that the NT always refers. The first city of Macedonia in which Paul proclaimed the Good News was the city of Philippi (Acts 16:12). Luke identified Philippi as a (Roman) colony – *kolōnia* (2862) “colony, as a group of people settled in a distant land but remaining under the authority of their native land or still regarded as citizens of their native city (Acts 16:12)” (Friberg). According to Constable,

A Roman colony was a city that the imperial government had granted special privileges for having rendered some special service to the empire. All of its free citizens enjoyed the rights of Roman citizens. Living in such a colony was similar to being in Rome away from Rome (cf. Phil. 3:20).

¹⁶⁸ 2 Cor. 7:5 - we were afflicted: the Nominative Plural Present Passive Participle of the verb *thlibō* (2346) “strictly *press, rub together*; hence *compress, make narrow*; ... (3) figuratively *afflict, oppress, cause trouble to* (2 Thess. 1:6); passive *experience hardship, be afflicted* (2 Cor. 1:6)” (excerpted from Friberg). Paul went on to describe the ways in which he and his companion, Silas, were afflicted in Macedonia – conflicts without and fears within.

¹⁶⁹ 2 Cor. 7:5 - conflicts without: literally, “without – conflicts”, wherein “without” is the Adverbial Adjective *éxōthen* (1855), “adverb of place; opposite *ésōthen* (2081) (*from the inside, within*); (1) *from the outside, outwardly, externally* (Mark 7:18); ... (excerpted from Friberg); and “conflicts” is the Nominative plural of the noun *máchē* (3163) “literally, physical combat or a contest fought with weapons *battle, conflict, fight*; in the NT figuratively and plural, as battles fought with words only *disputes, quarrels, strifes* (2 Tim. 2:23)” (Friberg).

G 2 fears within.¹⁷⁰

- D 2 God's comfort of [Paul](#) through the coming of [Titus](#) and his report of the [Corinthians'](#) warmth 7:6-7
- E 1 The character of God: {6} But God, who comforts the depressed,¹⁷¹ 7:6a
- E 2 God's comforting Paul by the arrival of [Titus](#): comforted us¹⁷² by the coming of Titus;¹⁷³ 7:6b ***
- E 3 [Titus'](#) experience of having been comforted by the [Corinthians](#): {7} and not only by his coming, but also by the comfort with which he was comforted in you, 7:7a
- E 4 [Titus'](#) report to Paul: as he reported to us 7:7b

¹⁷⁰ 2 Cor. 7:5 - fears within: literally, "within – fears", wherein "within" is the Adverbial Adjective *ésōthen* (2081) "adverb of place, opposite *éxōthen* (1855) (from the outside); (1) from (the) inside or within (Luke 17:11); (2) within, on the inside (Matt. 7:15); ..." (excerpted from [Friberg](#)); and "fears" is the [Nominative](#) plural of the noun *phóbos* (5401) "(1) active causing fear, source of fear, terror (Rom. 13:3; probably 1 Pet. 3:14); (2) passive; (a) in a negative sense fear, dread, alarm (2 Cor. 7:5; possibly 1 Pet. 3:14) ..." (excerpted from [Friberg](#)).

[Paul](#) is saying is that, outwardly, certain people were always disputing with him, contradicting and opposing him. He is referring to the opposition from Jewish people that bled over into disputes with authorities (Acts 17:1-9) as well as disputes with him by people ostensibly Christians, but who had been turned against him, perhaps by false teachers. Certain [Corinthians](#) were in this latter category. These outward disputes led to inner anxiety, fear, and trepidation. Yet [Paul](#) never quit.

¹⁷¹ 2 Cor. 7:6 - who comforts the depressed: "who comforts" literally refers to God as "the One comforting," the [Nominative Present Active Participle](#) of the verb *parakalēō* (3870) "from a basic meaning call someone to oneself ... (4) as speaking to relieve sorrow or distress comfort, cheer (up), encourage (2 Cor. 1:4)" (excerpted from [Friberg](#)). This verb is used 18X in 2 Corinthians, second only to Acts, in which it is used 22X. "Urging people to be comforted" and "urging them to action" – another meaning of the verb, is certainly a sub-theme of 2 Corinthians.

"the depressed" – the [Accusative](#) of the Adjective *tapeinós* (5011) "(1) literally of situation low, opposite *hupsēlós* (5308) (high) [Matt. 4:8]; (2) figuratively in the NT ... (b) as an emotional state downhearted, depressed" (2 Cor. 7:6)..." (excerpted from [Friberg](#)). According to [Constable](#),

When he had arrived in "Macedonia [on his [3rd Missionary Journey](#)]," [Paul](#) could not find [Titus](#). Consequently, he continued to experience affliction from conflicts with unbelievers ("conflicts without"), and from his concern ("fears within") for [Titus](#) and the [Corinthians'](#) response to his "severe letter" (cf. 2 Cor. 2:12-13).

[Paul](#) had felt disheartened (Gr. *tapeinos*, not clinically "depressed") by this syndrome of circumstances. However, he felt greatly encouraged ("comforted") when [Titus](#) found him, and "reported" to [Paul](#) that the [Corinthians](#) had responded to his severe letter properly (cf. 2 Cor. 2:3-4).

¹⁷² 2 Cor. 7:6 - God ... comforted us: "comforted" is the [Aorist Indicative Active](#) of the verb *parakalēō* (3870), "from a basic meaning call someone to oneself ... (4) as speaking to relieve sorrow or distress comfort, cheer (up), encourage (2 Cor. 1:4)" (excerpted from [Friberg](#)). This is the second time in this verse that this verb has been used. Though it was the arrival of [Titus](#) that comforted [Paul](#), the comforter behind the scenes was really God!

¹⁷³ 2 Cor. 7:6 - by the coming of [Titus](#): the word "coming" is the [Dative](#) Singular of the noun *parousia* (3952), "(1) being present, presence (2 Cor. 10:10), opposite *apousia* [666] (absence, being away) [Philippians 2:12]; (2) coming, arrival; [a] of human beings (2 Cor. 7:6); [b] as a religious technical term, a future event when Jesus the [Messiah](#) returns to earth coming, advent (Matt. 24:3); [c] in a negative sense, of the appearance of [Antichrist](#) coming (2 Thess. 2:9)" ([Friberg](#)). Paul's use of the word here is that of his act of arriving, not of his durative presence. See the [Word Study on Parousia](#). See also "[The Uses of Parousia](#)."

- G 1 your longing,
- G 2 your mourning,
- G 3 your zeal for me;
- E 5 The joy of Paul: so that I rejoiced even more. 7:7c
- D 3 His joy that his sorrow-causing letter had produced repentance leading to salvation 7:8-10
 - E 1 His acknowledgment of the sorrow his letter had caused them: {8} For though I caused you sorrow by my letter, 7:8a
 - E 2 His present absence of regret: I do not regret it; 7:8b
 - E 3 His previous regret: though I did regret it 7:8c
 - E 4 His perception that their sorrow was temporary—for I see that that letter caused you sorrow, though only for a while— 7:8d
 - E 5 His present joy – not that they were sorrowful: {9} I now rejoice, not that you were made sorrowful, 7:9a
 - E 6 But that they repented: but that you were made sorrowful to the point of repentance; 7:9b
 - E 7 Their sorrow was in accordance with God’s will: for you were made sorrowful according to the will of God, 7:9c
 - E 8 The end result is that they will not suffer loss: so that you might not suffer loss in anything through us. 7:9d
 - E 9 A Godly produces repentance without regret: {10} For the sorrow that is according to the will of God produces a repentance without regret, 7:10a
 - E 10 A Godly sorrow leads to salvation: leading to salvation, 7:10b
 - E 11 Worldly sorrow produces death: but the sorrow of the world produces death. 7:10c
- D 4 His successful, comfort-bringing attempt to persuade them to emphasize their integrity toward him 7:11-13a
 - E 1 The products of their godly sorrow 7:11
 - G 1 Earnestness: {11} For behold what earnestness this very thing, this godly sorrow, has produced in you:

- G 2 Self-vindication: what vindication of yourselves, what indignation,
- G 3 Fear: what fear,
- G 4 Longing: what longing,
- G 5 Zeal: what zeal,
- G 6 Avenging of wrong: what avenging of wrong!
- G 7 Innocence: In everything you demonstrated yourselves to be innocent in the matter.
- E 2 The reason he wrote to them: {12} So although I wrote to you, 7:12
 - G 1 Not for the sake of the offender: it was not for the sake of the offender
 - G 2 Not for the sake of the offended: nor for the sake of the one offended,
 - G 3 But to demonstrate their earnestness on his behalf: but that your earnestness on our behalf might be made known to you in the sight of God.
- E 3 The end result – Paul has been comforted: {13} For this reason we have been comforted. 7:13a
- C 2 Toward [Titus](#)' visit 7:13b-16
 - D 1 His rejoicing over the joy of [Titus](#) 7:13b
 - E 1 The reality of his comfort: And besides our comfort,
 - E 2 The reason for his rejoicing: we rejoiced even much more for the joy of Titus,
 - E 3 [Titus](#)' spirit had been refreshed by them: because his spirit has been refreshed by you all.
 - D 2 Paul's previous boasting about [Titus](#) was well-founded 7:14
 - E 1 His acknowledgment of having boasted about Titus: {14} For if in anything I have boasted to him about you,
 - E 2 He had not been ill-founded: I was not put to shame;
 - E 3 Paul's continual practice of being truthful
 - G 1 His practice of speaking the truth: but as we spoke

all things to you in truth,

G 2 His boasting about [Titus](#) proved to have been true: so also our boasting before Titus proved to be the truth.

D 3 [Titus](#)' affection toward the Corinthians 7:15

E 1 His affection abounds: {15} His affection abounds all the more toward you,

E 2 The grounds for [Titus](#)' affection

G 1 Their obedience: as he remembers the obedience of you all,

G 2 Their having received him: how you received him

H 1 with fear

H 2 and trembling.

D 4 Paul's joyful confidence in the Corinthians: {16} I rejoice that in everything I have confidence in you. 7:16

A 3 [PAUL'S FUND-RAISING FOR NEEDY SAINTS 8 - 9 ***](#)

B 1 [Paul's Urging of the \[Corinthians\]\(#\) to Give to the Needy Saints 8:1-15](#)

C 1 His glowing report of the Macedonians' giving to the saints 8:1-5

D 1 The source of giving – the grace of God: {1} Now, brethren, we *wish to* make known to you the grace of God which has been given in the churches of Macedonia, 8:1

D 2 The circumstance of their giving 8:2-5

E 1 Their great affliction: {2} that in a great ordeal of affliction 8:2a

E 2 Their abundant joy: their abundance of joy 8:2b

E 3 Their deep poverty: and their deep poverty 8:2c

E 4 Their overflowing generosity: overflowed in the wealth of their liberality. 8:2d

E 5 Their ability in giving 8:3a

G 1 Commensurate with their ability: {3} For I testify that according to their ability,

- G 2 Surpassing their ability: and beyond their ability
- E 6 Their willingness 8:3b-4
 - G 1 Their initiative: *they gave* of their own accord, 8:3b
 - G 2 Their entreaty: {4} begging us with much urging for the favor of participation in the support of the saints,¹⁷⁴ 8:4
- E 7 Their self-sacrifice 8:5
 - G 1 Exceeding [Paul's](#) expectations: {5} and *this*, not as we had expected,
 - G 2 Their sacrifice of themselves to God: but they first gave themselves to the Lord
 - G 3 Their sacrifice of themselves to the apostolic team: and to us
 - G 4 Their compliance with the will of God: by the will of God. 8:5
- C 2 Their past urging of [Titus](#) to complete the [Corinthians'](#) act of giving 8:6
 - D 1 Their reminder to [Titus](#) of his past initiative; {6} So we urged Titus that as he had previously made a beginning,
 - D 2 Their urging [Titus](#) to complete his initial endeavor: so he would also complete in you this gracious work as well.
- C 3 His epistolary urging of the [Corinthians](#) to give to the saints 8:7-15
 - D 1 The exhortation 8:7-8
 - E 1 His acknowledgment of their abundance in spiritual matters: {7} But just as you abound in everything, 8:7a

¹⁷⁴ 2 Cor. 8:4 - participation in the support of the saints: [Paul](#) had been making overtures, and continued to do so on behalf of poverty-stricken Jewish believers back in Israel. The time line is as follows: (1) [Paul](#) visited Corinth on his Second Missionary Journey (ca. A.D. 50). He remained in the city 18 months (Acts 18:1-17; 1 Cor. 2:3). (2) [Paul](#) wrote 1 Corinthians in A.D. 55 from Ephesus (1 Cor. 16:8). In this first letter to the [Corinthians](#), he urged them to set aside money on the first day of every week so that he could eventually accompany their chosen bearers of the gift to the "saints" at Jerusalem (1 Cor. 16:1-4). (3) In his second letter to the [Corinthians](#), written around 56 A.D. from Macedonia, [Paul](#) urges the [Corinthians](#) to make good on their original enthusiastic response (2 Cor. 8-9). (4) He evidently followed up this second letter with a visit to Corinth on his Third Missionary Journey. This is recorded in Acts 20:1-4. (5) [Paul](#) wrote his letter to the Romans in 57-58 A.D. from Corinth. He informed them that he had picked up the gift from the Macedonians and Achaians (including Corinth), and was intent on taking the gift to the poor among the saints in Jerusalem (Rom. 15:25-28). After that he would visit the Roman Christians on his way to Spain. (6) [Paul](#) did deliver the funds to Jerusalem, but his plans to visit the church at Rome was circumvented by his arrest in Jerusalem (Acts 21:27-40) and his subsequent imprisonment and trials. (7) [Paul](#) eventually did reach Rome, but involuntarily, a prisoner of the Empire (Acts 28:17-31).

- G 1 in faith
- G 2 and utterance
- G 3 and knowledge
- G 4 and in all earnestness
- G 5 and in the love we inspired in you,
- E 2 His exhortation for them to abound in the grace of giving: *see* that you abound in this gracious work also. 8:7b
- E 3 His gentle persuasion of them to act in love 8:8
- G 1 Not by means of a command: {8} I am not speaking *this* as a command,
- G 2 But by means of the example of others: but as proving through the earnestness of others ¹⁷⁵
- G 3 The intended demonstration: the sincerity of your love also.
- D 2 The example of Christ 8:9
 - E 1 His grace: {9} For you know the grace of our Lord Jesus Christ,
 - E 2 His wealth: that though He was rich,
 - E 3 His sacrificial poverty: yet for your sake He became poor,
 - E 4 His goal for their wealth: so that you through His poverty might become rich.
- D 3 The desirability of completing a started project 8:10-11
 - E 1 Their early enthusiasm 8:10
 - G 1 [Paul's](#) opinion: {10} I give *my* opinion in this matter,
 - G 2 The advantage sought for the [Corinthians](#): for this is to your advantage,
 - G 3 Their initial participation: who were the first to

¹⁷⁵ 2 Cor. 8:10 - but as proving through the earnestness of others: [Paul](#) is urging the [Corinthians](#) to give. The “others” to whom he is referring includes, primarily, the Macedonians (2 Cor. 8:1), and perhaps also himself and [Titus](#), and even the example of Christ (2 Cor. 8:9).

- begin a year ago not only to do *this*,
- G 4 Their initial desire: but also to desire *to do* it.
- E 2 The need for completion 8:11
 - G 1 His urging them to complete their initial efforts: {11} But now finish doing it also,
 - G 2 Complementary with their initial willingness: so that just as *there was* the readiness to desire it,
 - G 3 His exhortation that they complete the project: so *there may be* also the completion of it by your ability.
- D 4 The principle of equality 8:12-15
 - E 1 The importance of willingness 8:12
 - G 1 The stipulation of willingness: {12} For if the readiness is present,
 - G 2 The basis of acceptable giving
 - H 1 That which one possesses: it is acceptable according to what *a person* has,
 - H 2 Not that which one does not possess: not according to what he does not have.
 - E 2 The goal of equality, not pain 8:13
 - G 1 Not for others' prosperity: {13} For *this* is not for the ease of others
 - G 2 Not for their poverty: *and* for your affliction,
 - G 3 But for equality: but by way of equality – 8:13
 - E 3 The plausibility of future reciprocation 8:14
 - G 1 The present situation
 - H 1 The [Corinthians](#)' relative prosperity: {14} at this present time your abundance
 - H 2 Their meeting of the Jerusalem Christians' need: *being a supply* for their need,
 - G 2 The projected future situation

- H 1 Their relative prosperity: so that their abundance
- H 2 Their meeting of the Corinthian Christians' need: also may become a *supply* for your need,
- H 3 The desirable standard: that there may be equality;
- E 4 The Scriptural precedent: {15} as it is written, 8:15 (cf. Exod. 16:18)
 - G 1 The adequacy of the manna for those who gathered a lot: "He who *gathered* MUCH DID NOT HAVE TOO MUCH,
 - G 2 The adequacy of manna for those who gathered little: AND HE who *gathered* LITTLE HAD NO LACK."¹⁷⁶
- B 2 [Paul's](#) Commendation of [Titus](#) and Two Other Collectors of the Prospective Offering 8:16-24**
 - C 1 [Titus](#)' qualifications: His sincere solicitousness for the [Corinthians](#) 8:16-17
 - D 1 As motivated by God: {16} But thanks be to God, who puts the same earnestness on your behalf in the heart of Titus. 8:16
 - D 2 As responding to [Paul](#): {17} For he not only accepted our appeal, 8:17a
 - D 3 As being very sincere: but being himself very earnest, 8:17b
 - D 4 As spontaneously traveling to meet them: he has gone to you of his own accord. 8:17c
 - C 2 The qualifications of a traveling companion accompanying [Titus](#) 8:18-19
 - D 1 His Christian status: {18} And we have sent along with him the

¹⁷⁶ 2 Cor. 8:15 - and he who gathered little had no lack- This text is quoted from Exod. 16:18. "These words are generally understood by the Rabbins as meaning, that whether they had gathered much or little, when they measured it [i.e., the manna] in their tents, they had collected just as many omers as they needed for the number in their families, and therefore that no one had either superfluity or deficiency.... [T]he miraculous superintendence of God was manifested in this, that no one was able to gather either more or less than what he needed for the number in his family" (K & D, Vol. I, Book 2, p. 68)

- brother ¹⁷⁷ 8:18a
- D 2 His Church-wide notoriety in evangelism: whose fame in *the things of the gospel has spread* through all the churches; 8:18b
 - D 3 His appointment by the churches to help dispose of their gracious gift: {19} and not only *this*, but he has also been appointed by the churches to travel with us in this gracious work, 8:19
 - E 1 To help bring glory to Christ Himself: which is being administered by us for the glory of the Lord Himself,
 - E 2 To demonstrate the [Pauline](#) team's alacrity: and *to show* our readiness,
 - C 3 [Paul's](#) desire to ensure high ethics in handling money 8:20-21
 - D 1 His careful precautions: {20} taking precaution so that no one will discredit us in our administration of this generous gift; 8:20
 - D 2 His high ethical standard: {21} for we have regard for what is honorable, 8:21
 - E 1 Before Christ: not only in the sight of the Lord,
 - E 2 Before men: but also in the sight of men.
 - C 4 The qualifications of a third traveling companion: {22} We have sent with them our brother, 8:22
 - D 1 His past record of diligence: whom we have often tested and found diligent in many things,
 - D 2 His present motivation for diligence: but now even more diligent, because of *his* great confidence in you.
 - C 5 The qualifications of [Titus](#): {23} As for Titus, 8:23a
 - D 1 His long partnership with [Paul](#): *he is* my partner
 - D 2 His past association with the [Corinthians](#): and fellow worker among you;
 - C 6 The qualifications of all three men: as for our brethren, 8:23b

¹⁷⁷ 2 Cor. 8:18 - the brother: An unnamed believer [Paul](#) sent to accompany [Titus](#). Just why [Paul](#) declined to identify him by name is unclear. Perhaps at the actual time of writing, [Paul](#) himself was uncertain who would accompany [Titus](#). He just knew that whoever it was would be approved, in general, by the churches. On the other hand, this unnamed brother had a certain amount of notoriety ("fame"). So why [Paul](#) would not have identified him remains a mystery, at least to me.

- D 1 Messengers of the churches: *they are* messengers ¹⁷⁸ of the churches,
- D 2 A credit to Christ: a glory to Christ.
- C 7 The bottom line – [Paul's](#) challenge to the [Corinthians](#) to demonstrate their willingness to give 8:24
 - D 1 Proving their love: {24} Therefore openly before the churches, show them the proof of your love
 - D 2 Making good [Paul's](#) boasting about them: and of our reason for boasting about you.
- B 3 [Paul's](#) Desire That the [Corinthians](#) Not be Ashamed by Unpreparedness If He Visits Them With Some Macedonians 9:1-5**
 - C 1 His confidence in their preparedness to give 9:1-2
 - D 1 His concession that it was not necessary that he write them: {1} For it is superfluous for me to write to you about this ministry to the saints; 9:1
 - D 2 His awareness of their willingness: {2} for I know your readiness, 9:2a
 - D 3 His using them as a challenge for the Macedonians 9:2b
 - E 1 The statement of his boasting: of which I boast about you to the Macedonians,
 - E 2 The content of his boasting
 - G 1 Their readiness: *namely*, that Achaia has been prepared since last year,
 - G 2 Their zeal: and your zeal has stirred up most of them.
 - C 2 His reason for having sent three Christian brothers 9:3-5
 - D 1 So that his bragging may not have been ill-founded: {3} But I have sent the brethren, in order that our boasting about you may not be made empty in this case, 9:3a
 - D 2 To ensure their preparation: so that, as I was saying, you may be prepared; 9:3b

¹⁷⁸ 2 Cor. 8:23 - messengers: Literally, "sent ones," the [Nominative Masculine](#) Plural of the noun *apóstolos* (652). These men were sent out by the churches. They were not official [Apostles](#) sent out by Christ. Those are one of a kind.

- D 3 To prevent embarrassment 9:4
 - E 1 The likelihood of Macedonian accompaniment: {4} otherwise if any Macedonians come with me
 - E 2 The potential of their unpreparedness: and find you unprepared,
 - E 3 [Paul's](#) potential embarrassment: we –
 - E 4 The [Corinthians'](#) potential embarrassment: not to speak of you – will be put to shame by this confidence.
- D 4 To prepare ahead of time 9:5
 - E 1 His pre-emptive sending ahead of the three brothers: {5} So I thought it necessary to urge the brethren that they would go on ahead to you
 - E 2 The preparation of the three brothers: and arrange beforehand your previously promised bountiful gift,
 - E 3 The goal of their preparation
 - G 1 A generous gift: so that the same might be ready as a bountiful gift,
 - G 2 Not a grudging, last-minute gift: and not affected by covetousness.

B 4 [Paul's](#) Statement of the Benefits of Giving Deeply and Cheerfully 9:6-15

- C 1 A bountiful harvest 9:6
 - D 1 The result of sparse sowing: {6} Now this *I say*, he who sows sparingly will also reap sparingly;
 - D 2 The result of bountiful sowing: and he who sows bountifully will also reap bountifully.
- C 2 The obtaining of God's love 9:7
 - D 1 A purposeful, inner decision: {7} Each one *must do* just as he has purposed in his heart,
 - D 2 Devoid of miserliness: not grudgingly
 - D 3 Devoid of pressure: or under compulsion,
 - D 4 With cheerfulness: for God loves a cheerful giver.
- C 3 Greater productivity in righteousness 9:8-10

- D 1 Having all our own needs supplied 9:8a
 - E 1 Abundant grace: {8} And God is able to make all grace abound to you,
 - E 2 Adequate provision: so that always having all sufficiency in everything,
- D 2 Having adequate provision to do every good deed 9:8b-9
 - E 1 Abundant resources: you may have an abundance for every good deed; 9:8b
 - E 2 Righteous sharing: {9} as it is written, “HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ENDURES FOREVER.” (Ps. 112:9) 9:9
- D 3 Having an increased harvest of righteousness: {10} Now He who supplies seed to the sower and bread for food, 9:10
 - E 1 Multiplied seed: will supply and multiply your seed for sowing
 - E 2 Multiplied harvest: and increase the harvest of your righteousness;
- C 4 Causing others to thank and glorify God 9:11-13
 - D 1 Enrichment for greater giving: {11} you will be enriched in everything for all liberality, 9:11a
 - D 2 The production of thankfulness: which through us is producing thanksgiving to God. 9:11b
 - D 3 Meeting needs: {12} For the ministry of this service is not only fully supplying the needs of the saints, 9:12a
 - D 4 Overflowing thanksgiving: but is also overflowing through many thanksgivings to God. 9:12b
 - D 5 Glorifying God: {13} Because of the proof given by this ministry, they will glorify God 9:13
 - E 1 For obedience: for *your* obedience to your confession of the gospel of Christ,
 - E 2 For generosity: and for the liberality of your contribution to them and to all,
- C 5 Causing others to yearn for the giver more 9:14
 - D 1 Resultant prayer: {14} while they also, by prayer on your behalf,

yearn for you

D 2 Surpassing grace: because of the surpassing grace of God in you.

C 6 Having a greater appreciation for God's Gift: {15} Thanks be to God for His indescribable gift! 9:15

A 4 **PAUL'S BOASTING ABOUT HIS AUTHORITY 10 - 13**

B 1 **His Readiness to Be Bold with the Corinthians When He Comes 10:1-7**

C 1 "Don't force me to be bold with you in person" 10:1-2

D 1 {1} Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent! {2} I ask that when I am present I need not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh.

C 2 "I am not walking in the flesh but the power of God" 10:3-5

D 1 {3} For though we walk in the flesh, we do not war according to the flesh, {4} for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. {5} We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ,

C 3 "We are ready to punish disobedience" 10:6

D 1 {6} and we are ready to punish all disobedience, whenever your obedience is complete.

C 4 "As you are Christ's, so are we" 10:7

D 1 {7} You are looking at things as they are outwardly. If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we.

B 2 **His Boasting in the Lord about His Authority to Upbuild Them through Rebuking in Person 10:8-18**

C 1 The necessity of his boasting: his authority in presence to equal his authority by letter 10:8-11

D 1 {8} For even if I boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I will not be put to shame, {9} for I do not wish to seem as if I would terrify you by my letters. {10} For they say, "His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible." {11} Let such a person consider this,

that what we are in word by letters when absent, such persons we are also in deed when present.

C 2 The ground of his boasting: his pioneering in bringing them the gospel 10:12-16

D 1 {12} For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves and compare themselves with themselves, they are without understanding. {13} But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you. {14} For we are not overextending ourselves, as if we did not reach to you, for we were the first to come even as far as you in the gospel of Christ; {15} not boasting beyond our measure, that is, in other men's labors, but with the hope that as your faith grows, we will be, within our sphere, enlarged even more by you, {16} so as to preach the gospel even to the regions beyond you, and not to boast in what has been accomplished in the sphere of another.

C 3 The sphere of his boasting: the Lord 10:17-18

D 1 {17} But he who boasts is to boast in the Lord. {18} For it is not he who commends himself that is approved, but he whom the Lord commends.

B 3 His Fear That the [Corinthians](#) Have Been Led Astray 11:1-15

C 1 His fear that they have been deceived by the Serpent away from devotion to Christ 11:1-3

D 1 {1} I wish that you would bear with me in a little foolishness; but indeed you are bearing with me. {2} For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin. {3} But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

C 2 His fear that they are tolerant of a different gospel 11:4

D 1 {4} For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.

C 3 His insistence that he is not inferior to the most eminent apostles 11:5-6

D 1 {5} For I consider myself not in the least inferior to the most eminent apostles. {6} But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made this evident to you in all things.

C 4 His boasting of his humility in refusing to be a financial burden upon them out of love for them 11:7-11

D 1 {7} Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge? {8} I robbed other churches by taking wages from them to serve you; {9} and when I was present with you and was in need, I was not a burden to anyone; for when the brethren came from Macedonia they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so. {10} As the truth of Christ is in me, this boasting of mine will not be stopped in the regions of Achaia. {11} Why? Because I do not love you? God knows I do!

C 5 His desire to protect them from false apostles 11:12-15

D 1 {12} But what I am doing I will continue to do, so that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting. {13} For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. {14} No wonder, for even Satan disguises himself as an angel of light. {15} Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.

B 4 His Boasting of His Credentials in Order to Compete with Certain False Apostles 11:16 - 12:13

C 1 His intention to boast 11:16-21

D 1 {16} Again I say, let no one think me foolish; but if you do, receive me even as foolish, so that I also may boast a little. {17} What I am saying, I am not saying as the Lord would, but as in foolishness, in this confidence of boasting. {18} Since many boast according to the flesh, I will boast also. {19} For you, being so wise, tolerate the foolish gladly. {20} For you tolerate it if anyone enslaves you, anyone devours you, anyone takes advantage of you, anyone exalts himself, anyone hits you in the face. {21} To my shame I must say that we have been weak by comparison. But in whatever respect anyone else is bold—I speak in foolishness—I am just as bold myself.

C 2 His Jewish credentials 11:22

D 1 {22} Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.

C 3 His credentials as a servant of Christ 11:23-33

D 1 Persecution suffered 11:23-25

E 1 {23} Are they servants of Christ?—I speak as if insane—I

more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. {24} Five times I received from the Jews thirty-nine lashes. {25} Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep.

D 2 Damages encountered 11:26

E 1 {26} I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren;

D 3 Hardships suffered 11:27

E 1 {27} I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.

D 4 Stress suffered from caring for the churches 11:28-31

E 1 {28} Apart from such external things, there is the daily pressure on me of concern for all the churches. {29} Who is weak without my being weak? Who is led into sin without my intense concern?

E 2 {30} If I have to boast, I will boast of what pertains to my weakness. {31} The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying.

D 5 His escape from Damascus 11:32-33

E 1 {32} In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me, {33} and I was let down in a basket through a window in the wall, and so escaped his hands.

C 4 His credentials in revelation 12:1-10

D 1 His having been caught up into Paradise 12:1-6

E 1 {1} Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of the Lord. {2} I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. {3} And I know how such a man—whether in the body or apart from the body I do not know, God knows— {4} was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak. {5} On behalf of

such a man I will boast; but on my own behalf I will not boast, except in regard to my weaknesses. {6} For if I do wish to boast I will not be foolish, for I will be speaking the truth; but I refrain from this, so that no one will credit me with more than he sees in me or hears from me.

D 2 His thorn in the flesh to ensure humility 12:7-9

E 1 {7} Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself! {8} Concerning this I implored the Lord three times that it might leave me. {9} And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.

D 3 His contentment in weaknesses, for then he is strong 12:10

E 1 {10} Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.

C 5 His apostolic credentials - miracles 12:11-13

D 1 His boasting of his equality with the most eminent apostles 12:11

E 1 {11} I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody.

D 2 His sign-authenticated apostleship 12:12

E 1 {12} The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

D 3 His even-handed treatment of the [Corinthians](#) 12:13

E 1 {13} For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me this wrong!

A 5 [PAUL'S EPISTOLARY USE OF HIS AUTHORITY TO MOTIVATE THE CORINTHIANS TO COMPLY BEFORE HIS VISIT 12:14 - 13:14](#)

B 1 His Financial Policy: His anticipated third visit to be a continuation of his "no-burden" policy 12:14-18

C 1 {14} Here for this third time I am ready to come to you, and I will not be a burden to you; for I do not seek what is yours, but you; for children are not

responsible to save up for their parents, but parents for their children. {15} I will most gladly spend and be expended for your souls. If I love you more, am I to be loved less? {16} But be that as it may, I did not burden you myself; nevertheless, crafty fellow that I am, I took you in by deceit. {17} Certainly I have not taken advantage of you through any of those whom I have sent to you, have I? {18} I urged Titus to go, and I sent the brother with him. Titus did not take any advantage of you, did he? Did we not conduct ourselves in the same spirit and walk in the same steps?

B 2 His Fear: Finding ungodliness in them when he comes 12:19-21

C 1 {19} All this time you have been thinking that we are defending ourselves to you. Actually, it is in the sight of God that we have been speaking in Christ; and all for your upbuilding, beloved. {20} For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances; {21} I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.

B 3 His Philosophy in Writing: Severity in letter to avoid severity in presence 13:1-10

C 1 His warning: He'll not spare sinners when he comes the third time 13:1-4

D 1 {1} This is the third time I am coming to you. Every fact is to be confirmed by the testimony of two or three witnesses. {2} I have previously said when present the second time, and though now absent I say in advance to those who have sinned in the past and to all the rest as well, that if I come again I will not spare anyone, {3} since you are seeking for proof of the Christ who speaks in me, and who is not weak toward you, but mighty in you. {4} For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we will live with Him because of the power of God directed toward you.

C 2 His challenge: They should test themselves to see if they are in the faith 13:5-6

D 1 {5} Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test? {6} But I trust that you will realize that we ourselves do not fail the test.

C 3 His prayer 13:7-9

D 1 That they do no wrong 13:7-8

E 1 {7} Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what

is right, even though we may appear unapproved. {8} For we can do nothing against the truth, but only for the truth.

D 2 That they be made complete 13:9

E 1 {9} For we rejoice when we ourselves are weak but you are strong; this we also pray for, that you be made complete.

C 4 His use of authority for upbuilding 13:10

D 1 {10} For this reason I am writing these things while absent, so that when present I need not use severity, in accordance with the authority which the Lord gave me for building up and not for tearing down.

B 4 His Closing 13:11-14

C 1 His exhortation to be made complete 13:11

D 1 His exhortations

E 1 {11} Finally, brethren, rejoice,

E 2 be made complete,

E 3 be comforted,

E 4 be like-minded,

E 5 live in peace;

D 2 His prediction: and the God of love and peace will be with you.

C 2 His greetings 13:12-13

D 1 {12} Greet one another with a holy kiss.

D 2 {13} All the saints greet you.

C 3 His benediction 13:14

D 1 {14} The grace of the Lord Jesus Christ,

D 2 and the love of God,

D 3 and the fellowship of the Holy Spirit, be with you all.

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