

# Second Corinthians

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ 'Β

A verse-by-verse study guide, as taught by  
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from 2008 to 2014



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# Through the Bible Chapter Summaries

## Second Corinthians

### Πρὸς Κορινθίους Β

*Second Corinthians is the Book that Paul never wanted to write. Paul's second visit to Corinth was a sorrowful one, and a subsequent letter was likewise sorrowful. The Reluctant Autobiography (2<sup>nd</sup> Cor.) defends Paul's Apostleship and prepares the Corinthians for his third visit among them—a visit in which none will be spared from his apostolic discipline (2<sup>nd</sup> Cor. 13:1,2).*

*The church in Corinth was rejecting Paul's message and ministry as they listened to the false apostles in their midst (2<sup>nd</sup> Cor. 11:13). An excellent visit by Titus is the one thing that gives Paul hope, as Titus reports a positive response by the Corinthians to Paul's sorrowful letter.*

Focus	Explanation of Paul's Ministry			Collection for the Saints			Vindication of Paul's Apostleship		
	1:1	7:16	8:1	9:15	10:1	13:14			
Divisions	Paul's Explanation of His Change of Plans	Paul's Philosophy of Ministry	Paul's Exhortations to the Corinthians	Example of the Macedonians	Exhortation to the Corinthians	Paul Answers His Accusers	Paul Defends His Apostleship	Paul Announces His Upcoming Visit	
	1:1 2:13	2:14 6:10	6:11 7:16	8:1 8:6	8:7 9:15	10:1 10:18	11:1 12:13	12:14 13:14	
Topics	Character of Paul			Collection for Saints			Credentials of Paul		
	Ephesus to Macedonia: Change of Itinerary			Macedonia: Preparations for Visit to Corinth			To Corinth: Imminence of Paul's Visit		
Place	Written in Macedonia								
Time	c.AD56								

**Title:** “To the Corinthians” is named for the recipients of the epistle.

**Author:** The Apostle Paul is the primary author, with the scribal assistance and courier service of Timothy.

#### Thoughts & Notes on Chapter One

- Paul opens the letter with a prayer for grace and peace from the Father and the Son (2<sup>nd</sup> Cor. 1:1,2).
- Paul gives the praise to the Father for His faithful provision of comfort (2<sup>nd</sup> Cor. 1:3-7).
  - He comforts us in every affliction (v.4a).
  - He intends for believers who receive His comfort to extend that comfort to others (v.4b).
  - He increases the comfort when the sufferings are increased (v.5).
  - He designs the affliction of spiritual leaders to minister to the affliction of the flock (v.6).
  - He designs prayer to be the means by which believers can share in the mutual affliction and comfort (vv.7,11).
- Paul's Ephesian afflictions were a matter of life & death from his perspective, and an opportunity for the Corinthians to join with him in them through prayer (1<sup>st</sup> Cor. 1:8-11).
- Paul hopes that the Corinthians will understand his letter, but knows that they already have a number of problems with his previous letters & visits (2<sup>nd</sup> Cor. 1:12-14).
- Paul explains that his previous intention to make two more visits to Corinth has been changed (2<sup>nd</sup> Cor. 1:15-2:1).
  - Paul affirmed that his ministry is as faithful as the Father and Son Who works through him what is pleasing in Their sight (vv.18-22).
  - Paul stated that he was led to forestall his visit to Corinth so as to not cause extensive sorrow (vv.23,24 & 2:1).

### *Thoughts & Notes on Chapter Two*

1. Paul's sorrowful letter was designed to show his love, and to inoculate them from Satanic exploitation (2<sup>nd</sup> Cor. 2:1-11).
  - a. The man of incest responded to the sorrow by true repentance. This was a source of gladness for Paul (v.2).
  - b. The Corinthian believers failed to revoke the punishment when the repentance occurred, and therefore caused excessive sorrow (vv.6-8).
  - c. Lack of forgiveness gives Satan a fertile ground in which to sow his seeds of division (v.11).
2. Paul describes his spiritual unrest over the Corinthians' treatment of Titus—especially when Titus did not meet him in Troas as expected (2<sup>nd</sup> Cor. 2:12,13).
3. Paul found spiritual rest in that test by focusing on the work of God the Father within his life (2<sup>nd</sup> Cor. 2:14-17).
  - a. The Father leads us in His triumph in Christ.
  - b. The Father manifests the sweet aroma of Christ through us to this lost and dying world.
  - c. The Father's work is one of total grace—who is adequate for these things?

Note: Paul's description of the Father's ministry through him will continue through 2<sup>nd</sup> Cor. 7:4. Some have speculated that 2<sup>nd</sup> Cor. 2:14-7:4 is a scribal insertion in between 2<sup>nd</sup> Cor. 2:12,13 & 7:5ff., but there is no manuscript support for such a hypothesis. Rather, it is best to view 2<sup>nd</sup> Cor. 2:14-7:4 as one great digression in which Paul occupies with Christ and assures himself that he is in the will of God.

### *Thoughts & Notes on Chapter Three*

1. In describing the Father's triumphant ministry through him (2<sup>nd</sup> Cor. 2:14-17), Paul asserted that he was not commending himself in any way (2<sup>nd</sup> Cor. 3:1-6).
  - a. The Corinthians themselves were the only letters of commendation Paul needed.
  - b. Paul's adequacy comes from God, as a minister (διάκονος #1249) of a new covenant (vv.5,6).
2. Paul reflects on his ministry (δικαιοσύνη #1248) of the spirit, the ministry of righteousness as an Apostle in the Dispensation of the Church (2<sup>nd</sup> Cor. 3:7-18).
  - a. It is a ministry of abounding glory, vastly superior to the Old Testament ministry of death & condemnation (vv.7-11).
  - b. It is a ministry of unveiled observation and transformation (vv.12-18).

### *Thoughts & Notes on Chapter Four*

1. The life of a believer in the Dispensation of the Church is quite simple (2<sup>nd</sup> Cor. 4:1,2).
  - a. Receive mercy daily, and not lose heart (v.1; Lam. 3:22,23).
  - b. Manifest the Truth with a clear conscience in the sight of God (v.2; 1<sup>st</sup> Tim. 1:5,19; 3:9; 2<sup>nd</sup> Tim. 1:3).
2. The believer's manifestation of Truth goes forth into the devil's darkness, as God Himself does the work of evangelism (2<sup>nd</sup> Cor. 4:3-6; Jn. 1:5,9-13; 3:19-21).
3. The believer's weakness in physical life serves to illustrate our power in spiritual life (2<sup>nd</sup> Cor. 4:7ff.).
  - a. The Christian Way of Life means that the believer will be afflicted, perplexed, persecuted, & struck down (vv.8,9).
  - b. Through these circumstances, we exhibit (bear) the death and life of Jesus for others to observe.
  - c. The eternal perspective through faith encourages the believer to endure and not lose heart (vv.16-18).

### *Thoughts & Notes on Chapter Five*

1. Our present indwelling of the Holy Spirit is simply a deposit for the eternal blessings we will enjoy in the resurrection (2<sup>nd</sup> Cor. 5:1-5).
2. This eternal perspective motivates us to greater diligence in preparation for the Judgment Seat of Christ (2<sup>nd</sup> Cor. 5:6-10).
3. Paul provides the Corinthians with a message of love—so that they may have an answer for Paul's critics among them (2<sup>nd</sup> Cor. 5:11,12).
  - a. This is the sacrificial love message of living for Christ controlled by the love of Christ.
  - b. The message is the Gospel message of reconciliation.
  - c. Our function as new creatures is to fulfill our role as ambassadors—communicating that message of reconciliation through our imputed righteousness.

### *Thoughts & Notes on Chapter Six*

1. Believers are fellow workers, and are urged to commend themselves as ministers (διδάκονοι #1249) of God, so as to not discredit the ministry (διδασκονία #1248) (2<sup>nd</sup> Cor. 6:1-4a).
  - a. Our ministry in the Dispensation of the Church is a ministry of difficulties (vv.4b,5).
  - b. Our ministry in the Dispensation of the Church is a ministry of Divine empowerment (vv.6,7).
  - c. Our ministry in the Dispensation of the Church is a ministry of contradictions (vv.8-10).
2. As Paul pours out his heart to the Corinthians, he is troubled by their self-imposed restraints (2<sup>nd</sup> Cor. 6:11-13).
3. “Stop becoming unequally yoked with unbelievers” (2<sup>nd</sup> Cor. 6:14-18).
  - a. A basic principle under the Mosaic Law (Deut. 22:10) finds practical application in personal relationships under Grace—marriage, business partnerships, etc.
  - b. Those in Christ have no partnership, fellowship, harmony, commonality, or agreement with those in Adam.
  - c. Such unequal unions defile the believer, and restrain them from fruitful ministry.
    - 1) Separation from unbelievers is required, but this does not preclude association with unbelievers (1<sup>st</sup> Cor. 5:9-13).
    - 2) Separation does preclude participation with unbelievers in their unfruitful deeds of darkness (Eph. 5:7,11).

### *Thoughts & Notes on Chapter Seven*

1. Paul brings the issue of holiness back to the Corinthians particular circumstances, as he urges them to prepare for his soon arrival (2<sup>nd</sup> Cor. 7:1-4).
2. Paul has comfort and joy in anticipation of his third visit to Corinth, because of the good report he received from Titus when they met in Macedonia (2<sup>nd</sup> Cor. 7:5-16).

### *Thoughts & Notes on Chapter Eight*

1. Chapters 8 & 9 focus on the grace gift that the churches in Galatia, Asia, Macedonia, and Achaia were preparing for the afflicted saints in Jerusalem.
  - a. Paul had previously given instructions regarding this grace gift (1<sup>st</sup> Cor. 16:1-4).
  - b. Titus had begun the work in Achaia during his time in Corinth (2<sup>nd</sup> Cor. 8:6,10).
2. Paul encouraged the Corinthians in the doctrine of grace giving by testifying to them the grace ministry of the Macedonian churches (2<sup>nd</sup> Cor. 8:1-5).
  - a. Grace giving is a matter for believers to pursue in light of the example that Jesus Christ set (2<sup>nd</sup> Cor. 8:7-9).
  - b. Grace giving is a matter for believers to pursue as a matter of mental-attitude, and not a matter of individual capacity (2<sup>nd</sup> Cor. 8:10-15).
3. Titus led a team back to Corinth excited about the privilege to be a minister of grace (2<sup>nd</sup> Cor. 8:6,16-24).
  - a. Titus led the effort.
  - b. “The brother” famous in the gospel through all the local churches, and appointed by those churches to accompany Paul as a precaution against discredit. Pastor Bob believes this brother to be Luke, Titus’ physical brother.
  - c. “Our brother” tested and diligent, and greatly confident in the Corinthians. Pastor Bob believes this brother to be Timothy.

### *Thoughts & Notes on Chapter Nine*

1. Paul is eager to arrive in Corinth with his Macedonian delegation, confident that Titus’ advance party will have all things prepared (2<sup>nd</sup> Cor. 9:1-5).
2. Grace giving is a matter for believers to pursue bountifully, purposefully, and cheerfully, trusting in God the Father to make all grace abound (2<sup>nd</sup> Cor. 9:6-11).
3. When grace is given and received, both parties can glorify God with praise and thanksgiving being multiplied in an indescribable manner (2<sup>nd</sup> Cor. 9:12-15).

### *Thoughts & Notes on Chapter Ten*

1. Paul urged the Corinthians to pray for his meekness and gentleness towards them, even as he comes to wage war with confidence and courage (2<sup>nd</sup> Cor. 10:1-6).
2. Paul urged the Corinthians to view their circumstances through Divine viewpoint rather than the human viewpoint they were accustomed to (2<sup>nd</sup> Cor. 10:7-11).
3. Paul's Godly boasting with respect to the Corinthians was not to take credit for anything he had done (2<sup>nd</sup> Cor. 10:12-18).
  - a. The Lord has done the work, so He gets the appropriate glory of human praise.
  - b. Corinth isn't the end of work, but a new base of operations from which to do even greater work.

### *Thoughts & Notes on Chapter Eleven*

1. The Corinthians had been listening to false apostles who had called Paul's teaching foolishness. So, Paul gives the Corinthians several large doses of foolishness in ch. 11.
2. Paul describes his love for Corinth Bible Church as a godly jealousy. The believers of Corinth were prepared as a bride for the Lord, but Paul was afraid that they had been deceived into unfaithfulness (2<sup>nd</sup> Cor. 11:1-3).
3. The false apostles used Paul's humility as an accusation against him. They presented him as a false apostle because he was not exercising apostolic privileges (2<sup>nd</sup> Cor. 11:4-15).
4. Paul uses a logic of folly to boast in the manner of the false apostles and to illustrate to the Corinthians how empty it all is (2<sup>nd</sup> Cor. 11:16-21).
  - a. Under Law, Paul is every bit as qualified as the false apostles (2<sup>nd</sup> Cor. 11:22).
  - b. Under Grace, Paul has served above and beyond anything that any false apostle had done (2<sup>nd</sup> Cor. 11:23-29).
  - c. From the very beginning of his ministry, Paul's service to the Lord has been fraught with earthly danger for the sake of heavenly reward (2<sup>nd</sup> Cor. 11:30-33).

### *Thoughts & Notes on Chapter Twelve*

1. Paul continues in his autobiography by relating the most severe testing he has ever endured for Christ—the thorn in the flesh (2<sup>nd</sup> Cor. 12:1-10).
  - a. He relates the story in the third person rather than boast about it himself (vv.2-5).
  - b. He tells of his rapture to Paradise in the third heaven. While there, he heard revelations that are not permissible for human revelation (v.4).
  - c. When he was returned to physical life, the Lord authorized a Satanic angel to physically abuse Paul's physical body so that Paul would not grow prideful (v.7).
    - 1) Paul was so abused that he asked three times for his will to be done over the will of the Lord (v.8).
    - 2) Paul learned to be well content with the thorn, because it was through such hardship that he learned what the power of Christ could truly do (vv.9,10).
2. Paul concludes the autobiography with an ironic comment. The Corinthians shouldn't be expecting letters of reference on Paul's behalf; they should be writing letters of reference on Paul's behalf! (2<sup>nd</sup> Cor. 12:11-13)
3. Paul warns them that he will be functioning under the same Law of Love that he functioned under the first two times he was with them (2<sup>nd</sup> Cor. 12:14-18).
4. Paul's autobiography was not a justification for the Corinthians. Paul was examining himself and preparing his own attitude before the Lord in advance of his coming Corinthian combat (2<sup>nd</sup> Cor. 12:19-21).

### *Thoughts & Notes on Chapter Thirteen*

1. Paul's arrival will be marked by total spiritual warfare (2<sup>nd</sup> Cor. 13:1-10 cf. 10:3-6).
2. He warns the Corinthians to test themselves, and examine what spirit is empowering them, because Paul knows what Spirit he is employing (2<sup>nd</sup> Cor. 13:5,6).
3. Like-minded believers in fellowship will celebrate Paul's arrival and the grace, love, & fellowship that will result because of it (2<sup>nd</sup> Cor. 13:11-14).

# Corinthian Conundrums

1. The greatest difficulties in isagogics for 1<sup>st</sup> & 2<sup>nd</sup> Corinthians is to synthesize all of Paul's personal appearances in Corinth and written correspondence to them.
2. The conclusions drawn on these matters do not affect 1<sup>st</sup> Corinthians in the same way they affect 2<sup>nd</sup> Corinthians.
3. Scholars and/or commentators have proposed between 3 and 5 letters from Paul to Corinth. Personal visits are divided between 2 and 3. Pastor Bob holds to 4 letters and 3 personal visits.

## Visits

- #1 Founded the church at Corinth during the 2<sup>nd</sup> Missionary Journey (Acts 18:1-18).
- #2 A short and sorrowful visit during the 3 year Ephesus ministry (2<sup>nd</sup> Cor. 2:1-3).
- #3 Wintered in Corinth for 3 months during the 3<sup>rd</sup> Missionary Journey (Acts 20:2-3).

## Letters

- #1 Not to Associate Letter (1<sup>st</sup> Cor. 5:9).
- #2 First Corinthians (1<sup>st</sup> Cor. 1:1-2).
- #3 Sorrowful Letter (2<sup>nd</sup> Cor. 2:3-4,9; 7:8,12).
- #4 Second Corinthians (2<sup>nd</sup> Cor. 1:1).

4. The references in Romans help us to solidify some of our understandings regarding Corinth (Rom. 15:25-26; 16:17-18).
5. The dramatic change of tone in 2<sup>nd</sup> Cor. 10-13 compared to 2<sup>nd</sup> Cor. 7-9 prompts much discussion regarding an artificial restructuring of the text.
  - a. 2<sup>nd</sup> Cor. 2:14-7:4 is thought of as an epistolic insertion.
  - b. 2<sup>nd</sup> Cor. 10:1-12:21 is thought of as possibly a fifth Corinthian correspondence, or even the sorrowful letter appended to the end of letter #4.
  - c. 2<sup>nd</sup> Cor. 6:14-7:1 is sometimes ripped out of its context and thought of as the Not to Associate Letter (from 1<sup>st</sup> Cor. 5:9).
  - d. All such speculations are fruitless. 2<sup>nd</sup> Corinthians is best understood as a composition in unity. There is no textual basis, manuscript evidence, Church Father testimony, or archaeological discovery which supports any understanding of 2<sup>nd</sup> Corinthians as some kind of patchwork compilation.



# Chronology of the Apostle Paul

## A Survey of the Life & Ministry of Saul of Tarsus

### I. Chronological clues from the New Testament and contemporary secular history.

#### A. Time references from Paul's epistles.

1. Three years (Gal. 1:18).
2. Fourteen years (Gal. 2:1).
3. Fourteen years (2<sup>nd</sup> Cor. 12:2).
4. Until Pentecost (1<sup>st</sup> Cor. 16:8).
5. A year ago (2<sup>nd</sup> Cor. 8:10), & since last year (2<sup>nd</sup> Cor. 9:2).

#### B. Time references from Acts.

1. For an entire year (11:26).
2. A year and six months (18:11).
3. Three months (19:8), and two years (19:10), called three years (20:31).
4. Three months (20:3).
5. Two years (24:27).
6. Three months (28:11).
7. Two full years (28:30).

#### C. Evidence from Roman history.

1. The Judean famine (Acts 11:28) is dated in the reign of Claudius (41-54<sup>AD</sup>), likely near the death of Herod Agrippa I (44 <sup>AD</sup>) (Acts 12:23).
2. Aquila & Priscilla's expulsion from Rome (Acts 18:2) was because of Claudius' edict (49 <sup>AD</sup>).
3. Gallio's proconsulship of Corinth (51/52 <sup>AD</sup>) (Acts 18:12).
4. Festus' succession after Felix as procurator of Judea (59 <sup>AD</sup>) (Acts 24:27).

### II. Working Chronology for the Life of Paul. (Adapted from the New Bible Dictionary, modified by Pastor Bob)

Crucifixion	Fri., 3 Apr., <sup>AD</sup> 33	Relief visit, Paul's second visit to	fall 47
Pentecost (Acts 2)	Sun., 24 May, 33	Jerusalem (Acts 11:30; Gal. 2:1-10)	
Peter's second sermon and brought before the Sanhedrin (Acts 3:1-4:31)	sum 33	Paul in Antioch (Acts 12:25-13:1)	fall 47-spr 48
Death of Ananias and Sapphira (Acts 4:32-5:11)	33-34	First missionary journey (Acts 13-14)	Apr. 48-Sep. 49
Peter brought before Sanhedrin (Acts 5:12-42)	34-35	Departure from Antioch	Apr. 48
Deacons selected (Acts 6:1-7)	late 34-early 35	Cyprus	Apr.-Jun. 48
Stephen martyred (Acts 6:8-7:60)	Apr. 35	Pamphylia	beg. Of July 48
Paul's conversion (Acts 9:1-7)	sum 35	Pisidian Antioch	July-Sep. 48
Paul in Damascus and Arabia (Acts 9:8-25; Gal. 1:16-17)	sum 35-early sum 37	Iconium	Oct. 48-Feb. 49
Paul in Jerusalem, first visit (Acts 9:26-29)	sum 37	Lystra-Derbe	Mar.-mid. Jun. 49
Paul in Tarsus and Syria-Cilicia area (Acts 9:30; Gal 1:21)	fall 37	Return visit to churches	mid. Jun.-Aug. 49
Peter ministers to the Gentiles (Acts 10:1-11:18)	40-41	Return to Antioch of Syria	fall 49
Barnabas sent to Antioch (Acts 11:19-24)	41	Peter at Antioch (Gal 2:11-16)	fall 49
Paul went to Antioch (Acts 11:25-26)	spr 43	Galatians written from Antioch	fall 49
Agabus predicts a famine (Acts 11:27-28)	spr 44	Jerusalem council, Paul's third visit (Acts 15)	fall 49
Agrippa's persecution, James martyred (Acts 12:1-23)	spr 44	Paul in Antioch (Acts 15:33-35)	win 49/50
		Second missionary journey (Acts 15:36-18:22)	Apr. 50-Sep. 52
		Departure from Antioch	Apr. 50
		Syria and Cilicia	Apr. 50
		Lystra-Derbe	May 50
		Iconium	May-Jun. 50
		Pisidian Antioch	Jun.-July 50
		Antioch to Troas	July 50
		Philippi	Aug.-Oct. 50

## Pauline Chronology

Thessalonica	Nov. 50-Jan. 51	Fourth day of purification	1 Jun., 57
Berea	Feb. 51	Fifth day of purification, riot, Paul's	2 Jun., 57
Athens	Feb.-Mar. 51	speech	
Arrival at Corinth	mid. Mar. 51	Paul before the Sanhedrin	3 Jun., 57
Silas and Timothy arrive from Berea	Apr./May 51	Appearance of the Lord (night)	4 Jun., 57
1 <sup>st</sup> Thessalonians written	early sum 51	Conspiracy (day)	
2 <sup>nd</sup> Thessalonians written	sum 51	Journey to Antipatris (night)	5 Jun., 57
Departure from Corinth	beg. Sep. 52	Journey to Caesarea (day)	
Ephesus	mid. Sep. 52	Waiting in Caesarea for trial	5-9 Jun., 57
Jerusalem, Paul's fourth visit	End Sep. 52	Trial before Felix	Thu., 9 Jun., 57
Return to Antioch	beg./mid. Nov. 52	Paul before Felix and Drusilla	Jun. 57
Paul's stay at Antioch	win 52/53	(Acts 24:24-26)	
Third missionary journey (Acts 18:23-21:16)	spr 53-May 57	Caesarean imprisonment (Acts 24:27)	Jun. 57-Aug. 59
Departure from Antioch	spr 53	Trial before Festus (Acts 25-12)	July 59
Visiting Galatian churches	spr-sum 53	Trial before Agrippa (Acts 26)	beg. Aug. 59
Arrival at Ephesus	Sep. 53	Voyage to Rome (Acts 27:1-28:29)	Aug. 59-Feb. 60
1 <sup>st</sup> Corinthians written	early spr 55	Departure from Caesarea	mid. Aug. 59
Painful visit to Corinth, sorrowful letter (2 Cor. 2:1-4)	sum-fall 55	Myra	beg. Sep. 59
Departure from Ephesus (riot)	beg. May 56	Fair Havens	Oct. 5-10, 59
Troas	May 56	Shipwreck at Malta	end Oct. 59
Arrival in Macedonia	beg. Jun. 56	Departure from Malta	beg. Feb. 60
2 <sup>nd</sup> Corinthians written	Sep./Oct. 56	Arrival in Rome	end Feb. 60
Departure from Macedonia	mid. Nov. 56	First Roman imprisonment (Acts 28:30)	Feb. 60-Mar. 62
Arrival in Corinth	end Nov. 56	Ephesians written	fall 60
Romans written	win 56/57	Colossians and Philemon written	fall 61
Departure from Corinth	end Feb., 57	Philippians written	early spr 62
Philippi	6-14 Apr., 57	James, Lord's brother, Martyred	spr 62
Troas	12-25 Apr., 57	Paul in Ephesus and Colossae	spr-fall 62
Troas to Assos	Mon., 25 Apr., 57	Peter goes to Rome	62
Assos to Mitylene	26 Apr., 57	Paul in Macedonia (1 Tim. 1:3)	late sum 62-win
Mitylene to Chios	27 Apr., 57	1 <sup>st</sup> Timothy written	62/63
Chios to Trogyllium	28 Apr., 57	Paul in Asia Minor	fall 62
Trogyllium to Miletus	29 Apr., 57	Paul in Spain (Rom. 15:24, 28)	spr 63-spr 64
Ephesian elders see Paul	30 Apr.-2 May, 57	Christians persecuted, Peter martyred	spr 64-spr 66
Miletus to Patara	2-4 May, 57	Paul in Crete	sum 64
Patara to Tyre	5-9 May, 57	Paul in Asia Minor (Tit. 1:5)	early sum 66
Stay at Tyre	10-16 May, 57	Titus written	sum-fall 66
Tyre to Caesarea	17-19 May, 57	Paul in Nicopolis (Tit. 3:12)	sum 66
Stay at Caesarea	19-25 May, 57	Paul in Macedonia and Greece	win 66/67
Caesarea to Jerusalem	25-27 May, 57	(2 Tim. 4:13, 20)	spr-fall 67
Jerusalem, Paul's fifth visit	eve of Pentecost, 25 May, 57	Paul arrested and brought to Rome	fall 67
Meeting with James (Acts 21:13-23)	28 May, 57	(2 Tim. 1:8; 2:9)	
Paul's arrest and trial before Felix (Acts 21:26-24:22)	29 May-9 Jun., 57	2 <sup>nd</sup> Timothy written	fall 67
First day of purification	Sun., 29 May, 57	Paul's death	spr 68
Second day of purification	30 May, 57	Destruction of Jerusalem	2 Sep., 70
Third day of purification	31 May, 57		

# Chapter One

In Chapter One, Paul & Timothy open the epistle with a salutation (2<sup>nd</sup> Cor. 1:1-2), and a hymn of praise to God the Father (2<sup>nd</sup> Cor. 1:3-7). The Corinthians were then invited to become fellow helpers and fellow givers of thanks through intercessory prayer (2<sup>nd</sup> Cor. 1:8-11). Paul then introduces the first of his boastings when he states his purpose for writing (2<sup>nd</sup> Cor. 1:12-14), and his changing purpose for why his third arrival in Corinth was delayed (2<sup>nd</sup> Cor. 12:15-24).

## *Salutation* (2<sup>nd</sup> Cor. 1:1-2)

1. This salutation is shorter than 1<sup>st</sup> Corinthians, but highly similar.
  - a. Paul is an apostle of Jesus Christ by the will of God.
    - 1) ἀπόστολος Χριστοῦ Ἰησοῦ. ἀπόστολος #652 fr. ἀποστέλλω #649. Used 81x in the NT but unique to Christianity and quite unlike any previous Greek usage.
      - a) The Apostles of Jesus Christ have a unique sending and commission because it is patterned after Christ Himself (Jn. 17:18; 20:21), the Apostle and High Priest of our confession (Heb. 3:1).
      - b) The role of the Father and the Son in the activity of ἀποστέλλω is significant to Jesus' garden prayer (Jn. 17:3,8,21,23,25).
    - 2) διὰ θελήματος θεοῦ. The will of God the Father is important to identify with for gifts, ministries, and effects.
      - a) The Holy Spirit obediently cooperates with the will of the Father in providing the giftedness.
      - b) Jesus Christ obediently cooperates with the will of the Father in providing the ministry.
      - c) God the Father is consistent with His own will in providing the effects.
      - d) Paul obediently cooperates with the will of the Father in nurturing his gift, fulfilling his ministry, and doing the work the Father has for him to do.
  - b. Timothy has replaced Sosthenes for coauthor of this epistle.
    - 1) Jesus Christ selected the Corinthians' founding Apostle and former synagogue leader to coauthor the first Scriptural message to them (1<sup>st</sup> Cor. 1:1 cf. Acts 18:17).
    - 2) Jesus Christ again selected the Corinthians' founding Apostle to author the second Scriptural message to them, but assigned co-authorship responsibility to a minister they had despised and rejected (1<sup>st</sup> Cor. 16:10,11).
  - c. The church at Corinth had expanded to include other lampstands in their Roman province. σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ.
    - 1) Corinth, Athens, and Cenchrea are the locations we know about (Acts 17-18).
    - 2) Phoebe, Achaicus, and Stephanus are the Christians we know about (Rom. 16:1; 1<sup>st</sup> Cor. 16:15,17).
2. Grace and peace are once again the opening invocation on their behalf. This intercessory prayer forms Paul's opening invocation in every epistle he writes (w/ the addition of mercy to Timothy).
  - a. Grace is the merit of Christ bestowed upon those without merit. χάρις #5485.
    - 1) Grace allows a congregation to be enriched in their fellowship of doctrine (1<sup>st</sup> Cor. 1:4,5).
    - 2) Grace allows a congregation to be edified in their production (1<sup>st</sup> Cor. 3:10).
    - 3) Grace allows a congregation to be what they are and do what they do (1<sup>st</sup> Cor. 15:10).
  - b. Peace is the bequest of Christ bestowed upon the objects of His grace. εἰρήνη #1515.
    - 1) The peace of Christ is unlike anything the κόσμος can offer (Jn. 14:27).
    - 2) The peace of God guarding our hearts and minds surpasses all understanding (Phil. 4:7).
  - c. From the Father and the Son.
    - 1) Joint Father-Son provision is a feature of the Church Age (Jn. 14:16,26; 15:26; 16:7).
    - 2) God the Father and Jesus Christ at His right hand are the only source for the right hand of fellowship (1<sup>st</sup> Jn. 1:3 cf. Gal. 2:9).



## *Paterological Praise* (2<sup>nd</sup> Cor. 1:3-7)

1. This passage is a Eulogetos Hymn.
  - a. εὐλογητός #2128 *blessed, praised*. Cognates include εὐλογέω #2127 & εὐλογία #2129. Heb. terms are primarily בָּרַךְ barak #1288 327x, בְּרַחַם b<sup>e</sup>rakah #1293 71x.
    - 1) Blessings and cursings are fundamental aspects of existence.
    - 2) The sole self-existent one (I AM) brought about all having-become-existence through the spoken expression of His will.
    - 3) God's bless-praising of man produces an appreciative response within those with capacity to embrace God's plan.
    - 4) Man's bless-praising of God also produces an appreciative response within God because of His capacity to appreciate His own plan for creating a moral realm of existence.
  - b. Related NT hymns include Lk. 1:68-79; Eph. 1:3-14; & 1<sup>st</sup> Pet. 1:3-5(9).
  - c. OT examples of εὐλογητός include Gen. 9:26; 12:2; 14:19,20; Ex. 18:10; Ruth 2:20; 4:14; 1<sup>st</sup> Sam. 25:32,33,39; 1<sup>st</sup> Kgs. 1:48; 5:7; 8:15,56; Ps. 18:46; 28:6; 31:21; 41:13; 66:20; 68:19,35; 72:18,19; 89:52; 106:48; 119:12; 124:6; 135:19-21; 144:1; Dan. 3:28; Ezra 7:27. εὐλογητός used 100x and εὐλογέω used more than 400x in the LXX.
2. The God and Father is a Father and God.
  - a. God and Father of our Lord Jesus Christ
    - 1) During the time of Jesus' kenosis (Phil. 2:5-11), God the Father (and God the Holy Spirit) was (were) His God (Mt. 27:46; Mk. 15:34; Jn. 20:17 but see also v.28).
    - 2) Interestingly, Jesus continues the identification of God the Father as His God in His High Priesthood ministry to the Church (Rev. 3:2,12).
    - 3) Eternally, God the Father and God the Son have always functioned in this father-son relationship between themselves (Jn. 1:1-2; 17:5).
    - 4) Temporally, God the Father begat the humanity of God the Son at the beginning of His way (Prov. 8:22).
    - 5) "God and Father" occurs 14 times in the NT (Rom. 15:6; 1<sup>st</sup> Cor. 15:24; 2<sup>nd</sup> Cor. 1:3; 11:31; Gal. 1:4; Eph. 1:3; 4:6; Phil. 4:20; 1<sup>st</sup> Thess. 1:3; 3:11,13; Jas. 1:27; 1<sup>st</sup> Pet. 1:3; Rev. 1:6).
    - 6) The fatherhood of God is an element of Truth that enrages Muslims. Surah 17:110; 19:35; 23:91 all deny the fatherhood of God and the deity of Jesus Christ.
  - b. Father of mercies and God of all comfort (παράκλησις).
    - 1) The Father of Mercies (ὁ πατήρ τῶν οἰκτιρμῶν) was similar to a synagogue term, but the New Testament usage is far deeper in significance.
      - a) οἰκτιρμός #3628 5x fr. οἰκτεῖρω, οἰκτίρω #3627 2x. Also οἰκτίρων #3629 3x. The parallel with ἔλεος #1656 and related forms is evident (Rom. 9:15 quoting Ex. 33:19) and consistent with the parallel between חָנַן chanan #2603 & רָחַם racham #7355.
      - b) NT passages: Luke 6:36; Rom. 9:15; 12:1; 2<sup>nd</sup> Cor. 1:3; Phil. 2:1; Col. 3:2; Heb. 10:28; Jas. 5:11.
      - c) The common רַחֲמִים רַחֲמָנִי "compassionate and gracious" is almost always translated οἰκτίρων καὶ ἐλεήμων in the LXX, Ex. 34:6; 2<sup>nd</sup> Chr. 30:9; Ps. 85:15; 102:8; 110:4; 111:4; Jl. 2:13; Jon. 4:2.
      - d) Amazingly, the Koran adopts the themes of compassion (Ar-Rahman) but divorces it from any paterological significance.
    - 2) The God of all Paraklesis.
      - a) παράκλησις #3874 29x fr. παρακαλέω #3870 109x. Also συμπαρακαλέω #4837 (Rom. 1:12) & παράκλητος #3875 5x (Helper Jn. 14:16,26; 15:26; 16:7, Advocate 1<sup>st</sup> Jn. 2:1).
      - b) The NASB has four predominate ways it translates this word family.
        - (1) Comfort terminology 31x, Encourage terminology 20x, Exhort terminology 23x + Urge terminology 24x.
        - (2) These four ways can be paired up: Comfort/Encourage 51x, Exhort/Urge 47x.
        - (3) Additional terminology includes appealing, begging, imploring, entreating (2<sup>nd</sup> Cor. 12:8).
      - c) NT passages for this study: Mt. 5:4; Lk. 3:18; 16:25; Acts 2:40; 9:31; Rom. 1:12; 12:1,8; 15:30; 16:17; 1<sup>st</sup> Cor. 14:3; 2<sup>nd</sup> Cor. 1:3-7; 2:7-8; 5:20 w/ 6:1; 7:4,6,7,13; Phil. 2:1; 1<sup>st</sup> Thess. 4:18; 5:11; 2<sup>nd</sup> Thess. 2:16-17; 1<sup>st</sup> Tim. 5:1; 2<sup>nd</sup> Tim. 4:2; Philem. 7,9,10; Heb. 3:13; 10:25; Jude 3.
      - d) The common LXX term is נַחַם nacham #5162 whereby it is manifest that the Lord is a Comfort to Israel (Isa. 40:1; 51:12) and His promised Messiah is a Comfort to Israel (Isa. 61:2). See also Ps. 23:4.

- 3) Both expressions are defined by NIGTC as qualitative genitives. These terms are descriptive of God Himself and characteristic of His actions. God is Himself compassionately merciful and comforting.
3. Verse 4 continues the “blessed be” from verse 3. Blessed be the comforting one in our every affliction. ὁ θεὸς καὶ πατήρ, ὁ πατήρ καὶ θεὸς, ὁ παρακαλῶν ἡμᾶς.
- a. God the Father continuously presently encourage/exhort/comforts us. Nom.sing.masc.pres.act.ptc. ὁ παρακαλῶν ἡμᾶς.
  - b. The Father never fails to comfort. ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. πᾶς<sup>#3956</sup> + θλίψις<sup>#2347</sup>: a pressing together, pressure, *affliction, tribulation*.
    - 1) Tribulations/afflictions can derail rocky soil believers (Mt. 13:21).
    - 2) Tribulation/affliction is the way of the κόσμος (Jn. 16:33).
    - 3) Tribulations/afflictions produce endurance (Rom. 5:3).
    - 4) Tribulations/afflictions are fellowship opportunities (2<sup>nd</sup> Cor. 1:4-6; Heb. 10:23; Rev. 1:9).
    - 5) Tribulation/affliction is temporally insignificant and eternally extravagant (2<sup>nd</sup> Cor. 4:17).
    - 6) Tribulations/afflictions will be recompensed at the 2<sup>nd</sup> Advent (2<sup>nd</sup> Thess. 2:4-7).
  - c. “So that” can be taken as a purpose or result clause (or both).
  - d. As God comforts us, we become *able* to comfort others. Pres.pass.inf. δύνανται<sup>#1410</sup>. Volition turns ability into reality.
    - 1) God provides sound doctrine so that we are able to admonish one another (Rom. 15:14).
    - 2) God provides the way of escape so that (purpose & result) we are able to endure our testing (1<sup>st</sup> Cor. 10:13).
    - 3) God provides comfort so that (purpose & result) we are able to comfort others (2<sup>nd</sup> Cor. 1:4).
    - 4) God provides armor so that (purpose & result) we are able to stand firm (Eph. 6:11), resist (Eph. 6:13), and extinguish flaming missiles (Eph. 6:16).
4. Paul describes the abundant Christian life as a life of abundant affliction and comfort (2<sup>nd</sup> Cor. 1:5-7).
- a. Paul and Timothy use their own circumstances as the illustration for the God of All Paraklesis.
    - 1) The passions (τὰ παθήματα) of Christ abound to them (Rom. 8:18; 2<sup>nd</sup> Cor. 1:5,6,7; Phil. 3:10; Heb. 2:10; 1<sup>st</sup> Pet. 1:11; 4:13; 5:1,9).
    - 2) The manner and means for passions abounding is identical to the manner and means for comfort to abound—through Christ.
      - a) Marker of personal agency, *through, by* (John 1:3,10; Rom. 1:8; 2:16; 7:25; 1<sup>st</sup> Cor. 8:6; Col. 1:16; 3:17).
      - b) With focus on the originator of an action, of divine activity, of Christ (Rom. 1:5; 5:9,17f.,21; 8:37; 2<sup>nd</sup> Cor. 1:20).
    - 3) Jesus Christ is the personal agent through which God the Father parakaleo’s each believer.
      - a) Christ in you (Col. 1:27), occupied with Christ (Col. 3:1-4; Tit. 2:13; Heb. 12:2), eternally blessed in Christ (Eph. 1:3; Philem. 6).
      - b) Christ in the brethren (1<sup>st</sup> Cor. 12:25-27; Heb. 6:10 cf. Matt. 25:40; Gal. 6:10; esp. Acts 9:4,5).
  - b. When the corresponding paraklesis becomes effective, the afflictions that believers patiently endure can be a “salvation” for us (2<sup>nd</sup> Cor. 1:6). Remember the three spiritual salvations!
    - 1) Positionally, salvation references the believer’s conversion from spiritual death to eternal life (Rom. 1:16; 1<sup>st</sup> Cor. 1:21; 9:22; Eph. 1:13; 2:5,8; 1<sup>st</sup> Tim. 1:15; Tit. 3:5).
    - 2) Experientially, salvation references deliverance from operational death to the abundant life (2<sup>nd</sup> Cor. 1:6; 7:10; Phil. 2:12; 1<sup>st</sup> Tim. 4:16; Heb. 7:25; Jas. 1:21; 5:20).
    - 3) Ultimately, salvation references our victorious homecoming to the Father (1<sup>st</sup> Cor. 3:15; 2<sup>nd</sup> Tim. 4:18; 1<sup>st</sup> Pet. 1:5).
    - 4) Physically: rescue from temporal dangers (Mt. 8:25; 14:30; 27:40,42,49; Phil. 1:19).
  - c. Koinonia fellowship incorporates shared suffering (πάθημα) and shared comfort (παράκλησις) (2<sup>nd</sup> Cor. 1:7).

### ***Fellow Helpers, Fellow Givers of Thanks*** (2<sup>nd</sup> Cor. 1:8-11)

1. Paul and Timothy did not want the Corinthians to be agnostic regarding their Asian affliction. ἀγνοέω<sup>#50</sup><sub>22x</sub>, ἀγνόημα<sup>#51</sup><sub>1x</sub>, ἄγνοια<sup>#52</sup><sub>4x</sub>.
  - a. Paul was consistently opposed to agnoia among both unbelievers and believers because it was unnecessary and for believers it most often involved facets of the angelic conflict (Acts 17:23,30; Rom. 1:13; 2:4; 6:3; 7:1; 10:3; 11:25; 1<sup>st</sup> Cor. 10:1; 12:1; 2<sup>nd</sup> Cor. 1:8; 2:11; 6:9; 1<sup>st</sup> Thess. 4:13).

- b. They were hyperballistically weighted down beyond dunamis. (Review Hyperballistic Christian Way of Life from 1<sup>st</sup> Corinthians chapter 12).
- 1) καθ' ὑπερβολὴν. ὑπερβολή #5236 fr. ὑπερβάλλω #5235.
  - 2) ὑπὲρ δύναμιν. See 2<sup>nd</sup> Cor. 8:3 for κατὰ δύναμιν vs. ὑπὲρ δύναμιν.
  - 3) ἐβαρήθημεν. Aor.pass.ind. βαρέω #916.
- c. They despaired even of life. ἐξαπορέω #1820<sub>2x</sub>; 2<sup>nd</sup> Cor. 1:8; 4:8; fr. ἀπορέω #639<sub>4x</sub>; Lk. 24:4; Jn. 13:22; Acts 25:20; 2<sup>nd</sup> Cor. 4:8; Gal. 4:20. Also ἀπορία #640 Lk. 21:25 & διαπορέω #1280<sub>4x</sub>; Lk. 9:7; Acts 2:12; 5:24; 10:17. See [NIGTC](#) for a good description of this verb.
2. Life-threatening circumstances are like any and every other circumstance and detail of life.
- a. They are the circumstances that God's sovereign grace plan designed for our blessing.
  - b. They are included in the "all things" of Romans 8:28.
  - c. Their death sentence was internalized as a perfect active indicative.
  - d. The purpose clause reminds us that every affliction is for God's good pleasure in glorifying His Son for all eternity (Eph. 1:11; Col. 1:16,19).
  - e. Life-threatening circumstances bring our persuasion and hope into proper focus (2<sup>nd</sup> Cor. 1:9,10).
3. Three deliverances. ῥύομαι #4506 to rescue from danger, deliver, preserve (Matt. 6:13; 27:43; Lk. 1:74; Rom. 7:24; 11:26; 15:31; 2<sup>nd</sup> Cor. 1:10<sub>x3</sub>; Col. 1:13; 1<sup>st</sup> Thess. 1:10; 2<sup>nd</sup> Thess. 3:2; 2<sup>nd</sup> Tim. 3:11; 4:17,18; 2<sup>nd</sup> Pet. 2:7,9).
- a. The three rescues are aorist, future, future in many manuscripts; aorist, present, future in many manuscripts.
  - b. The aorist rescue matches well with the aorist affliction, burden, and despair from verse 8. The Asian affliction featured an Asian rescue.
  - c. The (present) near future rescue is what Paul & Timothy invite the Corinthians to join.
  - d. Paul and Timothy placed a past completed trust and hope supplying them with a present trust and positive anticipation for a future rescue.
    - 1) Future afflictions are in store for each one of us.
    - 2) Present prayerfulness is productive in preparation for predicted predicaments.
4. The Corinthians were expected to join in the work as fellow helpers, and fellow givers of thanks.
- a. The present active participle of συνυπουργέω #4943<sub>Hapax</sub> describes the Corinthians' activity that coincides with God's future rescue.
    - 1) Joshua was described as a ὑπουργός in the LXX of Josh. 1:1.
    - 2) The Corinthians' intercessory prayer would constitute fellow-underworking.
  - b. The χάρισμα provided through the agency of many will also be a thanksgiving offering from many faces. τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν.
    - 1) Human intercessory prayers are the agent of divine action (Jas. 5:16b-18).
    - 2) Human intercessory prayers are the substance of angelic incense (Rev. 5:8; 8:3 cf. Ps. 141:2).
  - c. Rejoice always, pray without ceasing, and in everything give thanks are plural imperatives (1<sup>st</sup> Thess. 5:16-18).
    - 1) They are addressed to a plurality of recipients.
    - 2) Each recipient can obey the imperatives individually, but even better is for the plurality of recipients to obey the imperatives corporately.

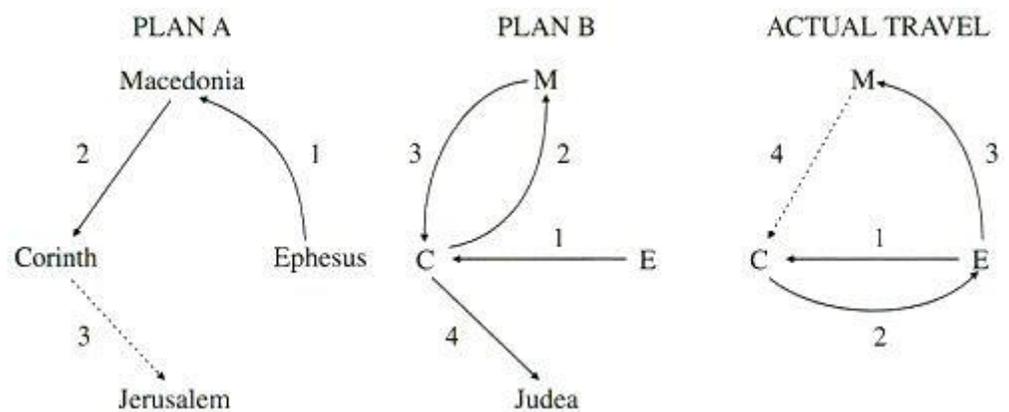
### ***Boasting in Writing*** (2<sup>nd</sup> Cor. 1:12-14)

1. Paul & Timothy boasted in the martyr-testimony of their conscience (2<sup>nd</sup> Cor. 1:12).
- a. Their godly conduct produced a testimony of conscience (τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν) for godly boasting.
    - 1) ἀναστρέφω #390 Pass. in act. but nonliteral sense: to conduct oneself in terms of certain principles, *act, behave, conduct oneself, live* (2<sup>nd</sup> Cor. 1:12; Eph. 2:3; 1<sup>st</sup> Tim. 3:15; Heb. 13:18; 1<sup>st</sup> Pet. 1:17; 2<sup>nd</sup> Pet. 2:18).
    - 2) συνείδησις #4893 the inward faculty of distinguishing right and wrong, *moral consciousness, conscience* (Acts 23:1; 24:16; Rom. 2:15; 9:1; 13:5; 1<sup>st</sup> Cor. 8:7,10,12; 10:25,27,28,29; 2<sup>nd</sup> Cor. 1:12; 4:2; 5:11; 1<sup>st</sup> Tim. 1:5,19; 3:9; 4:2; 2<sup>nd</sup> Tim. 1:3; Tit. 1:15; Heb. 9:9,14; 10:2,22; 13:18; 1<sup>st</sup> Pet. 2:19; 3:16,21).
    - 3) καύχησις #2746<sub>12x</sub> (fr. καυχάομαι #2744<sub>23x</sub>; *to boast*) act of taking pride in something, *boasting* (Rom. 3:27; 15:17; 1<sup>st</sup> Cor. 15:31; 2<sup>nd</sup> Cor. 7:4,14; 8:24; 11:10,17; 1<sup>st</sup> Thess. 2:19; Jas. 4:6); that which constitutes a source of pride, *object of boasting, reason for boasting*. Also καύχημα #2745<sub>11x</sub>.
  - b. Holiness and godly sincerity (ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ).

- 1) ἀπλότης <sup>#572</sup><sub>8x</sub> (Rom. 12:8; 2<sup>nd</sup> Cor. 1:12; 8:2; 9:11,13; 11:3; Eph. 6:5; Col. 3:22). Text criticism question with ἀγιότης <sup>#41</sup> as an alternative. The NA27 text followed the Western and Byzantine mss. over the Alexandrian mss. The NKJV “simplicity” is better than the NASB “holiness.”
  - 2) εἰλικρίνεια <sup>#1505</sup><sub>3</sub> (1<sup>st</sup> Cor. 5:8; 2<sup>nd</sup> Cor. 1:12; 2:17). The adj. is a compound from εἶλη (poetic: sunlight, warmth [of the sun]; cf. ἥλιος) and κρίνω (test, judge); it thus means *tested in the sun* (seen in the light of day); *absolutely pure, unmixed, honest*. EXEGETICAL DICTIONARY OF THE NEW TESTAMENT
  - c. Not in fleshly wisdom but in the grace of God (οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ’ ἐν χάριτι θεοῦ).
    - 1) Fleshly wisdom is that which is compatible with this fallen κόσμος (2<sup>nd</sup> Cor. 10:3; Jas. 3:13-18).
    - 2) God’s wisdom is manifest through God’s grace working in a believer’s life (1<sup>st</sup> Cor. 15:10; Jas. 4:6).
  - d. A Christian’s conduct in the world is important as a matter of ambassadorship and soldier functions (2<sup>nd</sup> Cor. 8:21; Phil. 2:15; Tit. 2:8; 1<sup>st</sup> Pet. 2:12,15; 3:16).
  - e. A Christian’s conduct in the local church is important as a matter of priesthood function (1<sup>st</sup> Cor. 3:16-17; Gal. 6:10; 1<sup>st</sup> Tim. 3:15; Heb. 10:21; 1<sup>st</sup> Pet. 2:15; 4:17).
2. Paul & Timothy compose this epistle for the Corinthians complete understanding (2<sup>nd</sup> Cor. 1:13-14a).
    - a. There are no hidden messages in the inspired Scripture (Deut. 29:29). What God writes is to be read and understood (Ex. 24:12; Rom. 15:4; 1<sup>st</sup> Cor. 10:11).
    - b. Incomplete or partial understanding must be overcome by re-reading with faith and humility (1<sup>st</sup> Thess. 2:13; Heb. 4:2; Jas. 1:21).
  3. The Corinthians are welcome to join in the boasting (2<sup>nd</sup> Cor. 1:14b).
    - a. The Lord was glorified as God the Father worked through Paul and Timothy (Phil. 1:6; 2:13) on the Corinthians behalf (2<sup>nd</sup> Cor. 1:6; 5:20 cf. Eph. 3:1,13; Col. 2:1). This was Paul & Timothy’s boast in the Lord regarding the Corinthians.
    - b. The Lord can also be glorified as God the Father works through the Corinthians on Paul & Timothy’s behalf. This would allow the Corinthians to boast in the Lord regarding Paul & Timothy. The beauty of the Christian walk is its reciprocal edification (Rom. 1:12).
    - c. Boasting in time keeps the day of our Lord Jesus in focus (the Rapture followed by the Bema) (1<sup>st</sup> Cor. 1:8; 3:13; 4:4,5; 5:5; 2<sup>nd</sup> Cor. 1:14; Phil. 1:6,10; 2:16).

### ***Changing Purpose in Coming*** (2<sup>nd</sup> Cor. 1:15-24)

1. Paul’s itinerary at the close of First Corinthians changed to a double-grace itinerary for Corinth.
  - a. “Plan A” was for Paul to journey Ephesus → Macedonia → Corinth → (possibly) Jerusalem (1<sup>st</sup> Cor. 16:1-9).
  - b. “Plan B” was for Paul to journey Ephesus → Corinth → Macedonia → Corinth → (definitely) Jerusalem (2<sup>nd</sup> Cor. 1:15-16). (Diagram below taken from The New International Greek Testament Commentary)



2. “This confidence” (2<sup>nd</sup> Cor. 1:15) is the persuasion that mutual reciprocal boasting is generated by coordinated ministry endeavors (v.14).
  - a. πεποιθῆσις <sup>#4006</sup><sub>6x</sub>; (fr. πείθω <sup>#3982</sup><sub>55x</sub> via the pf. πέποιθα) (2<sup>nd</sup> Cor. 1:15; 3:4; 8:22; 10:2; Eph. 3:12; Phil. 3:4).
  - b. Beyond the noun, significant study must engage πείθω in a variety of perfect tense and/or passive voice contexts.

- 1) This degree of persuasion is tantamount to obedience (Gal. 5:7; Heb. 13:17).
  - 2) The antonyms are also vital: ἀπειθεία <sup>#543</sup><sub>7x</sub>, ἀπειθέω <sup>#544</sup><sub>16x</sub>, ἀπειθής <sup>#545</sup><sub>6x</sub>. Rom. 2:8 has both πείθω & ἀπειθέω. Similar antithetical parallelism in Jn. 3:36 with πιστεύω & ἀπειθέω.
  - c. Confidence/conviction is a motivational factor in decision making (Mt. 27:43; Lk. 18:9; Acts 5:40; 27:11; 28:24; Rom. 8:38; 14:14; 2<sup>nd</sup> Cor. 1:9; 10:7; Phil. 1:6,14,25; 2<sup>nd</sup> Tim. 1:12).
  - d. Personal convictions regarding the will of God must remain subject to divine correction (2<sup>nd</sup> Sam. 7 cf. 1<sup>st</sup> Kgs. 8:17-19).
3. Frivolous decision making and carnal decision making are two human activities inconsistent with God's faithful purpose to magnify Jesus Christ (2<sup>nd</sup> Cor. 1:17-22).
    - a. Christ's burdens are light (Mt. 11:30), and affliction is light (2<sup>nd</sup> Cor. 4:17), but decisions in the ministry should not be made lightly (2<sup>nd</sup> Cor. 1:17).
    - b. Carnal decision making is never right.
      - 1) It reflects our former life as unbelievers (Eph. 2:3) and is inconsistent with the spiritual life we are provided in Christ (Rom. 8:3-17).
      - 2) It is inconsistent with the spiritual fruit produced in us (Gal. 5:13-25).
    - c. The triple use of βούλομαι <sup>#1014</sup> brings our focus to God the Father's grace eternal dispensational plan of the ages for the maximum glorification, pleasure, and blessing of God the Son, the Lord Jesus Christ. Our purpose must conform to His purpose (Lk. 22:42; Heb. 6:17; 2<sup>nd</sup> Pet. 3:9).
    - d. God is faithful (1<sup>st</sup> Cor. 1:9; 10:13; 2<sup>nd</sup> Cor. 1:18; 1<sup>st</sup> Thess. 5:24; 2<sup>nd</sup> Thess. 3:3) and the personification of His faithfulness is Jesus Christ (Rev. 3:14; 19:11). His promises to us and through us are entirely grounded in Christ.
  4. Plan A and plan B were made as faith decisions based upon conviction, yet God overruled both plans when He placed an even greater conviction in Paul's soul (2<sup>nd</sup> Cor. 1:23-2:1).

## Chapter Two

In Chapter Two, Paul describes a sorrowful visit and painful letter (2<sup>nd</sup> Cor. 2:1-4). Sorrow was sufficient for "such a one" to repent, but the Corinthians remained at risk of Satanic schemes (2<sup>nd</sup> Cor. 2:5-11). This pending Satanic danger left Paul in turmoil as he travelled to Troas and on to Macedonia (2<sup>nd</sup> Cor. 2:12-13), so he adjusts his perspective back to what God is doing through his own ministry and purpose (2<sup>nd</sup> Cor. 2:14-17).

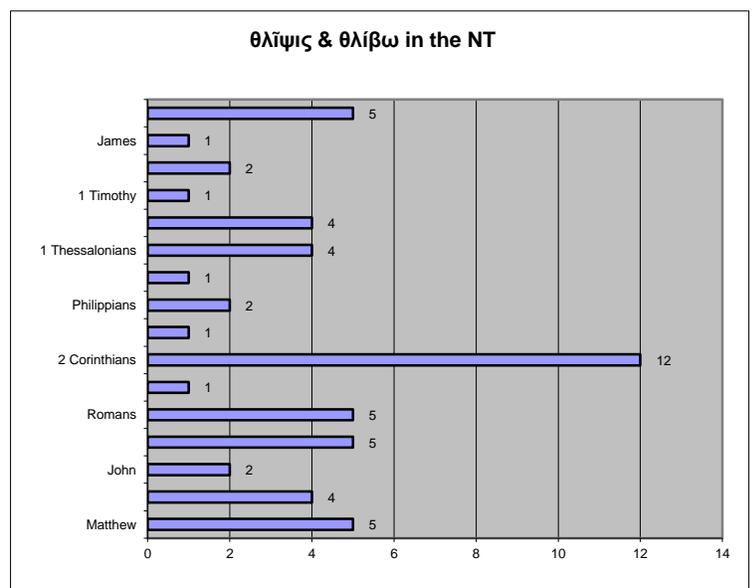
### *Sorrowful Visit and Painful Letter* (2<sup>nd</sup> Cor. 2:1-4)

1. The Apostle Paul came to a personal judgment following his sorrowful visit.
  - a. He judged in himself. Ἐκρίνα γὰρ ἑμαυτῷ τοῦτο.
  - b. Not again (μὴ πάλιν) to go to Corinth in sorrow (ἐν λύπῃ). λύπη <sup>#3077</sup><sub>16x</sub>: (Lk. 22:45; Jn. 16:6,20,21,22; Rom. 9:2; 2<sup>nd</sup> Cor. 2:1,3,7; 7:10<sub>x2</sub>; 9:7; Phil. 2:27<sub>x2</sub>; Heb. 12:11; 1<sup>st</sup> Pet. 2:19).
    - 1) Some interpreters view the sorrowful visit as the Acts 18 visit on the basis of 1<sup>st</sup> Cor. 2:3.
    - 2) More likely is a visit to Corinth not recorded in Acts, but taking place during the time spent in Ephesus (Acts 19:8,10; 20:31).
2. The sorrowful visit caused sorrow for the entire congregation in general and one certain man in particular.
  - a. In First Corinthians, Paul responded to a πορνεία report (1<sup>st</sup> Cor. 5:1-5).
    - 1) The Corinthians were puffed up rather than mourning (1<sup>st</sup> Cor. 5:2).
    - 2) Paul judged Such a One and expected the Corinthians to make it happen (1<sup>st</sup> Cor. 5:3-5).
  - b. During the sorrowful visit, Paul grieved all of Corinth. ἐγὼ λυπῶ ὑμᾶς. λυπέω <sup>#3076</sup><sub>26x</sub>: (Mt. 14:9; 17:23; 18:31; 19:22; 26:22,37; Mk. 10:22; 14:19; Jn. 16:20; 21:17; Rom. 14:15; 2<sup>nd</sup> Cor. 2:2<sub>x2</sub>,4,5<sub>x2</sub>; 6:10; 7:8<sub>x2</sub>,9<sub>x3</sub>,11; Eph. 4:30; 1<sup>st</sup> Thess. 4:13; 1<sup>st</sup> Pet. 1:6).
    - 1) The emphasis on "again" testifies to Paul's distressing of Corinth on a prior occasion.
    - 2) The one (and only) who makes Paul glad at this point is the one (and only) Paul originally intended to make sorrowful. Only ὁ λυπούμενος can now be ὁ εὐφραίνων.
3. When Paul returned to Ephesus after the sorrowful visit he composed a painful letter (2<sup>nd</sup> Cor. 2:3-4).
  - a. The painful letter was not First Corinthians, but the written documentation of Paul's personal judgment not to return in sorrow.
  - b. The Corinthian congregation ought to have been the ones causing Paul's rejoicing. Instead, the Corinthians collectively caused even more sorrow.

- c. Paul was persuaded that the painful letter would produce multiplied joy. Perf.act.ptc.  $\pi\epsilon\iota\theta\omega$  <sup>#3982</sup>. Personal judgment not to come led to a persuaded confidence that the painful letter would communicate Paul's love.
- d. "Much affliction and anguish of heart" formed the circumstantial conditions which motivated Paul's personal judgment and persuasion concerning the Corinthians.
- 1)  $\acute{\epsilon}\kappa\ \gamma\acute{\alpha}\rho\ \pi\omicron\lambda\lambda\eta\varsigma\ \theta\lambda\acute{\iota}\psi\epsilon\omega\varsigma.$   $\theta\lambda\acute{\iota}\psi\iota\varsigma$  <sup>#2347</sup><sub>45x</sub>; *tribulation, affliction*; fr.  $\theta\lambda\acute{\iota}\beta\omega$  <sup>#2346</sup><sub>10x</sub>; *to press, afflict*.
    - a) Second Corinthians has 12/55 NT uses of  $\theta\lambda\acute{\iota}\psi\iota\varsigma$  &  $\theta\lambda\acute{\iota}\beta\omega$  (2<sup>nd</sup> Cor. 1:4,6,8; 2:4; 4:8,17; 6:4; 7:4,5; 8:2,13).
    - b) Most believers don't want any affliction/tribulation, but the Lord can use such circumstantial conditions to motivate much fruit (cf. 2<sup>nd</sup> Cor. 1:4 and notes there).
  - 2)  $\sigma\upsilon\nu\omicron\chi\eta\varsigma\ \kappa\alpha\rho\delta\acute{\iota}\alpha\varsigma.$   $\sigma\upsilon\nu\omicron\chi\eta$  <sup>#4928</sup><sub>2x</sub>; *anguish, dismay* (Lk. 21:25; 2<sup>nd</sup> Cor. 2:4). Fr.  $\sigma\upsilon\nu\acute{\epsilon}\chi\omega$  <sup>#4912</sup><sub>12x</sub> (Mt. 4:24; Lk. 4:38; 8:37,45; 12:50; 19:43; 22:63; Acts 7:57; 18:5; 28:8; 2<sup>nd</sup> Cor. 5:14; Phil. 1:23).

### Such a One (2<sup>nd</sup> Cor. 2:5-11)

1. A new causer of sorrow is introduced in verse 5.
  - a. The verb was 1<sup>st</sup> person singular "I" in v.2, a τις "any" 3<sup>rd</sup> person singular in v.5.
  - b. Paul's  $\lambda\upsilon\pi\acute{\epsilon}\omega$  activity in v.2 is present tense. This new  $\lambda\upsilon\pi\acute{\epsilon}\omega$  activity is perfect tense.
2. Paul shows some caution as he wants to clarify the reality without exaggeration (2<sup>nd</sup> Cor. 2:5b).
  - a. "You know who" no longer brings Paul sorrow (he actually now makes him glad, v.2b).
  - b. "You know who" caused sorrow in the past and continues to be a source of grief in the present to the entire Corinthian congregation.
3. Verse 5's "Any" is pulled out as "Such a One" (2<sup>nd</sup> Cor. 2:6,7 cf. 1<sup>st</sup> Cor. 5:5,11; Gal. 6:1).
  - a. Such a One was punished.  $\acute{\epsilon}\pi\iota\tau\iota\mu\acute{\iota}\alpha$  <sup>#2009</sup><sub>Hapax</sub> fr.  $\acute{\epsilon}\pi\iota\tau\iota\mu\acute{\alpha}\omega$  <sup>#2008</sup><sub>29x</sub>; to express strong disapproval of someone, *rebuke, reprove, censure* (Lk. 17:3; 2<sup>nd</sup> Tim. 4:2; Jude 9).
  - b. Such a One's punishment was sufficient.  $\acute{\iota}\kappa\alpha\nu\acute{\omicron}\varsigma$  <sup>#2425</sup><sub>39x</sub>.
    - 1) Sufficient to satisfy Divine wrath, Righteousness or Justice?
    - 2) Sufficient to satisfy Corinthian norms?
    - 3) Sufficient to produce repentance (Mt. 18:15-18).
  - c. Such a One's punishment was by the majority/rest of the congregation ( $\acute{\upsilon}\pi\omicron\delta\ \tau\omicron\upsilon\omega\upsilon\ \pi\lambda\epsilon\iota\acute{\omicron}\nu\omega\upsilon$ ). Impossible grammatically to be dogmatic about the translation. Clearly though corporate discipline had been applied.
4. Such a One is now entitled to forgiveness and comfort as a reaffirmation of  $\acute{\alpha}\gamma\acute{\alpha}\pi\eta$  love (2<sup>nd</sup> Cor. 2:7-8).
  - a. Forgiveness is not  $\acute{\alpha}\phi\acute{\eta}\mu\iota$  <sup>#863</sup><sub>143x</sub> but rather aor.mid.inf.  $\chi\alpha\rho\acute{\iota}\zeta\omicron\mu\alpha\iota$  <sup>#5483</sup><sub>23x</sub> (Lk. 7:21,42,43; Acts 3:14; 25:11,16; 27:24; Rom. 8:32; 1<sup>st</sup> Cor. 2:12; 2<sup>nd</sup> Cor. 2:7,10<sub>x</sub>; 12:13; Gal. 3:18; Eph. 4:32<sub>x2</sub>; Phil. 1:29; 2:9; Col. 2:13; 3:13<sub>x2</sub>; Philem. 22).
  - b. Comfort/exhort/encourage  $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omega$  <sup>#3870</sup> see all the notes in Chapter One.
- c. Failure to graciously comfort Such a One will result in him being overwhelmed (2<sup>nd</sup> Cor. 2:7b).  $\kappa\alpha\tau\alpha\pi\acute{\iota}\nu\omega$  <sup>#2666</sup><sub>7x</sub> (Mt. 23:24; 1<sup>st</sup> Cor. 15:54; 2<sup>nd</sup> Cor. 2:7; 5:4; Heb. 11:29; 1<sup>st</sup> Pet. 5:8; Rev. 12:16).
- d. The capacity for love may exist in the soul but that love is ratified when it is applied in such gracious comfort.  $\kappa\upsilon\rho\acute{\omicron}\omega$  <sup>#2964</sup><sub>2x</sub> (2<sup>nd</sup> Cor. 2:8; Gal. 3:15).
5. The sorrowful letter (v.3) was written as a test for approval in order for the Corinthians obedience to be demonstrated in the angelic conflict (2<sup>nd</sup> Cor. 2:9).  $\delta\omicron\kappa\iota\mu\acute{\eta}$  <sup>#1382</sup><sub>7x</sub> (Rom. 5:4; 2<sup>nd</sup> Cor. 2:9; 8:2; 9:13; 13:3; Phil. 2:22). See also  $\delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\omega$  (&  $\delta\omicron\kappa\iota\mu\alpha\sigma\acute{\iota}\alpha$ ) <sup>#1381</sup><sub>23x</sub>,  $\delta\omicron\kappa\iota\mu\acute{\iota}\omicron\nu$  <sup>#1383</sup><sub>2x</sub>,  $\delta\omicron\kappa\iota\mu\omicron\varsigma$  <sup>#1384</sup><sub>7x</sub> &  $\acute{\alpha}\delta\omicron\kappa\iota\mu\omicron\varsigma$  <sup>#96</sup><sub>8x</sub>.



6. Paul has already graced out Such a One so as to guard his own heart and mind from Satanic thinking (2<sup>nd</sup> Cor. 2:10-11).
  - a. Paul's forgiveness of Such a One was for the Corinthians' sake "in the presence of Christ" (2<sup>nd</sup> Cor. 2:10 cf. 1<sup>st</sup> Cor. 5:4; Matt. 18:20; 28:20).
  - b. Satanic thinking exploits ungracious believers.
    - 1) Satanic thinking. νόημα<sup>#3540</sup><sub>ox</sub> (2<sup>nd</sup> Cor. 2:11; 3:14; 4:4; 10:5; 11:3; Phil. 4:7).
      - a) Satanic thinking is grace-deficient thinking (2<sup>nd</sup> Cor. 2:11).
      - b) Grace-deficient thinking hardens the mind (2<sup>nd</sup> Cor. 3:14).
      - c) Satan uses such hardened/blinded minds to counter the work of evangelism (2<sup>nd</sup> Cor. 4:4).
      - d) The battle for the mind is the epitome of the angelic conflict for the Church (2<sup>nd</sup> Cor. 10:5).
      - e) This battle is both personal and corporate (2<sup>nd</sup> Cor. 11:3ff).
      - f) The two biggest blessings for any believer in this conflict is Bible study (Rom. 12:1-2; Eph. 4:20-24\*) and prayer (Phil. 4:6-7). \*Note how this Bible study motivates fellowship (Eph. 4:25-32).
    - 2) Exploits. πλεονεκτέω<sup>#4122</sup><sub>5x</sub> (2<sup>nd</sup> Cor. 2:11; 7:2; 12:17,18; 1<sup>st</sup> Thess. 4:6).
      - a) Sin is exploitive (1<sup>st</sup> Thess. 4:6).
      - b) Failure to forgive sin is exploitive (2<sup>nd</sup> Cor. 2:11).
      - c) Rebuking sin is neither exploitive nor condemning (2<sup>nd</sup> Cor. 7:2-3).
      - d) Faithful servants of Jesus Christ will not financially exploit the flock (2<sup>nd</sup> Cor. 12:17-18).

### ***Paul's Turmoil*** (2<sup>nd</sup> Cor. 2:12-13)

1. Paul came to Troas for the gospel of Christ (2<sup>nd</sup> Cor. 2:12a).
  - a. Troas is featured four times in the NT always in connection with the Apostle Paul (Acts 16:8,11; 20:5,6; 2<sup>nd</sup> Cor. 2:12; 2<sup>nd</sup> Tim. 4:13).
  - b. The purpose clause establishes the Gospel as the reason for being in Troas rather than simply passing through Troas. εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ eis to euangelion tou Christou.
2. And a door having been opened for Paul in/by the Lord (2<sup>nd</sup> Cor. 2:12b).
  - a. Open door opportunities are volitional obedience tests for Christian ministers (Acts 14:27; 1<sup>st</sup> Cor. 16:9; Col. 4:3). This specific door was explicitly having been opened to Paul by Jesus Christ. θύρας μοι ἀνεῳγμένης ἐν κυρίῳ thuras moi aneō(i)gmenēs en kuriō(i).
  - b. Jesus Christ is the Head of the Church and the Member of Trinity who opens ministry doors (1<sup>st</sup> Cor. 12:5; Rev. 3:7,8).
3. Paul had no rest for his spirit—not finding Titus (2<sup>nd</sup> Cor. 2:13a).
  - a. The perfect active tense describing Paul's unrest matches vividly with the perfect passive tense describing Paul's open door in/by the Lord.
  - b. ἀνεσις<sup>#425</sup><sub>5x</sub> rest is a valuable study for angelic conflict application (Acts 24:23; 2<sup>nd</sup> Cor. 2:13; 7:5; 8:13; 2<sup>nd</sup> Thess. 1:7).
4. Taking his leave of them, Paul departed for Macedonia (2<sup>nd</sup> Cor. 2:13b).
 

**P:** When an affliction becomes a condition, an alteration of location is not a solution (2<sup>nd</sup> Cor. 2:13 cf. 7:5).

### ***Paul's Perspective-check*** (2<sup>nd</sup> Cor. 1:14-17)

1. When reflecting upon his turmoil in Troas, Paul was inspired to compose a thanksgiving psalm (2<sup>nd</sup> Cor. 2:14).
  - a. The human author selected to write "in everything give thanks" (1<sup>st</sup> Thess. 5:18) obeyed that imperative and identified a thanksgiving offering to God the Father. Τῷ δὲ Θεῷ χάρις.
  - b. Paul identified two present divine activities to thank God for. θριαμβεύοντι ἡμᾶς & φανεροῦντι δι' ἡμῶν.
    - 1) Leading us in triumph. This great perspective check reminds the believer of God's past completed *victoria* and present ongoing *triumphus*.
    - 2) Manifesting through us a sweet aroma. This great perspective check reminds the believer of God's present work spreading the fragrance of Christ throughout the world.
2. The Triumph was the highest accolade provided by the Senate for a victorious general.
  - a. Unger's Bible Dictionary article on Triumph.

Among the Romans the highest honor that could be bestowed on a citizen or magistrate was the triumph or solemn procession in which a victorious general passed from the gate of the city to the capitol. He set out from the Campus Martius along the Via Triumphalis, and from thence through the most public places of the city. The streets were strewn with flowers, and the altars smoked with incense. The procession was formed as follows: First, a band of musicians, singing and playing triumphal songs; the oxen to be sacrificed, their horns gilded and heads adorned with headbands and garlands; the spoils, and captives in chains; the lictors (officers who attended chief magistrates appearing in public), carrying fasces (the officers' insignia of office; it consisted of a bundle of rods bound with an ax with its blade projecting and was carried before magistrates as a badge of authority) adorned with laurel; a great company of musicians and dancers; a long train of persons carrying perfumes; the general dressed in purple embroidered with gold, wearing a crown of laurel and carrying in his right hand a laurel branch and a scepter in his left, his face painted with vermilion, and a golden ball suspended from his neck. He stood erect in his chariot; a public slave was by his side to remind him of the vicissitudes of fortune and of his mortality. Behind him came the consuls, senators, and other magistrates, on foot; the whole procession closed with the victorious army.

- b. Our triumph from the Father is eternally in Christ. τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ.
  - 1) θριαμβεύοντι Pres.act.ptc.masc.sing.dat. θριαμβεύω thriambeuō <sup>#2358</sup><sub>2x</sub>.
  - 2) God the Father and Jesus Christ are always (πάντοτε) triumphing even when individual believers fail at certain moments in time.
  - 3) Jesus Christ's triumphal parade route began in Hades (Col. 2:15).
3. Just as the Roman triumph featured a long train of persons carrying perfumes, God the Father manifests an aroma to this fallen κόσμος.
  - a. Two odorous terms are used in this passage.
    - 1) ὀσμή osmē <sup>#3744</sup><sub>6x</sub>: odor, smell, *aroma* (Jn. 12:3; 2<sup>nd</sup> Cor. 2:14,16<sub>x2</sub>; Eph. 5:2; Phil. 4:18).
    - 2) εὐωδία euōdia <sup>#2175</sup><sub>3x</sub>: aroma, *fragrance* (2<sup>nd</sup> Cor. 2:15; Eph. 5:2; Phil. 4:18).
  - b. The ὀσμή εὐωδίας osmē euōdias in the NT is the רִיחַ חַיִּים רִיחַ rey<sup>a</sup>ch hanniychow<sup>a</sup>ch “soothing aroma” in the OT (Gen. 8:21; Ex. 29:18,25,41 etc.; Lev. 1:9,13,17 + 32x). This soothing aroma has an eschatological fulfillment in the restoration of Israel (Ezek. 20:41).
  - c. The same fragrance has two descriptions.
    - 1) The aroma of the knowledge of God (v.14) =
    - 2) The fragrance of Christ (v.15).
      - a) The γνῶσις gnosis <sup>#1108</sup> of God is the worldwide manifestation of His grace.
      - b) God the Father has variously revealed Himself through: Creation, Revelation, Inspiration, Incarnation, Aromatization.
  - d. We have an aromaticity duplicity: to the being saved (ἐν τοῖς σωζομένοις) and to the perishing (ἐν τοῖς ἀπολλυμένοις) (v.15-16a).
    - 1) An aroma out of death leading to death.
    - 2) An aroma out of life leading to life.
 Tremendous quote by [Barclay](#) at this point.
4. Not one Church Member is adequate in themselves for God the Father's aromatization effect (2<sup>nd</sup> Cor. 2:16b). Personal inadequacy is a divine viewpoint perspective regarding divine adequacy (2<sup>nd</sup> Cor. 2:16b cf. 3:5-6).
5. Divine adequacy is put on display through genuine Biblical Christianity (2<sup>nd</sup> Cor. 2:17).
  - a. Biblical Christianity has nothing to peddle. καπηλεύω kapēleuō <sup>#2585</sup><sub>Hapax</sub>: *to peddle, sell*. The context of 2:17 with δολόω doloō <sup>#1389</sup><sub>Hapax</sub> in 4:2 spotlights the shady practices of tavern-keepers in adulterating their product.
  - b. Biblical Christianity is a walk of sincerity that withstands the scrutiny of the sun's rays. εἰλικρίνεια eilikrineia <sup>#1505</sup><sub>3x</sub> & εἰλικρινής eilikrinēs <sup>#1506</sup><sub>2x</sub> (1<sup>st</sup> Cor. 5:8; 2<sup>nd</sup> Cor. 1:12; 2:17; Phil. 1:10; 2<sup>nd</sup> Pet. 3:1).
  - c. Biblical Christianity is a way of life “in Christ” from God the Father and before God the Father (2<sup>nd</sup> Cor. 2:17; 12:19 cf. 1<sup>st</sup> Cor. 8:6).

## Chapter Three

In chapter three, Paul expands upon the theme of adequacy introduced in chapter two (2<sup>nd</sup> Cor. 2:16b-17). Genuine Biblical Christianity is not a false humility, and legitimate credentials come when God does the work (2<sup>nd</sup> Cor. 3:1-3). Divine adequacy is even more remarkable in the abounding glory of the Church (2<sup>nd</sup> Cor. 3:4-11). Divine adequacy and abounding glory produce a face to face spiritual transformation (2<sup>nd</sup> Cor. 3:12-18).

## *Legitimate Credentials* (2<sup>nd</sup> Cor. 3:1-3)

1. Paul & Timothy's confession of genuine Biblical Christianity (2<sup>nd</sup> Cor. 2:17) was not intended to form a commendation (2<sup>nd</sup> Cor. 3:1a). Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν;
  - a. Paul & Timothy have no interest in a "fresh start" or "do-over" with the Corinthians. Interesting combination of ἄρχω archo <sup>#756</sup> *begin* and πάλιν palin <sup>#3825</sup> *again*.
  - b. Self-commending recommendations serve no purpose anyway. ἑαυτοὺς + pres.act.inf. συνιστάνω sunistanō <sup>#4921</sup><sub>16x</sub> (Rom. 3:5; 5:8; 16:1; 2<sup>nd</sup> Cor. 3:1; 4:2; 5:12; 6:4; 7:11; 10:12,18<sub>x2</sub>; 12:11; Gal. 2:18). Related forms συνιστάω sunistaō and συνίστημι sunistēmi are also indexed as <sup>#4921</sup>. Variant manuscript readings mix and match these three forms.
  - c. The subject of appropriate and inappropriate self-commendation is discussed at length by Plutarch, On Inoffensive Self-Praise ([Mor. 539-47](#)).
2. Paul & Timothy should be the last people on earth to require letters of commendation to/from Corinth (2<sup>nd</sup> Cor. 3:1b).
  - a. The second question in this verse is expressed with an expectation of a negative response. μὴ + pres.act.ind. χρῆζω chrēzō <sup>#5535</sup><sub>5x</sub>: to have need of (Mt. 6:32; Lk. 11:8; 12:30; Rom. 16:2; 2<sup>nd</sup> Cor. 3:1).
  - b. Letters of commendation. συστατικῶν ἐπιστολῶν. συστατικός sustatikos <sup>#4956</sup> used only here once (or twice).
    - 1) The συστατικὴ ἐπιστολή (συστατικῶν γραμμάτων) is well attested in secular literature as a formal letter of reference similar to modern practices (Moulton-Milligan, Deissmann, etc.).
    - 2) Such letters were often provided in duplicate (one copy rolled and sealed): the διπλωμα.
3. The flock in Corinth corporately formed the only reference letter or diploma Paul & Timothy required (2<sup>nd</sup> Cor. 3:2).
  - a. Y'all (plural) are collectively our ἐπιστολή epistole <sup>#1992</sup><sub>24x</sub> recorded in our heart. Perf.pass.ptc. ἐγγράφω engraphō <sup>#1449</sup><sub>2x</sub> (Lk. 10:20; 2<sup>nd</sup> Cor. 3:2).
  - b. Known & read by all men are both present passive participles describing the attendant circumstances to the Corinthians state of being.
    - 1) The work of God in this present age is one of legal testimony (Eph. 3:10; Col. 2:14).
    - 2) This passage would appear to make every local church an affidavit on record in the Father's present legal case.
  - c. You presently, continuously are an Epistle of Christ servant-ministered by us. 66 inspired texts by more than 40 human authors. Jesus Christ authored none of them. His present authorship is in the transformed life of each and every Member of His Body.
    - 1) A third present passive participle combines the first two. Known & read = being manifested. φανερώω phaneroō <sup>#5319</sup><sub>49x</sub>. Related terms include φανερός phaneros <sup>#5318</sup><sub>21x</sub>, φανερώς phanerōs <sup>#5320</sup><sub>3x</sub>, φανέρωσις phanerōsis <sup>#5321</sup><sub>2x</sub>. All from φαίνω phainō <sup>#5316</sup><sub>31x</sub>; *to shine*. Combined refs in Corinthian epistles: 1<sup>st</sup> Cor. 3:13; 4:5; 11:19; 12:7; 14:25; 2<sup>nd</sup> Cor. 2:14; 3:3; 4:2,10,11; 5:10,11<sub>x2</sub>; 7:12; 11:6.
    - 2) An epistle of commendation is an epistle of Christ. Nothing but Christ commends us for anything.
    - 3) Ministering to other believers via the Holy Spirit's giftedness and empowerment supplies the venue in which the Holy Spirit engraves Christ within our hearts (2<sup>nd</sup> Cor. 3:3). διακονέω diakoneō <sup>#1247</sup><sub>37x</sub>; *to minister, serve*. Related terms include διακονία diakonia <sup>#1248</sup><sub>34x</sub> & διάκονος diakonos <sup>#1249</sup><sub>31x</sub>. Combined refs: 1<sup>st</sup> Cor. 3:5; 12:5; 16:15; 2<sup>nd</sup> Cor. 3:3,6,7,8,9<sub>x2</sub>; 4:1; 5:18; 6:3,4; 8:4,19,20; 9:1,12,13; 11:8,15<sub>x2</sub>,23.
4. Having Christ written upon our hearts equips us to serve as ministers to Israel when they receive Kingdom Law written within their hearts (2<sup>nd</sup> Cor. 3:3,6; Jer. 31:31,33).
  - a. Such conditions were commanded by Moses (Deut. 6:6-9; 11:18-21).
  - b. Such conditions were experienced by David and other psalmists (Ps. 37:31; 40:8; 119:11).
  - c. Such conditions will be realized by the entire nation of Israel when Christ is seated on David's throne (Ps. 51:7; Jer. 31:31,33).

## *Divine Adequacy and Abounding Glory* (2<sup>nd</sup> Cor. 3:4-11)

1. Our heart-written Christ epistle creates a condition of confidence in our relationship to God the Father (2<sup>nd</sup> Cor. 3:4). Review the principles of πεποίθησις pepoithēsis <sup>#4006</sup> from chapter one.
  - a. Through Christ to the Father is our eternal standing in reconciliation (2<sup>nd</sup> Cor. 5:18; Col. 1:20).
  - b. Through Christ to the Father is our standard mechanism for priestly function (Rom. 1:8; 7:25; Col. 3:17; Heb. 13:15; 1<sup>st</sup> Pet. 2:5; 4:11).

2. Christian confidence does not come through self-adequacy, but through divine adequacy (2<sup>nd</sup> Cor. 3:5).
  - a. Adequacy = sufficiency. ἰκανός hikanos <sup>#2425</sup><sub>41x</sub>; ἰκανότης hikanotēs <sup>#2426</sup><sub>1x</sub>; ἰκανόω hikanōō <sup>#2427</sup><sub>2x</sub>.  
Overwhelming usages in Luke/Acts. Pauline usages: 1<sup>st</sup> Cor. 11:30; 15:9; 2<sup>nd</sup> Cor. 2:6,16; 3:5,6; Col. 1:12; 2<sup>nd</sup> Tim. 2:2.
  - b. Adequacy/inadequacy becomes irrelevant in the light of grace (1<sup>st</sup> Cor. 15:9-10).
  - c. Adequacy/inadequacy becomes irrelevant in the scope of God the Father's ongoing work (2<sup>nd</sup> Cor. 2:14-16).
  - d. Adequacy/inadequacy has no bearing on our inheritance (Col. 1:12).
  - e. Adequacy/inadequacy for training a generation of Bible teachers stems from the proper placement of trust (2<sup>nd</sup> Tim. 2:2).
3. God the Father adequatized the Church as new covenant servant-ministers (2<sup>nd</sup> Cor. 3:6).
  - a. This adequatizing is the Spirit written provision of life, rather than the stone-engraved letters of death.
  - b. This spiritual life-giving Body is the perfect mate for the Second Adam life-giving spirit (1<sup>st</sup> Cor. 15:45).
4. Israel's stewardship (Dispensation of Israel) under the circumstantial conditions of Mosaic Law (Age of Law) was a glory, but not in comparison with the glory of the Church (2<sup>nd</sup> Cor. 3:7-11).
  - a. Compared to the Church, Israel's glory did not exist (v.10). The glory that fades is inferior to the eternal shining glory (v.11).
  - b. The Dispensation of Israel: Age of Law is called the ministry of death (ἡ διακονία τοῦ θανάτου diakonia tou thanatou v.7), and the ministry of condemnation (ἡ διακονία τῆς κατακρίσεως tēs katakriseōs v.9).
  - c. The Church's ministry is called the ministry of the Spirit (ἡ διακονία τοῦ πνεύματος του pneumatos v.8), and the ministry of righteousness (ἡ διακονία τῆς δικαιοσύνης tēs dikaiosunēs v.9).
  - d. Israel's difficulty looking to Moses gives way to the blessing we have looking to Jesus (2<sup>nd</sup> Cor. 3:7; Ex. 34:29-35; Heb. 12:2; also see the next section for an expansion on 1<sup>st</sup> Cor. 13:12; 2<sup>nd</sup> Cor. 3:18).

### *Unveiled Faces* (2<sup>nd</sup> Cor. 3:12-18)

1. Having "such confidence" (2<sup>nd</sup> Cor. 3:4) leads to having "such a hope" (2<sup>nd</sup> Cor. 3:12).
  - a. "Such confidence" (v.4) is the spirit-written Christ epistle on the heart (vv.1-3). Having such confidence benefits our priestly function through Christ to the Father.
  - b. "Such hope" (v.12) is the divine adequacy being adequatized as servants of a new covenant (vv.5-6).
  - c. Having such a hope (ἔχοντες οὖν τοιαύτην ἐλπίδα) causes great plainspoken ministry (πολλῆ παρρησία χρώμεθα).
    - 1) Pres.act.ind. χράομαι chraomai <sup>#5530</sup><sub>11x</sub>; *use, to make use of, employ* (Acts 27:3,17; 1<sup>st</sup> Cor. 7:21,31; 9:12,15; 2<sup>nd</sup> Cor. 1:17; 3:12; 13:10; 1<sup>st</sup> Tim. 1:8; 5:23).
    - 2) παρρησία parrēsia <sup>#3954</sup><sub>31x</sub> **■** outspokenness, frankness, plainness (Mk. 8:32; Jn. 7:13; 10:24; 11:14; 16:25,29; Acts 2:29; 2<sup>nd</sup> Cor. 3:12; also Diogn. 11:2; MPol. 10:1); **■** openness to the public (Jn. 7:26; 11:54; 18:20; Acts 28:31; Col. 2:15; Phil. 1:20); **■** *courage, confidence, boldness* @ in association with humans (Acts 2:29; 4:13,29,31; 2<sup>nd</sup> Cor. 7:4; Philem. 8; Eph. 6:19; also 1<sup>st</sup> Clem. 34:1); **■** in relation to God (Eph. 3:12; 1<sup>st</sup> Tim. 3:13; Heb. 3:6; 4:16; 10:19,35; 1<sup>st</sup> Jn. 2:28; 3:21; 4:17; 5:14; also 1<sup>st</sup> Clem. 34:5; 35:2). Context must determine whether 1, 2 or 3 (a or b) is appropriate for this passage.
2. Our boldness is not like Moses' boldness (2<sup>nd</sup> Cor. 3:13,18).
  - a. Moses' boldness was a lonely one. His veil could only be removed in the tent of meeting (Ex. 34:29-35).
  - b. The head veil was necessary and prudent. Israel "could not" see the full glory (v.7) and "would not" see the end of the fading away glory (v.13).
  - c. The fading principle applies in the Church specifically related to the in-part giftedness of the Apostolic Age (1<sup>st</sup> Cor. 13:8,10,11). καταργέω <sup>#2673</sup> *to invalidate, make powerless; abolish, wipe out; to discharge, release*.
  - d. Our unveiled faces are "beholding as in a mirror" the glory of the Lord.
    - 1) κατοπτρίζω katoprizō <sup>#2734</sup><sub>Hapax</sub>. Often rel. to 1<sup>st</sup> Cor. 13:12 but important differences exist.
    - 2) In 1<sup>st</sup> Cor. the activity was looking (βλέπω blepō) through (δια dia) a mirror (ἔσοπτρον esopron) enigmatically (ἐν αἰνίγματι en ainigmati).
    - 3) In 2<sup>nd</sup> Cor. the mirror terminology is a verb rather than a noun. We are not looking, we are mirroring.
    - 4) Our mirroring activity is paralleled with our metamorphosis (μεταμορφόω metamorphoō <sup>#3339</sup>).
    - 5) Our metamorphosed glory doesn't fade, but abides (2<sup>nd</sup> Cor. 3:11), and requires no veil because we are all within the tent (2<sup>nd</sup> Cor. 3:18).
3. Israel's mental veil (2<sup>nd</sup> Cor. 3:14-17).

- a. Moses veiled his face, but Israel veiled their mental faculties. ἔπωρώθη τὰ νοήματα αὐτῶν.
    - 1) Aor.pass.ind. πωρώω pōroō <sup>#4456</sup><sub>5x</sub> (Mk. 6:52; 8:17; Jn. 12:40; Rom. 11:7; 2<sup>nd</sup> Cor. 3:14) + πώρωσις pōrōsis <sup>#4457</sup><sub>3x</sub> (Mk. 3:5; Rom. 11:25; Eph. 4:18) || σκληρύνω sklērūnō <sup>#4645</sup><sub>6x</sub> (Acts 19:9; Rom. 9:18; Heb. 3:8,13,15; 4:7) + σκληρός sklēros <sup>#4642</sup><sub>5x</sub> (Mt. 25:24; Jn. 6:60; Acts 26:14; Jas. 3:4; Jd. 15); σκληρότης sklērotēs <sup>#4643</sup><sub>Hap</sub> (Rom. 2:5); σκληροκαρδία sklērokardia <sup>#4641</sup><sub>3x</sub> (Mt. 19:8; Mk. 10:5; 16:14) & σκληροτράχηλος sklērotrachēlos <sup>#4644</sup><sub>Hap</sub> (Acts 7:51).
    - 2) νόημα noēma <sup>#3540</sup><sub>6x</sub> & καρδία kardia <sup>#2588</sup><sub>160x</sub> in parallel (vv.14,15 cf. Phil. 4:7).
    - 3) Stiff-necked and hard-hearted were common descriptions for Israel (Deut. 10:16; 2<sup>nd</sup> Kgs. 17:14; Ps. 95:8).
    - 4) Hardness of heart is something all believers must guard against (Prov. 28:14; Heb. 3:12-4:16).
  - b. The Law continues to lie upon the heart as a veil. Religion is not a solution. It is one item the devil can use to blind the minds of the unbelieving (2<sup>nd</sup> Cor. 4:4).
  - c. Christ rent the veil in the temple when He accomplished eternal redemption (Mt. 27:51), and takes away the veil from the hearts of Israel when individual Jewish unbelievers believe the gospel (2<sup>nd</sup> Cor. 3:16).
4. The Holy Spirit is the agent for knowing truth and being set free (2<sup>nd</sup> Cor. 3:16-17).
- a. Truth & freedom in evangelism (2<sup>nd</sup> Cor. 3:16-17; Jn. 16:8-11).
  - b. Truth & freedom in edification (Jn. 8:31-32; 14:26; 16:13-15).
  - c. Truth & freedom in transformation (2<sup>nd</sup> Cor. 3:18; Gal. 4:6-7; 5:1,13).

## Chapter Four

In chapter four, applications are made from the principles developed in chapter three. The ministry of the Spirit (3:8) & righteousness (3:9) generates hope and motivates boldness (3:12) in our Christian transformation (3:18). This transformation is **1**) an evangelistic life (2<sup>nd</sup> Cor. 4:1-6), **2**) a persecuted life (2<sup>nd</sup> Cor. 4:7-15), and **3**) a hyper-ballistic life of glory (2<sup>nd</sup> Cor. 4:16-18).

### *The Evangelistic Life* (2<sup>nd</sup> Cor. 4:1-6)

1. The evangelistic life described in Ch. 4 echoes God the Father's triumph in Ch. 2.
  - a. Renounced the things hidden (4:2) || as from sincerity (2:17).
  - b. Not adulterating the Word of God (4:2) || not peddling the word of God (2:17).
  - c. Manifestation of truth (4:2) || manifests through us the sweet aroma (2:14).
  - d. In the sight of God (4:2) || in the sight of God (2:17).
  - e. To those who are perishing (4:3) || among those who are perishing (2:15).
  - f. We preach Christ Jesus as Lord (4:5) || we speak in Christ (2:17).
  - g. The knowledge of the glory of God (4:6) || the knowledge of Him in every place (2:14).
2. The god of this age blinds minds today in a description in chapter four that echoes Israel's blinded heart/mind in chapter three (2<sup>nd</sup> Cor. 4:3-4 || 3:14-16).
3. Having this ministry means we have been the objects of divine mercy (2<sup>nd</sup> Cor. 4:1).
 

Aor.pass.ind. ἐλεέω eleēō <sup>#1653</sup><sub>31x</sub>: *show mercy, receive mercy.*

  - a. Finding mercy is an expression of salvation (1<sup>st</sup> Tim. 1:16).
  - b. Objects of mercy should become sources of mercy (Matt. 18:33).
  - c. Sources of mercy in the Kingdom will reap additional mercy (Matt. 5:7).
  - d. Mercy showing is a spiritual gift in the Church (Rom. 12:8).
  - e. Divine mercy is particularly focused on the lost estate of humanity in Adam (Rom. 11:32).
4. Having this ministry—and embracing its significance—means we do not lose heart (2<sup>nd</sup> Cor. 4:1).
  - a. Pres.act.ptc. ἔχω echō <sup>#2192</sup><sub>712x</sub>. In an active sense, not merely being in possession, but taking hold of it and operating under the obligations and expectations of something.
  - b. Pres.act.ind. ἐγκακέω enkakeō <sup>#1573</sup><sub>6x</sub>: *lose heart, grow weary, burnout* (Lk. 18:1; 2<sup>nd</sup> Cor. 4:1,16; Gal. 6:9; Eph. 3:13; 2<sup>nd</sup> Thess. 3:13). T.R. ἐκκακέω ekkakeō has for all 6 NT occurrences. AF have 1 use of ἐκκακέω (Hm. 9:8).
    - 1) Protections against spiritual burnout include persistent prayer (Lk. 18:1), identification with salvation mercy (2<sup>nd</sup> Cor. 4:1), and anticipation of resurrection glory (2<sup>nd</sup> Cor. 4:16).
    - 2) Burnout is a danger not only in the face of tribulation (Eph. 3:13) but also in the face of the as yet unrewarded doing good (Gal. 6:9; 2<sup>nd</sup> Thess. 3:13).

5. The evangelistic life is an open, transparent, clean-conscience life (2<sup>nd</sup> Cor. 4:2).
  - a. Christians should not only avoid shameful practices, but actively renounce them. ἀπειῖπον ἀρειρον <sup>#550</sup><sub>Hapax</sub> (but see also Eph. 5:11-12; 2<sup>nd</sup> Jn. 10,11).
  - b. Secret things of shame will eventually be exposed, so they ought to be forsaken immediately. τὰ κρυπτὰ τῆς αἰσχύνης ta krupta tēs aischunēs. κρυπτός kruptos <sup>#2927</sup><sub>19x</sub>; *secret, hidden* (Lk. 8:17; Rom. 2:16; 1<sup>st</sup> Cor. 4:5; 14:25; 2<sup>nd</sup> Cor. 4:2). This principle was an emphasis for the Apostolic Fathers (IEph. 15:3; Poly. 4:3).
  - c. Craftiness is the realm of Satan’s operation, caught every time by the glorious wisdom of God. πανουργία panourgia <sup>#3834</sup><sub>5x</sub> (Lk. 20:23; 1<sup>st</sup> Cor. 3:19 (Job 5:12,13); 2<sup>nd</sup> Cor. 4:2; 11:3 (cf. Gen. 3:1); Eph. 4:14). Paul uses the adj. πανοῦργος panourgos <sup>#3835</sup><sub>Hapax</sub> sarcastically in 2<sup>nd</sup> Cor. 12:16.
  - d. Adulterating the Word of God parallels peddling the Word of God (2:17). δολώω doloō <sup>#1389</sup><sub>Hapax</sub>: *to falsify, adulterate*. The context of 4:2 with in καπηλεύω kapēleuō <sup>#2585</sup><sub>Hapax</sub> (2:17) spotlights the shady practices of tavern-keepers in adulterating their product. The practice is designed to result in the detriment of the unknowing victim and maximum personal benefit to the barman.
6. The evangelistic life confronts another god (2<sup>nd</sup> Cor. 4:3-4).
  - a. The κάλυμμα kalumma <sup>#2571</sup><sub>4x</sub> from chapter three (3:13,14,15,16) introduces the καλύπτω kaluptō <sup>#2572</sup><sub>8x</sub> in chapter four (4:3<sub>x2</sub>). This verb is used twice as periphrastic perfects. The gospel presently continuously is having been veiled.
  - b. The presently continuously having been veiled gospel is in the case of the perishing ones. Pres.mid.ptc. ἀπόλλυμι apollumi <sup>#622</sup><sub>90x</sub>. The present participle is used substantively by Paul to reference the unregenerate (1<sup>st</sup> Cor. 1:18\*; 2<sup>nd</sup> Cor. 2:15\*; 4:3\*\*,9; 2<sup>nd</sup> Thess. 2:10) \*in contrast with the being saved ones, and \*\*in parallel with the unbelieving ones 2<sup>nd</sup> Cor. 4:4.
  - c. The god of this age (ὁ θεὸς τοῦ αἰῶνος τούτου ho theos tou aiōnos toutou) is pathetically inferior to the Creator of the Ages (Heb. 1:2; 11:3), the Only God, Immortal, Invisible, King of the Ages (1<sup>st</sup> Tim. 1:17). αἰών aiōn <sup>#165</sup><sub>122x</sub>: a long period of time, *age*.
    - 1) The rulers of this age operate by an inferior wisdom (1<sup>st</sup> Cor. 2:6,8).
    - 2) The wisdom God provides us preceded this age, and will survive this age (1<sup>st</sup> Cor. 2:7).
    - 3) Our salvation is a rescue from this present, evil age (Gal. 1:4).
    - 4) Demas didn’t love the κόσμος, but he did love this αἰών (2<sup>nd</sup> Tim. 4:10).
    - 5) The conformity we are prohibited against is not conformity to this κόσμος, but conformity to this αἰών (Rom. 12:2).
  - d. The god of this age works to keep the Image of God from being seen (2<sup>nd</sup> Cor. 4:4).
7. We preach (2<sup>nd</sup> Cor. 4:5) while the Father shines (2<sup>nd</sup> Cor. 4:6).
  - a. The Only God, Immortal, Invisible, King of the Ages works to ensure that the Image of God will be seen (2<sup>nd</sup> Cor. 4:6).
  - b. Our gospel preaching is not self-exalting but Christ honoring (2<sup>nd</sup> Cor. 4:5a).
  - c. Our servant heart is the Christ honoring life compatible with the gospel preached (2<sup>nd</sup> Cor. 4:5b).

### ***The Persecuted Life*** (2<sup>nd</sup> Cor. 4:7-15)

1. The persecuted life must be studied and embraced in the context of “this treasure” (2<sup>nd</sup> Cor. 4:7a). θησαυρός thēsauros <sup>#2344</sup><sub>17x</sub>.
  - a. Our treasure is the Father’s illuminated heart (2<sup>nd</sup> Cor. 4:6 cf. Mt. 6:21; 12:34,35).
  - b. The light of the knowledge of the glory of God in the face of Christ comes with a reproach, which is greater than any riches the world can offer (Heb. 11:26).
  - c. Gospel treasure leads to a greater treasure of love-knitting (Col. 2:2-3).
2. Earthen vessels are weak by design so that God can evidence His hyperballistic dynamic power (2<sup>nd</sup> Cor. 4:7b,16-18).
  - a. ὀστράκινος ostrakinos <sup>#3749</sup><sub>2x</sub> (2<sup>nd</sup> Cor. 4:7; 2<sup>nd</sup> Tim. 2:20) + σκεῦος skeuos <sup>#4632</sup><sub>23x</sub>: *vessel*, used of human beings, often with stress on their bodies (Acts 9:15; Rom. 9:22,23; 2<sup>nd</sup> Cor. 4:7; 1<sup>st</sup> Thess. 4:4; 1<sup>st</sup> Pet. 3:7).
  - b. The hyperbole of the power is manifested through our weaknesses (2<sup>nd</sup> Cor. 4:8-12; 12:9-10). ὑπερβολή hyperbolē <sup>#5236</sup><sub>8x</sub> + δύναμις dunamis <sup>#1411</sup><sub>119x</sub>.
3. Four illustrations are given for how God’s power is evidenced (2<sup>nd</sup> Cor. 4:8-9).
  - a. These illustrations manifest throughout the Christian Way of Life and illustrate how God the Father continues to delineate the adversary’s maximum permitted activity (cf. Job 1:12; 2:6).

- b. “In everything” for the Corinthians ought to parallel “in everything” for the Thessalonians (1<sup>st</sup> Thess. 5:18). Perhaps a better rendering would be “at all times and in every place and circumstance” (Theophylact)
- c. Afflicted but not crushed.
- 1) θλίβω thlibō #2346<sub>10x</sub> (2<sup>nd</sup> Cor. 1:6; 4:8; 7:5; 1<sup>st</sup> Thess. 3:4; 2<sup>nd</sup> Thess. 1:6,7; 1<sup>st</sup> Tim. 5:10; Heb. 11:37) rel. to θλίψις thlipsis #2347<sub>45x</sub> (Jn. 16:33; Rom. 5:3; 8:35; 12:12; 2<sup>nd</sup> Cor. 1:4,8; 2:4; 4:17; 6:4; 7:4; 8:2,13) but not
  - 2) στενοχωρέω stenochōreō #4729<sub>3x</sub> (2<sup>nd</sup> Cor. 4:8; 6:12<sub>x2</sub>) rel. to στενοχωρία stenochōria #4730<sub>4x</sub> (Rom. 2:9; 8:35; 2<sup>nd</sup> Cor. 6:4; 12:10).
- d. Perplexed but not despairing.
- 1) ἀπορέω aporeō #639<sub>6x</sub> (Mk. 6:20; Lk. 24:4; Jn. 13:22; Acts 25:20; Gal. 4:20) but not
  - 2) ἐξαπορέω exaporeō #1820<sub>2x</sub> (2<sup>nd</sup> Cor. 1:8; 4:8).
- e. Persecuted but not forsaken.
- 1) διώκω diōkō #1377<sub>45x</sub> (Mt. 5:10,11,12,44; Jn. 15:20; Rom. 12:14; 1<sup>st</sup> Cor. 4:12; 2<sup>nd</sup> Tim. 3:12) rel. to διωγμός diōgmos #1375<sub>10x</sub> (Mt. 13:21; Rom. 8:35; 2<sup>nd</sup> Cor. 12:10; 2<sup>nd</sup> Thess. 1:4; 2<sup>nd</sup> Tim. 3:11<sub>x2</sub>) but not
  - 2) ἐγκαταλείπω enkataleipō #1459<sub>10x</sub> (Mt. 27:46; Acts 2;27,31; 2<sup>nd</sup> Tim. 4:10,16; Heb. 10:25; 13:5).
- f. Struck down but not destroyed.
- 1) καταβάλλω kataballō #2598<sub>2x</sub> (a technical term in wrestling, boxing, or battle: “throw down,” “knock down,” “strike down”) but not
  - 2) ἀπόλλυμι apollumi #622<sub>90x</sub> (Jn. 3:16; 10:28; 11:50; 17:12; Rom. 14:15; 1<sup>st</sup> Cor. 1:18,19; 8:11; 10:9,9; 15:18; 2<sup>nd</sup> Cor. 2:15; 4:3,9; 2<sup>nd</sup> Thess. 2:10; 2<sup>nd</sup> Pet. 3:9).
- g. Earthen vessels displaying the Father’s power describes the Church Age portrayal of the death and life of Jesus Christ (2<sup>nd</sup> Cor. 4:10-11).
- 1) We “carry about” Jesus’ νέκρωσις nekrōsis #3500<sub>2x</sub> (Rom. 4:19; 2<sup>nd</sup> Cor. 4:10) as we are constantly betrayed to θάνατος thanatos #2288<sub>119x</sub>.
  - 2) Our mortal flesh becomes the stage to evidence the life of Christ. θνητός thnētos #2349<sub>6x</sub> (Rom. 6:12; 8:11; 1<sup>st</sup> Cor. 15:53,54; 2<sup>nd</sup> Cor. 4:11; 5:4) + σάρξ sarx #4561<sub>147x</sub>.
4. Paul ended this discourse with a significant “so then” conclusion (2<sup>nd</sup> Cor. 4:12-15). ὥστε hōste #6620<sub>83x</sub>.
- a. Death & life within us are fundamental to the Father’s working. ἐνεργέω energeō #1754<sub>21x</sub> (2<sup>nd</sup> Cor. 4:12 cf. 1<sup>st</sup> Cor. 12:6; Eph. 1:11; Phil. 2:13; 1<sup>st</sup> Th. 2:13).
  - b. Verse 12 helps identify the betrayer from verse 11. Just as the Father delivered over the Son (Acts 2:23; 4:28; Rev. 13:8), so too does the Father constantly deliver us over to death for Jesus’ sake (cf. the Father’s complicity in Job 2:3).
  - c. The Spirit of Faith empowers the talk & walk of faith (Ps. 116:10; 39:3; Jer. 20:9; Acts 4:20; 2<sup>nd</sup> Cor. 5:7).
  - d. This (talk &) walk identifies with the Father’s purpose as we are presented before Him in time (Rom. 6:13,16,19; 12:1; 2<sup>nd</sup> Tim. 2:15) and in eternity (Rom. 14:10; 1<sup>st</sup> Cor. 8:8; 2<sup>nd</sup> Cor. 4:14; 11:2; Eph. 5:27; Col. 1:22,28).
  - e. The sacrificial Christian walk multiplies grace, causes thanksgiving to abound, and remains focused on the glory of God (2<sup>nd</sup> Cor. 4:15 cf. 1:11; 9:11,12).

### *The Hyper-Ballistic Life of Glory* (2<sup>nd</sup> Cor. 4:16-18)

1. Believers can ward off burnout by rightly contrasting outer man and inner man realities (2<sup>nd</sup> Cor. 4:16).
  - a. The outer man (1<sup>st</sup> Sam. 16:7; || the body Rom. 8:10) decays. διαφθείρω diaphtheirō #1311 cf. διαφθορά diaphthora #1312 (Acts 2:27,31; 13:34,35,36,37 all fr. Ps. 16:10).
  - b. The inner man (Rom. 2:29; 7:22; 1<sup>st</sup> Pet. 3:4) is renewed daily. ἀνακαινόω anakainōō #341<sub>2x</sub> (2<sup>nd</sup> Cor. 4:16; Col. 3:10) cf. ἀνακαινώσις anakainōsis #342<sub>2x</sub> (Rom. 12:2; Tit. 3:5) & ἀνανεόω ananeoō #365 (Eph. 4:23).
  - c. The contrast between outer & inner can be starkly different (1<sup>st</sup> Sam. 16:7; Mt. 23:27,28; 2<sup>nd</sup> Cor. 10:7).
2. Believers can ward off burnout by rightly contrasting temporal and eternal realities (2<sup>nd</sup> Cor. 4:17).
  - a. Affliction is not modified by two adjectives (momentary & light), but rather the light/insignificant thing is modified by two adjectives (momentary & “of affliction”). For the momentary insignificance of our affliction. τὸ γὰρ παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν.
    - 1) παραντίκα parautika #3910<sub>Hapax</sub> pert. to a point of time immediately subsequent to another point of time, *on the spot, at once*.
    - 2) ἐλαφρός elaphthros #1645<sub>2x</sub>; having little weight, *light, insignificant*.
    - 3) θλίψις thlipsis #2347<sub>45x</sub>; *tribulation, affliction*.

- b. Glory is not modified by two adjectives (eternal & weighty), but rather the heavy/significant thing is modified by two adjectives (eternal & “of glory”). An eternal significance of glory. αἰώνιον βάρος δόξης.
  - 1) αἰώνιος aiōnios <sup>#166</sup><sub>70x</sub>: *eternal*.
  - 2) βάρος baros <sup>#922</sup><sub>6x</sub>: *burden, weight*.
  - 3) δόξα doxa <sup>#1391</sup><sub>166x</sub>: *glory*.
- c. The relationship of light things to heavy things is perfectly taught by Jesus’ illustration of the light burden (Mt. 11:30) and in His contrast between affliction and reward (Lk. 6:23).
- d. Shortly after arriving in Corinth, Paul will expand this doctrinal line of reasoning in his epistle to the Romans (Rom. 8:18).

The Wuest Expanded NT translation says it well:

Wherefore, we are not losing courage. But and if, as is the case, our outward self is progressively decaying, yet our inward self is being changed into a new kind of life [fit for the new spiritual existence into which we have been ushered in salvation, and constantly being conformed to the image of the Lord Jesus] day by day. For our momentary light burden of affliction is working out for us more and more surpassingly an eternal, heavy weight of glory while we are not contemplating the things that are seen but the things which are not seen, for the things which are seen are temporary, but the things which are not seen are eternal.

- 3. Eternal glory is a present production far beyond all comparison (2<sup>nd</sup> Cor. 4:17).
    - a. Pres.mid.ind. καταργάζομαι katergazomai <sup>#2716</sup><sub>22x</sub>: produce, work out (2<sup>nd</sup> Cor. 4:17; 5:5; 7:10,11; 9:11; 12:12; Phil. 2:12; Jas. 1:3).
    - b. Excessively to excess: καθ’ ὑπερβολὴν εἰς ὑπερβολὴν kath’ huperbolēn eis huperbolēn.
      - 1) ὑπερβολή huperbolē <sup>#5236</sup><sub>8x</sub> (Rom. 7:13; 1<sup>st</sup> Cor. 12:31; 2<sup>nd</sup> Cor. 1:8; 4:7,17<sub>x2</sub>; 12:7; Gal. 1:13) & ὑπερβάλλω huperballō <sup>#5235</sup><sub>5x</sub> (2<sup>nd</sup> Cor. 3:10; 9:14; Eph. 1:19; 2:7; 3:19) form the basis for Pastor Bob’s hyper-ballistic terminology.
      - 2) The double prepositional phrases must be translated and understood as a compound superlative.
- Verse 17 Pastor Bob Translation: For our momentary triviality of affliction is presently producing within us exceedingly to excess an eternal significance of glory.
- 4. The eternal significance of glory is not a future promise, but a present production for present continuous viewing (2<sup>nd</sup> Cor. 4:18).
    - a. Not looking (σκοπέω skopeō <sup>#4648</sup><sub>6x</sub>) at the things which are able to be seen (βλέπω blepō <sup>#991</sup><sub>132x</sub>).
    - b. Looking at the things which are not able to be seen is only possible through the operational functions of faith (2<sup>nd</sup> Cor. 5:7; Heb. 11:1), hope (Rom. 8:24,25), and love (1<sup>st</sup> Pet. 1:8).
    - c. Setting our minds on the things above is our way of life imperative (Col. 3:2).
    - d. Moses illustrated this principle (Heb. 11:27) and Jesus typified it for our own application (Heb. 12:2-3).

## Chapter Five

The eternal/temporal contrast from chapter four creates a courage for life and death in chapter five. The death of this body is not fearful but exciting as we look forward to the new body and residence with Christ (2<sup>nd</sup> Cor. 5:1-10). Until we are out of our bodies we ought to be out of our minds for the ministry of reconciliation (2<sup>nd</sup> Cor. 5:11-21).

### *Earthly Tents and Heavenly Buildings* (2<sup>nd</sup> Cor. 5:1-10)

- 1. Although the inner man renewal mitigates the outer man decaying (2<sup>nd</sup> Cor. 4:16), the outer man decaying might culminate in physical death (2<sup>nd</sup> Cor. 5:1).
  - a. “If our earthly tent-house is torn down” is a 3<sup>rd</sup> class condition that may or may not take place.
  - b. From Adam to Paul, physical death was an inevitability (Gen. 3:19; Ps. 89:48; Heb. 9:27) with only two recorded exceptions (Gen. 5:24; 2<sup>nd</sup> Kgs. 2:11).
  - c. Through the Apostle Paul, the mystery of the Rapture makes physical death a condition that may or may not take place (1<sup>st</sup> Cor. 15:51-55).
- 2. In the event of physical death, Members of the Church have a heavenly body prepared (2<sup>nd</sup> Cor. 5:1).
  - a. The only component of our humanity susceptible to death is our earthly tent-house. ἐπίγειος epigeios <sup>#1919</sup><sub>7x</sub> (Jn. 3:12; 1<sup>st</sup> Cor. 15:40<sub>x2</sub>; 2<sup>nd</sup> Cor. 5:1; Php. 2:10; 3:19; Jas. 3:15).

- b. A building from God we have, a house non-handmade eternal in heaven. ἀχειροποίητος *acheiropoiētos* <sup>#886</sup><sub>3x</sub> (Mk. 14:58; 2<sup>nd</sup> Cor. 5:1; Col. 2:11). Contrasted with χειροποίητος *cheiropoiētos* <sup>#5499</sup><sub>6x</sub> (Mk. 14:58; Acts 7:48; 17:24; Eph. 2:11; Heb. 9:11,24).
3. Mortality features a groaning (2<sup>nd</sup> Cor. 5:2-4). στενάζω *stenazō* <sup>#4727</sup><sub>6x</sub> (Mk. 7:34; Rom. 8:23\*; 2<sup>nd</sup> Cor. 5:2,4; Heb. 13:17; Jas. 5:9). \* also συστενάζω *sustenazō* <sup>#4959</sup><sub>Hap.</sub> (Rom. 8:22) & στεναγμός *stenagmos* <sup>#4726</sup><sub>2x</sub> (Rom. 8:26).
- a. Groaning parallels longing (2<sup>nd</sup> Cor. 5:2). ἐπιποθέω *epipothēō* <sup>#1971</sup><sub>9x</sub> (Rom. 1:11; 2<sup>nd</sup> Cor. 5:2; 9:14; Phil. 1:8; 2:26; 1<sup>st</sup> Thess. 3:6; 2<sup>nd</sup> Tim. 1:4; 1<sup>st</sup> Pet. 2:2; Jas. 4:5). See also ἐπιπόθησις *epipothesis* <sup>#1972</sup><sub>2x</sub> (2<sup>nd</sup> Cor. 7:7,11); ἐπιπόθητος *epipothētos* <sup>#1973</sup><sub>Hap.</sub> (Phil. 4:1); ἐπιποθία *epipothia* <sup>#1974</sup> (Rom. 15:23).
- b. Groaning parallels being burdened (2<sup>nd</sup> Cor. 5:4a). βαρέω *bareō* <sup>#916</sup><sub>6x</sub> (2<sup>nd</sup> Cor. 1:8; 5:4; 1<sup>st</sup> Tim. 5:16). See also βάρος *baros* <sup>#922</sup><sub>6x</sub> & βαρύς *barus* <sup>#926</sup><sub>6x</sub>.
- c. The longing is to be clothed and not be found naked (2<sup>nd</sup> Cor. 5:3). γυμνός *gumnos* <sup>#1131</sup><sub>15x</sub> (Mt. 25:36,38,43,44; Mk. 14:51,52; Rev. 3:17). See also γυμνότης *gumnatēs* <sup>#1132</sup><sub>3x</sub>.
- d. The burden is to be clothed so that mortality can be swallowed up by life (2<sup>nd</sup> Cor. 5:4b). καταπίνω *katapinō* <sup>#2666</sup><sub>7x</sub> (Mt. 23:24; 1<sup>st</sup> Cor. 15:54; 2<sup>nd</sup> Cor. 2:7; 5:4; 1<sup>st</sup> Pet. 5:8).
4. The timing and identification of this embodiment is in question.
- a. The resurrection of the dead and transformation of the living is an event that coincides with the παρουσία of Jesus Christ (1<sup>st</sup> Cor. 15:42-49).
- 1) The earthly perishable dishonorable weak soul body is sown and the heavenly imperishable glorious powerful spirit body is raised.
  - 2) This reality is so vivid that the imperishable glorious powerful spirit body is commonly referenced as the “resurrection body.”
- b. Putting on the heaven-house is an event that coincides with the teardown of the earth-tent (2<sup>nd</sup> Cor. 5:1-4).
- c. The heaven-house of this chapter is therefore not the resurrection body but precedes that embodiment for those heavenly citizens who die prior to the Rapture.
- d. Abraham, Lazarus & the rich man illustrate bodily forms in Sheol apart from the earthly perishable dishonorable weak soul bodies that were placed in the ground (Lk. 16:19-31). This passage is significant in that it demonstrates both believers and unbelievers after physical death but it does not show resurrection bodies and it does not feature the Bride of Christ: heavenly citizens with a place prepared.
- e. Tribulation martyrs illustrate disembodied souls and the interim white robes they were provided for their necessary rest (Rev. 6:9-11; 20:4-6). This passage is significant in that it demonstrates a provisional embodiment (robe) and a commanded rest prior to and until a promised resurrection. This passage also does not feature the Bride of Christ and her heavenly citizenship.
- Conclusion: The Heaven-Building we put on when we take off the Earth-Tent is an interim body supplied to the portion of the Bride who are at home with the Lord in heaven awaiting the resurrection—seeing Him as He is (2<sup>nd</sup> Cor. 5:8; 1<sup>st</sup> Jn. 3:2).
5. God prepared us for mortality to be swallowed up by ζωή life (2<sup>nd</sup> Cor. 5:5).
- a. God is the ultimate planner & preparer. He prepared us for our sequential mortal-immortal phases of ζωή life (1<sup>st</sup> Cor. 15:42-44). κατεργάζομαι *katergazomai* <sup>#2716</sup><sub>22x</sub>: *achieve, accomplish, bring about, produce* (cf. “producing” 2<sup>nd</sup> Cor. 4:17).
- b. This very purpose = this thing itself. εἰς αὐτὸ τοῦτο. Refers back to the “so that” from v.4: “what is mortal will be swallowed up by life.”
- c. The pledge of the Spirit coincides with the groaning of creation and fallen humanity in hope (Rom. 8:23). Our hope is a living hope (1<sup>st</sup> Pet. 1:3) by which we also see the sequential mortal-immortal phases of ζωή life.
- d. The pledge of the Spirit is an essential ingredient for our present hope in the established, anointed, sealed position in Christ (2<sup>nd</sup> Cor. 1:21-22). ἀρραβών *arrabōn* <sup>#728</sup><sub>3x</sub> (2<sup>nd</sup> Cor. 1:22; 5:5; Eph. 1:14) loanword fr. Semitic. Heb: עֲרַבּוֹן *‘erabown* <sup>#6162</sup><sub>3x</sub> (Gen. 38:17,18,20). Lat.: *arrabo*.
- e. The pledge of the Spirit includes every aspect of what God the Holy Spirit did at the moment of our salvation and continues to do in the out-working of our salvation. These are down-payments for what we will experience in the last remaining salvation—the redemption of our bodies in eternal glory. Examples:
- 1) Anointing us & teaching us (1<sup>st</sup> Jn. 2:20-27; Jn. 14:26; 1<sup>st</sup> Cor. 2:12-13).
  - 2) Fills us (Eph. 5:18 cf. Acts 4:8; 13:9,52).
  - 3) Empowers us (Acts 1:8; Rom. 15:13; 1<sup>st</sup> Cor. 2:4; Eph. 3:16; 1<sup>st</sup> Thess. 1:5; 2<sup>nd</sup> Tim. 1:7).

6. Walking by faith generates courage as the temporal–eternal perspective becomes an absent versus present homeowner & residency perspective (2<sup>nd</sup> Cor. 5:6–8)†.
  - a. Being courageous and knowing (v.6) enables the Bride of Christ to show courage and prefer (v.8). Participles (v.6) lead to indicatives (v.8).
  - b. θαρρέω tharreō #2292<sub>6x</sub>: to have certainty in a matter, *be confident, be courageous* (2<sup>nd</sup> Cor. 5:6,8; 7:16; 10:1,2; Heb. 13:6).
  - c. The antonyms define the contrasting realities.
    - 1) ἐνδημέω endēmeō #1736<sub>3x</sub>: to be in a familiar place, *to be at home* (2<sup>nd</sup> Cor. 5:6,8,9). Endemic, native.
    - 2) ἐκδημέω ekdēmeō #1553<sub>3x</sub>: to be in a strange land, live in exile, *be away* (2<sup>nd</sup> Cor. 5:6,8,9). Classical Greek more commonly used ἀποδημέω apodēmeō. Not native, alien, living abroad.
    - 3) Related terms: παρεπίδημέω parepidēmeō & παρεπίδημος parepidēmos #3927<sub>3x</sub>: *exile, stranger, resident alien* (1<sup>st</sup> Pet. 1:1; 2:11; Heb. 11:13). All of these are compounds of δῆμος dēmos #1218<sub>4x</sub>: *people* (societal).
  - d. Verse 7 explains the Bride’s walk while at home in the tent. Walking “through faith.” διὰ πίστεως dia pisteōs.
    - 1) Walking = conducting our lives.
    - 2) Conducting our lives by means of visible sight criteria equates to living no differently from the unbeliever (1<sup>st</sup> Cor. 3:3b).
    - 3) Sight allows for directional, careful, purposeful walking. Faith allows for a directional, careful, purposeful spiritual life.
    - 4) Walking by faith = fixing our “eyes” on Jesus (2<sup>nd</sup> Cor. 4:18; Gal. 2:20; Heb. 11:1,7–10,13,25–27; 12:2) and trusting in the promises of God (Rom. 4:18–22).
7. Our guaranteed future mandates a present accountability (2<sup>nd</sup> Cor. 5:9–10).
  - a. Our resident–alien ambassadorial status here on earth produces an inherent ambition (2<sup>nd</sup> Cor. 5:9). φιλοτιμέομαι philotimeomai #5389<sub>3x</sub>: c.inf. *strive to do a thing, endeavor, aspire* (Rom. 15:20; 1<sup>st</sup> Cor. 5:9; 1<sup>st</sup> Thess. 4:11).
  - b. The ambition is unchanged in both native and exile circumstances. We conduct our lives in our mortal bodies as if we were in already in the immediate presence of Jesus Christ.
  - c. Our ambition is to be pleasing to the Lord. εὐάρεστος euarestos #2101<sub>9x</sub>: *pleasing, acceptable*. Also εὐαρεστέω euarestēō #2100<sub>3x</sub> & εὐαρεστώως euarestōs #2102<sub>Hap.</sub> (Rom. 12:1,2; 14:18; 2<sup>nd</sup> Cor. 5:9; Eph. 5:10; Phil. 4:18; Col. 3:20; Tit. 2:9; Heb. 11:5,6; 12:28; 13:16,21).
  - d. Pleasing Jesus Christ is the good/bad criterion for recompense at the Judgment Seat of Christ (2<sup>nd</sup> Cor. 5:10; Rom. 14:10,12; 1<sup>st</sup> Cor. 3:10–15).

### ***Our Ministry of Reconciliation*** (2<sup>nd</sup> Cor. 5:11–21)

1. Pleasing God with the Judgment Seat of Christ in view is the manifestation of the fear of the Lord for Members of the Church (2<sup>nd</sup> Cor. 5:11; Psalm 111; Prov. 2:1–8; Ecc. 12:13–14).
  - a. Knowing the fear of the Lord is achieved through learning and living His precepts (Ps. 111:10).
  - b. Knowing the fear of the Lord equals knowing God (Prov. 2:1–5).
  - c. Even after prolonged carnality, the only hope is to return to the fear of the Lord for eternal evaluation (Ecc. 12:13–14).
2. The fear of the Lord is motivates our work of persuasion (2<sup>nd</sup> Cor. 5:11a). πείθω peithō #3982<sub>52x</sub>.
  - a. Persuasion equals (true) hearing and produces faith repentance (Lk. 16:29–31 cf. Rom. 10:17). Another illustration is Agrippa’s faith in the prophets, and near persuasion regarding Christ (Acts 26:27–29).
  - b. Persuasion is an integral endeavor in Scripture reasoning ministry (Acts 13:43; 17:2,4; 18:4; 19:8,9; 28:23,24). διαλέγομαι dialegomai #1256<sub>13x</sub>.
  - c. Our persuasion of men comes in manifestation to God, and may also have impact in third party observers (2<sup>nd</sup> Cor. 5:11b).
    - 1) The fear of the Lord is fully known (οἶδα oida #1492<sub>317x</sub>) as we are completely manifest (φανερῶω phaneroō #5319<sub>49x</sub>) before Him.

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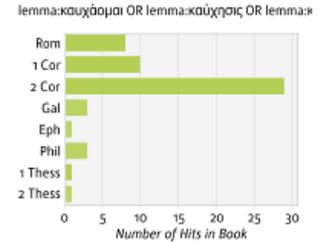
† Pastor Bob has a great appreciation for the Holman Christian Standard Bible’s translation of this passage. Their handling of the participles and indicative verbs is excellent.

- a) The manifestation in time (v.11) is the same term for our appearance in glory (v.10 cf. 1<sup>st</sup> Cor. 3:13; 4:5).
- b) Our final evaluation will be much less stressful if our present actions are fully laid bare in present accountability before our God (Eph. 5:13; Heb. 4:12,13; 1<sup>st</sup> Jn. 3:18-21; Ps. 139:23,24).
- 2) Third party observers can be strengthened in their conscience through observing fear and persuasion at work in other believers (cf. Phil. 3:13,14,17).
- 3. Paul is not reopening his defenses from earlier (2<sup>nd</sup> Cor. 1:12-14; 3:1-3), but rather demonstrating a practical benefit to transparent obedience in manifestation to the Lord (2<sup>nd</sup> Cor. 5:12 cf. 4:2).

a. Paul & Timothy are offering a gift to the Corinthians: an opportunity for boasting.

1) ἀφορμή aphormē #874<sub>7x</sub>: *occasion, opportunity* (Rom. 7:8,11; 2<sup>nd</sup> Cor. 5:12; 11:12<sub>x2</sub>; Gal. 5:13; 1<sup>st</sup> Tim. 5:14).

2) καύχημα kauchēma #2745<sub>11x</sub>: that of which one glories or can glory; *glorying, boasting*. See the intro to this book study for the word frequencies in Pauline literature. 29 occurrences in Second Corinthians: 1:12,14; 5:12<sub>x2</sub>; 7:4,14<sub>x2</sub>; 8:24; 9:2,3; 10:8,13,15,16,17<sub>x2</sub>; 11:10,12,16,17,18<sub>x2</sub>,30<sub>x2</sub>; 12:1,5<sub>x2</sub>,6,9.



b. Godly boasting takes place in contrast to inappropriate boasting (2<sup>nd</sup> Cor. 5:12b).

1) In face. ἐν προσώπῳ. πρόσωπον prosōpon #4383<sub>75x</sub>.

2) In heart. ἐν καρδίᾳ. καρδία kardia #2588<sub>156x</sub>. 1<sup>st</sup> Sam. 16:7 LXX uses the same contrast, whereby we learn that our standard of boasting should mirror God’s standard of evaluation.

3) Satan could boast in appearance (Ezek. 28:12,17), but Jesus Christ had no such claim (Isa. 53:2).

4. Paul makes use of his questioned sanity in order to emphasize why sacrificial love motivates sacrificial ministry (2<sup>nd</sup> Cor. 5:13-15).

a. There were numerous occasions in which Paul’s sanity was questioned (Acts 17:18; 26:24,25; 1<sup>st</sup> Cor. 4:10).

1) This is a wonderful imitation of Christ (Mk. 3:21; Jn. 10:20).

2) This is perhaps the first instance where the dementia is shared—Paul and Timothy both beside themselves.

b. By concession, if insanity is to be admitted it will only be admitted in a context pertaining to God. This may result in the spiritual/temporal paradox that the world finds foolish (1<sup>st</sup> Cor. 1:18,20,21; 2<sup>nd</sup> Cor. 6:8-10).

c. By concession, if sanity is to be admitted, it will be admitted in a context pertaining to man. In a very remarkable reality, “fanatic” believers in total submission to the will of God are the most “sane” people in the world (Rom. 12:3; Eph. 5:17-21; 2<sup>nd</sup> Tim. 1:7).

d. Insanity versus sanity is couched in terms of what controls the mind (2<sup>nd</sup> Cor. 5:14). In Paul & Timothy’s case, the love of God became their “delusion.”

1) συνέχω sunechō #4912<sub>12x</sub>: to hold together; metaph. To occupy someone’s attention intensely; to provide impulse for some activity; to hold within bounds so as to manage or guide, *direct, control* (Acts 18:5; Phil. 1:23).

2) Sound minds (σωφρονέω sōphroneō #4993<sub>6x</sub>) result from Scriptural transformation (Rom. 12:3) and spiritual maturity (Tit. 2:6). Such stable thinking allows for prayerful awareness of difficult times (1<sup>st</sup> Pet. 4:7).

e. The love of Christ is the love Jesus had for us when He sacrificially provided for our redemption (2<sup>nd</sup> Cor. 5:14-15).

5. This passage presents critical (life & death) truths related to the sacrificial work of Christ.

a. “For → for → for → for → on their behalf” establishes a powerful syntactic argument with tremendous theological significance. Dying is hyper, living is dative. Dying and rising again is also hyper.

b. One died for all. εἷς ὑπὲρ πάντων ἀπέθανεν heis huper pantōn apethanen. ὑπὲρ huper #5228 + gen. *on behalf of* and/or *for the sake of*.

Principle: All means all within the framework of the immediate context and the parameters of the immediate contrast.

c. All died. The logical consequence of the substitutionary death of Christ is that everyone for whom He died also died. Two separate issues pertaining to judicially imputed death must be distinguished.

1) In Adam all die (1<sup>st</sup> Cor. 15:22).

2) When Jesus died, all died (2<sup>nd</sup> Cor. 5:14).

d. They who live is a subset of “for all” and “all died.” It is “they who live” who are the ones on whose behalf Christ died and rose again (2<sup>nd</sup> Cor. 5:15 cf. Rom. 4:25).

e. The living dead live for themselves, but the living alive live for Christ.

- 1) “No longer” means that prior to living, the dead lived for themselves (cf. Eph. 2:1-3).
- 2) οἱ ζῶντες hoi zōntes are the presently-eternally-living ones with a new walk (cf. Eph. 2:10).
6. Living for the risen savior creates two perspective realities (2<sup>nd</sup> Cor. 5:16-17).
  - a. The incarnation has given way to the session of Jesus Christ. This pattern gives us a reality perspective for how we serve Him and one another (2<sup>nd</sup> Cor. 5:16; Jn. 1:14; 1<sup>st</sup> Tim. 3:16; 1<sup>st</sup> Jn. 1:1-4; Heb. 9:24; 10:19-25).
  - b. The new creation is the Body of Christ. New things have come, and having come we are expected to work together with Christ in the new things (2<sup>nd</sup> Cor. 5:17).
    - 1) This is the Christian walk in the newness of life (Rom. 6:4-6).
    - 2) This is the Christian walk in the newness of the Spirit (Rom. 7:4-6).
    - 3) These new things require the laying aside of the old and being renewed in the spirit of our mind (Eph. 4:20-24).
7. These perspective realities shape our ambassador function (2<sup>nd</sup> Cor. 5:18-21).
  - a. The work of the Father *through* Christ and *in* Christ established the pattern for the work of the Father *through* us and *in* us in Christ (2<sup>nd</sup> Cor. 5:18,19 cf. Phil. 2:9,11,13; Heb. 13:21).
  - b. The Father makes His appeal through us as we function as Christ’s embassy (2<sup>nd</sup> Cor. 5:20,21).
  - c. Our ministry of reconciliation stresses one making and one becoming.
    - 1) Christ was made (ποιέω ποιεῶ #4160<sub>568x</sub>) to be sin on our behalf.
    - 2) We become (γίνομαι ginomai #1096<sub>621x</sub>) God’s righteousness in Christ.

## Chapter Six

Chapter six steamrolls from chapter five and keeps on rolling into chapter seven. Ministers of reconciliation (2<sup>nd</sup> Cor. 5:18-21) must not be discredited (2<sup>nd</sup> Cor. 6:1-4a) but self-commended as ministers of God (2<sup>nd</sup> Cor. 6:4b-10). Paul & Timothy pause in their hortatory discourse with a passionate appeal for the Corinthians to embrace this vision of ministry (2<sup>nd</sup> Cor. 6:11-13 & more to follow in 7:1-4). A huge obstacle to the Corinthians’ harmony with Paul is their unequal yoke with darkness (2<sup>nd</sup> Cor. 6:14-18).

### *Not Discredited, but Commended* (2<sup>nd</sup> Cor. 6:1-10)

1. The chapter break is unfortunate, as three themes carry over from chapter five.
  - a. συνεργέω sunergeō #4903<sub>5x</sub> (6:1) carries over the principle of God the Father working in and through us (5:18,19,20), but adds the active portion we contribute to the co-working (6:3,4).
  - b. παρακαλέω parakaleō #3870 (6:1) carries over the appeal of God through believers (5:20), and adds the importance of purpose to the ministry.
  - c. Receiving grace (6:1) || being reconciled (5:20) & becoming the righteousness of God in Christ (5:21).
2. Receiving grace in vain was a subject taught powerfully in First Corinthians (2<sup>nd</sup> Cor. 6:1 cf. 1<sup>st</sup> Cor. 15:2).
  - a. 1<sup>st</sup> Cor. 15:2 used the adverb εἰκῆ eikē, #1500: to there being no cause or reason; to being without success or result; to being without purpose; to being without consideration.
  - b. 2<sup>nd</sup> Cor. 6:1 uses an adverbial prepositional phrase: εἰς κενὸν eis kenon fr. κενός kenos #2756.
  - c. How empty is the life of a believer who believes in Christ for positional salvation, but fails to believe for experiential salvation! (1<sup>st</sup> Cor. 15:1-2)
  - d. “Grace in vain” is a concept dear to Paul’s heart (Gal. 2:2; 4:11; Phil. 2:16; 1<sup>st</sup> Thess. 2:1; 3:5).
3. Paul’s citation of Isaiah 49 brings this appeal into a vivid focus (Isa. 49:4,8).
  - a. Jesus Christ ministered faithfully, but faced the discouragement of vain labors (Isa. 49:4).
  - b. Jesus Christ endured as the Despised One, entrusting Himself to His righteous Father and was saved on that glorious day of Calvary (Isa. 49:7-8; 1<sup>st</sup> Pet. 2:21,23).
  - c. The same Father who worked in and through Christ during His incarnation now works in and through Christ’s body during His session.
    - 1) The quotation in 2<sup>nd</sup> Cor. 6:2 references Christ.
    - 2) The exhortation in 2<sup>nd</sup> Cor. 6:2 references us.
4. A pair of present participles portrays our portion and participation in this paterological partnership (2<sup>nd</sup> Cor. 6:3-4).
  - a. What we must never do under any circumstances. In anything.

- 1) Μηδεμίαν ἐν μηδενὶ mēdemian en mēdeni. Literal (redundant) translation: giving not even one cause for offense in even one thing.
  - 2) προσκοπή proskopē #4349<sup>Hap.</sup> fr. προσκόπτω proskoptō #4350<sup>8x</sup> used freq. in parallel with σκανδαλίζω/σκάνδαλον skandalizō/skandalon #4624/25 (Rom. 9:32; 14:21; 1<sup>st</sup> Pet. 2:8). Also see πρόσκομμα proskomma #4348<sup>6x</sup>.
  - 3) The practical outcome of causing offense is a discredited ministry. μωμάομαι mōmaomai #3469<sup>2x</sup> (2<sup>nd</sup> Cor. 6:3; 8:20). Fr. μῶμος mōmos #3470<sup>Hap.</sup>: *blemish* (2<sup>nd</sup> Pet. 2:13).
- b. What we must always do in every circumstance. In everything.
- 1) Commending. ἐαυτοὺς + pres.act.ptc. συνίστημι sunistēmi #4921<sup>16x</sup> (Rom. 3:5; 5:8; 16:1; 2<sup>nd</sup> Cor. 3:1; 4:2; 5:12; 6:4; 7:11; 10:12,18<sub>x2</sub>; 12:11; Gal. 2:18). #4921 is also indexed as συνιστάνω sunistanō.
  - 2) Servants. διάκονοι diakonoi masc.plur.nom. διάκονος diakonos #1249.
5. An avalanche of conditional circumstances frames twenty-six realities of the Christian experience (2<sup>nd</sup> Cor. 6:5-10).
- a. “In” 18x.
- 1) ἐν ὑπομονῇ πολλῇ en hypomonēi pollēi *much endurance*. ὑπομονή hypomonē #5281<sup>32x</sup> (Rom. 5:3,4; 2<sup>nd</sup> Cor. 1:6; 6:4; 12:12; Col. 1:11).
  - 2) θλίψις thlipsis #2347<sup>45x</sup>: *afflictions, tribulations* (Rom. 5:3<sub>x2</sub>; 2<sup>nd</sup> Cor. 1:4<sub>x2</sub>,8; 2:4; 4:17; 6:4; 7:4; 8:2,13).
  - 3) ἀνάγκη anankē #318<sup>17x</sup>: *necessity, pressure, hardships* (1<sup>st</sup> Cor. 7:26,37; 9:16; 2<sup>nd</sup> Cor. 6:4; 9:7; 12:10).
  - 4) στενοχωρία stenochōria #4730<sup>4x</sup>: *distresses* (Rom. 2:9; 8:35; 2<sup>nd</sup> Cor. 6:4; 12:10).
  - 5) πληγή plēgē #4127<sup>22x</sup>: *beatings* (2<sup>nd</sup> Cor. 6:5; 11:23).
  - 6) φυλακή phulakē #5438<sup>46x</sup>: *prison, imprisonments* (2<sup>nd</sup> Cor. 6:5; 11:23).
  - 7) ἀκαταστασία akatastasia #181<sup>5x</sup>: *tumults* (1<sup>st</sup> Cor. 14:33; 2<sup>nd</sup> Cor. 6:5; 12:20).
  - 8) κόπος koros #2873<sup>18x</sup>: *labors* (1<sup>st</sup> Cor. 3:8; 15:58; 2<sup>nd</sup> Cor. 6:5; 10:15; 11:23,27).
  - 9) ἀγρυπνία agrypnia #70<sup>2x</sup>: *sleeplessness* (2<sup>nd</sup> Cor. 6:5; 11:27).
  - 10) νηστεία nēsteia #3521<sup>5x</sup>: *hunger* (2<sup>nd</sup> Cor. 6:5; 11:27).
  - 11) ἀγνότης agnotēs #54<sup>2x</sup>: *purity* (2<sup>nd</sup> Cor. 6:6; 11:3).
  - 12) γνῶσις gnōsis #1108<sup>29x</sup>: *knowledge* (Rom. 2:20; 11:33; 15:14; 1<sup>st</sup> Cor. 1:5; 8:1<sub>x2</sub>,7,10,11; 12:8; 13:2,8; 14:6; 2<sup>nd</sup> Cor. 2:14; 4:6; 6:6; 8:7; 10:5; 11:6; Eph. 3:19; Phil. 3:8; Col. 2:3; 1<sup>st</sup> Tim. 6:20).
  - 13) μακροθυμία makrothumia #3115<sup>14x</sup>: *patience* (2<sup>nd</sup> Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12).
  - 14) χρηστότης chrēstotēs #5544<sup>10x</sup>: *kindness* (2<sup>nd</sup> Cor. 6:6; Gal. 5:22; Col. 3:12).
  - 15) ἐν πνεύματι ἁγίῳ en pneumatī hagiōi. πνεῦμα pneuma #4151<sup>379x</sup> & ἅγιος hagios #39<sup>233x</sup>: *the Holy Spirit*.
  - 16) ἐν ἀγάπῃ ἀνυποκρίτῳ en agarēi anupokritōi. ἀγάπη agarē #26<sup>116x</sup> & ἀνυπόκριτος anupokritos #505<sup>6x</sup>: *genuine love* (Rom. 12:9).
  - 17) ἐν λόγῳ ἀληθείας en logōi alētheias. λόγος logos #3056<sup>329x</sup> & ἀλήθεια aletheia #225<sup>109x</sup>: *the word of truth*.
  - 18) ἐν δυνάμει θεοῦ en dunamei theou. δύναμις dunamis #1411<sup>119x</sup> & θεός theos #2316<sup>1312x</sup>: *the power of God*.
- b. “By” 2x2. The switch from “in” to “by” marks particular instruments through which the power of God is exhibited: the weapons of righteousness for the right hand and the left.
- 1) Weapons of righteousness are the believers alternative to the instruments (weapons) of unrighteousness (Rom. 6:13). ὅπλα hopla neut.pl. ὅπλον hoplon #3696<sup>6x</sup> (Jn. 18:3; Rom. 6:13; 13:12; 2<sup>nd</sup> Cor. 6:7; 10:4).
    - a) Cognate terms include ὀπλίζω hoplizō #3695<sup>Hap.</sup> (1<sup>st</sup> Pet. 4:1), καθοπλίζω kathoplizō #2528<sup>Hap.</sup> (Lk. 11:21) & πανοπλία panoplia #3833<sup>3x</sup> (Lk. 11:22; Eph. 6:11,13).
    - b) This vocabulary was embraced and employed by the church fathers (IPoly. 6.2; Poly. 4.1; MPoly. 7.1; Herm. Man. XII,ii,4).
  - 2) The ὅπλα hopla are described appositionally and ambidextrously in a chiasmic arrangement.
    - a) By glory and dishonor. διὰ δόξης καὶ ἀτιμίας dia doxēs kai atimias. δόξα doxa #1391<sup>166x</sup> & ἀτιμία atimia #819<sup>7x</sup>. This same antithesis was previously employed with the Corinthians (1<sup>st</sup> Cor. 11:14-15; 15:43).
    - b) By evil report and good report. διὰ δυσφημίας καὶ εὐφημίας dia dusphēmias kai euphēmias. δυσφημία dusphēmia #1426<sup>Hap.</sup> & εὐφημία euphēmia #2162<sup>Hap.</sup>.
- c. “As” (regarded as) 7x2. The soldier function of the Church operates within a realm of paradox. Kosmos unreality is contrasted with divine reality.
- 1) “As deceivers yet true” is a beautiful imitation of Jesus Christ (Mt. 27:63; 1<sup>st</sup> Thess. 2:3,4).
  - 2) “As unknown yet well-known” contrasts kosmos insignificance with divine appreciation (Acts 17:18-20; 25:26,27; 1<sup>st</sup> Jn. 3:1).

- 3) “As dying yet behold, we live!” demonstrates our attitudes regarding life and love (Jn. 15:13; 1<sup>st</sup> Jn. 3:16; 1<sup>st</sup> Cor. 4:9; 2<sup>nd</sup> Cor. 1:8-10; 4:10,11).
- 4) “As punished yet not put to death” exemplifies a loving Father to this dying world (1<sup>st</sup> Cor. 11:32; Heb. 12:6,7,10; Rev. 3:19).
- 5) “As sorrowful yet always rejoicing” guarantees that an accurate gospel message will not appeal to carnal thinking (Isa. 53:3,4; Mt. 26:37,38; Phil. 4:4,5; 1<sup>st</sup> Thess. 5:15,16).
- 6) “As poor yet making many rich” manifests a clear distinction in value systems (2<sup>nd</sup> Cor. 8:9; 9:8-15).
- 7) “As having nothing yet possessing all things” portrays the essence of grace (1<sup>st</sup> Cor. 3:21-23; 7:30-31).
- d. Every one of these realities must feature our self-commendation as God’s ministry servants in His ministry of reconciliation (2<sup>nd</sup> Cor. 6:4a).

## *O Corinthians!* (2<sup>nd</sup> Cor. 6:11-13)

1. Paul & Timothy’s description of the ministry of reconciliation (2<sup>nd</sup> Cor. 5:16-6:10) provokes an interruption (2<sup>nd</sup> Cor. 6:11-13). The Christian walk is awesome and the Corinthians are missing out! O Corinthians!
2. Their message to the Corinthians came from the heart (2<sup>nd</sup> Cor. 6:11).
  - a. Their mouth is perfect–actively opened. Perf.act.ind. ἀνοίγω anoigō #455<sub>77x</sub>.
  - b. Their heart is perfect–passively opened wide. Perf.pass.ind. πλατύνω platonō #4115<sub>3x</sub> (Mt. 23:5; 2<sup>nd</sup> Cor. 6:11,13). LXX uses the verb with καρδία in Dt. 11:16; Ps. 119:32. Unlike the medical condition, an enlarged heart is Biblically desirable!
  - c. The mouth issues forth what the heart produces (Mt. 15:18).
  - d. The shared heart and shared mouth are noteworthy for believers in pursuit of unity (Phil. 2:2).
3. The Corinthians are restrained (2<sup>nd</sup> Cor. 6:12).
  - a. The Corinthians wrongly felt restrained by Paul & Timothy. στενοχωρέω stenochōreō #4729<sub>3x</sub> (2<sup>nd</sup> Cor. 4:8; 6:12<sub>x2</sub>). See also στενοχωρία stenochōria #4730<sub>4x</sub>: *distresses* from 6:4.
  - b. The reality was an emotional bondage internal to the Corinthians. σπλάγχνον splanchnon #4698<sub>11x</sub> (Lk. 1:78; Acts 1:18; 2<sup>nd</sup> Cor. 6:12; 7:15; Phil. 1:8; 2:1; Col. 3:12; Philem. 7,12,20; 1<sup>st</sup> Jn. 3:17). See also σπλαγχνίζομαι splanchnizomai #4697<sub>12x</sub> (Mt. 9:36; 14:14<sup>a</sup>; 15:32<sup>b</sup>; 18:27; 20:34; Mk. 1:41; 6:34<sup>a</sup>; 8:2<sup>b</sup>; 9:22; Lk. 7:13; 10:33; 15:20).
4. Paul & Timothy urge the Corinthians with childlike tenderness to open wide (2<sup>nd</sup> Cor. 6:13).
  - a. Paul uses childlike terminology to make his point. ὡς τέκνοις λέγω hōs teknois legō.
  - b. In a like exchange (NASB), in return for the same (NKJV), as a fair exchange (NET). ἀντιμισθία antimisthia #489<sub>2x</sub> (Rom. 1:27; 2<sup>nd</sup> Cor. 6:13).
  - c. Like the (perfect) indicative of v.11, the (aorist) imperative of v.13 is also passive voice. πλατύνω platonō #4115<sub>3x</sub>.

## *Do Not Be Unequally Yoked* (2<sup>nd</sup> Cor. 6:14-7:1)

1. An obstacle to open hearted affection for the saints is an unequally–yoked affection for unbelievers (2<sup>nd</sup> Cor. 6:11,13,14).
2. The negative imperative (prohibition) is not a verb of doing, but periphrastically a verb of being/becoming. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις mē ginesthe heterozugountes apistois.
  - a. γίνομαι ginomai #1096<sub>621x</sub> (cf. John 1:1,2,14 also v.12 for the contrast with εἶμι; 2<sup>nd</sup> Cor. 5:17,21 for near context).
  - b. ἑτεροζυγέω heterozugeō #2086<sub>Hap.</sub> (cf. σύζυγος Phil. 4:13).
3. The unequal yoke was an Old Testament prohibition for Israel (Lev. 19:19; Deut. 22:10).
4. The unequal yoke is a New Testament prohibition for the Church (2<sup>nd</sup> Cor. 6:14). The inequality is the contrast between believers and unbelievers.
5. For (by way of explanation), Five rhetorical questions explain the intrinsic inequality between believers and unbelievers.
  - a. What partnership? μετοχή metochē #3352<sub>Hap.</sub>. See also μετέχω metechō #3348<sub>8x</sub> (1<sup>st</sup> Cor. 9:10,12; 10:17,21,30; Heb. 2:14; 5:13; 7:13); μέτοχος metochos #3353<sub>6x</sub> (Lk. 5:7; Heb. 1:9; 3:1,14; 6:4; 12:8) & συμμέτοχος summetochos #4830<sub>2x</sub> (Eph. 3:6; 5:7).
  - b. What fellowship? κοινωνία koinōnia #2842<sub>19x</sub> (Acts 2:42; Rom. 15:26; 1<sup>st</sup> Cor. 1:9; 10:16<sub>x2</sub>; 2<sup>nd</sup> Cor. 6:14; 8:4; 9:13; 13:13; Gal. 2:9; Phil. 1:5; 2:1; 3:10; Philem. 6; Heb. 13:16; 1<sup>st</sup> Jn. 1:3<sub>x2</sub>,6,7). See also κοινωνέω koinōneō #2841<sub>8x</sub> (Rom. 12:13; 15:27; Gal. 6:6; Phil. 4:15; 1<sup>st</sup> Tim. 5:22; Heb. 2:14; 1<sup>st</sup> Pet. 4:13; 2<sup>nd</sup> Jn. 11) & κοινωνός koinōnos #2844<sub>10x</sub> (Mt. 23:30; Lk. 5:10; 1<sup>st</sup> Cor. 10:18,20; 2<sup>nd</sup> Cor. 1:7; 8:23; Philem. 17; Heb. 10:33; 1<sup>st</sup> Pet. 5:1; 2<sup>nd</sup> Pet. 1:4).

- c. What harmony? συμφώνησις *sumphōnēsis* <sup>#4857</sup><sub>Hap.</sub>. The verb συμφωνέω *sumphōneō* <sup>#4856</sup><sub>6x</sub> (Mt. 18:19; 20:2,13; Lk. 5:36; Acts 5:9; 15:15). Wonderful use in Shepherd of Hermas 3,5,1 in a local church context; Also the adj. σύμφωνος *sumphōnos* <sup>#4859</sup><sub>Hap.</sub> (1<sup>st</sup> Cor. 7:5 & AF usages: I Eph. 4.1,2; 5.1).
- d. What in common? What part? μερίς *meris* <sup>#3310</sup><sub>5x</sub> (Lk. 10:42; Acts 8:21; 16:12; 2<sup>nd</sup> Cor. 6:15; Col. 1:12). Syn. with μέρος *meros* <sup>#3313</sup><sub>42x</sub> (Jn. 13:8; 1<sup>st</sup> Cor. 13:9<sub>x2</sub>,10,12; Rev. 20:6; 21:8).
- e. What agreement? συγκατάθεσις *sunkatathesis* <sup>#4783</sup><sub>Hap.</sub>. Used outside the Bible for mental assent to philosophical insight. This is the mental attitude behind confession. One use of the verb συγκατατίθημι *sunkatathēmi* <sup>#4784</sup> (Lk. 23:51). Intriguing use of the verb in IPhld. 3.3.
6. The contrasts. These spheres or realms represent the operational realms of believers in contrast with unbelievers.
- a. Righteousness vs. Lawlessness. δικαιοσύνη *dikaioσύnē* <sup>#1343</sup><sub>91x</sub> vs. ἀνομία *anomia* <sup>#458</sup><sub>15x</sub>. These terms are not pure antonyms, but they are linked in two other passages (Rom. 6:19; Heb. 1:9).
- b. Light vs. Darkness. φῶς *phōs* <sup>#5457</sup><sub>72x</sub> vs. σκότος *skotos* <sup>#4655</sup><sub>30x</sub>. This contrast goes back to the very beginning of Scripture (Gen. 1:2-4). This contrast has four significant parallels in addition to this passage (Rom. 13:12; Eph. 5:8; 1<sup>st</sup> Thess. 5:5; 1<sup>st</sup> Pet. 2:9).
- c. Christ vs. Belial. Χριστός *chrīstos* <sup>#5547</sup><sub>528x</sub> vs. Βελιάρ *beliār* <sup>#955</sup><sub>Hap.</sub> fr. Heb. בְּלִיַּעַל *b'liyya'al* <sup>#1100</sup><sub>27x</sub>: *utterly worthless and detestable*. Concept parallels instead of vocabulary parallels for this contrast (Mt. 6:24; 1<sup>st</sup> Cor. 10:21,22).
- d. Believer vs. Unbeliever. πιστός *pistos* <sup>#4103</sup><sub>67x</sub> vs. ἄπιστος *apistos* <sup>#571</sup><sub>23x</sub>. Disbelief is an active concept. *Apistos* is not a synonym for unregenerate as this term often applies to regenerate individuals who are not walking by faith.
- e. The Temple of God vs. Idols. ναός *naos* <sup>#3485</sup><sub>45x</sub> vs. εἰδῶλον *eidōlon* <sup>#1497</sup><sub>11x</sub>. This 5<sup>th</sup> contrast is expanded in the following verses from the OT.
7. For (again, by way of explanation) we are the temple of God (2<sup>nd</sup> Cor. 6:16-18).
- a. Compatible with OT promises to Israel, this is a truth that we apply (Lev. 26:12; Jer. 31:33; Ezek. 37:27). Compatibilities and similarities do not necessitate identity or “replacement.”
- b. Significantly different realities for the NT promises to the Church (1<sup>st</sup> Cor. 3:16; 6:19; Eph. 2:21).
- c. OT principles for Israel generate NT principles for the Church. We have to learn how those principles transfer, and under what conditions those principles don't transfer at all.
- 1) Both Israel and the Church have responsibilities to worship God and reject idols.
  - 2) Both Israel and the Church have requirements for separation from evil.
  - 3) Both Israel and the Church have residency proximity to God.
8. The bottom line issue in breaking free from unequal yokes is perfecting holiness (2<sup>nd</sup> Cor. 7:1). “Cleanse yourself from all defilement of flesh and spirit” (7:1) is ll to “do not be bound together with unbelievers” (6:14).
- a. Hearing motivates doing. “Having these promises” requires action.
- b. Separation/Defilement cleansing is a self-cleansing. This is different than confession of sin cleansing (1<sup>st</sup> Jn. 1:9).
- c. The holiness is perfected not when remedial confession restores the fellowship but when the fear of God breaks the yoke and prevents the sin from taking place (2<sup>nd</sup> Cor. 7:1 cf. 1<sup>st</sup> Jn. 1:7).

## Chapter Seven

Paul & Timothy's desire from chapter six, that the Corinthians would open wide (2<sup>nd</sup> Cor. 6:11-13), is restated in chapter seven, that the Corinthians would make room (2<sup>nd</sup> Cor. 6:2-4). Paul is confident in the Corinthians because of the powerful *paraklēsis* (comfort) he received by the long delayed reunion with Titus (2<sup>nd</sup> Cor. 7:5-7,13-16). Titus provided an encouraging report on the Corinthian repentance and acceptance of Paul's previous rebukes (2<sup>nd</sup> Cor. 7:8-12).

### *Make Room* (2<sup>nd</sup> Cor. 7:2-4)

1. “Make room for us *in your hearts*” is seven English words to translate Χωρήσατε ἡμᾶς *chōrēsate hēmas* (2<sup>nd</sup> Cor. 7:2a).
  - a. Aor.act.imp. χωρέω *chōreō* <sup>#5562</sup><sub>10x</sub>: to have room for, to make room for, to have capacity (Mt. 15:17; 19:11,12<sub>x2</sub>; Mk. 2:2; Jn. 2:6; 8:37; 21:25; 2<sup>nd</sup> Cor. 7:2; 2<sup>nd</sup> Pet. 3:9). Contrasted with στενοχωρέω *stenochōreō* <sup>#4729</sup> (2<sup>nd</sup> Cor. 6:12<sub>x2</sub>) and therefore parallel with the pleadings to open wide (2<sup>nd</sup> Cor. 6:11,13).
  - b. The definition for “make room for us” is not defined by lexicons, but by context. The definition comes by correlation to parallel expressions (2<sup>nd</sup> Cor. 7:3b). “You are in our hearts to die together and to live together.”
    - 1) συναποθνήσκω *sunapothnēskō* <sup>#4880</sup><sub>3x</sub> (Mk. 14:31; 2<sup>nd</sup> Cor. 7:3; 2<sup>nd</sup> Tim. 2:11).
    - 2) συζάω *suzaō* <sup>#4800</sup><sub>3x</sub> (Rom. 6:8; 2<sup>nd</sup> Cor. 7:3; 2<sup>nd</sup> Tim. 2:11).

2. Paul listed three things he was not guilty of (but likely accused of) which left no reason for the Corinthians to not make room (2<sup>nd</sup> Cor. 7:2b-3).
  - a. No one was wronged. οὐδένα ἠδικήσαμεν oudena ēdikēsamen. Aor.act.ind. ἀδικέω adikeō <sup>#91</sup><sub>28x</sub> (1<sup>st</sup> Cor. 6:7,8; 2<sup>nd</sup> Cor. 7:2,12<sub>x2</sub>; Gal. 4:12; Col. 3:25; Philem. 18).
  - b. No one was corrupted. οὐδένα ἐφθείραμεν oudena ephtheiramēn. Aor.act.ind. φθείρω phtheirō <sup>#5351</sup><sub>9x</sub> (1<sup>st</sup> Cor. 3:17<sub>x2</sub>; 15:33; 2<sup>nd</sup> Cor. 7:2; 11:3; Eph. 4:22).
  - c. No one was taken advantage of. οὐδένα ἐπλεονεκτήσαμεν oudena epleonektēsamen. Aor.act.ind. πλεονεκτέω pleonekteō <sup>#4122</sup><sub>5x</sub> (2<sup>nd</sup> Cor. 2:11; 7:2; 12:17,18; 1<sup>st</sup> Th. 4:6).
  - d. No one is being condemned by these three statements. πρὸς κατάκρισιν οὐ λέγω pros katakrisin ou legō.
    - 1) Even the ¾ congregation that didn't support Paul had to admit to the truth of these statements.
    - 2) From Paul's standpoint, the entire congregation had room in his heart (cf. Rom. 12:8; Heb. 12:14).
  - e. These three human offences are not obstacles to forgiveness (Eph. 4:32; Col. 3:13; 2<sup>nd</sup> Cor. 2:7,10), but may very well be hindrances to open hearted placement (2<sup>nd</sup> Cor. 7:2).
3. In chapter six, Paul had no confidence that the Corinthians would, or even could open wide. They were restrained by their own affections (2<sup>nd</sup> Cor. 6:12) and their unequal yokes had left them defiled (2<sup>nd</sup> Cor. 6:14; 7:1). In chapter seven, something extraordinary has happened, which produces confidence, boasting, comfort & joy (2<sup>nd</sup> Cor. 7:4). This event spark this paragraph and the joy of this entire section of the epistle (chs.7-9).
  - a. Great boldness in speech towards the Corinthians is matched by great boasting in speech concerning the Corinthians.
    - 1) Great boldness: πολλή μοι παρρησία πρὸς ὑμᾶς. παρρησία parrēsia <sup>#3954</sup><sub>31x</sub>; *openness, plain-speaking* (2<sup>nd</sup> Cor. 3:12; 7:4; Eph. 3:12; 6:19).
    - 2) Great boasting: πολλή μοι καύχησις ὑπὲρ ὑμῶν. καύχησις kauchēsis <sup>#2746</sup><sub>11x</sub>; subject for pride, *boast* (Rom. 15:17; 1<sup>st</sup> Cor. 15:31; 2<sup>nd</sup> Cor. 1:12; 7:4,14; 8:24; 11:10,17; 1<sup>st</sup> Th. 2:19).
  - b. Filled with comfort and over-filled with joy (despite affliction).
    - 1) Filled: perf.pass.ind. πληρόω plēroō <sup>#4137</sup><sub>86x</sub>; to make full, *fill* (Rom. 15:13,14; Eph. 3:19; 5:18; Col. 1:9; 2<sup>nd</sup> Tim. 1:4; Jn. 15:11; 1<sup>st</sup> Jn. 1:4; 2<sup>nd</sup> Jn. 12).
    - 2) Over-filled: pres.pass.ind. ὑπερπερισσεύω huperperisseuō <sup>#5248</sup><sub>2x</sub>; to cause to superabound (Rom. 5:20; 2<sup>nd</sup> Cor. 7:4).

### ***Reunion with Titus*** (2<sup>nd</sup> Cor. 7:5-7,13-16)

1. The narrative of 7:5-7 resumes the narrative from 2:12-13.
  - a. The sorrowful visit (2:1) prompted a painful letter (2:4) carried by Titus back to Corinth (2:13; 7:13,15).
  - b. Titus' delay caused Paul to fear the worst (cf. 1<sup>st</sup> Cor. 16:10). The true reason for the delay was actually the opposite of what was feared.
  - c. Review the Chapter Two notes: "Sorrowful Visit & Painful Letter" and "Paul's Turmoil."
2. Changing geography didn't change Paul's restless condition (2<sup>nd</sup> Cor. 7:5).
  - a. Choosing your own course violates Heb. 12:1.
  - b. Choosing your own conclusion violates 1<sup>st</sup> Cor. 10:13.
3. External & internal battles illustrate the two-front war we fight against the world, the flesh, and the devil.
  - a. ἔξωθεν μάχαι exōthen machai. Fem.pl. μάχη machē <sup>#3163</sup><sub>4x</sub> (2<sup>nd</sup> Cor. 7:5; 2<sup>nd</sup> Tim. 2:23; Tit. 3:9; Jas. 4:1).
  - b. ἔσωθεν φόβοι esōthen phoboi. Masc.pl. φόβος phobos <sup>#5401</sup><sub>47x</sub> (1<sup>st</sup> Cor. 2:3; 2<sup>nd</sup> Cor. 5:11; 7:1,5,11,15).
4. Filled with comfort and over-filled with joy (2<sup>nd</sup> Cor. 7:4b) is expanded in the twin passages describing Paul's reunion with Titus.
  - a. Filled with comfort (2<sup>nd</sup> Cor. 7:6-7).
  - b. Overfilled with joy (2<sup>nd</sup> Cor. 7:13b-16).
5. God comforts the depressed.
  - a. Paul's depression was an affliction-produced "lowliness" (2<sup>nd</sup> Cor. 7:6a cf. Isa. 49:13). ταπεινός tapeinos <sup>#5011</sup><sub>8x</sub> (Mt. 11:29; Lk. 1:52; Rom. 12:16; 2<sup>nd</sup> Cor. 7:6; 10:1; Jas. 1:9; 4:6; 1<sup>st</sup> Pet. 5:5). Rel. expression ταπεινοφροσύνη tapeinophrosunē <sup>#5012</sup><sub>7x</sub> (Acts 20:19; Eph. 4:2; Php. 2:3; Col. 2:18,23; 3:12; 1<sup>st</sup> Pet. 5:5).
  - b. The coming of Titus was Paul's felt-need (2<sup>nd</sup> Cor. 7:6b), and yet the provision of the Father was much more (2<sup>nd</sup> Cor. 7:7).
6. God over-fills with joy those who turn to Him for their comfort (2<sup>nd</sup> Cor. 7:13).
  - a. Comfort is provided when we are brought low, but overflowing joy is provided to (spiritually) bring us up high.

- b. Overflowing joy is received and extended in a similar manner as that of comfort—through the joy testified by fellow believers.
- c. Eternal joy in spiritual refreshment creates the emotional byproduct of affection (2<sup>nd</sup> Cor. 7:15).

### ***Sorrow, Regret, Repentance & Earnestness*** (2<sup>nd</sup> Cor. 7:8–12)

1. In chapter two, Paul recounted a sorrowful visit and a painful letter (2<sup>nd</sup> Cor. 2:1-11). In chapter seven, once Paul receives Titus’ report, he continues the story of how that additional sorrow was productive (2<sup>nd</sup> Cor. 7:8-12).
  - a. For the man of incest, the sorrow was sufficient (2<sup>nd</sup> Cor. 2:6). Any more would have been excessive (2<sup>nd</sup> Cor. 2:7).
  - b. For the Corinthians, additional sorrow was generated by their failure to forgive, and the advantage that Satan takes in such circumstances (2<sup>nd</sup> Cor. 2:5,6,11).
2. This passage centers on four main concepts.
  - a. Sorrow. λυπέω *lupēō* <sup>#3076</sup><sub>26x</sub> (2<sup>nd</sup> Cor. 2:2<sub>x2</sub>,4,5<sub>x2</sub>; 7:8<sub>x2</sub>,9<sub>x3</sub>,11) & λύπη *lupē* <sup>#3077</sup><sub>16x</sub> (2<sup>nd</sup> Cor. 2:1,3,7; 7:10<sub>x2</sub>). 5x & 3x in ch.2; 6x & 2x in ch.7.
  - b. Regret. μεταμέλομαι *metalelōmai* <sup>#3338</sup><sub>6x</sub> (2<sup>nd</sup> Cor. 7:8<sub>x2</sub>) & ἀμεταμέλητος *ametamelētos* <sup>#278</sup><sub>2x</sub> (2<sup>nd</sup> Cor. 7:10).
  - c. Repentance. μετάνοια *metanoia* <sup>#3341</sup><sub>22x</sub> (2<sup>nd</sup> Cor. 7:9,10).
  - d. Earnestness. σπουδή *spoudē* <sup>#4710</sup><sub>12x</sub> (2<sup>nd</sup> Cor. 7:11,12; 8:7,8,16).
3. Paul previously regretted the sorrowful letter (2<sup>nd</sup> Cor. 7:8). Since his reunion with Titus, he no longer regrets it (2<sup>nd</sup> Cor. 7:9).
  - a. Seeing the Corinthians’ sorrow prompted an initial regret within Paul for the letter he wrote.
  - b. Despite the emotional cost to Paul, defying the will of God was never an option (Gal. 1:10; 1<sup>st</sup> Th. 2:4).
4. “Sorrowful according to the will of God” produces a “sorrow unto repentance” (2<sup>nd</sup> Cor. 7:9,10). This was the testimony of the man of incest, and now thankfully it is the testimony of the entire Corinthian assembly.
  - a. ἐλυπήθητε γὰρ κατὰ θεόν. Aor.pass.ind. λυπέω *lupēō* <sup>#3076</sup> (v.9) ἢ γὰρ κατὰ θεόν λύπη (v.10).
  - b. ἐλυπήθητε εἰς μετάνοιαν. εἰς + acc. expressing either purpose or result (or both).

Note: Repentance is not the only purpose/result for God’s instrumental use of human sorrow, but as this passage demonstrates, it is very effective for this purpose/result.

Note: Human sorrow is not the only instrument for God’s purpose/result of repentance, but as this passage demonstrates, it is a very effective instrument.
5. Timely repentance prevents loss of eternal reward (2<sup>nd</sup> Cor. 7:9 cf. 1<sup>st</sup> Cor. 3:15).
  - a. Jesus taught on loss in a contrast between the world and one’s soul (Mt. 16:26; Mk. 8:36; Lk. 9:25).
  - b. Paul taught on loss as a contrast to reward in the context of the Judgment Seat of Christ (1<sup>st</sup> Cor. 3:15).
  - c. Paul also taught on temporal-life loss as a contrast to spiritual-life gain in Christ (Phil. 3:8).
6. Repentance without regret encapsulates phase two salvation (2<sup>nd</sup> Cor. 7:10).
  - a. All uses of σωτηρία *sōtēria* <sup>#4991</sup> in 2<sup>nd</sup> Corinthians are phase two salvation references (1:6; 6:2<sub>x2</sub>; 7:10).
  - b. Phase two salvation & death are the contrasts between righteousness and sin in the experiential sanctification of believers positionally in Christ (Rom. 6:6-23).
    - 1) Because of phase one salvation, each believer can embrace phase two salvation from slavery to sin (Rom. 6:6,7).
    - 2) Phase two salvation requires volitional consideration (Rom. 6:11).
    - 3) Phase two salvation requires a rejection of sin sovereignty (Rom. 6:12) and a submission to Spirit sovereignty (Rom. 6:13,16).
    - 4) Spirit sovereignty submission is nurtured by heart obedience to committed Bible teaching (Rom. 6:17,18).
    - 5) Spirit sovereignty submission presents our members to God’s use in experiential sanctification (Rom. 6:19; 12:1; 1<sup>st</sup> Cor. 6:20; 1<sup>st</sup> Pet. 2:24).
  - c. This change of thinking is without regret because regret looks backward, but Christ-like thinking looks forward (Php. 3:12-16).
7. Godly sorrow has another product alongside repentance: earnestness (2<sup>nd</sup> Cor. 7:11-12). (See above, 2d.)
  - a. The Corinthian earnestness was on behalf of Paul & Timothy. Responding positively to loving discipline is a respect-response to the authority who administers the discipline (cf. Heb. 12:9,11).
  - b. The Corinthians had to have their earnestness made known to them. This is the inverse corollary to 2<sup>nd</sup> Cor. 2:4.
8. Earnestness has seven facets (2<sup>nd</sup> Cor. 7:11). What earnestness! Emphatically expanded and illustrated.

- a. Vindication of yourselves. ἀπολογία apologia <sup>#627</sup><sub>8x</sub>: *defense* (Acts 22:1; 25:16; 1<sup>st</sup> Cor. 9:3; 2<sup>nd</sup> Cor. 7:11; Php. 1:7,16; 2<sup>nd</sup> Tim. 4:16; 1<sup>st</sup> Pet. 3:15).
  - b. Indignation. ἀγανάκτησις aganaktēsis <sup>#24</sup><sub>Hap.</sub> fr. ἀγανακτέω aganakteō <sup>#23</sup><sub>7x</sub>: *be indignant, angry* (Mt. 20:24; 21:15; 26:8; Mk. 10:14,41; 14:4; Lk. 13:14). Indignation is an anger prompted by resentment (cf. 1<sup>st</sup> Clem. 56:2; 2<sup>nd</sup> Clem. 19:2).
  - c. Fear. φόβος phobos <sup>#5401</sup><sub>47x</sub>: *fear* (1<sup>st</sup> Cor. 2:3; 2<sup>nd</sup> Cor. 5:11; 7:1,5,11,15).
  - d. Longing. ἐπιπόθησις epirothēsis <sup>#1972</sup><sub>2x</sub>: yearning desire, *longing* (2<sup>nd</sup> Cor. 7:7,11) fr. ἐπιποθέω epirotheō <sup>#1971</sup><sub>9x</sub>: *long for* (2<sup>nd</sup> Cor. 5:2; 9:14).
  - e. Zeal. ζήλος zēlos <sup>#2205</sup><sub>16x</sub>: *zeal, jealousy* (Rom. 10:2; 13:13; 1<sup>st</sup> Cor. 3:3; 2<sup>nd</sup> Cor. 7:7,11; 9:2; 11:2; 12:20; Gal. 5:20; Php. 3:6).
  - f. Avenging of wrong. ἐκδίκησις ekdikēsis <sup>#1557</sup><sub>9x</sub>: *vengeance, punishment* (Lk. 18:7,8; Rom. 12:19; 2<sup>nd</sup> Cor. 7:11).
  - g. Commended Innocence. συνίστημι sunistēmi <sup>#4921</sup><sub>16x</sub>: *commend* (2<sup>nd</sup> Cor. 3:1; 4:2; 5:12; 6:4; 7:11; 10:12,18<sub>x2</sub>; 12:11) & ἀγνός hagnos <sup>#53</sup><sub>8x</sub>: *pure* (2<sup>nd</sup> Cor. 7:11; 11:2; Php. 4:8; 1<sup>st</sup> Tim. 5:22; Tit. 2:5; Jas. 3:17; 1<sup>st</sup> Pet. 3:2; 1<sup>st</sup> Jn. 3:3).
9. Summary: The seven facets of earnestness describe the consequences of God-provoked repentance. Our only defense is God's grace. We're angry over the wood, hay & stubble we produced. We fear the Lord knowing that we are vulnerable to relapse. We long for an intimacy with God so we don't relapse. We develop a jealousy for Him and view His rivals for our affection as a threat. We recompense our past time in darkness with a present intensity walking in the light. No regret and no guilt has any power over us because our present walk demonstrates our restored innocence.

## Chapters Eight and Nine

The earnestness development from chapter seven leads to grace ministry applications in chapters eight and nine. Macedonian grace serves to illustrate what the Corinthian grace could be (2<sup>nd</sup> Cor. 8:1-15). Confident in the Corinthians' earnestness, Titus and two brothers have been appointed to join the administration of these grace ministries (2<sup>nd</sup> Cor. 8:16-9:5). This section of the epistle concludes with a discourse on cheerful giving (2<sup>nd</sup> Cor. 9:6-15).

### *Macedonian & Corinthian Grace* (2<sup>nd</sup> Cor. 8:1-15)

1. Macedonian grace is a tremendous example for any local church in the Dispensation of the Church to imitate (2<sup>nd</sup> Cor. 8:1-5).
  - a. The grace giving of the Macedonian churches is not a private matter, but a public matter for the Corinthians to know. γνωρίζω gnōrizō <sup>#1107</sup><sub>25x</sub>: to cause information to become known: *make known, reveal* (Rom. 9:22-23; 16:26; 1<sup>st</sup> Cor. 12:3; 15:1; 2<sup>nd</sup> Cor. 8:1; Eph. 1:9; 3:3,5,10; 6:19,21; Phil. 4:6).
  - b. The grace Paul describes is God's grace, having been given by the local churches of Macedonia. χάρις charis <sup>#5485</sup><sub>155x</sub> (1<sup>st</sup> Cor. 1:3,4; 3:10; 10:30; 15:10<sub>x3</sub>,57; 16:3,23; 2<sup>nd</sup> Cor. 1:2,12,15; 2:14; 4:15; 6:1; 8:1,4,6,7,9,16,19; 9:8,14,15; 12:9; 13:14). Paul uses 100 of the New Testament's 155 usages of grace. 18 in 2<sup>nd</sup> Corinthians is second only to the 24 usages in Romans. The 7 usages in this chapter is the most of any Pauline chapter.
  - c. Grace giving flourishes in the midst of angelic conflict (2<sup>nd</sup> Cor. 8:2). A [syntactical diagram](#) of this verse spotlights important concepts.
    - 1) The venue is a great ordeal of affliction. ἐν πολλῇ δοκιμῇ θλίψεως en pollēi dokimēi thlipseōs. δοκιμῇ dokimē <sup>#1382</sup><sub>7x</sub>: testing process, or the results of passing that testing process (Rom. 5:4<sub>x2</sub>; 2<sup>nd</sup> Cor. 2:9; 8:2; 9:13; 13:3; Php. 2:22).
    - 2) Two "ingredients" overflow. περισσεύω perisseuō <sup>#4052</sup><sub>39x</sub>: *to abound*.
      - a) Abundance of joy. ἡ περισσεΐα τῆς χαρῆς hē perisseia tēs charas.
      - b) Deep poverty. ἡ κατὰ βάθους πτωχεΐα hē kata bathous ptōcheia.
    - 3) The product of the overflow is the wealth of their generosity. εἰς τὸ πλοῦτος τῆς ἀπλότητος eis to ploutos tēs haplotētōs. ἀπλότης haplotēs <sup>#572</sup><sub>8x</sub>: *simplicity, frankness* (Rom. 12:8; 2<sup>nd</sup> Cor. 1:12; 8:2; 9:11,13; 11:3; Eph. 6:5; Col. 3:22).
  - d. Ability is irrelevant, but positive volition is essential for appropriate grace giving (2<sup>nd</sup> Cor. 8:3).
    - 1) God is fully aware of our abilities when He designates our stewardship assignments (Mt. 25:15).
    - 2) The test is the test of volitional faithfulness (Mt. 25:21,23).

- 3) “Beyond ability” means that the grace-oriented believer will see the Father supply and multiply beyond what we can even imagine (Eph. 3:20).
  - 4) “Their own accord” stresses the positive volition essential to grace giving. αὐθαίρετος authairetos <sup>#830</sup><sub>2x</sub> (2<sup>nd</sup> Cor. 8:3,17). αὐτός + αἰρέω haireō <sup>#138</sup><sub>3x</sub> (Php. 1:22; 2<sup>nd</sup> Th. 2:13; Heb. 11:25).
- e. It is grace for them to provide grace to others (2<sup>nd</sup> Cor. 8:4).
- 1) The Macedonians begged (δέομαι deomai <sup>#1189</sup> cf. 2<sup>nd</sup> Cor. 5:20) with much urging (παράκλησις paraklēsis <sup>#3874</sup>).
  - 2) They begged for the grace and the fellowship (κοινωνία koinōnia <sup>#2842</sup>) of the ministry (διακονία diakonia <sup>#1248</sup>) for the saints (ἅγιος hagios <sup>#39</sup> cf. Rom. 12:13; 15:25,26,31; 16:2).
- f. Precedence in giving (2<sup>nd</sup> Cor. 8:5; Gal. 6:10; Eph. 4:28; 1<sup>st</sup> Th. 4:11,12).
- 1) First to the Lord. Giving of self is the daily living sacrifice attitude (Rom. 12:1; 14:7-9; Gal. 2:20).
  - 2) Second to spiritual leadership. Giving to leadership is natural when that leadership has given themselves to those they are responsible for (1<sup>st</sup> Chr. 12:18; 2<sup>nd</sup> Cor. 4:5; 1<sup>st</sup> Th. 5:12,13; Heb. 13:17; 1<sup>st</sup> Pet. 5:4).
  - 3) The local assembly. Every “one another” application in the epistles has the local church for its scope (Rom. 12:10,16; 14:13,19; 15:5,7,14; 16:16).
  - 4) The Body of Christ. The household of faith, born again believers wherever they may be (Gal. 6:10b).
  - 5) Unbelievers (Gal. 6:10a).
2. Corinthian grace demonstrates what a church can do when they end their schisms and come together for the glory of Jesus Christ (2<sup>nd</sup> Cor. 8:6-15).
- a. Paul connected his surprise over Macedonia with his surprise over Corinth as reported by Titus, and exhorted Titus to complete in Corinth what was previously begun (2<sup>nd</sup> Cor. 7:6,7; 8:5,6,10,11).
    - 1) προεναρχομαι proenarchomai <sup>#4278</sup><sub>2x</sub> (2<sup>nd</sup> Cor. 8:6,10).
    - 2) ἐπιτελέω epiteleō <sup>#2005</sup><sub>10x</sub> (Rom. 15:28; 2<sup>nd</sup> Cor. 7:1; 8:6,11<sub>x2</sub>; Gal. 3:3; Php. 1:6).
  - b. Paul connected the Corinthians’ spiritual revival with an opportunity for them to abound in grace (2<sup>nd</sup> Cor. 8:7).
    - 1) The Macedonians joy and poverty overflowed in their generosity, but the Corinthians overflow in everything (v.2 cp. v.7).
    - 2) Faith, utterance, knowledge, earnestness & love were all overflowing at present. How simple would it be for that overflowing abundance to include this gracious work as well.
  - c. Paul isn’t commanding the Corinthians to match or top the Macedonians in their giving, but he does make use of the Macedonians earnestness as a benchmark for the proving of the Corinthians genuine love (2<sup>nd</sup> Cor. 8:8).
    - 1) Participation is not commanded. ἐπιταγή epitagē <sup>#2003</sup><sub>7x</sub> (1<sup>st</sup> Cor. 7:6,25; 2<sup>nd</sup> Cor. 8:8 cf. Philem. 8,9).
    - 2) Love is demonstrated (proven). δοκιμάζω dokimazō <sup>#1381</sup><sub>22x</sub> (Rom. 12:2; 14:22; 1<sup>st</sup> Cor. 3:13; 11:28; 16:3; 2<sup>nd</sup> Cor. 2:9\*; 8:8,22; 13:5; 1<sup>st</sup> Th. 2:4<sub>x2</sub>; 5:21; 1<sup>st</sup> Tim. 3:10; 1<sup>st</sup> Pet. 1:7; 1<sup>st</sup> Jn. 4:1). \*δοκιμή dokimē <sup>#1382</sup>.
  - d. Our greatest example for grace giving isn’t the Macedonians—it is Jesus Christ (2<sup>nd</sup> Cor. 8:9).
    - 1) The Kenosis teaches us everything we need to know about humility and grace (Phil. 2:1-11).
    - 2) The pattern of Christ is for us to emulate (2<sup>nd</sup> Cor. 6:10).
    - 3) Christ’s sanctification on our behalf (Jn. 17:19) ought to motivate our sanctification on behalf of Christ (Gal. 2:20).
  - e. Not a command, but an opinion: Paul urges the completion of a previously made beginning (2<sup>nd</sup> Cor. 8:10-12). Gal. 3:3; Phil. 1:6 have additional contrasts with ἐναρχομαι enarchomai <sup>#1728</sup><sub>2x</sub>.
    - 1) The greatest start in the world can be ruined by a follow through that fails to be consistent (Gal. 3:3).
    - 2) God the Father doesn’t start a project and then neglect to bring it to the designed purpose (Phil. 1:6). As His fellow workers (1<sup>st</sup> Cor. 3:9; 2<sup>nd</sup> Cor. 6:1), we should adopt His standard of perfection (Matt. 5:48) and attitude for achieving it (Phil. 3:15).
    - 3) Steps for completion are spelled out
      - a) Doing has a beginning before a completion. At which step is the doing said to be done?
      - b) Before there is a doing there is a desire. θέλω thelō <sup>#2309</sup><sub>207x</sub> (Rom. 7:18; Phil. 2:13; 2<sup>nd</sup> Th. 3:10).
      - c) Before there is a desire there is a readiness. προθυμία prothumia <sup>#4288</sup><sub>5x</sub> (Acts 17:11; 2<sup>nd</sup> Cor. 8:11,12,19; 9:2). See also πρόθυμος prothumos <sup>#4289</sup><sub>3x</sub> (Mt. 26:41; Mk. 14:38; Rom. 1:15) & προθύμως prothumōs <sup>#4290</sup><sub>1x</sub> (1<sup>st</sup> Pet. 5:2).
      - d) Readiness is the attitude that is acceptable, no matter the economic conditions a person is in (2<sup>nd</sup> Cor. 8:12).

- f. A collection for the saints (1<sup>st</sup> Cor. 16:1) is a local church application whereby God's definition of equality is displayed (2<sup>nd</sup> Cor. 8:13-15).
- 1) Paul is not afflicting Corinth so that Judea can be at ease, but overseeing a process by which the equality of local churches is manifest (2<sup>nd</sup> Cor. 8:13).
    - a) Context for this passage is plainly demonstrated by Romans (Rom. 15:26-27 cf. Acts 11:29).
    - b) Relief (ἄνεσις anesis #425<sub>5x</sub>) has been mentioned twice already in this epistle (2<sup>nd</sup> Cor. 2:13; 7:5) but a contrast with tribulation/affliction (θλίψις thlipsis #2347<sub>45x</sub>) in this application should not be made.
    - c) ἰσότης isotēs #2471<sub>3x</sub>: *equality* (2<sup>nd</sup> Cor. 8:13,14; Col. 4:1), fr. ἴσος isos #2470<sub>8x</sub>: *equal* (Mt. 20:12; Mk. 14:56,59; Lk. 6:34; Jn. 5:18; Acts 11:17; Phil. 2:6; Rev. 21:16).  
The concept of equality is most important in Greek law and politics. There is hardly a term which is so common as this in discussions of law, and nowhere has the close connection between equality and law found such clear and full expression, such plain recognition, as among the Greeks. Above all, we must insist that the Greeks saw much more fully than the Romans that equality is necessary in legal relationships. Law is based on equality. TDNT
  - 2) Equality between congregations recognizes abundance and deficiency at particular moments of opportune time (2<sup>nd</sup> Cor. 8:14).
    - a) The open door for this ministry and the working of these effects is a matter of recognized opportune time. ἐν τῷ νῦν καιρῷ en tōi nun kairōi. It is a matter of καιρός kairos #2540 rather than χρόνος chronos #5550. See R.C. Trench, *Synonyms*.
    - b) The Macedonian & Corinthian abundance (περίσσευμα perisseuma #4051<sub>5x</sub>) is designed for the Judean deficiency. ὑστέρημα husterēma #5303<sub>9x</sub> (Lk. 21:4; 1<sup>st</sup> Cor. 16:17; 2<sup>nd</sup> Cor. 8:14; 9:12; 11:9; Phil. 2:30; Col. 1:24; 1<sup>st</sup> Thess. 3:10).
    - c) The consequence of this is that Judean abundance is designed for Macedonian & Corinthian deficiency. This might be a financial provision at a future time, or it might be a non-financial provision at a present or future time.
    - d) The OT affirms that those who fear the Lord are deficient in nothing (Ps. 34:9, 33:10LXX). The NT expands this principle within the beautiful unity of the Body of Christ (1<sup>st</sup> Cor. 3:21-23). The AF testified to this great privilege even under persecution (1<sup>st</sup> Clem. 37,38).
  - 3) The provision of manna to Israel illustrated the principle in shadow for the Church reality that Paul is teaching (2<sup>nd</sup> Cor. 8:15; Ex. 16:18).
    - a) God's manna provision included the exact substance, quantity, and schedule (Ex. 16:13-31).
    - b) Disobedience to God's procedures sparked displeasure (Ex. 16:20,28).
    - c) Jesus taught that the Father was faithful to supply daily bread (Matt. 6:11), and that the manna of Moses' day was a picture of the coming Christ (Jn. 6:32,33,48-51).
    - d) Paul stressed the sufficiency of manna as an illustration for Church equality (2<sup>nd</sup> Cor. 8:15).
      - (1) The miracle of manna perfectly provided one omer per capita as the head of each family would gather more or less according to the size of his household.
      - (2) The greatness of grace perfectly provides for the Church as the Head of our family distributes to His entire household (Eph. 2:19; Gal. 6:10; 1<sup>st</sup> Tim. 3:15; Heb. 3:6; 1<sup>st</sup> Pet. 4:17).
      - (3) Jesus Christ, as Head of the Church, distributes gifted leaders to congregations as He sees fit (Eph. 4:11-12); allots sheep to shepherds as He sees fit (1<sup>st</sup> Pet. 5:3); and provides materially to each lampstand as He sees fit (2<sup>nd</sup> Cor. 9:12). Never forget the active role of our Lord throughout the Dispensation of the Church: Age of the Local Church (Rev. 1:12-16,20).

### ***Apostolic Administration Associates*** (2<sup>nd</sup> Cor. 8:16-9:5)

1. Paul begins this section of his letter with a thanksgiving prayer to God for His work in the heart of Titus (2<sup>nd</sup> Cor. 8:16-17).
  - a. Thanks (grace) be to God. Χάρις δὲ τῷ θεῷ Charis de tōi theōi. Common Pauline phrase (Rom. 6:17; 7:25; 1<sup>st</sup> Cor. 15:57; 2<sup>nd</sup> Cor. 2:14; 8:16; 9:15).
  - b. To the One Who put. τῷ δόντι tōi donti aor.ptc. δίδωμι didōmi #1325<sub>415x</sub> common verb, but in connection with the heart in a handful of passages (2<sup>nd</sup> Cor. 1:22; 8:16; Heb. 8:10; 10:16; Rev. 17:17).
  - c. The same earnestness on your behalf. τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν tēn autēn spoudēn huper humōn. σπουδὴ spoudē #4710<sub>12x</sub> (2<sup>nd</sup> Cor. 7:11,12; 8:7,8,16).

- d. Titus accepted (δέχομαι dechomai <sup>#1209</sup><sub>56x</sub>) Paul & Timothy's appeal (παράκλησις paraklēsis <sup>#3874</sup><sub>29x</sub>), submitting to their will on the matter (2<sup>nd</sup> Cor. 8:17a cf. v.6).
- e. Titus also was "being in a state" (ὑπάρχω huparchō <sup>#5224</sup><sub>60x</sub>) of greater earnestness (σπουδαιότερος spoudaioteros comp. of σπουδαῖος spoudaios <sup>#4705</sup><sub>3x</sub>) (2<sup>nd</sup> Cor. 8:17b).
- f. Titus departed for Corinth "of his own accord" (2<sup>nd</sup> Cor. 8:17c). As seen in v.3, above, his own accord stresses positive volition. αὐθαίρετος authairetos <sup>#830</sup><sub>2x</sub> (2<sup>nd</sup> Cor. 8:3,17). αὐτός + αἰρέω haireō <sup>#138</sup><sub>3x</sub> (Php. 1:22; 2<sup>nd</sup> Th. 2:13; Heb. 11:25).

Important to note: God placed earnestness in Titus' heart, and Paul & Timothy exhorted him to do this work, but the final decision to respond to all such influences remained a volitional matter for Titus to choose.

2. The brother with gospel fame (2<sup>nd</sup> Cor. 8:18-21).

- a. Robertson, following Souter, makes a compelling case for "the brother" to be relative "his brother" i.e. Luke (also in 2<sup>nd</sup> Cor. 12:18).
  - 1) In Paul's Corinthian correspondence, he consistently leaves adversaries anonymous (1<sup>st</sup> Cor. 3:10; 5:1,5; 2<sup>nd</sup> Cor. 2:5-10; 7:12; 10:10; 11:5).
  - 2) In Paul's Corinthian correspondence (and other writings), he consistently names his allies (1<sup>st</sup> Cor. 16:10-15; Rom. 16:1; Phil. 2:20-25; Col. 4:7-10; Tit. 3:12-14; Acts 15:22,25,27).
  - 3) These two anonymous brothers appear to be inconsistent with Paul's normal mode.
- b. This brother's fame is in the gospel, through all the churches (2<sup>nd</sup> Cor. 8:18). ἔπαινος epainos <sup>#1868</sup><sub>11x</sub>; *praise* (Rom. 2:29; 13:3; 1<sup>st</sup> Cor. 4:5; 2<sup>nd</sup> Cor. 8:18; Eph. 1:6,12,14; Phil. 1:11; 4:8; 1<sup>st</sup> Pet. 1:7; 2:14).
- c. This brother is not only famous, but appointed by those same churches (2<sup>nd</sup> Cor. 8:19). χειροτονέω cheirotoneō <sup>#5500</sup><sub>2x</sub> (Acts 14:23; 2<sup>nd</sup> Cor. 8:19). 4x in the AF (IPhld 10.1; ISmyr 11.2; IPoly 7.2; Did. 15.1).

Note: This is not ordination as in the case of "laying on of hands" (Acts 6:6; 13:3; 1<sup>st</sup> Tim. 4:14; 5:22; 2<sup>nd</sup> Tim. 1:6) or put in charge (Acts 6:3; Tit. 1:5) but it is clearly a related term (esp. Acts 14:23).

- d. This brother is appointed as a traveling companion. συνέκδημος sunekdēmos <sup>#4898</sup><sub>2x</sub> (Acts 19:29; 2<sup>nd</sup> Cor. 8:19).
- e. Additional men of reputation are guarantees that the honor of Jesus Christ is regarded, and that discredit to His name is avoided (2<sup>nd</sup> Cor. 8:20-21).
  - 1) Avoidance-precaution puts distance between a person and a problem. στέλλω stellō <sup>#4724</sup><sub>2x</sub>; *keep away, stand aloof* (2<sup>nd</sup> Cor. 8:20; 2<sup>nd</sup> Thess. 3:6).
  - 2) Discredit to the ministry is a terrible consequence, antithetical to the plan of God the Father. μωμάομαι mōmaomai <sup>#3469</sup><sub>2x</sub> (2<sup>nd</sup> Cor. 6:3; 8:20). Compare also μῶμος mōmos <sup>#3470</sup><sub>Hap.</sub>; *blemish* (2<sup>nd</sup> Pet. 2:13) & ἄμωμος amōmos <sup>#299</sup><sub>8x</sub>; *blameless* (Eph. 1:4; 5:27; Phil. 2:15; Col. 1:22; Heb. 9:14; 1<sup>st</sup> Pet. 1:19; Jude 24; Rev. 14:5).
  - 3) This careful walk requires forethought. προνοέω pronoeō <sup>#4306</sup><sub>3x</sub>; *thinking beforehand, with consideration or regard* (Rom. 12:17; 2<sup>nd</sup> Cor. 8:21; 1<sup>st</sup> Tim. 5:8).
- f. This financial activity is being administered/ministered/deaconed.
  - 1) Pres.pass.ptc. διακονέω diakoneō <sup>#1247</sup><sub>37x</sub>; *to serve, minister* (Acts 6:2; 19:22; Rom. 15:25; 2<sup>nd</sup> Cor. 3:3; 8:19,20; 1<sup>st</sup> Tim. 3:10,13; 2<sup>nd</sup> Tim. 1:18; Philem. 13; 1<sup>st</sup> Pet. 4:10,11).
  - 2) διακονία diakonia <sup>#1248</sup><sub>34x</sub>; *ministry, service* (Acts 1:17,25; 6:1,4; Rom. 12:7<sub>x2</sub>; 1<sup>st</sup> Cor. 12:5; 16:15; 2<sup>nd</sup> Cor. 3:7,8,9<sub>x2</sub>; 4:1; 5:18; 6:3; 8:4; 9:1,12,13; 11:8; Eph. 4:12; Col. 4:17; 1<sup>st</sup> Tim. 1:12; 2<sup>nd</sup> Tim. 4:5,11; Heb. 1:14).
  - 3) διάκονος diakonos <sup>#1249</sup><sub>29x</sub>; *servant, minister, deacon* (Rom. 16:1; 1<sup>st</sup> Cor. 3:5; 6:4; Eph. 6:21; Php. 1:1; Col. 1:7; 4:7; 1<sup>st</sup> Tim. 3:8,12).
- g. The famous expulsion of the Jews from Rome by Nero in 50AD was a consequence of financial shenanigans ([Ant. 18.3.5 § 81](#)).

Recent events had made collecting money for Jerusalem an even more sensitive issue. Josephus reports that a Palestinian Jew and three cohorts were instructing people in Rome on the law. They induced one of the notable converts, Fulvia, to send valuables for the temple in Jerusalem. Rather than conveying the goods to Jerusalem, they absconded with them. When their dishonesty was discovered, it created such an uproar that the emperor Tiberius ordered all Jews to be banished from Rome.

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3. Paul & Timothy's brother, tested & diligent (2<sup>nd</sup> Cor. 8:22).

- a. "We" references Paul & Timothy and "our" references at least Paul & Timothy, and possibly the Corinthians as well. Erastus, Sosthenes, and Tychicus are often suggested as Corinthian candidates. Others are named as Macedonian candidates.

- b. We have tested often in many ways. Already seen earlier in this chapter (v.8). δοκιμάζω dokimazō #1381<sup>22x</sup> (Rom. 12:2; 14:22; 1<sup>st</sup> Cor. 3:13; 11:28; 16:3; 2<sup>nd</sup> Cor. 2:9\*; 8:8,22; 13:5; 1<sup>st</sup> Th. 2:4<sub>x2</sub>; 5:21; 1<sup>st</sup> Tim. 3:10; 1<sup>st</sup> Pet. 1:7; 1<sup>st</sup> Jn. 4:1). \*δοκιμή dokimē #1382.
- c. Being diligent, now much more diligent. Already seen earlier in this chapter (v.17). σπουδαῖος spoudaios #4705<sup>3x</sup> (2<sup>nd</sup> Cor. 8:17,22<sub>x2</sub>). Mentioned in the Readiness/Eagerness study. σπουδάζω spoudazō #4704<sup>11x</sup>; *be diligent, make every effort* (Eph. 4:3; 2<sup>nd</sup> Tim. 2:15; 4:9,21; Tit. 3:12; Heb. 4:11; 2<sup>nd</sup> Pet. 3:14).
- 4. No objections could be raised against any of these three faithful men (2<sup>nd</sup> Cor. 8:23).
  - a. Titus is the partner (κοινωνός koinōnos #284) and fellow worker (συνεργός sunergos #4904) of Paul.
  - b. The brethren are apostles (ἀπόστολος apostolos #652) of the local churches. Servant-ministers tasked for apostolic assistance (cf. Php. 2:25 and possibly Rom. 16:7).
- 5. Paul challenges the Corinthians to live up to the boasting (2<sup>nd</sup> Cor. 8:24-9:4).
  - a. As representatives of the Macedonian churches, the Corinthians ought to receive the three messengers in a demonstration of love (2<sup>nd</sup> Cor. 8:24).
  - b. Boasting creates pressure (2<sup>nd</sup> Cor. 8:24; 9:3,4).
    - 1) The consequence for empty boasting is shame (2<sup>nd</sup> Cor. 9:4).
    - 2) Human boasting that proves empty results in human shame.
    - 3) Boasting in the Lord that proves empty results in the shame of a discredited ministry (2<sup>nd</sup> Cor. 8:24 cf. v.23).
  - c. Paul boasted in the Corinthians' eagerness. The determinant factor for this boast is their being prepared or unprepared when the Macedonian messengers arrive (2<sup>nd</sup> Cor. 9:3,4).
    - 1) Perf.mid.ptc. παρασκευάζω paraskueazō #3903: *to prepare* (Acts 10:10; 1<sup>st</sup> Cor. 14:8; 2<sup>nd</sup> Cor. 9:2,3). Cf. παρασκευή paraskueē #3904: (day of) *preparation* (Mt. 27:62; Mk. 15:42; Lk. 23:54; Jn. 19:14,31,42).
    - 2) Masc.pl.acc. ἀπαρασκευάστος aparaskueastos #532<sup>Hap.</sup>: *unprepared*.
- 6. The admin team will actually precede the ministry team (2<sup>nd</sup> Cor. 9:5).
  - a. The finances are to be administered without covetousness (2<sup>nd</sup> Cor. 9:5).
  - b. This separation of previously-arranged finances frees up the subsequent ministry to be done in grace (1<sup>st</sup> Cor. 16:1-2).
  - c. Paul's participation in the Jerusalem journey is not necessary (1<sup>st</sup> Cor. 16:3-4).
  - d. Paul had several warnings regarding this trip.
    - 1) Paul's apostolic call testifies to his maladjusted priorities later in his ministry (Acts 9:15; 22:17-21; cf. Gal. 2:7-9).
    - 2) Paul was hurrying with a deadline of Pentecost (Acts 20:16).
    - 3) Paul claims spiritual bondage for this journey (Acts 20:22-23).
    - 4) Elder-Overseers of Ephesus weeping & grieving (Acts 20:37-38).
    - 5) Disciples of Tyre (Acts 21:4).
    - 6) Agabus, with four prophetesses also mentioned (Acts 21:8-11).
    - 7) Paul's companions "we" and local residents of Caesarea (Acts 21:12).

### *Cheerful Giving* (2<sup>nd</sup> Cor. 9:6-15)

- 1. At the mention of covetousness (2<sup>nd</sup> Cor. 9:5), the context in the text shifts from corporate giving in grace to individual giving in grace (2<sup>nd</sup> Cor. 9:6-15).
  - a. Two "he who" statements in v.6.
  - b. "Each one must" statement in v.7.
- 2. Individual giving in grace is developed under the imagery of sowing & reaping (2<sup>nd</sup> Cor. 9:6,10).
  - a. Sowing. σπείρω speirō #4687<sup>52x</sup> (37x in Gospels; 1<sup>st</sup> Cor. 9:11; 15:36,37<sub>x2</sub>,42,43<sub>x2</sub>,44; 2<sup>nd</sup> Cor. 9:6<sub>x2</sub>,10; Gal. 6:7,8; Jas. 3:18).
  - b. Reaping. θερίζω therizō #2325<sup>21x</sup> (10x in Gospels; 1<sup>st</sup> Cor. 9:11; 2<sup>nd</sup> Cor. 9:6<sub>x2</sub>; Gal. 6:7,8<sub>x2</sub>,9; Jas. 5:4).
  - c. The imagery of sowing & reaping in the Pauline epistles is used in three applications.
    - 1) Spirituality vs. carnality consequences (Gal. 6:7-9), with particular mention of Bible teachers (Gal. 6:6).
    - 2) Bible teachers and their flocks (1<sup>st</sup> Cor. 9:6-11).
    - 3) Individual giving in grace (2<sup>nd</sup> Cor. 9:6-11).
  - d. Sowing metaphorically describes activities we engage in, while reaping describes the consequences and results that God administers.
- 3. Proportions are contrasted with adverbial descriptions of sparingly and bountifully (2<sup>nd</sup> Cor. 9:6).

- a. Sparingly. φειδομένως pheidomenōs <sup>#5340</sup><sub>2x</sub>. Adv. of the ptc. φείδομαι pheidomai <sup>#5339</sup><sub>10x</sub>; *to spare* (Acts 20:29; Rom. 8:32; 11:21; 1<sup>st</sup> Cor. 7:28; 2<sup>nd</sup> Cor. 1:23; 13:2; 2<sup>nd</sup> Pet. 2:4,5).  
Note: Individual giving in grace that identifies what can and cannot be spared is one approach to the spiritual use of material resources.
- b. Bountifully. ἐπ' εὐλογίαις ep' eulogiais. On the basis of a praise/blessing. εὐλογία eulogia <sup>#2129</sup><sub>16x</sub> (1<sup>st</sup> Cor. 10:16; 2<sup>nd</sup> Cor. 9:5<sub>x2,6x2</sub>; Eph. 1:3). Rel. to the double use in v.5. After being called a gracious gift (2<sup>nd</sup> Cor. 8:1,4,6,7,19), the focus now shifts to the recognition of God's blessing for God's praise.  
Note: Individual giving in grace that identifies what God's blessings are and praises Him for it is a better approach to the spiritual use of material resources.
4. Heart motivations are highlighted as the determinant factor between the contrasting proportions of verse 6 (2<sup>nd</sup> Cor. 9:7 cf. 1<sup>st</sup> Cor. 4:5).
- a. The contrast between giving sparingly and giving bountifully is defined by each individual's heart purpose. Perf.(pres)mid.ind. προαιρέω proaireō <sup>#4255</sup><sub>Hap.</sub>; to reach a decision beforehand, decide, make up one's mind. 14 LXX uses for 4 Heb. words incl. Prov. 1:29; 21:25; Isa. 7:15. 4 AF uses incl. IMag. 1.1, Josephus 63x, Philo 24x.
- 1) The heart is where our decisions are launched (Mt. 15:18,19).
  - 2) The heart is the location of God's examination and judgment (1<sup>st</sup> Cor. 4:5; Heb. 4:12).
  - 3) Heart purposed giving was also featured in the OT (Ex. 25:2; 35:5,21-29; 36:2-7).
- b. Inappropriate heart purposes include grace giving that's done in sorrow or compulsion.
- 1) Grudgingly. Lit. *out of sorrow*. λύπη lupē <sup>#3077</sup><sub>16x</sub> (2<sup>nd</sup> Cor. 2:1,3,7; 7:10<sub>x2</sub>; 9:7).
  - 2) Under compulsion. ἀνάγκη anankē <sup>#318</sup><sub>17x</sub> (1<sup>st</sup> Cor. 9:16; 2<sup>nd</sup> Cor. 9:7; Philem. 14). See also adv. ἀναγκαστῶς anankastōs <sup>#317</sup><sub>Hap.</sub> (1<sup>st</sup> Pet. 5:2).
- c. Appropriate heart purpose: Cheerfully. ἰλαρός hilaros <sup>#2431</sup><sub>Hap.</sub>. See also the noun ἰλαρότης hilarotēs <sup>#2432</sup> (Rom. 12:8).
- d. God loves the appropriate heart purpose because this is ultimately why He created a volitionally accountable (moral) universe. We are tasked to love God and serve Him on a volitional basis (Deut. 6:5; 7:9; Josh. 24:15; Prov. 8:12-36; Jn. 14:21; Col. 1:16-20; 2<sup>nd</sup> Thess. 2:10).
5. God's grace program is one of indescribable abundance (2<sup>nd</sup> Cor. 9:8-15).
- a. Our Pater possesses power to provide a pentepastic preponderance of grace (2<sup>nd</sup> Cor. 9:8).
- 1) Five universal quantifiers make this concept pentepastic. "all, always, all, everything, every." The Christian Way of Life is not limited to many areas or even most areas of application (1<sup>st</sup> Cor. 1:5; Col. 1:10; 2<sup>nd</sup> Thess. 2:17; 2<sup>nd</sup> Tim. 3:17; 2<sup>nd</sup> Pet. 1:3,4).
  - 2) Ability does not mean always doing something (Dan. 3:17). Grace will not always abound any more than stones will become Jews (Lk. 3:8). Able means can (Eph. 3:20; Jude 24).
  - 3) Able means Can but we must operate within God's program so that Can will Do (2<sup>nd</sup> Tim. 3:16 cp. Heb. 4:2. See also 2<sup>nd</sup> Pet. 1:5-9 in relation to vv.3,4).
- b. The abundant grace giver (2<sup>nd</sup> Cor. 9:9) was portrayed in Psalms (112:9) and Proverbs (11:24).
- 1) The primary application of Psalm 112 pertains to Jesus Christ.
  - 2) Secondary application pertains to believers functioning as imitators of Jesus Christ.
  - 3) Temporal graciousness is a reflection of spiritual graciousness.
- c. Full supply is defined as supply multiplied (2<sup>nd</sup> Cor. 9:10).
- 1) God fully supplies seed and God fully supplies bread. The raw material is God's to give and the finished product is God's to give. ἐπιχορηγέω epichorēgeō <sup>#2023</sup><sub>5x</sub> (2<sup>nd</sup> Cor. 9:10; Gal. 3:5; Col. 2:19; 2<sup>nd</sup> Pet. 1:5,11) contrasted with χορηγέω chorēgeō <sup>#5524</sup><sub>2x</sub> (2<sup>nd</sup> Cor. 9:10; 1<sup>st</sup> Pet. 4:11).
  - 2) Multiplied seed removes all excuses against bountiful sowing and provides for the increased harvest. This multiplication is undoubtedly tied to attitude and aptitude (2<sup>nd</sup> Cor. 8:3 cf. Mt. 25:15).
  - 3) The generous/liberal attitude considers how God's supply chain reaches the end consumer (Gen. 45:5; Isa. 45:4; Est. 4:14b; Acts 7:25).
- d. The instrument of God's provision is the one who is enriched (2<sup>nd</sup> Cor. 9:11; Acts 20:35; Phil. 4:17).
- 1) God's selection of an instrument and the instrument's willingness to be used in that way creates a liberal enrichment.
  - 2) πλουτίζω ploutizō <sup>#4148</sup><sub>3x</sub> (1<sup>st</sup> Cor. 1:5; 2<sup>nd</sup> Cor. 6:10; 9:11) & ἀπλότης haplotēs <sup>#572</sup><sub>8x</sub>; *simplicity, frankness* (Rom. 12:8; 2<sup>nd</sup> Cor. 1:12; 8:2; 9:11,13; 11:3; Eph. 6:5; Col. 3:22).

- 3) The result of this liberal enrichment is that both the middleman and the final recipients of God's supply participate together in the thanksgiving production back to God (2<sup>nd</sup> Cor. 9:11).
- e. Supplying the needs of the saints goes without saying. What overflows is the multiplied thanksgivings to God (2<sup>nd</sup> Cor. 9:12 cf. 1:11; 4:15).
- f. God's glory is magnified when God's will is exemplified (2<sup>nd</sup> Cor. 9:13-14). Word studies for this passage include the δοκιμάζω dokimazō <sup>#1381</sup> family & the δοξάζω doxazō <sup>#1392</sup> family.
  - 1) Proving the will of God requires transformed believers by means of renewed minds (Rom. 12:2).
  - 2) Our public light shining follows Christ's example and obeys Christ's instruction (Matt. 5:16).
  - 3) Such a public demonstration of love is a testimony to our position in Christ (Jn. 13:35).
- g. Paul defines two objects for Judean thankfulness (2<sup>nd</sup> Cor. 9:13).
  - 1) The Corinthian "obedience to your confession of the gospel of Christ."
    - a) Confession of the Gospel of Christ is the public acknowledgment of one's personal faith in Christ (Rom. 10:9-10). This is obedience to the Gospel (2<sup>nd</sup> Thess. 1:8; 1<sup>st</sup> Pet. 4:17; cf. Rom. 2:8).
    - b) Obedience to the Confession of the Gospel describes a Christian walk that is conformed to the grace that saves us (Eph. 4:1; Phil. 1:27; Col. 1:10; 1<sup>st</sup> Thess. 2:12).
  - 2) The liberality of their financial fellowship to them and to all. The financial gifts are not merely charitable, they are venues for Christian fellowship. κοινωνία koinōnia <sup>#2842</sup><sub>19x</sub>.
  - 3) This thankfulness produces a reciprocal intercessory prayer ministry (2<sup>nd</sup> Cor. 9:14).
- h. No matter how we describe God's grace, gifts bestowed by that grace will remain indescribable (2<sup>nd</sup> Cor. 9:15).

## Chapter Ten

A dramatic change of subject has Paul taking the Corinthians into the depths of angelic conflict doctrine (2<sup>nd</sup> Cor. 10:1-6). Part of this conflict includes a certain one who will be reckoned with when Paul arrives (2<sup>nd</sup> Cor. 10:7-11). Any victories God achieves through us are occasions for His boasting and not our own (2<sup>nd</sup> Cor. 10:12-18).

### *Confidence and Courage in Conflict* (2<sup>nd</sup> Cor. 10:1-6)

1. Paul himself, apart from Timothy, and apart from any Scripture citation, exhorts Corinth to action (2<sup>nd</sup> Cor. 10:1).
  - a. I, Paul, myself. Emphatic, redundant, and clear. See also Gal. 5:2; Eph. 3:1; Col. 1:23 cp. Phm. 9. See especially 1<sup>st</sup> Cor. 7:10,12,25.
  - b. Paul invokes the meekness and gentleness of Christ as the witness to His paraklēsis adjuration.
    - 1) Similar adjurations are found in Rom. 12:1; 15:30; 1<sup>st</sup> Cor 1:10. Pastoral adjurations are found in 1<sup>st</sup> Tim. 5:21; 6:13; 2<sup>nd</sup> Tim. 4:1.
    - 2) Previous paraklētai to Corinth (1<sup>st</sup> Cor. 1:10; 4:16; 16:15; 2<sup>nd</sup> Cor. 2:8). Subsequent paraklētai from Corinth (Rom. 12:1; 15:30; 16:17).
    - 3) πραύτης prautēs <sup>#4240</sup><sub>11x</sub>: *gentleness* (1<sup>st</sup> Cor. 4:21; Gal. 5:23; 6:1; Eph. 4:2; Col. 3:2; 2<sup>nd</sup> Tim. 2:25; Jas. 3:13; 1<sup>st</sup> Pet. 3:15), *meekness* (2<sup>nd</sup> Cor. 10:1), *consideration* (Tit. 3:2), *humility* (Jas. 1:21). See also πραύς praus <sup>#4239</sup><sub>3x</sub>: *gentle* (Mt. 5:5; 11:29; 21:5; 1<sup>st</sup> Pet. 3:4).
    - 4) ἐπιείκεια epieikeia <sup>#1932</sup><sub>2x</sub>: *kindness* (Acts 24:4), *gentleness* (2<sup>nd</sup> Cor. 10:1). See also ἐπιεικής epieikēs <sup>#1933</sup><sub>5x</sub>: *gentle* (Php. 4:5; 1<sup>st</sup> Tim. 3:3; Tit. 3:2; Jas. 3:17; 1<sup>st</sup> Pet. 2:18).
  - c. Paul's critics mocked him for what they viewed as hypocrisy (cf. v.10).
    - 1) Humble when present. ταπεινός tapeinos <sup>#5011</sup><sub>8x</sub>: *humble* (Mt. 11:29; Lk. 1:52; Jas. 1:9; 4:6; 1<sup>st</sup> Pet. 5:5), *lowly* (Rom. 12:16), *meek* (2<sup>nd</sup> Cor. 10:1), *depressed* (2<sup>nd</sup> Cor. 7:6).
    - 2) Bold when absent. θαρρέω tharreō <sup>#2292</sup><sub>6x</sub>: *boldness, confidence, courage* (2<sup>nd</sup> Cor. 5:6,8; 7:16; 10:1,2; Heb. 13:6).
2. Paul requests both the Lord and the Corinthians that his arrival in Corinth not include his proposed bold and confident courage (2<sup>nd</sup> Cor. 10:2).
  - a. As in First Corinthians, the nature of Paul's next visit is entirely up to their volitional response (1<sup>st</sup> Cor. 4:18-21).
  - b. Paul proposes boldness against certain miscalculators.
3. Walking "in" is not walking "according to." Ἐν σαρκὶ is not κατὰ σάρκα. The Basic Doctrinal Study of Peripatology teaches us the appropriate walk in, by, and according to.
4. Warring is a walking function. As such, it has three levels of training (cf. 1<sup>st</sup> Jn. 2:12-14).

- a. The Basic Doctrinal Study of Agonology teaches us the basic training level of the Church Member's soldier function.
  - b. The Intermediate Doctrinal Study of Polemology teaches us the command and general staff college level of the Church Member's soldier function.
  - c. The Advanced Doctrinal Study of Stratology teaches us the national war college level of the Church Member's soldier function.
5. Our warfare is then detailed (2<sup>nd</sup> Cor. 10:4-5).
- a. The angelic conflict in the Dispensation of the Church is "our warfare." στρατεία ἡμῶν strateia hēmōn.
  - b. Our weapons are not fleshly but God-powered.
    - 1) τὰ γὰρ ὄπλα. ὄπλον hoplon <sup>#3696</sup><sub>6x</sub>; *weapon* (Jn. 18:3; 2<sup>nd</sup> Cor. 6:7; 10:4), *instrument* (Rom. 6:13<sub>x2</sub>), *armor* (Rom. 13:12).
    - 2) οὐ σαρκικὰ. σαρκικός sarkikos <sup>#4559</sup><sub>7x</sub>; *fleshly, material* (Rom. 15:27; 1<sup>st</sup> Cor. 3:3; 9:11; 2<sup>nd</sup> Cor. 1:12; 10:4; 1<sup>st</sup> Pet. 2:11).
    - 3) ἀλλὰ δυνατὰ τῷ θεῷ. δυνατός dunatos <sup>#1415</sup><sub>32x</sub>; *able, powerful* (1<sup>st</sup> Cor. 1:26; 2<sup>nd</sup> Cor. 10:4; 12:10; 13:9). Powerful "to God" as a dative case expressing close personal interest. Ethical dative? In the face/eyes/presence of God. Superlative idiom?
  - c. The destruction of fortresses (speculations and lofty things) allows us to take our own thoughts captive.
    - 1) Destruction & destroying.
      - a) καθαίρεισις kathaireisis <sup>#2506</sup><sub>3x</sub>; *tearing down, destruction* (2<sup>nd</sup> Cor. 10:4,8; 13:10).
      - b) καθαιρέω kathaireō <sup>#2507</sup><sub>9x</sub>; *take down, destroy* (Mk. 15:36,46; Lk. 1:52; 12:18; 23:53; Acts 13:19,29; 19:27; 2<sup>nd</sup> Cor. 10:5).
      - c) When the object is a building or structure, this verb is in contrast with οἰκοδομέω oikodomeō (Isa. 49:17; Jer. 49:10; 51:34; Ezek. 36:36; Lk. 12:18; B. 16:3,4).
      - d) Ignatius took this concept seriously in his own ministry (IEph. 13:1).
    - 2) Fortresses. ὀχύρωμα ochurōma <sup>#3794</sup><sub>Hap.</sub>; *stronghold, fortress* (LXX Gen. 39:20; 40:14; 41:14; Prov. 10:29; 21:22).
      - a) Philo understood the nature of mental fortresses in lieu of God's interests (Philo Conf. 129,130).
      - b) Josephus used a superlative form in describing Herod's fortification of Machaerus (Wars VII.vi.2).
    - 3) Speculations (arguments). λογισμός logismos <sup>#3053</sup><sub>2x</sub>; *thoughts, reasoning* (Rom. 2:15; 2<sup>nd</sup> Cor. 10:5).
      - a) Aristotle viewed "reason" as the highest element of humanity—defining humanity.
      - b) 114 LXX usages include "plans" (Ps. 32:10,11; Prov. 6:18; 12:5; 15:22,26; 19:21; Jer. 29:11).
      - c) "Calculations" apart from God's wisdom is a part of the life of vanity (Eccles. 7:27,29; 9:10).
    - 4) Lofty things. ὑψωμα hupsōma <sup>#5313</sup><sub>2x</sub>; *height, lofty thing* (Rom. 8:39; 2<sup>nd</sup> Cor. 10:5). See also ὑψόω hupsōō <sup>#5312</sup><sub>20x</sub>, ὑψος hupsos <sup>#5311</sup><sub>6x</sub> & ὑψιστος hupsistos <sup>#5310</sup><sub>13x</sub>. The Louw-Nida semantic domains for ὑψωμα hupsōma include *i.* the world above <sup>1.13</sup> *ii.* supernatural power <sup>12.46</sup> & *iii.* arrogance <sup>88.207</sup>
      - a) Cosmologically speaking, ὑψωμα hupsōma can reference the realm above and encompasses the angelic realm (cf. Eph. 1:20-21). The superlative "most High" refers to God and His realm.
      - b) The verb means to lift up or exalt. All such matters that God has not exalted must be brought low (Isa. 14:13-14; Dan. 4:37; Job 40:11-12; 41:34; Mt. 23:12; Lk. 18:14). Our blessing is to humble ourselves and allow God to exalt us in His timing (Jas. 4:10; 1<sup>st</sup> Pet. 5:6).
      - c) Israel had to contend against "high places" of gentile paganism (Hos. 4:11-14). The Church must contend against "high places" in the heart (Ps. 10:4; 18:27; Isa. 2:11,12,17).
    - 5) Raised up against. ἐπαίρω epairō <sup>#1869</sup><sub>19x</sub>. With ἐπί or κατά *to be in opposition*, raised up over or against something (1<sup>st</sup> Macc. 8:5; 10:70; 1<sup>st</sup> Clem. 16:1; 2<sup>nd</sup> Cor. 10:5).
      - a) Eyes should be lifted up in divine viewpoint (Jn. 4:35; 17:1).
      - b) Hands should be lifted up in prayer (1<sup>st</sup> Tim. 2:8).
      - c) Voices should be lifted up in praise (Lk. 11:27; Acts 2:14).
      - d) Not one thing should be lifted up in opposition to the knowledge of God (Prov. 2:5; Hos. 6:6; Phil. 3:8).
    - 6) Taking captive. αἰχμαλωτίζω aichmalōtizō <sup>#163</sup><sub>4x</sub>; *to cause someone to become a prisoner of war* (Lk. 21:24; Rom. 7:23; 2<sup>nd</sup> Cor. 10:5; 2<sup>nd</sup> Tim. 3:6). See also αἰχμάλωτος aichmalōtos <sup>#164</sup> *captives* (Lk. 4:18).
      - a) Any thoughts we fail to captivate are captivated by the flesh (Rom. 7:23).
      - b) Believers who fail to follow Christ are vulnerable to being led astray by Satan (2<sup>nd</sup> Cor. 11:3).
    - 7) Obedience of Christ.

- a) Purpose/result clause: captive thoughts enable believers to obey Christ (1<sup>st</sup> Pet. 1:14,15,22 cf. Jn. 13:34-35).
  - b) Obedience of Christ can also be thought of as His finished work on the cross (Phil. 2:8). Captive thoughts to the obedience of Christ would then mean a believer completely focused on the crucifixion of Christ and our positional crucifixion considering ourselves as dead to sin (1<sup>st</sup> Cor. 2:2; Rom. 6:6,11).
6. Paul is prepared to engage in additional warfare operations when he arrives in Corinth, because he already engages in his internal warfare operations day by day (2<sup>nd</sup> Cor. 10:6).
- a. Standing in readiness. The 3<sup>rd</sup> coordinated nominative plural participle attached to the weapons of our warfare. See [NICGTC](#) for this explanation.
    - 1) Fortress destruction and thought captivity must be achieved before disobedience in others can be punished.
    - 2) Spiritual M.A.S.H. operations are appropriate and necessary warfare operations (Mt. 7:1-5).
  - b. To punish all disobedience. ἐκδικέω ekdikēō <sup>#1556</sup><sub>ox</sub> (Lk. 18:3,5; Rom. 12:19; 2<sup>nd</sup> Cor. 10:6; Rev. 6:10; 19:2). See Deut. 32:43 & 2<sup>nd</sup> Kgs. 9:7 to resolve the apparent contradiction.
  - c. Whenever your obedience is complete. The Corinthians have the opportunity and obligation to repent of their own volition before corrective punishment is applied by the Apostle upon his arrival (cf. Mt. 16:19; 18:15-18).

### ***Certain Reckoning*** (2<sup>nd</sup> Cor. 10:7-11)

1. Look!/You are looking/are you looking?
  - a. The present active verb can be understood as an imperative, indicative or interrogative. Τὰ κατὰ πρόσωπον βλέπετε ta kata prosōpon blepete.
  - b. The context is not one of internal versus external viewpoints (cf. 2<sup>nd</sup> Cor. 5:12; 1<sup>st</sup> Cor. 16:7; Jn. 7:24; 1<sup>st</sup> Pet. 3:4).
  - c. The “according to face things” are what is being looked at (cf. 2<sup>nd</sup> Cor. 10:1; Acts 25:16; Gal. 2:11).
  - d. Paul is not yet face to face with them, present, in-person (2<sup>nd</sup> Cor. 10:1,2,10,11) but he urges the Corinthians to look at the things which are face to face with them—especially a certain one with a certain reckoning (2<sup>nd</sup> Cor. 10:7,8,11 cp. 1<sup>st</sup> Cor. 4:18-21).
  - e. This particular such a one and those like him are agents of the adversary sent in to lead our minds astray (2<sup>nd</sup> Cor. 11:3,4,12-15,20 & Gal. 2:4).
2. Seeing plainly what is before you is critical in warfare operations of counterespionage (2<sup>nd</sup> Cor. 10:7b-11).
  - a. A certain one has reckoned in such a way as to persuade himself. Perf.act.ind. πείθω peithō <sup>#3982</sup><sub>52x</sub>; *persuade, convince, obey* (Lk. 18:9; Acts 17:4; 18:4; 19:8,26; 21:14; 26:26,28; 27:11; 28:23,24; Rom. 8:38; 14:14; 15:14; 2<sup>nd</sup> Cor. 1:9; 5:11; 10:7; Phil. 3:3,4; Heb. 13:17,18).
  - b. Such a one must re-reckon within himself the reality of Paul’s service to Christ. λογίζεσθω πάλιν logizesthō palin. λογίζομαι logizomai <sup>#3049</sup><sub>40x</sub> (2<sup>nd</sup> Cor. 3:5; 5:19; 10:2<sub>x2</sub>,7,11; 11:5; 12:6).
  - c. Belonging to Christ is indeed worthy of boasting (Jer. 9:24; Lk. 10:20) but not with regard to superiority over others who also belong to Christ (1<sup>st</sup> Cor. 4:7).
  - d. At the risk of boasting “a bit too much” Paul also mentioned his authority (2<sup>nd</sup> Cor. 10:8-9). καυχάομαι kauchaomai <sup>#2744</sup><sub>36x</sub>; *boast, exult, glory* (Rom. 2:17,23; 5:2,3,11; 1<sup>st</sup> Cor. 1:29,31<sub>x2</sub>; 3:21; 44:7; 13:3; 2<sup>nd</sup> Cor. 5:12; 7:14; 9:2; 10:8,13,15,16,17<sub>x2</sub>; 11:10\*,12,16,17\*,18<sub>x2</sub>,30; 12:1,5<sub>x2</sub>,6,9) \*cognate term.
    - 1) Authority in the Church is given by the Lord, for His purposes (Mt. 28:18; Eph. 1:20-22; 4:11-13).
    - 2) For edification, not for destruction. This contrast was developed in vv.4&5 in the destruction of fortresses.
    - 3) Nothing to be ashamed of.
  - e. Reputations are not always reality (2<sup>nd</sup> Cor. 10:10-11).
    - 1) Satan’s agents will besmirch the character of the Lord’s servants (2<sup>nd</sup> Cor. 10:10; Mt. 5:11; 1<sup>st</sup> Pet. 3:16).
    - 2) Satan’s agents will puff up their own reputations (Mt. 7:15,16,19; Rom. 16:18; 2<sup>nd</sup> Cor. 11:13-15).
    - 3) The light of truth exposes every falsehood (1<sup>st</sup> Cor. 11:19; 1<sup>st</sup> Thess. 5:21; 2<sup>nd</sup> Tim. 3:9; 1<sup>st</sup> Jn. 2:19-20).

### ***Godly Boasting*** (2<sup>nd</sup> Cor. 10:12-18)

1. The boldness Paul here disclaims is neither the παρρησία parrēsia <sup>#3954</sup> (2<sup>nd</sup> Cor. 10:12) nor the θαρρέω tharreō <sup>#292</sup> (2<sup>nd</sup> Cor. 10:1,2) boldness previously referenced (see also 2<sup>nd</sup> Cor. 5:6,8). Here it is a τολμάω tolmaō <sup>#5111</sup><sub>16x</sub> “daring” almost presumptuous boldness that Paul first proposed, but hoped to not exhibit (cf. Mt. 22:46; Acts 5:13; Rom. 15:18; 1<sup>st</sup> Cor. 6:1; 2<sup>nd</sup> Cor. 10:12; 11:21; Jd. 9).
2. Paul wouldn’t dream of classing or comparing himself with any self-commenders (2<sup>nd</sup> Cor. 10:12).

- a. ἐγκρίνω enkrinō <sup>#1469</sup><sub>Hap.</sub> & συγκρίνω sunkrino <sup>#4793</sup><sub>3x</sub> (1<sup>st</sup> Cor. 2:13; 2<sup>nd</sup> Cor. 10:12<sub>x2</sub>).
  - b. To be classified with an elite group has a terrific illustration with Josephus' description of the Essenes (Jos. Bell. 2, 138). Another excellent illustration comes in the debate over the acceptance of 2<sup>nd</sup> & 3<sup>rd</sup> John (FPap. 5:1).
  - c. To commend is to testify your willingness to stand by/with a person or thing. Self-commendation is therefore absurd. συνίστημι sunistēmi <sup>#4921</sup><sub>16x</sub>; *commend, demonstrate* (Rom. 3:5; 5:8; 16:1; 2<sup>nd</sup> Cor. 3:1; 4:2; 5:12; 6:4; 7:11; 10:12,18<sub>x2</sub>; 12:11). The literal translation is Lk. 9:32, while two remarkable and puzzling uses are Col. 1:17 & 2<sup>nd</sup> Pet. 3:5.
    - 1) Proverbs make very clear how unacceptable this practice is (Prov. 12:15; 16:2; 20:6; 21:2; 25:27; 27:2; 30:12).
    - 2) The Church has the highest of identities in Christ, so the OT message is much more applicable in the NT (Rom. 12:3; Gal. 6:3,4; Phil. 2:3).
  - d. Self-commending requires self-measuring, but our measure comes from God and reaches to the fullness of Christ (Eph. 4:7,13,16).
  - e. Any self-measured self-commendation is outside the realm of comprehension. Great play on words between συνίστημι sunistēmi and συνίημι suniēmi <sup>#4920</sup><sub>26x\*</sub>.
3. Boasting must be measured according to sphere (2<sup>nd</sup> Cor. 10:13-16).
    - a. The measured and unmeasured word studies will quantify the importance of this subject. μέτρον metron <sup>#3358</sup><sub>14x</sub>; ἄμετρος ametros <sup>#280</sup><sub>2x</sub>; μετρέω **metreō** <sup>#3354</sup><sub>10x</sub> (Mt. 7:2<sub>x3</sub>; Mk. 4:24<sub>3x</sub>; Lk. 6:38<sub>x2</sub>; Jn. 3:34; Rom. 12:3; 2<sup>nd</sup> Cor. 10:12,13<sub>x3</sub>,15; Eph. 4:7,13,16).
    - b. The sphere we are placed in is the canon by which we are judged. κανὼν kanōn <sup>#2583</sup><sub>4x</sub> (2<sup>nd</sup> Cor. 10:13,15,16; Gal. 6:16).
    - c. Our sphere is increased as others we minister to grow in grace and knowledge (2<sup>nd</sup> Cor. 10:15 cf. 1<sup>st</sup> Cor. 3:10-15).
  4. Boasting in the Lord is a confession with the Lord's boasting (2<sup>nd</sup> Cor. 10:17-18).
    - a. Boasting in the Lord is to be a fellow-worker with God the Father (Ps. 2:7; Isa. 42:1; Mt. 3:17; 17:5; Eph. 1:6; 2<sup>nd</sup> Pet. 1:17-19).
    - b. Boasting in the Father is to be a fellow-worker with God the Son (Jn. 4:34; 5:30; 6:38; 8:29,49; 13:31-32; 17:4).
    - c. Boasting in the Lord is fitting and due (Ps. 29:1,2; 48:1; 96:4,8; 145:3).

## Chapter Eleven

In Chapter eleven, Paul plays the foolish game his opponents play, by boasting in some self-commendation. Paul is fearful that his daughter is no longer virgin (2<sup>nd</sup> Cor. 11:1-4). He recounts all the ways he “failed” the believers in Corinth (2<sup>nd</sup> Cor. 11:5-11). The “glories” of his opponents shame him by comparison (2<sup>nd</sup> Cor. 11:12-21a). Finally, Paul unloads his reluctant autobiography (2<sup>nd</sup> Cor. 11:21b-29). The chapter concludes with a transition into chapter twelve (2<sup>nd</sup> Cor. 11:30-32).

### *Virgin Daughter, Fearful Father* (2<sup>nd</sup> Cor. 11:1-4)

1. Oh that you would tolerate a tiny bit of foolishness (2<sup>nd</sup> Cor. 11:1).
  - a. The uninflected particle ὄφελον ophelon <sup>#3785</sup><sub>x4</sub> introduces an unattainable wish. “Oh that” or “would that” (1<sup>st</sup> Cor. 4:8; 2<sup>nd</sup> Cor. 11:1; Gal. 5:12; Rev. 3:15).
  - b. Biblical tolerance is not the [UNESCO](#) definition of tolerance. ἀνέχω anechō <sup>#430</sup><sub>15x</sub>: to regard with tolerance, *endure, bear with, put up with* (Mt. 17:17 || Mk. 9:19 || Lk. 9:41; Acts 18:14; 1<sup>st</sup> Cor. 4:12; 2<sup>nd</sup> Cor. 11:1<sub>x2</sub>,4,19,20; Eph. 4:2; Col. 3:13; 2<sup>nd</sup> Thess. 1:4; 2<sup>nd</sup> Tim. 4:3; Heb. 13:22).
  - c. Foolishness (μωρός, μωραίνω, μωρία) was a theme in First Corinthians (1<sup>st</sup> Cor. 1:18,21,23,25; 2:14; 3:19) that gets an encore (ἄφρων, ἀφροσύνη) in Second Corinthians (2<sup>nd</sup> Cor. 11:1,16<sub>x2</sub>,17,18,21; 12:6,11).
2. Paul claims fatherly jealousy as a motivation for his foolishness (2<sup>nd</sup> Cor. 11:2).
  - a. Godly jealousy is like-minded with the God named Jealous (Ex. 34:14).
  - b. The Levitical priesthood mandated virgin marriage (Lev. 21:13-15) and the Church is the pure virgin bride espoused to Christ (Eph. 5:27).
  - c. The betrothal was a period in which virgin faithfulness was expected (Mt. 1:18-25).

\* Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. Tolerance is not concession, condescension or indulgence.

- d. Virgin contracts were matters of public record (Dt. 22:13-21).
3. The mental seduction is the real tragedy (2<sup>nd</sup> Cor. 11:3).
  - a. Satan's deception of Eve is an object lesson for all eternity (Gen. 3:1-7; 2<sup>nd</sup> Cor. 11:3; 1<sup>st</sup> Thess. 3:5; 1<sup>st</sup> Tim. 2:12-15; Rev. 12:9; 20:2).
  - b. Spiritual adultery is a prime target for God's jealousy (Ezek. 16:1-59; 23:1-30).
  - c. The walk in Christ is a walk of simplicity and purity.
    - 1) ἀπλότης haplotēs <sup>#572</sup><sub>8x</sub>: *simplicity, sincerity* (Rom. 12:8; 2<sup>nd</sup> Cor. 1:12; 8:2; 9:11,13; 11:3; Eph. 6:5; Col. 3:22).
    - 2) ἀγνότης hagnotēs <sup>#54</sup><sub>2x</sub>: *purity, sincerity* (2<sup>nd</sup> Cor. 6:6; 11:3) fr. ἀγνός hagnos <sup>#53</sup><sub>8x</sub>: *pure, holy* (2<sup>nd</sup> Cor. 7:11; 11:2; Phil. 4:8; 1<sup>st</sup> Tim. 5:22; Tit. 2:5; Jas. 3:17; 1<sup>st</sup> Pet. 3:2; 1<sup>st</sup> Jn. 3:3).
4. Different is not necessarily wrong, but in the realm of Jesus, the Gospel, and the Spirit of Truth, different is always Satanic (2<sup>nd</sup> Cor. 11:4).
  - a. Another Jesus is a favorite false doctrine promoted by the spirit of antichrist (1<sup>st</sup> Jn. 4:2,3). It is logically impossible for "another of the same kind" to exist when Jesus Christ is the "one of a kind" Son (Jn. 1:14,18; 3:16,18; 1<sup>st</sup> Jn. 4:9).
  - b. A different Spirit is always going to be false because the Holy Spirit is the Spirit of Truth (Jn. 14:17; 15:26; 16:13; 1<sup>st</sup> Jn. 4:1,6).
  - c. A different gospel is not another gospel. It does not save. It distorts and disturbs and its evangelists are to be anathema (Gal. 1:6-9).

### ***Begging your Pardon*** (2<sup>nd</sup> Cor. 11:5-11)

1. Unlike the Corinthians' considerations, Paul acknowledged no inferiority whatsoever (2<sup>nd</sup> Cor. 11:5). "Not a whit behind" (KJV)
  - a. Not in even one aspect (μηδέν) inferior. ὑπερηκέναι perf.act.inf. ὑπερέω hustereō <sup>#5302</sup><sub>16x</sub>: *to miss, fail, fall short* (Mt. 19:20 || Mk. 10:21; Jn. 2:3; Rom. 3:23; 1<sup>st</sup> Cor. 1:7; 8:8; 12:24; 2<sup>nd</sup> Cor. 11:5,9; 12:11; Phil. 4:12; Heb. 4:1; 11:37; 12:15).
  - b. Super-apostles. τῶν ὑπερλίαν ἀποστόλων τῶν huperlian apostolōn. ὑπερλίαν huperlian <sup>#5244</sup><sub>2x</sub>: *beyond measure* (2<sup>nd</sup> Cor. 11:5; 12:11).
  - c. This theme is restated more forcefully in chapter twelve (2<sup>nd</sup> Cor. 12:11,13).
2. Speech and knowledge are contrasted as evaluation criteria for those in ministry (2<sup>nd</sup> Cor. 11:6).
  - a. The unskilled has no business participating with or competing against the professionals. ἰδιώτης idiōtēs <sup>#2399</sup><sub>5x</sub>: *layperson, amateur* (Acts 4:13; 1<sup>st</sup> Cor. 14:16,23,24; 2<sup>nd</sup> Cor. 11:6).
  - b. Unskilled in word can be overcome, but not the unskilled in knowledge. λόγος logos <sup>#3056</sup> vs. γνῶσις gnōsis <sup>#1108</sup> (1<sup>st</sup> Cor. 1:5; 2<sup>nd</sup> Cor. 8:7). Paul grants a demerit in rhetoric (cf. 2<sup>nd</sup> Cor. 10:10), but even that claim is dubious (Acts 14:12).
  - c. Every circumstance in every way manifested Paul's doctrinal knowledge (cf. 1<sup>st</sup> Tim. 4:15,16 & Jer. 9:23-24).
3. Paul asked the Corinthians if his demonstrated humility in service was something that missed their mark and required their pardon (2<sup>nd</sup> Cor. 11:7-9).
  - a. Self-humbling to exalt another is the epitome of the Plan of God (Mt. 23:12; Lk. 14:11; 18:14; Jas. 4:10; 1<sup>st</sup> Pet. 5:6).
  - b. Paul "robbed" believers in Philippi and elsewhere so as to not "burden" the church with no capacity to apply financial grace (2<sup>nd</sup> Cor. 11:8,9; Phil. 4:15-19; Acts 18:3,5; 2<sup>nd</sup> Cor. 8:1-5).
4. Accusations to the contrary, Paul loves Corinth and calls God as his witness (2<sup>nd</sup> Cor. 11:10-11; 1<sup>st</sup> Cor. 9:15-18).
  - a. "As the Truth of Christ is in me" formulates a solemn vow (cf. Harris [NIGTC](#), Robertson [Grammar](#)).
  - b. The New Testament prohibits vows (Mt. 5:34-37; Jas. 5:12) as the Old Testament makes clear how serious they are (Dt. 10:20; 23:21-23).
  - c. Pastoring without pay is proof of an anti-hireling shepherd's heart (Jn. 10:12-13; Phil. 2:19-22).

### ***Seductive Predators*** (2<sup>nd</sup> Cor. 11:12-21a)

1. Paul refuses to back down because the seductive predators need to be cut off (2<sup>nd</sup> Cor. 11:12).
  - a. Cut off. ἐκκόπτω ekkoptō <sup>#1521</sup><sub>10x</sub>: *cut off, cut down, exterminate* (Mt. 3:10; 5:30; 7:19; 18:8; Lk. 3:9; 13:7,9; Rom. 11:22,24; 2<sup>nd</sup> Cor. 11:12).

- b. The opportunity of those who desire an opportunity. ἀφορμή aphormē <sup>#874</sup><sub>7x</sub>; *occasion, opportunity* (Rom. 7:8,11; 2<sup>nd</sup> Cor. 5:12; 11:12<sub>x2</sub>; Gal. 5:13; 1<sup>st</sup> Tim. 5:14).
- c. The thing in which they boast stands in stark contrast to the thing in which Paul boasts (contrast v.10 with v.12).
- d. To be found even as we also are found. Aor.pass.subj. εὐρίσκω heuriskō <sup>#2147</sup><sub>175x</sub>; pass. *be found* (1<sup>st</sup> Cor. 4:2; 2<sup>nd</sup> Cor. 11:12; 12:20<sub>x2</sub>; Phil. 2:7; 3:9; 1<sup>st</sup> Pet. 1:7; 2:22; 2<sup>nd</sup> Pet. 3:14).
2. His virgin daughter doesn't see it, but Paul sees clearly what these snakes are all about (2<sup>nd</sup> Cor. 11:13).
- a. False apostles. ψευδαπόστολος pseudapostolos <sup>#5570</sup><sub>Hap.</sub>; *false/spurious/bogus apostle* (2<sup>nd</sup> Cor. 11:13).  
 This word is one of the compounds with ψευδ(ο) of which → ψευδάδελφος, → ψευδοδιδάσκαλος, → ψευδόμαρτυς, etc. are also found in the NT. It does not occur elsewhere. TDNT
- b. Deceitful workers. ἐργάται δόλιοι. δόλιος dolios <sup>#1386</sup><sub>1x</sub> (2<sup>nd</sup> Cor. 11:13). See also δολιῶν dolioō <sup>#1387</sup><sub>1x</sub> (Rom. 3:13), δόλος dolos <sup>#1388</sup><sub>12x</sub> (Jn. 1:47; Acts 13:10; Rom. 1:29; 2<sup>nd</sup> Cor. 12:16; 1<sup>st</sup> Thess. 2:3; 1<sup>st</sup> Pet. 2:1,22; 3:10), δολῶν doloō <sup>#1389</sup><sub>1x</sub> (2<sup>nd</sup> Cor. 4:2) all in the Craftiness, Deception, Corruption study.
- c. Self-disguised as apostles. Pres.mid.ptc. μετασχηματίζω metaschēmatisō <sup>#3345</sup><sub>5x</sub>; *transform, change, disguise* (1<sup>st</sup> Cor. 4:6; 2<sup>nd</sup> Cor. 11:13,14,15; Phil. 3:21).
- d. This role is natural for the brood of vipers imitating their diabolical father (2<sup>nd</sup> Cor. 11:14-15; Jn. 8:38,41,44; Mt. 3:7; 12:34; 23:33).
3. The Lord never utilized such foolishness, but Paul does so in an attempt to communicate to the Corinthians (2<sup>nd</sup> Cor. 11:16-21a).
- a. As the chapter began, Paul reminds the Corinthians of his foolishness (2<sup>nd</sup> Cor. 11:1,16). Review the points there regarding foolishness and tolerance.
- b. The Lord undoubtedly would communicate the same doctrine, but He would not do it in this same way (2<sup>nd</sup> Cor. 11:17).
- c. Paul plays along with the methodology of the super-apostles (2<sup>nd</sup> Cor. 11:18-19).
- d. The abusive relationship is then outlined (2<sup>nd</sup> Cor. 11:20).
- 1) εἴ τις ὑμᾶς καταδουλοῖ. καταδουλόω katadouloō <sup>#2615</sup><sub>2x</sub>; *enslave, reduce to slavery* (2<sup>nd</sup> Cor. 11:20; Gal. 2:4).
  - 2) εἴ τις κατεσθίει. κατεσθίω katesthiō <sup>#2719</sup><sub>14x</sub>; *devour, eat up* (Mt. 13:4; Mk. 4:4; 12:40; Lk. 8:5; 15:30; 20:47; Jn. 2:17; 2<sup>nd</sup> Cor. 11:20; Gal. 5:15; Rev. 10:9,10; 11:5; 12:4; 20:9).
  - 3) εἴ τις λαμβάνει. λαμβάνω lambanō <sup>#2983</sup><sub>258x</sub>; *receive, take, take advantage* (cf. 12:11).
  - 4) εἴ τις ἐπαίρεται. ἐπαίρω epairō <sup>#1869</sup><sub>19x</sub>; *lift up, hold up* (cf. 2<sup>nd</sup> Cor. 10:5).
  - 5) εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. δέρω derō <sup>#1194</sup><sub>15x</sub>; *beat, flog* (Mt. 21:35; Mk. 12:3,5; 13:9; Lk. 12:47,48; 20:10,11; 22:63; Jn. 18:23; Acts 5:40; 16:37; 22:19; 1<sup>st</sup> Cor. 9:26; 2<sup>nd</sup> Cor. 11:20).
- e. In comparison, Paul is weak (2<sup>nd</sup> Cor. 11:21a cf. 10:10-12). A nobody (2<sup>nd</sup> Cor. 12:11).

### *Paul's Reluctant Autobiography* (2<sup>nd</sup> Cor. 11:21b-29)

1. Paul begins with a triple testimony to his Jewishness (2<sup>nd</sup> Cor. 11:22).
- a. Hebrew. Ἑβραῖος Hebraios <sup>#1445</sup><sub>4x</sub>; ethnic *Hebrew*, Hebrew/Aramaic speaker (Acts 6:1; 2<sup>nd</sup> Cor. 11:22; Php. 3:5<sub>x2</sub>). See also Ἑβραῖς Hebrais <sup>#1446</sup><sub>3x</sub>; Hebrew language (Acts 21:40; 22:2; 26:14) & Ἑβραϊστί Hebraisti <sup>#1447</sup><sub>7x</sub>; *in Hebrew* (Jn. 5:2; 19:13,17,20; 20:16; Rev. 9:11; 16:16).
- b. Israelite. Ἰσραηλίτης Israēlitēs <sup>#2475</sup><sub>9x</sub>; *Israelite* (Jn. 1:47; Acts 2:22; 3:12; 5:35; 13:16; 21:28; Rom. 9:4; 11:1; 2<sup>nd</sup> Cor. 11:22). Fr. Ἰσραήλ Israēl <sup>#2474</sup><sub>68x</sub>; *Israel*.
- c. Seed of Abraham (σπέρμα Ἀβραάμ sperma Abraam) goes beyond the ethnic and geopolitical terminology to a theological designation for eternal blessing (Gen. 22:18; Gal. 3:16).
2. Paul's three "me too" statements gives way to the 4<sup>th</sup> comparison, which only the insane could draw (2<sup>nd</sup> Cor. 11:23).
- a. Servant of Christ (διάκονοι Χριστοῦ diakonoi Christou). They may be disguised as deacons of righteousness but they are actually deacons of Satan (v. 15).
- b. Only insanity speaking could make the claim they make. παραφρονέω paraphroneō <sup>#3912</sup><sub>1x</sub>; *to be beside oneself*. Cf. παραφρονία paraphronia <sup>#3913</sup><sub>1x</sub> (2<sup>nd</sup> Pet. 2:16).
- c. This suffering servant reality follows two previous discourses on the subject (2<sup>nd</sup> Cor. 4:8-11; 6:3-10).
- 1) This reality is the hallmark of Paul's ministry (Acts 9:16; 1<sup>st</sup> Thess. 3:3).
  - 2) This reality is the essence of imitation of Christ (Isa. 53; Jn. 15:19-21; 16:33).

3. The four comparisons give way to a series of incomparable “far more” statements (2<sup>nd</sup> Cor. 11:23).
- Far more labors. ἐν κόποις περισσοτέρως. κόπος kopos <sup>#2873</sup><sub>18x</sub>: *labor, toil, bother* (1<sup>st</sup> Cor. 3:8; 15:58; 2<sup>nd</sup> Cor. 6:5; 10:15; 11:23,27; Gal. 6:17; 1<sup>st</sup> Thess. 1:3; 2:9; 3:5; 2<sup>nd</sup> Thess. 3:8). Fr. κοπιᾶω kopiaō <sup>#2872</sup><sub>23x</sub>: *to weary oneself in labor*.
  - Far more imprisonments. ἐν φυλακαῖς περισσοτέρως. φυλακή phulakē <sup>#5438</sup><sub>46x</sub>: the act of guarding (Lk. 2:8), embodied in a person, *guard* (Acts 12:10), the place where guarding is done, *prison* (21x in Luke & Acts. Only 2x in Paul: 2<sup>nd</sup> Cor. 6:5; 11:23). Fr. φυλάσσω phulassō <sup>#5442</sup><sub>31x</sub>: *to guard*.  
**Note:** Paul’s Caesarean (Acts 24:27) and Roman (Acts 28:30) imprisonments have not yet happened when he wrote 2<sup>nd</sup> Corinthians. His Philippian imprisonment is the only other incident we know of in the NT (Acts 16:23-30).
  - Beaten times without number. ἐν πληγαῖς ὑπερβαλλόντως. πληγή plēgē <sup>#4127</sup><sub>22x</sub>: *blow, bruise* (Lk. 10:30; 12:48; Acts 16:23,33; 2<sup>nd</sup> Cor. 6:5; 11:23; 13x in Rev. as *plagues*, 3x as *wound*). ὑπερβαλλόντως hyperballontōs <sup>#5234</sup><sub>1x</sub>: *surpassingly*. Review [The Hyperballistic Christian Way of Life](#) from First Corinthians series.
  - Often in danger of death. ἐν θανάτοις πολλάκις. θάνατος thanatos <sup>#2288</sup><sub>119x</sub>: *death*, sometimes the danger of death (2<sup>nd</sup> Cor. 1:10; 4:11,12; 11:23; Phil. 2:30; Heb. 5:7).  
 1) Faith-rest views “danger” as a circumstance like every other that comes under God’s control (Phil. 4:11,12; 2<sup>nd</sup> Thess. 3:16).  
 2) Even “danger” to the point of life or death remains under God’s control (Rom. 14:7,8; Phil. 1:19-21).
4. Numbered hardships (2<sup>nd</sup> Cor. 11:24-25).
- Five times from the Jews thirty-nine. When did this happen? Acts 9:24,29 are possibilities. Forty lashes was the Torah maximum (Deut. 25:3). Rabbinic tradition lowered this number by one ([Makkot 3:10](#)). Why? “from a scrupulous fear of transgressing the letter of the law, in case a mistake should be made in the counting; yet they felt no conscientious scruples about using a whip of twisted thongs instead of a stick.” KEIL & DELITZSCH
  - Three times beaten with rods. ῥαβδίζω rhabdizō <sup>#4463</sup><sub>2x</sub>: *beat with a rod* (Acts 16:22; 2<sup>nd</sup> Cor. 11:25). The Roman punishment was called *admonitio*. The use of rods was called *fustigatio*. A lashing was called *catigatio*. Flogging with chains was called *verberatio*.
  - Once stoned. λιθάζω lithazō <sup>#3034</sup><sub>9x</sub>: *throw stones, stone to death* (Jn. 8:5; 10:31,32,33; 11:8; Acts 5:26; 14:19; 2<sup>nd</sup> Cor. 11:25; Heb. 11:37). Detailed procedures were established by Rabbinic tradition ([Sanhedrin 6](#)).
  - Three times shipwrecked, with a night and a day spent in the deep. ναυαγέω nauageō <sup>#3489</sup><sub>x2</sub>: to live through a ship’s destruction, *suffer shipwreck, come to ruin* (2<sup>nd</sup> Cor. 11:25; 1<sup>st</sup> Tim. 1:19). The metaphoric use was employed twice by Philo ([On Dreams 2,147](#)).
5. Traveling dangers (2<sup>nd</sup> Cor. 11:26). Frequent journeys with their attendant dangers. ὁδοιπορία hodoiporia <sup>#3597</sup><sub>2x</sub>: journey (Jn. 4:6; 2<sup>nd</sup> Cor. 11:26). κίνδυνος kindunos <sup>#2794</sup><sub>9x</sub>: *peril* (Rom. 8:35), *danger* (2<sup>nd</sup> Cor. 11:26<sub>x8</sub>). Paul’s discourse on traveling dangers finds an interesting similarity in Josephus’ autobiography ([Jos.Vi.10-12](#)) and Plutarch’s Life of Caesar ([Caesar 17.1-3](#)).
- River dangers. ποταμός potamos <sup>#4215</sup><sub>17x</sub>: *river*.
  - Robber dangers. ληστής lēstēs <sup>#3027</sup><sub>15x</sub>: robber, pirate, insurrectionist (Mt. 21:13<sup>a</sup>; 26:55<sup>b</sup>; 27:38,44<sup>c</sup>; Mk. 11:17<sup>a</sup>; 14:48<sup>b</sup>; 15:27<sup>c</sup>; Lk. 10:30,36; 19:46<sup>a</sup>; 22:52<sup>b</sup>; Jn. 10:1,8; 18:40; 2<sup>nd</sup> Cor. 11:26).
  - Jewish dangers. γένος genos <sup>#1085</sup><sub>20x</sub>: *kind, race* (lat. genus). Paul was of the Jewish race as reckoned according to the flesh (Rom. 9:3; Gal. 1:14; Phil. 3:5). (In Christ, however, we are a new race (1<sup>st</sup> Pet. 2:9; 1<sup>st</sup> Cor. 10:32)).
  - Gentile dangers. ἔθνος ethnos <sup>#1484</sup><sub>162x</sub>: *Gentile, nation*. Paul was a Roman citizen, of Cilician/Syrian birth.
  - City dangers. πόλις polis <sup>#4172</sup><sub>163x</sub>: *city*. Paul’s ministry centered in the largest cities in the Roman empire.
  - Wilderness dangers. ἐρημία erēmia <sup>#2047</sup><sub>4x</sub>: *desert*, fr. ἔρημος erēmos <sup>#2048</sup><sub>48x</sub>: *isolated, desolate*. Because the Roman empire was so spread out, individual population centers were often separated by vast swaths of wilderness.
  - Sea dangers. θάλασσα thalassa <sup>#2281</sup><sub>91x</sub>: *sea, lake*. For long-distance travel, the time and expense considerations made sea travel the least bad option.
  - False brethren dangers. ψευδάδελφος pseudadelphos <sup>#5569</sup><sub>2x</sub>: *false brother* (2<sup>nd</sup> Cor. 11:26; Gal. 2:4; Pol. 6:3).
6. Subsistence deprivation (2<sup>nd</sup> Cor. 11:27). Eight deprivations, in large respect a recap and summary of vv.23-26.
- Labor repeats κόπος kopos <sup>#2873</sup><sub>18x</sub>: *labor, toil, bother* from v.23.
  - Hardship often appears in tandem with labor. μόχθος mochthos <sup>#3449</sup><sub>3x</sub>: *exertion, hardship* (2<sup>nd</sup> Cor. 11:27; 1<sup>st</sup> Thess. 2:9; 2<sup>nd</sup> Thess. 3:8).

- c. Often in wakefulness. ἀγρυπνία agrupnia <sup>#70</sup><sub>2x</sub>; *sleeplessness* (2<sup>nd</sup> Cor. 6:5; 11:27). Fr. ἀγρυπνέω agrupneō <sup>#69</sup><sub>4x</sub>; *be alert, vigilant, care for* (Mk. 13:33; Lk. 21:36; Eph. 6:18; Heb. 13:17).
- d. In hunger. λιμός limos <sup>#3042</sup><sub>12x</sub>; *famine*<sub>10x</sub> (Mt. 24:7; Mk. 13:8; Lk. 4:25; 15:14; 21:11; Acts 7:11; 11:28; Rom. 8:35; Rev. 6:8; 18:8), *hunger*<sub>2x</sub> (Lk. 15:17; 2<sup>nd</sup> Cor. 11:27).
- e. In thirst. δίψος dipsos <sup>#1373</sup><sub>1x</sub>; *thirst* (2<sup>nd</sup> Cor. 11:27). See also διψᾶω dipsaō <sup>#1372</sup><sub>16x</sub>; *be thirsty, thirst* (Mt. 5:6; 25:35,37,42,44; Jn. 4:13,14,15; 6:35; 7:37; 19:28; Rom. 12:20; 1<sup>st</sup> Cor. 4:11; Rev. 7:16; 21:6; 22:17).
- f. Often without food. νηστεία nēsteia <sup>#3521</sup><sub>5x</sub>; *fasting* (Lk. 2:37; Acts 14:23; 27:9; 2<sup>nd</sup> Cor. 6:5; 11:27). See also νηστεύω nēsteuō <sup>#3522</sup><sub>20x</sub>; *to fast* (Mt. 4:2; 6:16<sub>x2</sub>,17,18; 9:14<sub>x2</sub>,15<sup>a</sup>; Mk. 2:18<sub>x</sub>,19<sub>x2</sub>,20<sup>a</sup>; Lk. 5:33,34,35<sup>a</sup>; 18:12; Acts 13:2,3).
- g. In cold. ψύχος psuchos <sup>#5592</sup><sub>3x</sub>; *cold* (Jn. 18:18; Acts 28:2; 2<sup>nd</sup> Cor. 11:27).
- h. In nakedness. γυμνότης gymnotēs <sup>#1132</sup><sub>3x</sub>; *nakedness* (Rom. 8:35; 2<sup>nd</sup> Cor. 11:27; Rev. 3:18).
7. Everything listed until verse 27 is brushed aside as external circumstances (2<sup>nd</sup> Cor. 11:28). The real apostolic ministry takes place in spiritual labor on behalf of the Church (2<sup>nd</sup> Cor. 11:29).
- a. The brush-off is hard to translate:
- 1) Apart from such external things (NASB).
  - 2) Apart from the things unmentioned (NASB Footnote).
  - 3) Besides the other things (NKJV).
  - 4) Not to mention other things (HCSB, New American Commentary).
  - 5) Quite apart from many other bodily hardships which I pass over (NIGTC NT Paraphrase).
- b. Daily pressure. ἐπίστασις epistasis <sup>#1999</sup><sub>2x</sub>; *stoppage, pressure* (Acts 24:12; 2<sup>nd</sup> Cor. 11:28). Paul is “mobbed” every day by the weight of his apostolic responsibilities. The Majority text uses ἐπισύστασις episustasis *uprising, insurrection* in both passages.
- c. Concern. μέριμνα merimna <sup>#3308</sup><sub>6x</sub>; *anxiety, worry, care*. See also μεριμνάω merimnaō <sup>#3309</sup><sub>19x</sub>; *be anxious, be concerned*. Combined verse list for both (Mt. 6:25,27,28,31,34<sub>x2</sub>; 10:19; 13:22; Mk. 4:19; Lk. 8:14; 10:41; 12:11,22,25,26; 21:34; 1<sup>st</sup> Cor. 7:32,33,34<sub>x2</sub>; 12:25; 2<sup>nd</sup> Cor. 11:28; Phil. 2:20; 4:6; 1<sup>st</sup> Pet. 5:7).
- d. Weakness. ἀσθενέω astheneō <sup>#770</sup><sub>33x</sub>; *to be sick, weak*. See also ἀσθένεια astheneia <sup>#769</sup><sub>24x</sub> & ἀσθενής asthenēs <sup>#772</sup><sub>25x</sub>. Combined verse list to the Corinthians (1<sup>st</sup> Cor. 1:25,27; 2:3; 4:10; 8:7,9,10,11,12; 9:22<sub>x3</sub>; 11:30; 12:22; 15:43; 2<sup>nd</sup> Cor. 10:10; 11:21,29<sub>x2</sub>,30; 12:5,9<sub>x2</sub>,10<sub>x2</sub>; 13:3,4<sub>x2</sub>,9).
- e. Intense concern. πυρόω puroō <sup>#4448</sup><sub>6x</sub>; *burn* (1<sup>st</sup> Cor. 7:9; 2<sup>nd</sup> Cor. 11:29; Eph. 6:16; 2<sup>nd</sup> Pet. 3:12; Rev. 1:15; 3:18).

### *Previewing the Thorn in the Flesh* (2<sup>nd</sup> Cor. 11:30–33)

1. As an extension to the previous section, Paul continues to demonstrate how ministry weakness is suitable (even necessary) for legitimate boasting (2<sup>nd</sup> Cor. 11:30 cf. 12:1,5,9).
2. God the Father is called upon as witness to the truth (2<sup>nd</sup> Cor. 11:31 cf. 1:23; 11:10,11).
3. Damascus was the scene for Paul’s apostolic calling and his first exposure to ministry weakness (2<sup>nd</sup> Cor. 11:32–33; Acts 9:23–25).
  - a. Paul was likely saved as an Old Testament believer from his childhood (Acts 22:3). The Damascus Road “conversion” was Paul’s repentance (cf. Acts 2:38) and acceptance of Jesus the Nazarene as the Christ (Acts 22:8 cf. 9:22 & etc.).
  - b. Paul’s matriculation into the Church and his call to ministry included a clear understanding of how much he would be required to suffer on behalf of Jesus Christ (Acts 9:16).
  - c. Just as the Jews in Jerusalem enlisted the Romans to put Christ to death, so did the Jews in Damascus enlist gentiles to put Paul to death.
    - 1) Aretas Ἀρέτας <sup>#702</sup><sub>1x</sub> Nabatean (Arab) king, Aretas IV Philopatris (9BC–40AD). Father-in-law to Herod Antipas. Waged war on Herod in 36AD for divorcing his daughter ([Jos.Ant.xviii.5.1-3](#); Mt. 14:3–12).
    - 2) The Ethnarch ἔθναρχης <sup>#1481</sup><sub>1x</sub>. See article in the [Tyndale Bible Dictionary](#). Historians are unclear on who this Ethnarch might have been, and what his responsibilities were to Rome and to Petra.



4. Paul became an imitator of Jesus Christ from the very first of his ministry.
  - a. Sometimes the way of escape (ἐκβασίς ekbasis #1545) (1<sup>st</sup> Cor. 10:13) is to flee (Lk. 4:28-30; Jn. 7:30; 8:20,59; 10:39; 12:36) and sometimes it is to die (Jn. 18:6,7).
  - b. Either way, the outcome should be the glorification of Jesus Christ (Phil. 1:20).

## Chapter Twelve

In Chapter Twelve, Paul concludes his autobiography with his personal rapture and thorn in the flesh testimony (2<sup>nd</sup> Cor. 12:1-10). An epilogue to his autobiography is a reflection on what the Lord accomplished by bringing such a fool to such a place as Corinth (2<sup>nd</sup> Cor. 12:11-13). Paul then begins to wrap up the epistle with a pair of warnings concerning his imminent arrival (2<sup>nd</sup> Cor. 12:14-21 & 13:1-10).

### *The Thorn in the Flesh* (2<sup>nd</sup> Cor. 12:1-10)

1. Paul does not question the necessity of his foolish boasting (2<sup>nd</sup> Cor. 11:16ff.), but he denies any profitability to the exercise (2<sup>nd</sup> Cor. 12:1a).
  - a. καυχάομαι kauchaomai #2744<sub>36x</sub>. Combined with καύχημα kauchēma #2745<sub>11x</sub> and καύχησις kauchēsis #2746<sub>11x</sub>, used 38x in 1<sup>st</sup> & 2<sup>nd</sup> Corinthians.
  - b. Impersonal verb δεῖ dei #1163<sub>101x</sub>: to be under necessity of happening, *it is necessary, one must, one has to* (Rom. 1:27; 8:26; 12:3; 1<sup>st</sup> Cor. 8:2; 11:19; 15:25,53; 2<sup>nd</sup> Cor. 2:3; 5:10; 11:30; 12:1; Eph. 6:20; Col. 4:4,6; 1<sup>st</sup> Thess. 4:1; 2<sup>nd</sup> Thess. 3:7; 1<sup>st</sup> Tim. 3:2,7,15; 5:13; 2<sup>nd</sup> Tim. 2:6,24; Tit. 1:7,11<sub>x2</sub>). [EDNT](#) has a good summary of the term.
  - c. συμφέρω sumphero #4851<sub>15x</sub>: to be advantageous, *help, confer a benefit, be profitable/useful* (Mt. 5:29,30; 18:6; 19:10; Jn. 11:50; 16:7; 18:14; Acts 19:19; 20:20; 1<sup>st</sup> Cor. 6:12; 10:23; 12:7; 2<sup>nd</sup> Cor. 8:10; 12:1; Heb. 12:10).
  - d. Although Paul discounts any profitability to this exercise, its incorporation into the Bible means it is profitable to the reader (2<sup>nd</sup> Tim. 3:16) and therefore rewardable to Paul (1<sup>st</sup> Cor. 3:8-14).
    - 1) Boasting entirely in human achievements is without profit.
    - 2) Another sense for this statement is to contrast the chapter eleven boasting with the thorn in the flesh passage to follow. Paul “goes on” to boastings that will absolutely be profitable.
2. Visions and revelations of the Lord (2<sup>nd</sup> Cor. 12:11b).
  - a. ὄπτασια optasia #3701<sub>4x</sub>: *vision, sight* (Lk. 1:22; 24:23; Acts 26:19; 2<sup>nd</sup> Cor. 12:1). See also ὄραμα horama #3705<sub>12x</sub> & ὄρασις horasis #3706<sub>4x</sub>. LXX usages of these three terms spans both the חַזוֹנָא chazowna #2377<sub>35x</sub> and the מַרְעָה mar’eh #4758<sub>100x</sub> word groups.
  - b. ἀποκάλυψις apokaluptis #602<sub>18x</sub>: *revelation* (Lk. 2:32; Rom. 2:5; 8:19; 16:25; 1<sup>st</sup> Cor. 1:7; 14:6,26; 2<sup>nd</sup> Cor. 12:1,7; Eph. 1:17; 3:3; 2<sup>nd</sup> Thess. 1:7; 1<sup>st</sup> Pet. 1:7,13; 4:13; Rev. 1:1).
3. I know a man in Christ (2<sup>nd</sup> Cor. 12:2-6).
  - a. A man “in Christ” is specifically a New Testament believer. “In Christ” is one of the most fundamental studies for believers today to absorb (Jn. 14:19,20; Gal. 3:26-28; Rom. 3:24; 6:11; 8:1,39; 12:5; 16:3,7,9,10; 1<sup>st</sup> Cor. 1:30; 2<sup>nd</sup> Cor. 5:17,21; Eph. 2:10).
  - b. Fourteen years ago can be fixed with certainty. 2<sup>nd</sup> Corinthians and Romans were written in the winter of 56–57AD. Paul’s rapture and thorn episode therefore took place in 42–43AD. That time–frame was Paul’s final year in Tarsus before Barnabas brought him to Antioch (Acts 11:25-26).
  - c. In the body or out of the body, Paul does not know (2<sup>nd</sup> Cor. 12:2,3). Ezekiel was carried about outside his body in a purely visionary experience (Ezek. 8:3; 11:24).
  - d. Paul was raptured to the Third Heaven, to Paradise (2<sup>nd</sup> Cor. 12:2,4).
    - 1) Rapture is an English word from the Latin rapturo. The Greek verb is ἀρπάζω harpazō #726<sub>14x</sub>: to make off with someone’s property by attacking or seizing, *steal, carry off, drag away*; to grab or seize suddenly so as to remove or gain control, *snatch/take away* (Mt. 11:12; 12:29; 13:19; Jn. 6:15; 10:12,28,29; Acts 8:39; 23:10; 2<sup>nd</sup> Cor. 12:2,4; 1<sup>st</sup> Thess. 4:17; Jude 23; Rev. 12:5). See also LXX Jdg. 21:21.
    - 2) Third Heaven. ἕως τρίτου οὐρανοῦ heōs tritou ouranou.
      - a) οὐρανός ouranos #3772<sub>273x</sub>: heaven (21x by Paul: Rom. 1:18; 10:6; 1<sup>st</sup> Cor. 8:5; 15:47; 2<sup>nd</sup> Cor. 5:1,2; 12:2; Gal. 1:8; Eph. 1:10; 3:15; 4:10; Phil. 3:20; Col. 1:5,16,20,23; 4:1; 1<sup>st</sup> Thess. 1:10; 4:16; 2<sup>nd</sup> Thess. 1:7). Much heavier in Matt. & Rev.
      - b) שָׁמַיִם shamayim #8064<sub>420x</sub>: heaven & שְׁמַיִן sh’mayin #8065. Heavy in Gen., Deut., Psa., Isa., Jer., Dan.

- c) [Wycliffe Bible Encyclopedia](#) article on Heaven.
- d) *Testament of Levi* 2:7–10; 3:1–4 conceives of the heavenly spheres as three in number (perhaps deduced from 1 Kgs. 8:27, “the heavens and the heavens of the heavens” (see also Neh. 9:6; 2 Chr. 2:6; 6:18; Ps 68:33; and 148:4). The following works locate paradise in the third heaven: *2 Enoch* 8:1; *Apoc Mos.* 37:5; and *3 Apoc. Bar.* 4:8.<sup>1</sup>
- 3) Paradise. εἰς τὸν παράδεισον eis ton paradeison.
- a) παράδεισος paradeisos <sup>#3857</sup><sub>3x</sub>: enclosed park, pleasure-ground, paradise (Lk. 23:43; 2<sup>nd</sup> Cor. 12:4; Rev. 2:7).
- b) פַּרְדֵּי־גֶן pardec <sup>#6508</sup><sub>3x</sub>: park, enclosed garden (Neh. 2:8; Song. 4:13; Ecc. 2:5). LXX uses παράδεισος for Eden (Isa. 51:3) and garden (Gen. 2:8,9,10,15,16; 3:1,2,3,8,10,23,24; 13:10; Joel 2:3; Ezek. 28:13; 31:8,9).
- c) The connection of Paradise to the Tree of Life (Gen. 2:9; Rev. 2:7) requires that expression to also be included in Paradise studies (not to mention Water of Life and Bread of Life references as well).
- d) Great summary in the [Lexham Bible Dictionary](#).
- e. Inexpressible words not humanly permitted to speak (2<sup>nd</sup> Cor. 12:4). ἄρρητα ῥήματα.
- 1) ἄρρητος arrētos <sup>#731</sup><sub>1x</sub>: *unspeakable, unstated*. Opp. of ῥητός rhētōs *expressly stated*. Adv. ῥητῶς rhētōs <sup>#440</sup><sub>1x</sub> (1<sup>st</sup> Tim. 4:1). Comparable perhaps to ἀλάλητος alalētos <sup>#215</sup><sub>1x</sub> Rom. 8:26 and/or ἀνεκλάλητος aneklalētos <sup>#412</sup><sub>1x</sub> 1<sup>st</sup> Pet. 1:8.
- 2) ῥῆμα rhēma <sup>#4487</sup><sub>66x</sub>: *utterance, spoken word* (Mt. 4:4; 12:36; Eph. 5:26; 6:17).
- 3) ἔξεστιν exestin <sup>#1832</sup><sub>31x</sub>: *to be authorized, permitted, proper* (Mt. 12:2,4,10,12; 20:15; 27:6; 1<sup>st</sup> Cor. 6:12,22; 10:23,22).
- f. The boasting contrast is pretty clear (2<sup>nd</sup> Cor. 12:5-6).
- 1) The guy who is caught up to glory (2<sup>nd</sup> Cor. 12:2-4) has something to boast in.
- 2) The guy who is lowered down in a basket (2<sup>nd</sup> Cor. 11:30-33) can only boast in his weakness.
4. The thorn (2<sup>nd</sup> Cor. 12:7).
- a. The hyper-ballistic revelations were of such a nature that God required a remedy for Paul’s pride. ὑπερβολή hyperbolē <sup>#5236</sup><sub>8x</sub>: *excess, extraordinary* (Rom. 7:13; 1<sup>st</sup> Cor. 12:31; 2<sup>nd</sup> Cor. 1:8; 4:7,17,22; 12:7; Gal. 1:13).
- b. Twice it is stated: *to keep me from exalting myself*. ὑπεραίρω huperairō <sup>#5229</sup><sub>3x</sub>: *to have an undue sense of one’s self-importance, rise up, exalt oneself, be elated* (2<sup>nd</sup> Cor. 12:7,22; 2<sup>nd</sup> Thess. 2:4).
- c. An angel of Satan is tasked to become an implanted thorn in Paul’s physical body.
- 1) ἄγγελος σατανᾶ. ἄγγελος angelos <sup>#32</sup><sub>175x</sub> + σατανᾶς satanas <sup>#4567</sup> (also σατάν satan <sup>#4566</sup>): adversary, Satan, The Enemy ([36x](#)). Fr. Hebrew שָׂטָן satan <sup>#7854</sup> ([27x](#)).
- 2) σκόλοψ τῆ σαρκί skolops tē, sarki. σκόλοψ skolops <sup>#4647</sup><sub>1x</sub> (cf. LXX Num. 33:55; Ezek. 28:24; Hos. 2:8(6)).
- d. Satanic tormenting = Divine humbling. What God permits, He permits for His own purposes (cf. Job 1&2). κολαφίζω kolaphizō <sup>#2852</sup><sub>5x</sub>: *beat, treat harshly* (Mt. 26:67; Mk. 14:65; 1<sup>st</sup> Cor. 4:11; 2<sup>nd</sup> Cor. 12:7; 1<sup>st</sup> Pet. 2:20). Important to note this is not the [tormenting of hell](#), as represented by the βάσανος/βασανισμός/βασανίζω family of terms.
- e. The specific nature of this thorn and how it was manifested has been debated ad nauseam.
- 1) Hindrances to travel (1<sup>st</sup> Thess. 2:18).
- 2) Internal death sentence (2<sup>nd</sup> Cor. 1:9).
- 3) Physically disgusting, eye related (Gal. 4:13-15).
- 4) Motivation for John Mark’s departure? (Acts 13:13).
5. The consequences (2<sup>nd</sup> Cor. 12:8-10).
- a. On three occasions the Apostle Paul exhorted the thorn’s departure (2<sup>nd</sup> Cor. 12:8). ἀφίστημι aphistēmi <sup>#868</sup><sub>14x</sub>: *depart, withdraw, fall away*.
- b. The final time Paul exhorted the Lord, the Lord spoke of sufficient grace (2<sup>nd</sup> Cor. 12:9).
- 1) The verb ἀρκέω arkeō <sup>#714</sup><sub>8x</sub> (Mt. 25:9; Lk. 3:14; Jn. 6:7; 14:8; 2<sup>nd</sup> Cor. 12:9; 1<sup>st</sup> Tim. 6:8; Heb. 13:5; 3<sup>rd</sup> Jn. 10) and the adjective ἀρκετός arketos <sup>#713</sup><sub>3x</sub> (Mt. 6:34; 10:25; 1<sup>st</sup> Pet. 4:3) form a marvelous study to promote a relaxed mental attitude for Church Members.
- 2) Power joins faith (Jas. 2:22) and love (1<sup>st</sup> Jn. 2:5; 5:12,17,18) in a perfecting process.
- c. The consequence of ongoing, non-stop testing is a well-content strong believer (2<sup>nd</sup> Cor. 12:10). The present indicative δυνατός εἰμι requires a present subjunctive ὅταν ἀσθενῶ.

<sup>1</sup> David E. Garland, *2 Corinthians* (The New American Commentary, Nashville: Broadman & Holman Publishers, 1999).

## *The Signs of a True Apostle* (2<sup>nd</sup> Cor. 12:11-13)

- As Paul concluded his reluctant autobiography he points out that it never should have happened.
  - He should have been commended by the Corinthians. ὀφείλω *opheilō* #3784: to be indebted, under obligation.
  - The should've would've could've reflections of believers is sometimes quite ironic (1<sup>st</sup> Cor. 5:10).
  - Second Corinthians is the Book of Commendations—expected, not expected, wrongly expected, ought to have expected, self-extended and more (2<sup>nd</sup> Cor. 3:1; 4:2; 5:12; 6:4; 7:11; 10:12,18<sub>x2</sub>; 12:11).
- No inferiority to the most eminent apostles (2<sup>nd</sup> Cor. 12:11 cf. 11:5).
  - Paul was not lacking even one thing in comparison with the greatest apostles.
  - “I am a nobody” represents the maximum perspective for “He must increase and I must decrease” (Jn. 3:30).
- The Corinthians could not dispute the signs of an apostle during Paul’s visits (2<sup>nd</sup> Cor. 12:12).
  - Signs of an apostle are productively performed. καταργάζομαι *katargazomai* #2716<sub>22x</sub> (Rom. 15:18; 2<sup>nd</sup> Cor. 4:17; 7:10,11; 9:11; 12:12; Jas. 1:3).
    - Among believers in a local church (ἐν ὑμῖν *en humin* cf. Rom. 1:12,13; 1<sup>st</sup> Cor. 1:6,10,11; 2<sup>nd</sup> Cor. 1:19).
    - With total perseverance (ἐν πάσῃ ὑπομονῇ *en pasēi hupomonēi* cf. 2<sup>nd</sup> Cor. 6:4-7; Col. 1:11).
  - Signs, wonders and miracles were the Lord’s undeniable credentials (Jn. 3:2; 10:38; Acts 2:22), and in the early Church served as the Apostolic credentials (Acts 4:16,17; Rom. 15:18,19; Rev. 2:2).
    - σημεῖον *sēmeion* #4592<sub>77x</sub> (Acts 14:3; 15:12; Rom. 4:11; 15:19; 1<sup>st</sup> Cor. 1:22; 14:22; 2<sup>nd</sup> Cor. 12:12<sub>x2</sub>; 2<sup>nd</sup> Thess. 2:9).
    - τέρας *teras* #5059<sub>16x</sub> (Acts 14:3; 15:12; Rom. 15:19; 2<sup>nd</sup> Cor. 12:12; 2<sup>nd</sup> Thess. 2:9).
    - δύναμις *dunamis* #1411<sub>119x</sub> (Acts 19:11; 1<sup>st</sup> Cor. 12:10,28,29; 2<sup>nd</sup> Cor. 12:12; Gal. 3:5).
  - Signs are no longer necessary when the foundational role of the Apostles is complete (Eph. 2:20; 1<sup>st</sup> Cor. 13:8; 2<sup>nd</sup> Cor. 5:17; Heb. 8:13), yet Satan will provide such for his beloved son in the Tribulation (2<sup>nd</sup> Thess. 2:9).
- The Corinthians felt mistreated in a bizarre alternate reality (2<sup>nd</sup> Cor. 12:13 cf. 11:19-21).
- “Forgive me this wrong” represents the Apostle Paul’s prophetic imitation of Steve Martin (“Well, excuuuuuse me!”).

## *Ready or Not . . .* (2<sup>nd</sup> Cor. 12:14-21)

- Behold! I am ready for my third visit.
  - Visit #1 was the establishment of a church in Corinth on Paul’s 2<sup>nd</sup> missionary journey (Acts 18:1-18).
  - Visit #2 was the painful visit, which prompted the sorrowful letter (2<sup>nd</sup> Cor. 2:1-4). It is not recorded in Acts, but likely occurred during Paul’s three years at Ephesus (Acts 19:8,10; 20:31).
  - “Behold” is the language of a prophet in the declaration of woe, but not the language Paul typically employs (1<sup>st</sup> Cor. 15:51; 2<sup>nd</sup> Cor. 5:17; 6:9; 7:11; 12:14; Gal. 1:20).
- No burdens (2<sup>nd</sup> Cor. 12:14-16).
  - In the past, Paul was not a burden to the Corinthians (2<sup>nd</sup> Cor. 12:16 cp. 1<sup>st</sup> Cor. 9:6-15; 2<sup>nd</sup> Cor. 11:7-11).
  - Paul doesn’t see what they have. He seeks them (2<sup>nd</sup> Cor. 12:14b cp. Phil. 4:17).
  - This trip will be more of the same because parents should save up for their children (2<sup>nd</sup> Cor. 12:14c).
  - The grace perspective on giving is an agape love application (2<sup>nd</sup> Cor. 12:15).
    - Adv. ἡδέως *hēdeōs* #2234<sub>5x</sub>; *gladly* (Mk. 6:20; 12:37; 2<sup>nd</sup> Cor. 11:19; 12:9,15).
    - δαπανᾶω *dapanāō* #1159<sub>5x</sub>; *spend* (Mk. 5:26; Lk. 15:14; Acts 21:24; 2<sup>nd</sup> Cor. 12:15; Jas. 4:3).
    - ἐκδαπανᾶω *ekdapanāō* #1550<sub>1x</sub>; *exhaust* (2<sup>nd</sup> Cor. 12:15). Josephus usage is quite interesting ([Ant.15.117](#)).
  - “Crafty fellow that I am” (2<sup>nd</sup> Cor. 12:16) is an ironic expression given Paul’s earlier doctrinal development (2<sup>nd</sup> Cor. 11:3).
- Paul’s agents and trainees were likewise not abusive (2<sup>nd</sup> Cor. 12:17-18) in imitation of Paul and quite unlike the OT example of Gehazi (2<sup>nd</sup> Kgs. 5:20-27).
  - Timothy was a possible messenger after the sending of First Corinthians, but he had reason for fear (1<sup>st</sup> Cor. 16:10-11).
  - Apollos was another potential messenger, but he had no desire to minister there again after his first such occasion (1<sup>st</sup> Cor. 16:12 cf. Acts 18:27-19:1).
  - Titus was sent to Corinth after the painful visit, likely as the courier for the sorrowful letter (2<sup>nd</sup> Cor. 2:13; 7:6,13,14; 8:16-17).
  - “The Brother” was almost certainly Titus’ brother, Luke (2<sup>nd</sup> Cor. 8:18-19).
  - “Our Brother” was likely Sosthenes (2<sup>nd</sup> Cor. 8:22 cf. Acts 18:17; 1<sup>st</sup> Cor. 1:1).

4. Paul's apology was not to the Corinthians, but in the sight of God for the edification of the Corinthians (2<sup>nd</sup> Cor. 12:19).
  - a. Apologetic/defense ministry is like every other grace ministry of the Word of God—speaking in Christ in the sight of God (2<sup>nd</sup> Cor. 2:17). // expression for speaking the Truth in Love (Eph. 4:15).
  - b. Apologetic/defense ministry is not for the correction of incorrect but the building up of the weak (2<sup>nd</sup> Cor. 12:19; Rom. 15:1-2).
5. Paul fears his own humiliation and mourning (2<sup>nd</sup> Cor. 12:20,21).
  - a. Paul fears his Corinthian reunion will be a mutual-reciprocal disappointment (2<sup>nd</sup> Cor. 12:20). Mutually exclusive wisdom applications will produce dis-concordant dis-fellowship (Jas. 3:14-18; 2<sup>nd</sup> Cor. 6:14-15).
  - b. Paul's anticipated humiliation comes from watching believers not apply the Word they have been fed (2<sup>nd</sup> Cor. 12:21; Phil. 3:18,19; 3<sup>rd</sup> Jn. 3,4).

## Chapter Thirteen

Paul wraps up the epistle with a pair of warnings concerning his imminent arrival (2<sup>nd</sup> Cor. 12:14-21 & 13:1-10). His closing benediction forms a timeless blessing for every local church in every generation of the Church Dispensation (2<sup>nd</sup> Cor. 13:11-14).

### ... *Here I Come* (2<sup>nd</sup> Cor. 13:1-10)

1. Paul again declares that his third visit is pending (2<sup>nd</sup> Cor. 12:14; 13:1).
  - a. Under Law, God declares a two or three witness to be sufficient for the administering of justice (Deut. 17:6; 19:15; Heb. 10:28).
    - 1) The Lord restates this principle in His corporate discipline instruction (Mt. 18:16).
    - 2) This principle carries into Church practice as well (1<sup>st</sup> Tim. 5:19).
  - b. Paul considers each of his two prior visits to be sufficient witness and on his third visit he will be administering justice (cf. 1<sup>st</sup> Cor. 4:18-21; 2<sup>nd</sup> Cor. 1:23; 10:2,6).
  - c. Paul's second visit was a painful visit and with his parting words promised no quarter (2<sup>nd</sup> Cor. 13:2). φείδομαι pheidomai <sup>#5339</sup><sub>10x</sub> also φειδομένως pheidomenōs <sup>#5340</sup><sub>2x</sub>: *spare, sparingly* (Acts 20:29; Rom. 8:32; 11:21<sub>x2</sub>; 1<sup>st</sup> Cor. 7:28; 2<sup>nd</sup> Cor. 1:23; 9:6<sub>x2</sub>; 12:6; 13:2; 2<sup>nd</sup> Pet. 2:4,5).
  - d. On his second visit, the Corinthians sought proof of Christ in Paul (2<sup>nd</sup> Cor. 13:3 cf. 10:1-2). On his third visit, they will see that proof in high definition! (2<sup>nd</sup> Cor. 13:6)
2. Weakness and strength are prime illustrations that God's wisdom (1<sup>st</sup> Cor. 1:20-25) and God's ways (Isa. 55:8-9) are not ours (2<sup>nd</sup> Cor. 13:3-4).
  - a. Paul was accused of being weak/unimpressive when present (2<sup>nd</sup> Cor. 10:1-2).
  - b. Weakness is actually the occasion when the strength of God is at its greatest (1<sup>st</sup> Cor. 2:1-9; 2<sup>nd</sup> Cor. 12:9-10).
  - c. Even greater than the illustration of Paul is the ultimate example of the Lord Jesus Christ (2<sup>nd</sup> Cor. 13:4).
    - 1) He was crucified because of weakness, yet lives because of power (2<sup>nd</sup> Cor. 13:4a; Phil. 2:5-11; Acts 2:24).
    - 2) Our Christian walk is similarly paradoxical (2<sup>nd</sup> Cor. 13:4b; cf. 4:7-10).
  - d. The evidence of Christ in another believer is His ministry through that other believer, internal to the one who is edified (2<sup>nd</sup> Cor. 13:3 cf. 1<sup>st</sup> Cor. 9:2; 2<sup>nd</sup> Cor. 3:1-3; 10:15).
3. Paul orders a self-examination before he arrives (2<sup>nd</sup> Cor. 13:5-6).
  - a. The emphatic order comes as a trio of yourselves, yourselves, yourselves.
  - b. Tempt and test are normally contrasted. Here they are compounded.
  - c. The peirazō family is often malevolent, but sometimes used as a neutral testing for identification.
    - 1) πειράζω peirazō <sup>#3985</sup><sub>38x</sub>: *test, tempt* (Mt. 4:1,3; 1<sup>st</sup> Cor. 7:5; 10:9,13; 2<sup>nd</sup> Cor. 13:5; Gal. 6:1; 1<sup>st</sup> Th. 3:5<sub>x2</sub>; Heb. 2:18<sub>x2</sub>; 3:9; 4:15; Jas. 1:13<sub>x3</sub>,14).
    - 2) Also πειρασμός peirasmos <sup>#3986</sup><sub>21x</sub>: *temptation* (Mt. 6:13; 26:41; 1<sup>st</sup> Cor. 10:13<sub>x2</sub>; Jas. 1:2,12; 1<sup>st</sup> Pet. 1:6; 4:12).
  - d. The dokimazō family is always for approval.
    - 1) δοκιμάζω dokimazō <sup>#1381</sup><sub>22x</sub>: *examine, approve* (Rom. 12:2; 14:22; 1<sup>st</sup> Cor. 3:13; 11:26; 2<sup>nd</sup> Cor. 8:8,22; 13:5; 1<sup>st</sup> Th. 2:4; 5:21; 1<sup>st</sup> Tim. 3:10; 1<sup>st</sup> Pet. 1:7; 1<sup>st</sup> Jn. 4:1).
    - 2) Also the related terms δοκιμή dokime <sup>#1382</sup><sub>7x</sub>, δοκίμιον dokimion <sup>#1383</sup><sub>2x</sub>, δόκιμος dokimos <sup>#1384</sup><sub>7x</sub> & ἀδόκιμος adokimos <sup>#96</sup><sub>8x</sub>.

- e. In the faith equals walking in the grace operation of the Christian Way of Life (Gal. 1:23; 3:23,25; 1<sup>st</sup> Tim. 1:19; 3:9,13; 4:1,6; Jd. 3).
  - 1) This walk is experientially volitional despite the positional reality of Christ in us (Jn. 6:56; 14:23; 15:4,5; 17:23,26; Rom. 8:10; Gal. 2:20; Col. 1:27; 1<sup>st</sup> Jn. 3:24).
  - 2) Self-testing for the experiential walk avoids judgment (1<sup>st</sup> Cor. 11:28-32), but the best self-testing comes about through the Word of God (Heb. 4:12) by God Himself (Ps. 26:2-3; 139:23-24).
4. Paul makes a final appeal for the Corinthians to change their thinking (2<sup>nd</sup> Cor. 13:7-10).
  - a. Paul and his team joined in a corporate prayer for the Corinthians to do the right thing, for their own sake, even at the expense of Paul's own seeming failure (v.7).
  - b. The Truth is unchanging reality (v.8). We can do nothing against it (Prov. 21:30; Isa. 46:10,11; Acts 5:39).
  - c. Paul's only focus was on the Corinthians' edification and completion (vv.9,11; 1<sup>st</sup> Cor. 1:10; Eph. 4:12). His own weakness was irrelevant (v.9 cf. 12:13).
  - d. A positive response to this epistle will make Paul's pending judgment unnecessary (v.10 cf. 2:3; 10:2).

### *Finally* (2<sup>nd</sup> Cor. 13:11-14)

1. Similar to the pentad of imperatives at the end of 1<sup>st</sup> Corinthians (1<sup>st</sup> Cor. 16:13-14), the farewell for this Epistle features a five-fold imperative (2<sup>nd</sup> Cor. 13:11a).
  - a. Rejoice. Pres.act.imper. χαίρω chairō #5463<sub>74x</sub> (Rom. 12:15; 2<sup>nd</sup> Cor. 13:11; Phil. 2:18; 3:1; 4:4<sub>x2</sub>; 1<sup>st</sup> Thess. 5:16). Rejoicing is the active expression of God's joy. χαρά chara #5479<sub>59x</sub> (Rom. 14:17; 15:13,32; 2<sup>nd</sup> Cor. 8:2; Gal. 5:22).
  - b. Be made complete. Pres.mid./pass.imper. καταρτίζω katartizō #2675<sub>13x</sub>. The artizō root includes five other terms (Lk. 6:40; 14:28; 1<sup>st</sup> Cor. 1:10; 2<sup>nd</sup> Cor. 13:9,11; Gal. 6:1; Eph. 4:12; 1<sup>st</sup> Thess. 3:10; 2<sup>nd</sup> Tim. 3:17; Heb. 10:5; 11:3; 13:21; 1<sup>st</sup> Pet. 5:10).
  - c. Be comforted. Pres.mid./pass.imper. παρακαλέω parakaleō #3870<sub>109x</sub> + παράκλησις paraklēsis #3874<sub>29x</sub> & παράκλητος paraklētos #3875<sub>5x</sub>. Developed extensively in chapter one (10x in 2<sup>nd</sup> Cor. 1:3-7).
  - d. Be like-minded. Pres.act.imper. φρονέω phroneō #5426<sub>26x</sub> (Rom. 12:3<sub>x2</sub>; Gal. 5:10; Phil. 1:7; 2:5; 3:15,19; Col. 3:2). τὸ αὐτὸ φρονεῖτε = think the same thing (Rom. 12:16; 15:5; 2<sup>nd</sup> Cor. 13:11; Phil. 2:2; 4:2).
  - e. Live in Peace. Pres.act.imper. εἰρηνεύω eirēneuō #1514<sub>4x</sub> (Mk. 9:50; Rom. 12:18; 2<sup>nd</sup> Cor. 13:11; 1<sup>st</sup> Thess. 5:13). Great article in [TLNT](#).
2. This pentad has a consequence: the personal presence of the God of Love and Peace (2<sup>nd</sup> Cor. 13:11b).
  - a. The personal presence of Jesus Christ is significant for the Great Commission (Mt. 28:20) and for the Lampstand operation of local churches (Rev. 1:12,13,20<sub>x2</sub>; 2:1,5).
  - b. This book began with the Father of Mercies and God of all Comfort (2<sup>nd</sup> Cor. 1:3).
  - c. This book ends with the God of Love and Peace (2<sup>nd</sup> Cor. 13:11b).
    - 1) This expression more commonly the God (Lord) of Peace (Rom 15:33; 16:20; 1<sup>st</sup> Cor. 14:43; 2<sup>nd</sup> Cor. 13:11; Phil 4:9\*; 1<sup>st</sup> Thess. 5:23; 2<sup>nd</sup> Thess. 3:16; Heb. 13:20). \* Great syntactical parallel.
    - 2) The God of Love and Peace is quite the antithesis of The God of Vengeance (Ps. 94:1) or the God of Recompense (Jer. 51:56).
3. Internal and external greetings are then exchanged (2<sup>nd</sup> Cor. 13:12-13).
  - a. Greetings are testimonies of welcome (21x in Rom. 16), withheld when necessary (Rom. 16:17; 2<sup>nd</sup> Jn. 10).
  - b. The holy kiss (φίλημα philēma #5370) of the NT (Rom. 16:16; 1<sup>st</sup> Cor. 16:20; 2<sup>nd</sup> Cor. 13:12; 1<sup>st</sup> Thess. 5:26; 1<sup>st</sup> Pet. 5:14) and the early Church fathers (Athenagoras [32,3](#); Just.Apol.1,[65](#)) is the regular opportunity to express honor, affection, and genuine interest of well-being towards one another.
  - c. Judas Iscariot (Lk. 22:48) and Joab (2<sup>nd</sup> Sam. 20:9-10) illustrate the dangers of kissing: intimacy creates a vulnerability to betrayal (Prov. 27:6).
  - d. Holy kiss greetings are expressions of (φιλέω phileō #5368) rapport-love for the Lord Jesus Christ (1<sup>st</sup> Cor. 16:22).
  - e. Hagia philemata are appropriate expressions of greetings and affection between hagioi (2<sup>nd</sup> Cor. 13:13).
4. The benediction to this Epistle is a Trinitarian blessing (2<sup>nd</sup> Cor. 13:14).
  - a. God's sovereign will creates a corresponding reality. His statements of "let there be" create a corresponding "and there was" (Gen. 1:3 & etc.; Isa. 46:10,11).
  - b. Our prayer life in agreement with God's sovereign will requests Him to produce that corresponding reality. Our statements of "let there be" are functionally equivalent to "thy will be done" (Mt. 26:39; 1<sup>st</sup> Jn. 5:14-15).
  - c. Paul cannot create charis, agapē, and koinōnia *ex nihilo*, but he can prayerfully bless the Corinthians in harmony with the will of God (cf. Num. 22:6,12; 23:11,25; 24:9,10).

## Doctrines Taught in Second Corinthians

<u>Doctrine</u>	<u>Chapter</u>
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Apostleship	1
Blessing and Cursing	13
Craftiness, Deception & Corruption	11
Glory (Summary Study)	4
The Doctrine of Grace	9
Grace Giving	9
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Introduction to Satan	2
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Preventative Cleansing versus Remedial Cleansing	6
Principles of Rejoicing	7
The Promises of God	1
Readiness/Eagerness	8

# Angelology

## I. Introduction & Definitions

### A. Hebrew/Aramaic terms.

1. מַלְאָךְ mal'āk #4397<sub>213x</sub>: *messenger, angel* (Ps. 104:4) / מַלְאָךְ mal'āk #4398<sub>2x</sub>.
2. מְשָׁרֵת m<sup>e</sup>sharēth fr. שָׂרָת shārath #8334<sub>97x</sub>: *minister* (Ps. 103:21; 104:4 cf. Heb. 1:7).
3. עֵיר 'iyr #5894<sub>3x</sub>: *waking, watcher* (Dan. 4:10,14,20).
4. אֵל 'ēl #410<sub>235x</sub>: *god, god-like one, mighty one* (Job 41:25) + related forms:
  - a. בְּנֵי אֱלֹהִים b<sup>e</sup>nēy 'ēliym (Ps. 29:1; 89:6).
  - b. אֱלֹהִים 'ēlow<sup>ahh</sup> #433<sub>58x</sub>: *god, God* (2<sup>nd</sup> Kgs. 17:31,33) / אֱלֹהִים 'ēlahh #426<sub>95x</sub> (Jer. 10:11; Dan. 2:11; 3:12,14,15,18 & often).
  - c. אֱלֹהִים 'ēlohiym #430<sub>2599x</sub>: *gods, God* (Ps. 8:5 cf. Heb. 2:7; Ps. 97:7,9).
  - d. בְּנֵי אֱלֹהִים b<sup>e</sup>nēy 'ēlohiym (Gen. 6:2,4; Job 1:6; 2:1; 38:7).
5. רוּחַ ruw<sup>a</sup>ch #7307<sub>376x</sub>: *spirit, wind, breath* (Job 4:15). Including various adjectives:
  - a. Evil (1<sup>st</sup> Sam. 16:14,23).
  - b. Deceiving (1<sup>st</sup> Kgs. 22:22,23; 2<sup>nd</sup> Chr. 18:21,22).
  - c. Spirit of distortion (Isa. 19:14).
  - d. Unclean (Zech. 13:2, + 12x NT).
  - e. Spirit of jealousy (Num. 5:14<sub>x2</sub>,30).
  - f. Spirit of harlotry (Hos. 4:12; 5:4).
6. אִישׁ 'iysh #376<sub>2145x</sub>: *man* (Gen. 18:2,16,22 cf. 19:1).
7. כְּרוּב k<sup>e</sup>ruwb #3742<sub>91x</sub>: *cherub* (Gen. 3:24; Ex. 25<sub>x7</sub> & 37<sub>x6</sub> cf. 1<sup>st</sup> Kgs. 6<sub>15x</sub> & 2<sup>nd</sup> Chr. 3<sub>x8</sub>; 2<sup>nd</sup> Sam. 22:11 || Ps. 18:10; Ezek. 10<sub>x21</sub>; 28:14,16; 41<sub>x6</sub>). The Ezek. 10 refs are || to.
8. שָׂרָף sārāph #8314<sub>7x</sub>: *seraph* (Num. 21:6,8; Deut. 8:15; Isa. 6:2,6; 14:29; 30:6).
9. נָחָשׁ nāchāsh #5175<sub>31x</sub>: *serpent* (Gen. 3<sub>x5</sub>; 49:17; Ex. 4:3; 7:15; Num. 21:6,7,9<sub>x3</sub>; 2<sup>nd</sup> Kgs. 18:4\*; Job 26:13; Isa. 14:29; 27:1<sub>x2</sub>; Am. 5:19). \*Nehushtan is a proper name to the idol Israel made from Moses' staff.
10. תַּנִּינִן tanniyn #8577<sub>14x</sub>: *serpent, dragon, sea monster* (Gen. 1:21; Ex. 7:9,10,12; Job 7:12; Ps. 74:13; Isa. 27:1; 51:9; Ezek. 29:3; 32:2).
11. לְוִיָּתָן #3882<sub>6x</sub>: *Leviathan* (Job 3:8; 41:1; Ps. 74:14; 104:26; Isa. 27:1).
12. רָהַב rahab #7292<sub>7x</sub>: *storm, arrogance, Rahab* (Job 9:13; 26:12; Ps. 87:4; 89:10; Isa. 30:7; 51:9. See also Ps. 40:4). Plus עֲזָרֵי רָהַב *helpers of Rahab* (Job 9:13).
13. כּוֹכַב kowkāb #3556<sub>37x</sub>: *star* (Jdg. 5:20; Job 38:7).
14. צַבָּא tsābā' #6633<sub>485x</sub>: *host* (1<sup>st</sup> Kgs. 22:19; Neh. 9:6; Ps. 103:21; 148:2; Isa. 24:21).
15. אַבְיֵר 'abbiyr #47<sub>17x</sub>: *mighty, valiant* (Ps. 78:25).
16. קְדוּשִׁימ q<sup>e</sup>dowshiyim #6918<sub>116x</sub>: *holy, holy ones* (Ps. 89:5,7; Job 5:1; 15:15; Zech. 14:5; Dan. 8:13<sub>x2</sub>).
17. חַיָּה chayyah #2416 *living beings* (all || Cherubim) (Ezek. 1:5,13<sub>x2</sub>,14,15<sub>x2</sub>,19<sub>x2</sub>,20,21,22; 3:13; 10:15,17,20).
18. שָׂר sar #8269<sub>411x</sub>: *prince* (Dan. 10:13,20,21).
19. מֶלֶךְ melek #4428<sub>2525x</sub>: *king* (Job 18:14; 41:34; Dan. 10:13; Ezek. 28:12).
20. בְּנֵי־שַׁחַץ b<sup>e</sup>nēy-shāchats *sons of pride* (Job 41:34).
21. נַפְלִימ n<sup>e</sup>philiym #5303<sub>3x</sub>: *Nephilim* (Gen. 6:4; Num. 13:33). **LXX γίγαντες**, also Syriac & Vulgate.

- a. עֲנָקִים b<sup>e</sup>ney <sup>a</sup>nāq<sup>#6061,6062</sup><sub>17x</sub>: *Sons of Anak, Anakim* (Num. 13:22,28,33; Dt. 1:28; 2:10,11,21; 9:2; Josh. 11:21,22; 14:12,15; 15:13,14; Jdg. 1:20). **LXX γίγαντες**. Also Emim (Dt. 2:10), Zamzummin (Dt. 2:20).
- b. רְפָאִים r<sup>e</sup>phā'iyim <sup>#7496,7497</sup>: *shades, departed spirits* (Job 26:5; Ps. 88:10; Isa. 14:9; 26:14,19); *Rephaim* (Gen. 14:5; 15:20; Dt. 2:11,20<sub>x2</sub>; 3:11,13; Josh. 12:4; 13:12; 17:15; 2<sup>nd</sup> Sam. 21:16,18,20,22; 1<sup>st</sup> Chr. 20:4,6,8). **LXX γίγαντες**.

22. שֵׁד shēd <sup>#7700</sup><sub>2x</sub>: *demon* (Dt. 32:17; Ps. 106:37). **LXX δαιμόνιον**.

23. אֵלִיל 'ēliyl <sup>#457</sup><sub>20x</sub>: *idol, empty thing* (Ps. 96:5 cf. 1<sup>st</sup> Cor. 10:19-21). **LXX δαιμόνιον**.

24. שְׂעִיר sā'iyir <sup>#8163</sup><sub>4x</sub>: *satyr, goat-demon* (Lev. 17:7; 2<sup>nd</sup> Chr. 11:15; Isa. 13:21; 34:14). **LXX δαιμόνιον**.

Introduces an entire spectrum of waste place haunters:

a. צִי tsiy <sup>#6728</sup><sub>6x</sub>: *desert creature, yelper* (Ps. 74:14; Isa. 13:21; 34:14). **LXX δαιμόνιον**.

b. אֲוֵחַ 'ōch <sup>#255</sup><sub>1x</sub>: *howling creature owl?* (Isa. 13:21).

c. יַעֲנָה ya'anāh <sup>#3284</sup> always with בַּת־ or בְּנוֹת־: *ostrich* (Job 30:29; Isa. 13:21; 34:13; 43:20; Jer. 50:39).

d. אֵי 'iy <sup>#338</sup><sub>3x</sub>: *howling creature jackal, wolf, hyena?* (Isa. 13:22; 34:14; Jer. 50:39).

e. תַּן tan <sup>#8565</sup>: *jackal* (Job 30:29; Ps. 44:19; Isa. 13:22; 34:13; 35:7; 43:20; Jer. 9:11; 10:22; 14:6; 49:33; 51:37; Lam. 4:3; Mic. 1:8; Mal. 1:3).

f. לַיְלִית liylyth <sup>#3917</sup><sub>1x</sub>: *Lilith, night creature* (Isa. 34:14).

g. קִפּוֹז qippowz <sup>#7091</sup>: *arrow snake, tree snake* (Isa. 34:15).

h. דַּיָּאֵה dayyāh <sup>#1772</sup>: *hawk, kite, vulture* (Dt. 14:13; Isa. 34:15).

#### B. Greek terms.

1. ἄγγελος angelos <sup>#32</sup><sub>175x</sub>: *messenger* (Mt. 11:10; Mk. 1:2; Lk. 7:24,27; 9:52; 2<sup>nd</sup> Cor. 12:7; Jas. 2:25), *angel* (168x, [Chart](#)).

2. ἀρχάγγελος archangelos <sup>#743</sup><sub>2x</sub>: *chief angel* (1<sup>st</sup> Thess. 4:16; Jd. 9).

3. δαιμόνιον daimonion <sup>#1140</sup><sub>63x</sub>: *demon*. Plus derivatives:

a. δαίμων daimōn <sup>#1142</sup><sub>1x</sub>.

b. δαιμονίζομαι daimonizomai <sup>#1139</sup><sub>13x</sub>.

c. Combined [verse list](#) for the three above terms. Superscript <sup>a-k</sup> denote || passages throughout this verse list and the following πνεῦμα verse lists.

Mt. 4:24; 7:22; 8:16<sup>a</sup>,28,31,33<sup>b</sup>; 9:32,33,34<sub>x2</sub>; 10:8; 11:18; 12:22,24<sub>x2</sub>,27,28<sup>c</sup>; 15:22<sup>d</sup>; 17:18<sup>e</sup>;

Mk. 1:32,34<sub>x2</sub>,39<sup>a</sup>; 3:15,22<sub>x2</sub><sup>c</sup>; 5:15,16,18<sup>b</sup>; 6:13; 7:26,29,30<sup>d</sup>; 9:38<sup>f</sup>; 16:9<sup>g</sup>,17;

Lk. 4:33,35<sup>h</sup>,41<sup>a</sup>; 7:33; 8:2<sup>g</sup>,27,29,30,33,35,36,38<sup>b</sup>; 9:1<sup>i</sup>,42<sup>d</sup>,49<sup>f</sup>; 10:17; 11:14<sub>x2</sub>,15<sub>x2</sub>,18,19,20<sup>c</sup>; 13:32;

Jn. 7:20; 8:48,49,52; 10:20,21<sub>x2</sub>; Acts 17:18; 1<sup>st</sup> Cor. 10:20,21; 1<sup>st</sup> Tim. 4:1; Jas. 2:19; Rev. 9:20; 16:14; 18:2.

4. πνεῦμα pneuma <sup>#4151</sup><sub>379x</sub>: *spirit, wind, breath* (Mk. 9:20<sup>e</sup>; Lk. 9:39<sup>e</sup>; Acts 23:8; Heb. 1:14) || δαιμόνιον.

a. Unclean (Mt. 10:1<sup>i</sup>; 12:43<sup>j</sup>; Mk. 1:23,26,27<sup>h</sup>; 3:11<sup>k</sup>,30; 5:2,8,13<sup>b</sup>; 6:7<sup>i</sup>; 7:25<sup>d</sup>; 9:25<sup>e</sup>; Lk. 4:36; 6:18<sup>k</sup>; 8:29<sup>b</sup>; 9:42<sup>e</sup>; 11:24<sup>l</sup>; Acts 5:16; 8:7; Rev. 16:13). Many vss. || δαιμόνιον.

b. Evil (Lk. 7:21; 8:2; Acts 19:12,13,15,16). || δαιμόνιον.

c. Demonic (Lk. 4:33<sup>h</sup>; Rev. 16:14).

d. Mute (Mk. 9:17<sup>e</sup>); Deaf & mute (Mk. 9:25<sup>e</sup>).

e. Error (1<sup>st</sup> Jn. 4:6).

f. Deceitful (1<sup>st</sup> Tim. 4:1). || δαιμόνιον.

g. Spirit of Divination (Acts 16:16).

h. Spirit of Weakness (Lk. 13:11).

5. θρόνος thronos <sup>#2362</sup><sub>61x</sub>: *chair, seat, throne* (Col. 1:16).

6. κυριότης kuriotēs <sup>#2963</sup><sub>4x</sub>: *dominion, authority* (Eph. 1:21; Col. 1:16; 2<sup>nd</sup> Pet. 2:10; Jd. 8).

7. ἀρχή archē <sup>#746</sup><sub>55x</sub>: *beginning, ruler, rule* (Lk. 12:11; 20:20; Rom. 8:38; 1<sup>st</sup> Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10,15; Tit. 3:1; Jd. 6).
8. ἐξουσία exousia <sup>#1849</sup><sub>102</sub>: *freedom, right, power, authority* (1<sup>st</sup> Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10,15; 1<sup>st</sup> Pet. 3:22).
9. δύναμις dunamis <sup>#1411</sup><sub>119x</sub>: *power, ability, powers* (Rom. 8:38; 1<sup>st</sup> Cor. 15:24; Eph. 1:21; 1<sup>st</sup> Pet. 3:22).
10. κοσμοκράτωρ kosmokratōr <sup>#2888</sup><sub>1x</sub>: *world force* (Eph. 6:12).
11. πνευματικός pneumatikos <sup>#4152</sup><sub>26x</sub>: *spiritual* (forces of wickedness) (Eph. 6:12).
12. δόξα doxa <sup>#1391</sup>: *majesties* (2<sup>nd</sup> Pet. 2:10; Jd. 8).
13. Χερούβ Cheroub <sup>#5502</sup><sub>1x</sub>: *Cherub* (Heb. 9:5).
14. ζῶον zō(i)on <sup>#2226</sup><sub>23x</sub>: *Living Creature* (Heb. 13:11; 2<sup>nd</sup> Pet. 2:12; Jd. 10; Rev. 4:6,7<sub>x4</sub>,8,9; 5:6,8,11,14; 6:1,3,5,6,7; 7:11; 14:3; 15:7; 19:4).

### C. Angel/Demon distinctions.

1. Craving embodiment on the one hand (Lk. 8:28-32) versus self-embodiment on the other (Gen. 19:3,10; 2<sup>nd</sup> Cor. 11:14).
2. Chaos on the one hand (Lk. 8:27,35) versus order on the other (Eph. 2:2; 1<sup>st</sup> Jn. 5:19; Rev. 9:11).
3. Elect angels (Ezek. 40; Dan. 10; Rev. 1) and fallen angels (Job 7:13-15; Ezek. 13:1-13; Luke 4:5) can produce waking or sleeping visionary spiritual experiences for humanity.
  - a. Sometimes these visions are so powerful the experience is not clear whether it is in the body or out of the body (2<sup>nd</sup> Cor. 12:1-4).
  - b. No demon is ever seen possessing this ability.
4. The Lake of Fire has been prepared for the Devil and his angels (Mt. 25:41). Death and Hades are destined for this fire (Rev. 20:14), but the Dead within the Sea are a separate classification from the Dead within Death and Hades (Rev. 20:13).
5. The Apostle Paul uses the distinctions of angels and spirits in his manipulations of the Sadducees and Pharisees (Acts 23:8-9).

## II. Developments & Applications

### A. Creation of Angels.

1. The invisible spirit realm is a created realm in juxtaposition to the visible physical realm (Col. 1:16).
2. The Bible gives no information on sequence or stages for angelic creation. The typical assumption is for a single-point creation of the entire heavenly host (Ps. 33:6; Isa. 45:12).
3. The angelic realm of creation bore witness to the creation of the earth (Job 38:7). This helps us to place the unmentioned angels within the Genesis 1 framework.
4. The only uncreated angel is the Angel of the Lord.
  - a. Several passages identify the Angel of YHWH (Gen. 16:7,9,10,11) is actually YHWH Himself (Gen. 16:10,13). Another excellent passage is Judges 2:1.
  - b. In passages where the Angel of the Lord is distinct from the Lord, it is readily apparent to see God the Son as the agent of God the Father (2<sup>nd</sup> Sam. 24:16; Zech. 3:1ff.).
  - c. The Angel of the Lord never reappears in the Bible after the Word became flesh (Jn. 1:14).

### B. Proper Names are recorded in the Bible for only a small number of angelic beings.

1. Michael the Archangel (Jude 9 cf. Rev. 12:7), one of the chief princes (Dan. 10:13,21), defender of Israel (Dan. 12:1).
2. Gabriel is called an archangel in extra-biblical texts. Biblically, he is said to “stand in the presence of God (Lk. 1:19,26) and goes forth from God to deliver special messages (Dan. 8:16; 9:21).
3. Satan, the adversary (1<sup>st</sup> Chr. 21:1; 14x in Job 1&2; Zech. 3:1-2; 16x in Gospels; 2x in Acts; 10x in Paul; 7x in Revelation).
4. Rahab, poetic name for Satan (Job 9:13; 26:12; Ps. 87:4; 89:10; Isa. 30:7; 51:9).

5. Leviathan, the fleeing/twisted serpent (Job 3:8; 41:1; Ps. 74:14; 104:26; Isa. 27:1<sub>x2</sub>).
  6. Heylēl ben Shachar (latin Vulgate: Lucifer) (Isa. 14:12). Star of the Morning, Son of the Dawn.
  7. Chowthēm Tak<sup>o</sup>niyth (Ezek. 28:12). The Seal(er) of Perfection.
  8. Abaddon/Apollyon, the angel of the Abyss (Job 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11; 27:20; Rev. 9:11).
  9. Beelzebul, ruler of demons (Mt. 10:25; 12:24,27; Mk. 3:22; Lk. 11:15,18,19).
  10. Belial, the antithesis of Christ (2<sup>nd</sup> Cor. 6:15). OT foundation (Ps. 18:4; 41:8; Prov. 6:12). Sons of (Jdg. 19:22) and daughter of (1<sup>st</sup> Sam. 1:16).
- C. The original stewardship of Angels is glimpsed in priestly and judicial terminology. Both functions require just weights and measures.
1. The prime passage for the Sealer of Perfect Measurement is filled with priestly terminology (Ezek. 28:12-19).
    - a. Chowthēm Tak<sup>o</sup>niyth (the Sealer of Perfect Measurement) was full of wisdom and perfect in beauty. Since temple construction and operations require precision in their proportions (Ex. 30:32,37; Ezek. 43:10; 45:11), the greatest created Angel was perfectly suited.
    - b. Eden, the Garden of God, is not the paradise of Adam & Eve, but the paradise locality for the angelic stewardship.
    - c. On the day he was created, Chowthēm Tak<sup>o</sup>niyth was fitted with jewels comparable to the Aaronic ephod (Ezek. 28:13 cf. Ex. 28:17-20).
    - d. Chowthēm Tak<sup>o</sup>niyth was the Messiah Cherub (Ezek. 28:14), a Covering Cherub (Ezek. 28:14,16 cf. Ex. 25:20; 37:9; 1<sup>st</sup> Kgs. 8:7; 1<sup>st</sup> Chr. 28:18).
    - e. Chowthēm Tak<sup>o</sup>niyth was posted to the Holy Mountain of God, walking in the midst of the Stones of Fire (Ezek. 28:14,16). Purification stones? Isa. 6:6
    - f. Although created blameless, unrighteousness was discovered within Chowthēm Tak<sup>o</sup>niyth (Ezek. 28:15-16).
      - 1) Abundant trade led to an internal Chamas violence. Compare (Gen. 6:11,13) and contrast (Isa. 53:9).
      - 2) Abundant trade lifted up his heart, beauty became splendor, wisdom became corrupted, and abundant trade became unrighteous trade and profaned his sanctuaries (Ezek. 28:17-18).
      - 3) Chowthēm Tak<sup>o</sup>niyth was cast as profane off of the holy mountain (cf. temple profanity in Ex. 20:25; 31:14; Lev. 18:21; 19:8,12,29; 20:3; 21:4,6,9<sub>x2</sub>,12,15,23; 22:2,9,15,32).
      - 4) Chowthēm Tak<sup>o</sup>niyth was Abad-destroyed by God in this expulsion (Ezek. 28:16).
      - 5) Fire from within consumed Chowthēm Tak<sup>o</sup>niyth and left him ashes upon the earth, on display as an eternal object-lesson (Ezek. 28:17-19).
  2. The Judicial and Guardianship role of Angels is seen in the prime Divine Council passage of the Old Testament (Ps. 82).
    - a. The Congregation of El is where Elohim judges the elohim (Ps. 82:1), sons of the Most High (Ps. 82:6).
    - b. These elohim judges are perverse, partial, and crooked towards those who need them (Ps. 82:2-5).
    - c. The judgment of these elohim is man-like death and subjection of the peoples to Elohim (Ps. 82:7-8).
- D. The Fall of Satan is the true Original Sin and introduced Evil into the kosmos.
1. YHWH lamented the fall of Chowthēm Tak<sup>o</sup>niyth, in which his original sin was demonstrated through three pairings of cause & effect (Ezek. 28:16,17).
    - a. Internal (mental attitude) violence motivated the first sin in the universe (Ezek. 28:16). **חָמָס** chamas<sup>#2555</sup><sub>60x</sub> (Gen. 6:11,13; 16:5; 49:5).
    - b. Fixation on personal beauty produced a prideful heart (Ezek. 28:17a). **גָּבַחַ** gabah<sup>#1361</sup><sub>34x</sub>: *be high, exalted* (2<sup>nd</sup> Chr. 26:16; Ps. 103:11; 131:1; Prov. 18:12; Isa. 7:11; 52:13; 55:9<sub>x2</sub>; Ezek. 28:2,5,17; Zeph. 3:11).

- c. Splendor (shining beauty, rather than reflective beauty) corrupted Satan's wisdom (Ezek. 28:17b). **יִפְעֹהוּ** yiph'ah <sup>#3314</sup><sub>x2</sub>: *brightness, splendour* (Ezek. 28:7,17). Fr. **יָפַע** yapha' <sup>#3313</sup><sub>8x</sub>: *shine forth* (Deut. 33:2; Ps. 50:2; 80:1; 94:1).
2. YHWH taunted the fallen star when The 5 I Wills of Heyl'el ben Shachar are demonstrated to be empty boasts (Isa. 14:4-21).
- a. I will ascend to heaven. **הִשְׁמִי אֶלְיָה**.
- 1) **עָלָה** 'alah <sup>#5927</sup><sub>888x</sub>: *to ascend* is the root behind almost every verse in this pentad.
  - 2) Jesus ascended, but was entitled to ascend by virtue of His previous and victorious descent (Ps. 68:18; Eph. 4:9; Rom. 10:7).
  - 3) Satan and Jesus form the perfect patterns for Paterological pleasure (Prov. 29:23; Mt. 23:11-12; Jas. 4:6,10; 1<sup>st</sup> Pet. 5:5,6).
- b. I will raise my throne above the stars of God. **מִמַּעַל לְכוֹכְבֵי-אֱלֹהִים אֲרִים כִּסְאִי**.
- 1) It is debatable whether Heyl'el ben Shachar even had a throne prior to his fall.
  - 2) The stars of God are a rank of spirit beings (angels) that provide governance over the physical universe (Gen. 1:16,18; Deut. 4:19; 17:3; Jdg. 5:20; Job 38:7).
  - 3) The role of "star" angels is to communicate via natural revelation (Ps. 19:1-6) what is expanded in special revelation (Ps. 19:7-14).
- c. I will sit on the mount of the assembly in the recesses of the north.
- וְאָשָׁב בְּהַר-מוֹעֵד בְּיַרְכְּתֵי צָפוֹן**.
- 1) The mount of the assembly is where the Divine Council issues their judicial rulings. Freely mixing **עֵדָה** 'edah <sup>#5712</sup><sub>149x</sub> (Ps. 82:1) with **מוֹעֵד** mō'ed <sup>#4150</sup> (Isa. 14:13), **קָהָל** qahal <sup>#6951</sup> (Ps. 89:5) & **סוֹד** cōd <sup>#5475</sup> (Ps. 89:7).
  - 2) The recesses of the north expresses the dominion over the spirit realm (Ps. 48:2).
  - 3) Angelic north is juxtaposed with angelic south (Job 9:9).
- d. I will ascend above the heights of the clouds. **אֶעֱלֶה עַל-בְּמֹתַי עָב**.
- 1) The clouds are protective layers separating God's glory and shading lesser beings (Ex. 19:9; Ezek. 10:3-4).
  - 2) Only God is entitled to this cloud separation, but Satan wants a similar privilege (Ps. 104:3).
- e. I will make myself like the Most High. **אֲדַמָּה לְעֵלְיוֹן**.
- 1) No contingent being is like the Necessary Being (Ps. 89:6; Isa. 40:18,25; 46:5<sub>x2</sub>).
  - 2) God is not like His creation (Ps. 50:21). What God intends, becomes the reality of existence (Isa. 14:24).
  - 3) "Likeness" is characteristic of comparative pride, and mocked by God (Ezek. 31:2,8<sub>x2</sub>,18).
  - 4) The blessings of Adam are to be made in God's likeness (Gen. 1:26; 5:1).
3. Additional details for the fall of Satan are provided in the verses surrounding the 5 I Wills.
- a. Rephaim and fallen angel kings will stand to greet the arrival of Heyl'el ben Shachar (Isa. 14:9).
- b. Maggots and worms provide disgusting but edifying doctrine (Isa. 14:11).
- 1) The fallen angels scorn humanity with maggot and worm pejoratives (Job 25:6).
  - 2) The Lake of Fire features such "worms" (Isa. 66:24; Mk. 9:47-48).
  - 3) Jesus became a "worm" to deliver us from this destiny (Ps. 22:6).
4. Satan's rebellion sparked a widespread revolt against the Lord, as one-third of all angels followed his lead (Rev. 12:3-4).
- a. Heads, horns and diadems are on one end of this dragon (Rev. 12:3), but his tail is the other end (Rev. 12:4).

- b. A past throwing down (Rev. 12:4) is contrasted with a future throwing down (Rev. 12:9-10).
  - c. One-third of all stars may apply only to that classification of spirit beings, or it may refer to the entirety of the spirit realm of creation. The simple division between elect and fallen (Rev. 12:7) and the panorama nature of this chapter argues for the entirety of the spirit realm.
  - d. One-third of all spirit beings rebelled against God in the wake (tail) of Satan's rebellion against God.  
Important considerations:
    - 1) Not all on one occasion. Time seems to pass in Rev. 12:7-8 as well as Ezek. 28:16-18.
    - 2) Not all for the same reasons. Elohiym (Ps. 82:6) and Sariym (Ps. 82:7) had different criteria for their judgment.
    - 3) Although under the Dragon's banner (Rev. 12:7; Mt. 25:41), not all in support of the Dragon's program (Mt. 12:26; Dan. 10:20; 11:40-45).
5. Divine wrath left the angelic earth *tohu wabohu* (Jer. 4:23-26).
- a. Jeremiah's lament over Jerusalem's rebellion (Jer. 4:19-22) shifts to a vision of the pre-Adamic angelic rebellion (Jer. 4:23-26), before shifting to an eschatological judgment upon Israel (Jer. 4:27-31).
  - b. Mountains and hills may be topographical or political (Jer. 4:24).
  - c. Man and birds portray the terrestrial and celestial divisions of spirit beings (Jer. 4:25).
  - d. The headquarters for this rebellion is called Carmel, "the fruitful land" (Jer. 4:26) and likely represents Satan's country and people (Isa. 14:20). This locality name makes the location for Elijah's contest even more remarkable (1<sup>st</sup> Kgs. 18:19-20).
  - e. The end result of YHWH's fierce anger left the earth in the Genesis 1:2 circumstances (Jer. 4:23 cf. Gen. 1:2).

#### E. Angelity-Past and Humanity-Present

- 1. The creation of angels, their stewardship, rebellion, warfare and *tohu wabohu* judgment can all be classified within the world-age of Angelity-Past.
- 2. The restoration of the earth, creation of Adamic mortal beings, and everything since then can all be classified within the world-age of Humanity-Present.
- 3. The work-assignment of angels changed with the advent of Humanity-Present (Heb. 2:2; 2<sup>nd</sup> Pet. 3:5-6).
  - a. Elect angels became locked into their eternal state and began their Humanity-Present instruction & protection roles.
  - b. Fallen angels became locked into their eternal state and began their Humanity-Present deception and temptation roles.
- 4. The work-assignment of angels will change again in the Fulness of Times when elect angels will assume their eternal servant capacity (Heb. 1:14) and fallen angels will be banished in the Lake of Fire (Mt. 25:41).

#### F. Humanity-Present Deception & Temptation Roles.

- 1. Tempting Humanity is a primary satanic tactic (Gen. 3; Matt. 4) because it is not possible to curse whom God has blessed (Num. 22:12 cf. 25:1-9; 31:16; Gen. 1:28 cf. 3:14,17).
- 2. Murdering Humanity, specifically targeting the Seed of the Woman promise was a tactic until the Christ was born (Jn. 8:44; 1<sup>st</sup> Jn. 3:12; Gen. 4:8; Ex. 1:16; Matt. 2:16). After the cross, Satan's only hope for "victory" is the extermination of the Jewish people (Jer. 31:35-37; 33:24-26).
- 3. Genetically Corrupting Humanity served as an additional line of attack against the Seed of the Woman promise. The Kinsman-Redeemer cannot serve God the Father if there are no kinsmen to redeem (Gen. 6:1-4,11,12; 2<sup>nd</sup> Pet. 2:4-5; Jd. 6,7).
- 4. Terrorizing Humanity by spiritual oppression of political leaders (1<sup>st</sup> Sam. 16:14-22 cf. Dan. 11:1).
- 5. Deceiving Humanity through advisors placed in key positions (1<sup>st</sup> Kgs. 22:19-22).
- 6. Managing Humanity through manipulating world affairs (Dan. 10:13,20,21; 11:1).
- 7. Haunting Humanity through demonic possessing of humans and animals (Mk. 1:23-28; 5:1-20; 9:14-29).

8. Satan Sifts the Saints in this present evil age. Armor is necessary! (Lk. 22:31-32; Eph. 6:10-20; 1<sup>st</sup> Pet. 5:8-11).
  9. Deceiving Humanity through systematic philosophical indoctrination (1<sup>st</sup> Tim. 4:1-5).
  10. Accusing Humanity is fruitless, but Satan keeps at it nonetheless (Rev. 12:10; Zech. 3:1-2; Rom. 8:33,34).
- G. Humanity-Present Instruction & Protection Roles.
1. Jacob's ladder illustrates the dimensional gateway angels make use of in traveling from heaven to earth (Gen. 28:12,17).
    - a. סֹלָם cullam <sup>#5551</sup><sub>1x</sub>; ladder, stairway. No further description (e.g. ziggurat, beanstalk) provides vocabulary assistance.
    - b. בֵּית-אֵל <sup>#1008</sup><sub>72x</sub>; Bethel = house of God. בַּיִת bayith <sup>#1004</sup><sub>2034x</sub> + אֵל 'el <sup>#410</sup><sub>235x</sub>.
    - c. שַׁעַר הַשָּׁמַיִם sha'ar hashshāmāyim Gate of Heaven.
  2. Patrolling the Earth and then reporting back on what they've observed and learned (Job 1:6-12; 2:1-6; Zech. 1:7-11; 4:10; 6:1-8; Heb. 13:2; 1<sup>st</sup> Cor. 11:10; Eph. 3:8-10).
  3. Guardian angels.
    - a. Angels are tasked to protect humanity from physical and spiritual stumbling blocks (Ps. 91:11-13).
    - b. The Authority of Jesus Christ provides immunity against the power of the enemy (Lk. 10:17-20).
    - c. Specific illustrations of angelic protection (2<sup>nd</sup> Kgs. 19:35; Dan. 6:22; Mt. 2:13; Acts 5:19; 12:6-11).
    - d. Unclear references to children's angels (Mt. 18:10) and Peter's angel (Acts 12:15).
  4. Revealing eschatology (Dan. 7:15-27; 8:15-26; 9:21-27; 10:10-12:4; Rev. 1:1; 17:1; 21:9).
  5. Providing guidance (Lk. 1:11-22,26-38; Mt. 1:20-23; Lk. 2:9-14; Acts 8:26; 10:3-8,22).
  6. Defending God's glory (Acts 12:23). Same as the Watchers? (Dan. 4:13-17,31-33)
  7. Denying all worship (Col. 2:18; Rev. 19:10; 22:8-9).
  8. Bearing witness to the solemn oaths of the ordained elders in a local church (1<sup>st</sup> Tim. 5:17-22).
- III. Summary & Conclusion: The Angelity Past, Humanity Present, and Eternity Future Judgments of Angels.
- A. God the Father condemns the Seed of the Serpent and exalts the Seed of the Woman when the Son of Man presents Himself before the Ancient of Days (Gen. 3:15; Dan. 7:9,10,13,14).
  - B. The judgment of the Ancient of Days favors not only the Son of Man but also the Saints of the Highest One (Dan. 7:18,22 cf. Heb. 2:9-11).
  - C. All judgment has been given to the incarnate, crucified, and risen Son (Jn. 3:19; 5:22,27; 9:39; Acts 10:42; 17:31).
    1. Jesus' message of Satan's fall coincided with His disciples' manifestation of divine authority (Lk. 10:18).
    2. In the Church Dispensation the defeated and disarmed fallen angels coincides with the Church's manifestation of divine authority (Col. 1:15-20,24-29; 2:6-10,15; 2<sup>nd</sup> Cor. 2:14).
    3. The past-completed "has been judged" (Jn. 16:11) must be logically connected to the future-promised "will judge the world" and "will judge angels" (1<sup>st</sup> Cor. 6:2,3).
    4. The logic that makes this connection is the giving of all judgment to the Son and the related giving of judgment to the Bride (1<sup>st</sup> Cor. 6:2,3; Rev. 20:4).
  - D. The sequential out-castings of Satan lead to an inescapable destiny in the Lake of Fire.
    1. From the holy mountain as a consequence of his sanctuary defilements (Ezek. 28:16,17,18).
    2. From heaven as a consequence of the five I Wills (Isa. 14:12,15).
    3. From heaven as a consequence of military defeat (Rev. 12:7-13).
    4. Into the Abyss for 1,000 years (Rev. 20:1-3).
    5. Into the Lake of Fire for all eternity (Rev. 19:20; 20:10,14,15; 21:8).



# Apostleship

## The Offices, Ministries, Purposes and Gift of Apostle

- I. Apostle of God the Father Mt. 10:40; 15:24; 23:34,37; Lk. 4:43
  - A. Apostleship entails representative authority (Mt. 10:40; Mk. 9:37; Lk. 10:16; Jn. 13:20).
  - B. The having-been-sent purpose of Jesus Christ is to save the world (Jn. 3:17).
  - C. The miraculous activities of Jesus Christ testify to His having-been-sent ministry (Jn. 5:36).
  - D. The “work” of faith in Jesus Christ as the having-been-sent One is the mechanism for receiving eternal life (Jn. 6:29; 17:3,21).
  - E. The having-been-sent ministry of Jesus Christ gives way to the final warning messages to Israel (Mt. 23:34; Lk. 11:49).
  - F. The having-been-sent ministry of Jesus Christ (Acts 3:26) is contrasted with the about-to-be-sent ministry of Jesus Christ (Acts 3:20).
- II. Apostles of the Lamb
  - A. Apostles of the Lamb is a unique title for precisely 12 specific men (Matt. 10:2,5,16; Lk. 6:13; Rev. 21:14).
  - B. The Apostles of the Lamb comprised of twelve select men who occupied a special ministry and apostleship (ἀποστολή #651) during the earthly ministry of Jesus Christ (Acts 1:25,26).
    1. These men were witnesses (martyrs) of Jesus Christ’s life, death, and resurrection.
    2. Their members might change, but their number could not be increased or decreased.
    3. Judas’ Iscariot’s departure necessitated Mathias’ appointment.
  - C. These Apostles of the Lamb have their names inscribed on the foundation stones of the New Jerusalem (Rev. 21:14), and will sit on twelve thrones, judging the twelve tribes of Israel (Matt. 19:28; Lk. 22:30).
- III. Apostles of the Church
  - A. Beyond the Twelve, additional men were called to apostolic ministries, vested into apostolic office, and gifted with the χάρισμα of ἀπόστολος.
  - B. The Apostle Paul and all other Ecclesiastical Apostles fall into this category.
    1. The brothers of Christ (1<sup>st</sup> Cor. 9:5; 15:7).
    2. Barnabas (Acts 14:14; 1<sup>st</sup> Cor. 9:6).
    3. Epaphroditus (Phil. 2:25).
    4. The brothers (2<sup>nd</sup> Cor. 8:18,22,23).
    5. Apollos? (1<sup>st</sup> Cor. 3:5,6,22 however Acts 18:24–28 argues against it).
    6. Andronicus and Junias (Rom. 16:7). Esteemed by the Apostles but not as Apostles.
    7. The Apostle Paul was the final man gifted and called into this office (1<sup>st</sup> Cor. 15:8).
  - C. The role of these Apostles was to lay the foundation of the Church through the revelation of mystery doctrine (Eph. 2:20; 3:5).
- IV. The Apostle and High Priest of Our Confession
  - A. This doctrine frames the activity of Jesus Christ in His Session at the right hand of God the Father (Heb. 3:1,6,12–14; 4:1,6–16; 10:19–25).
    1. Jesus Christ *personally*.
    2. Jesus Christ *corporately*.
  - B. The Church is a Consecrated Confraternity, a Celestial Calling, and (most importantly) a Confession ὁμολογία #3671 (Heb. 3:1; 4:14; 10:23).
    1. Our priesthood is commanded to consider and hold fast.
      - a. Consider. κατανοέω #2657; pin down in your thinking (Matt. 7:3; Heb. 3:1; 10:24).
      - b. Hold Fast. κατέχω #2722; pin down in your having and holding (Heb. 3:6,14; 10:23; cf. 1<sup>st</sup> Cor. 7:30; 15:2; 2<sup>nd</sup> Cor. 6:10; 1<sup>st</sup> Thess. 5:21; 2<sup>nd</sup> Thess. 2:6,7).
    2. Believers who consider and hold fast will take care and encourage.
      - a. Take care. Pres.act.imper. βλέπω #991 (Heb. 3:12; 10:25; 12:25; cf. 1<sup>st</sup> Cor. 1:6; 8:9; 16:10; 2<sup>nd</sup> Cor. 10:7; Gal. 5:15; Eph. 5:15; Phil. 3:2; Col. 2:8; 2<sup>nd</sup> Jn. 8).
      - b. Encourage. Pres.act.imper. παρακαλέω #3870 (Heb. 3:13; 10:25; cf. Rom. 12:8; 2<sup>nd</sup> Cor. 1:4<sub>x3</sub>,6; Col. 2:2; 1<sup>st</sup> Thess. 2:11; 4:18; 5:11).
    3. We want to consider Christ *personally* and *corporately*.

C. What does our confession do?

1. Guards one another against hardened hearts and apostasy through exhortation-encouragement-comforting of one another (Heb. 3:7,12-13).
2. Enters daily into our sabbath rest (Heb. 4:1,7,9-11).
  - a. Unite the word of God with faith (Heb. 4:2,3).
  - b. Stop our own workings and acknowledge the glories of God (Heb. 4:10).
  - c. Allow the word of God to pierce, evaluate, and do with us what it needs to do (Heb. 4:12-13).
3. Draws near to the Throne of Grace by means of our high priest and mercy seat in order to obtain mercy and grace (Heb. 4:14-16).
4. Draws near to the Throne of Grace by means of our high priest and mercy seat in order to dispense mercy and grace through our priesthood to this world (Heb. 10:19-25).
  - a. Sacrifice of praise and thanksgiving (Heb. 13:15).
  - b. Sacrifice of doing good and sharing (Heb. 13:16).
  - c. Sacrifice of financial contributions to the ministry of the word of God (Phil. 4:18).
  - d. Sacrifice of a preached gospel (Rom. 15:16a).
  - e. Sacrifice of saved sinners (Rom. 15:16b).
  - f. Sacrifice of edified saints (Phil. 2:17).
  - g. Living sacrifice of daily life proving the good and acceptable and perfect will of God (Rom. 12:1-2).

# Blessing and Cursing

## I. Introduction and Definitions

### A. Hebrew Vocabulary.

1. בָּרַךְ barak #1288<sub>327x</sub>: *bless*. בִּרְכָה b<sup>e</sup>rakah #1293<sub>71x</sub>: *blessing*.
2. אָרַר 'arar #779<sub>63x</sub>: *curse*. קָלַל qalal #7043<sub>82x</sub>: piel *curse*. & קָלַלָה q<sup>e</sup>lalah #7045<sub>33x</sub>: *curse*. Also אָלַח 'alah #423<sub>20x</sub>: *curse*. קָבַב qabab #6895<sub>14x</sub>: *utter a curse against*. Amazingly idiomatic 7 uses of בָּרַךְ barak #1288 convey cursing rather than blessing.

### B. Greek Vocabulary.

1. εὐλογέω eulogēō #2127<sub>41x</sub>: *praise, bless*. εὐλογητός eulogētos #2128<sub>8x</sub>: *blessed*. εὐλογία eulogia #2129<sub>16x</sub>: *blessing*.
2. καταράομαι kataaraomai #2672<sub>5x</sub>: *curse, execrate*. κατάρα katara #2671<sub>6x</sub>: *curse*. ἐπικατάρατος epikataratos #1944<sub>2x</sub>: *cursed*.

### C. Definitions.

1. A blessing is a pronouncement of goodness. God speaks and it happens. We speak (or pray) and call upon God to make it happen.
2. A curse is a pronouncement of harm. God speaks and it happens. We speak (or pray) and call upon God to make it happen.

### D. Distinctions. A different sense of blessed is the blessed happiness of אֲשֶׁרֵי 'asherey #835<sub>44x</sub> and μακάριος makarios #3107<sub>50x</sub>. These terms represent the personal happiness manifest by those who identify the blessings of God.

## II. Old Testament Development and Application.

### A. Genesis Blessings and Cursings.

1. The blessings of creation (Gen. 1:22,28; 2:3; 5:2) are followed by the cursings of the fall (Gen. 3:14,17; 4:11; 5:29).
2. The Abrahamic Covenant contains a dominant theme of blessing and cursing (Gen. 12:2-3). The promise to Abraham is confirmed and reconfirmed to Isaac (Gen. 26:3,4) and Jacob (Gen. 28:14).
3. The father's blessings of two sons is sometimes the occasion for conflict (Gen. 27; 48; 49).

### B. Exodus & Leviticus Cursings Worthy of Death.

1. Parental cursing (Ex. 21:17; Lev. 20:9).
2. Political cursing (Ex. 22:28).
3. Disability cursing (Lev. 19:14).
4. Cursing God (Lev. 24:11-16,23).

### C. Numbers Blessings and Cursings.

1. The adultery test was filled with curses (Num. 5:18-27).
2. The Aaronic benediction teaches us much regarding corporate liturgical blessing (Num. 6:22-27).
3. Balaam portrays the best narrative illustration of blessing and cursing (Num. 22:6-24:10).

### D. Deuteronomy Blessings and Cursings focus on Israel's obedience or disobedience to the Mosaic Law (Deut. 11:26-29; 27:11-28:68).

### E. The conflict in Job featured a number of references to blessing and cursing (Job 1:5,10,11,21; 2:5,9; 3:1,8; 5:3; 24:18; 29:11,13; 31:30; 42:12).

### F. Psalms and Proverbs present the greatest OT focus on blessing and cursing.

1. The first word of Psalms is Blessed (Ps. 1:1 cf. Ps. 32:1,2; 34:8; 40:4; 41:1,2; 65:4; 84:4,5,12; 89:15; 94:12; 106:3; 112:1; 119:1,2; 127:5; 128:1; 144:15; 146:5). This is the אֲשֶׁרֵי 'asherey happiness of a believer occupied with the blessings of the Lord.
2. Cursing is the hallmark of the adversary (Ps. 10:3,7; 59:12; 62:4; 102:8; 109:17,18,28; Prov. 30:11).
3. David and various psalmists respond to the Lord's blessings (Ps. 3:8; 5:12) by blessing the Lord (Ps. 16:7; 26:12; 34:1; 63:4; 103:1,2,20,21,22; 104:1,35; 145:1,2,10,21).

4. Blessing is central to Messianic expectation, both for First Advent (Ps. 118:26) and Second Advent (Mt. 23:39).
  5. Blessing is central to family life (Ps. 127:5; 128:4,5; Prov. 3:33; 5:18; 31:28).
- G. Isaiah & Jeremiah lead the Prophets in references to blessing and cursing.
1. The blessings of the Lord are highlighted in the Kingdom promises (Isa. 19:24-25; 44:3; 51:2; 56:2; 61:9; 65:16,23).
  2. Cursing is defiance against the Lord and faces ultimate judgment (Isa. 24:6; 65:15).
  3. Jeremiah contrasts the cursed man and the blessed man in the most vivid way (Jer. 17:5,7).
  4. Perhaps the worst divine discipline is when we become a curse (Jer. 24:9; 25:18; 26:6; 29:18; 42:18; 44:8,12,22; 49:13).
  5. The last word of the Prophets is curse (Mal. 4:6).
  6. The Book of Revelation completes these themes of eternal blessing and the end of every curse (Rev. 22:3).
- III. New Testament Development & Application.
- A. Jesus in the Gospels.
1. The Beatitudes are the Makarios expressions of the Asherey Psalms (Mt. 5:3-11). This Makarios Mental Attitude is produced by an accurate understanding and appropriate application of the Word of God (Mt. 11:6; 13:16; 16:17; 24:46; Lk. 1:45; 11:27,28; Jn. 13:17).
  2. Blessing of food is the offering of thanksgiving to our faithful Provider (Mt. 14:19; 15:36; 26:26).
  3. At the birth of Jesus, Simeon blessed God and then blessed Joseph & Mary (Lk. 2:27-35).
  4. Jesus blessed children (Mk. 10:13-16) and warned against stumbling blocks (Mk. 9:42).
  5. A profound change is given to the church: Bless those who curse you (Lk. 6:27-35).
  6. Jesus' final act of His 1<sup>st</sup> Advent incarnation was to bless the Apostles (Lk. 24:51).
  7. Acts 20:35 records a message of blessing the Lord delivered as a summary concept for the dispensation of the Church.
- B. Blessing & Cursing in the Epistles.
1. Jesus Christ is the eternally Blessed One (Rom. 1:25; 9:5; 2<sup>nd</sup> Cor. 11:31; 1<sup>st</sup> Tim. 1:11; 6:15).
    - a. Our eternal blessings are in Him (Rom. 15:29; Eph. 1:3).
    - b. Communion is our identification with Christ and our fellowship with His blessing (1<sup>st</sup> Cor. 10:16).
  2. Paul affirms David's asherey blessings from the Psalms (Ps. 32:1,2; Rom. 4:6-9).
  3. Paul affirms Jesus' admonition to bless and not curse (Lk. 6:27-35; Rom. 12:14; 1<sup>st</sup> Cor. 4:12). As does Peter (1<sup>st</sup> Pet. 3:9).
  4. The blessing of our thanksgiving is to be rational and relational (1<sup>st</sup> Cor. 14:16).
  5. Paul uses blessing and cursing to contrast Israel under the Law with the Church in Christ (Gal. 3:8-14).
  6. The Rapture of the Church is our blessed hope (Tit. 2:13).
  7. Hebrews uses the OT blessings to illustrate NT truth.
    - a. Melchizedek and Abraham (Heb. 7:1-7).
    - b. Jacob and Esau (Heb. 11:20; 12:17).
    - c. Manasseh and Ephraim (Heb. 11:21).
  8. James and Peter affirm Jesus' emphasis in His beatitudes (Jas. 1:12,25; 5:11; 1<sup>st</sup> Pet. 4:14).
- IV. Summary & Conclusion—Guard your tongue (Jas. 3:9,10).
- A. James makes the tongue the pinnacle of personal discipline (Jas. 3:2).
  - B. Tiny things can control big things, and our tongues can control our entire lives (Jas. 3:3-6).
  - C. The tongue is not tamable (Jas. 3:7-8) but the mind is renewable (Rom. 12:2) and that will affect what comes out of our mouths (Mt. 12:34-37).

# Craftiness, Deception & Corruption

## I. Introduction & Definitions

### A. Craftiness terminology.

1. עָרַם 'aram #6191<sub>5x</sub>: *be shrewd, crafty* (1<sup>st</sup> Sam. 23:22; Ps. 83:3; Prov. 15:5; 19:25) + עֹרֵם 'orem #6193<sub>1x</sub> (Job 5:13), עֲרָמָה 'ormah #6195<sub>5x</sub> (Ex. 21:14; Josh. 9:4; Prov. 1:4; 8:5,12), עָרַוּם 'aruwm #6175<sub>11x</sub> (Gen. 3:1; Job 5:12; 15:5; Prov. 12:16,23; 13:16; 14:8,15,18; 22:3; 27:12).
2. נָכַל nakal #5230<sub>4x</sub>: *be crafty, deceitful, knavish* (Gen. 37:18; Num. 25:18; Ps. 105:25; Mal. 1:14) + נֶכֶל nekēl #5231<sub>1x</sub> (Num. 25:18).
3. πανουργία panourgia #3834<sub>5x</sub> (Lk. 20:23; 1<sup>st</sup> Cor. 3:19; 2<sup>nd</sup> Cor. 4:2; 11:3; Eph. 4:14) + πανούργος panourgos #3835<sub>1x</sub> (2<sup>nd</sup> Cor. 12:16).
4. φρόνιμος phronimos #5429<sub>14x</sub>: *prudent, wise, sensible, shrewd* (Mt. 10:16; Lk. 16:8) + φρονίμως phronimōs #5430<sub>1x</sub> (Lk. 16:8).

### B. Deception terminology.

1. נָשָׂא nasha' #5377<sub>15x</sub>: *beguile, deceive* (Gen. 3:13; 2<sup>nd</sup> Kgs. 18:29; 19:10; 2<sup>nd</sup> Chr. 32:15; Ps. 89:22; Isa. 36:14; 37:10; Jer. 4:10; 29:8; 37:9; 49:16; Ob. 3,7).
2. רָמָה ramah #7411<sub>8x</sub>: *beguile, deal treacherously with, deceive* (Gen. 29:25; Josh. 9:22; 1<sup>st</sup> Sam. 19:17; 28:12; 2<sup>nd</sup> Sam. 19:26; Prov. 26:19) + רָמִיָּהּ r'miyah #7423<sub>15x</sub>: *deceit, deceitful* (Job 13:7; 27:4; Ps. 32:2; 52:2; 101:7; 120:2,3; Hos. 7:16; Mic. 6:12) & מִרְמָה mirmah #4820<sub>39x</sub> (Gen. 27:35; 34:13; 22x in Ps. & Prov.).
3. שָׂקַר shaqar #8266<sub>6x</sub>: *deal falsely* (Gen. 21:23; Lev. 19:11; 1<sup>st</sup> Sam. 15:29; Ps. 44:17; 89:33; Isa. 63:8) + שֶׁקֶר sheqer #8267<sub>113x</sub>: *false, lie, deception* (Ex. 20:16; 1<sup>st</sup> Kgs. 22:22,23; 42x in Ps. & Prov.).
4. תָּלַל thalal #2048<sub>10x</sub>: *mock, deceive, cheat* (Gen. 31:7; Ex. 8:29; Jdg. 16:10,13,15; Job 13:9<sub>x2</sub>; Isa. 44:20; Jer. 9:5).
5. πλανᾶω planaō #4105<sub>39x</sub>: *deceive, mislead, lead astray* (Mt. 18:12<sub>x2</sub>,13; 22:29; 24:4,5,11,24; 1<sup>st</sup> Cor. 6:9; 15:33; Gal. 6:7; 2<sup>nd</sup> Tim. 3:13<sub>x2</sub>; Tit. 3:3; 1<sup>st</sup> Jn. 1:8; 2:26; 3:7; Rev. 2:20; 12:9; 13:14; 18:23; 19:20; 20:3,8,10) + πλάνη planē #4106<sub>10x</sub>: *error, deception* (Eph. 4:14; 1<sup>st</sup> Thess. 2:3; 2<sup>nd</sup> Thess. 2:11; Jas. 5:20; 2<sup>nd</sup> Pet. 2:18; 3:17; 1<sup>st</sup> Jn. 4:6; Jude 11) & πλάνος planos #4108<sub>5x</sub> (Mt. 27:63; 2<sup>nd</sup> Cor. 6:8; 1<sup>st</sup> Tim. 4:1; 2<sup>nd</sup> Jn. 7<sub>x2</sub>).
6. ἀπατάω apataō #538<sub>3x</sub>: *deceive* (Eph. 5:6; 1<sup>st</sup> Tim. 2:14; Jas. 1:26) + ἐξαπατάω exapataō #1818<sub>6x</sub>: *deceive* (Rom. 7:11; 16:18; 1<sup>st</sup> Cor. 3:18; 2<sup>nd</sup> Cor. 11:3; 2<sup>nd</sup> Thess. 2:3; 1<sup>st</sup> Tim. 2:14) + φρεναπατάω phrenapataō #5422<sub>1x</sub> (Gal. 6:3) & φρεναπάτης phrenapatēs #5423<sub>1x</sub> (Tit. 1:10).
7. δόλιος dolios #1386<sub>1x</sub> (2<sup>nd</sup> Cor. 11:13), δολιῶν dolioō #1387<sub>1x</sub> (Rom. 3:13), δόλος dolos #1388<sub>12x</sub> (Jn. 1:47; Acts 13:10; Rom. 1:29; 2<sup>nd</sup> Cor. 12:16; 1<sup>st</sup> Thess. 2:3; 1<sup>st</sup> Pet. 2:1,22; 3:10), δολῶν doloō #1389<sub>1x</sub> (2<sup>nd</sup> Cor. 4:2).

### C. Corruption terminology.

1. שָׁחַת shachath #7843<sub>136x</sub>: *destroy, corrupt*<sub>90x</sub>, *corrupt*<sub>20x</sub> (Gen. 6:11,12<sub>x2</sub>; Ex. 32:7; Deut. 4:16,25; 9:12; 31:29; 32:5; Jdg. 2:19; Ps. 14:1 || 53:1).
2. φθείρω phtheirō #5351<sub>9x</sub>: *destroy, corrupt* (1<sup>st</sup> Cor. 3:17<sub>x2</sub>; 15:33; 2<sup>nd</sup> Cor. 7:2; 11:3; Eph. 4:22; 2<sup>nd</sup> Pet. 2:12; Jude 10; Rev. 19:2) + φθορά phthora #5356<sub>9x</sub>: *corruption* (Rom. 8:21; 1<sup>st</sup> Cor. 15:42,50; Gal. 6:8; Col. 2:22; 2<sup>nd</sup> Pet. 1:4; 2:12<sub>x2</sub>,19) & φθαρτός phthartos #5349<sub>6x</sub>: *perishable, corruptible* (Rom. 1:23; 1<sup>st</sup> Cor. 9:25; 15:53,54; 1<sup>st</sup> Pet. 1:18,23).

## II. Development & Application

### A. The foundational truths of Craftiness, Deception & Corruption are all recorded in Genesis & Exodus.

1. Humanity cannot depend on our own wisdom and insight against Satanic craftiness (Gen. 3:1; 2<sup>nd</sup> Cor. 11:3).
2. Fallen humanity manifests universal corruption as sin spread universally throughout Adam's descendants (Gen. 6:11-13).
3. Fallen humanity expects deception from one another, but servants of God stand out (or at least they ought to) as the exception to the rule (Gen. 21:22-23).

4. Believers engaged in crafty activity will be at a disadvantage to unbelievers in that realm (Gen. 27:35; 29:25; 31:7 cf. Lk. 16:8).
  5. Craftiness, deception & corruption in a believing family worsens in subsequent generations (Gen. 34:13; 37:18; 38:9).
  6. A political society cannot function appropriately when deception is tolerated (Ex. 20:16; 23:7).
  7. Personal corruption spreads to societal corruption in very short order (Ex. 32:7).
- B. The Book of Job portrays crafty and deceptive accusations of craftiness & deception in both earthly and heavenly judicial settings.
1. Although fallen angels and men plot and scheme, the Eternal Planner maintains overall control (Job 5:12,13; 1<sup>st</sup> Cor. 3:19).
  2. God is called to witness when truth and lies are in question (Job 13:4,7,9; 27:4; 31:5 cf. Gal. 1:20; 2<sup>nd</sup> Cor. 11:31).
  3. Guilt produces craftiness (Job 15:5) and the guilty mind can conceive even more (Job 15:35 cf. Ps. 7:14; Isa. 59:4; Jas. 1:15).
- C. Israel's Monarchy demonstrated craftiness and corruption among political leaders and a corresponding judgment upon the nation (1<sup>st</sup> & 2<sup>nd</sup> Chronicles).
1. David's mighty men were faithful men he could trust (1<sup>st</sup> Chr. 12:17).
  2. Ahab's fall came about in God's permissive will for satanic deception (2<sup>nd</sup> Chr. 18:18-22).
  3. Temporal corruption may come, but not eternal corruption when God's faithful covenant is in view (2<sup>nd</sup> Chr. 21:1-20 esp. v.7).
  4. Even a good king can have a terrible end when he and his nation become corrupt (2<sup>nd</sup> Chr. 24:17-27).
  5. Picking and choosing when to listen to God's messengers and when to ignore them is never a good thing (2<sup>nd</sup> Chr. 25:16).
  6. A heart of pride is the self-deception and corruption that will bring down an otherwise good king (2<sup>nd</sup> Chr. 26:16-23 cf. vv.1-15).
  7. A good king can preside over a corrupt people (2<sup>nd</sup> Chr. 27:2).
  8. A truthful king can be accused of misleading his people (2<sup>nd</sup> Chr. 32:15).
- D. Psalms & Proverbs portray the ravages of craftiness in personal life and how there can be no place for craftiness in our personal relationship with the God of Truth.
1. David celebrated the character of God and the contrast between the craftiness God hates and the chesed lovingkindness He supplies (Ps. 5:1-12). See also Prov. 6:16-19 for the detail of God's hatred.
  2. Believers can grow discouraged when it seems that the crafty have it made in life (Ps. 10:3-11).
  3. Craftiness is the antithesis of the perfection demanded of the Christ (Ps. 24:1-10).
  4. Doeg and David exemplify the contrast between craftiness and chesed (Ps. 52:1-9).
  5. Prudence is the "consecrated craftiness" that God's pure and peaceable wisdom fosters within those who fear the Lord (Prov. 12:16,17,19,20,22,23,24,27). This prudence stands entirely opposed to the "desecrated craftiness" that Satan's fallen wisdom fosters within those who are so conformed (Jas. 3:15-17; Rom. 12:2).
  6. Proverbs 8 is a powerful discourse that touches on this critical subject.
    - a. Wisdom and Prudence is the essence of acceptance to the Lord (Prov. 8:12) and forms the basis for which redeemed humanity and sinless humanity will glorify Jesus Christ for all eternity (Prov. 8:13-21).
    - b. The Love of God the Father for God the Son in eternity past (Prov. 8:22-31) leads to the Love of God the Father for each one of us in eternity future (Prov. 8:32-36).
- E. Craftiness in the New Testament.
1. Prudence is the believer who makes daily application of the Word of God (Mt. 7:24).
  2. Innocent shrewdness is the believer who knows his place in the kosmos (Mt. 10:16).

3. Deception can be the result of one of two deficiencies: an deficient understanding of the Scriptures and/or a deficient understanding of God's power (Mt. 22:29).
4. Eschatology is the field of doctrine most ripe for deception corruption (Mt. 24:4,5,11,24,45; 25:2,4,8,9).
5. Satan's servants will deceitfully accuse us of being deceivers (Mt. 27:63,64; 2<sup>nd</sup> Cor. 6:8).
6. Satan's servants strive to subvert sound Bible teaching (Acts 13:8-10; 2<sup>nd</sup> Pet. 3:17).
7. Sin corruption is physical, mental and spiritual (Rom. 1:27,28 cf. 2<sup>nd</sup> Cor. 7:1).
8. Sin corrupts both the enslavers and the enslaved (Rom. 16:18; Phil. 3:18-19; 1<sup>st</sup> Tim. 6:5; 2<sup>nd</sup> Tim. 3:2-9; 2<sup>nd</sup> Pet. 2:18,19).
9. Embracing God's wisdom means He will never catch us in our own craftiness (1<sup>st</sup> Cor. 3:18,19).
10. Renouncing craftiness means we will never be ashamed in our service to God (2<sup>nd</sup> Cor. 4:2).
11. Experiential sanctification is another field of doctrine ripe for deception corruption (Gal. 6:7,8).
12. Growth in grace stabilizes the believer and guards us against deception corruption (Eph. 4:14,22).

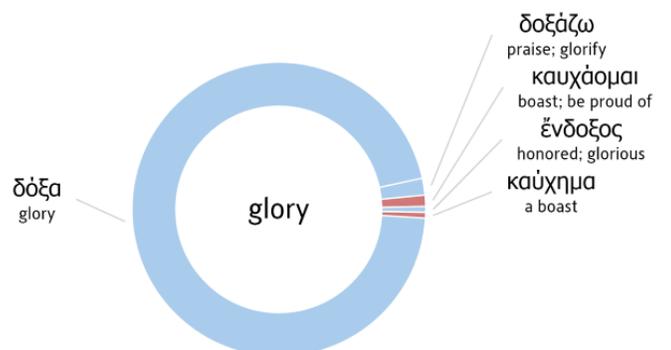
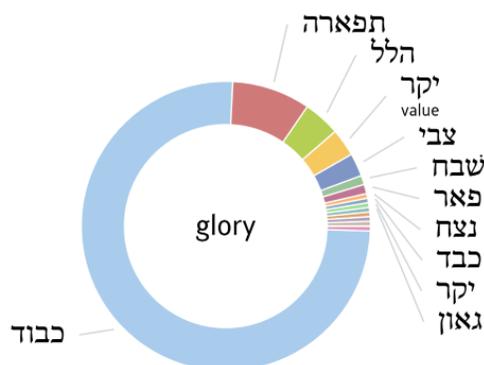
### III. Summary & Conclusion

- A. Satan is the prototype, example, and motivation for craftiness (Jn. 8:44; 2<sup>nd</sup> Cor. 11:13-15; Rev. 12:9).
- B. Jesus is the prototype, example, and motivation for truth (Rev. 3:14; 19:11; Isa. 65:16).
- C. The Divine Nature is not to be grasped in craftiness but humbly partaken of in truth (Phil. 2:5-11).



# Glory (summary study)

- I. Introduction: A summary of glory statements in 2<sup>nd</sup> Corinthians 3&4
  - A. Mosaic Law came with glory (2<sup>nd</sup> Cor. 3:7).
  - B. The Church has much more surpassing glory (2<sup>nd</sup> Cor. 3:8,9,10,11).
  - C. Moses reflected the Lord's glory in an external fading manifestation (2<sup>nd</sup> Cor. 3:7,13).
  - D. The Church reflects the Lord's glory in an internal abiding transformation (2<sup>nd</sup> Cor. 3:18).
  - E. The Church counters the devil's veil with the gospel of the glory of Christ (2<sup>nd</sup> Cor. 4:4).
  - F. The Church counters the world's darkness with the knowledge of the glory of God (2<sup>nd</sup> Cor. 4:6).
  - G. Spreading grace and abounding thanksgiving manifests the glory of God (2<sup>nd</sup> Cor. 4:15).
  - H. Triviality of affliction exceedingly and excessively produces a significance of glory (2<sup>nd</sup> Cor. 4:17).
- II. Development: A summary of glory statements for Israel's Application. כבוד kabowd #3519<sup>199x</sup>
  - A. First use (Gen. 49:6).
  - B. Exodus usages (Ex. 16:7,10; 24:16,17; 28:2,40; 33:18-23; 40:34,35).
  - C. Numbers usages in corrections contexts ((cf. Ex. 16:7,10) Num. 14:10,21,22; 16:19,42; 20:6).
  - D. Israel is the covenant nation tasked with manifesting God's glory to the nations (1<sup>st</sup> Chr. 16:8-36).
  - E. Israel witnessed numerous comings and goings of God's glory (1<sup>st</sup> Sam. 4:21,22; 2<sup>nd</sup> Chr. 7:1,2,3; Ezek. 10:18,19; 11:22,23; 43:2,4,5).
  - F. Proverbs prefers the translation of "honor" rather than glory and ties it to wisdom & humility for human application (Prov. 3:16,35; 8:18; 15:33; 18:12). Two significant Proverbs translations as glory (Prov. 25:2,27).
  - G. The most comprehensive glory passages are found in Psalms (50x) and Isaiah (38x).
    1. The King of Glory (Ps. 24:7-10), the God of Glory (Ps. 29) will rule over a kingdom of glory (Ps. 145).
    2. The Branch of the Lord (Isa. 4:2,5), Root of Jesse (Isa. 11:10) heralded Word (Isa. 40:5), Servant (Isa. 42:8,12) will rise upon Israel for them to arise and shine (Isa. 60:1-3).
- III. Development: A summary of glory statements for Church Application. δόξα doxa #1391<sup>166x</sup> + δοξάζω doxazō #1392<sup>61x</sup>
  - A. The Gospel of John is the Gospel of Glory (Jn. 1:14<sub>x2</sub>; 2:11; 5:41,44<sub>x2</sub>; 7:18<sub>x2</sub>,39; 8:50,54<sub>x3</sub>; 9:24; 11:4,40; 12:16,23,28<sub>x2</sub>,41,43<sub>x2</sub>; 13:31<sub>x2</sub>,32<sub>x3</sub>; 14:13; 15:8; 16:14; 17:1<sub>x2</sub>,4,5<sub>x2</sub>,10,22,24; 21:19).
  - B. Paul is the Apostle of Ecclesiastic Glory Theology.
    1. Galatians (Gal. 1:5,24).
    2. Thessalonian Epistles (1<sup>st</sup> Thess. 2:6,12,20; 2<sup>nd</sup> Thess. 1:9; 2:14; 3:1).
    3. Corinthian Epistles (1<sup>st</sup> Cor. 2:7,8; 6:20; 10:31; 11:7<sub>x2</sub>,15; 12:26; 15:40,41<sub>x4</sub>,43; 2<sup>nd</sup> Cor. 1:20; 3:7<sub>x2</sub>,8,9<sub>x2</sub>,10<sub>x3</sub>,11<sub>x2</sub>,18<sub>x3</sub>; 4:4,6,15,17; 6:8; 8:19,23; 9:13).
    4. Romans (Rom. 1:21,23; 2:7,10; 3:7,23; 4:20; 5:2; 6:4; 8:18,21,30; 9:4,23<sub>x2</sub>; 11:13,36; 15:6,7,9; 16:27).
    5. Prison Epistles (Eph. 1:6,12,14,17,18; 3:13,16,21; Phil. 1:11; 2:11; 3:19,21; 4:19,20; Col. 1:11,27<sub>x2</sub>; 3:4).
    6. Pastoral Epistles (1<sup>st</sup> Tim. 1:11,17; 3:16; 2<sup>nd</sup> Tim. 2:10; 4:18; Tit. 2:13).
- IV. Conclusion: the glory promised to Israel and the glory provided to the Church are not the same glory.





# The Doctrine of Grace

## I. Introduction & Definitions

### A. Hebrew Vocabulary.

1. חָנַן chanan <sup>#2603</sup><sub>76x</sub>: *show favor, be gracious* (Gen. 33:11; Ex. 33:19; Num. 6:25; 2<sup>nd</sup> Sam. 12:22).
2. חֵן chēn <sup>#2580</sup><sub>69x</sub>: *favor, grace* (Gen. 6:8; Ex. 33:12,13<sub>x2</sub>,16,17; Prov. 3:34).
3. חַנּוּן channuwn <sup>#2587</sup><sub>13x</sub>: *gracious* (Ex. 34:6; Neh. 9:17; Joel 2:13; Jon. 4:2).
4. Personal names Hannah & Hannaniah come from this root.
5. The terms for supplication come from this root as appeals to God's grace. חַנּוּן רַחֵם t<sup>e</sup>chinnah <sup>#8467</sup> & תַּחֲנוּן tach<sup>a</sup>nuwn <sup>#8469</sup>.
6. Often || to רַחֵם chesed <sup>#2617</sup> *lovingkindness* and/or רַחֵם racham <sup>#7356</sup> *compassion* (Ps. 51:1).

### B. Greek Vocabulary.

1. χάρις charis <sup>#5485</sup><sub>155x</sub>: *grace* (Jn. 1:14,16,17; Eph. 2:8; 2<sup>nd</sup> Pet. 3:18).
2. χάρισμα charisma <sup>#5486</sup><sub>17x</sub>: *gift* (Rom. 6:23; 11:29; 12:6; 1<sup>st</sup> Cor. 12:4).
3. χαριτόω charitōō <sup>#5487</sup><sub>2x</sub>: *to freely bestow* (Eph. 1:6).
4. The terms for forgiveness and thanksgiving come from this root as recognition of God's grace. χαρίζομαι charizomai <sup>#5483</sup> & εὐχαριστέω eucharisteō <sup>#2168</sup>.
5. The early church fathers adopted the term Eucharist for the grace and thanksgiving of the Lord's table (Did. 9; ISmyr. 8).

### C. Seven Fundamental Facts About Grace (Adapted from L.S. Chafer, *Grace*, pp.3-22. Philadelphia, PA: Sunday School Times Company, 1922).

1. Grace is not withheld because of demerit.
2. Grace cannot be lessened because of demerit.
3. Grace cannot incur a debt.
4. Grace is not exercised in the just payment of a debt.
5. Grace is never the over-payment of a debt.
6. Grace does not appear in the immediate divine dealings with the sins of the unsaved.
7. Grace does not appear in the immediate divine dealings with the sins of the saved.

## II. Development & Applications.

### A. Saving Grace.

1. Common Grace is the blessing of mankind to live and move and exist in the world God created for our habitation (Acts 17:24-28). Our life and breath and everything comes from Him (v.25).
2. Prevenient Grace is God's work on fallen mankind's behalf which allows the unbeliever to comprehend the gospel and respond by faith (Jn. 6:37,44,45).
3. Efficacious Grace is the grace of God which provides salvation at the very moment the offer of eternal life is accepted by faith (Acts 15:6-11; Rom. 3:24; Eph. 2:8,9).
4. Safe-keeping in Grace (1<sup>st</sup> Pet. 1:5,10,13).

### B. Living Grace.

1. Logistical Grace: All that we receive.
  - a. Everything I possess is a testimony to God's grace. I cannot boast in even one thing (1<sup>st</sup> Cor. 4:7).
  - b. This perspective enables me to embrace a scum of the world orientation (1<sup>st</sup> Cor. 4:8-13).
  - c. Grace orientation allows a believer to rest in perfect financial contentedness (Phil. 4:11-13).
  - d. Grace orientation allows a believer to identify the priestly function for our expenditures and the faithfulness of God for our income (Phil. 4:18-20).
  - e. Our needs are simple (Prov. 30:8-9; 1<sup>st</sup> Tim. 6:6-10; Heb. 13:5), and any abundance is designed to be shared (2<sup>nd</sup> Cor. 8:14; Eph. 4:28; 1<sup>st</sup> Tim. 6:17-19).

2. Ontological Grace: All that we are (1<sup>st</sup> Cor. 15:10a).
    - a. Saints by grace (1<sup>st</sup> Tim. 1:15-16).
    - b. Spiritually gifted by grace (Rom. 12:3,6; Eph. 3:7,8).
  3. Applicational Grace: All that we do (1<sup>st</sup> Cor. 15:10b).
    - a. God the Father graciously and powerfully works within believers (1<sup>st</sup> Cor. 12:6; Phil. 2:13; Col. 1:29).
    - b. Jesus Christ set the pattern that we follow in this aspect of the Christian walk (2<sup>nd</sup> Cor. 5:19).
    - c. Grace orientation allows a believer to relax concerning unseen results (1<sup>st</sup> Cor. 3:6).
  4. Surpassing Grace (2<sup>nd</sup> Cor. 9:14; Eph. 2:7).
    - a. Saving grace is made possible when One serves on behalf of the many. Surpassing grace is made possible when the many serve on behalf of the One who saved them.
    - b. Christ gave Himself, and in appreciation we can give ourselves to Him (2<sup>nd</sup> Cor. 8:1-5).
    - c. This grace orientation allows a believer to maintain abundant joy in giving no matter the ordeal of affliction we endure (2<sup>nd</sup> Cor. 8:2).
    - d. We can be thankful for surpassing grace here in time (2<sup>nd</sup> Cor. 9:14), but the full manifestation of surpassing grace awaits the ages to come (Eph. 2:7).
  5. Sufficient Grace (2<sup>nd</sup> Cor. 12:9).
    - a. Sufficient grace enables the believer to display God's power in every testing circumstance (2<sup>nd</sup> Cor. 12:9; Phil. 4:13; Isa. 40:28-31).
    - b. This grace orientation allows a believer to resist the desire to have their problems taken away (2<sup>nd</sup> Cor. 12:8).
    - c. This grace orientation allows a believer to identify with God's faithfulness and successfully navigate to His designed ekbasis (1<sup>st</sup> Cor. 10:13).
  6. Growing in Grace (2<sup>nd</sup> Pet. 3:18).
    - a. Untaught, unstable, unprincipled ones actively seek to carry away the unsuspecting believer (2<sup>nd</sup> Pet. 2:18-19; 3:16-17; 2<sup>nd</sup> Cor. 11:3,13-15; 2<sup>nd</sup> Tim. 3:6-9).
    - b. We must remain ever vigilant so we don't join in the self-destructive apostasy (2<sup>nd</sup> Pet. 3:14,17; 1<sup>st</sup> Cor. 10:12; Heb. 3:12).
    - c. The best defense against apostasy snares is to maintain a consistent growth regimen—not for one's own sake but for the eternal glory of Jesus Christ (2<sup>nd</sup> Pet. 3:18).
  - C. Dying Grace (Ps. 23:4; Phil. 1:21ff.; 2<sup>nd</sup> Tim. 4:6-8).
    1. The faithful Lord who walks with us through life, will walk with us through the occasion and circumstances of our physical death (Ps. 23:4).
    2. This grace orientation is so occupied with Christ that matters of life and death are hard to choose between (Phil. 1:21ff.).
    3. This grace orientation rests is a marvelous assurance that our assignment is complete (2<sup>nd</sup> Tim. 4:6-8).
- III. A Summary & Conclusion can be achieved by reviewing the NT Survey of Grace that was taught in 1<sup>st</sup> Cor. 15.

# Grace Giving

## Taken from Grace Notes Doctrine 204

The Bible shows God's viewpoint on the subject of money and Christian giving and provides teaching that will protect the believer from many common illusions and dangers.

A false notion about money is that "money will buy happiness." But only the Word of God brings happiness as the believer learns and applies Bible truth to his life. Another false viewpoint is that "money is security"; but the only true security is in the Lord Jesus Christ and it is only wishful thinking to seek security in any other place. Then there is the "hippie" mentality which says that "money is not needed", leading to people just bumming around through life. Money is a bona fide medium of exchange, and the Bible provides many instructions on the handling of money.

The Bible points out several dangerous errors to which non-Christians are subject. Evangelistic teaching should deal with these important issues to help unbelievers see the true issue of salvation through Christ. For example:

- Salvation cannot be purchased with money. (Mark 8:36-37) Salvation has been paid for, and not with silver and gold. (1 Pet. 1:18,19)
- Money causes a rich person to put his faith in the wrong things. (Mark 10:23-25)
- Money keeps the rich unbeliever from seeking salvation in the right manner - by means of God's Word. (Luke 16:19-21)
- Money has no credit with God at the Last Judgment. Only imputed righteousness is acceptable with God. (Prov. 11:4,28)
- The Christian can also fall into error in money matters. Thorough Christian Life teaching includes the following:
  - Money can keep a believer from honoring Christ, the purpose for which he has been left on this earth (Eccl. 5:10-20; 6:2). Solomon was a rich king, but his riches crowded the Lord out.
  - Money can be a source of temptation. (1 Tim. 6:7-19)
  - A believer should spend his money wisely. (1 Tim. 6:8) Investigate carefully before you give. Give money for the glory of the Lord.
  - Two other passages of interest are James 4:13 to 5:6 and Acts 5:1-10.

Christian giving is a part of stewardship, and faithfulness is the first requirement. (1 Cor. 4:2) God really owns everything (1 Cor. 4:24) and gives to believers (James 1:17). A Christian is accountable for everything that the Lord provides (Rom. 14:12).

Christian giving expresses the principle of Grace. It is one means by which the Christian demonstrates graciousness. Having been a recipient of God's Grace in salvation and in the Christian life, the Christian ministers grace to others. He is a conduit of Grace. "It is more blessed to give than to receive." (Acts 20:35)

The principle of giving derives from the fact that Grace depends upon the character of the giver. A Christian gives because of who and what he is, not because the needy person deserves it. Often the needy person is quite undeserving; but deserving is not the issue in giving. The issue in giving is the believer's stability of character. The recipient is the object of Grace, not the object lesson of Grace.

The giver is the object lesson of Grace. The more frequently a believer gives, the more he is oriented to Grace, and the more Grace is observed in him. It is vitally important, therefore, that the mental attitude for giving be correct, especially that the giving is not motivated by the desire for approbation. This will destroy the object lesson and devalue God's Grace in the eyes of observers. In giving, nothing must cloud the issue for either the giver, the recipient, or observers.

The Biblical standard excludes human religion and systems. Legalistic giving as seen in Amos 4:4 is replaced by the faithful giving of Prov. 11:24. Neglect of the needy (Mal. 3:7-12) is replaced by giving more than is needed (Ex. 36:5-7). The Pharisaism of Luke 18:9-14 is replaced by giving secretly and before the evangelism event (1 Cor. 16:1ff). Bribery and public "testimonies" (Gen. 28:20-22) are replaced by freewill offerings (Ex. 25:1,2; 35:4-10; 2 Cor. 9:7).

Covetousness is an occupational hazard to be guarded against. (Luke 12:15; Col. 3:5) Thirteen of the twenty-nine parables of Jesus referred to the correct use of possessions. Giving will involve first giving yourself to the Lord. (2 Cor. 8:5)

Poverty is no excuse for not giving. Believers should not have to be urged to give, because Jesus gave Himself. We give in gratitude, cheerfully, willingly, and in Grace. Read 1 Cor. 6:19-20; 2 Cor. 8:1-15.

The amount you give should be determined according to the following criteria:

- By the need, 2 Cor. 8 and 9
- By how much wealth you have, 2 Cor. 8:12-15; and by how much God prospers you, 1 Cor. 16:2, Deut. 16:17; Matt. 10:8; Acts 11:29.
- Giving is to be systematic (1 Cor. 16:2) and sacrificial (Luke 21:3,4; 2 Cor. 8:2)

Tithing is not the issue in Christian giving. Tithing was a tax to support the theocratic government during the age of the Jews. The Old Testament gives a systematic progression in the use of the tithe.

- Tithes were given to the Levites to maintain the temple (Num. 18:21-24) and to provide for the official feasts and sacrifices (Deut. 14:22-24).
- The Jews gave one-third of their income every 3rd year for the poor in Israel (Deut. 14:28,29)
- Other tithes mentioned in Num. 28:26ff and Gen. 47:24. Melchizedek's tithe from the spoils of Abraham's war is part of the illustration of the teaching of the superior priesthood of Christ (Heb. 7).

An example of correct Christian giving is given by the Apostle Paul in his description of the giving done by the Macedonian believers, 2 Cor. 8:1-6. The Macedonians were born-again, believer-priests, and had the right to give. They had been robbed blind by the Romans in order to pay for putting down a revolt, but they still gave. Paul wanted the Corinthians (and us) to know of the Grace of God which was "bestowed" upon the churches of Macedonia. The reward from God is from Grace and is invaluable, 2 Cor. 9:6; Matt. 6:20; Prov. 22:9.

#### PRINCIPLES OF CHRISTIAN GIVING FROM 2 CORINTHIANS 8 AND 9.

Read these two chapters and consider the following observations.

8:1,2 All true giving is defined as mental attitude, not as an overt act.

8:3 Christian giving must be free from pressure and coercion. Free will (volition) must operate.

8:4 The believers considered it a privilege to give. They begged to give. Giving under pressure contradicts Grace.

8:5 They were in fellowship before they gave. Giving starts with self and not with money.

8:7 Giving is part of Grace.

8:8 Christian giving is love giving, not Law giving.

8:9 As Jesus Christ voluntarily gave Himself, we in giving must have the same attitude of volition, willingness.

8:10 Past failures should not stop one from giving.

8:11 Giving is in accordance with what you have (not in accordance with what you hope to get in the future).

8:12 Even if a believer has nothing to give, it is fully accepted by God, provided there is a willing mind to give.

8:13-15 When one member of the body of Christ is unable to give, others make up for their lack so that there is an equality in sustaining the local church and arms outside the church.

8:16,17 Personal commendation of Titus. He was honest and headed the delegation to collect the offering for the Jerusalem church.

8:19,20 Money given to the Lord's work should be handled orderly and honestly. This is detail work for deacons or other administrators.

9:1,2 Both the giving and administration of money should glorify the Lord.

9:3,4 A collection or offering should not embarrass anyone.

9:5 Blessing in the Christian life results from giving to the Lord and not spending money for self-pleasure. "Bounty" used twice is "blessing".

9:6 The more you sow, the more you harvest. God blesses the believer whose mental attitude is right.

9:7 Giving is done in a mental attitude of joy.

9:8,9 God's divine essence guarantees the principles written here.

9:10 God keeps on supplying so that the believer can keep on giving.

9:11 "Bountifulness" means blessing. The more faith you exercise, the more enrichment you receive; all is non-meritorious activity.

9:11-13 Biblical giving results in thanksgiving expressed and the glorification of Grace.

9:14 Giving also stimulates prayer, love, and an admiration of Grace in the believer who gives graciously.

9:15 The example of Christ. "I can never come close to what Christ gave me in salvation. He is the unspeakable gift. " True Bible giving is the result of occupation with Christ and gratitude to Him on the basis of who and what He is.



# The Heart

R.A. Torrey, *The New Topical Text Book : A Scriptural Text Book for the Use of Ministers, Teachers, and All Christian Workers* (Oak Harbor, WA: Logos research Systems, Inc., 1995, c1897).

1. Issues of life are out of. Pr. 4:23.
2. God
  - a. Tries. 1Ch 29:17; Jer. 12:3.
  - b. Knows. Ps 44:21; Jer. 20:12.
  - c. Searched. 1Ch 28:9; Jer. 17:10.
  - d. Understands the thoughts of. 1Ch 28:9; Ps. 139:2.
  - e. Ponders. Pr. 21:2; 24:12.
  - f. Influences. 1Sa 10:26; Ezr. 6:22; 7:27; Pr. 21:1; Jer. 20:9.
  - g. Creates a new. Ps 51:10; Ezek. 36:26.
  - h. Prepares. 1Ch 29:18; Pr. 16:1.
  - i. Opens. Ac 16:14.
  - j. Enlightens. 2Co 4:6; Eph. 1:18.
  - k. Strengthens. Ps 27:14.
  - l. Establishes. Ps 112:8; 1Th 3:13.
3. Should be
  - a. Prepared to God. 1Sa 7:3.
  - b. Given to God. Pr. 23:26.
  - c. Perfect with God. 1Ki 8:61.
  - d. Applied to wisdom. Ps. 90:12; Pr. 2:2.
  - e. Guided in the right. Pr. 23:19.
  - f. Purified. Jas 4:8.
  - g. Single. Eph. 6:5; Col 3:22.
  - h. Tender. Eph. 4:32.
  - i. Kept with diligence. Pr. 4:23.
4. We should
  - a. Believe with. Ac 8:37; Ro 10:10.
  - b. Serve God with all. De 11:13.
  - c. Keep God's statutes with all. De 26:16.
  - d. Walk before God with all. 1Ki 2:4.
  - e. Trust in God with all. Pr. 3:5.
  - f. Love God with all. Mt 22:37.
  - g. Return to God with all. De 30:2.
  - h. Do the will of God from. Eph. 6:6.
  - i. Sanctify God in. 1Pe 3:15.
  - j. Love one another with a pure. 1Pe 1:22.
5. No man can cleanse. Pr. 20:9.
6. Faith, the means of purifying. Ac 15:9.
7. Renewal of, promised under the gospel. Ezek. 11:19; 36:26; Heb. 3:10.
8. When broken and contrite, not despised by God. Ps 51:17.
9. The pure in, shall see God. Mt 5:8.
10. Pray that it may be
  - a. Cleansed. Ps 51:10.
  - b. Inclined to God's testimonies. Ps 119:36.
  - c. United to fear God. Ps 86:11.
  - d. Directed into the love of God. 2Th 3:5.
11. Harden not, against God. Ps 95:8; Heb. 4:7.
12. Harden not against the poor. De 15:7.
13. Regard not iniquity in. Ps 66:18.
14. Take heed lest it to be deceived. De 11:16.
15. Know the plague of. 1Ki 8:38.
16. He that trusts in, is a fool. Pr. 28:26.

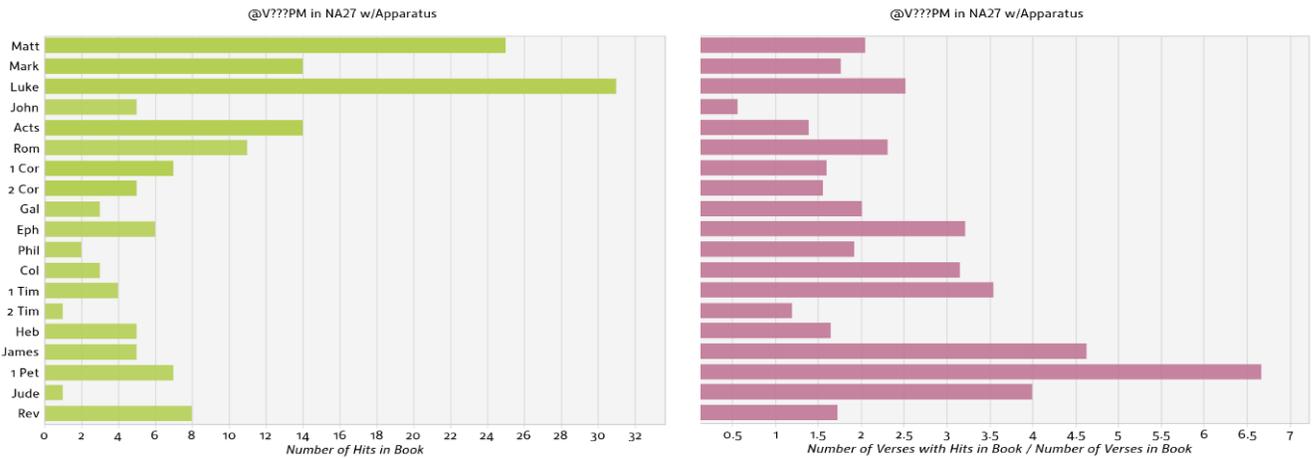


# Introduction to Satan

- I. Origin and Fall
  - A. Ezek. 28:11-19 details the Messiah Cherub who sinned.
  - B. Isa. 14:12-14 details the 5 "I Wills" of Heylel Ben-Shachar. (Larger context: Isa. 14:3-21).
- II. Dispensation of Man
  - A. Gen. 3:1-5 cf. Rev. 12:9 Satan's challenge to Adam's dominion of the earth manifested through satanic temptation to sin.
  - B. Gen. 4:5b-8 cf. 1<sup>st</sup> Jn. 3:12 Satan's opposition to the seed of the woman promise manifested through Cain's murdering of Abel. See also Rev. 12:3-4.
  - C. Job 1&2 Satan's challenge to God the Father's fairness manifested through satanic affliction of Job.
- III. Dispensation of Israel (Age of Law)
  - A. Jude 9 Satan's opposition to Israel manifested through an attempt to claim Moses' body.
  - B. 1<sup>st</sup> Chr. 21:1 Satan's opposition to Israel manifested through satanic motivation of King David. See also Acts 5:3 for Satan's opposition to the Church manifested through satanic motivation of Ananias & Sapphira.
  - C. Zech. 3:1-2 Satan's opposition to Israel's return from captivity manifested through satanic accusations against Joshua the high priest.
- IV. Dispensation of Israel (Age of the Incarnation)
  - A. Synoptic Gospels
    1. Matt. 4:1-11; Mark 1:12-13; Lk. 4:1-13 Satan's opposition to human redemption manifested through satanic temptation of the Redeemer. See also Matt. 16:23 & Mk. 8:33 where the opposition came through Peter and Jn. 6:70 & 13:2,27 where the opposition came through Judas.
    2. Matt. 12:26; Mark 3:23,26; Lk. 11:18 Satan's divided kingdom is exposed by Jesus.
    3. Matt. 13:18-23; Mk. 4:15-19; Lk. 8:11-14 The Parable of the Sower highlights Satan's opposition to the Word of God.
    4. Matt. 13:38-39 The Parable of Wheat & Tares highlights Satan's infiltration into God's wheat.
    5. Matt. 25:41; Rev. 20:10 The eternal lake of fire is Satan's ultimate destiny.
  - B. Three particular messages in Luke.
    1. Lk. 10:18 Jesus testified to the expulsion of Satan from heavenly privilege.
    2. Lk. 13:16 Satan afflicted a Daughter of Abraham for eighteen years. See also Acts 10:38.
    3. Lk. 22:31 Satan demanded the Lord's permissive will for the sifting of Peter.
  - C. Gospel of John.
    1. Jn. 8:44 Unbelieving religious leaders are sons of Satan. See also Acts 13:10 for Elymas the Magician in this terminology.
    2. Jn. 17:15 Believers are protected by God from Satan's harm, and will soon provide eternal victory for the Church (Rom. 16:20). See also 2<sup>nd</sup> Thess. 3:3.
- V. Dispensation of the Church.
  - A. Acts 26:18 Salvation is a deliverance from the dominion of Satan to the dominion of God. See also Col. 1:13.
  - B. Paul's Epistles
    1. 1<sup>st</sup> Cor. 5:5 & 1<sup>st</sup> Tim. 1:20 Apostles had discretionary authority to deliver believers to Satan.
    2. 1<sup>st</sup> Cor. 7:5 Satan attacks sex-deficient marriages.
    3. 2<sup>nd</sup> Cor. 2:11 Satan attacks grace-deficient local churches. See also Eph. 4:27.
    4. 2<sup>nd</sup> Cor. 11:14 Satan maintains a counterfeit appearance.
    5. 2<sup>nd</sup> Cor. 12:7 Paul's thorn in the flesh was an angel of Satan.
    6. Eph. 6:11,16 The panoply of God is our armament for engaging Satan in spiritual warfare.
    7. 1<sup>st</sup> Thess. 2:18 Satan hinders geographic travels.
    8. 1<sup>st</sup> Tim. 3:6-7 Overseers are particularly targets of satanic attack via pride.
    9. 1<sup>st</sup> Tim. 5:15 Believers can be turned aside to follow satanic wisdom.
    10. 2<sup>nd</sup> Tim. 2:26 Believers can be held as prisoners of war in the angelic conflict.
  - C. General Epistles
    1. Heb. 2:14 Jesus participation in physical death was a victory over satanic power.
    2. James 4:7 Resisting the devil requires submitting to God.
    3. 1<sup>st</sup> Pet. 5:8 Resisting the devil requires a firm faith.

4. The conflict with the devil is emphasized in First John (2:13,14; 3:8,10,12; 5:18,19).
- D. Revelation 2&3
1. Rev. 2:9-10; 3:9 The churches at Smyrna and Philadelphia combated satanic dupes.
  2. Rev. 2:13 The church at Pergamum dealt with satanic politics as a capital city.
  3. Rev. 2:24 The church at Thyatira turned to satanic Jezebel fornication.
- VI. Dispensation of Israel (Age of Tribulation, Age of Millennial Reign)
- A. 2<sup>nd</sup> Thess. 2:9 Antichrist will function according to the activity of Satan.
  - B. Rev. 12:7-17 Satan is earthbound and wrathful against Israel during the Tribulation.
  - C. Rev. 13:1-18; 16:13-16 Satan raises up an anti-trinity for the Tribulation.
  - D. Rev. 20:2,3,7 Satan is confined for the millennial reign of Jesus Christ before leading his final Gog-Magog and then joining the Beast and False Prophet in the Lake of Fire (Rev. 20:10 cf. 19:20).

# A Passing Impression of Passive Imperatives



## 157 Passive Imperatives in the Greek New Testament

- 28x φοβέω phobeō #5399<sub>95x</sub>: *to fear* (Mt. 10:28<sub>x2</sub>,31<sup>a</sup>; 14:27<sup>b</sup>; 17:7; 28:5,10; Mk. 5:36<sup>c</sup>; 6:50<sup>b</sup>; Lk. 1:13,30; 2:10; 5:10; 8:50<sup>b</sup>; 12:5<sub>x2</sub>,7<sup>a</sup>,32; Jn. 6:20<sup>b</sup>; 12:15; Acts 18:9; 27:24; Rom. 11:20; 13:4; 1<sup>st</sup> Pet. 2:17; Rev. 1:17; 2:20; 14:7).
- 8x γίνομαι ginomai #1096<sub>621x</sub>: *to become* (Mt. 6:10; 8:13; 9:29; 15:28; 26:42; Acts 1:20; Rom. 11:9; 1<sup>st</sup> Pet. 1:15).
- 6x ὑποτάσσω hupotassō #5293<sub>38x</sub>: *to subject* (Rom. 13:1; 1<sup>st</sup> Cor. 14:34; Col. 3:18; Jas. 4:7; 1<sup>st</sup> Pet. 2:13; 5:5).
- 5x ἐγείρω egeirō #1453<sub>143x</sub>: *to raise, raise up* (Mt. 17:7; 26:46<sup>a</sup>; Mk. 14:42<sup>a</sup>; Lk. 7:14; Jn. 14:31).
- 5x εὐφραίνω euphrainō #2165<sub>14x</sub>: *to gladden* (Lk. 12:19; Rom. 15:10; Gal. 4:27; Rev. 12:12; 18:20).
- 5x μιμνήσκομαι mimnēskomai #3403<sub>23x</sub>: *to remember* (Lk. 16:25; 23:42; 24:6; Heb. 13:3; Jud. 17). Also 1x ἀναμνήσκω anamimnēskō #363<sub>6x</sub>: *to remind* (Heb. 10:32).
- 4x δέομαι deomai #1189<sub>21x</sub>: *to ask, request* (Mt. 9:38<sup>a</sup>; Lk. 10:2<sup>a</sup>; Acts 8:22,24).
- 4x πλανάω planāō #4105<sub>39x</sub>: *to deceive, wander* (1<sup>st</sup> Cor. 6:9; 15:33; Gal. 6:7; Jas. 1:16).
- 4x πορεύω poreuō #4198<sub>153x</sub>: *to go* (Mt. 8:9; Lk. 7:8; Acts 9:11; 28:26).
- 3x ἀγιάζω hagiāzō #37<sub>28x</sub>: *to sanctify* (Mt. 6:9<sup>a</sup>; Lk. 11:2<sup>a</sup>; Rev. 22:11). Also 1x ἀγνίζω hagnizō #48<sub>7x</sub>: *to purify* (Acts 21:24).
- 3x αἶρω airō #142<sub>101x</sub>: *to lift, carry* (Mt. 21:21<sup>a</sup>; Mk. 11:23<sup>a</sup>; Eph. 4:31).
- 3x καθαρίζω katharizō #2511<sub>31x</sub>: *to cleanse* (Mt. 8:3<sup>a</sup>; Mk. 1:41<sup>a</sup>; Lk. 5:13<sup>a</sup>).
- 3x φιμώω phimōō #5392<sub>7x</sub>: *to muzzle* (Mk. 1:25<sup>a</sup>; 4:39; Lk. 4:35<sup>a</sup>).
- 2x βάλλω ballō #906<sub>122x</sub>: *to throw* (Mt. 21:21<sup>a</sup>; Mk. 11:23<sup>a</sup>).
- 2x ἐνδυναμόω endunamōō #1743<sub>7x</sub>: *to become strong* (Eph. 6:10; 2<sup>nd</sup> Tim. 2:1).
- 2x θροέω throeō #2360<sub>3x</sub>: *to be alarmed* (Mt. 24:6<sup>a</sup>; Mk. 13:7<sup>a</sup>; see also 2<sup>nd</sup> Thess. 2:2).
- 2x καταλλάσσω katallassō #2644<sub>6x</sub>: *to reconcile* (1<sup>st</sup> Cor. 7:11; 2<sup>nd</sup> Cor. 5:20).
- 2x σταυρώω staurōō #4717<sub>46x</sub>: *to crucify* (Mt. 27:22,23).
- 2x συγχαίρω sunchairō #4796<sub>7x</sub>: *to rejoice together* (Lk. 15:6,9).
- 2x ταπεινώω tapeinōō #5013<sub>14x</sub>: *to humble, make humble* (Jas. 4:10; 1<sup>st</sup> Pet. 5:6).
- 2x ταρασσω tarassō #5015<sub>17x</sub>: *to shake, stir, disturb* (Jn. 14:1,27).
- 1x ἀναστρέφω anastrephō #390<sub>9x</sub>: *to overturn, conduct oneself* (1<sup>st</sup> Pet. 1:17).
- 1x ἀξιόω axiōō #515<sub>7x</sub>: *to consider worthy* (1<sup>st</sup> Tim. 5:17).
- 1x ἀρκέω arkeō #714<sub>8x</sub>: *to be sufficient, be content* (Lk. 3:14).
- 1x ἀφανίζω arphanizō #853<sub>5x</sub>: *to cause something to disappear* (Acts 13:41).
- 1x ἀφορίζω arphorizō #873<sub>10x</sub>: *to take away, separate* (2<sup>nd</sup> Cor. 6:17).
- 1x βαπτίζω baptizō #907<sub>77x</sub>: *to baptize* (Acts 2:38). Also σώζω sōzō #4982<sub>106</sub>: *to save* (Acts 2:40).
- 1x βαρέω bareō #916<sub>6x</sub>: *to weigh down, burden* (1<sup>st</sup> Tim. 5:16).
- 1x βλασφημέω blasphemēō #987<sub>34x</sub>: *to blaspheme* (Rom. 14:16).
- 1x γινώσκω ginōskō #1097<sub>222x</sub>: *to know* (Phil. 4:5).

- 1x γνωρίζω gnōrizō #1107<sub>25x</sub>: *to make known* (Phil. 4:6).
- 1x διαλλάσσομαι diallassomai #1259<sub>1x</sub>: *to become reconciled* (Mt. 5:24).
- 1x δοκιμάζω dokimazō #1381<sub>22x</sub>: *to test/evaluate* (1<sup>st</sup> Tim. 3:10).
- 1x ἐκθαμβέω ekthambeō #1568<sub>4x</sub>: *to be very excited* (Mk. 16:6).
- 1x ἐκλύω eklyō #1590<sub>5x</sub>: *to faint* (Heb. 12:5).
- 1x ἐκρίζω ekrizō #1610<sub>4x</sub>: *to uproot* (Lk. 17:6). Also φυτεύω phuteuō #5452<sub>11x</sub>: *to plant* (Lk. 17:6).
- 1x ἐνδύω endyō #1746<sub>27x</sub>: *to dress, clothe* (Col. 3:12<sub>x2</sub>).
- 1x ἐνέχω enechō #1758<sub>3x</sub>: *to have a grudge, be subject to* (loaded down with) (Gal. 5:1).
- 1x ἐπιμελέομαι epimeleomai #1959<sub>3x</sub>: *to care for* (Lk. 10:35).
- 1x ἐπιστρέφω epistrephō #1994<sub>35x</sub>: *to turn* (Mt. 10:13).
- 1x ἐφραθά ephrathā #2188<sub>1x</sub>: *to open* (Mk. 7:34). Also διανοίγω dianoiōgō #1272<sub>1x</sub>: *to open* (Mk. 7:34).
- 1x θεραπεύω therapeuō #2323<sub>43x</sub>: *to heal* (Lk. 13:14).
- 1x θορυβέω thorubeō #2350<sub>4x</sub>: *to throw into disorder, agitate* (Acts 20:10).
- 1x ἰάομαι iaomai #2390<sub>26x</sub>: *to restore, heal* (Lk. 7:7).
- 1x ἰλάσκομαι hilaskomai #2433<sub>2x</sub>: *to propitiate* (Lk. 18:13).
- 1x καταλέγω katalegō #2639<sub>1x</sub>: *to select for membership* (1<sup>st</sup> Tim. 5:9).
- 1x καταρτίζω katartizō #2675<sub>13x</sub>: *to outfit* (2<sup>nd</sup> Cor. 13:11). Also παρακαλέω parakaleō #3870<sub>109x</sub>: *to comfort* (2<sup>nd</sup> Cor. 13:11).
- 1x κολλάω kollaō #2853<sub>12x</sub>: *to bind closely, unite* (Acts 8:29).
- 1x κραταιόω krataiōō #2901<sub>4x</sub>: *to strengthen* (1<sup>st</sup> Cor. 16:13).
- 1x μεθύσκω methuskō #3182<sub>5x</sub>: *to intoxicate* (Eph. 5:18). Also πληρώω plērōō #4137<sub>86x</sub>: *to fill* (Eph. 5:18).
- 1x μεταμορφόω metamorphōō #3339<sub>4x</sub>: *to transform* (Rom. 12:2). Also συσχηματίζω suschematizō #4964<sub>2x</sub>: *to conform* (Rom. 12:2 cf. 1<sup>st</sup> Pet. 1:14 ptc.).
- 1x μετατρέπω metatrepō #3344<sub>1x</sub>: *to turn around* (Jas. 4:9).
- 1x μετεωρίζομαι meteōrizomai #3349<sub>1x</sub>: *to be up in the air* (anxious, worried) (Lk. 12:29).
- 1x νικάω nikaō #3528<sub>28x</sub>: *to conquer, overcome* (Rom. 12:21).
- 1x ξενίζω xenizō #3579<sub>10x</sub>: *to entertain, to be surprised* (1<sup>st</sup> Pet. 4:12).
- 1x ὀνομάζω onomazō #3687<sub>9x</sub>: *to name* (Eph. 5:3).
- 1x ὀργίζω orgizō #3710<sub>8x</sub>: *to be angry* (Eph. 4:26).
- 1x παραφέρω parapherō #3911<sub>4x</sub>: *to carry off* (Heb. 13:9).
- 1x πείθω peithō #3982<sub>52x</sub>: *to persuade, obey* (Heb. 13:7).
- 1x περιτέμνω peritemnō #4059<sub>17x</sub>: *to circumcise* (1<sup>st</sup> Cor. 7:18).
- 1x πικραίνω pikrainō #4087<sub>4x</sub>: *to embitter* (Col. 3:19).
- 1x πλατύνω platonō #4115<sub>3x</sub>: *to make wide* (2<sup>nd</sup> Cor. 6:13).
- 1x πληροφορέω plērophoreō #4135<sub>6x</sub>: *to convince fully* (Rom. 14:5).
- 1x ρυπαίνω rhyrainō #4510<sub>1x</sub>: *to pollute* (Rev. 22:11).
- 1x ῥώννυμι rhōnnumi #4517<sub>1x</sub>: *to strengthen* (Acts 15:29).
- 1x σκοτίζω skotizō #4654<sub>5x</sub>: *to darken* (Rom. 11:10).
- 1x σκύλλω skullō #4660<sub>4x</sub>: *to harass, annoy* (Lk. 7:6).
- 1x συνάγω sunagō #4863<sub>59x</sub>: *to gather* (Rev. 19:17).
- 1x χαίρω chairō #5463<sub>74x</sub>: *to rejoice, be glad* (Lk. 6:23).
- 1x χορτάζω chortazō #5526<sub>16x</sub>: *to feed, fill* (Jas. 2:16).
- 1x χωρίζω chōrizō #5563<sub>13x</sub>: *to separate* (1<sup>st</sup> Cor. 7:15).

# Pleasing God

- I. Old Testament Doctrine of Pleasing God
  - A. The example of Enoch is an Old Testament story with a New Testament doctrinal development (Heb. 11:5-6).
    1. Faith in God is the walk that pleases Him.
    2. Seeking God is the pleasing walk that He rewards.
  - B. The examples of Abraham and Sarah, and all the Hebrews 11 illustrations are Old Testament stories with New Testament doctrinal developments (Heb. 11:16).
    1. The consequence of not pleasing God is to bring Him shame.
    2. The ultimate rewards are the eternal dwellings that He prepares.
  - C. The Exodus Generation is an Old Testament story with a New Testament doctrinal development (1<sup>st</sup> Cor. 10:1-11).
    1. Failure to please God will result in temporal divine discipline and eternal loss of reward.
    2. Accountability increases with each passing stewardship and each passing generation.
  - D. David is the man after God's own heart (1<sup>st</sup> Sam. 13:14; 15:28; 16:7), whose life became the standard for every Davidic King (1<sup>st</sup> Kgs. 9:4,5; 11:11-13,33; 15:3,11; 2<sup>nd</sup> Kgs. 14:3; 16:2; 18:3; 22:2).
  - E. Wisdom Literature teaches in an Old Testament context that observance of Law is not the essence of pleasing God (Ps. 19:14; 35:27; 147:11; 149:4; Prov. 11:20; 16:7).
- II. New Testament Doctrine of Pleasing God.
  - A. Jesus Christ is the eternal bosom of the Father pattern for explaining God and pleasing God (Jn. 1:18 cf. 13:23-25).
    1. Jesus was prophetically anticipated (Isa. 42:1) and announced (Matt. 3:17; 17:5) as the well-pleasing servant-son (Ps. 2:7,12).
    2. The Greater Son of David was pleasing to the Father (Jn. 8:29) and His life is the standard for every member of the Body of Christ (Acts 13:22,23,28-41).
  - B. Members of the Body of Christ are expected & equipped to please God in every aspect of their Christian walk.
    1. Our freedom in Christ equips us for the Spirit-filled pleasing walk (Rom. 8:1-8).
    2. Presenting our bodies a living and holy sacrifice pleases God in our spiritual service of worship (Rom. 12:1).
    3. The will of God for the Church is the well-pleasing will of God. We can only demonstrate that good, well-pleasing, and perfect will by means of Biblical experiential spiritual transformation (Rom. 12:2 cf. Eph. 4:20-25).
    4. Peacemaking and mutual edification is our service to Christ, our pleasure to God the Father, and our testimony to mankind (Rom. 14:18).
    5. Pleasing God becomes our life's ambition when we identify with the temporal nature of this life and the eternal consequences for the next (2<sup>nd</sup> Cor. 5:9).
    6. Pleasing God is the purpose of our life as children of light (Eph. 5:10). This is why we strive to know His will, and to know Him (Col. 1:9-12).
    7. Financial support for the ministry of the Word of God is a sweet-smelling savor before the Father's throne of grace (Phil. 4:18).
    8. Obedience to parents (Col. 3:20) and masters (Tit. 2:9) is well-pleasing in that it testifies to our humility before God.
    9. The soldier function of the Body of Christ demands disentangled conditions for active service (2<sup>nd</sup> Tim. 2:4).
    10. The life of faith pleases God, but shrinking back displeases Him (Heb. 10:38; 11:5,6).
    11. Well-pleasing service is motivated by gratitude (Heb. 12:28; 13:16), and internally worked by God the Father (Heb. 13:21).
    12. The well-pleasing walk is the walk of confidence before God (1<sup>st</sup> Jn. 3:18-22).



# Preventative Cleansing versus Remedial Cleansing

1. Self-cleansing is a preventative measure.
  - a. Two practical steps are provided for breaking present unequal yokes and avoiding potential unequal yokes (2<sup>nd</sup> Cor. 6:17; Isa. 52:11).
    - 1) Come out from their midst and be separate.
    - 2) Do not touch what is unclean.
  - b. These steps are summarized as a self-cleansing perfection of holiness (2<sup>nd</sup> Cor. 7:1). Holiness is not perfected when failure requires restoration to fellowship. Holiness is perfected when preventative cleansing prevents the sin from being committed.
  - c. Separation and non-touching avoids the identification with wickedness for divine wrath (Num. 16:26).
  - d. When these measures are taken, fellowship blessings can be multiplied (Ezr. 6:21).
  - e. Self-cleansing provides for enduring fruit (Ps. 1:1-3).
  - f. The blood of Christ provides an ever-present conscience cleanser (Heb. 9:14) as we walk in the light in fellowship with other believers (1<sup>st</sup> Jn. 1:7).
  - g. Parallel metaphors include putting on the armor of light and putting on the Lord Jesus Christ (Rom. 13:12,14).
2. Confession of sin is a remedial measure.
  - a. Temporal forgiveness is provided by God's faithfulness consistent with our eternal forgiveness (1<sup>st</sup> Jn. 1:9).
    - 1) Confession is a statement in agreement with God's perspective regarding our personal sins. ὁμολογέω *homologeō* <sup>#3670</sup><sub>26x</sub>. See also ὁμολογία *homologia* <sup>#3671</sup><sub>6x</sub>.
    - 2) Non-sin confessions are also valuable in understanding the sin confession (Mt. 10:32; 1<sup>st</sup> Tim. 6:12,13; Heb. 3:1; 4:14; 10:23; 11:13; 1<sup>st</sup> Jn. 2:23; 4:2,3,15; 2<sup>nd</sup> Jn. 7; Rev. 3:5).
  - b. David's immediate humble confession teaches the pattern (2<sup>nd</sup> Sam. 12:13-14).
    - 1) Immediate declaration of guilt against the Lord (cf. Ps. 32:5).
    - 2) Immediate forgiveness.
    - 3) Lingering consequences.
  - c. David's psalms teach critical confession and cleansing content (Ps. 32:5; 51:1-17).
    - 1) God's grace blots out sins (Ps. 51:1,9).
    - 2) God's cleansing is necessary because self-cleansing didn't happen (Ps. 51:2,7).
    - 3) Unconfessed sin festers in a growing awareness of God's hand of discipline (Ps. 51:3,8).
    - 4) Physical birth is fallen, but the new nature must be renewed with doctrine (Ps. 51:5-6).
    - 5) Restoration to fellowship should be followed by a renewed endeavor for holiness (Ps. 51:10-13).
    - 6) Restoration to fellowship should prompt an appreciative attitude of praise (Ps. 51:14-17 cf. Lk. 7:47).
  - d. Confession must include forsaking (Prov. 28:13).



## Principles of Rejoicing

1. Rejoicing is a corporate function (Rom. 12:12,15; 1<sup>st</sup> Cor. 12:26; 2<sup>nd</sup> Cor. 13:11).
2. Rejoicing is sparked by congregational faithfulness in the face of angelic conflict deceptions (Rom. 16:17-20; Col. 2:4-5; 1<sup>st</sup> Thess. 3:6-10).
3. There is an aspect of earthly rejoicing which will no longer be possible when heavenly joy is unveiled (1<sup>st</sup> Cor. 7:30; 2<sup>nd</sup> Cor. 6:10).
4. Rejoicing is a love application—rightly targeted and rightly non-targeted (1<sup>st</sup> Cor. 13:6).
5. Rejoicing is a response to believers who refresh spirits (1<sup>st</sup> Cor. 16:17-18; 2<sup>nd</sup> Cor. 7:13).
6. Rejoicing is not an option, it's a continuous obligation (1<sup>st</sup> Th. 5:16).
7. Philippians is the Book of Rejoicing (Phil. 1:18<sub>x2</sub>; 2:17<sub>x2</sub>, 18<sub>x2</sub>, 28; 3:1; 4:4<sub>x2</sub>, 10).
  - a. Proclamation of Christ is always grounds for rejoicing, even when surrounding circumstances are not good (Phil. 1:18).
  - b. The Day of Christ becomes our focal point for rejoicing and sharing joy with one another (Phil. 2:14-18). Indeed, temporal rejoicing provides for eternal rejoicing (1<sup>st</sup> Pet. 4:12-13).
  - c. Fellowship reunions and receptions in the Lord are powerful occasions for rejoicing (Phil. 2:25-30).
  - d. The primary sphere for our rejoicing is “in the Lord” (Phil. 3:1; 4:4,10).



# The Promises of God

## I. Introduction & Definition

- A. ἐπαγγελία #1860, ἐπαγγέλλομαι #1861, ἐπάγγελμα #1862, προεπαγγέλλω #4279.
- B. No single Hebrew term. Promises are implicit in the faithfulness of the God Who speaks. Communication terms אָמַר 'amar #559, דָּבַר dabar #1696, שָׁבַע shaba' #7621 all have usages related to promises.
- C. Simple phrases teach the simple truth.
  - 1. As He said (Ex. 12:25). כִּאֲשֶׁר דִּבֶּר.
  - 2. It is written (Matt. 4:4,7,10). γέγραπται.
- D. A declaration that one will do or refrain from doing something specified.
  - 1. A promise is a legally binding declaration that gives the person to whom it is made a right to expect or to claim the performance or forbearance of a specified act.
  - 2. A covenant or contract is a two-party (or multiple party) promise.
  - 3. Unconditional covenants are the strongest possible promises.
    - a. Made by the God who cannot lie.
    - b. Given in writing and subject to full objective testimony.
    - c. Impossible to be broken by the party without conditions.

## II. Development & Application

- A. The promises of God are yes and amen in Christ (2<sup>nd</sup> Cor. 1:20).
  - 1. God makes His promises to us through Christ. We claim no promise apart from our position in Christ.
  - 2. We respond in Amen to God through Christ for the glory of God the Father.
  - 3. Unbelievers have terrifying expectation of judgment (Heb. 10:27) because they are not recipients of His promise (1<sup>st</sup> Jn. 2:25).
- B. 4 NT chapters feature Promise as a dominant theme.
  - 1. Romans 4 (Rom. 4:13,14,16,20,21).
    - a. Promises are responded to by faith in accordance with grace (Rom. 4:13,14,16).
    - b. Promises are grounds for increased and strengthened faith whereas wavering in unbelief is the downfall for those who lose sight of the promises (Rom. 4:20,21).
  - 2. Galatians 3 (Gal. 3:14,16,17,18,19,21,22,29).
    - a. Grace promises are not earned by works, but received by grace through faith (Gal. 3:14,18).
    - b. The center of God's grace promise is to Abraham's Seed (Jesus Christ) (Gal. 3:16,19).
    - c. Grace eternal promises cannot be subsequently nullified (Gal. 3:17).
    - d. Grace eternal promises are universal promises. They are extended to all, but accepted only by some (Gal. 3:22,29).
  - 3. Hebrews 6 (Heb. 6:12,13,15,17).
    - a. Faith acceptance of a promise requires faith-rest patience as the fulfillment of God's promises come in God's perfect timing (Heb. 6:12,15).
    - b. Heirs of promise are blessed to obtain temporal demonstrations of God's eternal purpose (Heb. 6:17).
    - c. Such faith-rest is a stabilizing anchor (Heb. 6:19).
  - 4. Hebrews 11 (Heb. 11:9<sub>x2</sub>,11,13,17,33,39).
    - a. Faith-acceptance of divine promises is the essence of a life pleasing to God (Heb. 11:6).
    - b. Heirs of promise have an eternal perspective to bring temporal life into focus (Heb. 11:9,13).
    - c. God's promises may not make human sense (Heb. 11:11,17).
    - d. Disorientation to the promises can impel a "return" to the way of life before faith (Heb. 11:15).
    - e. Promises are obtained by faith (Heb. 11:33) but may not be realized within our mortal life-time (Heb. 11:39).
- C. Basic promises for personal application. Recommended: Every Promise in the Bible by Larry Richards.
  - 1. Promises cannot be directly claimed by non-recipient parties to the promise. Promises must be indirectly claimed by non-recipient parties only so far as mutual principles may bring such promises into secondary application. Chapter 8 Claiming God's Promises illustrates with Jer. 29:11.
  - 2. Chapter 21 Exploring Personal Relationship with God: Guided by Words to Count On (25 categories).

- a. Promises of Blessing are spiritual, heavenly, in and with Jesus Christ (Eph. 1:3; Rom. 8:32). The blessing is realized on earth in time as believers trust in the Lord (Ps. 34:8; 84:12; Prov. 16:20; Isa. 26:3-4; Jer. 17:7).
  - b. Promises of Care are fixed in His faithfulness to provide for His people, the sheep of His pasture (Ps. 23:1; 95:7; 100:3; Matt. 6:25-26; Phil. 4:19). Both Israel and the Church have claim to such promises based upon their status as peoples and flocks of God.
  - c. Promises of Discipline are applications of parental love (Deut. 8:5; Prov. 3:11-12; 13:24; Heb. 12:10-11; Rev. 3:19).
  - d. Promises of Eternal Life place the sufferings of temporal life into proper perspective (Job 19:25-27; Ps. 17:15; Jn. 6:40; Isa. 26:19; 1<sup>st</sup> Cor. 15:51-52; Phil. 3:20-21).
  - e. Promises of Freedom motivate our walk in fellowship (Jn. 8:34-36; Rom. 6:6,14,20,22; 1<sup>st</sup> Jn. 3:9).
  - f. Promises of Growth help us to relax as the Father does His work (2<sup>nd</sup> Cor. 3:18; Phil. 1:6; 1<sup>st</sup> Pet. 2:2-5).
  - g. Promises of Guidance keep us from poor decision-making techniques (Ps. 32:8; Prov. 3:6; Matt. 7:7-11; Jn. 14:26; Jas. 1:5).
  - h. Promises of Joy are centered in a prayer life to the Father, an occupation with Jesus Christ, and an active participation in the Body (Ps. 16:11; 97:11; Jn. 15:10,11; Rom. 15:13; 1<sup>st</sup> Pet. 1:8).
  - i. Promises regarding Prayer motivate our spirit union with God and one another (Ps. 34:15-18; Isa. 59:1-2; 1<sup>st</sup> Cor. 6:17; Phil. 2:2; 1<sup>st</sup> Pet. 3:12; 1<sup>st</sup> Jn. 5:14-15).
  - j. Promises of Protection are not guarantees of invulnerability by which we might tempt Him, but guarantees of dependability by which we might serve Him (Ps. 18:30; 91:4,9,10,14; 121:2,3; Dan. 3:16-18).
  - k. Promises of Salvation are foundational and are the grounds for every other promise we claim in Christ (2<sup>nd</sup> Cor. 1:20 cf. Jn. 1:12; 3:36; 5:24; 6:47; 10:28; 1<sup>st</sup> Jn. 5:11,12).
  - l. Promises of Strength are critical when we pursue ministry and engage in the angelic conflict (Ps. 89:21; Isa. 12:2; Eph. 3:16,20; Phil. 4:13; Col. 1:11; 2<sup>nd</sup> Thess. 2:17; 3:3; 1<sup>st</sup> Pet. 4:11; 5:10).
3. Chapter 22 Encouragement in Time of Need: More Bible Words to Count On (26 categories).
    - a. The first “time of need” is the time of anxiety. We are commanded to not be anxious (Phil. 4:6a), and the circumstantial condition of anxiety can be countered by the promises of God (Phil. 4:6b-7).
    - b. Larry Richards presents dejection, depression, despair, disappointment, discouragement and doubt as six categories of need in which promises of God provide for encouragement.
      - 1) They’re not really six different categories at all.
      - 2) They are circumstantial conditions directed or permitted by God.
        - a) For the glory of Jesus Christ.
        - b) For our personal spiritual growth.
        - c) For our corporate spiritual growth.
        - d) As a battlefield for our volitional testing.
    - c. The promises of God adjust our perspective from human viewpoint to divine viewpoint under any circumstantial conditions for volitional testing (Isa. 55:8-9; 2<sup>nd</sup> Cor. 10:7).
    - d. Failure, fear, frustration, etc. all have prohibitions and promises in Scripture so that our focus can be taken off of self and fixed on Jesus Christ (Phil. 4:8).
  4. Chapter 23 Guidelines for Healthy Relationships: More Bible Words to Count On (24 topics in 4 categories).
    - a. Larry Richards outlines marriage, parenting, church and community relationships as realms for claiming the promises of God.
    - b. None of Richards’ “promises” in this chapter are technically promises, but are rather precepts which should be followed under the umbrella of God’s promises (Ps. 32:8; Prov. 3:6; Isa. 28:16; 49:23).

### III. Summary & Conclusion

- A. Basic promises for personal application enable believers to faith-rest in the Christian Way of Life.
- B. Principles and precepts are intermediate doctrinal studies by which believers can develop divine viewpoint thought patterns for a variety of daily life applications.
- C. The Alpha to Omega Plan of God is a more advanced doctrinal study for maturing believers to apprehend God the Father’s eternal purpose and to fully engage in the Church’s participation in that purpose. This study incorporates the greatest promises ever made: promises between God the Father and God the Son.

## Readiness/Eagerness

1. Prothumia readiness/eagerness is an acceptable and therefore, rewardable attitude (2<sup>nd</sup> Cor. 8:12).
  - a. Prothumia readiness/eagerness underlies Biblically appropriate desires (desires of will) (2<sup>nd</sup> Cor. 8:11).
  - b. Biblically appropriate desires (desires of will) underlie Biblically appropriate actions (2<sup>nd</sup> Cor. 8:10).
2. A similar progression is observed in the conception and birth of sin (Jas. 1:14-15).
  - a. Instead of a προθυμία prothumia underlying the will, there is an ἐπιθυμία epithumia undermining the will.
  - b. The temptation process uses ἐπιθυμία epithumia to carry away and entice the one tempted (Jas. 1:14).
  - c. The result is an attitude that is ready & eager to surrender the desire of will to the desire of passion.
  - d. When the decision is made to obey the lust, then it can be said that “lust has conceived” (Jas. 1:15a).
  - e. When the activity of that decision is finally achieved, then it can be said that lust has given birth to sin (Jas. 1:15b).
3. Our prophylactic against lust conception is the walk by the Spirit (Gal. 5:16-18).
  - a. The flesh lusts against the Spirit and hinders us from appropriate desires (Gal. 5:17).
  - b. The Holy Spirit leads in opposition to the flesh empowering a means for a godly walk (Gal. 5:18a,17b,16a).
  - c. Choosing to obey the Holy Spirit’s leading means we will not and cannot commit personal sin (Gal. 5:16).
  - d. Obedience to the flesh is a tragic resurrection of something that has positionally been crucified and ought to remain buried in our considerations (Gal. 5:24-25; Rom. 6:11-14).
4. Appropriate readiness/eagerness, in response to the Holy Spirit’s leading, is presented in the New Testament in a variety of applications.
  - a. As readiness/eagerness for a whole Scripture approach to Bible study (Acts 17:11).
  - b. As readiness/eagerness for blessed reunions with the Body of Christ (1st Th. 2:17; Php. 2:28; 2nd Tim. 1:17).
  - c. As readiness/eagerness for grace provision to fellow members of His Body (2nd Cor. 8:11,12,19).
  - d. As readiness/eagerness for evangelism (Rom. 1:15) and shepherding (1st Pet. 5:2) functions of spiritual leadership.
  - e. In a compound of seeking, presented as readiness/eagerness for spiritual needs ahead of temporal needs (Mt. 6:32; Lk. 12:30).
  - f. In a compound of waiting, presented as readiness/eagerness for the eschatological glory of Jesus Christ (Rom. 8:19,23,25; 1st Cor. 1:7; Php. 3:20; Heb. 9:28).

