

## CHAPTER ONE

Second Corinthians was written between 58 and 60 AD. This reminds me that I want to mention that God did not allow the Temple to be destroyed until after the Pauline epistles were complete. It is always important to remember that the Jews, including our Lord, were keeping the Law until the time of Paul when the mystery of the church was revealed. With the destruction of the temple, and the dispersion of the Jews in 70 AD, the gospel of grace was carried by Paul, and others, all over the known world. Much of Second Corinthians deals with Paul's ministry. As we go through this chapter be sure to compare Paul's ministry with that of many modern preachers.

**1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:**

Remember from first Corinthians that there were some in Corinth who doubted that Paul was truly an apostle. He begins here by defending his apostleship. He says here that he is an apostle by the will of God. The phrase, "with all the saints that are in Achaia", tells us that this letter was to be read to all the churches in the region of Achaia.

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

For Paul grace always comes before peace. This is as it should be since God's grace brings peace with it.

**3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;**

Blessed is a term of praise and adoration. It is in consideration of His grace and peace and in anticipation of His mercy and comfort.

**4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.**

**5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.**

These things that Christ suffered while in His earthly ministry are not the only things He suffered but these are for comparison with Paul's sufferings. Both suffered many of the same things at th hands of the Jewish priesthood.

**6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.**

Notice in verse six how he word salvation is used. These people are already saved so Paul uses this term just as he uses it in I Tim 4:16 **Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.** He uses it again in 1 Tim2:15 where he says,**Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.** In none of these cases is he speaking of the soul being saved. In all these cases he is speaking of being delivered from something.

**7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.**

**8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:**

Paul's sufferings while in Asia were so great that he had given up hope of living through it. Paul does not glory in suffering but recognizes that suffering identifies him,(them), with the Lord Jesus Christ. Those who suffer together also reap rewards together.

**9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:**

These things in Asia happened so that we should not trust ourselves but God. He brings people back alive from a state of death.

**10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;**

Notice Paul's faith is in all three tenses, past present and future. He has delivered us, He delivers us, and He will yet deliver us.

**11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.**

You will help us if you pray for us and give thanks for God's kindness. Paul is aware that many are praying for him. I sometimes wonder if, when we get to Heaven, we will know of all of those who have lifted us up in prayer.

**12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.**

“The testimony of our conscience”, is Paul's way of saying that he could look back on what he had taught, and preached, at Corinth without any regrets. He had lived out the grace of God before them.

**13 For we write none other things unto you, that what ye read or acknowledge; and I trust ye shall acknowledge even to the end;**

Some of the Corinthians had read Paul's first letter without realizing that it was from God. They took it as just a letter from Paul and not one inspired by God. In our time we need to keep that fact in mind. These epistles are from the Holy Spirit.

**14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.**

At the Rapture we will rejoice in each person that we have helped to lead to the Lord. In 1 Thess 2:19-20 Paul says **For what [is] our hope, or joy, or crown of rejoicing? [Are] not even ye in the presence of our Lord Jesus Christ at his coming? {2:20} For ye are our glory and joy.** Of course Paul is talking about those he has helped to bring to the Lord.

**15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;**

**16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.**

Paul intended to go immediately from Ephesus to Corinth on his way to Macedonia and then to return for a second visit on his way back from Macedonia. That is the second benefit he is speaking of.

**17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?**

Some Corinthians doubted that Paul really intended to come so he is reassuring them. His yea means yea and nay means nay. In other words he tells the truth.

**18 But as God is true, our word toward you was not yea and nay.**

**19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.**

Those in Corinth who had experienced true salvation could hardly doubt Paul's words. Their saving faith was real.

**20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.**

Notice that these positive promises are “in Christ”. In other words the promises do not apply to the lost.

**21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;**

**22 Who hath also sealed us, and given the earnest of the Spirit in our**

**hearts.**

Verses 21 and 22 are on the position of the believer. When you received Christ the Holy Spirit put you in the Body of Christ. He established you in Christ. Then the Holy Spirit came to live in your body. That is the anointing and it is permanent. Eph 4:30 says, **And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.** So, you are sealed until the body is redeemed at the Rapture.

**23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.**

Paul put off his visit so that the Corinthian church could clean up some of the problems he had written about in the first Corinthian letter. If he had come sooner he would have had to rebuke them in person.

**24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.**

This is very different from the system in some denominations today where churches answer to leaders higher up the ladder. Even some Baptist churches practice “pastoral authority” to the extreme with the members having very little to say about the running of the church. Paul was always careful to describe himself as a helper, not a dictator.

## **CHAPTER TWO**

Verses 23 and 24 from the last chapter go with this. Keep in mind that chapter, and verse, divisions were not in the originals but were added later.

**1 But I determined this with myself, that I would not come again to you in heaviness.**

**2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?**

Paul wanted to come to a church that was acting right and teaching the right things. He did not want to come and start right in rebuking them again as he had had to do before.

**3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.**

When he came before his messages were full of rebuke, even to the point of throwing some out of the church. This time when he came he wanted it to be a joyful time of fellowship. Here he is pouring out his sorrow and hoping they will get right before he visits. It is apparent, from his two letters, how much Paul cared for the Corinthian church and its members.

**4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.**

Paul is saying; "When I wrote this letter my mind was full of sorrow and pain. I wrote to you with many tears. I did not want to make you sad. I wanted to tell you how much I loved you."

**5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.**

**6 Sufficient to such a man is this punishment, which was inflicted of many.**

**7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.**

**8 Wherefore I beseech you that ye would confirm your love toward him.**

In verses six, seven and eight Paul is speaking of the man who was sleeping with his father's wife. Since he has repented Paul wants him restored to fellowship. He says, you have punished him enough. Now you should forgive him and comfort him so that he will not lose hope. Paul has shown us here that no matter how bad the sin, if there is true repentance there should be true

forgiveness and restoration to fellowship.

**9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.**

This is how you prove true Christianity, by showing true forgiveness. There are three rules of forgiveness. Sins against God are confessed to God only. Sins against a person are confessed to that person and any others directly involved. For instance, if you say something hurtful, and untrue, against person A, to person B, then confess to both and ask forgiveness. Sins against the congregation are confessed to the congregation. Then the congregation not only forgives it must also show welcome and comfort.

**10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;**

**11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.**

An unforgiving spirit is one of Satan's devices. Forgiveness is serious stuff. Remember Matthew 6:15 **But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Those are words from Jesus himself.** We are given the power to forgive. When you lead someone to the Lord you are authorized by God to tell them their sins are forgiven. In John 20:23 Jesus gives the power to remit sin to the disciples, not just to the apostles. We are disciples. All of the apostles are long dead no matter the claims of some denominations.

**12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,**

When God opens a door, go through it no matter the cost. A “door” in the New Testament is an opportunity to preach, teach or witness. A door may be handing out a tract or giving your life on a foreign field. Some “doors” cost more than others.

**13 I had no rest in my spirit, because I found not Titus my brother: but**

**taking my leave of them, I went from thence into Macedonia.**

Titus is Paul's messenger to the Corinthians. His name appears ten times in Second Corinthians.

**14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.**

Verse fourteen is one of the greatest promises in the Bible and should be memorized.

**15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:**

To God, the Christian has a good smell and taste. Yes, taste is a part of savor. Notice the colon at the end of this verse. The thought continues into the next verse.

**16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?**

Now he switches to comparing the saved and lost. The Christian, and all he stands for, stink to the lost world. So in 15 and 16 we have a little bit of a contrast. Christians smell good to God and stink like death to the lost world. The reverse is also true. The lost, according to these verses, stink to God and should stink to the Christian.

**17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.**

Is it any wonder that the new corrupt "bibles" have changed the phrase, "which corrupt the word of God", to "are peddling the word of God"? Notice that there were bible changers in Paul's day as well as in ours.

## **CHAPTER THREE**

**1 Do we begin again to commend ourselves? or need we, as some others,**



**epistles of commendation to you, or letters of commendation from you?**

Paul is saying, "we are not trying to recommend ourselves, and we do not need letters to recommend us".

**2 Ye are our epistle written in our hearts, known and read of all men:**

You are like a letter of recommendation for us, for everyone to know and to read.

**3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.**

Your lives are like a letter from Christ and this is the result of our ministry. He did not write his letter with ink but with the Spirit of God inside every saved person.

**4 And such trust have we through Christ to God-ward:**

**5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;**

Paul was not self confident but rather, had confidence in God. Furthermore Paul had great confidence that the Corinthian members were saved.

**6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.**

When he says, "the letter killeth" he is speaking of the Old Testament Law. Then he switches to the New Testament and says, "the spirit giveth life". The Old Testament Law never saved anyone. It was given as a guide and to show what sin was.

**7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:**

The law was the ministry of death was given to Moses and the Israelites in the wilderness. It is called the ministry of death since mankind is unable to keep the law. The Israelites could not look at the glory in the face of Moses. They could not do this although it was fading.

### **8 How shall not the ministration of the spirit be rather glorious?**

That is a small “s:” so the reference here is not to the Holy Spirit. This is directed at preachers and teachers. Read the word in such a way that your listeners know you believe it. Scripture can be read like a bunch of dead words or read as the living word of God.

### **9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.**

Even though the law brought death it was still glorious. The New Testament ministry that brings a right relationship between God and people is even more glorious.

### **10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.**

There is a great contrast between the Old and New Testament. There is a vengeful God in the Old Testament and a loving God in the New Testament. This does not mean we should ignore the Old Testament. The Old is the foundation of the New.

### **11 For if that which is done away was glorious, much more that which remaineth is glorious.**

The condemnation of the law has been done away. The Holy Spirit has said this over and over in this letter and in the other Pauline epistles.

### **12 Seeing then that we have such hope, we use great plainness of speech:**

Paul was plain spoken and could be understood by anyone who listened to him. We have preachers like that today and they are usually the ones who do the most good.

Look at verses 13 through 15 carefully. Also notice in verse 13 that the Law is abolished as far as salvation is concerned.

**13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:**

**14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.**

**15 But even unto this day, when Moses is read, the vail is upon their heart.**

These verses show us that the Jews are blinded to the Messiah. They are still looking for him and are spiritually blinded. If I get this correctly this is the result of God deliberately blinding them.

**16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.**

There will come a time, after the Rapture and during the Great Tribulation when this blindness will be taken away and then the Jews will turn to Jesus as their redeemer.

**17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.**

This is a great verse and should be committed to memory. This is a verse that proves the deity of the Holy Spirit. It plainly says, " **the Lord is that Spirit.** Liberty In Christ means we are under the leadership of the Holy Spirit. He guides us.

**18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.**

Verse 18 compares the bible to a mirror. James 1:22-25 says the scriptures show a person how they are on the inside. You can then change what you see or quit looking in the mirror.

## CHAPTER FOUR

**1 Therefore seeing we have this ministry, as we have received mercy, we faint not;**

**2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.**

This ministry” refers back to the verses in chapter three. This is the ministry of grace through faith plus nothing. This is the ministry of the triumph over death by Jesus Christ and everlasting life for the saved. I might add that it is everlasting torment for the unsaved. We all have everlasting life somewhere.

**3 But if our gospel be hid, it is hid to them that are lost:**

**4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.**

Satan, the god of this world, blinds the eyes of the unsaved. Understand that when we say “god of this world” we mean the world kingdoms and political systems. God still owns everything. Satan often blinds the eyes by changing the word of God. Back in chapter 2:17 Paul says; **For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.** In other words, we are not like the many false teachers who corrupt the word Of God. Back in verse two of this chapter he says it in a slightly different way, **nor handling the word of God deceitfully;** Apparently Paul had problems with bible changers even in his day. Do not ever add even one word to the scriptures especially where it concerns salvation. It is possible that by adding one seemingly innocent word you can change it to a “works' salvation.

**5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.**

This is not for building up “self” but rather to get the truth out there to as many as possible. Paul didn't waste a lot of time taking “selfies” and posting

them on Facebook. Notice that Paul uses the full title of Jesus. This is a good habit for all of us to cultivate. The Lord Jesus Christ, or some form of that.

**6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.**

This verse takes us all the way back to Genesis Chapter one. The God who **commanded the light to shine out of darkness** is the same one who said “**Let there be light**”. Now we have that light (That is, the Holy Spirit) in us and can pass it on to others.

**7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.**

The treasure of verse 7 is Christ in the person of the Holy Spirit, and the earthen vessel is us. Remember that we are from dust, and return to dust, therefore we are an earthen vessel.

**8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;**

**9 Persecuted, but not forsaken; cast down, but not destroyed;**

In verses eight and nine we have four expressions of suffering. In all of these Paul is able to see the “light at the end of the tunnel”. You have here a comparison of what is happening to the flesh, on the outside, compared to the treasure on the inside.

**10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.**

**11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.**

Paul is already under a sentence of death and knows it. This also refers to those physical marks from the beatings and stonings he has received from the Jews.

**12 So then death worketh in us, but life in you.**

While we are alive, we are always in danger of death. This is because we serve Jesus and as a result, people may see his life in ours.

**13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;**

Every believer has the same spirit of faith. Some may have more faith but the spirit is the same. This is spirit with a small “s” so it is our spirit. The source of the spirit of faith is the word of God. In Romans 10:14 this is the order given. The word of God produces faith, faith produces preaching and preaching results in the salvation of sinners.

**14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.**

Here is a great promise for the soul winner. One day Jesus will raise you up and raise up those you have led to the Lord with you. In 1 Thess 2:19 Paul says his converts are his “**crown of rejoicing**”. If you are a Christian you should be producing more Christians.

**15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.**

Paul reminds the Corinthians that all of his sufferings are for their sake. Now the Corinthians are equipped to lead others and give the Lord more glory.

**16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.**

No matter how worn out this body gets, the inward ,or “new ,man is renewed every day.

**17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;**

Our small troubles only last for a short time. They will help us to reach an

eternal glory. This is much greater than anything that we suffer. I often say we don't suffer much in this country, at least not like Christians in middle eastern countries or Muslim Africa. The Holy Spirit reminded me that sometimes there is real suffering in this country. Check out the cancer or burn units in any hospital for examples of real suffering.

**18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.**

How is that for something that seems impossible? We are to look at things that can not be seen. Looking ahead to chapter five verse 10 it says; **For we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.** So, no sooner than Paul reminds us to concentrate on the eternal things, than the Judgment seat of Christ shows up in the next chapter.

## **CHAPTER FIVE**

**1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.**

Now, of course Paul is not speaking of our mansion nor even a cabin in the corner of glory land here. This is the body which will one day be replaced by an eternal body. Our tabernacle, or earthly house, is made of clay and is often compared to an earthly vessel made by a potter.

**2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:**

This should be the desire of every Christian. Remember Phil 1:23 where Paul says; **“having a desire to depart, and to be with Christ, which is far better.”** Paul knows what he is speaking of since he has been there before. It must have been awful to have been in Heaven for whatever period of time Paul was there and then have to come back and endure the things that Paul had to endure during his ministry. Paul looked forward to death.

**3 If so be that being clothed we shall not be found naked.**

**4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.**

Paul uses two different descriptions in order to explain a Christian's attitude to death: He says: "Death is like someone who leaves a tent in order to move into a permanent house." Or, it is like someone who puts on a new suit of clothes.

**5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.**

We are given the Holy Spirit to seal the promise of His return. The word "earnest" there is speaking of money put up to guarantee the completion of a contract such as the sale of a house.

**6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:**

**7 (For we walk by faith, not by sight:)**

We have talked about this one before. This is the reason we don't see visible miracles today. If Jesus were to suddenly reattach an amputated arm, or leg, and we witnessed that act, then we would no longer be walking by faith, we would be walking by sight. God still performs miracles but now they are what I call internal miracles. He may very well heal something like a terminal cancer and we may have faith that he did that but it is not something we can see.

**8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.**

By this verse we eliminate the two heresies, purgatory and soul sleep. This is instantaneous. Absent here, present there.

**9 Wherefore we labour, that, whether present or absent, we may be accepted of him.**



**10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.**

All of us should have the first part of that verse tattooed on our forehead so we have to see it every time we look in a mirror. If you are reminded daily that you will stand before Christ one day then your behavior will change for the better. This judgment is for saved people. The lost will stand before him at a later judgment known as the Great White Throne Judgment. From there it's the lake of fire for eternity.

**11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.**

Paul is saying, "get yourselves right with God and avoid the terror of the judgment". This verse is not directed at the unsaved but at Christians. You may arrive in Heaven with nothing because you did no work here or you did work with the wrong motives. Read the Book of James occasionally to see how important works are for the Christian. I want to say this so no one misunderstands. We do not work to get saved nor to stay saved. We work to please our Saviour and for rewards at the Judgment Seat of Christ.

**12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.**

Paul says we are not trying to praise ourselves. We are giving you an opportunity to be proud of us. Look on the inside and see what a person's heart is like.

**13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.**

If we seem like a crazy person, it is because we serve God. If we seem sensible, it is for your spiritual benefit.

**14 For the love of Christ constraineth us; because we thus judge, that if**

**one died for all, then were all dead:**

What Paul, and by extension, other Christians, do they do because of their love for Christ. This verse also shows that all were dead spiritually until they receive Christ as their Saviour.

**15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.**

This verse shoots down the Calvinists who teach that Christ died for the “elect”. The verse clearly says that Jesus Christ died for all. It also teaches that we are no longer to live for ourselves but for Christ.

**16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.**

This verse teaches us that even the things we do as church fellowship are for the flesh. True fellowship revolves around the person of the Lord Jesus Christ and the scriptures. Ephesians 4:12 tells us the real purpose of the church. It says, **For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:**

**17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.**

This is one of the ways to tell if you are saved or not. Have old things passed away? Are you a new creature? If not, check up on yourself.

**18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;**

Jesus reconciled us to God when He died on that Roman cross. Now, instead of seeing our miserable selves, God sees the sacrifice of His Son. This is the only thing that gets us in.

**19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.**

We have all been given the ministry of reconciliation. Through witnessing, teaching, preaching, passing out tracts and bibles or supporting missionaries, we help to bring others to the Lord Jesus Christ.

**20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.**

**21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.**

In addition to all the suffering Christ went through on his way to the cross there is the fact that God put all the sins on him and turned Him into a sin offering. Jesus paid for every sin that has ever been committed including the Devils'.

## **CHAPTER SIX**

**1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.**

As Christians you should not receive God's kindness in such a way that it does not affect you. Let me put this in stronger terms. If after you are saved you do not want to be around God's people, you do not want to read God's word, you do not care to pray and you do not care how many others go to Hell then you had better check up. In addition to these things, if you can not see a real change in your life then the chances are good that you missed it and need to get saved.

**2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)**

A Christian is to be a worker. Furthermore we are to be fellow workers with other Christians. You find that in 1 Thess 3:2 if you wish to check. In addition we are to be laborers together with God according to 1 Cor 3:9. We are to work, not sit after we are saved.

**3 Giving no offence in any thing, that the ministry be not blamed:**

We are to conduct ourselves so the the ministry cannot be rightly blamed. According to verse eight the ministry will be blamed but this blame should always be false.

**4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,**

**5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;**

So, in these two verses we are to suffer all these things and more in order not to bring reproach on the ministry. Do you realize that when ministers and/or members bring reproach on the church it is always about one of two things and sometimes both. Those things are money and sex. We had a case a few years back where a local priest was caught selling drugs from the church. Now you might say well, that's a third thing but no, one sells drugs to get money.

**6 By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned,**

**7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,**

Verses six and seven tell us how we can overcome false accusations and other things brought by the world. Now, I want to quote here from Dr. Ruckman's commentary because this is just too good not to share. "Did you ever stop to think what it would be like if Paul walked in Monday morning to the local ministerial association? All of those lame ducks would be sitting there in their starched collars, pressed suits and polished shoes. Then in walks this fellow soaked in blood, with bruises and stripes all over his body. His clothes are sticking to him and some of his teeth have been knocked out. He takes one look at that room and says, 'Where did you birds preach yesterday?'"

**8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;**

We are hated by the world and the world will find any excuse to criticize.

Also, within the ministry there will be those that criticize others. This criticizing usually comes from someone who is doing little or nothing and is directed toward someone who has done a hundred times more for the cause of Christ.

**9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;**

Do not go around looking for publicity. If your ministry is a good one The Lord knows it and he is the one that matters. Do not be another “Reverend” Al Sharpton.

**10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.**

You may have no material things of value but always remember that you are a joint heir with Christ. So, in that sense we are rich and can make others rich by leading them to the Lord.

**11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.**

Paul says he has spoken honestly to them.

**12 Ye are not straitened in us, but ye are straitened in your own bowels.**

**13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.**

They are his children in Christ and he has spoken to them as if they were his actual children. All he wants is that they love him in return.

**14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?**

Every Christian, especially the youth, need to commit this verse to memory. It will save you a lot of heartache in life. This applies to dating, to marriage, to partners in business and to churches.

**15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?**

**16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.**

You probably recognize some of that language as Old Testament but Paul applies it to us as well. Now, the Holy Spirit lives in us and walks with us and we are God's people.

**17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.**

This is a command for the Church. We can also apply it to ourselves. The verse is a quote from Isaiah 52:11 where the priests were commanded to separate themselves. Since we are all now priests Paul applies it to us. There should be spiritual separation as well as physical separation.

**18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.**

Here the Holy Spirit specifically says “sons and daughters”. I'm going to leave that just as it is written.

## **CHAPTER SEVEN**

**1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**

Even though we know we cannot achieve perfect holiness, that should be our goal. The theme of this chapter is still separation. When we were saved God separated us from other people. We know that we must live, and work in the world but we are to keep ourselves as separated as we possibly can. The biblical standard is “**be not unequally yoked**”.

**2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.**

This is a point blank command from Paul to the Corinthians. He should not have needed to do this. Apparently there were still those, in the church, who opposed Paul. Every preacher and lay Christian should be able to say the things Paul said in verse 2.

**3 speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.**

Paul did not say this to condemn the Corinthians. He even says here that he would die for them.

**4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.**

Paul had been bragging about the positive changes in the Corinthian church. This is why he could speak with boldness.

**5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.**

Paul had real trouble in Macedonia. He was beaten, put in stocks, dragged into court and hounded by a demon possessed girl. He really believed he would not get out of Macedonia alive.

**6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;**

Now Titus finally shows up and Paul's spirits are lifted. Remember from chapter two that Paul had hoped to link up with Titus in Troas. Titus brings the good news that there are still many in Corinth who would welcome another visit from Paul. Notice from this that a visit from another Christian can lift the spirits. The reverse is also true. A grouchy, mean spirited Christian can bring the spirits down.

**7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.**

Titus has apparently gone into great detail to tell Paul all the good news from Corinth and caused his desire to return to Corinth to increase.

**8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.**

The letter referred to here is First Corinthians. Paul was afraid he had been too hard on them in that first letter but the letter had done its job and the church repented and got rid of its problems. The word sorry, in this context, means sorrowful.

**9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.**

This is still referring back to the troubles in the church that were taken care of due to the first letter. Obviously Paul is relieved that they have already taken care of the problem and he doesn't have to do it himself. This is a nice window into Paul's humanity. He has the same human feelings that we do.

**10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.**

**11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.**

Be sure to catch the two different sorrows spoken of in these verses. There is worldly sorrow and godly sorrow. Judas Iscariot had worldly sorrow for selling the Lord Jesus Christ. Godly sorrow is not being sorry for what you have done, but rather, being sorry for what you are. If we are honest with ourselves we know that we can never measure up to God's holiness and must leave it all up to Christ.

**12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.**

It is hard to convince people that you are correcting them because you love them. This was the case with Paul's correcting of the Corinthian church. Notice that this is the very way we should correct children. We punish, when necessary, because we love them.

**13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.**



**14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.**

**15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.**

Paul has boasted to Titus and now Titus can boast to Paul about this congregation. This letter ends on a very positive note of happiness in the case of everyone concerned.

**16 I rejoice therefore that I have confidence in you in all things**

Paul rejoiced in the fact that the Corinthians could now go forward on their own and could be trusted to keep the faith. They had done what was necessary to clean up their membership.

## CHAPTER EIGHT

**1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;**

“We do you to wit” is an archaic expression meaning, “we want you to know”. This old expression is still used in legal documents today. The grace mentioned in this verse is grace given to people already saved. This use of grace refers to the giving in verse two.

**2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.**

These people in Macedonia are dirt poor”. Notice that they were not only in poverty but in deep poverty. Out of that poverty they still wanted to give to others.

**3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;**

Be sure to keep that word willingness in mind. It is important and will turn up again in verse twelve. Above all else God wants a willing mind.

**4 Praying us with much intreaty that we would receive the gift, and take**

**upon us the fellowship of the ministering to the saints.**

These people were so poor that Paul did not even want to take the gift. The people had to insist that he take it. This brings to mind the widow who put her two mites in the treasury. The Lord Jesus said she put in more than all the others. God wants a willing mind and heart. This would be the equivalent of some desperately poor South American tribe sending us money.

**5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.**

The Macedonians went far beyond Paul's expectations. If God has you he has your wallet.

**6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.**

The grace Paul wanted to see in the Corinthians was the same grace that was apparent in the Macedonians.

**7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.**

Notice all of the things the Corinthians abounded in. The list includes faith, utterance (that is witnessing), knowledge of the gospel, and diligence. The list did not include giving and this is the thing Paul wanted them to work on.

**8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.**

Be careful when you see one of these verses which seem to come just from Paul. These also are by the inspiration of the Holy Spirit.

**9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.**

Imagine the riches that Jesus left in order to be born in a stable in Bethlehem.

**10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.**

**11 Now therefore perform the doing of it; that as there was a readiness to**

**will, so there may be a performance also out of that which ye have.**

Ten and eleven are dealing with vows made to God. Do not make these lightly and keep those you do make. You can be sure that God remembers the vows you have made.

**12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.**

There is that word willing again. This verse is still about giving but I believe this also applies to other things in the Christian life. God wants willingness in all things. Pray and ask God what he wants you to do and then be willing to do it.

**13 For I mean not that other men be eased, and ye burdened:**

A year before, the Corinthians had started to take up money for the poor saints at Jerusalem but they had run out of money. They stopped trying when they should have continued as best they could and let God make up the difference.

**14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:**

Redneck version. What goes around comes around. Now things have changed and you have an abundance. God will see that things will even out over time.

**15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.**

This refers back to the manna in the Exodus 16. What Paul did not add was that those who were greedy and gathered too much got worms for their trouble. God will always provide enough.

**16 But thanks be to God, which put the same earnest care into the heart of Titus for you.**

Titus has now come to love the Corinthians as much as Paul.

**17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.**

Titus has volunteered to go to Corinth to help them make up their offering to the Jerusalem saints.

**18 And we have sent with him the brother, whose praise is in the gospel**

**throughout all the churches;**

This brother is not named but is probably Silas. Silas had been Paul's helper on his first journey to Corinth.

**19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:**

Silas was also chosen by the Jerusalem church to deliver the decree of the council to the Gentile churches as he accompanied Paul.

**20 Avoiding this, that no man should blame us in this abundance which is administered by us:**

Paul was very careful in his handling of the money. He made sure that no one could accuse him or Titus of mishandling the funds. Titus and Silas handled the money and Paul was a check on them. Every church should have at least two unrelated men counting the offerings so that no one can say there is dishonesty involved.

**21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.**

**22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.**

Verses 21 and 22 as well as the last two are commending Titus and the other brother (Silas ?)

**23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.**

**24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.**

In this last verse Paul wants the Corinthian church to promote both men to the other churches in the region. This would allow Titus and the other to continue to work successfully with the other churches.

## CHAPTER NINE

**1 For as touching the ministering to the saints, it is superfluous for me to write to you:**

Paul is saying that he has already said enough about the collection. Nothing else need be said.

**2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.**

Paul had boasted of the Corinthians and now he was worried. After the sacrificial giving of the poor Macedonians, he was worried that some of them might accompany him to Corinth and find that the Corinthians had not collected anything. We will say more about this when we get to verse four.

**3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:**

He is so worried that he is sending Silas and Titus ahead to make sure.

**4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.**

This is what boasting will do for you. Paul has boasted so much about the Corinthian church that he is now afraid the Macedonians will find them unprepared. Think of what a poor testimony that would be. Here we have these dirt poor Macedonians who have managed to scrape together a nice amount to send to Jerusalem and now Paul is afraid the Corinthians won't measure up.

**5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.**

Paul is hedging his bet by sending Titus and Silas ahead to make sure the money is ready when he arrives. Paul is not concerned about the money as much as the testimony of the Corinthians.

**6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.**

This is another of those loaded verses. The grace of giving benefits both the giver and the receiver. Giving is natural and normal, for a Christian. The Lord gives grace to the cheerful giver and this leads to peace and joy in the heart.

**7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.**

There are things a person must do in giving. You must not give grudgingly. The flip side is ,you must give cheerfully. You must not be compelled to give. Finally the gift must come from a willing heart.

**8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:**

This may well be one of the greatest promises in the Bible. You will never be able to out give God, especially if your excess is used for His work. Compare it with Romans 8:28. One promise is unconditional and the other, this one, is conditional. So now we know that you reap what you sow, good or bad. If you sow little you reap little, and the reverse is also true. This is a spiritual law so sometimes the reward comes later. Some may come at the Judgment Seat of Christ.

**9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.**

Here is a verse to live by. This verse plainly says that whoever gives to the poor has reward that lasts forever. Remember, the Bible says that whoever gives to the poor, lends to the Lord, and God will not be indebted to anyone.

**10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)**

This verse has two applications. The first is literal. If you plant seed, they come up and produce a crop many times larger than the amount of seed you planted. This also applies to your offerings. The second application applies to the Word of God. If you sow the Word of God, He promises increase. You may not always see the increase but God sees it and puts it to your account.

**11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.**

Think a moment about what cheerful giving does for the recipient. Assuming a Christian, it causes them to thank God for the gift and for answered prayer. It causes them to pray for you and sincere prayer causes them to clean up their lives.

**12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;**

Most of us go to God, in prayer, with a long list of things we want for ourselves and others. We should remember to spend some of our prayer time thanking God for all that He does for us everyday.

**13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;**

The recipients of the Corinthian's gift are now praising God for the gift and are rejoicing in the Corinthians generosity toward them. As a bit of added humor, we can get from this that Silas and Titus were successful in getting to Corinth ahead of Paul and his Macedonian followers.

**14 And by their prayer for you, which long after you for the exceeding grace of God in you.**

A needed gift puts the receiver under conviction if they are not leading a sanctified life. This is one of those cases where a Christian can be a living testimony/.

### **15 Thanks be unto God for his unspeakable gift.**

This is the gift of salvation. It is not unspeakable in the sense that you can't talk about it but it is unspeakable in that there is nothing in the universe that can compare with it. Rom 6:23 **The gift of God is eternal life through Jesus Christ our Lord.**

## **CHAPTER TEN**

**1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:**

In chapter ten Paul's message becomes stronger as he deals with false teachers that were still being tolerated in the church. Notice the phrases, "another spirit", another Jesus and "Satan's ministers" as we go through the next few verses.

**2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.**

**3 For though we walk in the flesh, we do not war after the flesh:**

Now Paul lists some spiritual weapons and how they are to be used. Consider rejoicing a weapon to be used against problems.

**4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)**

Resistance is a weapon to be used against unclean spirits. Demonic spirits are alive and well in present day America. The general public thinks of devils as something out of movies and TV. In fact, devils are as subtle as their master and work undiscovered in most cases.

**5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;**



The weapons of prayer and meditation are used to strengthen and empower Christians. Meditation is something most Christians today find little time for. To sit quietly and contemplate the things of God are a wonderful form of worship. Listen for the Holy Spirit.

**6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.**

The weapon of charity is to be used on your enemies. Think about that one for a while.

**7 Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.**

It is hard to think of those things I just mentioned as weapons but that is what they are. Keep in mind that the bible continually compares us to soldiers and these weapons are part of the armor of God.

**8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:**

Paul is boasting a little here. He will prove the power God has given him when he sees them in person. His power will match that power he has claimed in his letters as he shows in verse eleven.

**9 That I may not seem as if I would terrify you by letters.**

**10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.**

Now these false teachers had fallen to an even lower level. They were pointing out, and making fun of, Paul's physical weaknesses. E believe that Paul had very poor eyesight and may well have had some other physical deformity. In addition to that, he had been through hell on earth in his missionary journeys. He probably looked a mess.

**11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.**

When Paul, with his weak body and rude speech, came to Corinth in person, his speech would be just as powerful as his letters had been. He had

no tolerance for the false teachers and before he was through they would be thrown out of the church.

**12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.**

If you must compare yourself to someone else make sure the person you compare yourself to is superior to you. This will cause you to reach higher. Comparing yourself to someone inferior to yourself will cause you to stop growing. Please understand the when I speak of superior and inferior I am speaking only of knowledge and works. There is no inferior nor superior persons in the Body of Christ.

**13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.**

It is best not to compare yourself to other Christians. Take a good look around this room and see if there is anyone here you want to be like? I hope not. Set your sights higher and try to be more like Christ.

**14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:**

God has given each of us a job to do. Paul does not intend to allow this situation, in Corinth, or anything else, to keep him from taking the gospel on into other regions.

**15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,**

**16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.**

This has to do with keeping on the path God has set for you. If, for instance, God has called you into a ministry, then do not let anything keep you from that. If a door opens go through it and God will provide what is necessary. Remember that Paul has said in other places that he would not build on another man's foundation. He stayed on the path God had set.

**17 But he that glorieth, let him glory in the Lord.**

Redneck version;quit taking selfies and posting them to Facebook. Get over yourself. It is not about you. Be much more concerned what God thinks about you than what you think of yourself. Give God the glory.

**18 For not he that commendeth himself is approved, but whom the Lord commendeth.**

Verse eighteen is as plain as any in the bible. You can boast about yourself as much as you like and it will do you no good. When God commends you then that is something worthwhile. Give others credit where it is due. Another way to look at this is that nothing,that makes a church grow,is ever accomplished by one person.

## **CHAPTER ELEVEN**

**1 Would to God ye could bear with me a little in my folly: and indeed bear with me.**

**2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.**

There are two types of jealousy. One type is even admitted by God who claims to be a jealous God in Exodus 20:5. This godly type is the type mentioned in verse two which is really an expression of concern. The other jealousy is the kind that leads to violence or distrust as in a jealous boyfriend or girlfriend. Notice that this chaste virgin is the "Bride of Christ",that is,the Church. We are now the body of Christ and will become the "Bride" after the rapture.

**3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.**

**"Neither shall ye touch it"**. These were Eve's words when she became the first bible changer. This is probably the worst type of ungodliness today as changing God's word produces, what Paul refers to as "another gospel". "Another gospel" is what sends millions of well meaning people to Hell. If you doubt the accuracy of that last

statement, I refer you to Galatians 1:8 and 9. So put bible changers at the top of your list of heretics.

**4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.**

Notice here that there is another ,counterfeit,Jesus being preached today. Two of the worst preachers of “another” Jesus are the Catholic church and the Apostolics both of whom claim the signs and wonders of the original apostles and Paul. Notice that I did not include groups like the Muslims and Jehovah's Witnesses, Both of those last two groups are going straight to Hell without passing Go. One last word about the Catholics and Apostolics. The apostolic signs died out before Paul's ministry ended. The signs and wonders were for the Jews and never for Gentiles. We are to operate on faith,never sight.

**5 For I suppose I was not a whit behind the very chiefest apostles.**

Again,Paul compares himself to the original twelve apostles. Paul has all the apostolic signs including the ability to raise the dead. These signs were to prove his apostleship and left him before the end of his ministry. God certainly still does miracles but these are now done in the background and for good reason. For instance, if you were to see sight restored to the blind or a paraplegic suddenly get up and dance, then you would no longer be operating on faith but by sight.

**6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.**

**7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?**

**8 I robbed other churches, taking wages of them, to do you service.**

This is a sarcastic way to say that he took offerings from other churches in order to preach,and teach, to them. He is reminding them

that during his first visit he worked. He made tents with Aquila and Priscilla in order to feed and clothe himself.

**9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.**

Here are those dirt poor Macedonians again supplying others needs. We could take a lesson from them.

**10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.**

Keep in mind that Paul wanted the whole region of Achaia brought to Christ and not just the Corinthian church.. He intended to use the church at Corinth to spread the gospel throughout the region

**11 Wherefore? because I love you not? God knoweth.**

Paul is doing a little bragging here to counteract the bragging of the false teachers.

**12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.**

Paul is still after the false teachers in this verse. Since this is emphasized over and over, in these letters, it leads me to believe first, that God intends for us to understand the seriousness of this sin, and secondly the very seriousness of this sin sends people, who believe some of these false teachings, to Hell. Let me put this another way; The first sin is changing the word of God. Then follows false teaching, the secondary, but equally bad sin. So, if you are ever tempted to change the word of God, in order to make it fit your theology, don't do it. God considers it serious and Paul says, “**let them be accursed**”.

**13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.**

False apostles like the Apostolics mentioned earlier. Must be challenged by God's people. It is just as wrong for us not to teach against these false teachers as it is for them to teach it in the first place.

**14 .And no marvel; for Satan himself is transformed into an angel of light.**

Satan was created as the beautiful Cherub that covered the throne of God. Notice that this can be taken two ways. Either Satan now always appears as an angel of light or, more likely, he can change himself at will.

**15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.**

It follows that even the demonic beings can transform themselves into apparent ministers of righteousness. Even as I say that I can't help but think of some of our members of Congress and some of our "Church " leaders. If I understand this correctly then many of our politicians, church leaders, business leaders etc. are either demonic beings or are possessed by them. Think , "I am God's representative on Earth", or, "I need a second jet airplane".

**16 I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.**

Paul considers those who brag about themselves to be fools but nevertheless he is willing to look like a fool if it will help to get his message across.

**17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.**

Paul admits here that what he is about to say is not "after the Lord" but do not discount this. It is still inspired scripture.

**18 Seeing that many glory after the flesh, I will glory also.**

**19 For ye suffer fools gladly, seeing ye yourselves are wise.**

A wise man, or woman, avoids arguments with a fool. Well said.

**20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.**

**21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.**

Reproach is the key word here. If you have a successful ministry then you will have to bear reproach from both the world and the brethren. Paul is about to go into a list of things done to him in the flesh. Notice that none of these things are spiritual but all were done to the body(the flesh). Don't you just love that word, whereinsoever, in verse 21. I don't think I have ever seen that anywhere else.

**22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.**

Paul's qualifications as a Hebrew were the best. He had been a Pharisee who studied under Gamaliel, the leading Jewish teacher.

**23. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.**

Now Paul gets into the list. No one, other than the Lord Jesus Christ, had suffered more for the gospel, than Paul. Though Paul suffered greatly physically At no time did he have to bear the mental anguish of the Lord. He never had the sins of the world placed on him

**24 Of the Jews five times received I forty stripes save one.**

Thirty nine stripes was the legal limit and very few could stand even that many. These whippings were done with a "cat-o-nine tails", that is, a whip with multiple lashes interwoven with bits of sharp metal and bone. This would tear a persons back to pieces.

**25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;**

Thrice is an old way of saying three. The time he was stoned it was to the point of death and for either 24 or thirty six hours, depending on how you interpret the time, he was forced to tread water.

**26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;**

Paul was always in danger whether he traveled by water or by land. Someone, (the Jews), or something, (Satan), was always after him and he survived only by the grace and protection of God.

**27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.**

Much of the fasting Paul speaks of was not voluntary but simply because he had no food. Keep in mind that these things are put here by the Holy Spirit so that we can have some small idea of what the greatest evangelist who ever lived went through to spread the new gospel.

**28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.**

In addition to the physical things, there is the constant care and worry about the churches with all their problems. He worried over them and prayed for them. Over half of his missionary journeys were devoted to checking up on the churches he had planted.

**29 Who is weak, and I am not weak? who is offended, and I burn not?**

**30 If I must needs glory, I will glory of the things which concern mine infirmities.**

Paul has stopped bragging in verse 29. Notice that he gives God the glory in spite of the things that have happened to him and in spite of his infirmities that are always with him. In addition to the beatings and other things he still had the problem with his eyes, was probably scarred from head to foot, and, no doubt, looked a mess.



**31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.**

**32 In Damascus the governor under Aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me:**

Whoever the governor was, he tried to capture, and kill, Paul and this at the instigation of the Jewish leaders.

**33 And through a window in a basket was I let down by the wall, and escaped his hands.**

This is the story from Acts 9:23-25. **And after many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took {him} by night, and let him down by the wall in a basket.** I am old enough to remember those huge "cotton" baskets that were used on every farm. They were woven from white oak strips and were about four feet across and three feet deep. This is the basket I picture, in my mind, when I read this passage.

## **CHAPTER TWELVE**

**1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.**

**2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.**

There are three heavens mentioned in scripture. There is the heaven where the clouds are and the birds fly. The second heaven contains our solar system, the galaxies etc. The third heaven is where God dwells.

**3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)**

Though Paul is speaking in the third person, he is speaking of himself being caught up to the heaven where God dwells. There are several possibilities here. This may be where he was given his first personal instruction by the Lord Jesus or it may have been the time when he

was stoned and left for dead. At any rate it does seem that for the rest of Paul's ministry he was anxious to get back there.

**4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.**

Paul, like the apostle John, was forbidden to speak of what he had seen in Heaven. We all have our thoughts about what Heaven will be like but when I see passages like this it indicates to me that it will be beyond our wildest dreams. For sure you will not be sitting on a cloud, playing a harp.

**5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.**

In other words, Paul will not glory in the things but rather, will glory in his sickness. I believe this is a device that Paul uses to stay focused on the job at hand.

**6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.**

Though Paul would like to speak of the things he had seen in Heaven he will not for two reasons. First, he has been forbidden to do so and then, if he did, no one would believe him.

**7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.**

Here Paul gives the reason for his "thorn in the flesh". He calls it a sickness and he did travel with a physician, Luke. Luke was with him to the end of his life. We often say this "thorn" was poor eyesight but this passage seems to hint at much more.

**8 For this thing I besought the Lord thrice, that it might depart from me.**

Paul prayed three times for the Lord to heal him and he was not healed. If the apostle Paul can not get himself healed then none of

these con men posing as preachers can get anyone healed either. Actually the key to Paul's lack of healing is in the previous verse. The phrase "abundance of the revelations" is the key. Paul had seen the glory of Heaven. The "thorn" was to keep him humble and to constantly remind him that he was not to speak of those glories he had seen.

**9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.**

Think about this. Paul had enough faith to raise the dead but could not get himself healed. The phrase "my strength is made perfect in weakness" is perfectly illustrated by our Savior's birth in a stable with a manger for a crib. Nothing is weaker than a newborn baby. God always seems to choose the less than perfect for His purposes.

**10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.**

Paul takes pleasure in these infirmities since they make him draw on the Holy Ghost for strength. For those of you who have been saved, and in church, for a long time think back on the people you have known who had physical or mental challenges. Often those with infirmities and handicaps are closer to God than the rest of us.

**11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.**

The bottom line is, Paul has spent the last two chapters bragging on himself and in doing so, has made a fool of himself. He has done that for good reason but nevertheless he considers bragging on oneself the mark of a fool.

**12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.**

All of these signs and wonders are signs of the apostles and the signs and wonders were over before the last apostle died.

**13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.**

This is pure sarcasm. The redneck version is “Forgive me. I should have taken your money for myself”. Apparently someone had suggested that Paul was preaching for money.

**14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours but you: for the children ought not to lay up for the parents, but the parents for the children.**

I seek your salvation, not your property. There is a second lesson at the end of the verse. Parents should provide for the children and not the other way around. This is speaking of provision for later in life and inheritance.

**15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.**

**16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.**

The false teachers had accused Paul of taking money from them, through Titus and Silas. Paul answers these charges in the next two verses.

**17 Did I make a gain of you by any of them whom I sent unto you?**

**18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?**

None of these three men had accepted help from the Corinthian church. Rather, they all worked to earn their living while they ministered there. Those members who had witnessed this would remember and speak against the false apostles.

**19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.**

Paul says again, "all I have done has been for your benefit, not mine". It has cost you nothing and has given you the chance of salvation. This indicates to me that there were still some in the congregation who were not saved. This could have been new people who had come in since Paul's last visit and had been pulled away by the false teachers.

**20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:**

In this verse Paul gives a list of things that, unfortunately, are common in most congregations. You can almost see that Paul is thinking, what if Jesus returns today and finds this mess.

**21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.**

Paul would be disappointed if he came and found the Corinthians doing the things he listed in verse twenty. Be sure to notice that the three sins of immorality he listed in verse twenty that are the same sins that were apparent in the first Corinthian letter. Only the people had changed.

## **CHAPTER THIRTEEN**

**1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.**

This indicates that Paul had been to Corinth twice before. There is a deeper thought here that has to do with the witnesses mentioned. The "two or three witnesses" statement refers back to Dt 19:15 and has to do with the rule for legal trials but it can also apply to doctrine. You have all heard the statement that you never base doctrine on one verse but must have more to back up the doctrine.

**2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:**

The sense here is that he is writing to reinforce what he had said, in person, on his last visit. Be aware that there is no proof of his second visit but two verses here seem to indicate that he was looking forward to his third visit.

**3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.**

Redneck translation; You seek proof of Christ speaking through but the very fact that most of you are saved should be proof enough.

**4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.**

What appeared to men to be weakness as Christ died on the cross, instead was strength. He could have stopped the torture at any time but endured it for our sake.

**5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?**

Self examination should occur regularly. This is not about salvation but rather, about Christian living. Your salvation should be anchored in the Lord Jesus Christ and God's word to such an extent that you do not question it. Your life, on the other hand, can stand some constant attention to study and prayer.

**6 But I trust that ye shall know that we are not reprobates.**

Paul has shown them evidence that he is saved.

**7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.**

Paul doesn't seem to care whether he gets credit for the Corinthians living right so long as they do live right. He is even willing to be called unsaved so long as he knows they are saved. In other words, whatever it takes to get them

saved.

**8 For we can do nothing against the truth, but for the truth.**

Paul is saying that the only thing he can do is preach the truth. He says it another way in 1 Cor 9:15; **For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!**

**9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.**

This is one of the purposes of the apostles, to have their converts grow spiritually. A Christian grows by preaching, study, prayer and meditation. This meditation is simply quiet time, with no distractions, spent thinking on the things of God.

**10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.**

Paul hopes the Corinthians will stop their sin and repent before he arrives. If not, he will use some harsh measures to correct their errors. It will be easier on everyone if all these things are taken care of before he arrives at Corinth.

**11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.**

Here in verse eleven Paul begins to close the letter. We mentioned Christian perfection in verse nine. Be of good comfort would include comforting one another and the one mind would be the mind of Christ.

**12 Greet one another with an holy kiss.**

We covered this in 1 Corinthians. We will not be taking up this custom here.

**13 All the saints salute you.**

This is Paul's standard closing.

**14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.**

This is a great Trinity verse. Notice that all three members of the Godhead are present. Another good one for comparison is Matthew 28:19.

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** So, when you run into one of those people who deny the Trinity, there are two good verses to use.

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